

The Scroll of Set

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[1] Problems of Perception

- by L. Dale Seago IV°

In a recent personal letter to me, Priest James Lewis remarked:

Excuse me, but damn it, Ethel was sneaky as a snake when he came out with the one about Set "becoming a god like unto the others". That has caused more upset than anything I've seen yet, and the odd part is that somehow the alleged change from Set-being to "Jehovah" escapes me completely. Either I'm too smart to be taken in by it or too stupid to notice it - I like to think it's the former.

Since this rather bewildering accusation was first made, a most interesting thing has happened: several members of the Temple of Set have resigned, giving as their primary excuse the allegation that the Temple has "become" a religion [as though it had not been one from the beginning]. One would almost think they had never read our introductory material.

It is tempting to explain all this away by saying that a Master of the Temple renounced his Mastery and elevated someone to the Priesthood on other-than-III° criteria, who then wrongly elevated Adepts, all of which led to a big mess.

At the political (organizational) level of analysis, this appears to be true; but it is still an incomplete explanation. The recent resignation letters of Richard Murad and Howard Sinnott have prompted me to explore this entire situation in greater depth from magical and philosophical perspectives. As a result I believe I have been able to identify the major factors involved.

Historically the roots appear to lie in the Church of Satan and conflict resulting from "inner" and "outer" teachings. At the level of the public and the general membership, the Prince of Darkness was seen as a metaphor - as is explained in the *Satanic Bible*.

The "inner circle" of the Elect, however - known as the Order of the Trapezoid and comprising most of the Priesthood - was engaged in the study and application of "higher Satanic metaphysics"; and for them, as well as for Anton LaVey as head of the Order, the Prince of Darkness was a very real entity indeed.

This was not communicated to the general membership, since a qualification for admission into that Order was an **independent realization** of the reality behind the fantasy. The Church of Satan, in other words, attempted to have its cake and eat it too by appealing to both a popular movement and an inner elite. The conflicts this engendered were the subject of innumerable letters between Anton LaVey and Michael Aquino, many of which I have read.

When the Temple of Set Came into Being it was decided, in accordance with the *Book of Coming Forth by Night*, that it would be an elitist order and that the "inner" teachings would be made accessible to anyone with the capacity to comprehend and apply them. Those who could not do so had no business being here. The C/S degree system had been breaking down, however, and many of the C/S degree transfers had to be accepted "on faith" in an effort to be fair to all concerned. The assumption was that any imprecise degree designations would sooner or later become apparent.

Many of the persons who transferred to the Temple may have failed [or simply refused] to perceive that the Temple leadership was speaking not allegorically but literally, and they may also have **taught** the old general-C/S-symbolic approach to newcomers with whom they came in contact.

Given the open accessibility of our philosophy and our Priesthood, I can only conclude that there was a **refusal** to perceive. And when finally pushed to the wall and forced to realize that we actually **meant** what we were saying, they would naturally accuse the Temple of Set of having "become" a religion because they had never opened their eyes and **seen** the Temple before. [Yet Ethel's "Word" is "Perceive". Rather ironic!]

There is also an inherent difficulty in the language we are forced to employ. In the late 1940s, after an eight-year study of the ancient temple complex at Luxor, alchemist R.A. Schwaller de Lubicz wrote that:

The pharaonic mentality is typically indirect. A defined form is used to evoke the idea of this form - that is to say, the abstract complex that presides over this defined form. - *The Temple in Man*

And so it is in our Temple as well. We are speaking literally, but we are obliged to use conventional language and conceptual terminology in an effort to at least **approximately** communicate our discoveries and ideas. But the influence of our typically-Western logical, "linear" type of thinking is such that it creates the tendency to mistake our defined forms, which are merely shadows, for the actual Forms or Realities which lie behind and cast those shadows.

Thus when I say that Set exists and is an actual, objective entity, some members might think at first of the picture on the introductory pamphlet of the Infernal Anteater sitting on a throne. But what I mean is a good deal more complex than that.

Richard Murad was apparently under the impression that any philosophy is as valid as any other (which ultimately makes all philosophies meaningless), and rejected ours because he didn't **like** it anymore. In a letter to Priest Lewis announcing his resignation, he said:

Jim, I do not believe in philosophical absolutes. I feel that man has, and always will create his own truths. None of them are right, and none of them are wrong. Different ones are just that, different.

Murad obviously just hasn't done his homework. The primary contention of the Platonic dialogues is that what Plato refers to as the "Forms", such as "Virtue", "Justice", "Truth", "the Good", etc. [all of which are aspects of a greater Form, Principle, or *neter* which the Egyptians called Maat], do have an actual existence, a greater reality of which our concepts are only a shadow-play ... and that one can approach an increasingly-clear perception and understanding of the Forms through the philosophical discipline.

But Plato also recognizes and demonstrates that the logical, "linear" method of analysis is not sufficient in itself to accomplish this. Thus arises the need for some means of direct apprehension and experience of the *neteru* or Forms.

And this is where the working of magic comes into play in the Temple of Set. It is essentially a non-rational, non-linear sort of process which is complementary to the linear mode. For the transformation (*Xeper*) of the individual into a higher being capable of understanding, perceiving, and experiencing Set (the *neter* of non-natural, separate intellectual identity), both methods are essential and balance each other. Neither is complete without the other; they are inextricably intertwined.

This leads me to what I believe is the most important factor in the recent resignations: the failure of members to do their homework. Many people try to follow the philosophy without actually experimenting with magic. Thus they lack any real **experiential** understanding and are "armchair magicians" who are merely juggling theories.

Others take this imbalance even further and attempt to simply "parrot" things they hear without delving deeper. At the II° level, for example, a comprehensive reading list is available through the *Ruby Tablet of Set*. One or more books in most categories are coded "RL1". There is a reason for

this. The reading of those books is required in order for the new Adept to be able to begin to really understand what this "thing of ours" is all about.

How many of you Adepts have read them? If you were to enroll in a degree program in any university and refuse to purchase the required course texts, you would be hopelessly lost by the third lecture. The magical and philosophical curriculum of the Temple of Set is every bit as demanding, and in many ways it is far more difficult.

The Temple of Set is not for people who simply want to wear pretty medallions and attend fancy ceremonies. It is for people who want to learn to strengthen and utilize their individual Wills, and who aspire to the knowledge and understanding which we of the Priesthood possess and are developing.

However our initiatory system is a highly selective process which imposes great stress upon the intellectual and magical faculties of the individual. Many initiates are unable to withstand these pressures. Those who cannot will, sooner or later, weed themselves out. That this has been occurring lately is no cause for alarm. It is as much a sign of the success of our system as is the Coming into Being of a new Priest or Priestess.

Nor should it come as any surprise that those who are resigning are attempting to rationalize their unfitnes, lack of effort, and inability to *Xeper* any further. No one is likely to feel psychologically comfortable facing himself in the mirror and thinking, "I'm a 'deficient intellectual' who couldn't make it, freaked out, and went back to being a nerd."

This, I think, is another reason for the otherwise-bewildering accusations leveled at the Temple of Set by Ethel, Holt, and their cronies. The real irony in all this is that Ethel's intent was treacherous, dishonorable, despicable, and utterly vile ... and yet, in the end, he is doing us a greater service than he can imagine - by collecting our garbage.

For those of you who are tempted to conclude that the Priesthood feels that the Temple of Set exists for it alone and that the lay degrees can sink or swim, let me say this: If your motives are sincere - if you want to grow, develop, *Xeper* [whether you aspire to the Priesthood or not] - we are here to help you, and we love you. But the impetus, the initiative to develop and to work, must come from **you**.

May the Infernal Anteater be with you.

[2] **Thunder from Storms Road**

- by Colleen G. Huddleston III°

By approval of the Council of Nine, I have been appointed as the new Executive Director of the Temple of Set. The business ends of my office will involve your membership renewal, changes in address, orders for pins and medallions, new membership information and applications, and II°+ orders for the *Ruby Tablet* and the new supplements. If you have any questions on the above items, please feel free to write me for more information.

As in any transition period, the Executive Director is at the present immersed in restructuring systems and in general trying to keep the machinery running smoothly. Once things settle down a bit, I will submit a report of Temple of Set activities and current affairs to the *Scroll*. May you prosper and continue to *Xeper*.

[3] **Cthulhu Pylon Formed**

On April 24-25 three Setians met in Tampa, Florida for a Georgia/Florida Temple meeting with two III° and one I° Setians present. The get-together was a mixture of the serious and almost comic - three Setians in cars facing detours, changed streets, etc. brought to mind a marked resemblance to the precision shown by the Keystone Kops. The trip to the meeting place got funnier as it went along.

A good discussion was had by all three present. The past was reviewed, the present looked and commented upon, and speculations and opinions of the future were brought out.

The group ventured out to various shops on the second day after a lunch at the oldest "Cuban Sandwich" house in Tampa. Be advised: It's better to go for Cuban food when one has an empty stomach. The "small" portions are huge!

After eating the Terrible Trio went shopping. Priest Lewis admired a huge electronic organ in one shop, and on trying it out, let the *C/S Hymn to Satan* ring through the mall. No burning-eyed phantom appeared to hover over the console, but it was rather short notice for one.

We saw items any Setian would love while wandering through other areas in the mall. Priestess Knaust and Setian Couto at one point had to drag Priest Lewis kicking and screaming away from four feet of cobra; it was stuffed, but he wanted it anyway.

Later that night the serious side of the Setian nature re-established itself in the dedication and opening of the Cthulhu Pylon of Florida. The ritual was a success, and the magic done there will

continue to give food for thought for a long time to come.

We were sad to see our meeting end, but job schedules being annoyingly what they are, it had to be. After one more extensive tour of Tampa, the meeting was at an end.

No schedule has been set for the date of the next meeting, but inquiries may be sent to Priestess Lowana Knaust for further and future details.

[4] **What is Psychological Magic?**

- by Paul S. Uriaz, Jr. I°

My definition: The ultimate responsibility of the self, to make a commitment to resolve the unresolved habits, haunts, and destructive foibles that at one time were swept under the carpet by the self.

What "habits, haunts, and destructive foibles"? You say you don't have any? Or have so many you would exhaust paper space?

It is my idea that *Xeper* involves on such an intense level a struggle of the "self" that when one emancipates him- or her-self from past experiences, there may be strings attached and anchored to past situations unknown to the conscious self until it surfaces; and when it does occur a magical imbalance is manifested.

A manifestation of this kind is more likely to happen in the higher degrees of magical attainment - III°+. I am not implying that one turn into an androidal Freud or seek a psychotherapist - only keep in mind that such an imbalance can cause a magical upheaval and collective discord with the Temple.

We have had two such examples already. We all have skeletons of all sizes and shapes in our closets. I feel it's best once in a while to take them out, dust them off, and have a Setian-to-skeleton talk. There are times when we must step out of our magical selves and see the naked self for what it is or is not. Such a practice is not a return to the mundane self but a psychological step to *Xeper*.

[5] **Religion: Theory vs. Practicality**

- by Alan L. Sturrock II°

As a growing Setian who was raised and initiated as a Christian at an early age, I compare my life to that of the butterfly: from an ugly "worm" to a thing of beauty.

I no longer have to pretend to accept theoretical tenets that have no basis in fact. I no longer bend my knee nor bow my head. I no longer accept the theory of sin, nor do I confess to anyone other than myself. I no longer pray to be saved from eternal damnation.

As a Setian I am myself. I have no superior in either intellect or ability, only other Setians with more experience to counsel me. I do not pray to Set to save me; rather I command the forces of Set, and it is this realization of "being" that is so beautiful that it lifts one from the state of servitude and plants one squarely on the highest plateau overlooking the world and its multitude of Christian sinners.

"Sin" to a Christian is any act or thought which violates their teachings. A Setian is not burdened with a sin-complex. Each and every Setian has for a guide to right and wrong a conscience of a superior being. A Setian confesses to no one but his conscience.

[6] **The Temple of Set and Telepathy**

- by Robertt W. Neilly II°

From the Steinerbooks *Dictionary of The Psychic, Mystic, & Occult*, telepathy is: "an extra-sensory correspondence between a present mental pattern of #A and a present, past or future mental pattern of #B".

This faculty differs and is in fact distinct from clairvoyance, which involves extra-sensory correspondence between a present mental pattern of #A and that of a future object or event.

Telepathy is also apart from precognition, which involves a "receiver" being correct about a particular event that is going to happen.

What is telepathy? How can it be utilized and refined? Why should this concern the Setian? In writing this article it is my purpose to briefly package and present this phenomenon for all of the Elect and let you, with a little prodding from myself, help answer the questions.

Most telepathic experiences happen under normal, "everyday" conditions and occur quite spontaneously. Situations where two or more individuals maintain a close rapport are ideal for a more active telepathic experience. If the possibility of coincidence is removed [coincidence in this sense being a casual occurrence], the results of many successful ESP experiments suggest that telepathic communication can be accomplished under controlled conditions, where the sole aim of the experiment was to prove/disprove the existence of the same.

Although it is rather repetitious and not meant to parody the conclusions of others, my own observation is that telepathy can be accomplished as the result of direct, conscious effort through the will of the individual(s).

There are many underlying factors that are conducive to ESP: altered states of consciousness such as hypnogogic, hypnopomgic, and sleep in the alpha/REM (Rapid Eye Movement) stage.

Various areas existing in the individual's make-up, such as genetic and constitutional factors, can aid in determining whether or not a person is a natural telepath. Although these factors can influence performance to certain degrees, it is my belief that most individuals - an even greater number of the Elect - possess inherent telepathic abilities. Through proper training and through the understanding of this facet I suggest that telepathy can be utilized and recognized as being more normal than paranormal.

An experiment performed in 1973 CE on ESP in relation to distance and mood, as recorded in the *New Horizons Journal*, concludes: "ESP reception is, so far as is ascertainable, substantially independent of physical separation up to distances of 350 miles."

In the above-mentioned experiment I acted as an independent receiver [that is, independent in geographical location from the Toronto "control" group]. The impressions I received were from both the control group and from an individual "sender" in Montreal, some 350 miles away. I was disturbed by noises from party-goers endlessly while recording my various impressions, and when I phoned my results in to the control group, I felt as though I had bombed out. This was far from being the case. The results showed that I had in fact made several significant "hits" against great factors of probabilities and chance.

The point I am trying to make here is that, while receiving telepathic impressions under conditions far from conducive and in a state of normal waking consciousness, I managed to get some hits.

Another important note is the fact that the distance in land-miles between the locations did not affect the transmission and subsequent reception of the ESP impressions.

If I may interject a note of interest to Setians: Priestess Colleen Huddleston and I have just recently completed a week-long Combined Astral/Telepathic Experiment (C.A.T.E.). Upon release of the analysis of our separate accounts, I hope to be able to write a short note about it for *Scroll* publication, with the help of Priestess Huddleston and others. Let me reiterate that telepathic communication - a perceptive sort of talking that far outclasses the verbal type - can be accomplished by direct, conscious effort of Setian will!

You may ask: "But how do I learn to develop my telepathy and how is it connected to Set and the Temple?"

The latter question should be answered by now. In crisis situations, for instance - the very same area of interest to the First Foundation - telepathy may be the only form of communication available. In

less-urgent but nonetheless important matters, Setians can [and I am sure many do] help to strengthen their magical links by forms of telepathy.

Another and possibly most important use could be when we, the Elect, approach Set as friends. This is a more subtle and "silent" form of telepathy. From the *Book of Coming Forth by Night*, and in Set's own words: "Speak rather to me as to a friend, gently and without fear ... But speak to me at night, for the sky then becomes an entrance and not a barrier."

In trying to answer the first question, I can at best provide you with a recipe of tested ingredients, including a dash of timing, a sprinkle of organization, and yourself as the main entree. I'll outline a few simple tests to use in determining the amount of ESP ability you possess.

Using any ordinary pack of playing cards, go through the deck one at a time. Before you turn each card up, try "guessing" what color it is. Any correct guesses over 60% (six out of ten correct or more) will tell you that you at least exceed chance possibilities.

Now try guessing at a more complicated level such as the suit and maybe a combination of the suit and denomination. Another series of tests can revolve around the mail you receive. When you receive a letter whose contents you don't know, try to determine if it is good or bad news. Step two will have you correctly guessing who the letter is from, and you may continue in a logical procession.

In any controlled group experiments with telepathy, there are certain guidelines that should be followed to safeguard your results from unintentional fraud and successfully bear results. Although the members involved are together for a unified purpose, compatibility of the members should be ascertained immediately. Times for Group #A to send and Group #B to receive and vice versa should be prearranged. Keep the durations short to begin with, say about fifteen minutes per burst of sending and receiving. Ensure that you have data sheets to both record your impressions and to contain information concerning the conditions of the experiment.

Before the experiment have a discussion period to relax and decide just what sort of images you will be sending. This is an important point, as it almost eliminates the possibility of the other group having foreknowledge of your objects. An excellent object on which to attune your senses is, of course, the Pentagram of Set.

If you do not achieve good results the first time, try switching from sending objects to sending words or simple perceptive images, and try making your objects those of an emotive nature. I leave it up to the individual Setian to improvise and improve.

In conclusion I leave you with some general questions concerning ESP: Is it possible to communicate via telepathy with "etheric bodies"? Can telepathy be accomplished between two astral bodies [of the living], or between one in a normal state and one in the astral state? Can an individual in the subjective, astral state reach out and affect an object in the objective world?

I would be happy to have input on my article, and will reply to correspondence.

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[7] From Within

- by Jackie DiBene II°

Flying down the corridors, abysmal depths of my soul, I search for thee. The winged falcon of a thousand years guides my way - I hope I am not lost in a tumultuous downpour of inconsistencies so that I may find and be found. I go back, eons ago, to those who were, to those who shall be again. Is this me, asking myself and thinking thoughts that no one thought before?

And I ask you: Is this me? These bars that bind me, these walls that hold me in ... My mind screams one million blasphemies again and again. Yet I whisper what I know as my thoughts bounce back at me to be interpreted once more. The wretchedness of my imperfection blows as a gale of frothy, stagnant, and morose passion on me, in me, around me. It pushes me, a *Xeper* of my self, my innermost, unmentionable ...

Oh, help me, help me! Do you hear it? He seeks not those who do not seek him. The abysmal depths again, and I am falling. Catch me pulsating in and out of a nether world, for the Elect are neither here nor there. They are. Reach out to the Age. It is yours, ours; but for me it is mine. I know what is known, yet I cannot explain.