

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Recognitions

- by Robert Menschel IV°

On February 7, 1998 Walter Robinson was recognized to the degree of Adept II° by Priest Nikolas Schreck & Priestess Zeena Schreck.

On February 25, 1998 Douglas Pridgen was recognized as a Master of the Temple IV° by Magus Don Webb, High Priest.

On February 27, 1998 Ralph Williams was recognized to the degree of Adept II° by Magister James Severson.

On March 20, 1998 Timothy P. Geren was recognized to the degree of Adept II° by Magister James Severson.

On March 20, 1998 Behni Napper was recognized to the degree of Adept II° by Priest Aaron Besson.

In February, John Youril was named as an Honorary Setian by Magus Don Webb.

[2] Concerning Setian Culture and the Value of Games

- by Harry Ahlgren I°

This article was originally published in *The Nine Plagues #IX-1*, the excellent newsletter of the Kalevala Pylon. Priest Iitti thought that this article might trigger thought and conversation in a wider audience and encouraged me to send it to the *Scroll of Set*. It was my original intention to reintroduce myself to the Setians in cyberspace with this article, but because the Norms do not always act merely on what we intend, I proudly present you the revised version of the article.

I have been wondering recently if anyone has made any effort to bring into being Setian games? In my view, games can show a lot about a culture, and all cultures should have at least one. Most of the games we have in the modern world are powered by Apep and sometimes Osiris or Satan.

So many games “out there” for the masses affect the unconscious of even Initiates. I remember playing a computer game with a lot of flying thrills to it that kept coming to me every time I closed my eyes. It was hard to concentrate on my meditation in silence after involved concentration on the action, an effect similar to hours of channel-surfing on TV for some of us!

The subjective universe of the game causes change in the subjective universe of the player in accordance with the active or passive involvement of the player. Think about this when the images come back to you: This is Hades! If you feel a game doesn't affect your SU, just watch the mental images after a long game of Doom (a shareware game by ID software, probably still out there on the internet) or a similar 3D game.

If you are not affected, good! You can say with pride that you are not affected, and you can continue with your gaming habits. Even if you are affected, “do what thou wilt” and be very aware of the game's possible influence on your SU. And as always, judge your actions consciously and with your heart.

Some Chaos Magicians have already realized the use of games for implanting sigils into the unconscious. Personally I would take a more conscious aim in magic. As Ipsissimus Aquino so well points out in *Black Magic in the Crystal Tablet*, “Keep magic something special in your life; consider it a sacrament and a testament to the eternal majesty of your soul. Then you will find that it will dignify and sanctify your being, and will raise you above profane humanity.” I have come to know this to be the truth.

Now what I have in mind for a truly Setian civilization ranges from complex games with metaphysical depth to games involving “tasks”. These games do not necessary need a random element or any physical action on the part of the player(s), but they could be an aid to initiation and could refresh some of those thought patterns. Of course games involving occult trivia are virtually worthless unless one is totally new to the occult. Even then, the misconceptions that are likely arise rule out the usefulness of trivia.

In my early youth (not very long ago), we played a game called “spinning the bottle”. All players gather around a table and the first player spins the bottle. The one at whom the bottle points is asked by the first player if s/he will answer a question or do a deed. The question can be any kind of question, and the deed can range from the ridiculous (i.e. self-embarrassment) to flirting with other players. Now this silly game could be used as an illustration for a game - for example with the runes or *neters* with which the players are acquainted. I invite you to be innovative and to play around with ideas. Note that I am not trying to make Setians play games with runes, “creepy stuff with ancient gods”, nor any other “new age” fluff.

Someone chosen by luck or another player will contribute by answering a question involving his understanding about a particular *neter*, rune or anything “magical”. Of course the questions can and sometimes should be declined if not within the will of the Initiate. The bottle spinning game was good for “getting to know” other people, and is a

possible “probing” aid in LBM on profane people. But we could use our game for more advanced purposes than just exploring other peoples’ personalities. For the right mood, I think everyone present could share their own views or the views of their favorite schools of thought on “luck”, if that element is used.

Even a “game” involving a group of fewer than ten people in a Pylon meeting could find out things if all would be asked a question and asked to ask a question from another Initiate. Hopefully not all questions would be directed at the same member of the Priesthood every time.

Think about it, and feel free to share your ideas with me.

[3] *New Age Retailer* - by Eric Kauschen III°

I’m not usually one to get stirred up by the “New Age” movement, but an article that I read in the recent issue of *New Age Retailer* got me riled.

For those who are not aware of this publication, *New Age Retailer* is a publication for, as the name infers, new age retail store owners. As far as I am aware there is no other publication of its kind and most of the new age and occult retail stores I work with subscribe to this magazine. The article in question was written by Marion Weinstein, author of *Positive Magic*, *Earth Magic*, and *The Ancient/Modern Witch*.

Ms. Weinstein’s article proposes “suggestions” for what a new age/occult store should and should not carry. In a sidebar to the article she lists the following things that a store should not carry:

“What To Avoid: 1. Satanism, “black magic”, anything that calls on devils or demons; 2. Anything advocating manipulation (e.g., “make” someone fall in love, “bend others to your will,” and so on); 3. Revenge; 4. Ceremonial magic (unless completely explained); 5. Aleister Crowley (unless simply in a historical context) He advocated and taught manipulative work; 6. Instructions in a language not spoken by you or your customers without translation; 7. Anything claiming to be the “one and only” way.

While I can agree with points 6 and 7 (why anyone would want to purchase something written in a language they could not understand is beyond me, and Ms. Weinstein’s article reads as if it is the “one and only” way to stock a new age/occult store).

Most of the other items on the list are items that are stock in trade for most new age/occult stores. Currently one of our most popular items are the Baphomet and the Unicursal Pentagram. If stores reading this article were to heed the advice of this article, we would lose a substantial part of our wholesale business. Furthermore the numerous practitioners of the Left-Hand Path, ceremonial magic, and *Thelema* would lose valuable retail resources, as these stores would stock only watered-down Wiccan, pagan and angelic bunny fluff.

Ms. Weinstein’s discussion of these areas shows a total lack of knowledge of the subject material and therefore renders her assessment invalid in my opinion.

FYI: *New Age Retailer* can be reached via fax at (360) 676-4730 or email at:
mail@newageretailer.com

[4] *Authenticity and Spirituality* - by Kevin Eric Sheridan I°

One of the most gratifying things about the metaphysical philosophies of the Temple of Set (for me, anyway) is the overall lack of dogma and structure that seems to go hand and hand with nearly every other spiritual system of both the RHP and LHP variety.

This conclusion came after years of thumbing through bookstore spirituality and occultism, each and every text, pamphlet, magazine, and website claiming to provide the prospective adherent with an authentic system of magic, worship, or what-have-you.

Frankly I’ve had my fill of “authenticity” in religion for one lifetime.

Sometimes “authenticity” is invoked as a measure of quality. That’s fine. As it happens, I’m quite the aficionado of authentic New York style pizza. However when crossing over into the realm of the spiritual, “authenticity” is not usually used in such a noble manner. In fact it’s usually used to beat someone over the head.

Recently a local on-campus conservative group made a whole lot of noise about the celebration of *Kwanzaa* on campus. It wasn’t an authentic holiday, they wrote, since it was created within recent memory by someone of [from their point of view] a shady background and questionable motives.

Rolling my eyes as I read this, I was fairly certain these arbiters of cultural purity were absolutely certain as to the authenticity of such occasions as Christmas, Easter, etc. Were these holidays any less “created”?

Of course it just wouldn’t be fair to pick on Christianity alone. Just head over to your local chain bookstore, or hop on the World Wide Web, and

browse through the selection of occult works. You're bound to find a slew of material claiming to have some sort of authentic tradition concerning Western Ceremonial Magic, the Golden Dawn, Wicca and/or Witchcraft, *Thelema*, and just about every other path you can think of. The Internet, in particular, is rife with the sort of authentic tradition of - insert religion or magical system here - huffing and puffing that gets me so hot under the collar these days.

I can remember the first time I tried my hands at unconventional spirituality. I picked up a copy of a gigantic book on the Golden Dawn system and promptly set out to follow the century-old curriculum straight to the end. What actually happened was that I ended up getting so frustrated with the medieval jargon and alchemical gibberish that I nearly gave up looking for answers in magic. After all, if I couldn't follow these authentic structures and rituals, what possible use could I make of all this?

Of course, the rituals and dogma of the Golden Dawn system were created during the latter half of the nineteenth century. The operative word in the previous sentence is, of course, "created". The Golden Dawn magical system was framed with the world view and ideals of the time, and that perception of religion, ancient history, and magic is then inevitably entwined with the authentic Golden Dawn system, compliments of its creators.

Thus the great appeal the Temple of Set has for me lies in within the psychecentric nature of its magical outlook. It is the first spiritual path [that I have come across, anyway] to take full advantage of the fact that humanity's experience of the reality beyond appearance is naturally a subjective element to our existence. The individual is required to create a personal yet viable Left-Hand Path system based upon general principles (such as the æonic Words). And while the Temple reflects a degree of influence from its principle *neter*, I have yet to hear anyone claim that the Temple of Set is an authentic replica of the ancient Set cult.

As a Setian I intend to take full advantage of the great latitude given to me in determining my individual *Xeper*. Not having the burden of an authentic tradition thrust upon me was a great motivation to take these first few steps in my personal evolution. Certainly, one should learn from the past, but only to create a better future.

[5] Mid-Year Conclave

The Mid-Year Conclave will be held May 13-16, 1999 in Los Angeles, California. All those who wish to attend, please contact Priestess Zeena Schreck immediately.

All who are interested in giving a presentation or working should indicate in your correspondence the title, type of working, and for which Order [if applicable] and preferred time [if any].

Order of Leviathan Members

A private Order of Leviathan symposium will be held May 11-13, 1999 just prior to the Mid-Year Conclave. More details will be posted in the next *Venom of Apep* as well as a separate flyer.

Any Order of Leviathan members interested in more information about this event may contact either Priest or Priestess Schreck at the above addresses.

[6] The Occult Institute of Technology: Order Statement

- by Roger Whitaker IV°, Grand Master

The roots of the Occult Institute of Technology (OIT) began with the development of the National Satanic BBS or NSBBS. This was a plain old telephone system (POTS) BBS (no internet, no world wide web) that I created as a personal reaction to the spread of SRA mis-information. In terms of content, the NSBBS had a few essays written by Setians, the intro letter, some download files, and copies of interesting list mail. All of this was operated on a Commodore 128 (remember those days?) with a mere two floppy drives.

As I developed the NSBBS system, I realized that the patterns of my personal thinking, and active work as a Temple of Set Initiate, revolved around art and certain types of technology.

Eventually I understood that the practical function of these interests was to develop and promote Lesser Black Magical and Greater Black Magical ritual/working areas. I called this particular approach "techno-magic" and continued to disseminate essays about it through computer bulletin boards - mostly hacker and phreak sites - throughout the 1980s.

As I became more sensitive to my techno-magical interests, I wanted the NSBBS to more accurately reflect my personal initiatory bias. The result was my coming up with the moniker "Occult Institute of Technology" or "OIT". With this I had created a sigil that represented my Understanding that there is a responsibility to maintain an equilibrium between the advances of knowledge (in general) and the techniques of self transformation (specifically). Additionally OIT was and still is an extension of my own *psyche* in a very detailed manner.

Near the end of the 1980s the NSBBS permanently closed. However I retained the organizational title and magical ideas that were formed through the Occult Institute of Technology (OIT).

It was during the 1990s that OIT became a Lodge within the Order of the Trapezoid, operating within the parameters of the Mad Lab Angle of the Spectrum of the Trapezoid. It was also during this period of time that I went on a personal hiatus from the Temple of Set. This brought to me quiet moments in which I began to sense the mechanical nature of the universe through the paradigm of resonance. It was through this synthetically engineered perspective that the Setian concepts of isolate intelligence became very clear to me. By Understanding the nature of the mechanical structure of the universe (through resonance), I glimpsed its shadow - which I have perceived as the very essence of non-natural consciousness.

With my eventual return to the Temple of Set mainstream, and with the advent of the House system within the Order of the Trapezoid, I remanifested the Occult Institute of Technology as a cyber House within that Order. This took form as a large website, which to date has had thousands of visitors, and has been directly responsible for numerous individuals seeking out and joining the Temple of Set. The House of OIT was set up to act as a "magnetic" center (in Ouspenskian terms), drawing into it those individuals who had an affinity for the ideas of the LHP as understood by the Temple of Set.

In 1998 I retired from the Order of the Trapezoid as a Master Emeritus in order to develop a new Order within the Temple of Set - the Occult Institute of Technology. It is with this document that I officially announce that OIT is manifest as an Order within the Temple of Set.

However there are many aspects regarding the Occult Institute that you need to understand before considering any form of affiliation. The following information will provide a more complete understanding of OIT:

From out of chaos emerges art. OIT is an antinomian-based perusal of the concept of isolate intelligence as understood through the laws of resonance.

It is our belief that the Left-Hand Path experience is a three-fold, life-long process. This process consists of repeating periods of extension, retraction, and synchronization of ideas, principles, and personal synthesis. From the results and interactions of these three points of activity, a ladder of ideas forms within the Initiate. These ideas extend themselves directly into the process of initiation as a guide to understanding the process itself. This is "stepping into resonance".

It is this ladder of ideas that I have set forth in our manual entitled *The Technician's Guide to the Left-Hand Path*. This book sets forth in clear detail the resonant paradigm that forms the basis of OIT

philosophy and magical practice. It is this guidebook that gives a concrete basis of Remanifestation as a vital and active causal principle. It is this guide that explains the theoretical basis of "how" both ritual and the "magical link" operate. It is this book that details the way in which resonance (through its harmonic properties) extends principles and ideas through time.

The Technician's Guide provides - through a combination of symbol, metaphor, and metaphysics - a practical manner in which the individual can view the universe and his relationship to it.

The Occult Institute of Technology promotes a cause-and-effect understanding of the relationship between the principles of isolate intelligence and of the individuality of the self.

By understanding the constituent mechanism (resonance) of activity that is embedded within the very fabric of the universe, the Initiate can sense how these actions are mirrored through a variety of purely human scenarios - culture, religion, politics, spirituality, and more.

By understanding how these activities affect the Initiate's life, the Initiate can refuse to be a pawn in a cosmic game, and instead consciously utilize the knowledge of his observations to promote his own evolution to desired states of being.

The philosophical ideas of OIT are multi-faceted. They take into account the paths of ideas that lead to, that lead away from, and that synthesize or "branch" out from specific points of Setian LHP initiatory activity.

The basic premise of "acquiring" knowledge within the OIT is based upon the recognition that a principle is a completion and polarization of specific energy in the form of revelatory principles and ideas. We propose that a principle can neither become anything more, nor anything less; it is stable and transformative through induction. In other words, as a principle is recognized, it can transform by revealing to the individual knowledge that carries the potential of self transformation.

However the principle **itself** does not change, it remains stable and consistent. For example, the principle of isolate intelligence is the First Principle of self consciousness. From this principle the knowledge of self being is extended. Once knowledge of being is attained, one can become that knowledge; one can then extend one's energy into future models via individual activity.

As previously mentioned, the paradigm through which the OIT perceives its environment is that of **resonance**. Resonance is the essential mechanical principle behind all that humans perceive through their inborn senses, or through the mechanical and prosthetic extension of the senses.

Resonance in its active state is a movement of energy. It extends its energy from a point, or retracts its energy towards a point. It is this principle of extension and retraction of energies - in the form of pure abstraction, i.e. ideas, future becomings, affinities, and so on that lie behind spiritually transformative experience.

By understanding this resonant environment through its various components - such as harmony, timing, synchronicity, density, octaves etc. - the Initiate can learn to manipulate those fundamental activities to create desired effects.

Set is the god of the future Becomings.

Synchronicity

Synchronicity means to Become aligned with the first extension - the genesis of isolate intelligence in its first primeval form. Synchronicity is stepping into the proper timing of the movement of ideas relevant to the Setian mystery. This synchronization results in a spiritual conversion - a major psychological transformation that manifests throughout all the activities engaged within by the Initiate.

It is such transformative states that the Occult Institute wants to be able to replicate in terms of ritual environments that enhance, promote, and attract to it individuals capable of achieving these states of extended consciousness.

Let it be known that only that which modifies specificity can be transmitted [thank you, Aor]. This, in a practical sense, is what *Xeper* is all about.

The alteration of specific states of consciousness creates remembrance and movement toward new horizons. Transmission is extension. Its remembrance - or its experience - is retraction or the temporary displacement of forward movement, whose purpose is to create a self-definition. This self-definition does not occur unless one can stop and stand back from events and experience through a vehicle of a perceptual potentiality and sensuous experience. The flesh, sinew, nerve, and brain of the human is such a perceptual vehicle.

That which observes consciously through it is a harmonic, or alignment with that first surge of something into nothing (genesis). Sometimes the harmonic is in a perfect tune with this original extension. In other cases it becomes dissonant and disperses its energy, thus becoming incapable of creating momentum. In either scenario a clue as to "how" specific states of consciousness are possible is hinted at.

If there is no resonance, then there is nothing. In such a theoretical environment nothing could extend forth, nor retract back towards its causal source. This means that the possibility of experience, memory, time, and eventuality cannot occur.

Conversely resonance must be able to extend and penetrate through the environment it is a partner within. Resonance that cannot penetrate through its environment is also the same thing as nothing.

The OIT approach to magic is both explanatory and revelatory. That is, it takes into account and explains such concepts as the magical link, proxemic environments, consciousness extension through prosthetic means, and total environmental manipulation. The purpose is to create areas of influence that promote the extension of individualized consciousness into previously unexperienced perceptual parameters.

Within these explanations lies a practical methodology that can be learned and applied to the benefit of the individual involved. The goals of self determination are solely the product of a consciousness that is willfully, and forcefully following a series of clues, and mysteries (attracted by a type of magnetic polarity called "affinity") to various conclusions.

In light of this psychological aspect of initiation (psycho-initiatory state), we can easily understand that the OIT has no specific goals for its Initiates. Its fundamental reason for existing is to teach others how to utilize and manipulate the phenomenology of resonance in order to create relevant personal strategies for the purpose of self growth and spiritual transformation.

Affiliation

Unlike many Temple of Set Orders, the OIT operates with both an inner peristyle and outer peristyle aspect. What this means is that interested individuals who are **not** members of the Temple of Set can participate within a restricted framework in the Occult Institute through the outer peristyle. This largely amounts to receiving the *OIT Journal*, engaging within "public" OIT chat meetings, and engaging in dialogue with the GM. This is in keeping with a long running methodology that OIT has had as both a Lodge and then a House within the Order of the Trapezoid.

Additionally the OIT is open for limited participation by Setians I° of the Temple of Set **if** the Setian meets certain criteria. [See the details below.]

There are no fees connected with OIT membership. We already have what we need.

Affiliation with the OIT requires that each individual have Internet email and world wide web access. Additionally each participant will have to obtain at least one software package for live chatting and lectures, and must register with at least one specialized multimedia oriented bulletin board server. The OIT also has its own reading list of books which participants will need to obtain. Upon

a request for affiliation you will be informed specifically as to what you will need.

Setian I° Criteria for Statement of Interest

1. Must be a member of a Pylon or the Soa Gild
2. State the specific empathy and affinity with OIT.
3. Must submit at least one article or artwork for inclusion in the *Scroll of Set*, the *OIT Journal*, and/or OIT website within one year of affiliation.
4. Must have an Internet connection with private email and web access.
5. Have the explicit permission of any Priest or Priestess of Set III°+ to participate within the OIT. You will be denied participation if your Priesthood contact feels it will impede your formative and initial work with the Temple of Set as a Setian I°.
6. Only the Grand Master can revoke membership. However if a member of the Priesthoods seeks revocation for a member, it will be granted once the particular circumstances have been determined. Revocation has no impact upon membership within the Temple of Set, which will be considered as a separate issue by the Priesthood of Set.

Note: Participation at the Setian I° level within the OIT is **not** full Order affiliation, which has its own set of magical and initiatory requirements. I° participation amounts to a statement of interest in the OIT, allows access to the secured OIT website, and places the Grand Master as an additional III°+ contact.

Adept II° Criteria for OIT Affiliation

1. Be a II° member in good standing.
2. Must submit at least one article or artwork for inclusion in the *Journal* and/or OIT website within one year of affiliation.
3. Must have an Internet connection with private email and web access.
4. Only the Grand Master can revoke membership. However if a member of the Priesthood seeks revocation for a member, it will be granted once the particular circumstances have been determined. Revocation has no impact upon membership within the Temple of Set which will be considered as a separate issue by the Priesthood of Set.
5. Must communicate directly with the Grand Master of the Order regarding magical and initiatory requirements.

III°+ Criteria for Affiliation

1. Be a member of the Priesthood of Set in good standing.
2. Must submit at least one article or artwork for inclusion in the *Journal* and/or OIT website within

one year of affiliation.

3. Must have an Internet connection with private email and web access.
4. Only the Grand Master can revoke membership with consultation from the High Priest and other Masters of the Temple. Revocation has no impact upon membership within the Temple of Set.

The Action of Annunciation

Achieving OIT Mastery OIT does offer Recognition to the level of Master of the OIT. Any II°+ member of the Temple of Set who is also an OIT affiliate can seek the Path of Mastery after at least one year of affiliation. The OIT does not presently offer Mastery levels of Recognition to OIT participants who are not members of the Temple of Set, nor to Setians I° Temple of Set OIT participants.

Final Words

The OIT has a large online archive of information both at its public website and its secured private website - available only to Setian OIT affiliates. Additionally we publish a large electronic magazine quarterly entitled *The OIT Journal*. You can read the latest editions of the *OIT Journal* at:

<http://www.dnaco.net/-raensept/oitv2n1.htm>
<http://www.dnaco.net/-raensept/oitv2n2.htm>

OIT Website

<http://www.dnaco.net/-raensept/oit/index.html>

The OIT also has live chat, online lectures, and its reading list. With this small bit said I send you greetings for:

Within the synchronicity to resonate we Become.

Xeper
raensept
Roger Whitaker
Magister Templi IV°
Grand Master, Occult Institute of Technology

[7] Interview with Magister Petri Laakso

- by Priest Vesa Iitti
Conducted on March 9, 1999 CE

1. Vesa Iitti (VI): What was your esoteric background prior to the Temple? What did you learn from that time? How did you find the Temple of Set, and what attracted you there?

Petri Laakso (PL): I think I was too young to have much of an esoteric background if we take the term "esoteric" to mean lessons that you have crystallized through your own conscious experience (which are thus esoteric in the sense that they cannot

be shared with others who have not personally experienced and consciously processed analogous things).

I had, however, learned the lesson of "need" (seeking the true will, the importance of building a magnetic center, or however one wants to describe this). I very clearly knew that there was something I was in search for that was hidden within me.

I also was convinced that to uncover this something I would probably have to find some people outside myself who would help me work with myself in the proper way. This prepared me to seize the opportunity of using the Temple to cultivate my need.

I had also learned the true value of "antinomianism". I was always your average guy in every respect. At the age of 14 a friend of mine introduced me to devil worship. He talked of how his "god" was much more free-minded than the Christian god, and that if you dared to join his forces, he would actually do something for you in exchange (unlike the Christian god, who didn't even buy me a bow when I prayed for him the only time I ever did).

I quickly became a prominent figure in the coven my friend had formed. His idea of it was having power over others and also having a lot of fun. He freely mixed in J.R.R. Tolkien stories, Mercyful Fate lyrics, astral projection, other dimensions, witches' sabbaths, etc.

The turning point was when he gave me a copy of LaVey's *Satanic Bible*. In no time at all I underwent a total conversion from an occult airhead into a modern Satanist. I also attempted to reform the coven in the LaVeyan spirit, but it turned out this was unacceptable to the founder. Being my best friend he pleaded for me to leave the LaVeyan stuff and "return to the fold".

It was here that I performed the second level antinomy that actually sets you free. Having set myself apart from the social matrix with the help of an antinomy, I now began to think for myself and separated from what had become obsolete for me - the coven. I was beyond rebellion, thinking and deciding for myself.

This deed was a very strong emotional catalyst, and almost overnight transformed me into a "somebody".

I entered senior high that I had never even dreamed of. To my great surprise I was soon the most successful student in our class, even respected and well-liked among both students and teachers.

I learned of the Temple at the age of 16 via Nevill Drury's *Occult Experience*. I wrote to Dr. Aquino right away and received the General Information letter. From that day on I took the advice in the Letter to focus on rational training.

By the time I actually joined the Temple (at 18), I was just about to become a student of philosophy at the University and had tried about every philosophy or magical system I could find for size (from existentialism to Crowley, from Nietzsche to Vulcan philosophy).

To be honest I was attracted to the Temple by the "dark Egypto-magical feel" I got from it. To me this translated into something like the school where you may come to know your true power.

2. VI: How was your time as a Setian I°? What did you learn during that time? What are the main things on which a Setian I° should focus?

PL: The I° is by far the most difficult and heroic one. Conventional society does not usually recognize the idea of a change in (one's level/quality of) being, and therefore it may be difficult to understand what one is really supposed to do.

Fortunately for me, Ouspensky's *Psychology of Man's Possible Evolution* cut it for me right away. In a very total way I realized I didn't have a (consciously crafted and maintained) self. I didn't hesitate to start correspondence with Setians all over the world and to begin with what ever magical experiments that seemed promising.

The real heroism in the I° stems from the fact that a change in being can only be achieved by one's own efforts. Moreover no one can know for sure what it is one needs to do in order for this to occur. One just has to start somewhere and try to keep track as best one can of any results. The Priesthood is there to give much needed general advice on how to go about this, but still they do not hold the key to your change.

I am a bit of a Gurdjieffian in what I see as the core of the work of the I°. I think there is "one" thing (or maybe a cluster of things) that will cut it for any given individual. The I° should be ready to switch for something completely else if it seems like there would be something more essential to achieve.

To give an example, we may start out - like I did - philosophically considering the nature of GBM and the mechanics of attention. While this is great preparation, at least I was overly intellectual to begin with. What helped me much more was some very simple MBM Workings and persistent daily work on my attention in the spirit of Ouspensky.

Someone else might be very proficient in the type of workings and attention exercises that I did, and what might be lacking could be a solid rational/philosophical framework that would put one's abilities in context. A change in Being allows for a new synthesis, not just more of the same.

What is important is to open oneself for the possibilities of change.

It is also essential to strive to meet Setians face-to-face. I traveled to the British Isles for two weeks

to receive my II°. I do not think the Scandinavian Temple would be what it is now had we not early on picked up the importance of Conclaves and traveled to the States, the British Isles, and Germany for such interaction as only these meetings can provide.

3. VI: How was your time as an Adept II°? What did you learn during that time? What are the main things on which an Adept should focus?

PL: For me the II° was a time of great joy and freedom. I had realized that I can change myself in a very fundamental way. A lot of new projects flowed from this naturally. Since the time of the coven, I had felt at home in the role of an organizer - someone who contextualizes opportunities for other people and takes the first steps in creating the structures that are needed for those opportunities to be realized.

It would take too much space to mention all the lessons I learned, so I will only mention one that also influenced other Setians. I founded the Kalevala Pylon of Finland in 1991 and made intensive strides in establishing a truly emphatic foundation for the Finnish Temple. We have had substantial newsletters and Pylon gatherings ever since. The Pylon is nowadays under the capable hands of its third Sentinel, Adept Kalevi Soilander.

One difficulty of the II° that often presents itself is not knowing what to “do” with one’s new-found freedom and abilities.

In my view the II° is the ego (or one’s human potential) made “god”. This can turn out great if one finds some matrix on which to continue one’s initiation. Or it can quickly become a state of stagnation and loss of all liveliness if one does not withstand the shock of how much actually is possible and start doing something.

I would say a II° needs to find a purpose for his efforts, perhaps a principle to work with or a structure in which to exercise his will. The Orders provide one aspect of this playground, one’s mundane projects another.

The II° is at a position to strengthen his strengths like never before and to fulfill his dreams. But it does take some processing to find out what one really desires.

4. VI: What does it mean to be a Priest of Set? How has your Priesthood changed your life?

PL: As Adept Peter Andersson of Sweden recently pointed out to me, there is a bit of a paradox in the concept of the III° and the Left-Hand Path. The LHP is supposed to be a path leading to sovereignty of the will, yet the concept of the III° involves a merger with something other than one’s own will and the practice of being a III° within the Temple clearly includes doing things that might at times be called altruistic.

To understand the perspective of the III°, one needs an essentially non-human approach to initiation. I would have no problem admitting the Adept is the crown of the LHP, the being that has truly become godlike of his own efforts alone.

I think the III° is for the type of people who have an inner need to communicate with the legacy of the Black Flame and to become a link in the chain that has passed that Flame on.

The III° is an exchange of some of your human freedom for some non-human freedom and ability. For this to be successful or even meaningful, the need for this must be innate.

There are many ways of being a “priest” of a Principle even outside the Temple of Set. The basic steps are (1) You must have the need for this, or it will just bore and frustrate you instead of inspiring and strengthening you (no matter how cool being a “priest” might sound). (2) You require a thorough preparation for this experience. (3) You must outwardly start doing the work required by the Principle you are working with and solve crucial inner and initiatory problems by relying on the ideas you can deduce from this Principle.

Some of the Orders provide for this experience in their Master of the Order designation. I would see Masters of the Orders as akin to Priests of Set in that they work for a Principle in exchange for great empowerment in this very work (and through this, in all their work).

The Priesthood of Set is just a more “general” Priesthood requiring a general type of need and abilities. (And please note that I am only drawing a functional analogy - not at all saying that a Master of an Order would or should be a III° or vice-versa.)

To give an example, I have worked on reawakening the ancient Finnish tradition for a number of years. I started out very much tongue-in-cheek.

The first thing I realized was that there is in fact “in store” a great boost for anyone willing to dedicate themselves to the cause of the Finnish gods. But I also realized that I would be of no real use to these archetypal powers if I did not have the inner preparation to work with them. Archetypal forces easily crush anyone not psychologically prepared to work with them. If you accept the Gift of a sword before you know how to use it, you will just cut yourself.

Also, outer preparation is essential. I had to get into studying Finno-Ugrian linguistics and comparative religion for a number of years before I even understood what the term “finno-ugrian” really means.

I had to internalize Finnish lore - and even work my way through the Nine Doors of Midgard curriculum to get what traditional psycho-

cosmologies are about - and work with it before I could forge a useful magical link with what I was after. I even needed to found a study group to help me out in explaining to myself what it was I was trying to accomplish.

The result of all this work is that I now have a connection to the source of the Finnish tradition. It will give me inspiration and energy whenever I work for it.

This extra, non-human boost can be used in all of my endeavors provided that I keep my head straight and make all important decision on the basis of the Principles underlying my work. (If I would decide to take the easy way out and just copy and paste the names of Finnish gods over a ready-made system of theosophy, my Priesthood would turn into that of a muddled theosophist - and the inspiration I could derive on a numinous level would equal just that.)

Through my Priesthood of Set I have found the Principles with which I have always had a need to work. The Priesthood is the non-human level where the root of my need lies. Knowing this and being prepared and able to experience it gives a certain clarity and strength with respect to some things. But in itself the Priesthood has not fundamentally changed my life - it is just the (non-)natural extension of what I feel I wanted to do all along.

5. VI: What does it mean to be a Magister Templi? What is your vision of your work in the near future?

PL: I think the IV° is a Recognition that an Initiate has entered a phase of re-crystallizing his initiation.

The III° is about a direct link with the Principle of Isolate Intelligence that can be realized in the act of communication. The Priest is able to momentarily achieve a state where he can mediate the essence of the Principle of which he is a Priest. He does this case by case, perhaps most characteristically in a face-to-face situation.

The IV° is about a state where one is prompted to see his work in a slightly larger context and happen to have the need and tools to start weaving what he has learned into the very fabric of time and space.

For me personally the IV° is a revelation of both my inner essence and my Æonic function (which on this level turn out to be pretty much the same).

I am DenytEnAmun, the Land-Surveyor of Amon. My job is to contextualize (sketchily yet precisely measure) gateways that other people may use to attain the Hidden Dimension. There are still a few gateways I will need to highlight. And at the IV° level this means I will need to pay attention to them in a way that will keep them open for a long time. Usually this takes the form of some initiatory

structures within the Temple and in the objective universe.

I have had a very hard time figuring out how to go about my IV°. After about a year of messing things up, I think I have found the core of my problems. When I became a IV° it seemed like a natural extension of my previous work to take up some initiatory jobs that other people were offering me. I took up the Soa Gild with Priest Pridgen and the *reaktorhaus* of ex-Magister Barrett.

It turned out I had something of an organizatory *dim mak*, and I ended up resigning from the Soa Gild and disbanding *reaktorhaus*.

However the minute I realized that cultural matters are not only important, but actually crucial at the IV°, things turned great for me. I may be the first IV° who comes from a truly non-Indo-European background. I realized that at the III° this was no big deal, since the core of that office is direct communication with/from the Heart of Darkness.

The IV°, with its requisite of manifesting outer structures for the perpetuation of the principles of which one has Become an example, is completely different. Here I truly need to do things my way and use my cultural matrix to further my work. This work, if successful, will bridge the gap between different cultural matrixes and make the Temple stronger in that it will have a true localized manifestation that works for people here (without a lot of translation on so many levels).

Currently I am finally finding the mix that will allow me to meaningfully re-crystallize my path into an initiatory structure within and without the Temple. I am hoping to launch this around midsummer. I'd rather do it right than rush it, now that it has taken so long anyway.

6. VI: How do you see the near future of the Temple?

PL: The Temple is an absolutely amazing structure in that it has for so long been able to bind together so completely diverse people. I personally am very hopeful that the Temple will continue to uphold this legacy, and I will strive to help in this also.

Recent years have brought many good things for the Temple in terms of acceptance and recognition, and I see so many people working on improving these that I would expect this tendency to continue. For example Priest Vesa Iitti of Finland and Adept Peter Andersson of Sweden have recently worked extensively with researchers in Scandinavia in order to give an accurate representation of us.

We are attracting more and more sophisticated people all the time, and it seems to me that this has not made us forget that we are not an academic society, but an initiatory school. I think that if we keep this in mind we will prevail on all fronts.

With our increased web presence I think we will attract even more attention and Initiates. This will, however, probably also require us to invest more time into sorting out idiots. Luckily we have an extremely capable and even-headed Internet presence in Initiates like Magistri Menschel and Whitaker and Priest Kauschen.

7. VI: You are a Knight of the Order of the Trapezoid and an Initiate within the Order of Amon. What have you learned from these Orders thus far?

PL: The O.Tr. has taught me a vast amount of magical technology from the Runes to the Nine Angles and from the Sumble to mad labs.

Perhaps my most precious lesson is that within the O.Tr. I have learned both the theory and practice of thoroughly researching, internalizing, enacting, and even recrystallizing an initiatory system. These lessons are absolutely a *sine qua non* in what I am currently working on.

The O.Tr. has also taught me that there is honor and honor. One is blind dedication to a charismatic leader, and the other is based on true principles and a reliance on one's own sense of Justice. I have seen both within the Order, but the latter has been observed by the majority and is the true legacy of the Order.

The OA has helped me recrystallize my inner self in accordance with my Æonic Function. The OA is the only Order that could provide the experiences and mode of communion that my transmutation into a IV° required.

The OA is one of the most hidden Orders (not so much by choice but by the type of work it sponsors). For what Priestess Marie Kelly has done for me, I feel a deep bond with the OA.

In my understanding the OA is about envisioning one's ultimate self, seeing and sensing with one's heart the path that leads there, and then just stepping into the Fire to achieve this. It is a very direct path and one that is difficult to conceptualize, much less enact. But it can be done by those whose need yearns for this type of processing.

If I can figure out a way of furthering an existing U.S.-based initiatory structure without killing it, the OA will be the first on my list.

8. VI: "Objective conscience" is a concept which has inspired you for a long time. Would you tell us something about it?

PL: To begin with, it is unreachable.

In the Gurdjieffian scheme of things, Objective Conscience is the other side of Objective Consciousness.

If you were always completely aware of the fact that you will eventually die and able to process this and even live from this perspective, you would be doing what you really will to. This would be a state of both Objective Consciousness and Objective

Conscience. You would judge all your actions on the basis of what your eternal self considers good, true and just.

I have gotten nowhere near this, but working towards it has taught me valuable lessons.

Here I might mention that my core Priestly ethics stem from this work. I consider every Initiate's relationship with his eternal self sacred. I always seek to be extremely sensitive when working with other Initiates, considering that what I say may have an effect on their relationship with their eternal self. If I have to influence this relationship at all I always seek to manifest the purest essence of the Dark Fire and methodically outroot any personal/egoistic desires I might as a human have regarding the Initiate's choices.

I do not know if this is something stemming from my cultural background, but I think that sometimes some Setians of other cultures - no offense meant to anyone - seem to be using LBM on each other without perhaps even noticing that this is what they are doing. I think this tends to fuck things up and should be attended to much more systematically.

This is something I think is quite a natural facet of the ethics we here consider important, perhaps stemming from the basic respect we have for each other's *Xeper*.

In initiatory matters my ethics are sharp as a razor; in human matters I do not really pretend to be more than an aware human and pretty much as ignorant as anyone else as to what is right and wrong. But even this little crystal of a code of conduct saves me and others from a lot of grief.

9. VI: What makes you happy?

PL: Contextualizing gateways. Abstracting from my experiences until I come up with something that allows me to transcend the level I have been working on. Not to mention chocolate, sex that shares your essence, a challenging game of Starcraft, and Hedningarna played loud.

10. VI: What is the meaning of life?

PL: Go figure!

[8] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning the Essential Working

Mark your calendars now. For the Year of the Essential there will be a Temple-wide working on the North Solstice XXXIV.

Each Setian must do four things:

(1) Think long and hard about what the most important aspect of the Temple is to him.

(2) He must do a working, by himself, near or on June 21, XXXIV to strengthen that aspect. Include some phrase or gesture to mean "I know

that property has opened a door for me, yet I sense it can open more doors!”

(3) He must wish that whatever the essential property is grows in the Temple.

(4) Sometime before the end of the year, he must tell another Setian what the property was.

There will be a reminder of this in the next *Scroll*.

Concerning Images

Recently the question came up in the Order of Uart: “Where do images come from?” This was my answer: Images come from three places:

First there are some stored in your brain from birth. A good number of studies show that kids are born with the ability to know what a face looks like, what an animal is, and certain values (bright is interesting, being in shadows is good, etc.).

Here is something interesting: These images got “hard-wired” in the brain when the latest model of *homo sapiens* came out (during the last Ice Age, 20,000 years ago). So you’re born knowing what a wolf-dog looks like, but not a car. So most of what you see everyday takes you beyond the biological. [By the way this is why going into natural environments is so restful.]

Secondly we get images from our upbringing. The child comes from a very noisy but dark place, where it has already learned its mother’s voice. In the outside of the womb-world, that voice directs the attention of the kid to images and identifies them.

He-Ka, the consecration of images, is learned from Mom. Most people grow up taking images exactly as they are valued. That means you grow up in a happy home, you tend to make a happy home. You grow up seeing Dad beat Mom, you will tend to live in a home like that.

The last time in our lives when we really pick up images is just as our neural nets are set in place in late adolescence - which is why our music tastes are largely formed in high school [and why we continue to remember high school].

Here is the first rule of magic: **What you look for is what you find.**

Thirdly we make up images. This skill is limited to a few people. To “make up an image” is to change our scanning patterns. [See the first rule above.]

When we make an image, we cause the “retrograde movement of truth”. That phrase came from Henri Bergson, who pretty much changed Western magical practice with the help of his sister Mona.

We live in an indeterminate world. Did the person I met at the coffee shop like me as a person, or does he want to tell me the good news of Amway? I don’t know, but one day something happens and I do

know - and that changes my memory.

How many times have you had that moment where you understood what was really going on? That moment is the retrograde moment of truth - wherein all your memories are changed. Sometimes it’s nice (“He really does love me after all”); sometimes it’s not (“She was just a gold-digger.”).

Image-making is how we create our past, as well as how we make goals for the future. [You might think about this model in considering that Set is shown as an imaginary animal.]

So images come from the body, socialization, and the Black Flame. Mixing these images together, creating new ones and so forth, becomes magic (*heka*).

Some of this magic is what the world calls “art”. Some of it is what the world would call “mere” psychology, and some of it the world would call “magic.”

The interior palette, which even the lowest of humans uses in dreaming, has these three primary shades - one called “Flesh” [from the most distant reaction to the Black Flame], one called “The World” (from cultural and familial semiconscious responses to the Black Flame in the recent past), and one called “The Devil” from interactions with the Black Flame itself. When the three are blended, pictures that walk and talk, teach and fight, even love may be created.

Concerning the Priesthood

Priest Vessa Iitti asked me about the word “priest”: What word would the ancient Egyptians use? I thought the answer might be of interest to more than just him, so I thought I would share it.

The ancient Egyptians had many words for “priest”. Some were specific to the god being served; some were certain types of ritual specialists.

The most common names were *wab* (in Budge *ab* with a long a), which described persons were skilled in temple activity but not able to act as the god, and *hem*.

Hem [clear your throat a little when you say the “H”] is an interesting word. In *Fascinating Hieroglyphics* by Christian Jacq, pg. 53, the term that most often designates the pharaoh is *hem*, meaning “the servant”.

Hem is a picket, which embodies verticality, straightness, the idea of an axis, stability. Egyptologists have the bad habit of translating *hem* by the word “majesty” but its true sense is “servant”. The word is often frequently translated as “slave”.

If you’ve got Budge, see pages 482-483. *Hem* as a title is applied to various gods, most frequently Ra, but also Horus and Set. There is a great mystery in this title.

At first “servant” does not seem like a very appealing word for us LHP types. But it conceals the truth of work.

When you were an Adept, your initiation and your striving were your own affair. But when you became a Priest, you had a job - and that job was to enforce your link with Set. Your link at the beginning was superficial; Set was much in your mind.

But initiation isn't about changing your mind. Minds are changed easily. Initiation is about changing “type”.

We've all heard the expression “reverted to type”. We have seen the bully go back to being a bully, the coward return to his cowardice.

What we are interested in is changing type. We want a deep change in ourselves, and that can happen most quickly if we are linked by our doings and sayings to the Prince of Darkness.

The Priesthood is a place wherein initiation is no longer just our own affair. We are the servants of the laity. I don't mean we wax their cars and polish their shoes. What we do is answer their questions, give them graded challenges, and deal with the many surprises, good and bad, that they throw our way.

Suddenly we are not only burdened with the task of our initiation, but also that of helping others. That puts us through many hard, and most importantly **unexpected** steps.

The energy to deal with these challenges, the efforts, make that link with Set deeper and deeper until it is constant force within our chests, amplifying each action in a certain direction, flowing through us, because we have changed ourselves.

The “help” and “service” we have given has changed us, so that we have access to deeper parts of ourselves. And those deeper parts have been consecrated by Set, much as you would consecrate a ritual blade. [In a similar but less penetrating way, your intellect was consecrated by Set before your Recognition.]

Our service has made us like pharaoh, the “first servant”, whose will is accomplished even when he seems to be helping others. Or like Ra who rules the universe by providing it with light and time, or like Horus who leads armies, or like Set who separates out the strong from the weak.

Priests have renounced a certain amount of power - the power to slack off as much, the power to play at occultism, the power to be uninterested in the affairs of their region. But this sacrifice has put them in touch with a greater tide of power. power to change themselves and power to change the world.

When our founding fathers won America away from the British, they could have just made themselves kings and dukes and so forth.

But they renounced power and gave it to the people. This released so much energy, that America changed the world in 222 years. Think of the awesome amount of power released. It made this the most powerful country in the world. Not powerful in military might - anyone can be a bully - but the most culturally transforming force in the world.

The sad truth is that most Priests don't seek to discover how to use this power, and remain as they are. But if the Priesthood ever awakened to its power, it would discover that it is easier to change the world once you've developed your Priestly will. Better still you **can** remake yourself into something radically happier, stronger, and smarter because of what you can gain in your striving.

The III° is like the other degrees in that it is a gymnasium. It's different in that other gyms have coaches. Here you can be both the coach and Olympic trainee.

So I would think that the word *hem*, pl. *hemu*, would be as accurate a description of a priest now as thousands of years ago. A magical slogan for the Priesthood could be *men hena meroot* = “patience and love”. Have “patience and love” and you will grow strong.

But most lose sight of the training, having no firm goals in themselves, no deep reason they have sought their link with Set. They will fall away for whatever silly reason they have at the time - because they never asked themselves: Why? They had forged this link with Set; they never had a greater purpose that would have made their time in the Onyx the greatest training in the world. Instead they did their newsletters, pattered around with a web page, and quit one day because it “wasn't fun anymore”.

But those who wanted this state as a stepping-stone to a great level of power, they will amaze us both here and in the wider world. This is a rare kind of nobility, a kind that we don't see very often. As such nobles arise we will see their deeds.

Concerning Space

In the Western world, the question of space has dominated history, notions of self, notions of personal power, and the imagination in arenas as diverse as abstract mathematics, science fiction, and ergonomic design.

Understanding one's relation to space is a beginning task for the magician; understanding the magical use of space by the Temple of Set is a gateway to interacting with the Temple.

Personal Space Concerns

The Setian makes three uses of space. Firstly he uses a growing awareness of the vastness of space and its resources as a spur to awaken.

Secondly he reminds himself nightly that the nature of space produces a law: You must work on what you've got at hand - which is key to both being crafty and to considering that the thrill of finding treasures is greater than the thrill of daydreaming.

Thirdly he uses his awareness of space to guide his *Xeper* with the idea: "To get somewhere you need to know where you are and where you're going."

He will be surprised to discover that he doesn't know these things, and that knowing is hard. Then he will be more surprised when he finds that 99% of the people in the world have never considered this.

Here are some ideas to focus these uses:

1. Effect of Place

The myth of the world is that we are all equal in equal places and times. Most of you already know this isn't so. What you may not be aware of is the effect of place on you.

Your life is determined largely by your living circumstances. Just as some of you have begun to experiment with such notions as a ritual chamber as a way to change your physical, emotional, intellectual, and dæmonic selves, you are likewise a product of being inside a ritual chamber, which reinforces certain behaviors and hampers others.

The first thing to do is to develop a profound sense of where you are.

The second thing is to discover what effects where you are has on you. Some of these are subtle, such as the deleterious effect that fluorescent lights and cubicle offices have. Others are pretty clear, like having to commute 2 hours to work every day.

Making a list of good and bad things in your environment is a start. Now seek to discover how to minimize the bad and maximize the good.

At first such lists will be crude and obvious: staying out of the shopping mall that always gives you a headache, finding a little turret room in the town library where you can look over the world while reading undisturbed.

But the lists will grow more subtle. If you are a thrill-seeking personality, you may wish to be living in Moosejaw, Alaska. If you are a timid and introspective personality, you might want that big quiet house in Amherst.

Learning to use the circumstances of your space to begin to get self knowledge is the first step in orienting yourself.

2. Effect of Ownership

The Left-Hand Path is the quest for sovereignty. Quests take time. You didn't come here possessing your goals, but to learn how to figure out your goals.

One of the things that a sovereign needs is his own space. If you can't control a space of your

own, you certainly can't do something like control your life.

But as in all things in initiatory life, you begin with what you've got rather than daydream. If your space is just a bunk on a submarine, you make it yours and begin laying plans for a place of your own while looking at the various ports you visit. If you are always in places where you are totally dependent on the whims of others, your self image will not become the sort of center with which you can turn the universe.

3. Personal and Historical Loci

Self transformation is a difficult process, and smart people learn to use everything they can to change themselves the way they need to be changed.

For most of us certain places have a transformative effect. Some of this is hard-wired into our bodies. We are usually drawn to the stimuli that we experienced during neural programming moments, especially late adolescence.

If you can determine those places where you had the most change - perhaps a wooded dell where you first did ritual work - returning to that spot to regain that dynamism is a seldom-talked-about magical technique. These personal loci can be keys to understanding yourself.

Another spatial source of inspiration is those places deemed important to history. These could be Stonehenge to the Alamo to Angkor Wat, depending on what you are inspired by. But likewise learning to make pilgrimages to your personal places of power is a useful technique.

4. The Ritual Chamber

Human beings are hard-wired to have certain responses in a low-stimulus environment.

Put a group of humans in a room with a red light, muted walls, and start a tape of crying; everyone will start bawling. Start a tape of religious chants and everyone can have a religious experience. This is simple. Humans in low-stimulus environments begin to focus on issues related to the self.

Setians are quite aware of this, and know to make use of such environments to further their process. The creation of such a space - even if done with only a few symbolic objects - is one of the most powerfully integrative things you can do.

A few people will trick themselves into "religious" or "sensed presence" experiences in such environments and go off the deep end, rather than studying the neurophysiological reasons for such phenomena.

A few others will dismiss the idea of a chamber, thinking that all they need is thought. The notion is true, but what they don't grasp is that the action of placing one's self in such environments is one of the first steps of being able to think hard enough.

Eventually the chamber is not needed, and Setians learn to produce the same physiological response needed to focus the mind deeply anywhere.

5. Life Space

There are three components to the idea of life space.

First, the Setian learns to make his home a place that reflects an optimal amount of arousal - not too much friction, not too little. This is the first taste of sovereignty - having a space into which you can step and feel instantly restored.

Secondly the Setian begins to think about where he wants to be in the long run for his lifework [see #3 above]. Then as often as possible he pauses and really thinks about and feels where he is. He feels the earth under his feet, thinks about where he intends to go, and reminds himself of the journey.

Thirdly, he begins to use the metaphor of his kingdom.

A good sovereign understands that the relationship between him and his subjects is one of responsibility guided by the sovereign's best principles. It need not matter that you will serve roles other than king in others' kingdoms. What care you for other lands' internal affairs? What matters is that you come to see yourself as a sovereign, noble and gracious - and of course always acquiring good people and resources for **your** kingdom.

The Temple's Use of Space

The Temple conquers space by acquiring magical memories of different locations in the minds of living Setians. This is an important part of Set's bond with us. Here are some of the Temple's basic techniques:

1. Symbolic Loci

The Temple's Insignia contains two:

The first and by far the most important is the symbol of isolate intelligence - an inverse pentagram floating in a circle which it does not touch.

Every Setian should obtain or create such a device for his personal ritual work. Thus whenever he is in front of such an emblem - at his Pylon, a gathering, or a conclave - he is in a deeply spiritual sense home.

The second insignia is the Seal of the Temple created by Michael Aquino to honor Set.

Then-Magister Aquino was moved to honor Set when he read that many images of him had been destroyed by the worshippers of Osiris. By "accident" he picked a phrase that appealed to him from the Budge language book (RL#2T): "Let my nobles be brought to me." The line is from the *Tale of the Two Brothers* (RL#2AH), the Setian book on transformation. It is uttered by Bata (Set) after he

becomes Pharaoh.

The Seal is a working device to draw good people to the Temple. Those people interested in acting as gates to the Temple may often display this Seal in their ritual chambers.

2. Conclaves and Gatherings

The Temple creates ritual loci called conclaves and gatherings. Gatherings are local affairs, hosted by Priests or by Adepts under a Priest's supervision. Conclaves are large international gatherings.

Setians I° not only can, but are expected to go to local gatherings if possible. Conclaves are the privilege of the II°+, although I° may be granted permission to attend by a Priest.

[Until recently the blanket term "conclave" was used to describe the large international gatherings as well as smaller local get-togethers. However as these things are different in scope and purpose, we have started using the terms "conclave" and "gathering".]

These ritual loci exist to create places for the memories of several Setians [see "Personal Loci" above] and to act as synchronicity engines - as well as being more obvious places to gain instruction, meet people, and begin projects.

At gatherings Setians I° get to meet the Priesthood face-to-face. Adepts get together to come up with projects for their region, and everyone learns of resources in the area. There will be one or more magical workings, which will include the wish to have deeper and stronger Setian activity in the area.

At Conclaves Adepts II° get to meet Order Masters, everyone gets to meet people from far away, and many large magical workings are accomplished. You're not truly a part of Setian culture until you have attended an international Conclave.

We attempt to have some activities at gatherings and conclaves that adult non-Setians may attend. Be sure to ask the organizer.

You should come to a conclave or gathering to do four things:

One, to drink in as much as you can.

Two, to present yourself - which means things as different as "dressing to the nines" to having some intelligent comments and questions to offer your fellow Setians as a gift.

Three, to meet new people.

Four, to achieve an initiatory purpose of your own.

Conclaves and gatherings are not vacations. You don't make a pilgrimage to the sacred site to goof off. You should carefully consider the self change on which you need to be working.

Follow the organizer's lead in how to act. Our job at such get-togethers isn't to scare the hell out of the hotel guests or staff. Have some clothes that look dressy, but not like you just stepped out of Hell. Come in wanting to enchant the staff and disarm the curious. Be sure to use degree titles in the meetings and secular titles when speaking in hallways and restaurants.

You'll want to take your robe and medallion. You'll want to take some magical tools. If traveling by air, **do not take any magical blades** in your carry-on luggage. The Temple won't bail you out.

If you have some extra space in your luggage, you might want to practice the tradition of Setian potlatch introduced at the Dallas Conclave of XXX: If you come across cheap copies of Reading List books, have extra candle holders [or other small inexpensive things], you can give them away. [There is no potlatch at an international conclave.]

If you have something to show [like art], ask the organizer if there is an art show. If you have something to sell, likewise check with the organizer.

The location and date of conclaves are kept confidential; please respect this precaution. One of your jobs at conclave is to keep things safe and smoothly running.

A good magical practice is to do with the area where the conclave or gathering is being held what you may have done with the spot in which you live.

Learn a little bit about the history and culture of the region. What makes the place magical? How can you use that element of the Black Flame in the self change on which you're currently working?

You may wish to do some private magical work before you arrive to exploit the magical current that already exists there, to turn up the transformative energies of the conclave or gathering to help you find what you need for your work at hand, and to make sure that your passage through the region adds a special Dark pulse to the area forever.

Have fun, be open, be creative.

It is good form to send a "thank you" note or a small gift that expresses some of the change you felt take place there to the organizer of a conclave or gathering.

Magistra Aquino has created and crafted this tradition for us, and its effects on the *psyche* are a true magical secret of the Elect. In this activity she most clearly represents the *neter* of Nephtys, (*NebThys*), the Lady of the Temple.

3. Pylon Gates

The Temple is not a by-mail initiation society. We find the best results come when Setians can meet regularly, discuss Setian philosophy and its application to their lives, and perform magic.

When a group of Setians led by a Priest, or an Adept under a Priest's supervision, can meet

regularly, they can organize into a **Pylon**, a "gateway" into the Temple.

Each of these gates has a guardian called a "Sentinel", who helps steer activities and promote an initiatory environment.

Membership in a Pylon is a privilege, not a right. Pylons take awhile to get established, but they can then live a long time through many Sentinels.

The pylon gate of an Egyptian temple was a narrow entrance that was massively guarded. Sometimes it was called a "pylon" or *arit*, sometimes a "horizon" or *akhet*.

The first term refers to the female genitalia; passing through the gateway was an enactment of rebirth.

The second term refers to the Sun coming up between two mountains. It means "dawn" - or in the Egyptian language *Xeper*.

Pylons serve not only as gateways into the Temple, but as models for Setian development.

The narrow gateway, with its huge walls on either side, opened into a series of smaller, shorter buildings, leading to an innermost dark chamber where the god lived. Herein the power was concentrated. The rest of the structure protected, amplified, and directed that power out into the world.

The innermost, secret heart was not sealed off, but one had to know how to approach it.

This is a model of the Setian self: The outside is beautiful and fortified, but open to sincere people. The inner structures are chosen with care to amplify and protect the unchanging core self. There is perfect harmony of size in putting the inner structures together to increase the power of the god hidden in darkness within.

The questions that the Pylon/Temple structure pose to the Initiate are many. Does the outside look good (i.e. Is your appearance what you want? Does your life send the message you want?)? Is the doorway guarded but open? Do the parts of yourself all harmonize (one too big, none too small, none blocking others)? Is the god within the reason for all other activity?

This structural/spatial meditation is what the discussion and workings of a Pylon are here to emphasize.

As the Setian comes to shape himself this way, he will come more and more to resonate with the Pylon concept, and the Pylon will grow more powerful in both obvious and mysterious ways from the Setian's *Xeper*.

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

Xeper.

[9] InterCommunication Roster Protocol

- by Martin Carr II°

One of the areas of Protocol that I feel is important and that is not touched upon in the section of the *Crystal Tablet* that deals with such matters is Protocol relating specifically to the Inter-Communication Roster (ICR).

The ICR is one of the greatest tools that a brand new Setian I° has to contact the rest of the Temple. When I think back to my Setian I° days, the ICR and the *Scroll* were the only proof that I had that other Setians even existed! I am sure that other II°+ members can remember similar times.

Then something happens when II° Recognition is attained: We seem to stop taking the ICR seriously.

This is a shame because this can leave a bad taste in the mouth of new Setians who try to contact established Initiates and have their letters go unanswered.

This can be remedied by keeping in mind some of the points of Protocol that I will suggest. I will also try to offer a few "user tips" to any Initiate, and Setians I° in particular, on how to get the most out of the ICR.

The first thing that needs to be considered is that participation in the ICR is voluntary for I° and II° Initiates. You do not have to send in an entry.

If you do not want to be receiving correspondence, you should not participate.

With that said, no query, whether postal or electronic, should be ignored.

There are going to be times when we are so wrapped up in our own initiation, or with mundane pressures, that we simply do not have time to correspond with an interested Initiate. This is just "life". A simple one-line response relaying this will suffice.

Some initiates - Priestess Schreck and Magistra Lance come to mind - make it clear in their entries that a delay in response is to be expected, and one desiring a quick response would be better off looking elsewhere. I applaud these two ladies. If one expects to be in a similar situation, this should be made clear in one's entry.

There will also be times when one just doesn't feel an affinity toward the Initiate who has just sent a letter; this too should be made clear. As we all differ in our approaches to initiation, situations like this are bound to arise, but they can be minimized.

This brings me to my second point: Keep your entry as current as possible.

From my own personal experience, I sent off an entry almost immediately after joining the Temple.

About 6 months or so ago, I picked up my ICR and did something that I had not done in awhile: I read my own entry.

I was shocked to find that with the exception of my name and the state I lived in, nothing else was correct any longer. Somebody who read that article would get a completely wrong picture of me as an Initiate. Needless to say I updated ASAP!

If you are getting letters from people with whom you have nothing in common, it is probably because of an outdated entry. As we are constantly changing as Initiates, the half-life on an ICR entry (the time it takes for half the entry to no longer apply) is probably a year or two for most.

I would also like to share a few ideas to make the ICR more user-friendly for those who would use it.

The first thing that needs to be addressed is email addresses. These change almost constantly. If you send someone an email and your ICR is not the most current one, there is a chance that the email address is no longer active. In a situation like this, postal mail would be a better option. The Temple records are as current as possible, and even though it will take longer, you are almost guaranteed it will arrive.

A new ICR can be downloaded pretty easily from Glinda or the Temple Intranet, and can also be requested from the Executive Director, so it is not that hard to keep the most current run handy.

If you are in the position where an Initiate tells you that correspondence is not desired, do not take this personally. It is simply logic. The person you are writing to does not know you personally. Therefore it is not possible for him to have a personal opinion of you. The reason must lie elsewhere for not wishing to correspond. It is also, of course, possible that you miscommunicated something in your first letter and misrepresented yourself.

There are at least 100 Initiates in the ICR; there are others whose interests will be more aligned with yours. They will not, however, come knocking on your door, you must utilize the ICR to find them.

[10] *Venific Orations*

- by David Carlton II°, Sentinel
Venificoperae Pylon

The first issue of *Venific Orations*, the newsletter of the Venificoperae Pylon, is now available. Features include articles on Indulgence, cybernetics, memory, and more.

Copies are available for \$1.50 in North America, \$2 overseas. They are also available to Pylon Sentinels in trade for their Pylon newsletters. To order, or for further information, contact me.

[11] Definitiate

- by Amy Colleen Hession II°

I am a being riven in two,
An heiress of discord and dualism,
Undefined and restless,
Searching desperately for the undiscovered
language of my heart,
Known but unuttered.

Cold and isolate child of twilight,
Abandoned in the well of bitter waters,
Clawing at the barren walls of this self-imposed
prison,
An oubliette of doubt and desolation,
The rhythmic agony of solitude weighing me down,
Wallowing in inertia.

Infinite torment of quarantine,
Ripped from my mother's lap
To traverse the hidden bridge of perdition,
Floundering in that zone of specters,
My dread is my only weapon.

Yearning for the soft embrace of my Goddess,
Her touch salvation in itself.
Bewilderment.
I am deserted because of my demand for
deliverance.
There is no redemption from without.

Perception yields long-awaited calm
Suspended in the salty dark of serenity,
A nebulous realm of germination,
Silent pressure about to erupt
Into the mute howl of creation.

Azure light of Sophia's descent
Lures me to the warm throb of wisdom.
Bursting into violent flames
That lick at the edges of eternity,
The reflection in the well
Stares back at me with a sadists' smile.

[12] *Uncle Setnakt's Essential Guide to the Left Hand Path*

- by Don Webb V°

On 4/3/XXXIV I celebrated the tenth anniversary of my entrance into the Temple of Set. To mark this anniversary I am releasing *Uncle Setnakt's Essential Guide to the Left Hand Path* through Runa-Raven Press.

Any bookstore can obtain this book from Weiser, Abyss or Runa-Raven. It costs US\$16.00. ISBN 1-885972-10-5.

It can also be ordered direct from the publisher for US\$16 plus US\$3 shipping and handling.

Runa-Raven, P.O. Box 557, Smithville, TX 78957.

The *Essential Guide* opens the door to the darkly resplendent worlds of the Left-Hand Path. Part philosophical treatise, part ontological stand-up comedy, and part magical practicum, this book makes clear what many books have only hinted at. For people with wit and perseverance, this book is a training manual for supermen and women.

This book guides you to the discovery of:

- The nature and goals of the Left-Hand Path.
- Sovereignty and the stages of initiation.
- The nature of self and the cosmos.
- The vices and virtues of initiation.
- The nature of magic.
- Why magic is taught.
- The guiding principles behind LHP initiation.
- The grand initiation.
- Uncle Setnakt's Handy Oracle.
- Uncle Setnakt's FAQ.
- The Left-Hand Path as seen by the Temple of Set.

[13] The Transition to Self

- by Akula Kinyon I°

"How does one make the transition from the RHP paradigm to the LHP paradigm?" This is a question recently asked of me by an ardent spiritual inquirer who had suddenly come to the realization that perhaps merger with the objective universe was not the desired destiny he had once imagined. I have always found this a most difficult question; even while serving in the orthodox Hindu temples it was difficult to objectify a means to entry into an entirely subjective state.

First I must insist that if one has already questioned the dichotomy between the two states, he has gained a grasp on the state itself. He has already had the experience to some degree, his rational mind is now fighting to fit it into the mundane, comforting world of his entire past existence.

It seems that the first few preparatory steps toward the state of isolate awareness are entirely a matter of how we position our witnessing consciousness in relation to our mundane, reactionary awareness. Are we involved in what the senses give us of their own accord, or are we deliberately gathering this information by our own will? Is the world controlling our emotional states, or are we choosing which states to emerge our awareness within? After the realization hits us that

we have these choices, through whatever means, be they excruciating pain, sheer exhaustion, or overwhelming pleasure, we are suddenly met with a near vacuous state of silence, darkness, and calm.

To those invested emotionally in the natural world, who perhaps come by this realization in midst of crisis, this is terror incarnate, and they are prone to slide into a confused madness as their still-clinging vestiges of sensory mechanisms scramble for balance.

Unless this type of individual is prepared for the reality, and the self-willed responsibility, of isolation, he will nearly always run shaking back to the comforts of the Right-Hand ways - the soothing numbness of ultimate "oneness" with the natural.

The other type is one who has analyzed the outcome of this numbness, who has understood what it means to let *samsara* grind him under its inexorable wheels time and again, and who has reached a state of psycho-physiological and/or spiritual evolution preparing him to meet his own self head-on.

Many times the *Dvaitins* (dualists) in the temple will stand before representations of their deities in quiet awe, in mode of prayer, soliciting favors from the natural cycles. Seldom, though, does one stand before a pictorial representation of Shiva in same manner. Here they are facing the Lord of Death, the Dark Winged, the Holder of the Serpent, the Swallower of Poison, the Lord of the Hanged, the Fanged One, the Nightstalker, the One who delights in the company of ghosts, dæmons, and evil (non-Vedic) servants. One passage in the *purana* gives one hundred and eight choice names for the Dark Night of the Soul incarnate.

Delightful though these appellations may be to we Setians, they are not to one who clings tenaciously to the natural order. And nearly every one will avert his eyes, mumble a prayer of protection, and move on to a more genial idol. You will find far more representations of Shiva as the Lord of Dance, in his accustomed pose of balance upon the back of ignorance, for it is much simpler for the common masses to digest, more "user-friendly".

The darker aspect of Shiva incarnate is oftentimes represented as the lone mystic, meditating in the wilds in company of the animals, for eons on end. What would Shiva incarnate have to meditate upon? What goal would he strive toward? Think about what purpose he would have in incarnating in the first place, and what he would be *Xeper*-ing toward? I have met very few who were inclined to look directly upon his pictorial representation, imbibe the essence of Darkness, draw it into their comprehension and allow it to gestate.

Yet here is one culture's ancient symbol of Dark Perfection, at one time the great goal of meditation. Sadly in this age, many choose to maintain ignorance of the depths of this symbology. Each and every name of his is a means to break through the accustomed paradigm. Each grants a means to move the lazy awareness into an entirely foreign relationship to the objective order.

I will not go into a critique of modern Hinduism, as I might well if I don't restrain the impulse. Suffice to say that there are so few true *Shaiva Advaitins* left in this world it is not a dilemma in the least for me to embrace the company of Set and the company of those who are actively involved in the goals the Indians have in the majority turned their eyes from.

I find no difference whatsoever between the two schools in metaphysical basis nor goal. Because we are free to work on the approach entirely independent of imposed methodology, perhaps there is even more *Svatantrya* (Divine Isolate Freedom) here. Actually, I can assure you that there is.

Now back to the original question. How does one shift relativity regarding self-awareness?

Here's one small illustration of Black Magic by a renowned and beloved White Magician. Swami Vivekananda was invited to act in a play during his childhood for a major holiday. Because he had long black hair and a quiet demeanor, they requested him to play the part of Shiva in meditation, wherein he would sit on the side of the stage in repose during the entire production. He was delighted to oblige.

While sitting dressed and outfitted as Shiva, quietly meditating, the question came to him, "What would it be like to be Shiva?" and he set out to actually go into the state he believed Shiva himself embodies, using a very ancient method of relativity-shifting.

To the dualists, the religionists who maintain eternal separation between self and self, this would be an act of evil if they'd known of it. It would be cultural, social and religious heresy, discouraged and entirely unapproved.

To the true non-dualists, this would be a practice in reality. (Non-dualism in this case does not mean 'absorption of individual self into the natural order/Godhead/OU and/or the subsequent annihilation of individual personality.

That is the definition of Vedantic *Advaita*. I am referring to *Shaiva Advaita*, or non-dualism of self with self/*Shiva*. *Dvaita* is the belief in the eternal separation of the self with Godhead/self, in whatever form, and applies to nearly all religions current, i.e. Hinduism, Christianity, Mahayana Buddhism, etc.).

The very act of crossing that barrier of social and religious norms, assisted by the approved circumstance of being dressed and perceived as

Shiva by those around him, threw him over the edge, and he realized self at that moment, and did not leave the stage for hours after the play was over. This from a mere child...

This was not ritual in the common sense, it was not planned. It was a spontaneous release of objective self-hood into subjective self, assisted by the very model of self. It was most likely the only true act of Black Magic Vivekananda ever enacted, as he spent his entire lifetime teaching oneness with God/OU through *Vedanta*, but it was the most profound, and permanent, act he ever performed. Take from it what you will.

[14] **The Mind, Matter, and the Psychosphere**

- by Daniel Norfield I°

In the beginning, one of the things that drew me to the Black Arts was the atmosphere: black candles piercing the darkness, reflecting off of a large ornate sword while the magician traces shapes in the air that seem to burn themselves into the fabric of reality, all the while reciting incantations in a strange tongue the likes of which the gods would surely hear and understand.

At some point during a magician's studies, the pure quest for knowledge and understanding of reality on all levels is born, and the theatrics become transparent.

When this finally happened to me, I searched for a new system, one that would bypass the theatrical elements yet still awaken the sleeping serpent within and accomplish the impossible, a system that was in effect a direct plug-in to my full potential. When I began my studies to seek entry into the Gates of Hell Pylon through the Gate of Pergamon, I found that system.

During my preliminary studies, I learned two important terms to which belonged vast concepts that I foresaw as having enormous potential in my system of integration: **psychosphere** and **psychomancy**.

The psychosphere is defined as the internal environment of the *psyche* - the world of the *psyche* or the world of the mind.

Psychomancy is the science or art of causing psychonomic change to occur in conformity with will [as described by Adept K. Brent Olsen respectively].

"If you can identify it, it is not you." This is Robert Anton Wilson's method of extending one's awareness of what the "I" actually consists of.

The psychosphere is the seat of the "I", and the ritual chamber for the workings of psychomancy. Before one can effectively perform workings of this nature, the "I" and its dwelling place must be

properly understood.

Perhaps the best way to get a feel for the "I" inside yourself is to determine what your "I" is **not**, for if you can label it, it is not you.

Are you your mind? No, the key there is just to say it: "my mind, the mind that belongs to me". Making this little contemplation is almost enough by itself to generate the needed awareness of the self to conduct a successful psychomantic working.

External matter (including the body and cognitive function) is affected through the workings of magic, though the exact process by which this occurs is still somewhat of a mystery. A law hovers about the psychosphere that attempts to explain at least two possibilities of how matter is affected:

(1) From within the psychosphere, the magician's "I" is in direct contact with the mind-body, and suggestions can be made as to alter the behavior of the mind-body in subtle but effective ways in order to naturally bring about change. The internal behavior modification should be recognized properly as a working of Greater Black Magic only if the change in the self shows a significant extension of the magician's being (*Xeper*).

(2) Within the psychosphere the magician is in somewhat of a trance state, and with discipline can attempt to push his creations through the subjective lens, tipping the scales of chance in his favor.

It is apparent that there is nothing supernatural about what we are doing. The Elect simply have more evolved minds, capable of grasping and applying concepts that to the less-evolved assume a god-like scope.

Performing workings of a psychomantic nature requires no tools or preparations save for a space to sit or lie in which you will not be disturbed, for concentration is the key in any magical working.

The internal realm of the psychosphere can be arranged in any manner most conducive to the magician's task, and shouldn't be difficult due to the pure subjectivity that exists within.

Experimentation is the best way for an individual to come to know and work within his own psychosphere, and for me this has been one of the most effective techniques I've ever known.

[15] **Disciple of the Dreamtime**

- by Amy Colleen Hession I°

The pulsating hiss of your voice summons me in dreams, a writhing sovereign commanding loyalty and discipline, withholding favor until I set out upon the path to gnosis, worthy of notice.

Gleaming scales undulate over hot flesh, tightening into a coil of cognition, proposing a union of kindred *Xem*.

Ardent desire for the alliance of divine essence helps to adeptly elude the caustic grip of bureaucratic initiation.

Perpetually indebted for the hand you extend to me, shed the obsolete layer of torpidity and elect to become.

Palpable crimson lust saturates this celestial caul, resonating in a secret abysmal abode of pounding vibration and swelling tide.

Piercing serpentine vision, streaking cheekbones with the bloody brand of battle, a covert warrior in wolf's clothing.

Evoke me in slumber.

Meet me in the weightless sphere of destiny.

Crowned in a ritual of solemn determination, I rejoice in the glory I have been given.

Those still eyes show no flicker of astonishment, simply seeing what is and verifying

The chasm in the cosmic web.

Time to step forward.

[16] **Lady Harlequin's Prophet**

(technically called

Liber Xem via Sophia Contra Stupidos)

- by Brian G. Lopez II°, Order of Anpu

The stench of sperm and gunpowder resonates within this realm I once called home. I can only laugh; not the laugh of joy but of nigh insanity. Here lay the corpse of *Xem*.

The wisdom without name once told me, "If you meet *Xem* on the road, kill it."

The Examiners knew I committed the act. In a foreign tongue they howl, "Provocation?!"

"Nope. Invocation," I reply as if this answers the determinism for my ordeal thus far.

I recall the philosophy of some dead Greek: "I control memories, so memories don't control me." This is perhaps the catalyst for my eternal quest.

The Examiners don't buy it. Sweat breaks along my brow. If you would be so kind to further explain your madness?

"Would you believe the Devil made me do it?" This is the truth, for what it's worth.

I decour a nervous smile, hoping to heck Lady Harlequin will evade incrimination. I first met her at the House of the Rising Sun, and it ain't been the same since.

Indeed there was no folly in exposing my innocence, for my quest is foolish, save this voluptuous measurement.

She permitted my caressing her dusky flesh. Were it not for this appreciation of the carnal, I would forever be lost in the matrix of Osirian guilt. An Ethiopian jewel, Lady Harlequin became my Graal, and I her Parzival.

In time I recognized my Black Flame, and like Enoch I beheld that which only the third ordering could possibly achieve. She warned that my flaws would impede any further investigation of these runes she cast.

I asked, "What flaws have I?"

"Flaws that prohibit the ideal self to be. Therefore, actualize those fetters which keep you dependent on the quiescent self. Separate the self from these foul things. This shall be the process by which you remove the Veils of Isis."

"Isis unveiled, eh?" I felt especially tired, my eyelids feeling heavier than usual. Stay awake damnit! This refinement required a perception of my ideal self upon which to focus.

Symbols became necessary to define the Graal. For how can you summon the sacred through a mundane conduit? Utilizing temporal concepts merely fashions the static being.

"Is there danger in this perilous expedition?"

Yet I already knew the answer. The problem sparks the opportunity. I thought it best to build a temple, and within the temple erect shrines to my potential divinity. In this realm I might separate from the profane, and partake in treasures of darkness.

The language of my heart proclaimed, "I am become like Solomon in his ægis of Zion."

Lady Harlequin confessed the candor of this seeming analogy. The acacia by which I am material is carved with your initiation. Never confuse the politics with the goal, buddy.

This was all fine and dandy, but wouldn't this lead to a perpetual beginning upon each completion?

Yes, I am the eternal feminine, after all.

What's the point?

The point is I am.

What is truth?

The only truth is your relation to me.

In this Temple resides the essential. Here is wisdom: Let she with understanding calculate the number of Adjustment, for it is the work of Astarte: 222. Lady Harlequin's dagger reflects a crimson son: becoming for that which resonates within. I cast graffiti in the stars over Carcosa.

[17] **A Commentary and Working from Project Neteru**

- by Behni Napper II°

Project Neteru has been for me an exceptionally challenging and worthwhile project. Since I began work with the *neter* Lilith last September, much has been revealed.

The first thing I would have to say about this work is that it has been very difficult. I attribute this to the nature of the *neter* that I was assigned to work

with. Lilith has shown herself to me as a *neter* of transformative desire.

I have always viewed Set partly as a *neter* of expanding boundaries, and Lilith has been a complementary *neter* to him. She has revealed the wants and desires that beckon to the deepest parts of myself, providing the impetus for change.

This has been a very useful thing as a tool for personal expansion. At the same time, some of the changes and desires I have discovered within myself have caused a great amount of anguish.

My approach to working with Lilith has been fairly simple. I first began with research on the historical mythology of the *neter*. Once I had accumulated enough background information, I designed and performed a few workings to attune my subconscious to her Form. After this I began to see and feel her in many ways.

Both my conscious and subconscious worlds were affected by this. I found that working with Lilith made me aware of many desires I had chosen to keep hidden within myself. Working with these things enabled me to take parts of my self and bring them to the surface to examine and see what use they could be in my further development.

Not all of it has been pretty. There are some things that are best left hidden. There are also some areas that continue to puzzle me and with which I'm still working to see what will manifest.

I intend to continue my work with Lilith even though it has been very difficult at times.

This is not a *neter* for the faint-of-heart, or one that I would have chosen to explore on my own.

Below is one of the beginning workings that I created and performed to begin my work with Lilith. It can actually be adapted to any type of Vampyre, or even to connect with the essence of a future manifestation of the magician performing the working.

The Rite of Two Mirrors

(An Awakening of the Vampyric Essence)

An Explanation of the Working:

Introduction

This is a GBM working that is both illustrative as well as operative.

It is designed to be an illustrative working in the sense that new knowledge and understanding of the Vampyric Essence are sought by the magician.

It is operative in that it is designed to produce a direct change upon the magician in the form of a transcendence of the self to a higher way of being. The magician will then in this higher state decide upon a course of action to bring about change in the objective universe.

The end goal of this working is to aid the magician in the understanding of his hidden

Vampyric nature, and then to enable the magician to make a change based upon these new understandings.

Objective reality is to be transformed by the magician with this new understanding and higher state of being. What the transformation will be is dependent upon the will of the magician and the level of new understanding that he attains. This objective change may be entirely of a personal benefit nature or of such a scale to affect many others.

One example of something of a personal nature would be a promotion in a job or new relationship brought on by a noticeable increase in personal magnetism and projection, as well as other Vampyric qualities.

One example of something to affect others would be a new understanding leading to the creation of something such as a musical piece or artwork that will bring about change to others when they experience it.

The Naming of a Vampyre

Before undertaking this Working thought should be given to what form of Vampyre you are going to choose to "contact".

This Vampyric form can be yourself in a future state as a Vampyre/Magician or a historical form that will aid in your understanding. Either way this Vampyric form is a part of you.

A historical Vampyre is an already created energy form that will react in a unique combination with the self. Be aware that when "contacting" and using the energy form of a historical Vampyre that you may need to reject some of its perceived attributes. These things are layerings from others who have made use of these forms and are not the true essence of the form. It should be fairly easy to spot these types of things.

The Purpose and Use of the Mirror

I have chosen to focus this Working on mirrors because of a myth I ran across which stated that "a Vampyre if caught between two mirrors will die". I believe that this myth has a little basis in truth. I see it as a Vampyre "caught" between two mirrors transcending to a higher state that the common man would probably view as a death.

Another myth states that a Vampyre's reflection cannot be seen in a mirror. This probably added to the myth of catching one between two mirrors and negating its being.

Mirrors are also seen as portals to other dimensions, and these things combined make up the myth of this way of destroying a Vampyre.

As I stated before, I think this in no way weakens or sends a Vampyre back to another place and keeps him trapped there.

I believe something different: that a Vampyre/magician travels to a new place, gathers new power there, and creates a new level of being. This transition can be viewed as a “death” in a sense, for the old being travels to another “world” and comes back changed as a new and higher form of itself.

I will attempt to explain why I think this is so and what basis it has in magical “fact”.

Mirrors have long held magical value. This seems to come from a time when not many people had access to mirrors, and the reaction of seeing your reflection for the first time could be quite an experience.

You probably would have seen yourself in many reflective surfaces, but a crystal-clear mirror with no or little defect must have provided quite an undistorted shock. Not only could you see yourself but other things in its range reflected clearly behind you.

This more than likely gave the impression of the door to another place. (But there is a deeper explanation of this “other place” that I will explain later).

Mirrors were feared in many cases. Most things that seem to have a bit of the unexplainable about them usually are feared by the common man until he can find a way to explain them and make them “safe”.

Mirrors were said to capture the soul as well as provide a doorway for demons to enter.

From a magical standpoint both these things have a certain validity. A mirror provides a subjective view. The one looking into the mirror will see only what he wishes to see, whether it is actually there or not. A woman with low self-esteem will see something completely different in a mirror than one with high self-esteem.

You will also “see” based upon the judgments of others or the subjective views that others have put upon you.

You are seeing a form of the *ka*, the double. This is the soul you see when you look in a mirror.

As for the dæmons in the mirror? They are subjective as well. Create them or destroy them as you like. They can be as real as you choose.

In Vampyre legend it is said that a Vampyre shows no reflection in a mirror. I suppose that’s true, depending upon who’s looking. I’m very sure a Vampyre can see himself in a mirror just fine.

The magical reason behind why a human cannot see a Vampyre’s reflection in a mirror is because a human cannot experience the subjective world of the Vampyre. It is too far beyond his frame of reference. So when he looks, he sees nothing. The mind simply can’t process what it doesn’t even comprehend. [I have a theory this is why most people can’t see ghosts, but that’s for another

discussion.] To put it really simply: “You can’t see what you don’t know.”

There is a great mystery in that.

For this working we will be using two mirrors: one as a portal to another dimension (that of the subjective) and another as a tool to see the new reality we bring into being. One mirror is a door, and the other is a canvas upon which to create the new reality.

In actuality we are only working with the subjective in both mirrors, but you are using one mirror to travel by and another mirror to see by.

When you position the mirrors for the working, be sure that they are set up so you can see that endless “mirror within a mirror” effect as you look into your “travel” mirror.

When you look into the “canvas” mirror, avoid looking **into** it. Concentrate only on your self in this mirror, and not the images around you. This may take some doing, as I imagine this working will send up some pretty interesting images around you.

The Working Environment and Dress

For this working you will want to be dressed in your most creative, powerful, and artistic Vampyric fashion. Make yourself look as attractive and Vampyric as you can. Whatever vision you hold of the most perfect, powerful, and beautiful Vampyre, make it you.

For the working environment you should be completely alone and in a very dark and bare room except for the mirrors and a candle or two.

Because most of us don’t have the luxury of an empty room, here are a few ideas: A large tent-like structure can be created in a room using drapery or dark material hanging from the ceiling to the floor in one area of any room. If all else fails, use a closet. If you aren’t able to create these conditions, just have the room very dark, and mentally tune out all distractions except yourself, the mirrors, and what you are doing.

Other Notes

For my personal working I have chosen to use Lilith, a historical Vampyre. The invocation and other parts of this working will be to her and based upon her mythology. For others who wish to use this working as a frame, please use whatever Vampyre being you wish and change the working to fit.

All invocations and parts of this working should be well-memorized and familiar so as not to distract from the actual working itself.

Items Needed for this Working

Two large, full-body-length mirrors; black candle for minimal light (optional); Sterno for Black Flame; piece of white paper and Typhonian Ink (or other red ink) for drawing of symbol; altar bell.

The Working

1. **Prepare For Working:** Have area set up with all supplies ready. Bathe and dress in such a manner as to relax yourself and send the worries and cares of the mundane world away. When you feel ready, enter the working area, and light the single black candle for illumination.

Say: "It has begun."

2. **Ring the Bell 9x.**

3. **Light the Black Flame:** Take a moment and meditate on the working ahead. When you are in the correct state, light the Black Flame. Use invocation from the *Crystal Tablet*:

"In the name of Set, the Prince of Darkness, I enter into the Realm of Creation to Work my Will upon the Universe. O Majesty of Set, hear me, look upon me, and go with me upon this journey. Enfold me with the Powers of Darkness; let them become as One with me as I am become One with the Eternal Set, whose Seat is behind the Constellation of the Thigh. As I send forth my most exalted and sublime Self, arm it with the Pentagram of Set and with the scepter of *Tcham* that it may defy all constraints, dismay all challengers, and cast down all that is moved to appear against it.

"Let then my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set. As a Fire in the Darkness I am Become; as Air in the Sky I am Become; as Earth in Space I am Become; as Water in the Desert I am Become. I dwell in the Fane of the Flame of *Ba*. Time bows before my Will, and I am Lord of Life, Death, and Life in Death. Hear then this Doom which I pronounce, and beware the *Ka* which now Comes Into Being through that Art which is mine to command."

4. **Invocation to Lilith:** [This is to be done facing the "travel" mirror. Look into the mirror, focusing only on the farthest point within. You should be in a very relaxed state, close to a self-hypnotic state for this part of the working.]

I call to you in the Cave of the Innerworld, you who were first among women, Queen of Dæmons. Mother of Darkness, I am your daughter, and I seek you out in the womb of the soul. Reveal yourself to me! Those things that are hidden, let them now be revealed!

5. **Working:** During this time let whatever images and thoughts come.

The success of this part of the working is dependent upon how much "contact" with the *netter*

you have actually been able to achieve.

6. **Construction of Symbol:** Using whatever images and revelations that have come to you, draw a symbol to describe the entire revelation. In the future this symbol will be used to remind you of the contact you have made with the *netter* and whatever "gifts" were shown to you.

A symbol is used as it is more expressive than words, and there may be some things which it would be impossible to put into words.

7. **Creation of the Vampyre *Ka*:** Take the symbol you have drawn, and face the other mirror, focusing only on the symbol and yourself. Do not look into the mirror but only at yourself.

"Send" each of these things into yourself that are represented by the symbol as a part of a new and stronger Vampyric being.

When all is done, you should have a feeling of energy and power, as well as as a new insight into many things. Time will reveal even more.

8. **End of Working:** Ring bell 9x to signify the end of the working. Extinguish the Black Flame with the words "What is hidden still remains!". Blow out the remaining candle, saying: "I now return to the world of men to work my will!"

[18] The Spiral Maze of Thulask

The Psychology of a Setian's

Possible Entertainment

- by Tony Pizzini II°

Najma: *Pukar* (Mondo Melodia, 1992/1998; dist. by ARK 21).

Najma Akhtar is a young London-born Indian. She is a hauntingly original singer and arranger. There are now four CDs to her credit, with *Pukar* (Calling You) being the latest in the U.S., although it must have been released somewhere in 1992; in 1997 the ubiquitous Miles Copeland re-released it on his world music label Mondo Melodia.

Najma has a beautiful, liquid voice that is very easy to become acquainted with: it might pass to an untrained ear to be a traditional style, but only partially so.

The real giveaway is the arrangements - though using tablas, dholak, santoor, violin - some of this could easily find its way into a dance club (it's very contemporary in approach and sound).

Her specialty is the *ghazal*, which is a short lyric poem in Urdu, in Najma's case set to music; the form generally expresses a central theme of "the sorrow of love unsatisfied."

Her first CD *Qareeb* (Closeness) and second *Atish* (For How Long) both on Shanachie are my favorites, with *Atish* leaning more toward accessibility, yet not losing exotic flavor, although it ends with J. D. Souther's "Faithless Love" (he co-

wrote it for The Eagles), which is kind of bizarre.

I'm not at all fond of her third "Forbidden Kiss," which is an interpretation of Hindi film maker S. D. Burnam's soundtracks.

Lastly, perhaps you've seen and heard Najma when she sang with Jimmy Page and Robert Plant on their MTV "Unplugged" show a few years ago. She sang the backup to "Battle of Evermore," a part originally sung by Sandy Denny.

While this isn't music you would use during a working, I tend to think if listened to beforehand, it might very well re-mood/rewind you.

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Björk: *Volumen* (One Little Indian Records/Elektra, 1998, video, 70 mins.).

Björk Gudmundsdottir is an elfin woman from Reykjavik, Iceland, who slowly over the past few years has attracted a cult following.

Three CD/records (all relatively recent) - *Debut*, *Post*, and *Homogenic* - are what most listeners are familiar with, although there were a number of earlier bands, a jazz CD, and of course, her first album released when she was 11 (a child prodigy studying flute, voice, piano, and theory at 5).

Remixes of songs from the main three CDs above number around forty! She's worked with everyone from Evelyn Glennie to Carcass, and Skunk Anansie to Jah Wobble, a Hell of a variety.

This video collection of her MTV videos for fourteen songs is certainly among the most surreal and, in several cases, technically brilliant things I've ever seen.

Highlights (where the dataflow quotient is right off the screen) are "Hyperballad" consisting of the singer buried up to her face in a cutout cartoon sunrise, while superimposed upon this is a digital video-game-like image of her running through a city of pylons (electrical, not the Egyptian kind) and jumping off a cliff, only to have the point-of-view skew as she falls, placing the digital pylons across the original face, as a third image - a bluish image of her singing - appears all over this! By the song's end, there appear to be about a half-dozen layers of digital image layered in all directions (William Gibson couldn't have done it better); "Army of Me" is just as odd (with a flying, fire-breathing 18-wheeler and the blowing up of a museum), "Possibly Maybe" is erotic in a very cryptic and, uh ... sandy kind of way; "I Miss You," all animated by John Krikfalusi (the man who created "Ren & Stimpy"); and "Hunter," recorded for the "X-Files Movie": ultrapostmodern and putting a whole new slant on "Becoming," and menacingly sexy (not to be looked at if aliens with electronic bear heads scare you).

The music itself is unclassifiable, as is her voice. Damn it, once it grew on me, I quickly recognized

an incredibly gifted composer. The video is a cheap overview of her work if you're interested, but wouldn't know which CD/LP to buy.

* * *

Firesign Theatre: *Give Me Immortality or Give Me Death* (Rhino, 1998).

Firesign are four American comedians who, beginning in the mid-1960's to now, have released some 27 recordings. Theirs is not stand-up comedy, but rather a "theatre of the mind": multi-layered wordplay and deeply-imbedded puns that take on more meaning the more you know about what's going on/has gone on in the world (much like Peter Schickele with classical music).

This CD, like any of their earlier work, is mindbending at first listen; in this case you are assaulted initially by a barrage of voices that turn out to be simply an advert for mattresses with monsters and cash already inside. There's Princess Goddess who has Di'd so she can star in the movie of her life (and missed the Ebola Virus Ball in the meantime) and who has reincarnated as an airline and celebrity puppet owned by US Plus, who own the "idea of the idea of America" (as well as pigs that look like locomotives and smell like flowers).

The theme here (just over 45 minutes) is: RadioNow! is counting down the hours on the eve of the Millennium with news and format changes every few minutes (hey, there's even Great Satan's Village: condo's right off Route 666 right off the Goyem Cutoff and Quadruple Bypass where all major arteries into the shitty are usually blocked, in this instance because of the Zillion Bug March and the brilliant "worst film ever made," which has drawn a huge crowd to the nearby Googolplex).

Take a wild ride into language courtesy of four MK-ULTRA volunteers. And yes, they tackled at least part of James Joyce's *Ulysses* on their second album! This thing as nominated for a Grammy this year, which doesn't mean jack, but still ...