

The Scroll of Set

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Editor: Michael Waters III°

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[1] A Setian Mandala

- by Margaret Wendall IV°

[*The Magic Cat* #VI-2, December 1977]

The word “mandala” has both a simple and complex definition. “Mandala” is merely the Sanskrit word for “circle”, and mandalas as we know them from Buddhism are representations of various aspects of our lives depicted in circles. Most of what we usually consider to be mandalas are Buddhist in origin, but the rose windows of the great Gothic cathedrals of Europe, the ceiling of the Dome of the Rock in Jerusalem, the Wheel of Fortune in the Tarot, and the Earth as seen from the Moon are also examples of mandalas, for they are circular, pictorial representations of one or more aspects of our lives. An interesting mandala, because it is **not** circular, is the familiar “God’s Eye”.

I have a small collection of mandalas, and all have left me with a feeling of incompleteness. They are two-dimensional, and life - as we all know - is multi-dimensional. Just as the magician’s circle could not keep out the Devil who could enter from above or below, we go up and down as well as in and out in a past and a future.

Trying to depict a true Setian mandala begins with our Pentagram. Our pentagram-within-a-circle is a mandala, as it is a circular representation of our lives. It depicts the beginning of our progress on the path to *Xeper* by being empty, and it will depict the end of our path as it becomes full. The *Sutra Telling the Heart of the Great Transcending Wisdom*, a rite of the Bubastis Pylon based on a Buddhist text, begins:

When the Elect One was freely traveling in transcending wisdom, he clearly saw that the five points of the Pentagram were empty, and crossed over them with no distress.

The *Sutra* later proclaims: “Form is nothing but emptiness, and emptiness is nothing but form. Form is emptiness; emptiness is form.”

But the Pentagram itself is still two-dimensional, and life has many dimensions, many directions. How to solve this dilemma of turning the Pentagram into a multi-dimensional representation of our Setian lives and Path has taken up quite a bit of my time over the past year and a half, and this is what I’ve come up with:

The Setian Mandala, as I visualize it, is a double cone, which we ascend or descend along a path which, when viewed from above or below, would appear to be a Pentagram.

The bottom half of this double cone is depicted by Michelangelo’s “Man” in a pentagram with one point up. It represents our lives on a merely human plane, from birth to the time when we evolve through the juncture of the two cones as Setians. The stages in this cone can be represented by the Fibonacci Series: 1,1,2,3,5,8,13,21,34,55,89, ...

If we think of our birth as the first “1” in this series, as orientals do [not without some logic], and the other numbers as chronological ages, the relationship becomes more clear. All of us know the “terrible twos”; a child first becomes aware of his relationship to the world at about age 8, reaches puberty at about 13, becomes adult at 21 [despite our laws], reaches middle age at about 35, and so on.

Somewhere between 21 and 34 we either become Setian or remain in the bottom cone, regressing downward to senility or death, at which point there again is no existence.

[Illustration: Pentagram of Set within circle: “The Basic Setian Mandala”]

The bottom cone, as I visualize it, is clear. There is nothing there to grasp at for life and survival. Again “Form is emptiness; emptiness is form.”

The upper cone is depicted by our Setian Pentagram, representing here the Setian aspect of our lives as well as our Path toward *Xeper*, which is infinity on the Fibonacci Series. At the narrow end the upper cone is colored white, progressing through red, black, blue, purple, and other colors until the color of *Xeper* is reached - the “Color Out of Space” for lack of a better description. If “form is emptiness and emptiness form”, color is colorlessness and colorlessness is color.

The Setian progresses through the cones’ juncture between the ages of 21 and 34 in a process analogous to the Christian parable of passing through the eye of a needle. It is not easy, and only a few succeed; but once a person **has** passed through this juncture, he or she is forever Setian, whether within or without the Temple of Set, unless a conscious effort is made to return to the bottom cone.

[Some enter our Temple who are not Setian. They merely seem outwardly to be Setians, but haven’t passed into the upper cone. These individuals do not succeed in our Temple and are returned to the non-Setian environment where they belong. Others who are Setian leave the Temple of Set but remain Setians, and there are still other Setians who have not heard of the Temple but who will *Xeper*. Their Path is more difficult, but they are nevertheless in the upper cone.]

Once we have entered the upper cone as Setians, the Fibonacci Series becomes irrelevant because

time in this cone is relative. A Setian may spend his entire physical lifetime in the white and red/lower parts of the cone, or may pass into the higher (black, blue, purple, etc.) areas quite rapidly.

Physically a Setian, too, will descend the lower cone to physical death. A Setian's goal should be to continue on an upward Path toward *Xeper*, but he or she may descend.

There are a number of circumstances which can cause descent; the most obvious, of course, is too rapid an ascent. I suspect that it might be possible to jump around within this cone and be one or more "degrees" (two sections of the cone in very rapid succession) at what would seem to another Setian to be "the same time", but this would be a **rare** event - if it occurs at all.

There are times too when descent is voluntary. A Setian just knows he's progressed too far too fast, and returns to a stage on the Path that feels more "comfortable" to him, and begins the ascent again.

All of this exercise is the result of doing "The Yoga From Yuggoth" (*Scroll #I-8*, April XI), and the evolution of this double-cone mandala came from looking at various Buddhist mandalas as a focal point for the Yoga. In a two-dimensional mandala one progresses inward and outward on the Path to Enlightenment, but the question always remained: "When do we enter the Path?" I do not feel that a child of 8 or 13 can be Setian, although our children can and should be encouraged to develop along lines that will help them pass through the juncture of the two cones without as much difficulty as we experienced.

The answer to this question came to light when I remembered Michelangelo's "man". Just as our Pentagram is the opposite of the mundane, one-point-up "star", so our lives as Setians are inverse to normal human life. We **are** different to the point that we often appear "odd" to non-Setians, and their world often seems "insane" to us.

Some of you have reported to me seeing something similar to this mandala as a result of your magical workings. These are my results. I don't claim that my mandala is **the** Setian Mandala - only that this is how it's developed in **my** magic at this point in time.

If your visualization differs, or if you have something to add to this concept of a Setian mandala, I'd like to hear from you or see how you would represent the concept.

In the meantime, I urge you to use "The Yoga From Yuggoth", focusing your thoughts on your degree Pentagram. This is your own mandala and represents your position on the Path to *Xeper*. If you do this, you will more easily learn who and what you are and want to be; and once you've learned this, all your magic will be more successful.

[2] An Organization and Philosophy to Build Upon

- by Loki III°

A Setian should commit himself to the full development of his will and exercise independent thought. He must look to himself for guides to living his own life. He must realize that nobody has all the answers or even most of them. He should be tolerant of others if he is to expect any degree of tolerance in return.

Advancement and achievement are rarely accomplished easily or quickly. What we seek to do as Setians will not be substantially done for a few generations. Even then, new goals will arise to lead the Temple of Set further. There is no such thing as a final goal or achievement. Nobody will awake one morning and be able to say truthfully: "Setamorphosis has occurred." Things don't work that way.

What should be the guiding principles of the Temple of Set? I do not have the answer, for each of you decides that for himself, but I do have some suggestions:

(1) A commitment to using the resources of the Temple and its Elect to assist each member in magical development.

(2) A realization that each member has his own road to follow in order to *Xeper*. We should have respect for differing opinions, for without divergent opinions in the Temple, we will stagnate and wither away.

(3) A realization that there is no quick, dramatic occurrences that will take place; and that what is needed to accomplish our goals are study and hard work.

(4) The continued building of an organization that will attract superior people, and which is larger than any one member, but is responsive to each member's needs.

The Temple of Set is the vehicle by which our philosophy may develop and grow. It can develop into an organization that will continue beyond our generation and evolve to assist future generations of Elect.

We must never forget what prompted us in the summer of the year X to begin the Temple. Vigilance is essential to avoid the fate of other organizations and fall into the spouting of dogma and doctrines which have no relation to reality. Now is the time to use the Temple which has been built to work for our advancement.

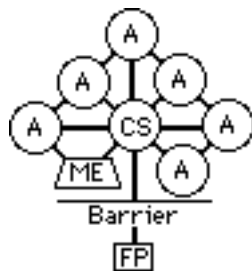
[3] The Integrated Self

- by Sandy Sarris II°

The Set/HarWer dichotomy exists in the microcosm as well as in the macrocosm. In our own way each of us carries within us this balance - within our own minds.

The Setian has realized before becoming a Setian the complexities of the human mind, if only through exposure to theories or conceptions of Freud, Jung, and the like, and their divisions of the human mind. Psychology and psychoanalysis are favorite topics as human beings endeavor to “find themselves” through one theory or another. They vaguely grope toward an understanding of their subconscious and unconscious selves, hopefully reaching a resolution of the turmoils within themselves.

It is, I think, only within the realm of the Setian, however, to understand and solve the problems inherent in the subconscious and unconscious Aspects, through our unique viewpoint and methodology. I propose a new interpretation of the mind and its structure [as seen by Setians], although the model itself has been used in somewhat different form.



In the diagram provided, four elements are shown: the Core Self (CS), the Function Personality [FP], the Magical Entity [ME], and the various other Aspects (A).

The Core Self sits at the center of the wheel, much as it exists at the center of our mind; it is the coordinator, the hub, the ultimate self. The function personality is our mundane self - what the Core Self needs to keep us functioning and surviving in this outer world. The anonymous Aspects are the various Aspects of self beyond the function personality (which is itself an Aspect, though the most dominant and hardly the best). The [trapezoidal] “Magical Entity” is our channel from the Core Self to the Aspects and beyond.

Let me enlarge further on these elements. The Core Self exists in all of us, the basis for our being, our center of the mind. In some cultures it may be called a “soul”; the Egyptians named it the *ba*.

Surrounding the Core Self are the Aspects, spinning and revolving like satellites around a planet, ever changing and growing. Each one provides a different dimension of relationship to the Core Self and to the function personality, and all are fed by the energy of the Core Self.

Without the Core Self, Aspects would not exist. They form our idiolects. Each person has a different set; some Aspects are more distinct than others, and often they overlap. All of them appreciate being out in conscious reality once in a while, but that role is reserved for the function personality - the dominant Aspect that does yeoman service in the mundane world 95% of the time.

We all know, some too well, the function personality. We rise with it, survive, and go to sleep with it. This is our public face. Yet there are times when it slips and another Aspect peeps through: a different entity - softer, harder, more romantic, etc. The anonymous Aspects also may be summoned by the function personality at times.

The function personality derives its energy from the Core Self more than the other Aspects because it performs far more often. Unfortunately this public face becomes the private face; the function personality wants all functions and becomes completely dominant. The underling becomes a petty tyrant who would rule without regard to or willingness to understand what lies within, much as a “strange and fitful presence”, working its will as it sees fit, almost - since it has a logic and rationality of its own derived from its own limited, necessarily one-sided experience - expressing a “truth ever tinged in ... irrationality and inconsistency”.

HarWer, embodying a fitful, irrational, and inconsistent being, could achieve identity only by being Set’s opposite self. Ironically, the function personality shares the same traits; for without oneness, there can be no balance. Without an equal alternative, only one distorted viewpoint can exist, with no clear comprehension of the whole picture.

Essentially when the function personality dominates to the exclusion of everything else, the being can only see down a narrow tunnel. Too many people see with these blinders and believe it real; others recognize that more than the function personality exists but choose either to ignore the situation or work toward resolving the damage wrought by the function personality. This may mean uncovering the subconscious scars and working out the anguish to one’s satisfaction and a better understanding of self. This process is a laudable one, but it does not ultimately satisfy. [Indeed what is required is an integration of **all** elements into a “superbeing”, as will be discussed briefly later.]

The function personality as tyrant believes that it is final arbiter of ideas - that all good and logical

concepts derive from it. When it is strong, the Aspects have great difficulty in finding expression. [Thus, a rigid and narrow-minded function personality will not allow the creative and indulgent Aspects to emerge, rather, setting up its own expectations.]

In this microcosm, the function personality expresses the reality of HarWer. It establishes its own rationality and logic; it acts as censor, choosing what it will hear, what it will understand, absorb, distort, ignore; and it protects itself by building walls, not only toward the outside world but also against its fellow Aspects and the Core Self. By doing so, the function personality stays dominant. Should these walls be breached, disaster will strike. From the outside, it can be devastating to the whole being; from the inside, it can allow the formation of a new reality.

There is continual pressure from the Aspects and Core Self on the function personality. If the function personality becomes weakened through crisis, the other Aspects can burst into consciousness.

Just as Set is the ageless intelligence of the universe, so is the Core Self the ageless intelligence of the being. Oddly enough the evolution from the Æon of Horus [with its concurrent imbalance and oneness] has in its progression to the Æon of Set [and balance] a parallel in the evolution of the Setian mind.

Regard the elements. We have the Core Self (the ageless intelligence) with its Aspects, of which the function personality is the strongest and most relentless (the disordered intelligence); yet we have a bridge that leads from the Core Self to all Aspects - the Magical Entity, of which we have spoken little. Basically, the Magical Entity allows the Core Self to supersede the function personality, and reintegrate the Aspects into a new self.

There are those who actively create their magical personalities, feeding them the energy to be in fact what they are in imagination; and in this instance the Magical Entity may be conceived of as a construct of traits from the various Aspects surrounding the Core Self. For those whose magical selves arise spontaneously: Are these constructs, fashioned in the depths by the Core Self, or rather available and appropriate Aspects that fit the present and future need of the Setian?

Whether we actively will a personality from an available Aspect that fits our goals, or whether we combine various attributes from different Aspects into a new Aspect, what we **do** have is the Magical Entity, our new and viable alternative to the function personality. We forge lines of force between this Aspect and the Core Self and the other Aspects.

This Magical Entity also serves the purpose of bypassing the function personality's barriers by attacking the barriers on an entirely different level than the function personality has dealt with. [The function personality is used to combat assaults on it at a mundane level, hardly a magical one.] The Magical Entity then becomes a channel of the Core Self as we send our energies through it and out by our will through the pentagram.

This cannot be done by the function personality; it simply blocks or severely censors. The Magical Entity, which has none of those barriers, can channel the will through it. And yet the disputatious function personality intrudes, causing disruption as simply as in providing active doubt as to the validity of a working once out of the ritual chamber. [How many of us have said, "That really didn't happen, did it?" And that: "It seems really ridiculous in the 'light of day'."] The function personality serves best at ridicule and chastisement, using these weapons of intimidation toward subservience to its will.

And yet, when we are our Magical Entities, we find the arguments of the function personality specious and silly. Also the Magical Entity, by overwhelming the function personality, allows the energies of the other Aspects and the Core Self to become exposed. [In psychological terms, the subconscious, i.e. the Aspects and the unconscious, (the Core Self) are revealed.] These ideas and feelings become visible; no longer can we claim the ignorance of unconscious acts. Instead the creation of the Magical Entity allows us to go deep within ourselves and sift through our presently unexposed self.

In the realm of magic such an examination must be done. To leave such hidden dimensions alone would be to invite terrible retribution in the later workings. With the magical Aspect so strong, there is no limit to the energy that can be conjured up. When the demons that lurk in the unconscious also receive the benefits of this evolutionary energy, all Hell can break loose. [Cf. L.D. Seago IV°, "Psychic Hazards and Proper Use of Ritual Magic", *Scroll #1-3*, November X.]

Ultimately the Magical Entity helps in the integration of the Setian. The goal of the Setian is to evolve, and one of the first steps in any sort of evolution is learning about the self. Then the various elements should be nudged in the same direction.

Imagine a herd of cattle, with a cowboy riding herd on them as they all wander down to the railhead. Some trot off, others plod along, and the leader barrels ahead of the herd. This cowboy is our will, which emanates from the Core Self, and the different Aspects are all the cattle that have been pushed, plodding, in the same direction. The Magical Entity is the leader with its conception of

the ultimate “goal”, and the function personality is the maverick who wants to do its own thing, as it has done for these too many years.

The fusion ultimately of all of these Aspects together under the guidance of the Magical Entity is in a sense an enhancement of the Core Self’s will and the evolution of a new self which will incorporate all the Aspects in itself. The Magical Entity is the channel of this new self, and the function personality, though still existing, has been relegated to a primarily minor position, performing its mundane functions without tyranny.

In Freudian terms this may be considered the triumph of the “ego”. In magical terms we have the integrated self, which is evolving and metamorphizing, always changing and yet progressing. This integrated self carries with it all the power that has been frittered away by the divergent Aspects, now combined in one and all directed at the same goal. To bend one’s will and know that one’s whole being is directed behind one’s will is an achievement of this integration.

[4] **Aphorism**

- by Samuel Ullman

To give up enthusiasm wrinkles the soul.

[5] **On Xeper**

- by James Lewis III°

[Editor’s note: Since this article was submitted for publication, the author has been Recognized to the Priesthood of Set.]

A “Setian Catechism”, were there such a thing, might go as follows:

What are we? Setians.

Why are we called Setians? Because we seek the knowledge of the Prince of Darkness.

Is Set with us? Yes, through the magic of the Pentagram, Set sees with our eyes.

Do we bow to worship him? No. To bow and grovel is not the action of one friend to another. Also it would dishonor not only the Set “out there” but also the Set seeing through our eyes. If we acted in this way, we would cancel out the very plan of the Æon of Set in being utterly submissive rather than asserting the will of the Setian.

What is meant by the plan of the Æon of Set and the will of the Setian? The plan of the Æon of Set is that the Fifth Race spoken to by Set is to Come Into Being and the will of the Setian is that of Becoming what he or she is not yet, but shall at a future time Be by exercise of will.

What then is *Xeper*? The Word of the Æon on which we ponder and then act. To ponder the Word

alone is of no value, just as a thirsty person can ponder a glass of water until it empties by evaporation. Without indulging in the water, the thirst is still there.

* * *

We could take our “Setian Catechism” on and on, but let’s turn our attention to *Xeper*. In *Scroll #I-3* our High Priest comments on *Xeper* as having three meanings: “exist/be/become”. Although we strive for the third meaning, the other two are essential in that first we must “exist”, though not necessarily in a sluggish state; next we must “be” - but “be” what? Be one of the friends of Set among mankind, a friend with the capability of using the fire of the mind by feeding it fuel enabling it to leap higher than previously imagined. That state of being capable leads to meaning number three: “to become”.

An ex-Setian once said, “You’ve got the Word of the Æon as *Xeper*, to Become. Fine. But Become **what?**”

The question was a jolt and gave me long hours of thought after the initial answer of “Becoming One Who Has Come Into Being” formed immediately. The matter of my own Coming Into Being is a constant thing and led me to wonder if I would finish the process. A “yes and no” answer is applicable here. I’ve Come Into Being as an Adept of Set and continue to do so, if it were to be examined on a degree scale. Is the work finished? No. To sit back and rejoice in being recognized as a Setian Intelligence and go no further is an insult not only to the self, but to the Prince and his Temple.

Do we ever completely Become? Do we ever gain total comprehension of *Xeper*? Again, my own answer is no. I look upon Third, Fourth, and Fifth Degrees as being of the Elect, which they are. It is noteworthy, however, that no Priest or Priestess, Magister or Magistra, nor our Magus has halted in the process and task of Coming Into Being. It is a constant thing, and it might well be that not even death has the power to call a halt to the process.

There are those who say we are born with a fatal disease known as life and that death is the only cure for it. Seeing death as the despot it is, I would agree if we’re speaking of the physical state.

If the same is said of the will of the Setian, I personally would disagree in that I don’t feel the tremendous energy of the mind can be touched and destroyed by death as the body can. Thus perhaps death could be the servant rather than master in causing destruction of the mass that holds and limits to a certain degree what our wills can accomplish.

At present we’re free to exercise the will to the limit these physical bodies will allow and even to points beyond that physical limit by the force of will. We do that we once thought impossible but

still we strive for more. This is not now to paint Setians as being infested with greed, but as those whose vision is being constantly expanded and who eagerly seek to know and conquer new avenues and who find those avenues lead to yet newer avenues awaiting the touch of the magician.

While degrees III°, IV°, and V° are prime examples of *Xeper*, the Setian I° and Adept II° cannot be left out. Learning and growth are shown on all degree levels and, I° through V°, we learn one from another. We are united in that strong, beautiful, and unending process known as Setamorphosis through *Xeper*.

[6] Council of Nine

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do. - *The Book of Coming Forth by Night*

The *Scroll* is pleased to announce that Priest Howard M. Sinnott has been confirmed as a member of the Council of Nine. It is also our great pleasure to announce the confirmation of Magister Ronald K. Barrett as Chairman of the Council of Nine. May Set be with Magister Barrett, Priest Sinnott, and the Council as they pursue the Guardianship of the Æon of Set. The Council is whole. So it has Come Into Being.

[7] Pyramid for Egypt

[AP Wirephoto, 1-19-78]

Takayoshi Satoh, representing the Japanese Nippon Television Network, explains a model of a pyramid recently in Cairo, Egypt. Japanese archeologists plan to build a pyramid near the 4,500-year-old Great Pyramid of Cheops in an effort to discover how the pharaohs managed the originals. The project is being subsidized by the television network.

[8] Response to Robert Ethel's Ubiquitous Letter of January 7, XIII

- by Michael J. Waters III°, Editor

Robert Ethel's statement that his opposing views would obviously not be published in the *Scroll* assumes that one of two conditions exists: either I simply do not print opposing points of view or I am not allowed to do so.

To address the latter assumption: No one tells me not to print something in the *Scroll*. It is not submitted to anyone for approval prior to being mailed; no one receives advance copies, and every

Temple official [including the High Priest and Chairman of the Council of Nine] is as ignorant of the content of each new issue as the newest I°. The only Setian other than myself who knows what is in each issue of the *Scroll* before publication is Magistra Wendall, who does the typesetting. And anyone who could suspect Magistra Wendall of being a censor simply does not know her; higher integrity does not exist.

As for my own Editorial policy, I can only say this: If Robert Ethel had bothered to ask the *Scroll* for equal time because he felt that he had been misrepresented in its pages, I would have printed anything he had to say on the matter, providing that it conformed to general *Scroll* policy as not slanderous, profane, or contrary to law. This is in spite of the fact that I personally feel Mr. Ethel resigned from his right to *Scroll* access when he resigned from the Temple.

So why didn't I just print the letter here and call him a liar? There are two reasons:

First, that course would have been too easy, and I felt you deserved to hear a response from the Editor; after all it's **your** newsletter.

Second, my personal feelings aside, even a non-Setian has a right to respond if he thinks he has been maligned in the *Scroll*. Robert Ethel's right as a Setian to be heard in the *Scroll* was lost when he resigned from the Temple; his right as a non-Setian to equal time was lost when he circumvented the *Scroll* with his letter while spouting bogus accusations. Ironically perhaps Mr. Ethel's statement is now true. If he has the gall to ask for *Scroll* space in the future, he will obviously not be published. So much for Mr. Ethel's insinuations.

All that is left is the question: Why? Why make an accusation which is so patently absurd? I doubt we will ever really know the answer, but I am going to take an Editorial liberty here and offer a personal opinion. I think Mr. Ethel was attempting to inculcate doubt in the mind of the Setian as to the integrity of the *Scroll*, to infuse mistrust and create discord. If so he has forgotten what a Setian is. The caliber of intellect and power of mind which distinguishes the Setian does not lend itself to being flummoxed or used.

This reminds me of Mr. Ethel's invitation to review the documents pertaining to all of this. I would strongly urge you to do so. The III°+ of the Temple possess all of the data relevant in the matter. It is there, and it is available for inspection should you so desire.

As always, comments and/or criticisms are welcome.

[9] Implications of Elitism

- by L. Dale Seago IV^o

At a recent meeting of the Sekhmet Pylon, a member took exception to my "fanaticism" and my apparent attitude that the Temple of Set embodies "the only true religion". It seems to me that this should be clarified. If this organization is in fact **the** Temple of Set, then ours is **the** true religion. If it is not the Temple of Set, which the Prince of Darkness has himself ordained, then it is merely another magical order ... and there was no point in the resignations of its founders from what they saw had become merely the Church of Anton LaVey. If the concepts and principles set forth in the *Book of Coming Forth by Night* do not issue from Set, then ours is a false religion itself.

The Temple has been founded upon the ability of its Initiates to perceive certain Forms (in the Platonic sense) and principles, patterns, and relationships which are not apparent to ordinary humans; and upon their ability to apply their perceptions and understanding of these things to their lives [i.e. "magic"]. It is this perceptive faculty, together with its application, which distinguishes the Elect from the human and places the former upon a superior level. It is also the reason why our initiatory system of advancement is a process of **recognition** as opposed to administrative/organizational "elevation".

"Elitism" has become a dirty word in our egalitarian-oriented society. It is considered "not nice", impolite, to be better than the masses. But if the Temple of Set is authentic, then its members **are** elite. And the logical consequence of their elitism must be considered: Millions of humans are impoverished and starving. Do you have a "duty to humanity" to aid them? Will you give of your own substance and reduce yourself to their level in the hope of bringing them partway up to yours? Will you expend your time, your energies, your intellectual qualities, on the masses - or on your own kind from whom you can expect a reciprocal commitment? Do the non-Elect deserve as much consideration from you as the Elect? If you are truly Elect, and better than they are, do the non-Elect deserve any consideration from you at all?

I seek my Elect and none other ... and I think not of those who think not of me.

This does not mean a Setian may not have non-Elect friends and associates. There is generally some kind of reciprocal benefit in such relationships, or they would not be entered into; the non-Setian may be entertaining and amusing,

possess some skill which you can either learn or persuade him to employ on your behalf, etc.

From an Elect standpoint, however, there are three kinds of people: the Elect, the potentially Elect, and the non-Elect. On first meeting people, it may not be immediately apparent to which category they belong. My own policy in any case where doubt exists is to treat them as potentially Elect until they prove themselves otherwise. If they show themselves to be non-Elect, the following options are open:

1. Cooperate with them as long as paths and goals are congruent.
2. Ignore them if they are neither a help nor a hindrance to your own plans.
3. If you have nothing they need/want but they have something you need, use them. Find some way to get it at their expense rather than your own. [Advertising agencies do it all the time by creating an artificial need in a person in order to obtain the money they want from him.]
4. If they are hostile, or a potential or actual threat: (a) Avoid them; (b) Educate or mislead them so they no longer threaten you; (c) Control them; (d) Destroy them.

Who has the moral right to decide whether someone should be made a tool of, or even destroyed? If the Elect are the Elect, then **they** have that right. The Setian must take upon himself the responsibility of tracing the consequences of his convictions to their logical conclusions. If he finds he cannot stomach those conclusions, he should reexamine the foundations of his convictions. To be a successful Setian requires the unceasing and discriminating use of one's mind, and a most precise and delicate sense of intellectual balance. In dealings with those outside the Temple, it may also at times require the will to be coldly and utterly ruthless.

Are you Elect or not? If you are, then, in the words of Set spoken at the First Conclave, "Ye are alien to mankind."