

The Scroll of Set

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[1] "Always Remember that This is Real."

- by Constance M. Moffatt III°

It is the soul which makes the vampire what he is. And thus it is that humans can be seen in mirrors while I cannot be. It has been thought that the vampire is a myth, but it is the humans who fear me who are unreal. I see the falseness in them and in the shadow-plays they call their lives, and I will not accept this for myself.

Tall, handsome, soft-spoken, dynamic (both magically and mundanely) are just a few of the many ways of describing the Treasurer of the Temple of Set, Magister L.(for Lewis) Dale Seago.

Known magically as "MerenseXmet", he has been Magister Templi since August X and a member of the Council of Nine for almost the same amount of time.

The Church of Satan by Dr. Michael A. Aquino briefly recounts Magister Seago's experience in the Chrysler Museum, Norfolk, Virginia many years ago, where he came face-to-face with an approximately 3,500-year-old black basalt statue of Sekhmet and found the source of his name, later to become his *neter*, "Beloved of SeXmet".

Born in Waco, Texas, he spent his early years there, living with his parents until he went to the Texas Military Institute. He returned to Texas when he was 19 and joined the U.S. Marine Corps, from which he was released in June 1973.

He moved to Santa Monica, California, stayed there for two years, and then took up residence in Santa Barbara, California in order to attend the University of California. He received his Bachelor's degree in Political Science in June 1978 and was commissioned a Second Lieutenant in the U.S. Army Reserve. He spent six months at the Army Intelligence Center, Arizona, then returned to Santa Barbara to study for his Master's degree in Political science, which he received in March of this year.

Magister Seago is an Intelligence Branch Officer, working in the field of strategic psychological operations. This he did as a Reservist until recalled to active duty this month. He is presently back at the Army Intelligence Center in Arizona until December, when he will be stationed full-time with the Army at the Presidio, San Francisco.

Probably one of the most important events in the 31 years of Magister Seago's life was his May marriage to Priestess Amber Seago of Santa Barbara. Presently they are residing in Oakland, but will be moving across the Bay to San Francisco as soon as Priestess Seago finds an apartment.

Magister Seago, always having had an affinity for the Dark Side and magic, joined the Church of Satan in March of the year VI while he was stationed with the Marines in North Carolina. He became a II° in August of the same year, and a III° on June 1st of the year VII.

When the Temple of Set came into being, he was one of the three corporate founders, and was Recognized as a Magister Templi in August X. When the *Book of Coming Forth by Night* was being transcribed, MerenseXmet was working on an invocation as a Satanic Priest, and: "As I was doing this, the name 'Set' kept coming in there instead of 'Satan'. I still have the original document, and it is a mixture. Occasionally it says 'Satan' and occasionally it says 'Set'. Of course I had no way of knowing until several days later what the reason for that might be."

Magister Seago finds the Temple of Set the "most effective vehicle for *Xeper*". Having been a Priest in the Church of Satan, he found it logical to transfer over to the Temple and stay there.

As for Setian hopes and aspirations:

I have so many. Some of them are very personal. But while the Temple is always going to be a minority religion in terms of numbers, and while this has no effect on its authenticity, I would like to see it grow large enough to facilitate the creation of a number of subsidiary Orders. Each Order would be dedicated to a specific *neter*, developing relevant and specialized forms of knowledge. Setians could go to one or another of these for initiation or development of a particular kind, then be cross-initiated into others. It is a kind of process of division or specialization for the purpose of reunification of various kinds of knowledge at a higher level. I suspect that this may end up being an important part of the process of *Xeper* into *Xem*. We already seem to be moving in this direction, and that delights me immensely.

Master Seago's hobbies and interests are interrelated, and a few are: the martial arts, philosophy in general (political & metaphysical in particular), hiking & camping, and hunting & firearms. Anyone who has been privileged to hear him describe different firearms and their usefulness for this or that purpose soon realizes that he is an expert in this field.

I only involve myself in things I consider to be extremely important to me personally, so all

things I do are favorite things. I suppose I would have to put sex and good food at the top of the list.

We also know that one of his favorite things is his only feline pet, the famous Tabitha Xat. Part of Tabitha's fame comes from her being featured in a column called "Notes from the Sandbox" which ran a few years back in *Scarab Wings*. Naturally MerenseXmet - "Beloved of SeXmet" - is a cat-lover.

Magister Seago owns up to one big pet peeve:

One of my supreme peeves is new I° Setians or non-Setians who think they know something about magic. The reason I say this is that I have seen innumerable people trying to impress us - doing their little dance, as LaVey used to put it - who have nothing to impress us with and assume that because they themselves have approached the magical arts throughout their experience as being essentially a game, we must think about it the same way and not really be serious about it.

The point about all this is that they do not realize, and they are not really in the position where they **can** realize, that what we are doing is **real**. I have not yet seen a single Setian, non-Setian, or brand-new I° Setian who has brought up anything magical -in an attempt to impress us - that we have not already encountered at least a decade ago. They do their little dance wearing the emperor's finest new clothes, apparently without the faintest idea that we can see exactly what they are doing.

Known for many fine qualities as a leader, one of which is getting to the heart of a matter in the quickest and shortest possible way, he responded to the question of what he is famous for by bringing up the unusual spelling of his magical name and its possible implications - particularly, he stressed, after the Set-II Conclave.

He feels he is probably famous for the uncompromising tone of his correspondence. "I have a typewriter here - a blue one - which has come to be known as the 'typewriter of doom'." Amen to that.

He also never ceases to amaze this reporter with his phenomenal memory. He appears to be able to quote quite accurately any bit of literature he has ever read - and some of it backwards!

Advice to new Setians: Probably the most important thing I can think of, which doesn't come from me actually as much as from the High Priest - something that he has said in the past: "Always

remember that this is real." We are not here to play games. We are serious about what we are doing, but that doesn't mean that we can't have fun in the process. Anyone who was at Set-II up on XemSet can certainly vouch for that. The underlying purpose and intent are deadly serious. It is of supreme importance.

[2] Exit

Parted from the Temple of Set is R. Clayton Dozier.

[3] MetaMind Movements

- by Robertt W. Neilly III°

Hail to all of Set's Majesty! Here is a question that I must now address to each and every Setian: Are you psychic? If you answer "no", fear not - you soon will be. If on the other hand you answered "yes"; then you undoubtedly know what I'm about to say, hence can stop reading! [So much for my attempt at meta-humor.]

As the initial update on the MetaMind Element, I hope this article will address questions you may have concerning the status of the Element thus far.

I wish to put forth some of my own perceptions concerning the direction of our work. Contrary to the echoes of silence, the project is currently in its beginning stages of formation. As with any complex structure, the pieces are not always immediately or readily seen.

In looking at the activities of the Temple of Set from the standpoint of MetaMind, certain aspects are coming into view. One of these is the Tarot. I have received MetaMind correspondence from both Priest Cole and Priest Menschel dealing with readings from the *Book of Thoth*. Interpretation of the cards during the Set-III Conclave indicated premonition before the fact in one case and affirmation after the fact in the other case.

One may simply discount this sort of event on the basis that Setians are used to getting results with the Tarot. But whichever way one looks at it, there is no getting around the fact that some sort of E.S.P. appears to be in evidence. And so I feel the Tarot, and the symbolism thereof especially, should be included in some form as an aspect of the Element.

Another aspect, put forth in general terms, is Telepathy. Included under the terms to be implied by the word would be many forms of psychic powers and E.S.P. phenomena that exist within us and are waiting to be developed.

Where C.A.T.E. left off with its large-scale experiment demonstrating telepathy, we now have the opportunity and the Word - *a Per-t* - to manifest our inherent powers. We cannot afford to just be

satisfied by the fact that telepathy is produced on a limited basis and only via laboratory-type experiments. We must find the keys that will take the mystery out of psychic phenomena, and then we must seek to activate senses beyond the "normal" ones.

And so as an aspect, or even as one of the major premises for the MetaMind Element, I feel it is the time and the place to utilize our minds to a fuller extent.

Other aspects that are forming the basis of the Element are still becoming evident. To this end I would ask for more perspective from my brothers and sisters. For although I am the Director of the Element, this is not the "Robert Neilly Show".

The implications behind the development of inherent faculties of the mind - particularly the Setian mind - are staggering. We will all benefit from our efforts on an individual basis and on a collective basis. We have the Gift of Set, given in such friendship, and the desire to use the Gift must take its course of action.

Just wanting to be able to communicate via a Metamind is only the beginning. Let us look very carefully at the whys and wherefores and continue forward.

The possible aspects of the Element are manifold. And the directions will lead us towards the breaking of barriers that have so far made many forms of psychic power virtually unusable in any practical way.

One thing that is currently being researched is a compilation of different occult and parapsychological trade terms that will soon be published in the form of a "dictionary" of sorts. Using four different source books for reference, I have made a list of quite a few terms and phrases that form a basis for a language that can be referred to by all Setians when discussing MetaMind issues. However I am going one important step further than just listing such terms along with the meanings attributed by the source books:

With the assistance of Adept Vandebussche, I am assigning new meanings to the terms - meanings that I hope reflect such words from the viewpoint of Setians and that have context within the Æon of Set. In other words old words with new meanings. This is proving to be a time-consuming project because of the number of words involved and the need for the Setian-based meanings that reflect our comprehension. Progress is being made, however, and I expect the draft of this dictionary to be ready in a few weeks. If it makes us all familiar with certain ideas and on our terms, then it will be a helpful tool in future discussions and work.

In the meantime I would ask that you also think of possible aspects and avenues of research for the

Element. As the mood strikes you, jot something down and address it to me for MetaMind.

In the months to come, anticipate that some form of experiment or theory put into action can occur. In fact part of the effects of the upcoming dictionary will be stimulate action and dialogue on the many facets of the MetaMind.

One request I will make at this time concerns instances of E.S.P. that you personally may have experienced. I would ask that you think about such instances in terms of the conditions that surrounded the event as opposed to the event itself. In other words: What occurred in your particular environment prior to during and after the experience? If any such instance comes to mind and you wish to share it, please write me a short note about it. If I receive enough input, I will look towards trying to correlate events to determine just what factors appear to influence such E.S.P. I might add too that this can be ongoing and accumulative.

For a final note here allow me to say that there are innumerable books on the market dealing with every aspect of psychic phenomena. Instead of my suggesting certain foreign titles at this time, let me point you in another direction closer to home. Contained in Dr. Aquino's current edition of the Temple of Set reading list is a section devoted to the mind. In fact Category #19 is named "The MetaMind". There are eight books listed for suggested reading. This would be a good time for those interested - and who have the time - to pick up some of these titles. And, yes, please give me time to do the same before you ask for my humble opinion!

[4] Temple of Set Lecture Service: A Dark Star is Born - by Lilith Sinclair IV°

The Temple of Set has established its own lecture service, called "Dark Star". This will enable us to make the Temple more visible to the general public without standing on street corners handing out pamphlets, accosting people, knocking on doors, etc.

It will function as follows: Dark Star will provide lecturers to speak on various "occult" subjects, such as Satanism, witchcraft, Tarot, vampirism, and ceremonial magic, for any group, church, or lecture bureau that wants them. As Dark Star we will also give lectures ourselves, open to the public for a donation of \$2 or some such sum. The lecturers will be mainly Priests and Priestesses of Set, with I°/II° members assisting them with details, publicity, setting up locations, etc. The Masters of the Temple will provide "moral support" and back-up if needed. [See Dr. Aquino's October 5, XVI letter to the Priesthood for more complete details.]

One important point: During the lecture is not the time to give out information about the Temple of Set. We will be lecturing on various occult/metaphysical/philosophical subjects in which the general public is interested. After the lecture interested people may approach us, and at that time we would answer questions or give out the information pamphlet regarding the Temple if we choose to do so. This will enable us to make an evaluation that inquirers are not just thrill-seekers or occult groupies.

We have also established a mailing address and answering service. It is to be used for the Dark Star lecturing service, but may also be used for any other Temple purposes, and may be given out freely to the public. This enables us to retain our personal privacy.

Dark Star was inspired by Dr. Aquino's letter referred to above, and was created and organized by Magistra Lilith Sinclair, who will be its Coordinator.

Dark Star is not to be considered exclusive to the west coast or San Francisco, but is to be used by the entire Temple of Set.

Please direct any questions/ comments/ suggestions to Magistra Sinclair in care of the new Temple mailing address.

[5] [Extract from a Letter] to an Aspiring Magician

- by Roger Whitaker III^o

Concerning any personal problems you may be presently experiencing, I can only give you this comment: It is up to you to break free of whatever inertia is miring you down. If you have been unsuccessful magically in controlling your environment, there is something amiss. Your situation by its very antithesis is explaining what you must do in order to continue further Setian evolution. Precisely what that is will be for you to grasp. It is your ordeal, your path, your initiation. You will have to figure it out and then act as appropriate. Above all your journey is Setian, and it must be Setian.

Do your most important rituals turn against you? Here, once more you are confronted by a problem in approach, methodology, or magical overview. I strongly suggest you rationalize what you are seeking in ritual via the precepts set forth in the *Satanic Bible* - the chapter entitled "The Theory and Practice of Satanic Magic", Book of Belial.

Do you just go into ritual expecting results disregarding balance, direction, timing, desire, and imagery? Do you carefully examine what you are asking, seeing the results of both failure and success, and then deciding if it is all worthwhile in the long run?

Satanic magic is an applicable force in a very objective manner. Satanic magic is not, and I quote the *Satanic Bible*, "mystical platitudes devoid of objective reason".

There are specific applicable principle which, when grasped and utilized, will have as their outcome successful workings. Have you isolated these principles and utilized them in your own work? Where do you stand as regards the knowledge of magical theory and practice? Do you consciously apply objectively-motivated principles in the Indulgence of your desires?

Can some experiences prior to your entrance to the Temple be justification of Adept status? The things you might cite are not the essential criteria that will be used in evaluation of the Setian Adept. There is no comparison between the Temple of Set and any other organization of a mystical nature.

The Temple of Set defines "Adept" as "one who is expert, master of an art, successful because of acquired knowledge/abilities of the principles involved". The word of the II^o is "Indulgence", because only a master of a specific art can fully indulge.

Impressive use of various psychic phenomena and exercising of mental functions in "mysterious" ways can be accomplished by non-members of the Temple of Set. What you will accomplish as a Setian Adept will be the result of Setian initiation. There will be an element that stands on its own, separate and distinct from anything you have experienced before. The new laity policies brought into being by the High Priest are an assurance of that initiation.

Back to rituals: You must forget any ideas of a "boomerang effect". This speaks strongly of "karma", which is nothing more than guilt "philosophized" and made sacred. Taking actions to save yourself from any boomerang effect may very well be the reason for magical failure.

You negate the efficacy of your will by denying that it can be controlled. If you are a master of White Magic, what non-willed experience can occur to you as a result of ritual? Do you call upon the Powers of Darkness to create changes in accordance with your will, while at the same time attempting protection from those same invoked Powers? This is not compatible with the findings of the Temple of Set. We are in league with these forces. This is why Setian magic is such a powerful force, and why there is no hypocrisy in any action taken. You must conquer these self-defeating mechanisms.

Your own spiritual history and following of the great Order philosophies are only useful if they have allowed you to separate yourself by identifying a point of departure. The Temple of Set's ways are like those of no other religion.

As regards further initiation, you must get all of the required reading books, read them, determine is valid, forget the *caca de toro*, and apply what you learn in your magic. If you do this, and it is your will, you will become what you wish to be [which may not be what you are].

You will have to go to the expense of the time, funds, and energy necessary to obtain the required books. The fact that you will do this will evidence the seriousness with which you approach Setian initiation. But as always it is your choice alone. The questions to be asked of you in the upcoming tests originate in these books. The answers are there too. If you don't extract the material and use the information in your magic, how can you show you are Adept? So go for it!

The advice I give is from my heart to you. May you indulge In your will.

[6] **A Two-Edged Sword - Part 2**

- by L. Dale Seago IV°

Acting within the scope of my initiatory grade as a Master of the Temple of Set, I hereby Recognize Amber Seago to have Come Into Being as a Priestess of Set III°.

Initially it had been my intention to remain uninvolved in the Recognition process for two reasons:

First, concern for "what people would think", e.g. that I was indulging in favoritism. This, however, takes an avowedly Platonic type of system and turns it into something Machiavellian. It is "playing politics" in reverse in an effort to avoid appearing to be political.

Second, some may have doubts as to whether or not my emotional closeness to Amber may have obscured my judgment.

These concerns on my part are both invalid if the Temple of Set is actually what its name says it is, and if the Masters thereof are truly what their title implies.

In point of fact my emotional relationship with Priestess Seago has made it imperative that I exercise my most critical faculties as a Master in her case. Why? Because the greatest curse an advanced Initiate can inflict upon a less-advanced one is the bestowal of a degree Recognition which is not yet due: It ensures the destruction of the recipient, as the Temple has seen on past occasions when some who once were Masters "recognized" - out of petty, personal motives - persons to degrees who were not yet ready. It was like watching a 25-watt light bulb try to function on a 1,000-watt current.

I would not risk seeing my life-mate destroyed thus. And thus it is that she has had to scratch and claw and sweat for everything she has achieved. I

have provided guidance when necessary, yet have frequently refused when asked for it, leaving her to her own sources or her Pyramid advisors. It was essential that she build her own inner strength, not lean upon mine as a crutch.

Then came the day when I was certain of her attainment - a two-edged sword indeed. I had thought I would be overjoyed when the time came, but there was a new poignancy I had not anticipated. For I now realized that she was no longer merely my mate and a practitioner of magical arts. What had been a two-party relationship had suddenly become a triangle . She has her own personal relationship with the Prince of Darkness now, and her own initiatory destiny to fulfill.

And because of this our paths may not lie precisely together in all ways - nor should they, I concede, for there may be times when that new relationship and her initiation will have to take precedence over some aspects of her relationship with me. The pain of sadness is agonizing; that of joy is exquisite. Both combined, however, are exquisitely agonizing. Yet for all that, "How splendid is the adventure!"

[7] **III° Recognition: Amber Seago**

Magus Ronald K. Barrett, High Priest, has announced the Coming Into being of Amber Seago as a Priestess of Set III°. Priestess Seago entered the Temple of Set on July 15, XV. She recently moved from Santa Barbara to Oakland, California. She was Recognized by Magister L. Dale Seago on September 29, XVI.

[8] **From Xons**

They said: "You dare not make yourself God!"
I said: "It's too late - **I am!**"

[9] **The Meadow**

- by Julie Stout I°

One evening while strolling in the Moon-splashed meadow, with shadows of trees here and there, I came upon a beauteous sight. I was young and inexperienced, and had no idea who or what it was, but it was fascinating to behold.

It was a graceful creature dancing in the moonlight. He had piercing red eyes, a wine-stained mouth, and a hazy blue complexion. His hair was golden brown, and he had delicate horns of silver. Again at his waist was golden brown hair that streamed on down his goat-like legs, with his legs ending in a polished black pair of hoofs that glistened in the moonlight.

I was too astounded to say anything. I joined in his bizarre dance. with him playing the flute. The music stirred some inner part of me, I threw back my head, laughing up at the Moon. "O creature of beauty," I exclaimed, "who are you, and where do you come from? I have never seen you before."

The music stopped, and he stood there with a smile playing upon those wine-stained lips. In a deep, hearty voice he said, "My name is Pan, and I come from all of mankind."

I stood by him and said, "Please explain yourself. I think I'm somewhat confused."

"All right, come and sit down on this chair of hewn stone." He motioned me to be seated. "Now then: From the beginning of your time I have existed, and will continue to exist. When man first got a glimpse of me, he did so in terror. He called me a devil, but I'm not. You see I represent the darker nature of man, the nature that exists in the night. He actually saw his other side, and called that side of himself a devil, and declared it evil. But you - you are indeed special. You looked at me with wondrous delight. You dream of those things possible to happen. I see also that you are an outcast among the humans."

"Yes," I agreed. "But the man I know is dead, a hollow clay figure. I refuse to be clay; I would rather be warm flesh and blood, a human that thinks and enjoys life like a child."

Pan looked at me with glistening red eyes. "You are destined to be more than any other has dared. You possess the key to secrets, and only you can unlock them. But with that childlike purity that is unstifled by man, you will have a long journey ahead of you. Go and be more. But first what is your name?"

"I have no name. Not only do I seek a name for myself, but much more."

"Go, go now and find what you seek, and never let go of that wonderful dream of what you speak. Make this dream become reality. For once the dream is forgotten, your flesh will turn to cold, brittle clay."

[10] **Tribute to Darkness**

- by Constance L. Moffatt III°

O Prince of Darkness, Your ways are my ways. Your path is my path. You have shown me truth. I have come out of the agony of light into the pleasures and comfort of the dark. For the dark is the true light and beauty of life, a life I cherish and hold dear.

[11] **Beetle Trax: The Dung Ball Rolls Again**

- by Robert H. Moffatt III°

For the time being it seems appropriate to revive this column in the *Scroll of Set* rather than wait until such time as the Guardian of the Set-Amentet Pylon finds time to put out another issue of that pylon's newsletter *Scarab Wings*, where "Beetle TraX" really belongs. Some of you still have three issues of *Scarab Wings* coming to you because you are original subscribers. I am assuming that you will not mind if I contribute the unspent portion still in the Pylon treasury towards *Scroll* postage.

A few of you have ordered back-issues of the *Scroll* and are wondering when you will receive them. Some of the earliest issues have to be reproduced from masters, and all *Scroll* files and records are now being moved to a separate, secure room in my office, the same place where the *Scroll* has been printed since August XV. All composition will now be done on my word-processor and in the exclusive records and paste-up room. Headlining is now done on a Kroytype. *Scroll* expenses have been reduced to paper, toner, paste-up supplies, envelopes, and postage. The *Scroll* publishing room is secured from the public, but any Setian is welcome to visit it at any time. As soon as the move is completed, those back-issues will be mailed out. Thank you, you three, for your patience.

On re-reading the *Satanic Bible* by LaVey the other night, I was inspired by the introduction to the Book of Lucifer to pursue once more the "meaning of truth", and recorded the gist of my meditation:

There is no truth In the past, for no two beings perceive what has come to pass in the same way. If you try to define truth as what is in the present, then truth includes the ability to continuously indulge in freedom-giving doubt.

Thus truth is slippery and elusive - cannot be grasped but for an instant not defined by dimensions, before it is changed, gone. Thus goes the chase through existence.

There is no truth in scientific fact, because a "point in time" does not exist. Therefore truth cannot be defined as "what is". Truth does not exist in the four dimensions with which we are familiar.

Truth must be an ever-elusive ideal - becomes the element of all that is desirable, becomes a very subjective thing. It is that which the individual spirit wants to create.

The truth which the Setian creates is more elite, Satanic. As your Truth (initiation) grows, so does Set. Your comments on these speculations are invited.

Recommending *The Dark Side*, Magister James A. Lewis writes: "Remember that *Xeper* is going to magnify the whole being, and that will include any flaws. A bit of thought on the future of 'What will I manifest?' will be helpful when it comes to spotting and eliminating impurities. I think *Xem* calls for an innocence of the being, and Dr. Aquino goes into this in *The Dark Side*. Please read it."

I have found that *The Dark Side*, while greatly entertaining as an elitist, galactic romance, is more importantly full of magical clues and keys for Becoming. Get your copy now.

On human politics: The human struggle is between the "mother" traits (love, compassion, family), and the "father" traits (self-sufficiency, "rightism", survival of the fittest, etc.). If one or the other would conquer, it would be the end - either the peaceful euphoria of a complete utopia, or the utter chaos of rampant anarchy. To Setians, therefore, the world political struggle matters not - it provides its own destiny - and we can seek our own balance and **our** *Xem*. Setians learn to become mother, father, and god.

This message is taken from a letter of Magister R. Amon DeCecco. He says: "Evidently some of the lay members feel that the Priesthood, especially via the Pyramid, are not to be approached. In other words there is a certain 'fear' of the Priesthood. And I understand some III^o+s are aggravating this condition by threats and 'ivory tower' attitudes. Do we do things like this? I for one would be extremely upset if I knew of any case in which a lay member were stifled for fear of reproach. We of the Order, and of the Temple of Set have always advocated and stressed freedom of expression, no matter how sensitive. A snobbish, detached attitude towards our Brothers and Sisters of the laity is not emblematic of higher beings. I say: 'Speak out, laity. Tell us what you feel and think - whenever and to whomever you choose.' If one aspires to teach, then one must listen and converse. One must share and understand. There is but one Pharaoh."

On balance: The action for balance constantly changes. One day "I think I've got it", and the next thing I know another change is wanted. Where is the ideal? An important part of my purpose, a great source of my power is in keeping the balance - and it always comes down to what is best for myself. I as a Setian Initiate have the courage to see it and live by the awesome realization that I as an individual am alone - that I cannot lie back in relaxed dependence on any person or thing.

On original thought: Thoughts evolve if the mind is left open. There is no wholly original idea, because part of me was there at the beginning. The objective in study is to capture, refine, and extend an existing idea. I am often deceived into thinking

something is new because of is "packaging" or format of presentation. I am careful to retain my concept of the Words of the Æon *Xeper*, *Xem*, and *a Per-t* in their original packaging - naked and pure. The origins of and the precedents to these Words seem more paltry and minute the more I study them, as compared to the reality of the Words to me now - so much so that *Xeper*, *Xem*, and *a Per-t* are the most "original" concepts I know. As we refine them and "package" them to each other, let us take care.

[12] A Concerted Singleness

- by "Xons"

I am the creator of all that I sense; it is not fantasy. It is truth. Though my creation is not defined like to yours, this is the consummate health - not ill. Nor does this make our myriad creations less real.