

The Scroll of Set

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[1] 1F From the Ground Up

- by Margaret A. Wendall IV°

Director, First Foundation

The First Foundation (1F) of the Temple of Set is the element which seeks to delve into the questions posed by the statement in the *Book of Coming Forth by Night*:

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. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

Previous Directors of this Element have had their ideas of what 1F should be and what it should do. I have mine, which I would like to present to you now. In return I would appreciate your feedback.

As I see it, 1F is best explained by the originator of its title, Isaac Asimov, in his *Foundation* trilogy, which is available in several paperback editions. If you haven't read this trilogy, I urge you to, for the enjoyment as well as the ideas.

I see the application of Asimov's idea in the Temple of Set in the analysis of the above quotation from the *Book of Coming Forth by Night* in the *Analysis & Commentary*. We've been warned that "chaos" is coming. We've been told that if we are Elect, we shall avoid it. But we don't know what form "chaos" will take, so 1F will try to cover as many possibilities/probabilities as we can, beginning with the forms of "chaos" described by our Magus.

We're literally beginning 1F with a new "foundation". Almost all of the work done by former 1F Directors has been lost to us. So, for the first few months at least, 1F will primarily be an information gathering Element, with the goal of analyzing trends important to the Temple as they develop. And then, because I would like to combine the Publications and 1F Elements, we will try to pass along to you, through the *Scroll* or perhaps a separate 1F publication, information which we find of importance to you in avoiding "chaos".

To begin with, we'd like you to fill out the enclosed questionnaire. At this point I'd like to explain the questions, so that you'll know why we'd like the information, and so you can give more complete answers. If there's a reason why you can't help us, please tell us.

The first questions deal with communications. As all of you are aware, the U.S. Postal Service threatened to go on strike, which would have crippled mail service for an indeterminate time. In an emergency we might have been able to use the telephone, but after the recent earthquake in Santa Barbara, all telephone lines were tied up.

In the event the postal service, telecommunication workers, and teamsters all struck at the same time, there would be a total communications blackout, and chaos would result. If messages could be relayed by Initiates who are licensed to operate amateur or citizens-band radios, not only could we keep you informed of Temple developments, we could help you to avoid chaos. In the immediate future communications, including publications, may be the most important aspect of 1F.

Although it isn't anticipated at this time, as the Temple broadens its scope world-wide, there may come a time when we receive a communication in a language other than English. If you are fluent in a second language and would be willing to do translation work for the Temple, it would be a great help. Who knows? There may even come a time when we'd like to provide our introductory material in some other language.

The next questions deal with survival and reorganization in case a disaster hits. Of course all of us would be involved in the events described in the *Analysis & Commentary*, and 1F will be working on them. But each of us is subject to other kinds of disasters, such as the many weather problems we've faced and the earthquake in Santa Barbara.

I don't think it's practical for 1F to duplicate the services already provided by organizations such as the Red Cross, Civil Defense, police, and fire departments. These agencies are informed as to the kinds of disasters which are likely to strike their areas. But I do have some suggestions.

All of us should learn basic first aid, and have a first aid kit in our homes. If you are taking a prescribed medication, you might want to ask your doctor about an extra supply to keep on hand for emergencies. If you wear glasses or contact lenses, have a second pair made [or keep your old pair if you have your eyes checked]. If you wear a hearing aid, make sure you have a fresh battery in your first aid kit. Along with your kit, include fresh (bottled) drinking water and non-perishable foods, and keep them in a closet near the center of your home or office. If a local disaster strikes, these few things could save your life.

1F recommends that you learn how to protect yourself and your property against attacks by others, but we leave the choice of methods up to you. Some police departments will tell you which self-defense methods are legal in your area, and others will inscribe your driver's license number on your valuables. Some fire departments will provide information as to the best location for an alarm.

In the United States the Public Broadcasting System has several programs dealing with survival in the mundane world. If you live in an area with a PBS channel, you might want to learn what's new in science and technology on *Nova*; learn how to grow some of your own fruits and vegetables on *Crockett's Victory Garden*; or learn how to be a more informed consumer by watching *Consumer Survival Kit*, which has discussed subjects from antiques to video cassette recorders, as well as more "practical" things. This by no means exhausts the list of programming on television which may help us to avoid "chaos". Many newspapers contain a "Consumer's Corner" column.

The next questions deal with the immediate problems of 1F: gathering information and analyzing it. The information we need can be found in your personal experiences and in publications available to the general public. Because none of us can read every publication as it comes off the press, and because Initiates' interests are varied, we ask you to send us your experiences and articles [properly identified with name, date, and copyright information of the publication]. If you explain why you feel the information is important, it will help. But if you cannot or prefer not to, we will be able to ask another Initiate. This is the reason for the question about experience and interests.

With your help, in a few months we should have a good picture of the trends we need to study. Then, if not before, we'll probably start asking more questions.

You now have a view of what I think 1F should deal with and where 1F is now. The last two questions are important too. If you've worked with 1F before and would like to work with 1F again, I'd like to hear from you. I'd like to hear from you too if you see something 1F is overlooking.

It's my feeling that as individuals we have to provide for our own avoidance of "chaos". We have to provide for our own survival, but we should help each other whenever we can.

Set is giving of his Essence to help us, but Set needs us just as much. For Set and his Temple to survive, it's going to take the effort of each of us, working together and helping each other toward our common goals of survival and *Xeper*.

[2] **More Thunder from Storms Road**

- by Colleen G. Huddleston III^o
Executive Director

Now that things have settled down to a dull roar here in the E.D.'s office, I finally have the time to update you on some current events from the east.

On the weekend of August 5th, members from the east and Canada gathered at Storms Road for a meeting with Magus Aquino. The meeting took shape on Friday afternoon subsequent to the arrivals of Magister Grumboski and Priest Norton from Michigan, Adept Neilly from Canada, and Adept Geske from Dayton, Ohio.

After an informal outdoor barbecue arranged by Chef Huddleston, we indulged in discussions on the present/future communication systems within the Temple, the New Directions Assignments Project, and tentative plans for the First International Conclave to be held in the summer of XIV in Detroit. Magister Grumboski, Priest Huddleston, and Priest Norton are arranging for a first-class Conclave, and it sounds as though it will be a magnificent event to attend. We will look forward to hearing more on this later in the year! We concluded the evening with a ritual of celebration in recognition of Robertt Neilly's Coming into Being as an Adept II^o.

The High Priest arrived in Dayton early Saturday morning, at which time he distributed copies of his recently-completed book entitled *The Church of Satan* to all present. Magus Aquino portrays the C/S days with unquestionable historic accuracy. His insight into the trials and tribulations of the Years I-X and his artistic style of writing all form a priceless book about the Age of Satan.

The Saturday morning discussion began during breakfast. The topics discussed included current directions of communications within the Temple on all degree levels, the applications of computer programming, the future C.A.T.E. telepathic experiment, and magical perception within the ritual chamber.

The Saturday evening ritual celebrated the presence of the High Priest and the unification of the eastern membership. Immediately following the ritual Magister Grumboski (Shai) presented a beautiful crystalline statue to the High Priest. This statue, entitled "Love and Reaching-Out", reflected the bond between the Elect of Set and the magical atmosphere of the entire evening.

Overnight accommodations were then prepared for all throughout the household. [Slumber from Storms Road?] However personal rap sessions continued on through most of the night, so little sleep was to be had by any of us. Magus Aquino

departed from Dayton early Sunday morning for points east and south, thus ending a most memorable weekend.

I would like to add just a few more comments before I close. Getting back to Adept Neilly's C.A.T.E.-II for a moment, I should mention that this second experiment in long-distance telepathy appears very well-outlined and precisely explained by Neilly. The date for this experiment has been set approximately three months from now and should take no more than an hour or two to complete during the designated evening. If any of you feel that you may be telepathically inclined and would like to participate in this venture, please notify Neilly or myself as soon as possible so that we can prepare you with the necessary instructions.

Also I would like to personally thank all of you who have written to me on matters of administration, Temple philosophy and magic, and the New Directions. Although my response may be slow in some cases, I appreciate your time and attention, and I look forward to hearing from all of you again soon!

During the eastern meeting with the Magus, we learned that we can speak openly to one another with understanding. At this time I urge everyone to offer yourselves to the Temple and open your thoughts through the *Scroll*.

If you think that your "far-out" ideas may not have any relevance to Temple affairs, or if you have a personal problem on perception, let us hear about it. We are all experiencing and traveling territories of the Abyss that have never been touched before.

Xeper is a new path for mankind, and its network is indeed intricate and complex. Help yourself and help us all by communicating your thoughts openly within the *Scroll*. Above all other forms of communication, let's work to keep the *Scroll* our major outlet for expression.

[3] **Book Review: *Earthsea Trilogy***

- by Robert Menschel II°

A Wizard of Earthsea (#T2168), *The Tombs of Atuan* (#T8318), and *The Earthest Shore* (#T2126), by Ursula K. LeGuin, Bantam Books, N.Y.

This trilogy is a wonderful adventure story. It is a biography of Sparrowhawk (whose true name is Ged), from his earliest demonstration of magical potential through his final adventure as Archmage of Earthsea. It is very enjoyable reading. It is also magically quite intriguing. It poses many magical questions and theories.

Sparrowhawk has begun his apprenticeship to Osion, master Wizard. Unknown to his master, Sparrowhawk opens a book of rituals and reads one. He becomes trapped by the ritual, which seems

to summon a frightening shadow from the underworld. Osion returns to banish the shadow, and has these words for his pupil: "Have you never thought how danger must surround power as shadow does light? ... Think of this: that every word, every act of our Art, is said and is done either for good, or for evil. Before you speak or do you must know the price that is to pay!"

Setian philosophy agrees that magic is dangerous, Magicians have created/summoned beings with the power to destroy their creator/ summoner, probably due to guilt, and certainly due to the lack of a consciously directed and focused will. Even a Setian must recognize the dangers of magic [See Magister Seago's "Psychic Hazards and Proper Use of Ritual Magic" in the *Ruby Tablet*].

Good and evil are not so well recognized among Setians [see "Sainthood vs. Sethood", *Scroll*, September XII]. However we should try to avoid acts which cause effect contrary to our desires, and should perform those acts which will accomplish our goals.

We should not become paralyzed into inactivity by fear of the unknown effects of our actions. We should, however, conscientiously examine **all** acts, magical and mundane, for their likely effects.

Each of us has a responsibility to examine each of our acts, to determine their probable effects. We should act as our will, backed by intelligent consideration, dictates. We should not react with emotional whim.

In Earthsea the over-exertion of magical muscles can be physically harmful. Sparrowhawk's first magical feat was to cloak his village in fog during an invasion, foiling the invaders. After the fog dissipated, "No weapon-hurt had come to the boy, but he would not speak nor eat nor sleep ... His aunt said, 'He has overspent his power.'" It required Master Wizard Osion to bring Sparrowhawk back to life.

After a short apprenticeship with Osion, Sparrowhawk enrolled in the School of Wizardry at Roke. He proved to be an exceptional student, combining his natural magical talent with a talent for study. During a battle of pride with another student, Sparrowhawk summoned a beautiful princess from the dead. He also accidentally summoned an evil spirit from the Unknown, a demon dedicated to destroying Sparrowhawk.

Only the swift action of the Archmage of Roke saves Sparrowhawk and drives away the demon. The Archmage then strains all his power to close the gate between Earthsea and the Unknown. Ged was put to bed, and his physical wounds cared for, but:

Not far away, in the unroofed court where the fountain played, the Archmage lay also unmoving, but cold, very cold: only his eyes lived, watching the fall of moonlit water and the stir of moonlit leaves. Those with him said no spells and worked no healing ... To check the ungoverned spell and drive off the shadow from Ged, Nemmerle had spent all his power, and with it his bodily strength was gone, He lay dying ...

We must know who we are; we must know what we are. Just as we recognize the unlimited power we may *Xeper* to, we must recognize the relatively limited power we currently have. This is the concept of balance as expressed in the *Satanic Bible*.

Sparrowhawk spends over a year recovering from the attack. He finally meets the new Archmage, who has these words:

You have great power inborn in you, and you used that power wrongly, to work a spell over which you had no control, not knowing how that spell affects the balance of light and dark, life and death, good and evil. And you were moved to do this by pride and by hate. Is it any wonder the result was ruin?

When do we act willfully, and when do we act emotionally? Humans are rationalizing creatures. We must ever examine our intentions to determine if we are rationally following our will, or rationalizingly following our emotions. The latter can act in opposition to our goals.

After Ged earns his wizard's staff, he leaves Roke and has several adventures, running from the demon. Ged eventually turns and boots the demon. Several more adventures are in the offing, until Ged finally catches up with the demon in the uncharted ocean surrounding Earthsea.

Ged overcomes the demon by naming the demon with his own name, recognizing the demon as himself, as the demon within which must be recognized to be defeated. These were a wizard friend's observations:

And he began to see the truth, that Ged had neither lost nor won but, naming the shadow of his death with his own name, had made himself whole: a man: who, knowing his whole true self, cannot be used or possessed by any power other than himself, and whose life therefore is lived for life's sake and never in the service of pain, or hatred, or the dark.

Each of us must know ourself. In Earthsea this is an exceptional quality which Ged attains: being

whole, knowing himself. Because of it he is more powerful, more magically balanced.

As Setians, knowing ourselves is essential. Even as Set created HarWer so that Set could define himself, so must we determine what we are and what we are not. We must know ourselves and be whole; only thus can we willfully *Xeper*.

One of Sparrowhawk's earlier lessons:

"You want to work spells," Osion said presently, striding along. "You've drawn too much water from that well. Wait. Manhood is patience. Mastery is nine times patience. What is that herb by the path?"

"Strawflower."

"And that?"

"I don't know."

"Fourfoil, they call it." Osion had halted, the coppershod foot of his staff near the little weed, so Ged looked closely at the plant, and plucked a dry seedpod from it, and finally asked, since Osion said nothing more, "What is its use, Master?"

"None I know of."

Ged kept the seedpod a while as they went on, then tossed it away.

"When you know the fourfoil in all its seasons, root and leaf and flower, by sight and scent and seed, then you may learn its true name, knowing its being: which is more than its use. What, after all, is the use of you? Or of myself? Is Gont Mountain useful, or the Open Sea?" Osion went on a half mile or so, and said at last, "To hear, one must be silent."

Ged himself later explained the subject thusly:

"Do you see, Arren, how an act is not, as young men think, like a rock that one picks up and throws, and it hits or misses, and that's the end of it. When that rock is lifted, the Earth is lighter; the hand that bears it heavier, When it is thrown, the circuits of the stars respond, and where it strikes or falls the universe is changed. On every act the balance of the whole depends, The winds and seas, the powers of water and earth and light, all that these do, and all that the beasts and green things do, is well done, and rightly done, All these act within the Equilibrium. From the hurricane and the great whale's sounding to the fall of a dry leaf and the gnat's flight, all they do is done within the balance of the whole. But we, insofar as we have power over the world and over one another, we must learn to do what the leaf and the whale and the wind do of their own nature. We must learn to keep the balance. Having

intelligence, we must not act in ignorance. Having choice, we must not act without responsibility ...”

“But then,” the boy said, frowning at the stars, “is the balance to be kept by doing nothing? Surely a man must act, even not knowing all the consequences of his act, if anything is to be done at all?”

“Never fear. It is much easier for men to act than to refrain from acting. We will continue to do good and to do evil ... But if there were a king over us all again, and he sought counsel of a mage, as in the days of old, and I were that mage, I would say to him: ‘My lord, do nothing because it is righteous to praiseworthy or noble to do so; do nothing because it seems good to do so; do only that which you must do and which you cannot do in any other way.’”

Just as we act in our own best interests, we need to be patient enough to gather the data required for the logical and willful analysis of our acts, their causes, and results. We must be patient enough to not be misled into error.

For when it rained Osion would not even say the spell that every weatherworker knows, to send the storm aside. In a land where sorcerers come thick, like Gont or the Enlades, you may see a raincloud blundering slowly from side to side and place to place as one spell shunts it onto the next, till at last it is buffeted out over the sea where it can rain in peace. But Osion let the rain fall where it would. He found a thick fir-tree and lay down beneath it. Ged crouched among the dripping bushes wet and sullen, and wondered what was the good of having power if you were too wise to use it, and wished he had gone as prentice to that old weatherworker of the Vale, where at least he would have kept dry.

Which is the true knowledge? *Xeper* is not the only choice. Is it the best? Each of us must continually decide.

Why do I, a Setian, worry about such things as these? I do so because I **am** a Setian, a willful being.

Nature acts in equilibrium with itself. All natural acts are just that: natural. Men, however, have the power to side-step nature, to upset nature’s equilibrium.

Many willful acts (magical or otherwise) are not of global importance. Some, however, upset nature’s equilibrium such that there is a natural backlash, which may interfere temporarily with our goals. [One such backlash is the ever-increasing pollution caused by our unnatural but often desirable

industries. Another might be the drought affecting the southwest.]

Even fewer are the acts so disastrous as to need to be countered by another willful act. One such would be a very powerful psychic “sniper”, who would locate and destroy individuals of Setian outlook and power. Another might be a mad president [of any country], intent on using the Bomb.

In Ged’s final and greatest adventure:

“Can it be a kind of pestilence, a plague, that drifts from land to land, blighting the crops and the flocks and men’s spirits?”

“A pestilence is a motion of the great Balance, of the Equilibrium itself; this is different ... This is not a righting of the balance, but an upsetting of it. There is only one creature who can do that.”

“A man?” Arren said, tentative.

“We men.”

“How?”

“By an unmeasured desire for life.”

“For life? But it isn’t wrong to want to live?”

“No. But when we crave power over life endless wealth, unassailable safety, immortality then desire becomes greed. And if knowledge allies itself to that greed, then comes evil. Then the balance of the world is swayed, and ruin weighs heavy in the scale.”

Arren brooded over this a while and said at last, “Then you think it is a man we seek?”

“A man, and a mage. Aye, I think so.”

“But I had thought, from what my father and teachers taught, that the great arts of wizardry were dependent on the Balance, the Equilibrium of things, and so could not be used-for evil.”

“That,” said Sparrowhawk somewhat wryly, “is a debatable point. Infinite are the arguments of mages ... Every land of Earthsea knows of witches who cast unclean spells, sorcerers who use their art to win riches. But there is more. The Firelord, who sought to undo the darkness and stop the sun at noon, was a great mage; even Erreth-Akbe could scarcely defeat him. The Enemy of Morred was another such. Where he came, whole cities knelt to him; armies fought for him. The spell he wove against Morred was so mighty that even when he was slain it could not be halted, and the island of Solea was overwhelmed by the sea, and all on it perished. These were men in whom great strength and knowledge served the will to evil and fed upon it. Whether the wizardry that serves a better end may always prove the stronger, we do not know. We hope.”

[4] **Set**

- by Jinni Bast III°

What has Set done for you lately? What have you done for Set lately - ever - never?

Set did for you the utmost when he first visited you and whispered to you, enlightening you with facts and truth, confronting and challenging the millennia of brainwashing the world chose to endure; in so doing Set has honored you. Continue to listen to Set, for even if you should be confused by his words, he will help you to understand.

Why should Set do anything for you? That is an interesting question! Oh, yes, there are reasons. What do you think **are** the reasons? You think, so think again; keep on thinking! Set has called you, and Set helped you to become a Setian, because "we are the guardians of the Æon of Set".

On the other side of the Pentagram, there are reasons Set should **not** do things for you. Do you know these reasons? What do you think they are?

Set won't bother himself with nonentities. He wants you to do everything you possibly can for yourself in your own way! Thus you become immortal! Set will not grant you wishes and desires if he feels the time for them has not yet come, or if he feels the granting of them will not be appreciated or may even prove harmful to you.

Who and/or what is Set? Do you know Set?

Who and/or what are **you**? Do you know yourself? You think so; think again; keep on thinking!

Set is a supreme being, neither female nor male but able to be either or both.

No, Set is not all things to all people at all times. Set is an entity unto "himself". Set can become any consistency at will. You know this because of the ways he reveals himself to you, which may be different in how he chooses to reveal himself to others.

No, Set didn't just happen on the scene in the year X of the Æon of Set, nor did Set first appear in the days of the Egyptians [Set is "the ageless Intelligence of the Universe"]. Set is himself, distinct from the order of the cosmos.

"Those who call me the Prince of Darkness do me no dishonor." Does this mean that Set is prince only of places where it is dark? No! In and of itself the word "darkness" can mean "no light, blindness". It also means "ignorance" and "stubbornness in trying to preserve ignorance". The Prince of Darkness is a beacon of truth and knowledge, overcoming the darkness in which mortals imprison themselves.

How do you relate to Set? What is your relationship with Set? What is your "vision" of

Set?

Set will be as near and dear to you as you want him to be. Set will reveal himself to you whenever you communicate with him. Set "will come to those who seek him".

Do you hail and glorify Set minute by minute, daily, monthly, or annually; or do you reserve that for the occasions when you want to ask something of Set?

How close are you to Set? The answer to this question is for you to decide, and no one will really know except you and Set. Do you "see" Set; do you tell him your likes and dislikes? Do you whisper to him your innermost secrets, needs, and desires? Do you ask him questions? Do you tell Set that you need and love him as well as the protection he bestows on you? Do you acknowledge and thank Set for the things he does for you, things you know in your heart wouldn't have been accomplished or come to pass without Set's help?

Are you Set's friend? Do you wear the Pentagram of Set? Set has advised the great Magus Michael A. Aquino in the *Book of Coming Forth by Night*: "Let all who seek me be never without it, openly and with pride, for by it I shall know them."

Read, study, and know what Set tells us in the *Book of Coming Forth by Night*. You will understand what Set is helping his Elect to accomplish, and that he cannot do it for us. We all must achieve our preservation together, using Set's teachings and help. We can thus see how important communication with Set really is.

How should you communicate with Set? Using your own language and words, think of Set, his essence; talk to him and he will answer you in kind. "Speak to Me as to a friend, gently and without fear, and I shall hear as a friend."

[5] **Anubis, the Opener of the Way**

- by Ricco A. Zappitelli III°

From a point past time and space,
From ancient Xem eternal,
I come to you now to sing
My song of joys nocturnal.

I prowl the dark endangered ways,
With paws placed firm and strong,
And through these doors and passageways
I sing my ancient song.

Hark, my keys which break the stillness!
Hear my cry pierce through the Void.
Attune your being to my sound
And pass now through the trapezoid.

I pass to you from angled corners,
Through hues of amethyst, onyx and grey,
And with my cry I shatter order,
As I prance with proud display.

I am Anubis of Ancient Egypt -
No need magician for dismay.
For I am the jackal who waits in darkness;
I am the opener of the way.

[6] **Black Holes a Possibility? - and Uriaz' "Faculty X"**

- by Paul S. Uriaz II°

Let's assume that black holes do exist. Black holes or "winked out stars", as Carl Sagan calls them, are theoretical concepts. But what are the implications if their existence is truly factual? Passport to outer luminaries? A possible refuge for the Elite?

There are a lot of striking and astonishing factual and could-be-factual points concerning black holes, such as: There is no known force to stop the collapse of a black hole; their physics do not involve Einstein's special theory of relativity; objects that reside in them cannot leave; one out of every hundred stars could be a black hole, etc.

Amidst all the madness of my research into black holes, a beckoning concept kept poking at me and prying into me, independent forces acting in conflict with man's fight for universal sanity versus black holes pulling, rotating gravitationally, existing but not optically.

Man has an independent will of which he uses only a part, and gives the rest away to aspects, God's universal toys, etc. This is in direct conflict with what we Setians acknowledge as the Gift of Set versus why we as Setians must always be in constant motion and change, in opposition to the universal "pull" which may be the tidal pull of a black hole. Which may be why the Great Law seems to have an external existence, or extraterrestrial.

Carl Sagan in his book *The Cosmic Connection* mentions that a very advanced civilization might be able to cope with the stresses of such a tidal pull. Interesting? In the same way our Moon acts upon our planet, black holes could be acting, supplying galactic energy and/or retracting energy.

It is the non-Setian's hope that a black hole is a futuristic refuge from his ills, where in reality it could be acting as the prison he's trying to escape! But what are the possibilities for the Setian? Whose will and magic can survive the universal pull? A possibility?

Uriaz' Faculty X ...

Carl Sagan in *The Cosmic Connection* asks a question: "Black holes may be entrances to wonderland. But are there Alices or Rabbits?" "No," say I. "Only Setians."

[7] **Origin of Will**

- by Robert Menschel II°

"... and if the magical link of the Pentagram makes my will the will of Set ..." (*Scroll*, June XIII)

Makes my will the will of Set? Merges my will with the will of Set? Links my will with the will of Set? Tunes my will to the will of Set? These are not the functions of the Pentagram.

To make my will the will of Set ... I see this as resulting in my following the will of Set in performing magic, in following Set's will, just as the true saints follow God's will. Shades of Jehovah!

To make my will the will of Set could also mean to make Set's will [and Power] follow **my** will. I cannot believe that in magical ritual I [or even the Magus] can bend Set's will. If Set does as we wish, it is done as a friend, not as a servant.

The other phrases lend different slants to the above thoughts; I do not see significant enough differences to agree with any of them.

My will is mine. Set's will is Set's. They may often run in parallel thoughts, but need not; not for any purpose of mine, and not for any purpose that I see in the Prince of Darkness.

If the Pentagram does not merge wills, then what **is** its purpose? The Pentagram is a tool which I may use as long as I need it, to link myself (my thinking being) to Set. I believe that Set does not need the Pentagram but uses it for its æsthetic qualities. I do not need the Pentagram. But at my current level of *Xeper*, the physical tool facilitates my communication with Set.

Set learns about me through my use of his/my Pentagram, I am unable to state what I have learned of Set - much is absorbed without realization. When asked about Set, I often find that I know an answer [or at least that some statement is true or false].

Set learns more about me than I do of him; he is the more practiced magician. I am certain that Set himself recognizes me as an Adept [and hence, I am finally comfortable wearing the red].

Set recognizes that I may yet falter and become unElect, but I feel he is not concerned. I feel he cares for me and is confident that I shall remain Elect, that I shall continue to *Xeper*.

[I reached these conclusions in ritual on 5 July XIII.]

Set is Set. I am I. Through the power of the Pentagram we are becoming friends. Perhaps that is the primary purpose of the Pentagram - not to

enable physical magic or the merging of wills or powers, but simply to open the gates of friendship between the Dark Lord and ourselves.