

# The Scroll of Set

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## [1] The Devil's Game

- by Susan Wylie III°

Last issue then-Adept Cole explained why he felt that it was no longer necessary to use the "old terminology" regarding that which we are.

As a member of the Church of Satan from April V to August X, I wish at this time to put my two cents into the pot.

He is correct in saying that a change has occurred, but I feel that the change has been with us, not with the nerds "out there". We are no longer The Church of Satan, but we are, as Magistra Sinclair put it, "the Church of Satan evolved".

What precisely this means to each of us must be examined in ourselves on an individual basis. To me it means that while my primary concern is with my self and my growth, I am still not concerned with how those "out there" regard me. I am by my choice as apart from the masses as I ever was, and as such I choose my friends - and woe be unto him who does me wrong. I do not feel that I owe the "humans" out there an explanation or [most definitely not] a justification for that which I am.

For I stand forth to challenge the wisdom of the world, to interrogate the "laws" of man and of "god"! - *Satanic Bible*

To me, this includes Cole's "mini-Karmic law". I serve my own best interests. If as a by-product someone else gets some benefit because of my efforts, well, good for them - but frankly I could care less. If it is in my best interests to work for what would appear to be to the mutual good of a non-Setian and myself, it is because on some level I benefit more in money or special consideration.

Although I would not deliberately hurt someone "out there" who did not deserve it, neither am I going to be so constipated in thought and action as to abort my best interests to serve the needs of someone toward whom I am totally indifferent.

The purpose of Indulgence in the Church of Satan was much more than the public antics with which everyone was familiar. In part it was the ultimate psychodrama which precipitated the total termination within ourselves of past beliefs and systems.

One should remember that, prior to I AS, there had never been any organization or belief structure

that was as openly honest regarding that which it believed as was the Church of Satan. It had to be in obvious opposition to the established Judæo-Christian structures and the inanities of "white light" magical structures to wake up those who were borderline nonbelievers of traditionalisms, and to alert those were already Satanists in theory and practice.

The media coverage was necessary at that time, and it was not by chance that Anton Szandor LaVey, with his showman-type background of the circus/carnival, was the Magus of that Age. Beyond all the media hype, the pranks, and that which was seen were many serious people for whom the Church of Satan meant very conscious, dedicated study. These were those about whom no one ever heard because, frankly, hard work is rarely appreciated by the masses and is even less often glamorous.

No hoary falsehood shall be a truth to me;  
no stifling dogma shall encamp my pen. -  
*Satanic Bible*

So in the year X those of us involved in serious study left as the media claimed more and more of Anton LaVey and his Church. But this was neither a thing done lightly nor without reason. One of the contributing factors, indeed, was Magus LaVey's decision to sell degrees. To those of us who had worked hard to earn them, this rendered them less than their former perfection. But why had Anton LaVey, who at one time had been very serious regarding the Church of Satan, do this? I believe that answer is to be found in the *Book of Coming Forth By Night*:

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall ... To make of man a Daimon, then, may be to break his self-reference to the bounds in which his semblance must exist.

And the Mandate passed from Anton LaVey to Michael Aquino.

Secondly, the screening of Initiates has not become less stringent but more so.

I raise up in stern invasion the standard of the strong. - *Satanic Bible*

That I refuse to accommodate the "outside world", including any "potential allies" who must prove themselves worthy of association with me - and until they have done so remain part of the "sheep" of which Christian doctrine is so fond - is not without reason. Not only does the "Moral

Majority" wish we'd just go away and become "normal non-entities", but we'd deny that which we **are**, which would be a violation of the self.

This phrase has always had particular significance for me. My personal interpretation of this is not that I quietly say, "Yes, I am," but instead say, "**Yes, I am!**"

A standard is not only a principle but a flag which, even in defeat, must not be degraded by allowing it to become sullied with common dirt. It must be passed on and treasured.

An invasion is not a mere tactic of annoyance to those who are involved in death-religions and -systems, but the definite establishment of a statement which defies the consensus that is defined as the norm - through the effort of my will and, hopefully, of the wills of all of us. It is not easy. Frankly anyone who promises that it will be is, in my opinion, not being honest either to the person to whom the promise is given or to himself.

I seek my elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril that they and their blood may endure. - *Book of Coming Forth By Night*

One could have remained I° forever in the Church of Satan and done nothing. Our I°s are given up to two years to perform some pretty remarkable feats, break all past inculcations, begin to perform fairly well the essentials of "White Magic", and control their mundane lives & environments through the budding strength of their wills.

The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success, to rend the rusty padlocks and chains of dead custom that have always prevented healthy expansion. Theories and ideas that may have meant life and hope and freedom for our ancestors may now mean destruction, slavery, and dishonor to us! As environments change, no human ideal standeth sure. - *Satanic Bible*.

And that includes the changing of our terminology for the sake of those who remain with "mildewed minds" despite their liberalized vocalizations. When a traditionalist, Christolater, or what-have-you hears the term "magic", they - like it or not - hear "evil", regardless of whatever term precedes it [or they think of the art of illusion as

practised by Mark Wilson and Doug Henning].

With regard to our own communicative needs, I frankly fail to see how we would be better served by couching our terms in deceit because it would be "socially more convenient and acceptable".

If it is difficult to accept the mere verbalization of "Prince of Darkness", perhaps it is time for close self-examination on the part of the Setian involved.

The stupid questions and inanities are as ever-present now as they were in I AS.

As for being "Devil Worshippers", Adept Cole is correct in saying we are not and never were, because we do not "worship" anything. But, as one very new I° recently put it to me, "The Prince of Darkness exists, I think, as the defiler of stagnation," - and that, I might add, all on her own without coaching from anyone, after having read 5-6 books, most of which are on the *Crystal Tablet* list, without having seen the *Crystal Tablet!*

This is not to say that our terminology should not be updated. It should, lest we forge our own chains and padlocks, but it should be done only to clarify for our own best interest. If one is sensitive - not a fool or living in a vacuum - one will note that our terminology **has** evolved, changed, for from *Thelema* to *Xem*, none is stagnant.

If there are those in the I°/II° who find "White Magic" or "ritual" instead of "Back Magic" or "Working" applied to their efforts offensive, perhaps they should self-examine and start listening to their III°s without accompanying intellectual placebos. Listen on both levels.

I for one do not intend to forget my Satanic heritage [remember what Magister Norton said in his last article regarding the lessons of the past], for from my perspective there exists no just reason to do so. It is not nostalgia, but rather that I still find the philosophies of the C/S and the *Satanic Bible* to be viable and operable principles. Should they cease to be, they would go without a tear.

Wherever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret, for under the domination of an inconvenient falsehood, no one can prosper ... Let established sophisms be dethroned, rooted out, burned, and destroyed, for they are a standing menace to all true nobility of thought and action. - *Satanic Bible*.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order, that all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him.

But a new Æon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, For no other man has ever seen with his eyes. - *Book of Coming Forth By Night*

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**[2] Letter**

- from Tong N. Cheek

Dear Khensu,

I know you cannot print the following letter, but I couldn't help writing it. To quote Wilde: "The only way to get rid of temptation is to yield to it."

Dear *Scroll* Editor,

I'd like to offer the following review of the November/December issue:

First of all, the biography of Magister Norton was informative, but didn't cover some of the more colorful aspects of his life. I know the Magister personally, and I will take issue with his comment that he is a "smart-arse". Actually, if the truth be known, the man has absolutely no sense of humor at all, unless you count the times when he asks females to send him pictures that would make their mothers blush. In fairness to him, and because he's bigger than I am, he does say that the mask and large dog are optional. Usually the only way anybody can get a laugh out of him is by gluing a quarter to the sidewalk and watching the winos try to pick it up.

The article by Magister Seago was kind of interesting but a bit long. I had to take two naps just to get through it.

The poem by Nietzsche was cute.

"Can We Control the Power Brokers?" Sure you can. All you have to do is hold a gun to their heads and they shut up just like anybody else. The only problem is getting close enough to hold the gun to their heads. But if you can get close enough, you can order them to pinch dimes with their cheek all day if you want to.

"On Faith (!)": See the above comments regarding Magister Seago's article.

"Egyptian Place Names" was nice - and short. I'm still having trouble reading the Egyptian names though. I just kemt seem to get everything straight, but I won't desheret my studies.

The *Scroll* index "will be published shortly"? Does that mean that it will be abridged? Why not publish it longly but soon? I hope these comments help you in determining what was good stuff.

[Oops! We printed it anyway, didn't we? - Editor]

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**[3] Letter**

- from Amber Shelley II°

Dear Adept Cole:

Reference your article on "terminology" in *Scroll* #VI-3: You asked for some input from other Setians.

In your first paragraph you stated, "We know what we are." This may be true, but do we as Setians know what we evolved from?

Yes, the Temple of Set evolved from the Church of Satan, and our terminology leaves us no doubt about this. To me the policy of the Temple has been to be very straightforward in its dealings with new lay members. Nobody tried to hide from me our roots in Satanism, and if I had not been most persistent in my own quest for knowledge and understanding, perhaps I would have been alienated by the Diabolical terminology.

This was a lesson which enhanced and accelerated the beginnings of my initiatory understanding. It made me ask such questions as "What is Black Magic?" and "What is 'evil'?". The experience acted as the drastic force needed to view things from a different perspective. This is how we grow.

Can you imagine how confusing it would have been for you if, as a new I°, you were told by somebody that only a III° practices Setian magic, is a Setian Magician, and carries the Setian Flame? Or, after hearing all this "nice" metaphysical terminology, you received your first copy of the *Book of Coming Forth by Night* and found that on page #XXIX it says, "... and those who call me the Prince of Darkness do me no dishonor."?

Perhaps you might consider also that a lot of things we seem to have "done all along" have been for a very good reason, and that our purpose is to enhance our own growth rather than to concentrate on the enlightenment of the general populace. Would you be where you are now if you were not faced with your fear and horror of "devils", "demons", "evil", and "Black Magic", and got beyond that fear from the very start?

We grow by seeing things from new perspectives. As H.P. Lovecraft puts it in "The Silver Key": "They did not see that good and evil and beauty and ugliness are only ornamental fruits of perspective."

Do we as II°s really have the kind of perspective it takes to know whether we are helping or hurting somebody by what we say? As for myself, the responsibility of this is an awesome thing, and I would rather put my trust in a Priest or Priestess of Set than in my own present ability to know.

The precise truth is that we are involved with the Prince of Darkness and with Black Magic. It takes guts to admit this to ourselves or to others. Someone who can't stand the heat doesn't belong in the kitchen, and I suspect that this is the reason why the Temple uses the terminology it does.

Best wishes to you, and *Xeper!*

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#### [4] Letter

- from Stephen H. Bushey III°

Dear Editor:

Helping or hurting, good or evil, "Karmic Law"  
- Spare me!

This kind of "law" can only breed guilt, insecurity, and martyrdom. We must be indifferent to either concept within the self. This is not to advocate hurt or help; however it is the Magician's personal duty to be in control of all situations and never to be vulnerable to attack by anyone. This can and must be accomplished for that which the future indicates.

As for terminology and the public: Why would anyone use Setian language of any kind in dealing with the masses? If you insist on discussing Black Masses, ceremonial magic, and the like at coffee breaks and neighborhood barbecues, you must also be willing to accept the consequences. One can be by just **being**; there is no need to flaunt it or call unnecessary attention.

I am sure that many are cognizant of the problems of just **being** what they are in the world as it is. Of course there are always exceptions, and behaving "nicely" or "Satanically" should be left to the decision of each magician.

In closing, the Temple of Set has been the legitimate and true Church of Satan since the North Solstice X, and will continue as such until further notice. Lessons, examples, modes of behavior, and terminology from the pre-*Xeper ir Xem* days are still valid, useful, and necessary for all magicians who call themselves and/or are Setian Initiates.

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#### [5] Response to Bushey Letter

- by Corey S. Cole II°

Set forbid that I should be trying to force new terminology (or anything else) on other Setians! What I **did** wish to do was start some dialogue on the subject, and in that I have clearly succeeded - in spades!

I consider my question well-answered by Adept Shelley, Priests Bushey & Zappitelli, and Priestess Wylie. In the final analysis it is up to each Setian to use which language he/she finds appropriate to the given occasion. Two things, though:

Adept Shelley: Yes, I "put my trust in [the Priests and Priestesses of Set ]", but knowledge must come from the self. Nor is it inappropriate, in my opinion, for an Adept to express his ideas in the *Scroll*. I'm certainly pleased with the results of this one, even if it will take me awhile to regain the sweet odor of brimstone from among all those rotten eggs and tomatoes.

Priest Bushey: Be not so offended by my "mini-Karmic law". It is nothing more nor less than my way of stating an aspect of what you call "never to be vulnerable to attack by anyone". I am not asking that we "police ourselves" around non-Setians, only suggesting that there is rarely much gain in unnecessarily offending anyone.

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#### [6] Do You Worship the Devil?

- by Ricco Zappitelli III°

Many intelligent [and a few ignorant and biased] persons have asked me the above question countless times. If I evaluate them as the latter, I answer them firmly "no", that we don't worship anything in any form, and that the "Devil" concept [and mythology] is not even relevant to us. If I evaluate them as the former, I explain in my own words some of the facts which I will try to encapsulate below.

As in any "mythos" (a traditional story serving to explain some phenomenon, custom, etc.) or "legend" (a story or body of stories handed down for generations and popularly believed to have a basis in fact), such as werewolves, vampires, leprechauns, etc., some information had to be valid for it to survive, though it never is as it is pictured to be.

*Webster's New World Dictionary* defines "worship" as: "(1) a service or rite showing reverence for a deity, and (2) intense love of, admiration, and respect as shown to a friend."

The latter definition is accurate with us. With many the word "worship" incorrectly takes on the connotation of sublimating one's will to another. Thus we reject this interpretation. We only worship ourselves and our potential to become, through the maximum use of our abilities, gods.

Now about the "Devil": What truly does that term mean?

We must go back to Set, the god who predates even Egypt (-3400 BCE: Predynastic Egypt). Set and Horus were conceived as cyclical counterparts (loosely termed Horus = God of Light and Set = God of Darkness) - that is until the Osirian cults of the XXV Dynasty (ca. 700 BCE) forced the Set cult out of existence.

By the way, folks, "cult" merely means "a system (sometimes considered unorthodox) of

religious worship”, or “a devoted attachment to a person or principle”. It’s this “person” attachment area that causes publicity, like the People’s Temple thing being termed a “cult” [because of the personality of Jim Jones] when in fact it was a quite conventional Christian religion.

As recounted by Ipsissimus Aquino: In the Egyptian language the word *-hen* (loosely translated = “Majesty of”) was a title given only to its two major entities. *Set-hen*, the god’s formal title (“Majesty of Set” became bastardized. When the Hebrews left Egypt during the XIX Dynasty, they took with them the image of *Set-hen* - which later became known as “Satan”, the demon of darkness and evil. From the fall of the XX Dynasty in 1085 BCE until 1904, Egyptian religion was dominated by the Osirian death-oriented cult, later to inspire similar death-cults such as that of Christianity.

In 1904 Magus Aleister Crowley announced the onset of the magical Æon of Horus with the Greek word *Thelema* (will), as a reaction against the death-cults and a revival of various forms of primeval life-worship. That æon gave way to the Age of Satan (Horus/Set) 1966-1975, proclaimed by Magus Anton Szandor LaVey according to the Word Indulgence.

The Semitic meaning of “Satan” is “adversary” or “opposer” or “accuser”. The very word “devil” comes from the the Indian word *devi*, meaning “god”. Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts and for the “outrageous” manner in which he defies death and seeks the “forbidden fruit of knowledge” to become as a god by use of his own will. Set is the original Prince of Darkness, and any connection between him and the Judæo/Christian “Devil” is simply twisted propaganda.

Words, names, and terms given to different forces and truths throughout man’s history may change, but the underlying current and the truthfulness of it cannot be obliterated - thus legends, etc.

So ultimately what are “good” and “evil” to us? I believe those terms themselves to be inaccurate because of their own limitations. “Malignant” and “beneficial” might be better terms, but still not complete.

Set tells us what is desirable (beneficial?) in the *Book of Coming Forth by Night* when he states: “When I came first to this world, I gave to you my great Pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.”

So if there is any principle that could be considered beneficial or “good” by Set’s

statement, it is to hold creation and change above all.

Correspondingly it must be considered malignant or “evil” to live in rest and preservation. I see rest in all the death-cults, with their promises of Heaven or afterlife, and in other forms which offer constant, uncontrolled recycling. The only unique, life-focused magical force unbroken from the time of *Pa-Matet* (although dormant until 1904) until now is that of Set.

So - in the sense of willing change, and being a challenger to all and “eating of the forbidden fruit of knowledge” so as to become a god - to others, from their perspectives, we might be considered “evil”. In the sense of “the Devil” being a distortion of the Prince of Darkness, and since we both know and honor him, we might be considered by some to “worship” him, hence “Devil worshippers”.

Don’t let this intimidate you and make you feel you are denying Set. Rather be guided by what you feel best in each circumstance and which can better clarify what we are as Setians.

The worst thing you can do is to fabricate “comfortable” terms that would just further confuse and distort what we are. Besides, most human terms are irrelevant to us, and we only use “Satanic” terms when they are to our benefit. After all a Setian is a Satanist evolved. Let’s not forget past magical lessons, lest we have to repeat them.

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## [7] Specialness

- by [name withheld by request] I°/II°

We are special beings. Do we think about this when we are meeting together? Surely we do when we meet humans. Are we appreciating each other’s specialness, or comparing human qualities and personalities when we meet?

I ask, show me your specialness. There is more than just being able to sense it within you. Bring it forth. Let your manner reflect the glowing royalty that you are. Most humans put on appearances of what they are not, trying to appear more than they are. Why should we put on appearances to seem less than we are?

Setians I° and Adepts II° may not have the understanding that the Priesthood does, but that doesn’t mean that they’re any less aware of subtle hostilities, name-calling, and back-biting. Subtle hostilities can be sensed by all Setians even when nothing is said. Distance makes no difference. Thank you for hearing me out.

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**[8] Searching**

- by "your fiendish friend" Julie Stout I°

My mind and body long for something,  
But the concepts don't exactly fit *I Ching*.

I love the idea of mage,  
For without it my body is in constant rage.

Where do I find it?  
I just don't "the norm" fit.

"Others" do not understand the thought,  
But I still sought.

Where, how, when?  
I feel it's just around the bend.

My mind and body are quieted somewhat from the  
fit,  
For I have found it!

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**[9] John Dee and Abra=Melin**

- by Robert Menschel III°

Thank you, Setian Garrett, for your article "Move Not, For the Place is Holy" in the January-February XVI *Scroll*. I found the information concerning the added requirements of Enochian magic very interesting.

Anyone interested in studying a similar form of magic should read *The Sacred Magic of Abra=Melin the Mage* from the Temple of Set reading list. Abra=Melin's magic is an extremely powerful system of [White] magic for anyone who can properly use it [Setians cannot].

Any willful person who goes through the specified six month preparation period, studies the *Bible* as required, follows all other instructions, and truly worships and fears his/her God will be a powerful magician. His/her emotions are built to an incredible peak, enabling the magician's will to create the desired effects [attributed to the "God's" angels and demons; indeed the knowledge that the magician's will alone - not angels and demons - creates the effects would destroy the magician's ability to work his/her magic].

The Setian can learn from these examples. Magic depends upon concentrated will and emotion. Further, emotion can strengthen the will: Concentrated, directed emotion will concentrate, strengthen, and direct your will towards the emotion's object.

To work magic strengthen not only your will but also your emotions. Lust after a desired goal. Rage at the situation you need to change. Work your

emotions together with your will, and sparks will fly.

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**[10] Thoth Pylon Discusses Satanism**

- by Ricco A. Zappitelli III°

I wish proudly to announce the rebirth of the Thoth Pylon in Oakland, California. The Pylon held two informal meetings last fall and was formally reactivated at the last Spring Equinox. The Pylon is oriented towards "reaching for the Garnet Red", i.e. is scaled to the highest point of Adept magic. It presents a good high point for the I°s present to take home, and helps create a challenge for them to extend their potential and to rise still higher.

The advantage for members of the Priesthood who attend will be that they can indulge in concrete magic, while also being able to take what they have seen and heard back "into the Darkness", where their perceptions and understanding will shed still further Darkness on it. I hope that this new structure will encourage all Setians in the Bay Area to share ideas and work together more closely, realizing we are all unique and different in our degrees, levels of awareness, approaches, etc.; but not divided, for we are all Set's gifted race.

Besides acting as a "bridge" to us, the two main themes throughout our studies and application of magic will be: (a) to re-affirm the dignity and honor of all degrees, and (b) to establish that we truly can/will be the human beings of the future. If we can only reach for our higher mental and magical capacity by integrating ourselves, our magic will take on a new dimension. "A sound magician is a mighty god."

The topic I presented to the membership on November 10th was the *Satanic Bible*, beginning with the "Nine Satanic Statements" - how they apply to us as we are now, since it is important that we not forget that we were Satanists before we were Setians.

(1) "Satan represents indulgence instead of abstinence." I asked how this statement could be made more applicable to where we are today. Setian Garrett replied that this statement should be modified so that it now might read that one of the Setian principles was representative of indulgence through creation and change, instead of abstinence through rest and preservation.

(2) "Satan represents vital existence instead of spiritual pipe-dreams." Adept Mitchell stated that the most valid interpretation that she could give at this time was that the principle could be restated as representative of the vital existence of real being instead of philosophical metaphor. We're saying that the second statement affirms that the only real truth is in being. If Set is manifested through us in

our being, then it becomes truth.

(3) "Satan represents undefiled wisdom instead of hypocritical self-deceit!" I pointed out that this could be regarded as the Luciferian aspect, the Bringer of Light, true brilliance.

(4) "Satan represents kindness to those who deserve it instead of love wasted on ingrates!" Priestess Wylie stated that it was important that we Setians never forget that we are still Satanic in our philosophy - that many of us came from the Church of Satan and that even those who did not still embrace the same philosophy. It is important not to forget that our kindness and love are selfish in that they return to us.

(5) "Satan represents vengeance instead of turning the other cheek!" I asked how this could be reworded in the age of the "Moral Majority" and how we could take vengeance without becoming conspicuous. Adept Mitchell responded by saying she felt vengeance could be taken simply by our being, and by the use of our wit and our tools of invisibility, lesser magic, and greater magic to cause antagonists to implement their own downfall.

(6) "Satan represents responsibility to the responsible instead of concern for psychic vampires!" I stated that the only things that would change for Setians regarding this principle would be that we would have only respect (love?) for the responsible, and that we would have nothing to do with psychic vampires. Hate if necessary, but direct it at only those who deserve it.

(7) "Satan represents man as just another animal, sometimes better, more often worse than those who walk on all-fours, who, because of his 'divine spiritual and intellectual development' has become the most vicious animal of all!" Does this relate to us at all, and if so, how? Setian Garrett offered that he felt that the key was the "divine spiritual and intellectual" development that we had as potential. I responded that this statement would be saying to us that Harwer represented that "strange and fitful presence" in us: that part which is animal and human. While we must not bow to it, we must try to understand and integrate it with the higher, spiritual sense that is that Set within us. Adept Mitchell agreed, but said that the danger might be to "go down into it" (lower, indulgent self) and be lost or locked into it.

(8) "Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!" It was the consensus of the Pylon that the Setian approach is in contrast to that of the C/S. Instead of "going down into" the "sins", we elevate them and integrate them in our being.

(9) "Satan has been the best friend the church has ever had, as he has kept it in business all these years!" How could this be updated to represent us

as we are now? What does this Setian principle represent to the world? Adept Mitchell answered "Change," and went on to say that it represents Set in the role of challenger/avenger, hence the challenging and avenging of false "truths" in the world.

The discussion turned to those chapters of the Book of Lucifer in the *Satanic Bible* most relevant to Setians:

The first was "The God You Save May Be Yourself". We went over the passage that reads: "I am a Satanist! Bow down, for I am the highest embodiment of human life!" We updated this to the Æon of Set: "I am a Setian. I am becoming a god. I am the highest embodiment of humanity, merging my essence with the physical. I am the human being of the future. All others beware, for I am a challenge to all that has been." While we agreed that this could not be said openly at this time - as invisibility better suits our purpose - this principle was to be remembered. Further, the term "human being" is a misnomer in that human beings "out there" had not developed **being** within themselves.

"Hell, the Devil, and How to Sell Your Soul" came next. Could one really sell one's soul, as it is an entity which doesn't really exist? The conclusion reached was that it had been "traded" through effort of will, by receiving the Gift of free will. But with that free will came the "curse" of responsibility. Conventional religions are correct in saying that one could be destroyed through the acceptance of this blessing and curse. However such destruction comes from oneself, not from Set. Set acts as a mirror, and he has said that he has given us (Setians) free will. This echoes the old mythological legend of selling your soul to the Devil, because if such freedom is mishandled, you can obliterate yourself.

In the discussion on "Love and Hate", the Pylon was faced with the question of what love and hate mean to us as Setians, and how they apply in our lives. Adept Mitchell said that she regarded both as being applicable to the self. Love means being aware of yourself, liking who you are, liking that which you are Becoming. Hate applies when you confront those aspects of yourself that you do not like, to change them constructively. Outward love directed towards other Setians, she continued, occurs because they are of ourselves; we have a link to each other.

I pointed out that it was also possible to love non-Setians, because certain aspects of theirs enhance and complement certain aspects of ourselves. Hate should never be directed by one Setian against another.

From there, we moved on to a discussion of the chapter entitled "Satanic Sex". Adept Mitchell said

that we come to terms with ourselves as sexual beings; we break down all of the “hangups” that would otherwise us back. We are beings with a sexual function; that function does not govern us. In the C/S sex was a primary focus of concentration; our focus is rather being and growth. Sex is something that we understand must be resolved and gratified. But if we spend too much time on it, we will not evolve.

I noted, in reference to “Not All Vampires Suck Blood”, that it was now more necessary than ever for us, as Setians, to be aware of negative influences and to avoid them whenever possible.

“On the Choice of a Human Sacrifice” was not originally planned for discussion as not being applicable to our present direction - that of the new human being of the future. But in “discussing why we were not going to discuss it”, it became a topic of conversation. Priestess Wylie mentioned that, as we were indifferent towards non-Setian beings, why should one make a sacrifice of something that did not matter? Sacrifice should be something from ourselves if we were of a mind to sacrifice. I added that we should sacrifice driven compulsions toward patience and turn them, through discipline, into indulgence.

The final chapter we discussed was “The Black Mass”. The general response of the Pylon was that it was a psychodrama, but that there was more to it than that - that it was one of the methods used to free oneself from the inhibitions of the past, anything that made us unable to exercise free choice.

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## [11] Book Reviews by Grond

- by Dennis K. Mann II°

Here it is! The long-promised, much-delayed, special Grond reading list, book review, and so on. If this sounds and appears doubly disjointed, that’s because it is going to be done in stages and as I find the time available.

I must give credit where it is due. This idea got its impetus from the list of music propounded by Magister Lewis. I come to this task with a significant background in history and political studies and a library that now numbers nearly 2,000 books [I love to read!]. Mercifully I will favor the reader with only a few titles:

(1) *Dune* by Frank Herbert (in hardbound and paperback - hereafter “HB” or “PB”, “B” for both). HB Chilton Press, 1965; PB still in print. This novel of ecology may contain a very human notion of what it is like to look at the seen and unseen universes from the perspective of a Master. A cracking good novel, followed by two sequels (*Dune Messiah* and *Children of Dune*) which did

nothing but wrap up the usual loose ends. However Frank Herbert went on to do something really unusual in the publishing field. He had written a short PB entitled *Whipping Star* (great if you are into stellar sadomasochism). He followed this with:

(2) *The Dosadi Experiment*. This is a “must-read” if you like science fiction. See two magicians in action, read the little aphorisms that grace the start of every chapter, enjoy the account of the “trial of trials” in a system where the losing lawyer in the court-arena loses his/her life [encourages settling claims prior to trial]. Some of our Second Foundation specialists might consider the implications of body-transfer revealed here, and the possibilities of having persons who lose their lives under unavoidable circumstances being able to transfer their personæ to a willing host or hostess.

(3) *Stranger in a Strange Land* by Robert Heinlein, 1961 in HB, still around in PB. An SF classic giving some wise guidance to those who would aspire to publicly promote a new [and occult] religion. The protagonist gave them his Word, and the Humans tore him apart. Still some of what was done is what is commonly considered as magic, and the book is enjoyable as good literature. Heinlein has been trying to surpass this novel for the last 20 years, and has run into the usual difficulty of writing his great work with most of his literary life ahead of him. However he has come up with a new novel this year entitled *The Number of the Beast*. Very enjoyable right up to the end. Male readers will especially like the new heroine, Dejah Thoris (D.T.= “Deety”) Carter. Read a chapter a night to a loved one, good friend, or both. Math majors take note: Heinlein writes the number of the Beast thus:

6  
6  
6

(4) *The Warriors of Dawn/Gameplayers of Zan* by M.A. Foster, both in DAW paperbacks. What happens when humans alter human genetics, to create a superior race with human ancestry? How do the “created” feel about this? These two novels deal with facets of that theme, and are set about 5,000 years apart. The better of the two is *Gameplayers* [especially for those who want to see what MerenseXmet calls the “wiggling-out syndrome” in full flower]. However *Warriors* is suitable for the long winter nights already upon us, and those occasions where you simply want to stay at home and read something before going to sleep.

(5) [In order] *Dragonflight/Dragonquest/ Dragonsong/ Dragonsinger/ The White Dragon/ Dragondrums* by Anne McCaffrey. All now available. In one of the back-issues of the *Scroll*, Priest Robert Menschel reviewed the *Earthsea* trilogy. His review inspired me to go out, buy the



three books, and read them carefully. I hope that my review of these books will encourage you to go out and buy these. Ms. McCaffrey has created a fantasy world similar to that of J.R.R. Tolkien, in the sense that we have an environment of humans, dragons, and fire lizards that holds up throughout several books without faltering. She has defied quite nicely the usual law of diminishing sequel returns. Here you will meet dragons far different from Orm and his companions, as well as heroes and heroines to take you far away from the mundane. If you are looking for a “construct” of a world that can be brought to life through magic, here it is. These are books that will be read and re-read with pleasure.

Also recommended in the science fiction category: *The Stainless Steel Rat*, *TSSR Wants You*, and *The Return of TSSR*, all by Harry Harrison; *Tactics of Mistake* by Gordon Dickson; *Cities in Flight* by James Blish; and *Jagged Orbit* by John Brunner (this last may be out of print). I will follow with supplements for other works of literature, as well as magazine articles of possible interest to other Setians.

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**[12] Comments on**  
***The White People* by Arthur Machen**  
- by L. Dale Seago IV°

As is frequently my wont, I have selected a commercially-published work in order to illustrate concepts already highly developed in Setian philosophy. While the prologue to *The White People* stands pretty well on its own for the most part, it does fall short in significant respects which will be self-evident to II°+ Setian readers. Viewed in historical context, the scope of Machen’s vision and its ultimate failure can be seen as almost inevitable.

Arthur Machen was an initiate of the Hermetic Order of the Golden Dawn, the British magical society in which Aleister Crowley received his preliminary training. The G.!.D.!. was a White Magical order in the precise sense understood by the Temple of Set, involved in the quest for initiatory harmony with the existing state of the natural Universe. As such its operative magical methodology and the state of being of its membership can be regarded as prototypically analogous to the II° of the Temple.

Machen’s perception is built upon his esoteric background, and that same background explains its limitation: as *Star Wars’* Darth Vader would express it, Machen was familiar only with the Light Side of the Force. Accordingly he could only conjecture about the Dark Side.

*The White People* is a conceptual examination of the nature of evil. Machen rejects as inadequate the traditional, primitive notion that evil is

necessarily antisocial or even destructive. Evil in its true sense consists in that which is outside the natural order of the universe. Seeking, however, to achieve harmony with that universe, he makes two erroneous assumptions: that true evil must be unconscious of itself, and that the evil man will be an ascetic.

Consciousness evolves through a synthetic process in the Hegelian sense via the comparison of contrasting data, beginning with the recognition of “self” and “not-self”.

Awareness of oneself as an isolate identity, distinct and apart from the natural universe (“God”) is the original and most deadly sin, bringing with it the knowledge of good and evil. Therefore religious systems have always attempted to submerge man’s self-consciousness and return him to unity with “God”.

“Sin” is defined as being apart from “God”. For this state to exist and to persist, the conceptual tension between self and not-self, self and the universe, must be sustained by conscious effort. Otherwise the “sinner” does indeed lapse into a condition functionally indistinguishable from that of an ecstatic yogi or Christian mystic - a “saint” by our description. Evil in fact must be aware of itself, for self-awareness is its essential nature.

Machen, devoted as he was to Universal harmony, could not quite understand this; but that should not be surprising. He was unable to perceive the Dark Side and could only hypothesize it as an inversion of what he knew, just as Christians seem unable to conceive of the Left-Hand Path as being anything but a version of their own simplistic myth-system in reverse.

The “saint”, enraptured by the submersion of his personal ego in the universal order, would be unconcerned with any single manifestation of the universe. More appropriately, perhaps, he would be equally unconcerned with all. There would be no distinction of value between gold and brass, veal and hamburger; for all things are but manifestations of “one”. The universe is seen as a hologram, with the whole implicit in every part; hence his passion for the whole might well make him an ascetic and lead him to eschew the parts.

The true “sinner”, on the other hand, from his perspective of intellectual detachment from the state of the universe, might also be an ascetic, but not necessarily. Having achieved initial self-definition by testing himself against and manipulating elements of the natural universe, he would come to realize that these elements have no ultimate value in themselves. Yet he may assign relative values (which would vary with each individual) to them at will for instrumental purposes, and he might take great pleasure in playing with them:

23. There is no God where I am.

24. Behold! These be grave mysteries; for; there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this ... - *The Book of the Law*

The astonishing extent of Machen's perception of metaphysical evil and his sustained interest in the occult evidence a spark of the Black Flame attempting, with only partial success, to fan itself into a blaze. To give him his due mead of praise, he sincerely tried. It is indeed more difficult to be a "sinner" than a "saint".

There are many today who are fascinated by the Dark Side at the same time that they inveigh against it. This affords them a degree of titillation at a "safe" distance.

Even as they extol the virtues of safety in the garden however, they are drawn by what may lie beyond its bounds. They venture near the border and then are frightened back into the refuge of dogma; yet the lure of the unknown - the potential for awareness and free will which is the true legacy of the Prince of Darkness - persists.

Caught between two realms, they cannot be true to either and thus betray both. They are described most accurately as metaphysical demagogues, and most politely as dilettantes misrepresenting superficial scholarship as knowledge.

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### [13] IV° Recognition: James Lewis

Through the application of his will to *Xeper ir Xem* in concert with the will of Set, and upon Recognition by the High Priest of Set, Magus Ronald K. Barrett, and after confirmation by the Council of Nine, James A. Lewis has Come Into Being as a Master of the Temple of Set (Magister Templi IV°), and as one of the Order of Xepera, on March 3, XVI.

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### [14] Council of Nine Appointments

Magus Ronald K. Barrett has announced the appointments of Priests Robert H. Moffatt and Robert W. Neilly to the Council of Nine. Both appointments were confirmed by the required number of votes from the incumbent Councillors. Priest Moffatt's term is to 6/30/88. Priest Neilly's term is to 6/30/86.

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### [15] Readmitted

Colleen G. Huddleston II° and Marie Kelly II°, both of San Francisco, California.

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### [16] Inactive Status

Jackie DiBene, Bruce Bibee, Barbara Fritz Bedwell, Alexandra Sarris.

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### [17] III° Recognition: Corey Cole

Corey S. Cole of San Jose, California has Come Into Being as a Priest of Set III°. Priest Cole was recognized May 3, XVI by Lilith Sinclair IV°.

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### [18] II° Recognition: Michael Reinhold

Michael J.H. Reinhold of Van Nuys, California was Recognized as an Adept II° on March 14, XVI by Priestess C.L. Moffatt.

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### [19] Shelley-Seago Marriage

This is to announce the marriage of Adept Amber Shelley and Magister L. Dale Seago, May 23, XVI, in San Francisco.

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### [20] No One Said it Would be Easy

- excerpts from

"The Last Thoughts of Timothy Barlowe"

I was told the other day  
By a man who cannot say  
But thinks there is a god  
That reigns above the facade.

He told me, and I thought,  
"How much has this man bought?"  
And, "How deep is this man caught?"  
Caught within this trap.

But why do I squander after him?  
See something through to where I've been?  
I know there must be better.  
Is this the better one?  
Or am I just having fun?  
Or will I lose the Flame I never had?

It is deep inside; I feel it now.  
Strength and perception tell me somehow  
To strive and take; inside it shows,  
But will I ever know?

I feel this thing, and Them, crowd me,  
Saying secrets lie in the "Sky and Sea".  
And the Walls I face fill me with disgrace,  
For this place and pace seem to have no end.

The darkness reigns within my soul.  
I wonder in there if I am whole.  
Seething, a creature of my darkness.  
The light has vanished.

And I fight him. Every day I wake,  
Every day I take,  
Take his life, which is mine,  
And will lead to his inevitable Hell.

By why so unknowing, growing, grown?

Did I stop and now am forced to lead  
To pitfalls deeper than I, indeed?

My valley dry from the watery past,  
I cry and laugh, I wake and sleep,  
My hand a staff; and all below I - still;  
For I am a shepherd who uses the sheep  
And uses them in my keep, my keep.

Ride upon our inimical tides  
Ride in freedom; I see all.  
For there are treetops far below,  
And cataclysmic messages reign  
Inside the pleasure and the pain of the mind.  
And I am a baby again,  
And I thirst for more,  
To open yet another locked, (translucent) door.

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### [21] **The Rite of the Near Sun and the Far Space**

- by Corey S. Cole II°

[Should some of these lines seem familiar or a bit stilted to you, perhaps I should mention that the our following ritual text is based on, and quotes heavily from "Tales From Topographic Oceans" - The Yes. It consists of alternating passages by the Priest or leader of the rite, and the other participants. The rite was "performed" by the Set-Amentet Pylon for space-travel purposes in February XVI.]

Witness the gathering of the night, as it wraps its dark cloak undulatingly around us, its children. Near is the Sun, and yet hidden behind these misty shrouds. Drink deep the gathering gloom, for we are children of the Sun, the Moon, and the night. Talk to the sunlight caller. Catch as we look, and use the passions that flow. Change we must, as surely time does - changes call the course!

Group: We change the passing of the Sun. We don't even need to try -we are one.

I ventured to see, as the sound began to play.  
Open doors - we find our way. We look, we see, we smile. I must have waited all my life for this moment!

Group: We must have waited all our lives for this moment.

The future poised with the splendor just begun - in the light we were as one. And crowded through the curtains of liquid into sun. And for a moment when our world had filled the skies, magic turned our eyes to feast on the treasure sent for our strange device. The strength of the moment lies with you. The strength of your seeing lies with you. Imagine all the glorious challenge!

Group: How splendid is the adventure we have begun!

As one with the knowledge and magic of the Source, attuned to the majesty of our lives, we pass beyond the Earth. Didn't we learn to fly? Remember to sail the skies! Distant suns ... will we reach ... Winds allow other skylines.

Group: No skyline may ever hold us!

The strength of the moment lies with you. Follow it! To Andromeda we sail, and beyond. We may reach beyond the skies, for we are their master. Didn't we learn to fly? Remember to sail the skies! Distant suns will we reach. Ir *Xem*!

(Individual meditation and operations, at liberty.)

We hear a sound, and alter our returning. We drift the shadows, and course our way on home. Flying home.

Group: Going home. *Xeper* is our means, *Xem* our goal.

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### [22] **Feldenkraisian Xeper**

- by Robert Menschel III°

I have recently run into several sources which present a new [to me] method of *Xeper*. It might also be new to you. This is the method of letting the body train the mind and spirit.

The January 1981 *Smithsonian* magazine has an article on Moshe Feldenkrais' method of using bodily exercises to train the nervous system how to work the body. Moshe Feldenkrais is not a physician; he is an engineer. He knows what the human body is capable of, and how to exercise the human body from the outside so that it learns to perform. The human mind, by watching the body perform, by experiencing the movement, learns how to make the movement happen. As the article's author, Albert Rosenfeld, relates:

I remember the first Feldenkrais exercise I tried. Jean Houston told me to lie on my back ... and go through quite a repertory of very tiny movements, all on the right side of my body,

from head to toe ... At the end of that first lesson, having pretty thoroughly worked on my right side, and not at all on my left side, Jean told me to stand up. "Does the right side feel any different now?" she asked, "You look like a Picasso." I went to the mirror. Jean had exaggerated, of course, but there was a noticeable difference. My right eye seemed somewhat larger. The muscles on the right side of my face seemed more relaxed. My right shoulder looked lower than my left.

The author recounts one exercise, which I use as an example:

Vivid use of the imagination is an important part of the Feldenkrais method ... I was sprawled on the ground, face down, with arms and legs spread-eagled. I was told to imagine that I had a continuous groove running all the way from the tip of my left hand, down my arm, then running from my left shoulder diagonally across my back down to my right buttock, then down my right leg to the heel ... Then I was asked to imagine a tiny steel ball that was to propel along the entire length of the groove, through the use of whatever muscles I wished - only I was not to get up or to move my arms or legs from the spread-eagle position. I can tell you that, in concentrating on this activity, I underwent a lot of unfamiliar sensations and exercised a host of tiny muscles didn't even know I had.

Feldenkrais' theories are illustrated by a summation paragraph:

Feldenkrais has devised thousands of exercises. One does not, of course, have to do all of them all of the time - only a few at a time as reminders. Some exercises only have to be done once - and the brain-body has learned its lesson. "So smart is the brain when we permit it," says Moshe, "that even after doing something a million times the wrong way, doing it right even one time feels so good that the brain-body system recognizes it immediately as right."

I heartily recommend you read the article. I will be looking for Moshe Feldenkrais' book *Awareness Through Movement*.

I found a similar article in the March 1981 issue of *Infosystems*, a trade magazine for data processing management, entitled "The Outside-In Approach to Life". The columnist, Robert B. Forest, mentions several more mundane, more continually applicable

exercises.

He relates the tale of the salesman who always responded to the 74 questions "How are you?" with a hearty "Great!". Mr. Forest has copied this technique. He doesn't know how it affects others, but it makes him feel better.

Coincidentally my marketing professor has studied, and uses acupressure and related techniques to help himself and others feel better. It cures backaches, headaches, tension, insomnia, etc.

I have heard of people who have changed their personalities by changing their handwriting to reflect the desired traits. Everyone knows that "practice makes perfect".

The examples and methods above concentrate on the physical - healthier bodies, more precise motions, better personalities. I believe that the same practices can apply to the spiritual as well.

When I have been doing a lot of mental exercise (higher mathematics, higher physical study, philosophy, etc.), I find it easier to do similar activities. Once the neurons have "exercised" certain paths through the brain, those paths are easier to use.

When I perform rituals regularly, rituals are easier to perform, and I get more out of ritual. I enter ritual mood and concentration more easily, and the rituals flow more smoothly.

Practice makes perfect, physically and spiritually.