

The Scroll of Set

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[1] Tools for Life

- by Dennis K. Mann III°

As the Rolling Stones would say, "Please allow me to introduce myself. I'm a man of wealth and taste." This is your basic Priest Mann standing in at 80 inches or 2.0 meters. I will be running this column at more-or-less regular intervals to help keep everyone abreast of books, magazine articles, music happenings, and sundry worthwhile serious and silly things that go into the making of living gods and goddesses, Adepts and Setians here on our Un-Late, definitely Great Planet Earth. Unlike most gods and goddesses out there in the wide world, we are capable of laughter and its enjoyment - even if at our expense. I am a guardian of the spark of life, and that is something that I take fairly seriously; but I hope that I never want for laughter.

In any event the first few columns will be full of good advice on where to find things which you can use to further your secular and Setian outlooks and educations. Do not make the mistake of taking your magical knowledge and compartmentalizing it from your day-to-day acquisitions. Things learned in the world have some amazing Setian applications and magical knowledge will help you change your perspective on the usual follies and foibles of human affairs.

In my opinion no Setian can ever go to a typical Friday or Saturday night party and look at the goings-on in quite the same light that he or she used to. Once your Magical transformation begins, the world will never be the same.

There is usually a section of the *Scroll* which tells you how to pick up back issues of this newsletter. If you are poor, start saving your pennies so that you can obtain those back issues. There will be things which I have missed in this article which will awaken and tickle that spark of curiosity which is the hallmark of human magicians and of the Æon of the Prince of Darkness. You will find references to people and places and events that mean nothing to you. Nonetheless there will be articles on magical subjects that you haven't seen before [either at all or else from a Setian perspective]. These articles will provide you with different reference points than those drawn only from your own experience. They should not be considered as a present-day Temple-wide frame of reference; rather they should be looked at as points of departure in your own

personal magical quest for yourself and the Set who is both within and without. These back issues and articles will help you to glimpse a perspective on things that you have heard or read in the *Crystal Tablet*, *Ruby Tablet*, letters from other Setians, etc.

Below is a list of articles which I found either enjoyable or stimulating, or both. This is my list and does not carry a Good Templekeeping Seal of Approval from the powers (Powers?) that be. I did get some magical benefit and wisdom from the following articles:

- Vol. I, No. 8 Yoga from Yuggoth.
- Vol. II, No. 11 Rituals Without Chambers.**
- Vol. III, No. 6 The Integrated Self.**
- Vol. III, No. 7 By Any Other Name.
- Vol. III, No. 10 Problems of Perception.**
- Vol. IV, No. 2 Maat.
- Vol. IV, No. 5 The Symbolic Ka.
- Vol. V, No. 5 Magical Behavior and Thought.
- Vol. VI, No. 5 Magical Bridge.
- Vol. VII, No. 2 The Name is the Magician.

The ** indicates articles of particular worth to me. I also enjoyed these articles; they are not so serious, but have something worthwhile to say to everyone. They are:

- Vol. IV, No. 1 Forum.
- Vol. IV, No. 6 Game Room.
- Vol. V, No. 2 Starlight Magic.
- Vol. VI, No. 4 Feldenkraisian *Xeper*.

Please realize that not everything will make sense the first time that you read it. Ask Adepts or senior Initiates of the Temple about this, and they will shake their head with an amused smile on their face. All will tell you the tale of how they read X and did not understand it at first. When they went back later, however, they got something new and different from it.

This will happen to you, kind reader, when you start investigating the treasure trove of information available from the Temple. So save your *Scroll*s, and acquire the back-issues for your magical health and well-being. You will grow to new dimensions because of these readings, and will be able to initiate a dialogue with other Setians from a common frame of reference [again, not an exclusive one]. Get hold of these resources, and we'll all be helping you to get on board our magnificent starship! Good reading!

[2] Man is Dead

- by Amn DeCecco IV°

I cannot be convinced to diminish or alter those three words, as I have painfully and unavoidably witnessed the occurrence of this inevitability occur

over many years. This premise may appear bleak to the many whose eyes are closed to the intricacies of so-called human development, but it should be crystal-clear to the adherents of Setamorphosis and expansive intellect.

If we are truly honest with ourselves, we must rein in those past, adolescent fantasies regarding man's capability to "better himself". Such teachings, I am sure, we all have suffered: preached to us from pulpits and political platforms, and in schools and kitchens.

I will assume here that the term "better himself" refers only to a myriad of technological developments. I grant that a few developments are very positive, considering the most dramatic and most recent: telephone, television, camera, and certain late medical advances. To this add Orwellian-type robots, who are currently amassed in loci like Silicon Valley; good things with micro-chips even though this is more improvement than creation.

While this is all commendable, man should be much farther ahead on the path of futuristic idealism as envisioned by his sci-fi demonstrations in movies, books, and even dreams. After all, he really thinks he's quite something!

Surely as man has developed and invented, he has either consciously or inherently neglected many humanistic qualities. As Michelangelo painted or chipped away at marble, he **demonstrated** an idea. One can actually **feel** the Pieta. As Beethoven composed, he demonstrated beauty, pain, conquest. This holds true also for da Vinci, Mozart, Plato, and all of the other innumerable exceptions to the drab masses of humanity in the times past **and** late present, right up to Hitler. And Anton LaVey too had an important message for mankind; and that message echoes loudly as a result of LaVey's existence alone. Add to these the Elect and you are at the top of the family tree.

Where have these exceptions gone? More mysteriously, whence have they come? Could they have known that they were in danger of extinction, those Elect individuals whose inventions and artistry heralded the death knell to their oneness?

Man's last call to greatness and individuality was quelled and passed away circa 1960 to 1975 CE, when all over the world he cried out, through demonstrations, legal battles, and defiance of old morals, to be set free, Through military and civil might, through assassination and social repression he died an almost secret death, unseen and unfelt by billions.

In the past decade this death has gone unnoticed, hidden by the acceleration of war-type practices, a reemphasis of old religious and political morays, a deifying-like approach to childish sports wherein men wear uniforms to play games requiring little

mental exercise, and a super-strong governmental and industrial drive to relegate these poor organisms to the tasks and fully-attentive labors of becoming robots to mass-producers of loyalty and Wall Street idealisms.

More people are interested in the results of the "big game" than care about nuclear disaster. Music is glaring and painful to perform, much less listen to. [I'm old-fashioned, I guess, but the romance is gone.] Television programs are the same as they were 10 years ago, with different "actors" playing the roles. The writers of movie-stories and books have run out of themes, hence the I, II, III sequel syndrome. Clothing styles repeat and repeat. Leaders of countries become as leaders of other countries. Killers slay three or four instead of one.

There are no more geniuses. Where, then, is the **other** Mona Lisa, the other Ninth Symphony? That's it! There are to be no more great inventions, no more music to move man to rapture; little more advances in space save the balls and stations which may orbit near to us; and, saddest of all, few more "heroes" to challenge stasis. There exist only ennui. Look at them very closely when next you walk the street or view a cinema or television program. Watch them: the masses of moving flesh going nowhere. The rhythm of perpetual motion, moving about wit no purpose but basic, animal-like cravings for food, social stasis, and self-defense.

De Lubicz puts the psychological, ultimate developed state of man at about 17 years old, on a personal level. In *The Temple in Man* is shown the "Crowning of the Skull" thesis to illustrate **more** than what seems simply to be adulthood. This "crowning" has not yet been achieved by mankind. There may have been those isolated cases mentioned earlier, but I doubt it.

I believe, in accordance with ancient Egyptian tradition, that man **cannot** achieve this "crowning" in his present state of development. Not yet, at least, and not the man we know. In my view this ancient premise is correct. Man - all men - **has** reached what we could consider the age of 17; the total mass of humanity has a 17 year-old psychological make-up. Please think deeply about that. The following scale may serve as a guide:

Psychology	Age in Years
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Organism	Incubation
"Ape"	1
Fire & self-defending	3
Basic farmer (Gerzean)	5
Barbarism	6
Early Christian	8
Early Medieval	9-11
Age of chivalry	12-13

Renaissance	14
1700-1900	15
1900-1960	16
“Soaring sixties”	17
Present era	R.I.P.

Beyond this lie very large questions - questions concerning the glory of the past, the nonsensical direction of the present, and the limitations of the future.

Naturally all that man has accomplished, both technologically and humanistically, is now in the past. And it seems to me that, in those times of his greater glory, he pursued more individual efforts. This was due largely to the lack of media, communications, and mass-manipulation by organized attempt. [What we proudly acclaim as frontiers have, in many cases, done much harm.] In this absence of a Madison Avenue society, there were personalized efforts in science, medicine, and culture - an apparently self-oriented quest for self-improvement and perfection.

Presently, on the other hand, man is divided into warring factions, political parties, religions, and societal classifications. Personalized self-existence is frowned upon. One must be “for” or “against”, **never** uninvolved or decidedly neutral, for that would denote intellect. The “great sin” returneth!

The media and the call to vague, jingoistic banners have usurped man’s memory, his inherent path to glory. His ignorance and cruelty are awards of merit. Ideals are expected to be valued and rated *en masse*. The power inherent in millions of brains is directed to one big end, because “it was on the news”. In all of these puerile brains is not enough substance to compose a good nursery rhyme, much less an opus.

The future? Well, if this work seems pessimistic now ... [You see, I had to say “pessimistic”. By now the reader will have thought it. We have been trained to think only in the optimistic, pessimistic, or objective frames of mind in order to relegate thought. If possible we should try to think in **none** of the three; thence will emerge the **creative** intellect.]

Realistically man’s future lies in the hands of madmen. A great thinker (?) once wrote: “If all the leaders of men in the world went crazy for 24 hours, it would make no difference.” Humanity has released its hold on itself; man has expired to the lash of unidirection and goal. In some cases hundreds of millions of lives are threatened in order to force an idea on a few thousand people of a lesser race in some obscure corner of the world. This contradicts sane logic. Sadly it is symptomatic of a global death-march in the physical sense as well. Masses of humans are entrenched in a few groups

of masses of humans. These masses plot against other masses for political, religious, or societal classification.

In the psychological and personal senses, a very few as yet have hopes for a Hari Seldon-type of escape. The present Foundation exists in the biological bodies of a handful of individuals - not enough to make much difference, but enough to forward for themselves that same, personalized effort of times-gone-by to perfect the state of life, to enhance the quality of the present, and to escape the fate of the near-future.

Ultimate perfection is within the reach of those few who **will** not to be man, who aim not for God, and who perfect not themselves but that aspect which can endure only after its creation. This creation can take place only in Darkness: the Darkness of that which stands without, built with forces from within, They **are** here. They are conceptually **not** of mankind.

The time has come for them, and for one more genius.

[3] Orders Within the Temple of Set

- by Michael A. Aquino VI°

The other day, as Magister DeCecco and I were discussing the essay - more properly a magical working! - of his which appears elsewhere in this *Scroll*, we also spent some time reviewing the concept of specialized Orders within the Temple. It occurs to me that everyone might like an update on this topic, so here it is:

For the first several years of its existence, the Temple of Set incorporated no specialized Orders, save the Order of the Trapezoid [which was used first as a III°+ and then as a Council of Nine designation prior to its XVII reorganization per the Wewelsburg Working]. Ca. XV-XVI some of the IV°s began to create personalized Orders, such as those of Amon, Sekhmet, and Anubis; but there was no Temple-wide policy on what an Order should or should not be, or who could or could not belong to one. In XVII then-High Priest Ronald Barrett established a policy which would have reconfigured the Temple as a whole into a number of Orders, each extremely autocratic and internally oriented. The strains caused by this “Order Without Law” policy, and the lack of enthusiasm many Setians felt for it, were crucial contributions to Barrett’s abrupt resignation and the subsequent Set-IV Conclave crisis discussed in *Scroll* #VII-4.

Upon reassuming the High Priesthood I immediately rescinded “Order Without Law”, restoring the completely open climate of communication and interaction the Temple had originally enjoyed. At the same time I advised the

Priesthood that I favored the concept of Orders as long as they enhanced and did not restrict or constrict each Setian's initiatory quest. The general guidelines I established then are now updated and formalized as follows:

(1) Only a IV°+ may establish an Order within the Temple. This has been the traditional prerogative of this degree since the time of the G.'.D.'. and A.'.A.'..

(2) An Order is characterized by special interests and emphases, which may be formalized by special initiatory and ritual procedures within that Order. Such interests and emphases may not clash with those of the Temple as a whole, and an Order's initiatory system must be subordinate to and supportive of the system of the Temple as a whole.

(3) The Grand Master (presiding IV°+) of each Order exercises complete authority over that Order, subject to the review of the High Priest of Set.

(4) Subject to exceptions approved by the High Priest, Orders will accept only II°+ Setians as initiates. This is based on the premise that I° Setians should concentrate on their "general magical education" prior to specializing within a particular Order.

(5) While an Adept II° may specialize indefinitely, a Priest or Priestess of Set III° must possess a high level of general knowledge. IV°s who are Grand Masters of Orders are cautioned not to Recognize new III°s on the basis of their competence within a particular Order alone, but rather according to their broader skills and state of being within the Temple and Æon.

(6) The fruits of an Order's work must actively extend beyond the initiates of that Order to the Temple as a whole. The only exception to this is that initiatory ceremonies within an Order may be private to that Order, per the magical principle that uninvolved observers at such ceremonies can impair their effectiveness.

(7) A Setian may belong to only one Order [in addition to the Order of the Trapezoid] within the Temple, on the premise that personal efforts would otherwise be diluted. On the same premise personal movement between various Orders will be discouraged. Aspirants will be advised to sample various Orders before making a commitment to one in particular.

(8) It is not necessary for a Setian to affiliate with any Order. Setians of all degrees may freely visit activities of all Orders except as noted in #6 above.

(9) There is no required or standard internal design for an Order, save that each is headed by a IV°+ with the formal title of Grand Master.

(10) Order insignia may be worn either together with Temple insignia or alone. When it is worn

together with Temple insignia, it must not conflict with, cover, or displace it.

(11) The Order of the Trapezoid will be accorded the distinction of "first among equals" as an Order, due to its legacy in the Church of Satan and Temple of Set. This is an honorary distinction alone and infers no "rank" above any other Order. The Order of the Trapezoid incurs a special responsibility to "set the example" for other Orders, and to creditably represent the institution of Orders within the Temple.

(12) Priests and Priestesses of Set III° will be encouraged to involve themselves with specialized concerns of an Order only after their Priestly affairs are amply in hand. In all cases this means active involvement with potential Setians and I°/II° Setians who are working to become fully Adept at the Black Arts on a personal level. In many cases it further means the establishment and leadership of a Pylon of the Temple. [The effect of this provision is that an enthusiastic II° member of a particular Order will have to resolve to put his Order-specific interests on the back burner if he should be Recognized to the Priesthood of Set. Active work within Orders will be done mostly by II° and IV°+ members, with III° members contributing only after their more general responsibilities to the Temple are fulfilled. Hence II°s who are intensely interested in any particular Order should consider this provision before aspiring to the Priesthood of Set III°.]

(13) Orders' areas of focus may be historic, philosophical, geographic, psychological, or almost anything else that does not conflict with the Temple's basic ethical guidelines [i.e. no necrophiliac Orders, etc.]. The Order of the Trapezoid is an example of an Order which incorporates historical, geographic, and philosophical dimensions. It would be fascinating to see reconstitutions of other famous societies of the Left-Hand Path, such as Asia's Order of the Green Dragon, the English Order of Medmenham Franciscans (the "Hellfire Club"), and the mideast's Order of the Peacock Angel, as well as Orders based on traditions such as the Orphic Mysteries. And of course there are many avenues to explore within ancient Egyptian tradition, with which most of our senior Initiates are already familiar.

(14) Temple funds will not normally be used to support the activities of a single Order, except that services or publications of an Order which directly benefit all Setians [such as the Order of the Trapezoid's *Runes* - at this time mailed to all Setians alternating with the *Scroll*] may be funded by the Temple as a whole. On an individual-case basis the Temple's assets may be used to help a new Order get started, after which it will be expected to sustain itself.

Perhaps the best way to visualize the Order concept is to think of the Temple as a university with Orders as the various academic departments. Students at the university, in the course of their general education, may sample subjects at appropriate introductory levels in various departments. Upon completing their general education, students with an interest in or aptitude for a particular department may “major” in that department and possibly go on to graduate work in it. Nonetheless all the departments cooperate in the operating of the university as a whole, and its general academic environment lends a sense of perspective to the various departments so that their faculty and students can relate to a world beyond their field of specialty.

At this time the Order of the Trapezoid is the only operational Order within the Temple, though there is nothing to prevent others from arising at any time. In addition to its magical and philosophical interests, therefore, the Order of the Trapezoid may serve as a “laboratory of Orders” to explore the ways in which an Order may be most effective, satisfying, and substantive within our “University of the Black Arts”. Masters of the Temple interested in exploring the formation of new Orders, or the revival of preexisting ones, are invited to publish particulars in the *Scroll*.

[4] **Return: Priestess Linda Reynolds**

We are pleased to announce that Linda Reynolds has re-entered the Temple of Set as a Priestess of Set III°.

[5] **Membership Contacts**

As you know from the Temple’s introductory literature, a Setian I° or Adept II° can contact the Temple office or various members of the Priesthood via the III° Consultation Directory in the *Crystal Tablet*. But at present there is no system for making the acquaintance of other I°/II° Setians.

In part this is intentional. As careful as we try to be to admit only mature and responsible individuals, there is only so much you can tell about a person from a letter. If this were the Kiwanis Club or the JayCees, it wouldn’t make much difference. But since the Temple of Set is specifically concerned with the Black Arts, we prefer to put I°/II° Initiates in touch with others only via the introduction and personal involvement of a member of the Priesthood or via one of our Conclaves, where Initiates may meet one another in a group setting.

Nevertheless we recognize that many new Setians are interested in making friends who are at approximately their own level of initiation, and that

not everyone can make it to our annual Conclaves. Thus we are going to have a new shot at an old device used by the Church of Satan during years IV-VI, namely an Inter-Member Communication Roster. This device worked fairly well at first, but its manual [no computers in those days] maintenance gradually took too much time, and it was ultimately shelved. [The growth of our nationwide network of Grottos also made it less necessary.]

Here’s how it works: If you’d like to be included, send a letter to the Executive Director including your name, daytime and/or evening phone numbers (optional), and Temple-related interests (about a paragraph maximum). Include your age, sex, and/or marital status if desired [We’re not trying to be matchmakers, but sometimes these facts make it easier for people to get off on the right foot with first-contacts.]

Periodically, probably together with each *Scroll*, Glinda will provide a roster of all such entries. Each included person’s state (U.S./Canada) or country (overseas) will be cited, but a street/city mailing address will not be included. Then, if you desire to contact someone on the roster, you can either call him/her (if a number is provided) or write in care of the Temple office. Your letter will be automatically forwarded. If you want to provide a return address in your first letter, fine; otherwise the other Setian, if so inclined, can answer you again c/o the Temple office. [We anticipate that such forwarding will only be necessary for the first few exchanges between individuals, after which they presumably will know one another enough to correspond directly.]

So If you’d like to be included, have at it. If we get a reasonable show of interest, the first roster will probably be included with the next *Scroll* or *Runes*.

[6] **Views of an Initiate**

- by Peggy J. Payne I°

Ah, darkness, how I love thee! The fangs of thy sweet seduction sink deep into the mainstream of my soul. As I am transformed from a mere human existence into that of an Infernal beast; a magnificent being of omnipotent powers that art, like the very form of my existence, in constant and endless change; as I become one with my seducer, who is none but the Devil himself! I am blessed with an insatiable hunger for the deadly secrets of truth; such secrets few would dare to feed upon, for this knowledge would surely consume the weak mind - and spit it out! Yet the exquisite torment of this thetamorphosis is an ordeal from which I wish never to be released. For until one has felt the embrace of fire, one has not truly known life!