

# The Scroll of Set

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## [1] Year's End

- by Don Webb V°

XXXIV ÆS comes to an end, and we all do the magical and mundane bookkeeping that prepares us for the next year.

Here are some things you may want to do to make a magical foundation for next year:

The season of the holidays is upon us. Take a few hours alone, turn off your phone, and luxuriate in the quiet darkness while hoards of Christmas shoppers act in frenzy. This is not to say don't celebrate with your friends and family; life is short, and learning to take joy is an essential part of Setian practice.

Try the following exercises:

1. Reread the essay *Black Magic in the Crystal Tablet*. You'll be surprised at how your understanding has changed, and by what you have forgotten. This is one of the most important magical acts a Setian can do on an annual basis. If you have a newer *CT*, also re-read "Within and Beyond You".

2. Reread the Protocol section of the *Crystal Tablet*. Most of us forget that protocol isn't just a matter of titles; it is the lubrication that makes the Temple engine run.

Don't assume you need protocol less and less in your Temple career. If you're planning to keep this tool for your lifetime's initiation, you need to refresh yourself with the operating manual.

Plan a small, gracious act you would like to do next year, to show your appreciation of a Setian close to you.

3. Reread the InterCommunication Roster. Update your entry.

This is essential for the Priesthood: How are new Setians going to find you without knowing where your work is going?

Send your updated ICR entry to the Executive Director. New ICR entries and updates will start appearing in the *Scroll*.

4. Assess your overall state as of this time last year. Are you where you want to be magically, spiritually, and financially? Is your health strong? Is there more joy in your life? Have you acquired new self-knowledge? Did you try great magical feats? Have you overcome your shortcomings? Have you found your greatest weakness and begun war against its outer manifestation?

Forgive yourself your failures, rejoice in your accomplishments, and plan how to make next year better.

5. Look over the Temple. What did you learn about yourself and the Temple in the Year of the Essential? If you have come to the conclusion that there are essential things that need to be strengthened in the Temple, now is the time to plan and plot on how you will help strengthen these essential things. Acting to bring an ideal into the world is one of the most rapid and challenging forms of *Xeper* that you can do.

6. Bury the hatchet. Setians need not forgive their enemies, but hatred takes a lot of valuable force.

Look over your enemies list, and forgive those folk who need not have such energy directed against them. Like unplugging a lot of needless appliances, you'll have a great deal more energy when the process is done.

Take the same time to cull your life of false friends and psychic vampires who are likewise drains on your life. We often forget that these little lampreys have attached themselves to our chests over the year, and that they need pruning just as unnecessary hatred does.

7. Bless your friends and curse your real enemies.

Look over the year. If you do have people who are really and truly threatening you, your family, and your Temple, let that energy fly before New Year's Day.

Look over the year. If you find that certain people have been a great help to your initiation, whether because they were a good teacher or just because they helped you fix that car the night you needed to drive your spouse to the hospital, send them your magical blessings. This is payback, which is a Left-Hand Path virtue.

Now look at your list.

If you have, say, more than three people to curse, your life is out of control.

If you have no people to curse, clearly you aren't doing anything in the world.

If you have no one to bless, you have allowed your initiation to stop because you have neither teachers nor students or even friends.

If you want to bless everybody, you are incapable of deep feelings.

Look over these self-warnings and readjust your doings in the next year.

8. Look over your life for the path of your magical unfolding. Think about what really has awakened you.

Initiation is often not where we think it is. We may think that the flashy stuff we do in the chamber is the most important, instead of noticing that real change comes in other areas. It is good to realize that your life changes come from the world, once you have set certain forces in motion.

Also marvel at yourself. What a truly mysterious being you are, that such strange and wonderful things come to you at the right time, and that you are ultimately beyond even your own knowing.

9. Look over the last year and pick a word that describes your mood for most of the year. Was it happy, sad, angry?

Consider this: Our time of learning, that is to say our time that we are flesh, is the time we teach ourselves what to feel like. Is the word you choose, the feeling on which you want to base eternity?

As in all of these other exercises, you aren't picking a word to impress other Setians. Your year-end meditations should be personal and sacred. So here is the time for great honesty.

The only "usefulness" of many people doing these exercises at the same time is that if many people move toward strength and joy at once, it sets up conditions in the Temple, Set's primary tool during this Æon, for larger events to Come Into Being beyond the personal.

The things to avoid in these actions are the two Christian emotions:

You should avoid **guilt**. Sure it's easy to whip up on yourself. In fact, it is always easier to feel bad than to actually change. Feeling bad about yourself is like drinking warm, flat, domestic beer, something you should avoid as an adult.

The other emotion is **anti-objective optimism** - in other words coming up with so many plans and resolutions that you are bound to be burnt out by mid-January, so then you can let yourself off the hook and feel bad about yourself.

These are old enemies of *Xeper*. Don't feel bad that you have them; they are part of your human chemistry. In the mass of humanity, these keep a certain level of change going, and they keep it from going too fast.

Even things like guilt and depression are part of the working called humanity. Accept them in yourselves, and make your struggle against them slow, fun, and clever. Like overcoming the galling restrictions of time and space, overcoming that part of yourself that rejoices in your own failure may take a lifetime.

The self is always the cleverest enemy, and tricking it into becoming an ally, then a friend, and finally a lover is the most exciting and difficult game you can lean to play.

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## [2] The Next Step

- by Michael A. Aquino VI°

The Index to *The Church of Satan* has now been uploaded to the Temple of Set's Intranet, and this brings to a close this entire project. Go to:

<http://www.xeper.org/maquino/members/index.html>

My next project will be to begin my memoirs of the Temple of Set 1975-1996, as a continuation to *CoS* on the Intranet. [I say "memoirs" because the Temple of Set has accomplished vastly more than the Church, by a great many Setians, and there is no way that such a far-flung history could be encompassed in a single book. The back issues of the *Scroll* give you a rough idea of what I'm talking about here! So the most I can hope to do is a kind of running personal perspective on that history, magic, and philosophy.]

Unlike *CoS*, *ToS* will be going onto the Intranet as I write it, chapter by chapter (with appendices). Some of these files will doubtless be revised and re-revised along the way too. I'll post notices to Setian-I as new stuff goes up, and of course critiques, contributions, and corrections will be welcome.

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## [3] Spirit

Beloved Familiar of Adept Beth Wise.  
His Transformation and Entrance into the Temple of Bast, November 2, 1999 ÆS, as Cast by Lilith and Michael Aquino

The Sacred Vessel cometh.

It cometh as a Thing of Light. It cometh as a Thing of Light.

It sendeth thee onwards in its name of Bast.

It sendeth thee onwards in its name of Bast.

It beautifieth thee in its name of Nefertemu.

It beautifieth thee in its name of Nefertemu.

The Sacred Vessel cometh.

*Xeper*.

So It Is Done.

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## [4] Southeastern Regional Gathering 2000

January 14-16, 2000

- by James Severson IV°

This is the final confirmation of this regional gathering of the Temple of Set hosted by Magister Pridgen and myself.

If you wish to attend and you are a Setian I°, you'll need to obtain sponsorship from a III°+ or a Pylon Sentinel. If that sponsoring Initiate is not attending, please have him or her contact Magister Pridgen or myself. Thank you.

If you are a II°+, we'd love to have you.

For hotel and travel information please contact me no later than December 18th so I can send you the relevant details.

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## [5] To be a King or Queen in your Kingdom

- by Jean Paul Lopez I°

I write this essay to share my own experience as a recently admitted Setian I°. I did not have any occult or magical background before joining the Temple, and I am 31 years old.

I see the people who get to know the Temple always focusing on Black Magic, one of the most appealing and striking items within the Temple of Set philosophy to people coming out of the profane world.

Reading the *Crystal Tablet* and especially the nine essays of Magus Webb, "Within You and Beyond You", made me realize that an "aspiring-to-be I° non-Setian" or a recently admitted I° should be asking himself the following questions:

"Do I understand what the Temple of Set and *Xeper* are about?"

"Do I want this?"

"Do I recognize the serious labor involved in order to Become?"

"Am I prepared to analyze, find, and let go all [hidden] obstacles in my self, confront and fight my internal demons, and truly start to Become?"

"Do I realize what I will be asking from myself?"

"Do I **really** want this?"

"Am I made of what it takes to take up this great and difficult quest?"

"Can I change to be made of what this takes?"

Only if the answer to all these questions is a firm "Yes!" without self-delusion can one begin to *Xeper* and "Come Into Being."

In terms of these questions, obviously, there are probably no individuals who can be a "Setian right out of the box". Indeed it is **very** hard to become a true Setian. Why? Because we humans all suffer from natural laziness. I have lived "at ease" my whole life, just as most of us do, while "asleep" in the profane world.

To effectively work towards Becoming, the first step is to fight your own laziness. That is very difficult, because we can always find an excuse not to do the things we should or are expected to do, simply because we prefer to sit on our asses and watch TV. Profane society wants it that way, and succeeds in it in 99% of all cases.

Magic is something we all aspire to master and to practice in a wise, intelligent way. It can be confused with what in my opinion, should be the

first objective of an individual already recognized as a Setian I° or aspiring to be one in the near future. I realized this in reading Magus Webb's essays in the *Crystal Tablet*. It is called "self-change".

What is our common goal, we who aspire to become Setians? Do we want to become kings or queens of our personal kingdoms? If this is indeed our goal, we'll have to assume the implications and responsibilities of such a decision and live up to its standards. If you want to be a king or queen, think about some of the aspects of running a kingdom:

**Finances.** Do you want to be in the G7, or do you not care about being on the list of third world countries in the IMF? What means and resources do you have, and are you using them correctly?

**Diplomacy.** No bragging loudmouth nor any introvert "ugly duckling" will be taken seriously when taking care of outside relations with all aspects surrounding his kingdom! Balance and nuance are the keywords here.

**Defense.** (Can I defend my kingdom from any internal or external threat or attack? What resources do I have available to do this?)

**Environment.** Do I care whether my kingdom is a mess? Can I live in a dump? What effect does it have on the effectiveness of my ruling?

**Law.** Does my "constitution" cover all the necessary needs for safety and justice within my kingdom?

**Public Health.** I will need all the available time I can obtain in order to initiate and become whatever is in my potential. I therefore must enshrine the temple that is my flesh to my own divine being.

How am I affecting my chances of having enough time to obtain my goals?

As an exercise, you could try to come up with other key-aspects of ruling your kingdom, and see how they apply to your kingdom. It surely helps for me!

To be a Setian, to be an effective and wise ruler of your own kingdom, is to elevate your personal standards and your ethical views to an unsurpassed level. This is not done by magical workings, although they can help. It must be done within the self, and this is probably the hardest task you ever attempted. It is for me.

The example I offer is something that awes us and is desired by most of us as soon as we get to know about its existence: the ritual chamber.

The ritual chamber can be seen as the throne from where we "make things happen" within and beyond our kingdom. Now if our kingdom resembles Colombia or even Cuba, and is in conflict within itself and with its outside, when we try to make changes within the whole (objective universe), we could see this as trying to impose our will as the formal ruler of a kingdom upon the United Nations.

If any of the key aspects of your kingdom are undefined or vague, it is impossible to convince the United Nations to accept your views and let the proposed changes "Come into Being", no matter how good your presentation, how noble your reasoning, or how eloquent your formulations might be. You are nothing more than a charlatan if you don't practice what you preach!

If you have not demonstrated that you are able to make your own kingdom work - to impose your will on your subjective universe, how dare you try to impose your will on the objective universe?

So I see a ritual chamber as a self-delusion as long as my kingdom is not in accord with the standards expected from me as a Setian.

To be able to work the Black Arts truly, a healthy, thorough foundation is a first requirement. This foundation is the reconstruction of the self. To say it in Plato's terms: The actual form must be destroyed, to enable the new form to rise from its ashes. I think the true Setian is born like the phoenix, rising from its own ashes.

This is a difficult, all-demanding task. It is the way to true self-knowledge, the foundation of your kingdom. You have to dig deep, and it is not easy, because digging within the self is hard; it is a daily ritual when wanting to obtain the desired results. This heavy, daily task is the one that the aspirant or Setian I° should work on before concentrating fully on the Black Arts.

On a "bad" day it can almost seem impossible to bring yourself to do what you promised your kingdom: to give the best of yourself again and again. It is superhuman. However it is possible; others have shown us that it can be done.

"Feeling" the Black Flame is not enough. To let it work through all realms of one's existence is, in my opinion, the first objective of one who seeks *Xeper*. It is the foundation of the self in resonance with the Black Flame within you.

I recommend any Setian I° to read Magus Webb's "Within You and Beyond You" collection of nine essays in the *Crystal Tablet* with special interest. It is a **very** (if not the most) **important** document within the *CT*.

I myself take one subject each time, and dedicate a week of introspection and meditation to it every night before I go to sleep. At the end of the week, on the 7th day, I write an essay on my findings.

I cannot overstress the importance of formulating your thoughts on paper (or computer screen. This is the 21st century, whatever you prefer. I myself prefer to work with a PC).

Set worked hard and fought to death with his enemies to become the star called *Alpha Draconis* in the Constellation of the Thigh. We must work hard to become kings or queens in our kingdoms.

When we have become these, maybe we might look at the stars and dream of becoming a star ourselves. Until then I will fight my demons daily, until I've slain them all!

Comments on this text are very welcome. I greet you all. *Xeper*!

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## [6] Reflections on the Setian I° Process

- by Byron Sorgdrager I°, South Africa

As a rather new addition to the Temple of Set, it would stand to reason that I have a rather hungry mind. This gives me a beautiful opportunity to spend a lot of time gathering information, trying to make sense of not only the subjective universe, but everything surrounding the objective universe as well, which would help me with my *Xeper*.

It has not been an easy road to take, as I from the beginning have had certain points that count against me rather heavily. Being a few thousand miles away from the nearest Pylon and not anywhere near a place where I could even speak to a Priest(ess) without the thought of bankruptcy, things needed to move into a different arena whereby I could still make contact without too many hassles.

First contact was made by browsing the Temple's Website. Even with only the basic outline of what the Temple stands for and what to expect, I found that I just had to take the plunge. I found a link to an e-mail address - bounce - and to my surprise, Magistra Linda Reynolds answered the call. I was accepted into the Temple in December 1998.

Things went rather slow, as most of the communication was done by sending snail-mail, and South Africa had a few major strikes in-between, which made things even more difficult.

In the meantime I joined the *Xepera-I* mailing list and started chatting to various Setians. This gave me a rather good start at finding more like-minded people.

One dark, gloomy, miserable, and overcast day, I received an e-mail telling me to register as a member to the Temple's Intranet. I registered. Suddenly I had access to a vault of information staring me in the face.

In the immortal words of Bartok (the bat from the animated *Anastasia*) "**Wow**, I tell ya what ...**Wow!**"

The Intranet side of [www.xeper.org](http://www.xeper.org) has given me a revitalized outlook on the Temple that previously was unconceived.

From the entry into the site (or Town Hall, as it's called), you can read updated news on what's happening, and find little tidbits that turn into more of a wealth of information with every click.

Finding a complete list of the administration is always useful and very helpful, especially to people who don't have the luxury of physical contact. E-mail addresses galore, as well as the entire Inter Communications roster, are available online - oh, **wow!** No more paging through piles of paper to find someone inside the Temple with similar interests!

The revised *The Church of Satan* by Dr. Michael A. Aquino is a definite must for readers, detailing the history of the pre-1975 Church of Satan. An amazing resource full of hyperlinks and appendices, which make things so much more pleasurable since you can do a search on various sections (within your browser).

The *Crystal Tablet* I found online as well, and **wow!** Again all I can say is **wow!** A full indexed version of the reading list, dealt up into categories. *Black Magic* is also beautifully presented in a friendly browser.

Promises of having the *Scroll of Set* online and updated, are lurking in the air. I believe that the more the Intranet is used, the more information will be available, and this resource is way too precious to not use!

What more could a growing Setian ask for?

There are more sections available for higher degrees, on which, since I haven't seen them, I am unable to give my input. But judging from what I have seen, I can't wait for the chance to take a peek!

Support the Temple's Intranet. If this is its startup stage, I tingle all over to find out what the "mainstream" will be like!

If you would like to join the Intranet, go to:

<http://www.xeper.org/intreg/index.html>

or send mail to : [intranet@xeper.org](mailto:intranet@xeper.org) [no need for any information in the mail, as it's basically an auto-reply], where you will find all the details you need.

Once you receive your admission, go to the link provided in your e-mail, get your username and password, and off you go to:

<http://www.xeper.org/members/>

Yes, it's that easy!

A great big "thank you!" to everyone involved - and I honestly believe that Set is smiling upon those who have taken the responsibility, to make such good use of technology.

*Xeper* is now just a little easier!

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## [7] **2001 and the Egyptian New Year**

- by Patty A. Hardy IV<sup>o</sup>

I tried to create a visual experience, one that bypasses verbalized pigeonholing and directly penetrates the subconscious with an emotional and philosophical content ...

- Stanley Kubrick [1928-1999]

In *Black Magic* in the *Crystal Tablet*, Dr. Aquino wrote:

During the Age of Satan (1966-1975) a certain "racial memory" of some prehistoric change to the natural course of human evolution seemed to be asserting itself. The most spectacular and explicit example was the film *2001: A Space Odyssey*, Arthur C. Clarke's variation on the theme of his earlier novel *Childhood's End*.

Everyone who has seen *2001: A Space Odyssey* has a personal perspective on that film. When released in 1968, the film was "deep" for some, incomprehensible to others. Here I write of one element of the film: the monolith.

One aspect of this image of the monolith is the instinctual reaction to a visual "dominant mass". That form, evident in perspective shots of the monolith, is discussed in William Mortensen's *The Command to Look*, a manual of composition in photography.

So impressed was Anton LaVey with Mortensen's insights that he reformulated this concept as the "Law of the Trapezoid". The book is all but impossible to find nowadays, but a discussion of its key points can be found in *Black Runa* by Dr. Stephen E. Flowers.

Mortensen notes that "impact" is only the first step, and indeed Kubrick didn't stop there. Having revealed a monolith standing at the dawn of humanity, the film goes on to transmit its secret in many ways: When the Sun rises over a monolith formerly hidden on the moon, for example, it "sings".

The monolith is a standing stone that marks the rising of a star.

Most people know of Stonehenge. Because of the work of Gerald Hawkins, it is now respectable to say that this megalithic site has astronomical significance.

Of course there is more to it than that, in the eyes of a magician: Those who orchestrated the building of Stonehenge demonstrated that they possessed (a) a model of the cosmos, (b) the skill of taking ideas from a cosmic realm and translating

them into human terms and vice-versa, and (c) the ability to make extraordinary things happen.

Not as well known are recent papers on neolithic astronomy in southern Egypt. These papers are based on analysis of the megalithic site at Nabta Playa.

Archaeologists equipped with radio-carbon dating, GPS receivers, and climatological data have unearthed the roots of pre-dynastic Upper Egypt. Those roots lie at a camp for cattle nomads established ten thousand years ago, not far from the modern border between Egypt and Sudan. At that time the summer monsoons of central Africa extended north into southern Egypt, and the Libyan desert was green with vegetation.

The camp's most visible feature is a set of megaliths erected between 6,000 and 7,000 years ago. Looking from west to east, the Sun rose in the slot between two of these megaliths on the morning of the summer solstice in that age, marking the point of the Sun's most northerly position.

As the summer rains began to fill the playa, the base of the stones would have been submerged.

In the early days of June, shortly before the North Solstice, the bright star Sirius would rise in the pre-dawn twilight, its light reflected on the waters after seventy days of absence from the night sky.

About five thousand years ago, the monsoon rains drifted south, and the Sahara again became desolate sand. The lake vanished, leaving a baked clay flat: Nabta Playa. The pastoralists of Nabta made their way northeast to the Nile. Malville, Wendorf, Mazar and Schild, writing in the journal *Nature*, remark on the timing:

Within some 500 years after the exodus from Nabta, the step pyramid at Saqqara was constructed, indicating a pre-existing cultural base which may have originated in the desert of Upper Egypt.

With them these nomads took the measure of the North Solstice sunrise, and the sight of the return of Sirius flickering on the water.

Over millennia, precessional drift would cause the two celestial portents to drift together, synchronize, and then drift apart. Thus at the unification of Egypt in 3100 BCE, Sirius rose in the dawn twilight on the morning of the North Solstice, and today it rises around the first of August.

Weather to the South continued to bring flooding to the Nile in late June or early July, as once it had filled the lake at Nabta.

This triple synchronization left its mark on Egypt's calendars forever after. At the peak of the Sun's force and the parching of the land, priestly

hour-watchers observed the return of Sirius and prophesied the flood of the Nile waters. The day was known as *wprnpt*, "opener of the year".

Indeed one of the Egyptian names for the priesthood, *wnwt*, refers to this role of ordering time: both the nightly temple activities and the seasonal activity of their civilization.

The hieroglyphic name of Sirius was written with an obelisk - the standing stone that marked the rising of the star on the horizon.

The synchronization also left a mark on Egypt's mainstream theology. In the *Pyramid Texts* we find liturgies hailing the pharaoh's remanifestation and ascent as a star in the afterlife. This star-soul was an *akh*, an "effective spirit".

Moreover the period of ritual preparation and mummification of the corpse typically lasted about seventy days, corresponding to the seventy days of the disappearance of Sirius from the night sky.

Given the antiquity of the Nabta site, one wonders about the pre-dynastic portion of Manetho's timeline, mentioned in Chapter 2 of *Black Magic*. Tally up the figures given for pre-dynastic human rulers and compare this against the Nabta dates. Those who are astronomically inclined may mark that the rule of the *neteru* lasted a bit over half a precessional cycle.

Today we no longer employ standing stones and stars to mark the beginning of the year or the hour of the night. The cycles significant to most of us are captured in our clocks and calendars. Apocalyptic ideas regarding world-ages are tied to the calendar, a product of watching the sky, rather than the sky itself. This suggests the *psyche's* accelerating divergence from the natural order.

Buried in the evolution of that *psyche*, though, is a transition related to the recognition of the monolith. Merlin Donald (*The Origin of the Modern Mind*) describes this transition as a step from mythic culture to theoretic culture: a conjunction of two modes of human thought. From one perspective the standing stones of Nabta and Stonehenge mark this inner conjunction as surely as they mark the apparent external conjunction of the Sun or the stars with a point on the horizon.

This inner conjunction concerns that which is not directly perceived, except, as *Black Magic* phrases it, by the shadow it casts upon things apprehended and things perceived.

The ordering power does not begin by recognizing itself. Rather it begins by extracting order from interpretation of experience.

Tools created to assist this change what is measured as well as those who create them.

What I'm discussing here is "timebinding", the capacity of the *psyche* to model the past and the future. The astronomical megalith symbolizes not

just a moment in time, but a change in how time is understood - a change in its builders.

Apocalyptic mythology is powered by a latent astral determinism, first cultivated in agricultural civilizations. Today this takes the form of millennial crazes. We see a few New Age folk scratching their heads over the conjunction of the galactic plane and the solstice sunrises - the sort of thing to which a fan of H.P. Lovecraft might pay attention, given HPL's references to "when the stars come right again". But aside from the mis-timed "Age of Aquarius", exoteric world-ages usually involve the numerology of the calendar.

But what of the other mode of thought? What does the monolith mean, not about the stars, but about the mind behind it? I thought again about what *2001* had shown (what it didn't say for those of you into NLP, and those who read what Merlin Donald says about narrative and visual symbolic thought).

In its first appearance the monolith is seen at dawn from the perspective of some rather startled proto-humans. In the second, the Sun gleams over the formerly-hidden monolith standing on the Moon before humans in spacesuits.

In the third, what formerly appeared as a solid entity becomes a door. A solitary astronaut approaches the monolith-stargate, and before its threshold he sees from this perspective the Solar System right back to Sol. It is a stark vision. The hermetic and gnostic ascent beyond the planetary archons has been transformed into a cinematic image.

In the fourth appearance the sky is gone. The celestial order that ruled terrestrial time is gone. Time itself is altered, as seen by the fashion in which the astronaut witnesses his life. This man who has defied death, traveled a void more lethal than the sands of the Sahara, and reached for the Mystery with his last breath, becomes a "starchild".

I wonder if anyone who watched *2001* when it first came out knew, in view of the Egyptian cult of the *akh*, that this too was a celestial alignment: the monolith was there to mark his rising. *Xeper*.

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## [8] My Turku X - Seat of Re-Creation

- by Petri Laakso IV°

Bearer of the Claw of the Bear

I would like to thank all those who traveled to Turku to attend the Turku-X Gathering, a celebration of the Temple of Set's first ten years in northern Europe.

It was a highly meaningful gathering for me and all the other Setians who attended contributed to my self-transformation and the re-creation of the north

European Temple. My sincere thanks for this!

The Gathering started on the evening of Friday the 29th of October at our flat. Setian SeBastian (Nino Wächter) led a little warm-up exercise where we each had the opportunity to choose a person we did not know well, talk to him/her for a quarter of an hour, and then present this person to the rest of the group. I think this added some depth to the introductions, took away some of the potential nervousness associated with meeting new people, and was quite a bit of fun too.

After this the floor was open for a brainstorm on how the Temple of Set could be improved in Europe. We discussed the kind of Setian activities and initiatory structures there are in different European countries, and tried to come up with new ideas. This amounted to a highly diversified and rich picture of the European Temple and a general sentiment that a little more networking might be in order.

Since this was a celebration gathering, those who so desired had the opportunity to visit a local spa (a full blown bathing place with slides, jacuzzis, saunas, outdoor pool and so on) in the morning of Saturday the 30th. This was really kick-ass-cool for me, and as far as I understood not that bad for those who preferred sleeping late.

The real program started with re-arranging the meeting room we had rented for this meeting. It was nice to see what a little Setian touch could do to the place.

SeBastian led again a little warm-up where we discussed each Initiate's current initiatory projects and concerns.

Adept Simone Lohmeier was kind enough to have brought photos of the recent international conclave and to tell us about its highlights as well as to answer the load of eager questions we had.

We also took a look at the richness of Setian gatherings by talking about various international conclaves, taking a look at pictures and stories from various northern European meetings and so on. The idea was to get a picture of the scope of possibilities there already exists for Setian activities and possibly also to spring some new ideas.

We had a little cake in celebration of the ten-year anniversary on the side of this discussion.

Then SeBastian did a performance called "A Vision Quest - The Adventures of a Hellraiser". This part theatre, part discussion presentation not only recounted SeBastian's initiatory adventures, but also gave a glimpse of his understanding of the relationship of the higher self to the human *persona*, and an intimation of the magical methodology that he has been developing for many years.

Adept Harry Ahlgren - who was Recognized to the II° during the gathering by Priest Vesa Iitti -

gave everyone something to brood over as he challenged us to find some facet in our past that had “died” but that we would like to revive. This was in preparation for a working of his we would be performing later that day.

Next Priest Iitti gave a spontaneous talk on the concept of the “heart”. He offered various fresh perspectives on this concept that I think would be safe to say touched the hearts of many an Initiate. It was one of those events that simply cannot be conveyed on paper, but whose effects on those attending are sure to reverberate for a long time to come.

Then followed Adept Ahlgren’s “Internal Necromancy” working, inspired by an article of Priest Aaron Besson. In this working Adept Ahlgren led us through a visualization/journey that helped us to connect with the dead feature of our personality that we had chosen to conjure back from the dead.

After the journey proper there was an opportunity to further crystallize the revival of this facet by sharing it with other Setians. This took the form of facing another [willing] Setian and silently trying to manifest the facet to that person.

Personally I found this working one of the most transformative events in this gathering. One of my face-to-face interactions made me embrace the long deceased quality with such totality and vividness that I could not have hoped for more.

We had an Order of the Vampyre-only workshop led by Adept Paivi Laakso and some general talk for non-OV members. I heard the discussion revolved around what the concept of the Vampyre meant for each member and how the European members of the Order could network better.

Those not attending this closed meeting got to discuss such things as Adept Kevin Fordham’s ideas on the future of the Soa Gild in Europe and a few of my concepts related to Hyperborean magic.

The Order of the Trapezoid Initiates also had a chance to interact with each other as we interviewed a potential candidate in a closed meeting. This turned out to be highly illuminative for me as we tried to verbalize some core concepts of the O.Tr. and talked on the general function that Orders can have for a Setian.

The last activity that day was a short III<sup>o</sup>+ meeting where we compared notes and pulled various streams together.

On Sunday the 31st we started with Adept Lohmeier’s lecture on her “neuronet” theory. This sparked interesting discussions on the nature of networks, the theoretical basis for the differences in exchange in international conclaves versus local gatherings, and various other intriguing issues.

Next SeBastian led experiments in socio drama, exploring such polarities as active - passive, masculine - feminine and intellectual - emotional.

SeBastian set up two Setians to play distinct roles in a predefined setting, then made the actors switch roles with each other and to recount their experiences at various stages. He also changed the actors once in a while, and most Setians got to play a part in this experiment.

There was no time to pull together all the threads we could have learned from this extremely interesting and also funny exploration, but I hear many Setians have already come up with interesting reflections on what they were able to draw from the event.

Onwards to the main working, which was my brainchild - with a lot of important tweaking by Priests Iitti and Peter Andersson. The working was in a way my first contribution as the Bearer of the Claw of the Bear (the Grand Master of the Order of the Claw of the Bear) and focused on giving all participants a feel of the type of Hyperborean magic I am developing.

The general frame of reference for the working was that all participants had the opportunity to crystallize the gems they had gained during the meeting and send forth their wishes for the Temple of Set in Europe.

The heart of the working was, however, an oracle that Priests Iitti, Andersson and I manifested. We conjured up a vision of the Hyperborean Mountain and the various aspects of the force of the *Sowilo* Rune to generate a Hyperborean stream of inspiration.

All participants had the choice of consulting the oracle by approaching us [we were standing near the altar] if they so desired. When we interacted with each Initiate, we sought to totally focus on impersonally transmitting initiatory wisdom from the top of the Hyperborean Mountain - and strictly not to convey anything that did not originate from our hearts as inspired by the Hyperborean stream.

I think this working was one of the most intense we have ever put out, with all the III<sup>o</sup>+ really stretching themselves to their limits and giving all they could to each Initiate. One drawback was that we could only focus on one person at a time and the others had to wait, but this seems to be one of the problems of main conclave workings anyway, and I hope that the results of the working will be worth the wait for each Setian participating.

Lastly we traveled to Turku centre to the best Thai restaurant in town for some more discussion before all of us departed to their spheres of the world.

This meeting was a little more celebratory [as contrasted to information-oriented] and spontaneous



(as contrasted to highly organized) than most Hyperborean gatherings. It was the first where we had a separate meeting place with the option for all to cook their own food there. It was also the most international meeting we have yet had, with guests from the U.K., Sweden, and Germany.

Due to my own "ten years in the Temple" processes, perhaps, I felt as if the whole gathering were a great "payback" for my past work, and I loved every moment of it. Each participant challenged me to re-create myself in some way. The rich international sounding-board allowed me to see my work in perspective and envision for the future. And the most intense events at the meeting empowered me to actually carry out the transformations for which I was hoping.

I hope that in the spirit of the *Gebo Rune* (X) my future work will "pay back" or "be a sacrifice for" the exchange each Initiate bestowed upon me.

In keeping with the north European tradition that all participants write a little summary of what they gained from the meeting, I challenge the participants to grace the setianeurope-I with a whopping ten emails on this subject. *Xeper*.

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### [9] **Unsane Artists Reveal Truth**

How the members of the Order of UART are shaping the World of Horrors by and through their Art

- compiled by Heather L. Ayres III<sup>o</sup>  
Acting Grand Master, Order of Uart

#### **Magus Don Webb**

I have a new novel out, *Essential Saltes*, a murder mystery about fireworks and necromancy. It is from St. Martin's. *Xeper*.

#### **Priest Walter Radtke**

One thing unfailing about *Xeper* is that it leads us into new territory. Two years ago I had my future mapped out in a cozy fashion, essentially a bland extension of projects I was currently working on.

Through a series of idea collisions and people collisions, I find myself embarked upon a big adventure whose core impulse originated in my involvement with the Smoking Mirror Pylon.

It was my work with Aztec Black Magic that propelled me with surprising strength and rapidity to the Priesthood, and I can feel it opening another strange new horizon before me, one that involves a complete uprooting from my surroundings and the learning of many new and exciting skills.

Last year I purchased an ocean cruiser catamaran and am currently outfitting it for an extended voyage to the shores of Mexico, starting at the Sea of Cortez and leading then southward to the land of the Aztec, Toltec, Maya, Zapotec, Mixtec,

Olmec, and their ancient cultural lore.

From knowing zero about sailing and sailboats, I have become familiar with all phases of maritime life through an intensive program of reading and doing. The energy liberated by this pursuit has also spoiled over into my artistic calling, and I'm in the process of beginning to draw and paint seriously again after many years' abstention.

This creative impulse has cast my lot in with the Order of Uart, which I recently joined. Throughout this adventure of total being, I will be in touch with the Temple and be sending reports via ham radio packet email. There will be a standing invitation for any Adept II<sup>o</sup> or higher to drop in and hang out fishing, sunning, exploring, sailing, & learning anytime.

#### **Priestess Danielle McGranahan**

After the Remanifestation of the Order of Uart, I realized that I needed to re-examine my role in the Order.

Art is an essential part of my work. I've heard so many individuals with good intentions proclaim: "My art is an outlet for me; it's my therapy." "If I couldn't paint, I'd go crazy." "It helps me relax."

However I have awakened to something new. There is something much more important when it comes to drawing or painting, and I'd like to share it.

Drawing and painting teach the individual how to perceive.

If you have not learned how to draw or paint, you have not seen with the eyes of the artist. They exercise one's ability to create images through a filter unique to the self. They are a means of expounding upon a subject and making it convey ideas not just without words, but beyond words; and they do this regardless of the skill possessed by the artist.

Skill is over-rated for the individual who is just learning to draw, because he or she usually has a pre-conceived notion of how art "should" look, and has no notion that art can be magical.

Art is magic. It is an act of creation that can be utilized by the Black Magician to convey experiences that may not be very reliable through words. It must be apprehended through visual triggers because appropriate words do not exist, thus testing the ability of the viewer's ability to perceive.

This type of art can be put into practice by anyone who can realize that it is learned, just like reading is learned. It is a process of learning how to use your eyes. Yes, some individuals are more prone to having a "talent" in art, just as some are prone to dismantling vacuum cleaners with great ease at a very young age, but that doesn't mean it can't be

learned.

I will share an example of my own to illustrate how a piece can have an influence over others without their knowing why: art as LBM, if you will.

During my painting class we were assigned to paint a self-portrait. Instead of using a mirror, I cheated and used a photo of myself. Regardless, I wanted the painting to convey not only how I feel about myself but who I am. By “who I am” and “how I feel” I set out to convey my being as a Priestess of Set and the intensity and energy this state of being holds for me.

I got to work, and upon its completion it was critiqued during my class. Out of the six paintings I presented, it generated the most remarks. I then brought it to work to test it out on some others. These were the following comments that ensued from both presentations.

“Oh my god, that is intense!” [repeated several times by various people] “It is very mysterious, yet powerful; and I usually don’t like mysterious-looking paintings, but somehow I don’t mind this one.” “Danielle, you witchy woman.” “Danielle, you look like you’re trying to cast a spell.”

The most exciting result came from my art teacher, who not only commented that I was extremely strong-willed, but that the powers I draw upon which made this painting look so intense are the “wrong kind” of powers and that I should let “Jesus the king into your life, sister” (yes, an excerpt of a direct quote!).

She proceeded to use up twenty minutes of class time debating me and ended the conversation when she realized that she couldn’t “save me” and said something about me being scary. I still don’t know what kind of grade she’ll be mailing me.

So how could all of this happen from one painting? I successfully conveyed myself, without words, through art. Through the use of the ability to perceive I made a connection. The connection played upon the fact that certain colors and the placement of them would more than likely have a similar effect on those who viewed them than not. I saw myself as clearly as I could, I processed my vision through the filter that is me, and output it with a specific goal in mind through the use of color, proportion and lines in place of words; and it worked. *Xeper* and *Remanifest*!

### **Priestess Heather Lee Ayres**

Priestess McGranahan & I are in the process of forming the “Hesb-Terror”: a *temenos* which is dedicated to the creation of computer graphics.

It is a *temenos* instead of a guild at the moment, since I cannot be *Tchaas* of more than one guild & Priestess McGranahan is a bit too busy at the moment to become *Tchaas*.

A sigil & statement of the *temenos* is in the works. We welcome anyone who is seriously interested.

Many, many, many thanks to Magus Webb for providing me the ancient Egyptian word for “computer”. Not an easy task.

I’ve had one of my drawings published in the *Tree of Light*, magazine for Magus Webb’s article on “Initiation”.

I’m currently nearing completion of constructing my “ÆVorspiel TemenoStudio” web page, through which my art will be unleashed at the unsuspecting population. I’ll be sure to post the URL on the assorted lists when it’s up & running.

As always, I’ve got a few new paintings going as well.

### **Priest Timothy McGranahan**

Last June I began a ten-month certificate program at the Illinois Center for Broadcasting.

One of the requirements of the curriculum was that I had to complete 264 internship hours at a fully functioning commercial radio and/or television station. As grueling as this was at times, I did so with much fervor. I put my all into it, knowing if I did, it would somehow pay off in the future. I attended class three nights a week and then worked weekends at one of the oldest and best-known radio stations in Chicago, WMAQ 670 AM.

The “Q” has a news/sports format and is a CBS/Infinity Broadcasting affiliate. I worked there for free as an intern between August and November of last year and logged my required hours.

About that same time the news director asked if I’d like to work as a fill-in when other NPAs (News Production Assistants) were off. He even said they’d pay me to do this - not very much, but pay just the same. I would have been a fool to turn down this offer. [Chicago is the Number 3 market in the country behind only New York City and Los Angeles.] Needless to say, I accepted the offer and eventually found myself hired. I think that was some time right around mid-December.

Anyway, now you know what I spend my weekends doing. That’s right, I’m working the graveyard weekend (Fri. & Sat. nights’ shift at Chicago/Market 3 WMAQ Radio).

Almost forgot - I received my diploma from ICB back in mid-March as well as an award for the most intern hours logged.

Either of these individually look good on my resume. Together they look even better.

It seems like a slow start to my ultimate career goal: becoming a production director and doing voice-over work. But for now, I’ll take it. At least my feet are firmly inside the door of “the Biz”.

“OK, so where’s the magic?” you may be asking.

This is the magic of communication I’ve been working to manifest for a very long time now. It’s part of my master plan for myself. New career, new outlook, new ways of making my magic work both within and without the boundaries of this World of Horrors as my will sees fit.

Media is a very strong influence on the world around us. To become a part of and contribute to that media in some form gives the magician more opportunity to create change within it, and thus the world it influences. It also serves to make one much more aware of what’s already there and in need of some magical push.

At this time in my initiation, this is the way I choose to work; not only to benefit myself in the more spiritual magical sense, but in the more practical magical sense as well. I want to have my cake and eat it too! And I will.

Also, yes, my unheard material from the “Well of Souls” days is **finally** being released, and I finally have complete control of what happens to it. Come here and check it out! My music is now available worldwide! Yeah, baby, yeah!

One of my favorite songs at MP3.com is: “Ninth Angle” by Starry Wisdom Sect.

### **Magistra Linda Reynolds**

Since graphic design is my profession and has been my entire adult life, I suppose I can measure my artistic initiation by professional success. Standouts occur, i.e. I have designed book covers for Runa-Raven Press and Magus Webb.

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## **[10] Concerning the Marketplace**

### **Comments from the High Priest**

The Temple of Set encourages its members to experiment with as many ways of self-knowing and self-creation as they feel they may have luck with.

One of the most interesting self-tests is learning to run one’s own business. The responsibility of filling orders, cutting down costs, advertising creatively, coming up with things that your customers want, are great practical tests of magic - and dealing with them can be very transformative.

Obviously most of these business will be directed toward the world away from the Temple. The Temple is small, and a rather poor market.

However if you wish to sell your wares/services to Setians, there are certain questions you should be able to answer, such as these:

Does your product truly increase Setian culture? Would you be willing to sell your product to Setians even if you wish to leave the organization? Can you explain to other Setians some manner in

which selling your goods both contributes to your *Xeper* and to the Coming Into Being of a more powerful Temple?

The practice of intra-Temple commerce is a small part of Setian culture, but a legitimate way of circulating energy through the Temple.

We are very interested in seeing the creation of Setian material culture, and we support the idea of people trying small business here, as a prelude to taking on the whole wide world.

If you are someone who can answer these questions, and has your initiation well in hand [say you have been an Adept II° for six months], the Temple is glad to assist you by providing free ads in the *Scroll*. Here is what we ask of you:

- You fill orders promptly.
- You provide quality goods.
- If asked, you can explain to some III° why your product is something the average Setian might need.

If you don’t fill your orders, and don’t deal with complaints in a timely and respectful way, not only will we pull your ad, but the Temple may re-evaluate your membership. [The Temple is interested only in documented complaints in which there are examples of how the buyer has attempted to deal with the problem first.]

If you discover that you like selling things to your fellow Setians, you may wish to send a notice to the Executive Director that your business might be listed in the “Resources” section of the *Crystal Tablet*. We prefer not to list any businesses that have been around less than a year, since many people find the challenge of running a business greater than they have imagined.

We do encourage our members to patronize Setian services and talk them up in the world.

### **Comments from Priest Walter Radtke**

I would suggest only adding a few words [in your advertisement] encouraging separate mention of those items in stock, ready-to-ship as opposed to those items custom-made to the customer’s specifications. In the former case, one can expect rapid delivery of the item; in the latter case, one can expect negotiation and tailor-making occurring over a longer period of time with, it would be hoped, good communication all along the way.

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## **[11] Back from the Dead**

- by Sat Antyr I°

“Initiation ain’t easy.” We’ve all heard it and paid this truism a certain amount of lip service. After this, most folks file it away with all the great ideas they’ve known and apparently assimilated. At conclaves Magus Webb can be heard saying how

initiation is a tough and a “roll yer sleeves up and get down into it” kind of thing. But take it from Sat, until you live it, you just can’t get it.

A few years ago there was this guy. Now, like many shining stars of the time, he had his shit together, and he was making his moves. In the mundane he was a professional. As a new father he had all he could want in the form of a one-year-old boy with whom he spent all his spare time.

In the Temple Shane was respected, trusted, and had a reputation as a fun guy to hang out with at conclave. As an Adept he took great pride in his abilities, and he never turned down an opportunity to display the powers he had built for himself. Rightly so he was proud of what he had accomplished.

At the time this little introductory narration takes place, Adept Antyr had a number of projects. Each was big, grand, and elbowing for room on his overflowing to-do list.

As a member of the O.Tr. Adept Antyr lived fully the idea of **dynamism** as he understood it, and he seldom rested.

A dynamo of work, work, *werks* and all sorts of other activities mundane, spiritual, familial, capitalistic and just about everything else as well, Adept Antyr forged full ahead, and dropped right off into the Sixth Angle.

By the time he had realized what had happened Adept Antyr just about died the Big D, and at this point Life caught up to him. In a flash of resignation he bailed from the Temple and left behind many bewildered associates and friends.

That was a few years ago. After revisiting old haunts such as the “Church of Satan”, both slamming and assisting the Temple at various junctures, starting and stopping several personal magical projects, and simply wandering, Shane heard something inside himself calling. He rejoined the Temple.

Here’s where I come into the picture, since he and me, Shane and Sat, we’re both the same guy. But you knew this all along now didn’t you?

Anyhow, poor attempts at writing devices aside, I’m here today to write about my initiation and the strange places it’s taken me to.

At the requests of Magister Severson and Magistra Hardy, I originally set out to write an article looking at how my perceptions of the II° have changed and how I’ve mutated now that I’m back for another round of it all.

I was going to write this spiffy article called “The II°x2” or something like that, and dazzle everyone with my amazing grasp of just about everything, but what I realized is that this was really the **old** Sat. Really this whole thing should be a little more down-to-earth and personal - like me.

After all when you pop out of the other side of the Sixth Angle after taking a tour of all your personal darkness and acquainted your friends and yourself thoroughly with those ugly *id*-monsters you’ve always wanted to hide, you somehow become a bit more grounded, and you end up dropping a lot of pretense.

So let’s return to the meat of things, rabid carnivores that some of us are. By now some of you have heard versions of my story already, so I won’t go into all the mundane, human details other than to state that initiation is a package deal, since it’s intimate with the *psyche*.

By this I simply mean that the mind at this stage of evolution is a holistic thing. It includes everything from the lowest to the highest. While the Initiate may reach exalted states of being, many animal and human portions of his mind still can pester him. As Ipsissimus Aquino learned in the Wewelsburg Working, man, it’s Life and it can sneak up and bite you on the arse just when you think you’ve reached the next stage of evolution.

After you’ve lived it, somehow that little paragraph about the dangers of Black Magic means something.

So here we are nearing the end of this rambling essay, and like the stuff I wrote back in the days before I peered into the Abyss and found the most hated aspects of myself peering back in mockery, somehow I’ve managed to say something without really saying much at all.

What I would like to impart today is simply this: When you fully and completely commit yourself to your **self**, it ain’t always all fun and pretty blue Sterno flames. Initiation is hard work, but if you take the time to really ride the Angles, you **will** be transformed.

I have Come Into Being, and by so doing I’ve brought out of the Darkness a flame that illuminates the many paths to being. *Xeper!*

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## [12] **Beware - Apep Is Everywhere!**

- by Jackie Panayi II°

### **The Summoning**

Sitting in a dark corner waiting, watching between the chalky lines, anticipating the terrible discovery, nervous imaginings, reality forms.

Drowning in the thick dark liquid, tears of blood slide idly down, slipping on the edge of illusion, nearer but not far enough.

Living in a tide of torment, captured in its fearless smile, just surviving for the moment, groping forward, elusive still.

Gazing in the murky phial, candles burn a sickly smell, the dark shape rises eating karma, releases soul, but disappears.

Swimming in a lake of torture, burning on a rock of flame, suffocated by dank dust, pain eternal, but awakening came.

### **The Aftermath**

Perfect hatred shine on me, fill me with your will, let me see the light of darkness, give me means to end the pain.

Concentrated through a lifeline, seeping out in searing droplets, diabolical shards of malice, bitter emblems for them all.

Maim and burn and gnarl and sever, all the remnants of that life, lacerate and sear and blister, cut with the disgorging knife.

Tear the living from the living, cast a blindness on the young, chase the thinkers into madness, show them that the payment's come.

Disease the beautiful and the healthy, send out the rats of eternal doom, to gnaw on the bodies of those tormentors, that drove me to this scape of pain.

\* \* \*

The nightly slaying of Apep continues. Apep is alive and thriving in the modern world, in the form of advertising.

To quote Magus Webb from the *Crystal Tablet*

Capitalism's debris is advertising ... It replaces thinking, often an uncertain process, with conviction by spectacle ... TV vs. education ...

Set's other enemy is the demon of mindless chaos, Apep. Set is said to slay this creature every night just before dawn. This symbolizes overcoming self-doubt and delusion, of acting at the times of greatest despair, or not being lulled to sleep by the powerful, self-hypnotizing engines of mankind.

Apep in the form of advertising is further confirmed for me, when I look at the *Book of the Dead*:

*Spell 7* (For passing by the dangerous coil of Apep): O you waxen one who take by robbery and who lives on the inert ones, I will not be inert for you, I will not be weak for you, your poison shall not enter into my members.

*Spell 99 pt. III* (to provide a boat to cross the celestial river): O Lord of Red Cloth, who is mighty through joy; O Lord of Storm, the male who navigates; O you who navigate over this sandbank of Apep; O you who are in charge of the mysterious ferry-boat, who ward off Apep .... in order to escape from that evil land in which the stars fall upside down upon their

faces and are unable to raise themselves up. (Gods of all varieties lost in the devotion to earthly money?) And yet more obscurely!

*Spell 88* (for being transformed into a snake [immortality?]): I am a long-lived snake; I pass the night and am reborn every day (you wake with the same knowledge you had on falling asleep, though it was locked from you during that time, in large part!?) I am a snake which is in the limits of the earth; I pass the night and am reborn, renewed and rejuvenated every day.

I've tried to eliminate, as much as possible, all forms of advertising from my world. But outside of the world of the total recluse this is impossible. I don't have TV or commercial radio; I don't buy magazines or newspapers.

Having said that, I do get some reference journals, but these tend to have less advertising, and it tends to be limited to specialist adverts, which are easier to eliminate from the mind than, for example, TV ads.

Even though I tend to avoid supermarkets in favor of small shops, and grow everything else, even small grocery stores are packed with shelf upon shelf of advertising! And as for junk mail ...

Television is the most obvious and insidious form of advertising, with the adverts themselves being multi-faceted in their psychological approaches. For example:

- The technological advert: High tech format, bright lights, futuristic. Statement it makes: "This is the product of the future, advancement, and achievement. Don't be caught in the Dark Ages."

- The Funny Advert: Causes anything from a slight grin to tears-streaming hysterics at the absurdity and surreality of the ad. Statement it makes: "You will associate this product with happiness."

- The Family Advert: Family scenario, product involved centrally. Statement: "Your family is dysfunctional because you **don't** buy this product."

- The Smart-Alec's Advert: You have to figure out what is happening in this jumble of images, and often what product is being advertised too. Statement: "You will associate this product with feeling clever and smug."

- The Cartoon Advert: By complete contrast to the above, this ad personalizes the product. Statement: "We know we're aiming at a really 'limited' audience here, but why not buy the product and have your own little friend?"

- The Romance/Sex Advert: Blatantly associates the product with an available partner for sex/commitment, depending on the gender of the target audience. Statement: "Want some? Buy this!"

- The Seasonal Advert: Associates product with festive seasons in blatant brainwashing. Statement: "You must buy a sqwurgledethoop, Xmas wouldn't be Xmas without it. After all, before the 19th Century, the Xmas tree was unheard of in the U.K."

- The Pet/Child Advert: Images of pets/children. Statement: "Doesn't your pet/child deserve this product? Are you a bad parent?"

- The Film Advert: Scaled-down version of popular film with product incorporated. Statement: "You enjoyed the film; now buy the slippers. Guaranteed to make your life more exciting."

- The Shout Advert: Giant sale slogans and lots of shouting. Statement: "Are you stupid? Don't you care about saving money? Look how cheap this is; buy it now."

Advertising executives call on research papers when trying to decide which form of advertising will best sell their product, studying psychologists' reports to help in their dilemma.

McGuire (1968) found that if the viewer is intelligent and receptive, the implicit messages of subtle "you work it out" type advertising would be effective.

Hovland and Mandell (1952) found that if viewers are of low intelligence and motivation, they would probably respond better to the explicit "shout" type technique.

Janis and Feshbach (1953) found that frightening people into buying a product by showing them what will happen if they don't, e.g. tooth decay, showed a relatively low success rate. Although people accept the frightening information and retain it, fear actually seems to inhibit them from doing anything about it.

Harris and Jellison (1971) found that if the fear message is accompanied by detailed descriptions of how to combat the problem, and is presented in a reassuring way, the advertising will probably be successful.

Sistrunk and McDavid (1971) found that men are easily influenced in areas considered to be female domain, and women are more easily influenced in male domain areas. Viewers with a high self-esteem are less easily influenced than those with a low self-esteem.

How much of today's society is built on advertising? What isn't for sale?

Television advertisements must accept a great deal of the responsibility for the role conditioning that goes on in our society today. Ideal men, women, children, families and even pets are set up on mental pedestals for the masses by today's media. Perhaps this is a subtle way of ensuring that everyone gradually falls into the low self-esteem group, as they fail to attain the perfect "whatever", thus becoming particularly susceptible to advertising in its many guises.

Slay Apep nightly from your mind! *Xeper*.

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## [13] The Hazards of Desert Travel

- by Shirley Singleton I°

### Tips from a Traveler

While traveling through the desert much of the scenery looks the same. A bush here, a bush there, but mostly sand. The landscape itself becomes almost hypnotic, taking your mind to places where it struggles to maintain the alertness necessary to survive in this reality.

Sometimes when changes in landscape occur, they are quite unexpected and not at all pleasant. A rotting carcass being devoured by scavengers, skeletal remains sun-bleached in the sand. These figures may appear familiar or completely foreign, but the effect is still the same. You continue your journey wondering what series of events led up to what you have just witnessed, and trying to make sure the same doesn't happen to you.

*Xepera, Xeper, Xeperu.*

The desert tests your abilities to cope with situations and to hone your survival skills. You use the skills that you have brought with you, and you adapt and acquire new ones to overcome the challenges you encounter.

These are a few things that I have found to make my travels in the desert a little easier.

### The Daily Slaying of Apep

The demon serpent Apep represents self-doubt, delusion, and the self-induced hypnotic trance of humanity that threatens to lull us asleep from our awakened state. By following the example of our patron Set, who slew Apep every morning before dawn, we can recognize and deal with these issues in our own lives.

I believe it may be beneficial to other travelers to perform their own personalized daily ritual regarding Apep and incorporating whatever visual, auditory, or tactile tools they deem necessary.

I have found it useful for myself every morning before arising from my place of slumber to ceremoniously visualize my own slaying of Apep, enacting whatever psychological drama I find necessary for the slaying of the serpent that day.

## **The Setting of Goals**

Traveling through the desert without goals is like crossing an abyss that has no end. The traveler wanders aimlessly, chasing mirages to unknown destinations, hoping to find comfort from the savage conditions of the desert. These mirages are self created illusions that, when closely examined or tested, prove to be nothing more than the sands of the desert and the projections of the mind.

I have found the setting of goals to be very effective in my journey, aiding in giving direction to my travels.

Short-term goals act as milestones in the desert, helping you find your way to the larger long-term goals. Travelers should take pride in the accomplishment of these short-term goals and draw strength from them as they would from an oasis but should be careful not to dwell too long on these achievements, because the journey is still ever forward.

Long-term goals appear more like cities in the desert - places where you can rest up, rebuild your strength, and take on new supplies to aid you in your journey. The achievements of these long-term goals are truly an opportunity for celebration and a place where you can reenergize your essences. However, like short-term goals, these are but rest stations along your journey, and your final destination is not at hand.

\* \* \*

These are but a few things that I have learned on my travels in the desert and wanted to share with you. I now continue my journey. *Xepera, Xeper, Xeperu.*

## **References**

E.A. Wallis Budge, *The Egyptian Book of the Dead*. New York: Dover Publications, 1967.

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## **[14] Recognitions**

Chris Panayi was Recognized as an Adept II° of the Temple of Set by Magister Michael Kelly on October 31, 1999.

Jackie Panayi was Recognized as an Adept II° of the Temple of Set by Magister Michael Kelly on October 31, 1999.

Curtis Bendt was Recognized as an Adept II° of the Temple of Set by Priest Aaron Besson on September 13, 1999.

Wade Long was Recognized as an Adept II° of the Temple of Set by Priest Craig Hunt on October 31, 1999.

Lora Lagan was Recognized as an Adept II° of the Temple of Set by Priestess Carmel Severson on December 9, 1999.

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## **[15] Little Essays on Life #2: Master or Servant?**

- by Michael Kelly IV°

What was the primal separation from the mindless inertia of the cosmos? We tend to think in terms of the first act of self-awareness, of the first spark of consciousness. But there is something that precedes these things, something that must come before even Set himself could arise. That something is **life**. Until a thing lives, that thing cannot be self-aware.

Looking back through time, I would speculate - for we can never know - that the first life occurred as a result of random chance. Some single-celled organism popped up in the soup on some backwater planet; perhaps it developed, divided, and flourished a bit. Sooner or later it disappeared: a pattern which probably recurred many, many times throughout the universe, causing no great upset on such an insignificant scale.

But life has its *neter*, as has everything else, and the *neter* of life is Leviathan. That monstrous serpent, once stirred, grew and coiled even in the empty spaces, its whole focus being a single imperative: "Survive!"

Life persisted and became more complex, crawling out of the seas, each rebellion against conformity being more telling than the last, until finally a level of complexity is reached at which another freak chance may allow consciousness to develop.

At first, no doubt, this consciousness is simply a primitive mirror which echoes Leviathan's imperative of "Survive!", but the potential for self-awareness to arise is there. And this too is something which probably happened many times throughout time long past: a flicker of self-consciousness which quickly faded and died, swallowed up by the devouring machine of the cosmos.

But in time - and it only needed to happen once - a being attained self-awareness and married it to its urge to survive, and tore its mind and will free of the cosmos by sheer determination. And recognizing the ingredients and stimuli necessary for its own continuance, this mighty will determines to awaken similar seeds of consciousness in others. This being we know as Set.

The above is partly speculation, but presents my own perspective and belief upon the steps involved prior to the awakening of members of our own species, steps trodden in long forgotten prehistory.

Since it is speculation - however interesting it may be - why have I bothered to mention it? What can Setians learn from this?

Simply this: Life and *Xeper* are not one and the same thing. Life arises first, and *Xeper* may follow if that which lives is capable of exercising it. What is more, life has its own agenda, which is simply the continuance of and propagation of more life. This is irrespective of the wishes or worth of any individual, it is a ruthless insistence that life **itself**, not that which lives, must take preeminence. The mighty Leviathan has only one aim: survival and continuity on the largest possible scale.

Set, in establishing the Way of Coming Into Being, bonded his own will for personal continuity with the larger, more primitive urges of Leviathan. In this way Set rode upon the dragon's back. Set harnessed the will of Leviathan by harmonizing his own will with it, yet retaining his distinct individuality.

By understanding life and the forces that drive life, Set is able to harness and utilize those forces to ensure his own continuance. The Setian must do likewise and ride the current of life as a master, not be swept away by it, used and then discarded when worn out.

The purpose of this brief essay has been to suggest that your own process of living has an agenda which is not your own; your biological functions urge you to mate, procreate, nurture and then die off when worn out and useless.

It is important to realize that life is a force which must be mastered; vitality can be generated, accelerated, harnessed, steered, projected and dispersed ... and also lost. It is not a given.

If you do not master life, you will serve its whims and appetites until its current is done with you. Unless you lay positive claim to it, your life is **not** your own!

In the next essay I will address methods of harnessing and focusing vitality, and the implications of this toward personal immortality. For the same Leviathan mentioned in this writing is - to the Initiate - the very Principle of continuity and ageless existence.

But first I want to leave you with the simple ideas of this current essay, to become accustomed to them and to give it some thought yourselves in the intervening time.

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## [16] **Setiquette and You**

- by "Perfecta"

The times are changing in the Temple. Today's Setian is on-the-go and well set-up to participate in a growing international community that is creating its own culture.

Unfortunately the Setian, often being a bit too abstract or too prideful (in a bad way) is oftentimes not prepared to be the gracious host or guest. The

consequences can be awkward and long-lasting.

But fear no more, my darklings, Perfecta will teach you how to be gracious. Listen and learn:

First off, standard disclaimers: This is not the policy of the Temple of Set, nor another addition to the Protocol section of the *Crystal Tablet*. This is just little Perfecta helping make our little community run better, because it is my understanding that it our job to see that this community runs for a long time.

### **How to be a Good Guest**

1. Contact Setians in the area well in advance, telling them that you are coming. Setian-I and other electronic fora are good for this.

2. If anyone shows interest in meeting you, tell him the amount of time you have to share with him. Respect the wishes of people who lack the time to meet you.

3. Do not expect hosts to provide transportation, lodging, or food. If any of these things are provided, thank them at the time and in a follow-up note. An example: If you are staying with someone during conclave, it is not your hosts' job to drive you to the hotel or make you breakfast every morning.

4. If they put you up, buy them a bag of groceries while you're there, and a small gift (like art or a book) when you get back home. This tells them that you paid attention to them as people rather than some sort of free hotel service.

5. Offer to reciprocate.

6. When leaving, formally thank them, and (if circumstances permit) make a magical wish for their well-being. You may not wish to use titles for the whole of your visit, but it is good to do so at the beginning and ending of a visit.

7. Don't gossip. If your host is prone to gossip, try to steer the conversation back to matters Initiatory.

8. Don't insist on doing a working. Find out in advance if a working is planned and be prepared to participate.

9. If you have business cards, or some address labels with your address printed on them, bring those along to give to local Setians who may wish to contact you later.

10. Follow your host's lead in how to act and dress.

### **How to be a Good Host**

1. Consider what time you have to offer your guests, and make clear your time constraints. Do try hard to make some time, such as lunch, dinner, or simply coffee, if you can't spend an evening with them. Let them know of any local Setian activity that may already be planned for their visit, so that they can either prepare to go or choose not to attend.



2. Think of interesting and magical things to do in your city. If you can drive your guests around, be prepared to act the part of a magical tour guide. In addition to showing off the standard tourist things, point out sites of Setian interest as well.

3. Learn a little bit about the transportation facilities in your city, so you can tell people where to meet a shuttle at the airport, or which taxicab company to avoid.

4. Tell them anything that might cause a problem in your home. For example, you are the primary caregiver of your aged aunt, or you live in a vegetarian commune.

5. Pay attention to your guests' needs and the reason they came to your city. If they need to be a seven o'clock meeting, don't suggest that your Pylon do a working at midnight the night before.

6. Give them some little symbol of your city, like a postcard of a magical site or a refrigerator magnet advertising your favorite occult bookstore.

7. Ask in advance of any special interests your guests may have. If they are interested in military history, you may wish to take them to a fort and so forth.

8. Tell them to take your greetings back to any Setians in their area that you like.

9. If you get other Setians nearby to greet your guest, be sure and tell the Setians to dress and act their best, so that the guest is impressed.

\* \* \*

These simple guidelines, which most of you know, are there to encourage one of the big things we need to do, which is to build a community.

Perfecta has often seen that many Setians can't go to gatherings or conclaves because of family or job, but can travel. Even a simple coffee shared with a fellow Darkling can make the Temple a real and living presence in your life.

Remember, Darklings, Setiquette is not something we do because we are prissy; it is something we do because we are conscious. If you can enchant your city for another Setian, you will enchant it for yourself [and may gain a friend to boot]. If you can see another city through a fellow Setian's eyes, you learn to see more and more of the Setian world, the world of the Second Renaissance that is Coming Into Being.

So, for now, adieu! I'll write some later on this and that ... until you are all as perfect as Perfecta!

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## [17] Year of the Essential

- by Robert H. Moffatt IV<sup>o</sup>/Honorary Setian

Our High Priest wrote a year ago:

Year XXXIV will be the "Year of the Essential" - a year-long meditation on what is the "essential" part of Setian thinking and practice.

As the Priesthood of Set has the job of refining and preserving this holy legacy, I want each of you to be giving some thoughts as to the meaning of this idea - so that your meditations may be materialized.

Here follows my contribution to this exercise. It is quite devoid of mysticism, and may seem bland to the more zealous ones. While I dislike "put down" approaches, one way to define the essential is to bare the **un**essential.

Essentials are the elements we need to preserve only as long as they are useful for the ever-developing scope of our practice. Out with the worn-out baggage!

The essentials must not bind us to the unessential. This might apply to a lot of the terms and icons we cherish for the sake of tradition alone.

It is not essential, in my view, to refine meanings of terms like Set, magic, or degrees of initiation, but harmful in that other meanings are equally helpful to the isolated Setian. The freedom to define Set in our private way should not only be considered essential, but should be reinforced by removing such ritual customs as the direct calling on a Set-entity, sometimes with supplications resembling prayer for favors.

This is uncomfortable to those who consider Set to be simply the psychic spirit of the "path of the other side". I have always regarded the spirit of Set sacred, but akin to team spirit, school spirit, the spirit of sobriety, and the spirit of 1776. All of these spirits are intangible, but certainly do exist, and are essential to the *psyche*.

Do we need to continue with the argument over the meaning of "satanic" or "Satan"? From a practical viewpoint, these are terms invented by religions founded on the dualism of good and evil. To the World of Horrors, "good is God" and "evil is Satan". If we like to substitute "satanic" for the changing of the natural to our benefit, or for the exploration of the Left-hand Path or the Dark Side, we need not argue to the world that Satan is wholesome and good after all. This can only brand us as demented. Do we want bad press?

A clear and compelling essential to be preserved is the precept of doing whatever is correct for our

individual spirits, free of outside or inside commands, without being obnoxious by seeming “diviner than thou” in our relations within and without our gates.

A prime essential is the one of changes. One of the important changes might be our outlook towards other evolving human beings. “The others” should be taken along with us on our “path of the other side”, whenever helpful to both parties. Helpful to other humans? Sure, why not? Setians have heart for all forms of life.

Finding secure methods of including well-screened non-members in our philosophical activities and discourses, and as open-minded observers in our rites, might be a new element of the Temple.

Our gatherings should not have consensus as a goal nor give rise to specious correction, but should be a liberated exchange of our unique world-views and personal philosophies of life.

Neophytes should not be discouraged from their own special style of being obtuse. Respect, one for the other, and for differences, is one of the few rigid doctrines we might retain.

It is essential that the meaning of the Dark Side continue to be the hidden, or the occult, and that the meaning of the occult continue to mean that which is hidden until fearlessly examined and understood. Nothing blacker or more sinister than that is implied. No form of magic can disarm the hurtful spirits of profligacy, vengeance, and violence. Can we grow out of destruction spells?

Sometimes we speak of the holy legacy of preserving Setian thinking and practice by referring to our ancient beginnings, considering it essential that we relate our mission to that of the Priesthood of the Egyptian Set. We feel a need to define the old in order to refine the new.

I think of this ancient tradition as something to treat with respect, but lightly, to be left in the past wherever and whenever it so belongs. The original Spirit of Set did not come from an academic study of the meaning of Set or priestly mandates in ancient Egyptian times, but was founded on certain key messages from the Set spirit deep within thoughtful humans, as remembered in our *Book of Coming Forth by Night*.

The Temple of Set is a religion in name only. In actuality it is embraced as a way of life.

Finally it is essential that we retain a sense of humor, if only because laughter is a naturally helpful medicine for the infant sentient beings we still remain. *Xeper*.

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## [18] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

### Concerning Being Cursed

As you traverse the magical world, you will on occasion have someone angry enough with you to curse you. In fact if you never draw the fire of someone, you may be doing too little.

For the purpose of magic it matters not if the curse shot at you is a Satanic destruction ritual or just plain old Aunt Tillie praying every night that you find Jesus. [One would think that if the man were lost, we would see his photo on the occasional milk carton.]

When this malefic energy comes your way, there are different things to do.

You may assume that your rivals have no magical power. This may be an unwise assumption. Some rather powerful magicians have terrible lives, and spend all their time cursing people rather well.

You may create a simple “bounce-back” wall.

Or, unlike the White Magician who just banishes everything, which would be a sort of cosmic wrestling match, try welcoming the curse into your life - “top act” on those habits and weaknesses you want to get rid of.

Let’s say you want to give up smoking, and you know the seldom-washed guy at the “Occultiks R Us” bookstore has cursed you. Great. Direct that energy toward your habit. Rather than pushing it away, trying pulling it in.

After you get rid of the habit, send a note to the curser, and thank him for supplying you energy needed for your self development. He will of course respond with an even greater black bolt, which you can then put to use on a greater internal fetter, and so forth.

Success in this endeavor will not only annoy anyone silly enough to be your opponent, it will also make you stronger, and most importantly it will teach you how to turn all things that come your way to your advantage.

### Concerning the Worthlessness Factor

Initiatory burn-out can come from many factors. One of these is the “worthlessness factor”. This pernicious form of self-doubt [and even self-torture] comes when bad things happen to magicians, or more correctly when good things seem not to happen.

For example, you’re up for a promotion. It will bring you more money, let you travel to a place that you would really like to go, and so forth. Then at the last minute the job goes to someone else in your department.

You spend days feeling worthless. “Jeez, if I really were a powerful Black Magician, I would have gotten that job.” You decide you don’t know anything, and you sink into despair.

What is truly fascinating about this is that if you **had** gotten the job, you would have spent an equal amount of time bragging about your power. You would have assumed that your magic had snagged the job for you.

The wear and tear that you will put yourself through will wear you down to nothing.

A more mature view is to see such seeming glitches in your life being as much a manifestation of your magic as the obvious successes.

Perhaps you knew [or at least intuited] something negative about the job. Maybe you wouldn’t have been paid, or maybe you would have been severely distracted from your work, or maybe the stress of the new job would kill you.

If you choose to process unexpected setbacks as a sign of your “worthlessness”, you will eventually lose your magical powers, because you will have sent yourself a signal that you are indeed a loser.

Although your rational mind may not see any reason why you shouldn’t have gotten that job, your duty is to thank your higher self for intervening, and to ask for some clues about what you **need** to be doing.

This is tough. It is easier to beat yourself up and tell yourself how “worthless” you are, and of course to broadcast your misery to everyone, including family and friends.

One of the interesting things about the “worthlessness factor” is that, like all things pertaining to *Xeper* or its opposite, it is a major factor in the lives of all humans.

Most humans can manage a bit of magic, and sometimes intervene in their own destiny. The easiest kind of intervention is to make something **not** happen. But their own sense of worthlessness simply derails at the point of failure.

One of the most devastating effects of the opposite of *Xeper* is the “false goal”. All humans (and of course this includes all Setians) will occasionally pick up a “false goal”.

A “false goal” is a goal that is really **not** your own. It may be inherited from your parents or your peer group, or be a very badly thought-out version of your own **real** goal.

An example of a “false goal”: Someone decides that when he is 10 he will go to New York to be an actor, because he has seen a movie about someone with that goal. He works his rear end off to go to the Big Apple, and then either fails and is eaten away by the sense of worthlessness, or succeeds, and can’t understand why he has no energy for his life, and must take massive doses of

anti-depressants and drink a gallon of coffee each day.

### Concerning Horus and Set

A good deal of ink is spilt in the Temple about the figures of Horus and Set, since Set said of Horus that he was the only god created by Set, and that all others were the creations of mankind.

Horus seems very mysterious to most people, but in fact each one of them has, just like Set, created a “Horus” whom we find “strange and fitful”.

“Where is this Horus, and when did I make him?”

You probably made him when you were about 5 and had him finished by the time you were 10.

Each of us treats our “self” as a separate object toward which we have feelings. We act and think as though our social/objective world interface is separate from us and we can have feelings toward it.

For example we can love ourselves, hate ourselves, “master” ourselves and so forth.

We become frustrated when our socially-created self screws up. For example, let’s say that you had a fight with your best friend. You call her up intending to apologize and wind up actually making the fight worse. You’re mad at your friend, but a thousand times madder at your “self”.

This social creation, this self that acts with other people, is the “Horus” part of your “Set-Horus combination”.

Like the ancient Egyptian magician who claimed that knowing the secret of the Two Partners, was the basis of power, you can achieve all things you desire in the world if harmony exists between the outer social creation and inner real (eternal) you.

Creating such harmony is not easy. The Egyptians did, after all, see both Horus and Set as war gods. That one ruled night and the other day made it hard for them to get together. However there are times when night and day **do** get together - such as dawn, which was symbolized by the *Xepera* beetle. In fact the hour of dawn is symbolized in some Egyptian after-life books as a god with two heads, that of Set and Horus.

For the “Set” part of your *psyche* to accept the “Horus” part, it must come to realize that without the “Horus” part to **interact** with the objective universe, it would **merge** with the universe.

Our sense of friction with the universe - all the interplay of the truth and fiction, the unexpected and the need to experiment - comes from the inability of the “Horus” part to simply carry out our wishes.

The “Set” part of our *psyche* must revel in the Universe’s unexpected twists and turns. One of the best guides for this currently is the Word of Magus Stephen Flowers, *Runa*.

The “Set” part of our *psyche* must come to say, “The smartest thing I ever did was create the ‘Horus’ part, so that I can contemplate and play with the objective universe. Of course if I knew then what I know now, I would have made it differently. I must learn what I can now to do so.”

For the “Horus” part of your *psyche* to accept the “Set” part, it must come to realize that without the burning desires that come from the “Set” part, the “Horus” part would simply run out of energy.

You have surely seen people who have destroyed the “Set” part of themselves. Their whole life is a scramble for another energy source, whether it is religion, alcohol, or money.

Most of the Right-Hand Path comes from that quest for energy, because the “Horus” part of the *psyche* assumes that energy must look like **it** does - constructed and of and for the outer world.

The “Horus” part of the *psyche* must say, “The source of my fierceness, the energy that lifts my wings so that I can fly higher/faster/longer than other humans, is my dark, secret soul. If I can learn to hear its voice, and then manifest in this world (which it only partially understands), I will be the pharaoh!”

One of the slogans that holds this view is: “Do What Thou Wilt shall be the whole of the Law. Great is the might of Set, greater still he through us.” It contains the watchwords of a Magus of Horus, who Understood that the failure of the “Horus” part of oneself was in assessing the direction of life from only an external perspective.

Crowley addressed the social part of mankind, which is one of the reasons he felt his “Word was for all”. But sadly he never recognized the **true** source of energy, and could only point to “wine and strange drugs”.

### **Concerning *Xeper* and its Opposite**

The Word *Xeper*, meaning “to Come Into Being”, is well-known to Setians. Most have had that peculiar ecstasy we call the “sense of self” when they see the pattern of their life reflecting some aspect of their secret, dark souls.

*Xeper* is a pattern recognition process, whereby one sees one’s own wake in the oceans of the objective and subjective universes.

*Xeper* is a knowledge of self reflected back to you by the many aspects of your life. This knowledge of self is not a passive knowing, in the way you might have the knowledge of a bird in a tree by its song, but an active knowing in that it comes with imperatives to do certain things. This moment of noetically seeing oneself because of one’s actions and thoughts, and being impelled thereby to certain new actions and thoughts, is the goal of Setian initiation.

When dealing with an abstract concept, one of the first things many of us do is ask if there is an opposite to the concept. We can understand “justice” better if we know there is something called “injustice”.

The opposite of *Xeper* is a false pattern-making moment leading to actions that increase the falseness in one’s self.

The chance for the opposite of *Xeper* happens every time the opportunity for *Xeper* presents itself. Following is an example of *Xeper* and its opposite in a hypothetical situation. For my illustration I will draw the situation with exaggerated lines and make it rather simple. If only real life were this easy!

Bill Budrys is applying for a job as an electrical engineer for a cool company that will give him more responsibility and freedom than he now has - and even a chance to work on some new inventions that he has long been thinking about.

On the way to the interview, he drops by his wife’s office. His wife, who is a corporate headhunter, tells him, “Bill I have some inside skinny on the job you’re going for. I think you’re really well qualified if you tell them about your experience at White Sands. Oh, and put on a different tie. That one is gravy stained.” Bill leaves her office.

***Xeper* scenario:** Bill realizes that he is well-trained. He hadn’t thought about his experience at White Sands when he worked ion experimental stuff. He has done this stuff before! He remembers liking it, and realizes that he is getting close to his dream of being an inventor. If not this interview, he knows he is on the right track.

He changes his tie and enters the interview knowing the kind of job he wants, having enough sense to turn down what is offered if it is wrong, and having enough LBM skills to sell himself as the man for the job if it is right. He also realizes both how much his wife supports him and the amount of expertise she has.

**Opposite of *Xeper*:** Bill gets really mad at his wife for putting down his tie on the way to the interview. The more he thinks about it, the madder he gets. What was she trying to do? Make him feel bad before a big interview? He isn’t going to be hired on the basis of his tie, but on his years of work at General Electric. He drives to the interview, arriving early, mad, and with a filthy tie.

The importance of the two scenarios is not whether or not Bill gets the job. It is what he did with an outside signal. In the *Xeper* scenario Bill remains focused on his mundane goal of getting the job, but allows himself to accept useful signals form outside, and, mixing those with his own experience, obtains a point-of-view beyond that of his mundane goal.

However it is very important to note that in the Opposite-of-*Xeper* scenario, Bill has not run out of opportunities for *Xeper*. Driving home after having not gotten the job, he reflects on what happened, realizes that he didn't process things very well, that his wife is on his side and what kind of job expresses his essential quality of creativity. He gets his *Xeper* moment and is changed thereby.

But here's the point: How would Bill's life be different if he had his *Xeper* moment earlier? How would it be different if he had such moments more often?

How would **your** life be? What can you do to have more such moments?

### Concerning "Set-Def"

In Toronto Magister Dennis Mann, Magister Robertt Neilly, Priest Arnold Watson, and Priestess Guiniviere Curfman all suggested to me that it was time for the Temple to make the same transition that it is suggesting to its members.

As Setian philosophy (as opposed to the unconscious philosophy of the "occult world") teaches that a person should go from a hand-to-mouth existence toward creating a base from which he can fight against the forces of stupidity, the Temple likewise needs to achieve such a base.

The Temple was designed from the beginning to work on a very limited budget, so that it would not enrich itself from the pockets of its members. This shall remain so.

The Temple, however, also seeks to make a significant contribution to world culture. This will be done mainly by its Initiates, but in the very long run it should include architecture and other forms of material culture.

The way to do this is to quietly set aside small amounts of money and let such assets grow over time. So the Temple has created the Defense and Education Fund, named by Magister Mann "Set-Def". This is a fund that doesn't go into general coffers.

Magister Neilly contributed a few books that were auctioned off in Toronto, and a modest amount of Canadian and American funds were gathered.

The fund is there as our gift to a future Temple. There will be other ways to give to the fund, including a simple check box that comes out with your dues forms.

If one of your dreams is to see the Coming Into Being of Temple buildings, shrines, and libraries in the future, give to the "Def".

### Concerning the Gift of Set

The Gift of Set is the ability to unify the different parts of the self by transcending them. From this unity a greater whole can be made that is

not subject to the laws of the parts from which it was made.

The Gift is not your reason, your memories, your emotions, your sensations, your desires, your waking state, your sleeping state, and your dreaming state. It is not your visions, your magic, your philosophy, your patterns created by your language or social interactions. It is not skill at math, art, *chi*-manipulations, or cooking. It is not your self at birth, age 7, 17, 77, or death. It is not your "destiny" or your "freedom". It is not your reputation, nor your works in the world, nor your "memes". It is not your instincts, nor the parts of yourself inherited from others, nor what you learn in the Temple of Set.

It is the "I"-ness above and beyond all of these things.

Since it holds all things, it cannot be named. It is perfect and beyond naming.

It makes itself out of all these things.

It makes all these things.

It is a force that can be applied to any of these things at will.

It is a force that will act on all of these things, sometimes against what you may at the moment believe to be your will.

It can act on these things in other people and at other times. It arranges most of the phenomena which you see and interact with.

If you *Xeper*, it comes to remove accident from your life.

It cannot be said to be present in all people all the time. It is not even present in **us** all the time, unless we will it to be so.

It has a goal. It wants/needs to expand and enrich itself.

It can be given, lost, or taken away - as long as there is expansion of itself.

It can make any human activity into an initiatory one. It profits from your joy, your sorrow, your anger, your love, and even your boredom. Once you freely give it permission to so profit, you are possessed of it.

Without it nothing you may do can create more of it.

It can inform those possessed of it.

It can perform miracles.

It is bigger than you think it is.

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In the meantime be looking for notes from your own future.

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**[19] The Spiral Maze of Thulask**

- by Tony Pizzini II°

Banco de Gaia, *The Magical Sounds of Banco de Gaia* (Gecko/6 Degrees, 1999):

World Bank is a project begun in 1989 by English guitarist/synthesist Toby Marks. Falls under the heading "Electronica", but unlike much of it, this is actually quite compelling musically. This is dance/trance with sampling from many world cultures.

"Magical Sounds..." is the latest recording (there are eight altogether, the first three being now out-of-print cassettes), and is as creative as at least two earlier recordings, "Maya" and "Last Train To Lhasa" (both on Planet Dog).

"Last Train..." is a tiny 3-hour piece inspired by "the plans of Chinese authorities to build a railway to Lhasa to assist their subjugation of the Tibetan people".

Banco de Gaia falls, perhaps, into the same category as Eat Static, Future Sound of London, early Orb, Delerium, *et al.*, in that it appears to make some musically honest use of the new generation of electronic instruments/technology, which equipment can very easily rob one of the last vestiges of artistic creativeness. It also helps that titles such as "Harvey and the Old Ones" only add to the sense of "not quite right in the head" appeal.

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Brian Eno, *Neroli (Thinking Music) Part IV* (Caroline/All Saints, 1993):

Another experiment in "functional music". Having created background music for airports, maternity wards, Thursday afternoons, and art galleries, Eno, in this atmosphere, tackles eating oranges.

The piece is modal (Phrygian), with a flattened second and seventh, no root, and a prominent fifth: "... the blurred tonality and the lack of a distinct tonal centre give the piece a hovering, weightless character. The melodic line, with little forward momentum and no sense of pulse, disperses and coalesces..."

All of which is to say that Neroli can make one feel very peculiar; the pensive tonal ambiguity does, in fact, evoke a sense of Mystery. A few odd notes scattered about, played on an electric piano with a tremendous amount of echo and chorusing.

Brian Eno's ambient music was meant to be played just at the threshold of hearing, in order to create subtle moods. What's different about *Neroli* is the darkness of it. At extremely low volume, this might have LBM applications.

\* \* \*

Grateful Dead, *Infrared Roses* (Grateful Dead Records, 1994):

Taken from the middle of second sets at Dead shows. Mixed seamlessly together as four large sections divided into three parts each. There isn't really anything recognizable here, as these are edits of those long, improvised instrumentals. The angular and more chaotic, such as "Speaking In Swords", "Sparrow Hawk Row", or "River of Nine Sorrows" might do for workings, while the rest is excellent as simply adventurous off-center wallpaper.

A soundman for the band, Bob Bralove, assembled this project, in an attempt to concentrate specifically on these "moments" of musical dialogue, which on a good night, pushed some folks right over The Edge.

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**[20] Your Next Conclave**

- by Linda Reynolds IV°, Executive Director

This is December 1999. In a few more weeks we'll begin the "Year of Dominion" within the Temple of Set.

Already plans are being made for the next international conclave, and you will be reading more and more about it in upcoming issues of your *Scroll*.

I cannot overemphasize the importance of beginning **your own** plans, right now, for attending our next gathering.

There are so many reasons for your being there that I won't even begin to tell you now, but I will as the weeks go by and I have more facts regarding the tremendously exciting events that are being formulated as we speak.

The splendor and magic will surpass even my own imagination - and after so many years in this marvelous organization, I can imagine a lot!

So all of you start saving your dollars, marks, pounds, drachma, yen, pesos, whatever. I truly want to see everyone there this time - the **entire** Temple membership!

[Setians I°: You will need the sponsorship of either a senior Adept or a member of the Priesthood in order to attend. Now is the time to establish the contacts you'll need. Don't wait until the last minute and be told "I'm sorry, nobody knows who you are!". Read through your InterCommunication Roster and get in touch with people who share the same interests you have, or who can help you to discover and explore new things.]

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**[21] The Vampiric Lore Forum**

- by Aaron Besson III°

Master of the Order of the Vampyre

The purpose of this article is to notify the Initiates of the Temple of Set of the opening of the Vampiric Lore Forum, an open forum born of the Order of the Vampyre. Its purpose will be the exploration of the Vampire in folklore and literature in comparison and contrast with the Setian Vampyre.

Much of what the Setian Vampyre in the process of awakening his essence has to start with comes from either the folklore and myth of various cultures or modern Vampire horror literature.

The majority of folklore portrayed the vampire as a shambling, filthy, grave parasite. Literature (barring a few exemplary exceptions) portrays him as a victim of circumstance, bemoaning his lost humanity throughout the centuries. Hence neither can be considered a strong model for what can be made manifest via the Vampiric Essence.

However there are multiple reasons for exploring both folklore and literature. For example:

(1) Although the vampires of fiction and folklore may not bear likeness to the Setian Vampyre, their capabilities do bear notice for potential explorations into Vampiric LBM, MBM, and GBM workings.

(2) Since the vampire is an inspiration for the Initiates of the OV, it is symbolic of a facet of essence within. Exploration into the vampire can provide potential reflection of that essence with relation to the self, as well as provide a foundation for the evolution of that essence.

(3) Scholastic endeavors into the history of the vampire, as well as its portrayal in literature, give a reflection of how the vampire is perceived in the World of Horrors. There are many ways this insight can be used.

The above are only a few examples of the function of the Forum. It is open to Initiates of any degree within the Temple of Set. The Vampiric Lore Forum is primarily a scholarly gathering for those who desire to understand and utilize the vampire of folklore and fiction for their own Initiation and *Xeper*.

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**[22] Help Wanted!**

- by Linda Reynolds IV°, Executive Director

To the Priesthood and senior Adepts:

I am trying to establish a regional list of Initiates who will volunteer to make contact with potential new Setians. This contact can be made either by telephone or face-to-face, depending upon the logistics and "comfort-factor", on a case-by-case basis.

The most important aspect of my request is that this be accomplished in a timely fashion. If I send you someone's name and contact information, you can't sit on it! The initial email or phone call should be made within two weeks - no longer than that.

Once communication is established, it shouldn't be difficult nor take very long for you to decide whether or not affiliation is appropriate for that person.

I must be able to count on you for both promptness and good judgment.

If you feel that you can take the responsibility for this function, please contact me.

This is a very important part of our admissions process, and one that has become more and more difficult now that the Internet has allowed people to reach us from every point of the globe (and possibly beyond!).

I'm looking forward to hearing from you!

*Xeper.*