

The Scroll of Set

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[1] *Xeper*

- by Don Webb V°

I want to discuss a verb and a noun with which you may be familiar: *Xeper*.

Like an English verb, an Egyptian verb can have several forms depending on its number, tense, voice, and mood. Unlike an English verb, Egyptian verbs also have gender. You can have a verb such as "run" which can be conjugated (I run; you run; he, she, or it runs; we run - I am running - I ran - etc.).

There are about 140 forms for an English verb. I remember this because my junior high school Latin teacher often made us write the full conjugation of English verbs when he was mad at us.

We happen to know the tense and person of the verb *Xeper* from the sentence *Xepera Xeper Xeperu*. It is first person stative. While you're trying to remember your high school grammar as to what tense "stative" is - you won't. We don't have the tense in English. It refers to a past event that modifies a current state. We do have first person, of course; that means that "I" did it.

The proper translation of the verb *Xeper* is "I Have Come Into Being". There are some implications of this which we in the Temple have not yet considered.

Firstly the verb refers to a moment that **has** happened, that explains why we are here. When you write, speak, or think the word *Xeper*, you are talking about something that has taken place. You are not talking about something taking place at the moment of the speech act.

Xeper is **not** a continuous process. It is a series of events whose presence we sense through either reason or divine apprehension (*næsis*). We are aware that something has occurred to give the particular being we have at any moment. We are aware that, whatever the great shaping potential of that something, we don't have that potential at this moment. In short we are aware that we have had a moment wherein we acted as gods. We did something divine - we had some peak experience - we made some life-altering choice - and it has produced the creatures we are now.

This produces two great realizations. First, we are aware that we have a capacity beyond wherever and whenever we are right now to both limit and create ourselves. All moments of *Xeper* both limit and create ourselves - or to use both of those ideas

at the same time, all moments of *Xeper* isolate ourselves from the cosmos.

Second, we want to do it again. Humankind wants the divine. In erroneous religions this desire is to return to the divine in one way or another - either by union or by being in the divine presence in some place with far too much harp music.

That doesn't work. You can't go back to the state where *Xeper* last occurred. You can't go back to a previous divine state any more than you can fold an oak back into an acorn. You can only go forward to another divine state. If you want to both achieve and experience your godhood, you've got to go forward.

In our Earthly incarnation we never fully experience divine moments. Only through magical introspection do we discover that we have passed through them and can therefore say, with both happiness and terror: "I Have Come Into Being."

This idea is reflected in the fact that *Xepera*'s first two children are Shu (Reason) and Tefnut (Peak Emotions). Through these two human experiences we can detect the divine, and having detected it learn to work with it to have more divine experiences.

The next question is: How do I have more divine experiences? *Xeper* happens to every sapient being. Note I didn't say every **intelligent** being; I'll return to that point in a future article.

Most humans - and most of us most of the time - stumble across those experiences that would set up the conditions so that they could later say *Xeper* if they had a large enough brain to hold the concept. The experience might be going into a drugstore to buy a malted milk and meeting the person who becomes your spouse for the next fifty years. That was a divine moment: It both limited and created your life. A Christian would say it was the hand of God, a Hindu would invoke Karma. But we know who did it: that man or woman we face in the mirror every day.

The scary thing for all humans - and in fact the reason they/we invented religion in the first place - is that most divine experiences occur blindly. So most humans either ask some fairy tale on bended knee not to give them bad experiences, or if they're a little braver try to influence them with magic, or try to deny them by exerting the meaningless nature of the cosmos. But the Setian, knowing that only through such experiences can one find the metamorphosis that our philosophy finds both achievable and desirable, **seeks out** the divine experience.

I can't tell you where to find yours. If you did what I did, you would mainly find that it doesn't work. That is because of the **individualistic** nature of *Xeper* (remember - first-person verb). But I can tell you three general methods:

First, your peak experiences are going to have much more effect on your development than your

normal, slug-like experiences. Most of you make practical use of this secret when you travel to a conclave. The Temple can help you find some peak experiences, but it's up to you to find your own if you really want to get somewhere.

Second, you can discover the patterns in your life that make for moments of *Xeper*. This requires observation and skepticism. It means making a magical autobiography of your life. The best time to do this is about the middle of your life when you're, say, 40. However you should note patterns and the place of the bigger events when you can. For example I both met my wife and [years later] learned about the Temple at a certain type of social event hosted by extreme RHPers. I know that for me and me alone such places are places of revelation. So now when "chance" puts me in such situations, I go in relaxed, alert, and playful.

Third, one can enact the desired moment ritually, creating a *ka* to lead yourself to the type of event that will allow you produce the desired limitation and creation. One of the ways we enact the ritual leading to *Xeper* is simply by using it as our salutation.

This tells you many things about *Xeper* the verb. It is **not** continuous. All events do not feed it equally. It is not fully under conscious control. Consciousness and emotion arise from it, but can and must be used to seek more of it. This means that *Xeper* is **not** simple self-development or self-improvement, but that those things chosen rationally can put us in the place where *Xeper* can occur.

All sapient beings experience *Xeper*, but those who can name it and understand its purpose have a much better chance of achieving it. The paths to it are absolutely personal, but some of its properties (such as being fed/triggered by peak experiences) lead to certain group functions as facilitators. It limits you; divine decisions always involve a road not taken. It creates you; divine decisions always lead to much more than can be rationally deduced. When you can say *Xeper*, you are in some way a different person.

The noun *Xeper* - that thing we speak of as our *Xeper* - is likewise an Egyptian noun. It is usually translated into English as "manifestation" or "the thing that happened". The plural of the noun is *Xeperu*.

When we talk about our *Xeper*, we are talking about a very large thing indeed, and we usually - in our normal, sluglike mode - give very little thought to it. Yet if we simply become aware of *Xeper*, our personal magical and philosophical horizons greatly expand.

Many magicians in the Temple of Set take justifiable pride in the magical items they create. It's easy to see one's magic in a necklace one makes.

As magicians, however, what we do is to make a very large magical object, existing on many levels of reality.

Our entire lives considered at any moment are a *Xeper*, a manifestation. If you can think of all the things that you've wrought - changes in your mind/body complex, your recognition, your reputation: all of those things that represent what you have brought to this Earth - as a giant talisman, then you've got a handle on *Xeper* the noun.

Many of you may have written a Rune to pull something - gold or love - out of the unmanifest. That Rune is a tiny, tiny version of the great talisman your *Xeper* is. The creation of *Xeper* is the working whereby we attract what we're going to get in this life, and the divine memory we will have of this life.

Xeper the noun is **the extension of existence to a further level of being**. These extensions can be a thought that you've pulled to a developed conscious level from a intuition, which would represent two levels of being in your subjective universe. These extensions can be what others think of you. The extensions are particularity evident in actions that represent a first or personal best effort at something.

Hence if you really want to *Xeper*, conquer fear by doing something you didn't think you could. Or find a mystery and bring it to the surface of your understanding, or better yet the understanding of others. Or create something new [the last would be an example of the verb for "create": *S'Xeper*].

Since *Xeper* exists as a noun, you can interact with the *Xeper* of others. You are affected (usually blindly) by the work of past magicians. Or if you have learned the art of shaping and seeking your own *Xeper* first, you can consciously work with others' products. An excellent example of this would be the Wewelsburg Working.

I'll leave you with one other word for your word-hoard: the dual noun *Xeperi*. Egyptian nouns can be singular (one cat), dual (two cats), or plural (too many cats). The noun *Xeperi* can best be translated by "synchronicity", although the standard translation is "miracle".

The Egyptians knew the sign of something Coming Into Being was a meaningful coincidence. We know too, either by Shu ("What were the odds of that happening?") or by Tefnut ("It sent shivers down my spine."). The noun *Xeperi* shows that manifestations are not continuous but discrete (action at a distance), or, more simply, magic. *Xeper* has occurred when two discrete systems resonate with one another.

Another form of *Xeperi* is that moment of communication of wordless magical information with one another. The most familiar form of this is

through our interactions with the Æon. As before, the more adept you are at seeking and shaping your own *Xeper*, the more you can positively interact with the *Xeper* of the Æon and help fulfill her purpose of exporting *Xeper* throughout the universe.

Think about these things. Think about them 'til that shiver runs down your back. Then put this aside for awhile, and come back to it. Then, after the most personal and individual of experimentation, you too can know and heed the law: *Xepera Xeper Xeperu* ("I Have Come Into Being; and by the process of my Coming Into Being, the process of Coming Into Being is established.").

[2] Recognitions

Let this serve as the formal announcement of the April 29th confirmation of Robert W. Robinson to the degree of Magus V° after his nomination by Michael A. Aquino VI° and unanimous confirmation by the Council of Nine.

James L. Knowles, Jr. was Recognized as a Priest of Set III° by Robert W. Neilly IV° on April 20, 1996.

Bruce Ware was Recognized as a Priest of Set III° by James Lewis VI° on May 7, 1996.

Peter Bowden was Recognized to the Degree of Adept II° by Priestess Jennifer Rush-Hunter on April 3, 1996.

Paul B. Kimmel was Recognized to the Degree of Adept II° by Don Webb V° on April 15, 1996.

Nigel Peter Kay was Recognized to the Degree of Adept II° by Michael Kelly IV° on April 26, 1996.

Jason Green was Recognized to the Degree of Adept II° by James Lewis VI° on April 30, 1996.

Christopher R. Bilardi was Recognized to the Degree of Adept II° by William D. Pridgen III° on May 5, 1996.

Debra A. Hoffman was Recognized to the Degree of Adept II° by Carmel Severson III° and James L. Knowles, Jr. III° on May 26, 1996.

Phillip Peters was Recognized to the Degree of Adept II° by Jennifer Rush-Hunter III° on May 27, 1996.

Lauri Jean Gerecke was Recognized to the Degree of Adept II° by Rosemary Webb III° on June 1, 1996.

[3] Sinister Seas

- by Clayton Bozeman II°, Order of Leviathan

Within Western magical tradition there has always been a good deal of lore about geomancy, the magic associated with certain places on Earth. Aleister Crowley, for instance, had Boleskine House on the shores of Loch Ness.

In the *Satanic Rituals* Magus LaVey relates William Seabrook's account of the Yezidis' "seven towers of Satan" called Ziarahs, which appeared at intervals from Turkey to the Caucasus mountains in Russia. From these sacred places of power, the Black Magician could "beam his will to the 'descendants of Adam'".

In his book *Rune Might* Dr. Stephen Flowers devotes a chapter to looking for steads of Rune Might: certain physical areas/features that the magician finds especially conducive to Runic magic operations.

Another illustration from the *Satanic Rituals* is found in the essay on Lovecraft that prefaced the two Lovecraftian rites written by Dr. Michael Aquino, wherein are described potential coastal sites conducive to answering the ageless call of Cthulhu.

And of course Magus Webb encourages the use of connecting those places where Setians have said the rites to the Eternal Setian Network.

In this article I would like to add one more to the list. The sea, like space, has always stirred feelings of isolation, mystery, and timelessness. The area of the Atlantic Ocean located just off the east coast of Florida has long been the focal point for all sorts of legends of ghost ships, strange lights, time slips, sea monsters, UFOs, and of course lots and lots of seemingly unexplainable disappearances of ships, planes, and their crews.

This area - known at various times as the Bermuda Triangle, the Devil's Triangle, the Limbo of the Lost, and by the Black Flame Pylon the Bermuda Trapezium - is also reputed to be the western periphery of the antediluvian continent of Atlantis. In fact it is interesting to note that for all the things that **disappear** in this area, the only noteworthy thing to **appear** is the so-called Bimini Wall - a "road" of sorts, constructed of huge limestone blocks fitted together in such a way as to appear to be anything but the product of nature, though of course that's exactly what critics say it must be.

Many of the islands encompassing the larger region of the Bermuda Triangle have historically been given ominous names and attributes. In old navigational records Bermuda was often referred to as the "Isles of the Devils". On the far fringes of the BT, Key West is the Anglicized version of that island's original title, *Cayo Hueso*, "Island of the Bones", so named after it was first discovered by Spanish explorers and found to be strewn about with human skeletons.

This area's reputation for higher-than-average disappearances is not merely a fad that was in vogue in the 1960s/70s. Christopher Columbus and his crew saw a "remarkable ball of fire" fall into the ocean and were reportedly terrified by weird

disturbances with the ship's compasses when sailing in these waters. Lloyd's of London, the insurance company, was concerned about the area as far back as the late 1600s due to the excessive losses in that region. In literature Shakespeare used the July 1609 shipwreck of the English ship *Sea Venture* off the coast of Bermuda as the basis of his play *The Tempest*. In that play the actions of the spirit Ariel were based upon the sighting aboard the *Sea Venture* of an erratic light that darted around the mainmast and would flicker off and on with a seeming life of its own.

When researching the popular lore of this area for magical use by the Black Flame Pylon, I came across one author whose own research into this area led him to alter the traditional triangle map of the area to that of a trapezium, which is basically a trapezoid wherein no one side is equal to another. The book was Richard Winer's 1974 work *The Devil's Triangle*. Winer notes that the first four letters of trapezium "more than adequately describe it".

If you were to bore a hole through the Earth at approximately the center of the BT, you would come out at an area which is the BT's counterpart in the Pacific. This area is reputed to be responsible for more strange disappearances than even the BT is and, according to Winer, is actually triangular in shape, being bounded by Southeast Japan and the northern parts of the Philippines and Guam.

He also notes that the only two areas on Earth where the compass points to the true rather than the magnetic North Pole are the western extremities of the of the two areas, one just off the east coast of Florida and the other just off the east coast of Japan, giving nourishment to the idea that some electromagnetic anomaly may be the source of the incidents in the area. The U.S. Navy's "Project Magnet", a five-year study of this hypothesis, indicated no significant abnormal electromagnetic phenomena in the area, though the results were classified for many years after the initial study.

Visually speaking, Winer's description of the one area as being trapezoidal in form and the other as being strictly triangular in form brought to mind a similar description by then-Priestess Rebecca Lance when she was discussing the Nine Angles in the Nine Angles Workshop transcript. In her discussion of the form of the Seal of the Nine Angles, she relates that "the geometrical picture that came to my mind was that of a crystalline, 3-dimensional trapezoid pierced through by a crystalline spear". That description roughly corresponds to my own idealization of these two mystery zones as described by Winer.

The value of exploration of such fad-type areas as the Bermuda Triangle seems to me to be that (1)

the accumulated random GBM associated with it makes it that much more easily adapted to our purposes, hence (2) we can make it our own, per Magus Webb.

Later this fall, around the Labor Day weekend, the Black Flame Pylon will be hosting the annual Southeast Regional Conclave "in" the Bermuda Trapezium. Remanifest the Atlantean in you, and make plans to "surface" on Florida's East coast this year! *Xeper* and Remanifest.

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[4] Film Notes

- by Tony Pizzini II°

Remake Alert! A recent issue of *Variety*, a film industry magazine, carried in-production notices for the following: Horror film director Wes Craven is directing a remake of *Carnival of Souls*; an unnamed director/company has started on *The Mummy*; and there is no news on the remake of *Freaks* (with a soundtrack by George Clinton/Bootsy Collins).

Of related interest, I found out from a friend in New York that there is indeed a film version of *Seven Footprints To Satan*. That it was made during the 1930s is the only information I have so far. It isn't out on video, but if a decent print can be located, that shouldn't be too long a wait.

[5] Complacency: A Perspective

- by Marie Buckner II°

After I said farewell to Setians at the Austin Conclave in April, my plan was to catch a plane back home to California. Strange how the road can spin out from under you if you allow yourself to fall asleep at the wheel.

I'd always thought that once you become Setian, you grow some sort of invisible armor. I had this odd idea that as a Setian I was somehow a superior creature, too intelligent to make self-endangering mistakes. Well, maybe other Setians are. God-under-construction that I fancy myself to be, I'm one of those Initiates who learns things the hard

way. Complacency is, I learned that way, the worst enemy. This time, I managed to get myself arrested for transporting my ceremonial dagger through airport security, charged with a third degree felony under the Texas statute "Places Weapons Prohibited". Not your everyday misdemeanor, and you're definitely **not** in California anymore, Dorothy.

The arrest couldn't have had anything to do - could it? - with the fact that I am notoriously impulsive. I was dressed provocatively as I'm prone to be, in my formal blacks and high top boots; the date was the first anniversary of the Oklahoma City Bombing, which in Texas has been a far more sensitive subject [along with Waco] than in, say, California? Forget that I got through airport security with the dagger in Los Angeles en route to Texas, or that before I'd left home, I'd done an extremely intense working to separate my self from that which is not my self. In other words, I wasn't watching where I was going.

The first point here is that I tend to look out into the objective world through the filter of ivy-covered thoughts, assuming I have my ducks in a row because, as a Setian, I have more tools at my disposal and the advantage of an outsider's perspective on society. The second point is that my mistake could have been made by anyone who wasn't paying attention in the presence of danger. My mistake could have been made, in fact, by any Setian who thought he/she would be able to explain to airport security that the dagger in his/her luggage was for presentation or ceremonial purposes only, and with a dash of LBM here and some quick thinking there, all would be rectified. I thought so at least. And I was dead wrong.

Initiation is often a matter of taking the lead out of unfortunate circumstances [and the pair of pants we happen to be wearing] and transforming it into the gold of understanding. The day I was arrested, I had walked right out of the company of Set's nobles and soon found myself in the company of prostitutes, cocaine addicts, forgers, and thieves (some of whom I befriended for that brief period) - from the highest of the high to the lowest of the low.

What makes me think that armchair magic, although safest, is what being a Setian is all about? Sitting in in contemplation on my bunk in the jail cell in contemplation amid the groans, shouts, swearing, banging, and vomiting sounds of Friday night drunk-tank atmosphere while my cellmate snored loudly and obliviously below me, I wondered when I'd see the sky again. I also performed a small Black Magic ritual which consisted of making (1) the most of my situation, and (2) some sort of favorable impression on the incarceration authorities. Previous inmates had gouged inverted

pentagrams (as opposed to crosses) on the walls, the presence of which was somewhat comforting, even if superficially wrought.

Just what were the officer's thoughts when, upon my release the next day, he gave me back my luggage to check off each item of its contents on his list and he saw every one of my personal belongings: my solid black wardrobe, Satanic ritual book, and assorted paraphernalia? His expression vacillated somewhere between amusement and wariness. When the last item had been checked off and the door to the outside world released for me, he didn't seem at all sure quite what to make of me, but he had to let me go.

Needless to say, I wish to take this opportunity to thank all those Setians present at the Austin Conclave who involved themselves quickly and brilliantly to assure my bail, whether directly or by lending me their will during my incarceration, since I was unable to express my gratitude to them in person.

It is my purpose in writing this paper to offer other Setians a couple of questions to ponder, if they haven't already faced similar circumstances in their own initiations. How can we ever know how we look in other people's eyes? What is an everyday item or innocent circumstance to us as Setian Black Magicians could easily appear *flagrante delicto* to them. But most sobering of all, do we ever appreciate the true value of freedom until it is taken away from us?

[6] **Honoring the Difficult**

- by Dedra Burch II°

I remember when I received my first copy of the *Scroll of Set* along with my *Crystal Tablet*. I thought to myself, "What are these people talking about?" Then I found an article by Adept Pamela Hagman entitled "Letter to the New Initiate" (August 1994 issue). I got excited, "Look, a letter just for me!" Not only did that article aid me in the beginning, but I referred to it from time to time throughout my Setian I° experience. It is my hope that in some small way this article will also be of aid to those who find themselves facing similar feelings in their own initiatory journey.

As a Setian I°, initiation seemed to progress pretty gradually. The realization of my Becoming also took place gradually. When you look in a mirror every day, you don't tend to notice the subtle changes. One day you will see the difference, you will see what you have Become. By then you are prepared for the reflection. For me, this transition was a comfortable one.

As an Adept I am beginning to experience an uncomfortableness that I was not expecting. It is as

though I looked into the mirror and experienced the shock of seeing my own transformation. It wasn't nice, steady, and comfortable as when I was a Setian I°. The transformations seem to occur faster somehow. For the first time I was uncomfortable with my own reflection. I think the natural reaction is to look away and avoid the mirror. In fact that was my initial reaction. I found myself wanting to "put on the brakes." I felt that my initiation was happening too fast and I wanted to get back that nice, comfortable feeling. I came to realize, however, that I had no choice but to face the mirror.

Facing the mirror is difficult, and it's damned uncomfortable. It can be unsettling and very lonely, but I believe that when it starts to become really difficult, there is the greatest opportunity for *Xeper*. I think the important thing to remember is to stay focused. Don't let the feelings of the moment overwhelm you or make you falter from your initiatory path. Just keep going and learn to honor the difficult.

I give this article as a gift to those who are pretty comfortable thus far. When you find it getting difficult, and you will, remember what it means to be a Setian. Initiation is no cake walk. We all have to face the feelings that surface when we see Mercury falling.

[7] *Xeper Day* - by Don Webb V°

The following is a short and simple Temple-wide ritual to celebrate the re-Utterance of *Xeper*. As in any Setian ritual, participation is voluntary, but I think you'll be pleased with the results.

Here are the steps. There won't be reminders; this is a personal test of will. This rite will probably work better if done alone, but let your personal taste be your guide.

1. On August 6, 1996 [That's right; it's a Tuesday. You can experience *Xeper* on a Tuesday.], perform an action for the sake of your *Xeper*. It can be anything from starting a new book to filing divorce papers to writing a letter to your father. Anything. It might not be the greatest thing you can do, since it is limited by time and space. But do it. If you don't have enough control of your life to plan and execute an action for your *Xeper* at will, then you are not a magician. Do it; don't just think about it. Pay attention to the action, being as awake as you can be while you do it.

2. Sometime before going to bed, perform a simple visualization. This can be done with as much ceremony as you like, or even with no ceremony at all. Picture the globe. See the spot where you were when you performed the action in Step #1. Pick another spot that symbolizes *Xeper* to you. How

you pick this is up to you: some place you've been, are going to, just think of - it's a matter of personal genius. The only catch is that **it must be at a different latitude than the first spot**. Turn to face the spot [you can approximate]. Imagine a line leaving your body - going 'round the Earth to the second spot, continuing around the world and coming back to you to enter your back. Then fill the line with the **feeling** you had during your *Xeper*-motivated action.

3. After you've done this for awhile, I suggest you think about two things: (a) This symbol of willed Remanifestation is partially under your rational control. You willed it in a certain direction, and it is partly unknown to you. Like the Egyptian future, it came up from behind. B. Your circle of will intersected but did not deflect nor was deflected by the willed circle of every other Setian participating. After considering these two ideas, let your own energized thought be open to personal work.

4. When you feel that the work is wrought, say the following, **preferably** aloud: "I have Come Into Being, and by the process of my Coming Into Being, the process of Coming Into Being is established." Close the Rite with as much, as little, or no ceremony at all.

If you like the results, feel free to add this to your personal repertoire to be performed whenever you wish.

[8] **Magical Resonance and Synchronous Manifestation** - by Roger R. Whitaker III°

The term "resonance" has taken on an added significance since the activation of the Heb Sed.

The concept of resonance has always been of some interest within the Order of the Trapezoid, and indeed the proper maintenance of "mad lab" gear has always dealt with the precise tuning of the electrical resonance which emanates from these devices. In particular Tesla coils have the advantage of being very tunable via tapping physically into the primary coil at various points within its winding.

However it is important to keep in mind that machines are not necessary to create resonance within a ritual environment. To develop this concept it is important to precisely define by what is meant when speaking about resonance. For this purpose here is *Webster's* definition of resonance:

2. A prolongation or increase in sound due to the sympathetic vibration of some body capable of moving in the proper period; hence, by extension, the counterpart of this phenomenon in the case of vibrations other than sound; as, electric resonance. 3. Just as a

series of small pulls at the right intervals will set a large bell to swinging, so resonance results from the repetition of small impulses which, when the bodies are "in tune", have a purely additive effect, but otherwise tend to neutralize one another. Thus, if a sounding string or tuning fork is placed near another of the same or a harmonic pitch, the latter also sounds ...

And again from *Webster's*:

Resonate: To vibrate sympathetically with some source of sound or electric oscillations.

Let us examine this definition of "resonance":

The most striking characteristic of resonance is its ability to "prolong" and to "extend" through sympathetic vibration.

By sympathetic vibration we are speaking of two distinct elements. The first is a "unison", or the same vibratory rate. The second is a harmonic of the initiating vibratory form. The harmonic is a ratio of the initiating or "first" element.

When dealing with the first, or unison component of resonance, you have other potentials which are activated into a synchronous union of the one. For this to be manifest, the potentials must be able to "move in the proper period". This means simply that the originating source and the potentials need to be linked in such a way that when energy is released from one source, it is also manifest within the other.

This "link" amounts to a receptor whose qualities are innate to its source. There does not have to be a physical link. The link is defined by qualities which are inherent or created within the potential receptor. If such a link is established, you have a two-way street.

The originating source may now be activated by the potential, and vice-versa. What is important is that in order for there to be any connection, a properly developed vehicle capable of that connection must exist, or the originating source will fade into nonexistence.

The originating source has released energy. This energy has found receptors whose qualities are such that they have begun to oscillate in a sympathetic union with the first source. They have been activated into a movement with the source. These receptors have found others who have begun to synchronize with the receptors - away from the original source - into these oscillations. The total effect is a prolonging of the original source.

There is **not** a strengthening of either the source or any receptor. But there **is** a strengthening of the oscillatory phenomena in total.

How long can the original source be prolonged and extended? It depends upon the energy of that initial outburst. It could last millions of years, or it could be a nanosecond.

Another important point is that not only will our source create a resonance with available receptors, but it will also create resonance within **any suitable vehicle which lies in a harmonic proportion with that same source**. What this means is that if a receptor's qualities are such that there is a mathematically proportional relationship to the source, it will **also** resonate. The frequency of this "harmonic" will be a ratio of the source.

We can break these concepts down a further level and find that this discussion is about **energy**. Oscillation, vibratory phenomena, and resonance have at their basis energy and thus movement. As a further digression we need to keep in mind that the physical world is simply an aspect of energy. Energy has movement and follows paths. These paths are deterministic via the polaric events the energy encounters.

Following this line of thought back to concepts of resonance, we as LHP Initiates can collectively create an extension of our perceptual vision into the evolutionary mainstream of cultural memetics. We are here now because these memes have survived. But this is not enough. The manifestation of the Prince of Darkness into these times - our times - was not out of desperation or chance. That manifestation has to do rather with survival ability, with the extension and prolongation of our Path.

Here's the breakdown: We live in a time-frame when cultural change can occur very quickly. In a few short years you can go from tolerance to a fight for survival over your belief system. Villains can become heroes in a decade, and everything can change in an instant. This is the Age of Satan still manifesting its basic Æonic premise.

The Temple of Set as an institution is the only organized group whose philosophy and magical practices have the capability to utilize the current of that premise in a conscious and well-thought-out manner. It is there for **our** harvest.

We have yet to truly reap the next level of benefits of the Age of Satan. The first level was the dispersion of Judæo/Christian conditioning. The next level is the utilizing of the cultural proxemics - which are still in motion - in order to establish a New Khem in the social and cultural frameworks within which we are existing.

How do we do this? We do this through **resonance**. Out there in society exists a vast reservoir of individuals whose qualities of perception, vision, self-consciousness, and essence could be brought to their highest potential through *Xeper*.

These qualities represent the proper vehicles for being excited into activity if they can come into the proxemic range of the source. This source can be reached only through those who are **already** resonating that source through their own *Xeper*. It is through the discovery of their own essence and being that they come to resonate the energy of their self-consciousness. The state of being involved has its own memetic signature, and it is coming to a head through the *Æon* of Set.

The time is right for us to establish a stronger presence in the societies within which we live. We must take advantage of the topsy-turvy cultural roller coaster of which the Age of Satan was a vehicle. It will eventually recede.

As mentioned earlier, physical reality is an aspect of **energy**. Energy is a funny sort of thing. It has a direction, and the direction it takes is initially outward from its source. As it goes outward, it can change its direction according to a number of factors, such as resistance, polarity, and other environmental conditions.

But we would be wrong to sense energy solely via the physics paradigm. Aristotle considered energy "the realization of potentiality vs. unrealized states". It was a result or form giving **causal** as opposed to potential manifestation. This entelechy went beyond simple expression of actualization; it had to be an actualization which had the force to cause **other** manifestations of the same kind. Plain and simple, this is **resonance**.

Drawing once again from *Webster's*, we can narrow our basic conceptualization of "energy" thus:

Energy: 1. Strength of expression, force of utterance; power to impress the mind and arouse the feelings; life; spirit - said of speech, language, words, style, etc.

In this context we have some basic components of which the Word - considered as an expression of energy through the philosophical entelechy - can be found to have the qualities of resonance attributed to it.

This deserves a bit more development. The Word is a powerful expression on several perceptual levels of its source. The Word as a manifestation of energy per the above definition stands by itself once released. That is, as an event the Word itself is not resonate to the source once Uttered. It is **now** resonate to the Magus, and it is through resonance that the **phenomenon** of the Word is extended and prolonged, hopefully for the purpose and benefit of those aforementioned "receptors" who through the resonant process can actuate their various potentialities.

Back to *Webster's*:

Energy: 2. Activity; often, contextually, psychical activity; also, specif., the product of activity; an effect.

Once again we have reference to energy as a "psychical activity". "Psychical" itself is a reference to the "soul" or "living principle". Furthermore it is being developed in this "psychical" sense as a direct result of **mental** activity.

The fundamental concept being developed here is that when energy is viewed aside from the physics paradigm, it becomes a matrix upon which mental activity, i.e. thoughts, ideas, and concepts will become increasingly important as this essay develops.

Ideas are energy. By the very definitions given in this essay, it is safe to conclude this without the slightest hesitation. The results of ideas may be thus described as a **transference** of energy. It is here that we can finally begin to deal with the physics paradigm regarding energy, and from it distill metaphorical gold.

Harmony

Harmony exists as a ratio to the source. It is connected to the source by a relationship which is expressed through numerical quantities.

The source can create resonance with its various harmonic expressions. That is to say, extension and prolongation can be manifest in receptors which are not directly "tuned in" to the source, but rather "tuned in" to an **aspect** of the source. This effectively extends the source's area of influence far beyond the discreet limitations imposed by a 1:1 (source to others perfectly tuned in) or 1:2 (source to others perfectly tuned in at an even multiple) harmonic ratio.

What we are talking about are **relationships** - in particular, relationships which have as their initial, fundamental basis a single surge of energy. This single source is manifesting its distinct qualities; and these qualities are, for the purposes of this essay, definable as the Left-Hand Path.

Receptors who come into the area of influence of this energy will find themselves stimulated and exhilarated **if** they also carry within themselves qualities that which are "in tune" with that initial source. Once again, *Webster's*:

Quality: Quality is that determinateness which is one with the being of the object.

Those who can tune in to this "determinateness" will **resonate** with those qualities.

It emerges that the ability to exhilarate and stimulate through a resonant environment is also a very apt description of the processes (energy) involved in the "Law of the Trapezoid" and of the "Command to Look". It is thus that resonant environments have played such an important part within the Order of the Trapezoid.

That aside, it is very important for every Initiate to understand that the Temple as a whole **must** resonate the Word and the Words. It is equally important to realize that if the Word and the Words are sources, they have **harmonic** components to them. That is, they are capable of initiating resonance within suitable receptors that are **not** directly tuned into the source. They can manifest resonance to some degree **outside** the immediate proxemics of the source.

Synchronicity

In order to resonate, there must be an essential oscillatory phenomenon. The universe undergoes expansion and contraction. This is **oscillation**. Your brain oscillates through electrical pulsation. When a receptor achieves resonance with its source, it is **synchronous** to the repetitive motions of that manifestation.

At the beginning of this essay, when defining "resonance", *Webster's* mentioned that when bodies are in tune, they have an additive effect, but otherwise they have a neutralizing one. When resonance occurs, there is **synchronization** with the source. When asynchronization occurs there is a **neutralizing** effect upon that same source - and the receptors.

Neutralization is not to be considered a "negative". In fact it may provide a clue as to the nature of timelessness itself. It may even be a powerful description of the "present", sandwiched between a receding past and an onrushing future. It could be the key of synthesis. But for the purposes of this discussion, and for the aims of the Word and of the Words, and for the processes of extension and prolongation of New Khem, we are seeking **synchronicity to resonate**.

Final Comments

The technique of acquiring synchronicity to resonate may be summed up most accurately by the Word of the Æon - *Xeper*. To Come Into Being, to find oneself, to manifest one's essence. The keys are the will, the way, and manifestation.

The very heart of resonance is synchronicity - the ability to move "in the proper period". You have to sense with the heart your own essence, and from that position of the present moment - within which all potential energy may be found - manifest those qualities through which you will begin the

dance.

The Temple **must resonate**. We must extend, prolong, and strengthen far more widely into the cultural memetics. This is our key to the future, for there will be oscillation. Just as memes seek to survive, just as chaos guarantees a breakdown of the systems needed to survive, oscillation will occur.

The basic premise of resonance guarantees that these events will pass. So it has been spoken to me.

The Word of the Æon is *Xeper*.

[9] Strange Bedfellows

- by James Graeb III°

Nothingness lies coiled in the heart of being, like a worm. - Jean-Paul Sartre

By HarWer I canceled the imbalance, leaving a Void in which true Creation could take form as Set. - Set

Sartre is perhaps most famous for his work *Being and Nothingness* (New York: Washington Square Press, 1992). *Being and Nothingness* is an ontological description of being and consciousness from an existential perspective.

Without belaboring the philosophical nature of that work, one can glean from it the basic understanding that for Sartre there are two categories of existence: (1) being-**in**-itself, which is both animate and inanimate nature, and (2) being-**for**-itself, which is human consciousness.

For Sartre the *sine qua non* of human consciousness is that it is nothingness. That is, it is the space between being wherein reflective awareness can arise.

Consciousness is unlike a book or a table, in that consciousness has no tangible nature. When closely examined, consciousness is always consciousness of "something else". One can be conscious of a table in the room or of a mathematical formula. However one can never grasp **pure** consciousness - alone and without content.

Thus for Sartre consciousness must be nothingness since it is always "not this, not that"¹. As consciousness can be reflective, having itself as its own object, human self-consciousness stands in a unique place in any description of human nature and the world around us.

Although Sartre is limited to a philosophical understanding of nothingness, he does have some catchy quotes:

Thus the rise of man in the midst of the being which "invests" him causes a world to be discovered. But the essential and primordial moment of this rise is the negation. Thus we

have reached the first goal of this study. Man is the being through whom nothingness comes to the world. (B&N 59).

Being of a philosophical bent myself, I thought it worth pointing out the correlation between Sartre's philosophic understanding of nothingness and the quote from the *Book of Coming Forth by Night*.

The Gift of Set is analogous to the self-reflective consciousness that is unique to human beings. This rising up in the midst of the world is the rise of the "hornless ones" as spoken of in the *Ceremony of the Nine Angles*. The Gift of Set is "other"; it is the origin of negation; it is the "Void in which true Creation could take form as Set".

The opposite of this psychecentric, reflective consciousness is consciousness in action. Imagine yourself driving a car at about 120 miles per hour. Your attention is riveted upon your driving. There is no "reflective consciousness" going on. You are not "thinking about yourself thinking"; you're driving. Hopefully the decision to drive at 120 miles per hour was done from reflective consciousness. That is, the consciousness of action has its **origin** in reflective consciousness, but is not at that moment reflective consciousness.

Sartre picked up on this. He states:

The consciousness of man in action is non-reflective consciousness. It is consciousness of something, and the transcendent which discloses itself to this consciousness is of a particular nature; it is a structure of exigency in the world ... (B&N 74)

Translating this into the language of magic: Consciousness in action is the consciousness of HarWer. It is the consciousness **of something**, like the example above of driving the car.

Now "consciousness in action" derives from reflective consciousness and not from nature. HarWer is the brother of Set, not a creature of the natural order. To react to things in the world is natural. To follow instincts is natural. To apprehend the world, reflect upon it and then act upon it is something unique to human beings. All other animals simply react, as do many human beings.

Thus there is an important distinction between "consciousness in action", as I'm using that phrase, and just "doing something". Hundreds of times per day people react to things. It is a standard spiritual practice in many Buddhist and other systems to be "mindful": to stop and think before one acts - to think about what one is doing. Thus there is a generally accepted magical/mystical distinction between mindless/natural reaction and

thoughtful/intentional action.

One of the best visual illustrations of these ideas is the statue of the Egyptian pharaoh Khafre (Chefren), purported builder of the Second Pyramid of Giza and the Sphinx. The statue (pointed out to me by Adept Michel) shows the falcon god Horus standing behind Khafre's head with the wings stretching forward. Thus the Horus animal is located at the rear of Khafre's skull, directing energy forward ².

Given these ideas, I think a working definition of Set and HarWer can be put forward. Set, or more properly the Gift of Set, corresponds to the **reflective consciousness of the individual**. When one connects with Set, there is a feeling of majesty and serenity. HarWer or Horus would correspond to **consciousness in action**. When one connects with Horus there is a feeling of action, power, and drive.

This understanding comports with Crowley's understanding of the Horus energy when, as Magus, Crowley Uttered the Word *Thelema*, meaning "will". Will as Crowley understood it corresponds to what I am proposing as "consciousness in action". Thus at first blush the working definitions proposed by this article appear to have merit.

As outlined above, Set would require Horus to operate in this world. This again is consistent with the *Book of Coming Forth by Night*. Horus without Set - action without thought - would indeed be a "strange and fitful presence". Hence the balance of the two is necessary for the incarnate Setian and magician. One needs both the Gift of Set and the Horus consciousness in order to apprehend the world and act upon [or against] the natural order of things.

The last "strange bedfellow" that I would like to add is the alchemical notion of the *coniunctio*, the union of opposites. What I am proposing is an alchemical joinder, not some mindless fusion without distinction, of opposites: Set and Horus. Again the two-headed Egyptian god Mehen is a source of inspiration into the idea that the Egyptians themselves may have seen the need for the double aspect of Set and Horus, night and day, Dark Lord and Opposite Self.

The union of Set and Horus occurred at the Heb Sed festival. This joinder of north and south, the Delta and the Upper Nile, generally happened during the 30th year of a pharaoh's reign. It was repeated thereafter every three years. This union or reunion renewed and replenished Egypt and the pharaoh. It was from the *coniunctio* of Set and Horus that much of the strength of Egypt was derived.

Alchemy is said to have originated in Egypt, and I would like to end this article with the suggestion

that the Temple of Set has understood this at a very magical level. The Invocation to Horus at the Set-XVI Conclave expresses not only the genius of Magus Webb who authored the Conclave working [and Ra-en-Set who gave us the actual invocation], but the insight of all of the members of the Temple of Set, from the High Priest on down, who have been drawn to the ideas of a rebirth of Horus within the Temple of Set.

Putting these strange bedfellows together is an alchemical feat which is worthy of all great alchemists. One of the Temple's Initiates who is very connected to the alchemical process is Magister Ronald L. Barrett. In April of this year he became the new Grand Master of the Order of the Trapezoid. This year also marked the coming into being within the Temple of Set of the Order of Horus. Thus it would appear that this *coniunctio* is "in the air" (a *Zeitgeist*?).

I hope that this article provides some inspiration to members of the Temple to participate in this current year of alchemical change.

Notes

1. The phrase "not this, not that" is taken from the *Upanishads* to illustrate how the ultimate *Atman* or fundamental being is beyond human words.

2. This position would also correspond to the *Medulla Oblongata*. This "base of the instincts" is directed forward through the cerebellum so as to become conscious action rather than instinctive reaction. Also the *Medulla Oblongata* is the "reptilian brain" and is purported to be the place where the *kundalini* rises into the cranium.

[10] Harmonic Proportion in Ritual

- by Roger Whitaker III^o

[Note: This article is a condensation of a much larger essay. If you are interested in receiving the unabridged document, contact me via the InterCommunication Roster.]

In magic the basic integrity of the system used by the Adept in the achievement of personal goals lies within the development and implementation of an outlook by which to judge the actions and reactions within his immediate proxemic environment. This outlook, or more appropriately magical construct, amounts to an intellectual and/or intuitive perception of harmonic phenomena into consciousness by reconciling polaric influences at the temporal level.

Harmonic proportion as a ritual element can be best described as the underlying structure which connects the ritualist to the phenomenal activity manifest through the proxemic influence of the pentagram. *The Book of Coming Forth by Night* is

very clear in stating that the pentagram represents a way for the Prince of Darkness to sense us. The basis for my own understanding regarding how this could be possible led me to the conclusion that angularism is a key component in the realization, enhancement, and development of the self-conscious entity residing within each of us.

The Temple of Set as an organizational entity is composed of several grouped interests. Pylons and Orders have focused their energies into mutually acceptable, yet quite different areas of study, personal development, and initiation. For the Temple to work, however, there must exist an underlying schemata which "connects the dots" of these interests into a cohesive and accessible body of knowledge. Fundamental points of common reference come from the mutual acceptance that Set is the Prince of Darkness - that this **is** Set's Temple. Another is that by serving our own self-interests - by way of Setian initiation - we are serving those of the Prince of Darkness.

Finally there exists one undisputed interlocking, interconnecting element throughout every activity of the Temple. That element is the manipulation of harmonic phenomena - which in the final analysis is magic itself. From the practical to the metaphysical environments, an underlying resonant structure relative to the angular properties of the pentagram is the pattern upon which Setian magic is based.

We exist as an embodiment of concepts, knowledge, and change through development of being, through *Xeper*. Various ideas (energies) are germane to our quest, each embedded with its own special perceptual understanding. It is such that now we have become New Khem - a parallel reality of ancient Khem. And now, as then, the matrix - the grid upon which it is laid - is the same harmonic foundation which has resonated since the initial surge of consciousness manifest itself out of a pure consistency, out of nothing. The function has remained consistent to its form.

The basis of personal growth as developed within the Temple of Set is that we can *Xeper* to understand and perceive our environment in different ways. If you perceive differently, you can actuate the potential for personal change. From a standpoint of harmonic ritualization, environments are created in which the potential for change, and for perceiving differently, are created.

Angularism is a key component in the manufacture of atmospheres which can enhance this initiatory process. However the basis of angularism lies in the harmonic components which etch timeless genesis (or mimesis) of self-consciousness, its form and function, into the present. The mathematical, harmonic elements of the pentagram are the manifest analog semblance of a higher octave ratio

of those same principles existing beyond our direct apprehension.

The actual physiological mechanics behind this concept are covered in great detail within my article entitled "Neuronic Tracings and the Physiology of Angular Prosthesis" (*Runes* #IX-3&4, Order of the Trapezoid). Understanding these mechanisms at the biological and psychological levels gives meaning, significance, and understanding to the various perceptual filters created by the diversification of the Temple.

It is such that each harmonically proportioned element in the ritual chamber – whether it be visual, audio, tactile, olfactory, or wave phenomena – becomes synthesized by the meanings attributed to it through the development of Essence. The "energies", the constructs, the compositions which lead ideas forward and guide their intent, retain their integrity and maintain it through the elements of resonance, harmony, and proportion in relation to the principles they represent.

This is the reason that old Khem survived; this is the reason why New Khem will become so strong. New ideas, new thoughts, and perceptions are bound by an underlying momentum manifest by that first surge of self-consciousness.

In our differences the energies utilized to develop ideas and paths of thought are drawn from a common source. It is the Initiate's perception - guided by the particular input - of a Pylon, Order, or Word which delineates the form and issuance of one's Essence.

It should not be thought that the quests are limited to ancient Egypt, for there are keys all around and throughout the times of mankind. -
The Book of Opening the Way

[11] "Essent into Essence" Paper Available

"Essent into Essence: The Key and its Facets" by Robert Robinson V° is now available. If you wish to receive this comprehensive and important paper, send a self-addressed 9x12 envelope with \$2.00 postage affixed to the Executive Director.

[12] "Ta Ankh" - To Keep Alive

A Setian Gift to the Planet,
In Pursuit of the Highest of Life
- by Ruth Nielsen III°

The accompanying ritual and formula for "Ta Ankh" sacred oil originated as a Setian act of balance toward Remanifesting the harmony, beauty, and life-sustaining nature of our planet Earth.

In ancient Egypt Geb received honor as the male god of abundant life, the source of Earth's bounty. Other cultures sensed Earth as a feminine power, the Great Mother. However symbolized, Earth in fact directly supports our physical life.

Xeper as we know it requires the sustenance of Earth. Spiritual and mental activity are not possible for us as we understand them without breathing, drinking water, or eating - in other words, incorporating the life energy of Earth.

However as we partake of Earth's bounty, it benefits our evolving self to contribute toward care of the planet in whatever way we can. In the ancient Egyptian writings, the gods shape, master, and govern the world they inherit as their reward for a just life. It struck me that such stewardship could be rehearsed in this life just as the other skills the deceased carries over into the afterlife. I realize this may all be just an analogy, since we don't know what the afterlife entails. However the just life, including respect for Earth, seems to be the prerequisite.

Some say the millennial apocalypse approaches, now only a matter of three and a half years away. While it's true that five of the planets of our solar system will be aligned in the sign of Taurus on Magus Flowers' birthday in the year 2000, the fact of it being the year 2000, I believe, is coincidental.

Some claim however that that alignment of planets with the Sun will trigger an overwhelming strain upon Earth's magnetic field, resulting in massive earthquakes and a pole shift. My common sense prompts me to at least consider that possibility. However the plausibility has nothing to do with the fact of it being the year 2000. Rather it's the magnetic thing with the lineup of the planets.

As with any other discussion, for every scientist who expresses concern there are those who discount the predictions. Years of watching weather forecasts that are generally true makes me want to tread some middle ground regarding the near future of our Earth's climate and topography.

What concerns me aside from the possible massive surface disruption of Earth's physical features is the seeming increase in human pain and the planetary destruction accompanying the irresponsible use of resources. As the global population increases, hostile actions, pollution, and the abuse of the life-power of this planet have become mind-boggling in their extent. Couple this with runaway natural disasters, and we truly have a harrowing prospect for the near future.

I'm at a loss for words when my children ask me about these things. Their questions in part have led me to consider these things seriously. Also, as a Setian in pursuit of the highest of life, I don't believe that I can passively accept this situation

while pursuing my private goals. The horrible stuff may be happening to other people at the moment, but what's happening to them and to Earth, and what this may do to complicate our already potentially tenuous future, **does** impact what sustains me in the place where I am - the energy field from which I draw life.

There's an old saying that if we aren't part of the solution, we are part of the problem. With these thoughts in mind, then, I've been doing healing rituals on a personal basis to effect change upon the planet. Now I'm inviting fellow Setians to also consider our planet and its imminent future, and take personal action. Part of that action may also be to "wake up" the non-Setians we know who may be likewise concerned, and invite them to also participate in some healing action.

We are skilled in the arts of magic and have the insight to see how our actions can affect the "larger picture". I've created a ritual based on elemental magic as worked with in Draconis Pylon, where elemental magic has been a primary study. Basic to this magical approach is to place the self in the position of "hand on the wheel" of the universe. We draw forth the powers of the four directions, winds, powers, dragons - whatever imagery appeals most powerfully. Once raised, these powers are then brought into confluence as a horseman gathers the reins of the team.

This is a magical technique for "holding the universe" in your hand, both objectively and subjectively. What happens then depends upon the magician. I'm suggesting that we perform such rites to refocus that energy upon specific areas of need on Earth.

A variation of this works with the actual forces of chaos where they are operant, drawing them into confluence and magically refocusing them toward a balanced expression. Unlike White Light practitioners we are not afraid of approaching the chaotic as we recognize its role in creation, nor do we lack the knowledge and skill to draw power from such sources, nor do we lack the imagination of how to shape the direction and flow of such power. It remains for Setians to consider what's appropriate for their respective degrees and those they are inviting to work with them.

I feel also that we can effectively work with non-Setians in a ceremonial setting without compromising our Setian values. Everyone understands the noble, the beautiful, the whole. How we approach the discordant and disintegrative to work with it reveals the art of what we practice and provides a real clue to another powerful tool whose greatest effectiveness may lie in a subtle but persistent influence.

I'm also asking that those interested in addressing the healing of Earth share their concern by communicating with others doing the same. I'm interested in hearing from Setians who are willing to perform ritual work on a regular basis for Earth healing. Together we will perform this ritual (or something others suggest), once a month sometime over the five days of the full moon and/or at the times of the equinox and solstice.

I'd like to suggest that each Setian volunteer find nine others to perform this ritual together. These others can be Setians or not, as long as they share in the purpose of the ritual.

In brief, by our purposefully entering the energy plane (aura, or magnetic field) of the Earth and intentionally implanting a healing current, we will by our will and the wills of those who join us make an attempt to stem the destructive tide that now washes over the planet.

To emphasize the seriousness of what we are doing and the sacredness of our effort, I've created "Ta Ankh" anointing oil to share with all who write to me requesting it. Receiving the oil commits the recipient to doing the work and updating me on the work they are doing so that this will become a global and persistent effort.

"Ta Ankh" oil contains pure, essential oils in a concentrated form. The ingredients are listed in the article describing it, so that anyone can duplicate it if desired. Those wishing to do so can write to me for blending instructions and wholesale suppliers of the oils if that's needed.

Since "Ta Ankh" oil is concentrated, only one drop is used in a bowl of pure water during the ritual, or one drop added to a bit of plain salad oil before applying to the skin. The bowl is imbued with the breath of all participants during ritual who speak their will over it. The bowl is then emptied gradually in ritual so it can mix with the heat and air of the sky, and is lightly sprinkled upon those present as well as the Earth. A fresh green branch may be used to do this. This last activity honors Shu and Tefnut as first parents, Geb as Earth and Nuit as Sky Mother held up and away from Geb so that life may flourish upon Earth. Shu and Tefnut symbolize the integration of the balanced, evolved self, the product of *Xeper*.

The symbolism of the bowl is taken from the bowl hieroglyph which is the "n" sound in ancient Egyptian. It is also used to symbolize the role of the mother goddesses. It has become for me also a magical trigger for the mystical as prelude to the creative.

The concept of using sacred aromatic oils likewise goes back to ancient Egypt. The deceased who wanted to be accepted into a place of honor among the light beings called the *Khu* would call

himself “the odor of the lotus in the nostril of Ra”. Aroma was considered the sacred realm of Shu, god of the air. The small pots used to hold wine (as a goblet) or aromatic oils for applying were often shaped in the same round fashion as the water pot of Tefnut. Along with this tradition is that of the shared tears of Shu and Tefnut falling upon the earth and giving rise to the trees from which aromatic oils were pressed.

I feel therefore that this project simply carries forward into our time a ritual that would be easily understood by our ancient predecessors.

In the interest of continuity, I’m asking participants to keep a log of the dates, times and number of the participants for each ritual as well as a brief idea of the ritual used if it varies from this one. Also please record any results possibly related to the rituals performed. Please share this with me at quarterly intervals, or more often if you wish. Please also share additional ideas and reflections that arise from this effort. I will collect these and send an updated summary of the activity to the *Scroll*.

Ideally I am hoping that the “Ta Ankh” ritual will catch on, and that those who participate will embellish this or make their own changes along the same theme.

The name for the ritual and the oil - “Ta Ankh” - was found accidentally. In Budge’s Hieroglyphic Dictionary. It means “to rear, to keep alive” and also “one to whom life has been given”.

I feel that “Ta Ankh” expresses our connection to Earth but also the action of repairing, nurturing, and returning with gratitude to take care of what has been abused but which still sustains us. That includes the physical planet, the people on it, and the atmosphere around it.

This inspiration came from my extended reflection upon the Earth as physical life source, motherhood from a Setian perspective, and the most ancient tradition of reverence for the primal feminine evidenced in many cultures. I have studied this under the inspiration of Maat, Tefnut, Python, Isis-Sothis, Mary, Sophia, and Freyja, finding in each of these aspects of that which gives, sustains, renews, and provides meaning to life.

The Ankh is also an ancient symbol, often taken to refer to Isis. I have used it for several years as a personal symbol superimposed on the hieroglyph which is shaped like a mouth. It is the “r” sound, and together these two signs mean “words of life”, as in the magical power attributed to the goddesses mentioned above.

Let us celebrate life, while pursuing the highest of life, in all its manifestations. Let us as masters and mistresses of our fate reflect responsible stewardship for those resources we use. Let us as Setians, the Self-Created Ones, by example “wake

up” the profane to the beauty, joy and essence of life. The future is ours to create.

[Editor’s Note: Unfortunately space does not allow for the publication of the beautiful (and lengthy!) details of the ritual itself. However, if you want to participate – or just want to explore the possibilities further – contact Priestess Nielsen via the InterCommunication Roster.]

[13] Vorspiel Studio

- by Heather Lee Ayres II°

I am now accepting a limited number of commissions for essence portraits, illustrations, fabric painting, letterheads, oils, pen & ink, and colored/graphite pencil works. Send me a general description of what you’re interested in for a price/time quote. Contact me via the InterCommunication Roster.

[14] Poetry Collection Available

- by Linda Reynolds IV°, Editor

Because of space constraints, I have been unable to publish quite a bit of wonderful poetry and verse that has been submitted through the past several months. I re-typeset it all and will send you a copy of the entire collection (which is continually growing) if you send me a #10 business-size envelope, first-class-mail stamped for one ounce, and self-addressed.

[15] Resistance

- by Matthew M. Mitchem II°

I find no hint through the universe
Of good or ill, of blessing or of curse;
I find alone Necessity Supreme,
With infinite mystery, abysmal, dark,
Unlighted ever by the faintest spark;
For us the flitting shadows of a dream.

- James Thomson

The City of Dreadful Night

We have heard and spoken of “need” in the past. All of us individually and collectively as Children of Set and as humans have felt its pull and pressed its wall.

In the Rune-rows of the Germanic peoples we find specific reference to this mystery. It is singled out of all that is hidden in Midgard and represented with a stave, a testimony to its relevance. *Naudhiz* is the elder name. In English we called it *Nyd*. Today it is spoken as “need”.

Nyd is near on the breast; a help and a healer

Yet it becomes of the for man's children if he listens early.

– Old English Rune poem

I have expressed the principle of resistance to my siblings of the Odian way. I here wish to bring this fire to light with my brothers and sisters to the south, as it is they who heard most clearly my initial call from the north.

“Need” is our greatest adversity. Once overcome by Will (*Thelema*) in the process of Becoming (*Xeper*), we experience initiation (Remanifestation) further into the unknown (*Runa*).

Objectively “need” may come from challenges the world presents to us. For myself these have normally come in dealing with others, primarily (temporary) significant others. It was a relationship like this that ignited a flame in me which illuminated the Word of the Scarab in my darkened *Vé*. I found the Temple of Set and carried my flame forth.

In a slightly more mundane level, this objective resistance has been manifest in scholastic work and “politically correct” campus affairs. To manipulate myself through these courses without destroying who I am, or harming those whom I care not to harm, is an everyday resistance to overcome.

The greatest resistance we all have to deal with is time. This was directly referred to by the Anglo-Saxon “If he listens early”.

We must, as aware beings and the Elect of Set, recognize that which is providing us with resistance. If we do this, as the elder poet suggests, we may turn this resistance into a force of further help. A great help it becomes, as we brighten the dark glow of Set's flame in ourselves.

Subjectively resistance is the limitation we place upon ourselves, which as Setians we learn to overcome. Kind of a “little engine that could” attitude. However it goes way beyond a simple, self-affirming “I think I can”. We must pay attention to self-reflection, and work at the processes of self-evaluation. This we learn to do as we become the selves we most will to be, learning the characteristics of ourselves that keep us from our goals, those passions that draw us from the path of happiness.

We must recognize these passions for what they are, deterrents from *Xeper*. When this practice becomes part of our willed being, it is easy for the self to see what will blind it from its course. Then we eliminate these passions and also the things that lead us to them. We loosen the fetters of time for ourselves so that we may *Xeper* with greater efficacy. A Remanifestation of the self will occur each and every time a resistance is overcome and the need-fire ignited. This is a personally-willed

initiation of the self. From its dark heat may great shadows shine.

Much of my work in the past has been with these principles of resistance, from Nietzsche's *Woe* to the coming “Stave of Set”. Need itself has propelled me, and now again I push its burden from my chest.

I have warned of resistance. Seek its mystery in yourself, and in the world about you. Then face and conquer it. I wish you glorious Remanifestations, continued *Xeper*, and *Runa*'s kisses.

Sweet are the uses of adversity.

– William Shakespeare

[16] Anubis Engraving

- by Karen Kline II°

Fine items such as silver-plated water goblets and jewelry boxes, pewter tankards – and almost anything else – can be engraved with either your design or pre-created pentagrams, Egyptian motifs, etc. For further information, contact me via the InterCommunication Roster.

[17] Order of Merlin Statement

- by David d'Merlin IV° and Michael Kelly IV°, CoGrand Masters

[For this updated Statement of the Order of Merlin, see the *Crystal Tablet of Set* or Glinda file “MER-St”.]

[18] Overheard at the Austin Conclave

- collected by Rosemary Webb III°

“A flannel teddy?”

“Is that the new wooden weasel on the hitchin' post?”

“Whose purse is this?” [A male voice answers:] “Mine!” Suddenly Adept _____ realizes that he has revealed too much!

“It's like giving a child a laser beam. Well, more like giving an adolescent a laser beam.”

“So Setians grow up from the ground and Settites grow down from the ceiling?”

“Have you taken your snake venom yet, honey?”

“I don't want him to feel too relaxed - I want him to feel at home.”

“I brought your electrical device.”

“When in doubt, overpack.”

[From a neighboring table of golfers at a restaurant:] “I think they're going to do a seance.”

“This is Setian Daylight Savings Time. We have another 20 minutes.”

“There’s nothing worse than being killed - even if you’re in denial.”

“She’s six months older. In doggie years, that’s a long time.”

“No! No! No more *Sound of Music*.”

“Do you think the accordion player knows ‘Ride of the Valkyries’?” [No, but he did fake a few bars.]

“First it was Extreme Championship Wrestling. Then it was the ‘I’m a Cow’ Working ...”

“The One without the Other is a lonely *neter*.”

“Is that a drawing of Tweety and a chihuahua?”

“Do you think we could get a picture of Dr. Aquino on the giant crawfish?”

[19] **The Unseen Ascension**

- by Richard Gavin II°

We who devour air and water
Shall exhale raging winds and sea.
Those grasping at the altar stone
Shall kiss infinity.

Amidst the ruins of shattered grief,
we expose the throbbing core.
'Tis we who swim in seas of wrath
and sleep on burning shores.

And though the savage secrets lay consumed
by those who rest in earthen wombs,
We know this Æon will unfurl
Azure whispers, nameless worlds.

As sepulchers lay silent,
As spirits trickle down,
They form a web of wisdom
Both shrouded and profound.

[20] **Caribbean Cat Tales**

- by Maria Hunt II°

Far down in the Caribbean, on an island named St. Croix, there is a second-floor restaurant, strangely named “Stixx”, overlooking the water. More than a food establishment it is the current home of two children of Bast who make their bed upon the leaves of a nearby palm tree which rises up beside the restaurant.

During an enjoyable dinner there, I watched as these two kittens worked the room for table scraps. As a team they would approach a particular table, sit on their hind feet side by side and with their wide innocent eyes, look at you and wait patiently. They always kept a safe distance. This graceful body language was all that was necessary to get their message across, and through teamwork they were assured their fill.

After making their rounds and attending to the business of survival, they would make the most of their companionship and begin to play, revealing the purpose for all their effort: freedom (in this case freedom from hunger) and the pursuit of happiness.

Here I found the manifestation of the prowess of nature herself. Through their example we can see that the essence of physical survival in any terrain is adaptability: not to pit yourself against the environment, but to use it to help you live. The purpose for every thought and deed is ultimately **survival**.

For the Elect of mankind, this extends not only to the body, but to the mind and spirit as well. So what constitutes mental survival?

I can safely say that efforts toward the pursuit of happiness and freedom come into play here, of course according to differing levels of understanding. As far as spiritual survival goes, I would not dare speculate, as I feel that these needs are specific to the individual. However I **can** say I know of three great places in which to search, so that each can answer this question personally:

Fear: Look within your fears, both imaginary and real. Fear is a great teacher and will help you to locate those things you need to face or take action upon. Beyond reason and above it is where fear can be conquered. Remember the words of the *Bhagavad Gita*: “Fear not. What is not real, never was and never will be. What is real, always was and cannot be destroyed.”

Change: Change within parallels change without. Repetitive patterns restrict growth and development. Sometimes it is necessary to turn ourselves and/or our environment upside down to take a different position and break free from a rut in consciousness.

Solitude: We live as we dream, alone; and as we dream, we Become. Here I must share the words of Priest Paul McAtee, who put it best:

Black Magical initiation leads us to new plateaus of aloneness (not necessarily loneliness). The Gift of Isolate Intelligence gives us the potential to quite literally become the center of the Universe. In so becoming, we learn of the absolute impermanence of everything else in the Universe other than the absolute uniqueness of our own isolate perspective.

All effort supports the potential for new experiences, which in return may develop one’s knowledge and power. Just as physical exercise strengthens the body, so do the mind and spirit require exercise for their growth and development. Unlike all other animals of the Earth, the sentient

being will inevitably be faced with the task of transforming awareness into acceptance, and acceptance into action.

[21] From the Well of Pythia

An ongoing column provided to facilitate an intelligent choice of music

- by Tony Pizzini II°, Order of the Python

Brian Eno: *On Land: Ambient 4* (Editions EG, 1982): Before it was called “New Age” or “Ambient”, this record was recorded and released. Eno referred to it as environmental: to be experienced from the inside. Titles like “Lizard Point”, “Lantern Marsh”, “Dunwich Beach, Autumn 1960”, as well as the others do indeed conjure psychic landscapes with their faraway, blurred, slow-mo musical stasis, occasionally complimented by frogs, water, and other natural sounds. Eno relates in a video that some of these places are real (to be found on maps), and the fact that he hadn’t visited them didn’t stop him from trying to imagine what the place might be like simply by its name. I generally place Eno’s ambient music high above most “New Age”, this recording is no exception. It’s not pretty, it can be spooky, maybe it’s wallpaper; it’s not catchy, sometimes it changes one’s mood, it must be art.

Oasis: (*What’s The Story*) *Morning Glory?* (Epic/Sony, 1995): No apologies. Britpop. It’s a groove. Like mega-retro, man, all the ’60’s English bands rolled into one. Nearly every single one of the songs on Oasis’ two CDs have been on the Top 10 in Europe. I’ve read music press interviews with the two brothers who run this show, and I’ll be damned if they aren’t so arrogant and self-righteous as to be kind of refreshing! The kids are all right. Postmodern/lo-fi/retro-Romantic coffee substitute.

D’Cuckoo: *Umoja* (RGB Records, 1994): From the liner notes: “An all-women multimedia, techno-arts ensemble that blends musical styles from around the globe, defining the groove of the future. D’Cuckoo has opened for the Grateful Dead and recorded with Brian Eno and Mickey Hart.” Based in Oakland, California, they build their own electronic musical instruments, are fiercely independent, and their music is beautiful, very danceable, and impossible to categorize. [dcuckoo@well.sf.ca.us]

The Jerky Boys and *The Jerky Boys 2* (Select, 1993, 1994 resp.): Two guys making prank phone calls straight outta Queens. They may very well have turned this activity into an art form. On occasion, to listen to the conversations is to hear on-the-spot LBM. I’ve seen people doubled over with laughter at these two, while I’ve seen others walk right out of the room. It’s offensive at times, but after all it is

satire, and when it works [the call turns into a dialogue], it can be very, very funny.

[22] Occultists Anonymous

- by Gabrielle Gidney I°

“Hi, I’m Gabrielle, and I haven’t practiced Wicca, or other kinds of White Witchcraft for eight months.”

The people at the long tables begin to applaud, hoot and clap, vapid smiles of admiration shining on their empty faces. One face, however, is not smiling. It is a woman, whose mouth seems permanently glued downward. Before I can say any more, she rises and says, “Gabrielle, you have not admitted you’re a heathen. As you know, **no one** is ever cured of the occult disease, but are simply recovering from its madness.”

“Well, ma’am, I’m no longer a Wiccan; it was my religion of choice, and I no longer choose it.”

“Gabrielle,” she says in a condescending manner, “you are obviously in denial. Until you acknowledge that you are diseased, and surrender to a higher power, you’ll never be well.”

At this point, the happy faces are changing. They sense an opportunity to elevate themselves and denigrate another. Some whisper the word “denial” over and over like some sort of mantra; others simply shake their heads, sadly, knowingly, and stare into my face with predatory eyes, badly masked as compassion.

Now comes the choice. Do I admit that, in a manner of speaking, I **have** found a higher power? Do I confess that what saved me from the RHP was not “God” *per se* but the LHP? Intelligence says no. Common sense dictates that this situation calls for lying like a rug, or perhaps a good dose of LBM.

I wonder why I came [and no doubt, so do you, dear reader, but this is fiction, so do me a favor and suspend your disbelief]. Part of me wants to tell people there is salvation from all that blinding white light, but it is not throwing one’s personal power to the dogs. Part of me wants to direct most of the attendees to the nearest mental health facility.

They are a strange lot, reformed and recovered Witches, Wiccans, Druids, Satanic dabblers, New Age Christians, and, I surely suspect, the habitually bored. They have gathered, they claim, to support those who are trying to break the chains of the occult. The bottom line is, I suspect, that like Isaac Bonewits in *Satanis*, their pagan deity of choice couldn’t get them off, either physically or spiritually. As a result, instead of seeking to empower themselves, instead of Becoming what they want, they have decided to hand life’s car keys to that ultimate designated driver: the Higher Power.

Now I have no problem with a variety of “higher powers”, but in 9 out of 10 of these meetings, the higher power is “God”/Jesus. I do, however, have problems with the term “surrender” and its alleged necessity for empowerment. It seems to me that “surrender” and “empower” should be mutually exclusive terms.

Which brings me back to this OA meeting. I’ve come to acknowledge that Wicca specifically, and the RHP in general, was for me akin to a disease that prevented me from Becoming. But “surrendering” wasn’t the answer. Actually the current RHP climate (a phenomenon I call “Jesus with tits”) is so full of “surrender” that it has become virtually impossible to distinguish it from Christianity.

I long to tell the group about the Gift of Set. I want to tell them there is an organization that allows and encourages all manner of philosophical and magical study, and which positively revels in the individual intellect. I want to tell them that I am not on the equivalent of a magical “dry drunk” or “in denial” [although that joke about it not being just a river in Egypt has all sorts of interesting possibilities], but am **awake**, fully cognizant, and free from the shackles of a magical system that was destined to fail due to its lack of comprehension.

The 12-Step Program is not a surprising social phenomenon, as we live in an age where personal responsibility is anathema. Likewise the advent of Wicca and other RHP religions growing in leaps and bounds, no doubt as a result of people wanting to explore magic and paganism in “safe” confines that require few ethical questions. Allowing God, or allowing nature (as Goddess), to control one’s actions is the road being much traveled. If it doesn’t provide one’s desire, hey, trade it in for another “surrender-required” deity.

The Temple of Set is the only organization that puts responsibility where it belongs, without negating the suprarational. Set, the ultimate god of our intellect, is **not** a “surrender-required” deity. He may appreciate some recognition, but in doing so we ennoble ourselves. So I prepare to voice this information to the assembled recovering what-have-you’s.

And then, my isolate intelligence, my Gift, whispers to my soul, “Do you see anyone you’d consider ‘Elect’ in this shabby, smoke-filled hall?” And while I acknowledge that I am not in a position to make that ultimate decision, my reasonably well-informed opinion is “not a bloody chance!”.

And since this is fiction and there are no actual ramifications, I say, “Well, I stopped using White Witchcraft because the spirit of Jack the Ripper told me that without the blood of two prostitutes combined with the semen of a virgin platypus, I

would die like Lincoln in a theater watching a revival of *Porgy & Bess*.”

As the jaws drop and the resounding silence is loud enough to shatter glass, I continue, “... and of course when I astrally projected into the body of Princess Di, the spirit of St. Augustine told us that bulemia was a necessity for making up for original sin. So I went home, cast a sacred square, lit all my house plants on fire, and seduced the fireman who came to put it out. By conceiving his baby, I knew I was bringing forth the messiah ... the true king of Heaven and Earth, and it is that fetus who I worship now, knowing it is the true God ... by surrendering to him, I have found peace at last.”

And with that, I pick up my purse and leave the hall. Just as I get to the parking lot, I notice someone following me. I turn and see a seemingly normal young woman, who says, “I heard what you said, and something just like it happened to me. I’ll follow you anywhere.”



The Black Pyramid

- by Michael A. Aquino VI°

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[23] A Passing-By

Sexem-fs em utu arit er-a tep ta. “He has gained the mastery of what was set forth to be done for me upon Earth.” - Stele of Set, X ÆS

The *Heb-Sed* Festival of XXX/1995 resulted in many memorable works and events, and each of us who passed through it emerged enriched and fulfilled by its aurora.

In my own case it brought about extensive meditation on my own role within and responsibilities to the Temple, as I have Understood them to be since the North Solstice Working of X/1975. I have come to the conclusion that the sacred charge given to me as High Priest of Set has now been fulfilled, and that upon the North Solstice of this year I am therefore called to retire from this office.

Subsequently I will continue to handle routine administrative tasks of the office in a transition capacity until a successor has been confirmed by the Council of Nine. I will of course work cooperatively with that successor and with the Executive Director to ensure that the transition of all Temple operations is as efficient and seamless as possible. I suggest the forthcoming Set-XVII International Conclave this November as an opportune occasion for

ceremonial observance of the new High Priesthood.

Henceforth I will accept no offices in the Temple, but will of course remain active and contributive as an individual Initiate. I desire, for instance, to continue and expand my historical and archival work, as in the recent *Scroll* project, to make more and more of the treasures of the past two decades of the Æon easily and coherently available to the Setians of today and tomorrow, through both Glinda and other media as opportune and appropriate.

At the time of the founding of the Temple, I Understood the High Priesthood to be not a lifetime station for the individual so entrusted, but rather a reflection of whichever Initiate within the Priesthood appeared most singularly to be the High Priest or Priestess of Set at a given point in time. Such a person would possess and display a unique intimacy with Set, and from this would radiate a passionate guardianship over the Priesthood consecrated to him, and more generally over the Temple dedicated in his name.

It is thus no single criterion, but a mix of them which characterizes the High Priesthood. Perhaps most pointedly, it is by no means simply a measure of sincerity, integrity, or personal dedication to one's Priesthood. Were this the case, all true Priests and Priestesses could assuredly add the "High"-prefix. Nor is it primarily a measure of seniority, wisdom, experience, and initiatory Understanding, else every Master of the Temple would certainly be so called.

The *Heb-Sed* gave me the opportunity not only to consider my own High Priesthood, but to reflect upon all of the Masters as possible successors. I have done so and shared my thoughts with the Masters of the Temple, whose discussions and deliberations will similarly flow into the Council of Nine during its formal nomination and confirmation process.

I have now been an Initiate of the Priesthood for 26 years and High Priest for a Working period of 18 years [as Magus Ronald K. Barrett held the office for the 3 years mid-79 to mid-82]. It has been an exhilarating, inspiring, and above all soul-transforming experience. I believe I have done my very best to do "what was set forth to be done", and I am so very proud of the Temple and so very appreciative of the opportunity to work with and learn from all the Setians over the years, senior and junior, old friends and new ones alike. The Temple of Set is a magical mirror of all the Initiates who have passed through its pylons, and what a majestic, delightful, and **authentic** reflection that is!

From the moment of its [re]creation in 1975, we have instinctively felt the Temple of Set to be something unprecedented on this world. It

crystallized a premise at once more ambitious and more subtle than that of its Church of Satan prelude. And unlike the cynical pessimism of the Church, the Temple has always had about it a wondrous exuberance, an electrifying optimism, a promise of wonders and marvels to be enjoyed by all who ventured through its pylons. We may not have anticipated all of these discoveries accurately on our first exposure to them - and on occasion some Initiates have found the light too intense for their self-possession - but such growing pains as we have experienced have never eclipsed the magic and magnificence of the Æonic current. And no one who has experienced initiation as catalyzed by the Temple, whether temporarily or over an enduring period, has been unaffected by it.

No initiatory system exists in a vacuum. The great temples and orders of history all were enhancements of, or reactions to social currents and critical events in their time. The Temple of Set has similarly remanifested amidst the dramatic and stormy fluctuations of Western civilization from the 1970s to the 1990s: "the best of times, the worst of times". Never before in recorded history have so many social absolutes disintegrated into relatives, while at the same time technology has exploded into uncontrollable and addictive extremes. Never before has the individual been able to gather information so quickly, communicate so efficiently, travel so easily. Yet paradoxically humans have never felt so anonymous, powerless, and alienated: infinitesimal cogs in a giant *Metropolis* machine of history careening onward out of control.

In and by the Temple of Set we have asserted something in each initiated human which is immortal, ineffably noble, and blissfully sublime. We have worked with it, played with it, dreamed about it, and found in it something which we could indeed worship with unashamed reverence - when all around us the remnants of the world's conventional religions are so desiccated as to hardly be worth even the shadow of contempt.

Ultimately, then, what the Temple of Set has done has been to restore to us an awareness of the great dignity of individual consciousness. Once we are awakened to this, all else that we do flows from it as remanifestations of the respective *neteru*.

This too is why the real Temple of Set can never be perverted, corrupted, or destroyed. The institution we have built over the years to symbolize, facilitate, and operate the Temple was and remains a tool of convenience, a means of bridging the realms of magic and *næsis* to those of science and *dianoia*. The better we refine the bridge, the more efficient we make the tool, the more fluent we become in this adventure and the easier it is to teach its techniques to others. But destroy the bridge and you have still

not in the least damaged the Gift of Set itself.

In Isaac Asimov's *Foundation* trilogy the First Foundation proved invincible because its existence was mandated by a principle larger than itself - in that case hypothetical metacycles of civilization called "psychohistory". The Temple and Æon of Set are similarly mandated by the transcendent principle of what Eric Hoffer called "the unnaturalness of human nature", as well as by the capacity and drive of this "unnature" to evolve towards divinity: *Xeper*.

While the Judæo/Christian tradition has demonized and tried to pervert or exterminate this quality, greater philosophies and philosophers have sought it, romanticized it, exalted it. It is Nietzsche's "horizon building", the Taoists' "secret of the Golden Flower", the Grail, the *Agathon*, the Philosopher's Stone, *Runa*:

I must, before I die, find some way to say the essential thing that is in me, that I have never said yet - a thing that is not love or hate or pity or scorn, but the very breath of life, fierce and coming from far away, bringing into human life the vastness and the fearful passionless force of non-human things ... - Bertrand Russell, quoted in Colin Wilson's *The Mind Parasites*

My final charge to the Temple of Set as High Priest of Set is therefore simply to never forget this Gift of Set as the central force underlying our many specialized arts, sciences, investigations, applications, experiments, and pleasures.

The Italian automobile constructor Enzo Ferrari was world-renowned for the sensuous, feral machines he created, as well as for the melodramatic controversies that constantly swirled around his explosive personality. Some revered him as a saint; others hated his guts; most felt both emotions simultaneously without any apology for inconsistency. As with Asimov, Hoffer, Russell, and Nietzsche, the magnetism and the immortality of the Ferrari phenomenon lay in something much more subtle and powerful than mere skill at building exotic cars. In Enzo's spiritual testament he finally revealed his secret:

... ho dedicato la mia vita all'automobile: una conquista di libertà per l'uomo ... [I have devoted my life to the automobile, which has won the human race its freedom.]

And there you have it again. He sought to capture in machinery what a Blake did in art, a Vaughan Williams in music, a Milton in prose, a Clark Ashton Smith in poetry: the ecstasy of surpassing one's presumed limitations of self, of

shattering the spear of the universe that is with a self-created sword of the universe yet to Come Into Being. The Children of Set must never aspire to less.

I appreciate beyond expression all the encouragement, support, affection, and loyalty you have so graciously extended to me as High Priest of Set these many years. And I look forward to enjoying with you many more mysteries of the Great Black Magic as it continues to illuminate for us horizons beyond our darkest dreams.

Xeper.

