

The Scroll of Set

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[1] Priestess Exemplifies “Determined Individualism”

- by Constance L. Moffatt III°

What one can conceive, one can achieve.
If it is worth having, it is worth preserving. No
one else can do it for you. - Jinni Bast III°

Beauty and Bast mix perfectly in this warm, radiant, and loving, flame-haired Elect of the Temple of Set, Priestess Jinni Bast of Jersey City, New Jersey.

Priestess Bast, whose magical names are Bast and Nut, holds the strongest place of admiration and affection in the heart of this correspondent as my pedagogue, friend, and exemplar of true Setian initiation. She is a joy to all who come to know and love her; thus it is with great pleasure that I present Priestess Jinni Bast as “biography of the month”.

Born in Scranton, Pennsylvania, on March 3, 1933, Priestess Bast also lived in Allentown and Clarks Summit, PA; Brooklyn, Astoria, Long Island City, and New York City, N.Y. After 13 years in the Big Apple, she moved to her present location, where she has resided for the past 10 years.

Raised in the Catholic faith, concerning which she has very strong feelings due to living with the ignorant and narrow hatreds of the religious, she graduated from Lourdesmont High School in Clarks Summit. She was an excellent student in all subjects except math, in which she was “just average”. Having disowned her family, she is close only to an aunt who lives in Florida.

Priestess Bast finally settled in the New York/New Jersey area due to the financial benefits of her occupation and company, which is based there. She is a secretary to the department district manager and two salesmen of the Hercules Corporation. Prior to this she was a sales correspondent, processing customers’ orders.

Our cat-loving Priestess joined the Church of Satan on March 5, VIII and left it as a II° to join the Temple of Set on July 17, X. During this same month she was ordained to the Priesthood of Set. Priestess Bast was elected to the Council of Nine in October, X.

Belonging to the Temple of Set means: “I have the Black Flame and the responsibilities of bringing out and developing my inner being; guiding and helping other Setians develop their inner being on

the road of *Xeper* to *Xem*.”

This kind and beautiful goddess of ceaseless inner strength is active in the Temple “to know and reach *Xem* - to remain close to Set, who has proven in innumerable ways and times that he truly cares. He chose me to have his invaluable Gift of the Black Flame.”

Priestess Bast considers her most important goal in the Temple “*Xeper* towards *Xem*”. She also considers of utmost importance “eternal continuance of Set and the Temple through looking out for and recognizing enemies of the Temple, then ensuring that they destroy themselves”.

Sharing her eighth floor apartment are four unique and delightful cats: Kali, Demon (a Siamese), Maat, and the newest feline addition TuTu (a rare, blonde giant of jungle-like beauty). Priestess Bast has a special love for her cats and a strong affinity for all of the species, particularly those living with her friends.

Magic, cats, books, other ground animals (especially snakes), fish, and birds are among her favorite things. Her strong interests are magic, Egyptology, and all the sciences - such as medicine, genetics, and bacteriology. She loves to listen to music and read good books.

When asked what she might be famous for, Priestess Bast replied, “Determined individualism.” All who know Set’s sister also know the truth in this statement.

Priestess Bast, who is a devoted teacher for all I° and II° Setians, has the following advice for new Setians: “Most important of all, keep the Black Flame alive by keeping in close contact with Set, every day (not just once in a while) by conversing with him, listening to him, talking with him. Never forget to thank him for the gift of the Black Flame - that which made you the special being that you are.”

[2] Nefer’s Anti-Christmas Party

- by Linda S. Thomas IV°

[Editor’s Note: Most of the messages brought to the party or relayed for the purpose are scattered throughout this issue of the *Scroll*. Space does not permit the complete reprinting of the invitation sent out by Magistra Thomas. We have attempted to include some of this sharp and bubbling wit with the body of her letter. We think these selected gems just might belatedly enlighten and inspire readers with the AntiChristmas spirit as well as (in Nefer’s own words): “to disperse that nasty, persistent rumor that I have no sense of humor and am too serious. Of course I’m serious. Aren’t you?”]

Friends: Did the jangling of the Salvation Army bell drive you nuts? Were you pressured by the monotonous reminder that there were only X more days to go? Were you depressed? [There is a very high incidence of suicide during the holidays.] Are you puzzled about where the holidays fit into your life now that you have become Joe and Jane Setian? What to do? Finally the answer: the infamous "Nefer's AntiChristmas party", held December 20, XIV at my place.

Planned was fun, food, and favorite Anti-Christmas carols such as Lou Reed singing "Rock of Aegis" and that song beloved of laundrypersons "Bringing in the Sheets". Topping off the program was the Warren Zevon reply to "Silent Night" called "Soylent Green", as well as his famous hymn "All Strung Out on (Sugar) on the Outskirts of Town". It was to be a night to remember.

The highlight of the evening was to be the celebration of the ritual of the AntiChrist - to bring into play the forces behind the AntiChrist movement as it has prevailed throughout history. All present were to read messages on the theme, or in some other way contribute to the AntiXmas spirit. Some of the invited who could not make it sent or called in their own special messages.

The party was attended by: special guests Magus Ronald K. Barrett and Priest Ricco Zappitelli; Priests Robert G. Brink and Stephen H. Bushey; Priestesses Sandy Sarris, Linda Reynolds, and Betty Ford; Adepts Richard Arbib and Jerry Reynolds; and Setians Charles Weiss and Susan Mitchell. *In absentia* attendees were: Ipsissimus Aquino, Magistra Sinclair, Magister Seago, Priest DeCecco, Priest Moffatt, Priestess Moffatt, Magister Norton, and the Ancient Ones.

The Ayatolla Howmany did not show up, nor did Brother Dave. I heard that he was struck by a semi as he was crossing the street in front of the Truckadero. Tsk, tsk. But my cat was there somewhere. The non-appearance of Brother Dave and his topical humor was made up for by a presentation by Setian Weiss called "Grandma got run over by a reindeer" by Randy Brooks. Bravo!

Priestess Ford brought turkey; Priest Bushey brought Reese's Peanut Butter Cups and coffee [bless that man!]; Magus Barrett and Priest Zappitelli brought cinnamon rolls because it rained and they ate the nut bread [whatever that means]; Setians Weiss and Mitchell brought cheese and herbal bread; Priestess Sarris brought a gorgeous cake; Adept Reynolds brought a classy bottle of wine [thank you], and so on and so forth. I made deviled eggs and falafel [think about it] and a bunch of other stuff. We ate like pigs and generally just had a good time. I'm sure everyone noticed how nice it is that I have a much bigger place, so that they

don't have to go to the bathroom together to talk privately [don't think about it].

As these things sometimes go, the ritual did not proceed as planned, but what **did** occur will live on in our hearts as a beautiful and profound evening with our High Priest and with the Dark Lord himself. I cannot begin to repeat the words spoken, but I have included all that was written by the participants according to the original plan. *a Xem ir XV.*

[3] From Shetat

- by Constance Moffatt II°

In this season of "Xmas is jolly", good will toward men is sensational folly. No insincere greetings from false scriptures and such - just truth and way as we reach out and touch. My wishes to you, good friends of Set, are love and happiness from Set-Amentet.

[4] Can This be my Brother?

- by Barbara Fritz II°

I walked up to my door late Monday (Dec. 10) afternoon, rather worn out after putting in time with 22 nine-year-olds. I reached into the mailbox and pulled out a long, stuffed envelope, postmarked "CA". Instantly I knew it was the *Scroll*, and my spirits soared. With a sudden burst of energy, I opened the door and tore open the envelope, ignoring my cat, who then bit me.

The first words I read were "Priest Robert DeCecco". My eyes opened wide. It was my brother and mentor greeting me. As I read the biography, I could see his horns protruding proudly from his head. Funny, they weren't there when I joined him for breakfast.

Yes, there **is** an advantage to living in Framingham, Massachusetts. [I don't think Framingham can stand two Setians; after all it snowed in May, and today was 60°F.] I rushed to the phone to call him and ask if he had seen the *Scroll*. His had not arrived yet.

I read some of his statements, and then I glanced at the photo at the bottom of the page. I screamed! [At this point Priest DeCecco is suffering from a pierced eardrum.] I put on my glasses and took them off. Something was amiss. This was not the handsome Priest I know so well. Was this some creature who was drawn into our magic of Windsor this past summer?

I rushed out the door, leaving Amon hanging loose, ran as fast as I could, and raced to his door. As he answered it, I thrust the picture in his hands, asking him when this photo was taken. Could it be he? As he looked at it, I saw his horns do a slow

retreat as he exclaimed, "Oh, no, it can't be. This person looks like he has cancer of the eyeballs!"

I read on. It was so like him. I've tasted his cooking - fantastic! Yes, he does collect Egyptian jewelry. And have I ever heard him berate and complain about "rug rats" (babies) and such. But what struck so close to home was his statement: "Nothing is as it seems." How often I have heard this. Sometimes I think Priest DeCecco's purpose for staying in Massachusetts is to haunt me with those words.

Those who know Priest DeCecco, will agree that reading this article is just like visiting him for a short time. If my humor offends anyone and seems like ridicule of my brother and local Priest, please understand that I am only praising him [and also praising Adept Moffatt for writing such a fine article depicting him], as he truly is a god. *Xeper ir Xem.*

[5] An Examination of Magical Behavior and Thought

- by Robert Menschel II°

Introduction

I am an Adept. I am a magician learning the Black Arts. I am also a scientist and a philosopher, doing my best to ensure that my thinking and behavior are rational and sound.

Set is a magical, nonterrestrial being with powers that are but guessed at. I this minute do not believe in Set. Sitting at my desk revising this essay of mine, I see no scientific evidence for the existence of Set.

And yet when I wrote the first draft of this essay by the light of my one black candle, I knew that Set exists. I frequently looked across at my altar, where the ritual Pentagram stands, and gazed through it to Set. I knew that through it and through the pentagram on my chest, Set was watching me as I wrote. Whenever I correctly discovered and described an aspect, I felt his applause. Whenever I floundered in the convenient, I felt his displeasure.

Belief in Set is not scientific. Experiences and feelings in ritual are not acceptable as empirical evidence. And yet I talk to Set on occasion even when not in ritual. I ask him questions and discuss my directions of *Xeper*. He answers in feelings, not in words; yet he answers.

Is this illogical? Is this irrational? The essay which follows is my attempt to examine magical behavior and thought.

What is Magical Behavior?

I have discovered that magical behavior is desirable. By including magical behavior in my repertoire, by performing magic in my daily life, I will further my *Xeper*. Since *Xeper* is willful, I am

responsible for analyzing my actions, deciding which are desirable and keeping them. I must also decide which actions are undesirable and eliminate those.

It seems natural to assume that there are three classes of behavior: rational, irrational, and magical. I have always attempted to be a fully rational being and have mostly succeeded. I need therefore to increase the amount of magical behavior in which I indulge, hopefully without reducing the rational, and certainly without increasing the irrational.

To willfully increase my magical behavior without increasing the irrational, I have to discover the differences between these three types of behavior.

I need to define rational behavior. From it I can define the others. Without it I cannot.

According to the dictionary, rational behavior is reasoning behavior. Then irrational behavior is behavior which is contrary to reason, and magical behavior is behavior which is neither in accord with nor contrary to reason.¹

This is a pleasing definition. It explains why I need to leave my scientifically reasoning, skeptical self behind to become proficient at magic. It places magic outside of reason, safe from all denials and ridicule from reasonable [but skeptical] people.

Setian magical behavior is willful behavior. Without will there is no Setian magic [and Setian magic is the strongest magic yet discovered]. Without thought there can be no will. Spontaneous action is reaction, not willful action.

Setian magical behavior, willful behavior, must be thoughtful, reasoning behavior. If the reasoning is sound, it is rational. If the reasoning is unsound, it is irrational.

Assuming that magical behavior is distinct from rational and irrational behavior, then the dictionary inadequately defines rational behavior. We cannot define magical behavior from it. Let us look for another definition. I am rational. From a description of my behavior, perhaps we can find a good description of rational, irrational, and magical behavior.

I am goal-directed. Is rational behavior goal-directed? Then irrational behavior would be that which takes us further from our goals, and magical behavior would be that which is independent of goals.

Bells ring. Magical theories throughout the ages have stated that the magician must not have goals. He who desires nothing will receive everything.

But if you don't want anything, why perform magic? One of the more significant magical advances made by the Church of Satan was the recognition that "the first ingredient in the performance of a ritual is desire".²

I do a lust ritual because I lust. I destroy because I wish to remove a pest. I do a ritual for *Xeper* because I desire to *Xeper*. Magical behavior is very strongly goal-directed.

My behavior is scientific. Rational behavior might be that which takes logic and science (measurement, correlation, and causality) into account. Irrational behavior is that which denies scientific principles; while magical behavior, though thinking and willful, operates outside of science.

I perform a ritual to cause something to happen. I perform a ritual when that ritual will be most effective [timing can be very important]. During ritual I make extensive use of the magical theories of correlation.

Much of what is now science used to be magic. The magic we now perform will someday be science. Already the simpler ritual methods within the Temple of Set are becoming technologies.

Many modern magicians apply scientific principles to the study and performance of magic. We are effectively technicians and engineers, using a science which hasn't yet been nailed down and codified as explicitly as those sciences recognized by society.³

I have been unable to find a definition of rational behavior for which I can find magical behavior which is nonrational. For every definition, magical behavior is rational behavior [or irrational if followed irrationally].

Behavior can be broken into several types of classes, which may be rational, irrational, or nonrational. Perhaps I should attempt to find and define these classes. From the definitions I can determine the differences between these classes. Then I may be able to discover a class of behavior [or several classes] into which magical behavior will fall.⁴

We have already examined several sets of behavior. We have discussed spontaneous (non-premeditated) actions and thinking (premeditated) actions.

Unthinking actions include several subsets: simple reflexes (knee-kicks), automatic actions (heart pumping), learned reflexes, simple rituals (drinking the morning coffee), etc. I will spend no time on these unthinking actions now. They are not willful, and probably nonmagical. I wish to explore more profitable ground first.

Actions (behavior) performed with [some] thought comprise the rest of our universe. Unthinking and thinking actions are two sets of behavior which are mutually exclusive (have no intersection), and whose union is the universe of possible behavior. Every behavior is one or the other.

Thinking actions include actions of varying

degrees of thought. *Homo primitive* acted mostly without thought. As he evolved into *Homo sapiens*, he thought more and more. A qualitative advance occurred when the human race discovered logic and could rigorously reason whether a thought were correct, incorrect, or not [yet] classifiable. We were then able to apply the rules of logic to our growing store of empirical knowledge, and act logically.

Let us therefore define three new subsets of behavior: scientific, antiscientific (that which denies scientific facts and/or philosophy), and nonscientific (that which does not go counter to science but simply is not affected by science).

What is the relationship between science and logic? Science uses logic as one of its thought processes. Scientific behavior is necessarily logical behavior. Scientific behavior is therefore a subset of logical behavior.

Is scientific behavior a proper or improper subset of logical behavior? Is there logical behavior which is not scientific? Logical behavior can be stated as: "Given circumstance A, and assuming premise B, then action C is proper behavior. Scientific behavior requires that circumstance A and premise B be empirically proven within technological limits before we decide that C is proper behavior." Because scientific behavior requires empirical analysis wherever possible, while logical behavior does not, scientific behavior is a proper subset within logical behavior.

Scientific behavior states: "Given situation A, and assuming relation B, then C is the desired action. We have tested the situation to the best of our ability, and can state that, to the best of our technological measurements, it is A. We have tested B to the best of our ability, and can state that relation B empirically holds true. Therefore, let us do C."

Antiscientific behavior may state: "We are at A. B is easily determinable, but let us not bother. Let us do C." or: "We are at A. B is known to be false [or is likely to be false]. Let us do C anyway." Antiscientific behavior may therefore be logical or illogical.

Can antiscientific behavior be nonlogical? Only those actions in which scientific thought has been utilized can be antiscientific. This requires the attempted use of logic. Therefore antiscientific thoughts and actions cannot be nonlogical.

Is there nonscientific behavior? Following the logic used before, all behavior before the development of scientific methods was nonscientific. Those who are incapable of scientific behavior today [because of native inability, the lack of education, or other reasons] act nonscientifically.

Many people can act logically but do not have the education to act scientifically in a given situation. They therefore act logically, and nonscientifically.

Thinking behavior can be split into three mutually exclusive subsets: logical behavior, illogical behavior, and nonlogical behavior. All unthinking behavior are nonlogical by definition, since only thinking behavior can be logical or illogical.

Are there any nonlogical thinking actions? Thinking behavior before the discovery of logic was necessarily nonlogical. Behavior could be logical or illogical only when there is a logic to compare the behavior against. Even today there are humans who are incapable of logical thought and action. These people act nonlogically.

These three sets (logical, illogical, and nonlogical) together constitute the entire universe of action. Nonlogical actions may be split into two subsets. Unthinking nonlogical actions as a set is identical to the set of unthinking actions. Thinking nonlogical actions together with illogical and logical actions constitute the mini-universe of thinking behavior.

Homo sapiens continued evolving after the discovery and implementation of logic.⁵ The next qualitative change in behavior was the discovery of scientific methods. Once scientific methods were defined and put to use, scientific behavior was born. We are now able to incorporate empirical data into our logical thought processes, and to know the extent of the correctness of our theories.

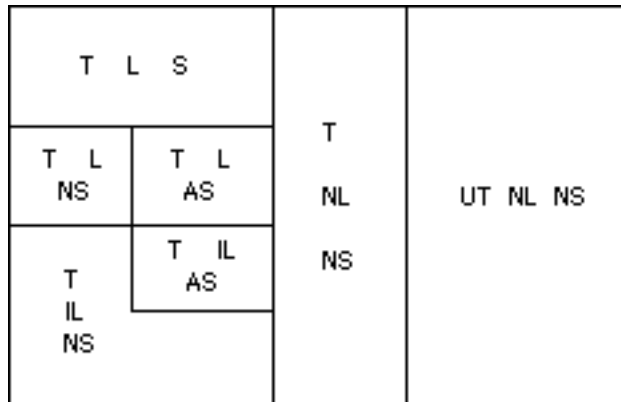
Nonscientific actions can be logical. Following an earlier discussion, nonlogical actions must be nonscientific. There are nonlogical actions. Therefore nonscientific actions can be nonlogical. If a person is capable of logical action, incapable of scientific action, and that person acts illogically, then that nonscientific action is illogical. Therefore nonscientific actions may be logical, illogical, or nonlogical.

We have defined many subsets of behavior. Scientific, antiscientific, and nonscientific are mutually exclusive. Together their union equals the entire universe of behavior. Scientific behavior is a proper subset of logical behavior, which is a proper subset of thinking behavior.

Antiscientific behavior is a set which intersects both logical and illogical behavior sets, but not the nonlogical. It is therefore a proper subset of the union of logical and illogical behavior. Nonscientific behavior intersects logical and illogical behavior, and totally encompasses all nonlogical behavior (thinking and unthinking) as a proper subset of nonscientific behavior.

This is getting complicated. Let me use a Venn diagram to illustrate what we've discovered so far: In the following diagram each space (with three codes) indicates one minor subset at the most detailed level. The codes indicate which sets these

subsets are subsets of. "T" and "UT" indicate thinking and unthinking behavior respectively. "L", "IL", and "NL" indicate logical, illogical, and nonlogical behavior respectively. "S", "AS", and "NS" indicate scientific antiscientific, and nonscientific behavior respectively.



Where in this universe of behavior is magical behavior? Let us define three mutually-exclusive sets whose union is identical with the universe. Let us call these magical, antimagical, and nonmagical. As usual, antimagical behavior is that which denies magical principles, while nonmagical behavior is that which is simply unaffected by magical principles.

I stated before that Setian magical behavior is willful behavior. Setian magical behavior is an evolutionary advancement over Crowleyan magic.⁶ This does not mean, however, that all magic must be willful. We must consider all the currently defined sets and subsets of behavior to determine whether they may intersect with magical behavior.

Since at least some magic is willful, and since will apparently requires thought, then some magic is thinking behavior. Is there magical, unthinking behavior?

Unthinking behavior includes several subsets. Habitual behavior is Unthinking behavior which used to be thinking behavior. If any unthinking behavior subset can include magical behavior, certainly this one can.⁷

I am a weather worker. With a little work and time I can willfully cause sunny weather. I expect eventually to develop my skill such that if I wish to barbecue a steak while it's raining, I could stop the rain for the duration of the barbecue.

Eventually such an action can become habit. Someday when I want to barbecue a steak, the rain will stay. Such behavior will still be magical. But we have purposely taken the most extreme unthinking behavior, the only subset which includes behavior that previously was thinking behavior.

Is there another unthinking subset which can include magical behavior? These other, lower

subsets of behavior are much more difficult to analyze. Somewhere in the sea of unthinking behavior is the “start” of magical behavior, the “lowest” class of behavior which can be considered magical. Is that class habitual behavior, or is it an even more primitive or basic behavior class?

Several books on astral projection have reported instances in which people in pain or trouble or near death have projected their spirits out of their bodies for awhile and later returned. These people apparently performed such magic without forethought and sometimes even without knowing beforehand that such magic is possible!

Is this magic? In times of stress, aided by high levels of adrenalin in the blood, people have been known to perform feats of strength that would otherwise be impossible. Are actions of astral projection as described above supernatural, or are they simply supernormal?

Astral projection and teleportation seem to be related. Let us therefore first look at teleportation. Science fiction stories often mention teleportation machines: People step aboard a platform, push the buttons that indicate their destination [as in an elevator], and - zap - they arrive at their destination. If such behavior is magical, then riding in an elevator is magical. A traveler who uses such a teleportation machine is not performing magic; he is simply using a technological tool of his society.

Let us remove the machine. Assume that a master magician can enter a trance and can focus his mental energies so strongly that he teleports his body to a desired destination. Further assume that scientists are unable to determine how the magician does this; it is scientifically “impossible”. That act is magical.

Great mages of history have been reported as being in two places at once. Although their physical body did not leave the original location, the spirit seems to have been able to form a second physical body at a destination point for the duration of a visit. These mages supposedly performed physical feats (lifting objects, etc.) at the destination of their astral projection. This is magic.

Let us follow the same great mages as they project their astral selves across the continent, this time without evocation of a physical body. They again appear to friends who can see and talk with the mages. However the bodies that are seen are insubstantial like ghosts. Such behavior still qualifies as very powerful magic.

What if there are no witnesses to this magical feat? Assume that I want to find out what’s playing at the movies but don’t have a newspaper. I might simply project my astral self in front of each movie theater and find out what’s on the marquees, without making myself visible to others. This is still magical

behavior.

Projecting one’s astral self to a physical location is very difficult. It may be easier for several mages who wish to converse to each project their astral selves to a mutually agreed-upon, imaginary meeting place. Even though the location for such a meeting does not scientifically exist, the meeting can occur, and the mages can have their conversation. This too is magic.

After a hard day at work, I sometimes feel in need of a very restful locale. I can project myself to an imaginary park, where I know I’m the only human, surrounded by friendly deer, colorful birds, chipmunks. Assuming that my conscious mind does travel to this locale, and I rest, I have performed magic.

Even powerful magicians can have accidents. Assume that I have tripped and fallen down the stairs, badly spraining my ankle. I have bandaged the ankle and am soaking it, but must now stay still. My ankle hurts. One method of avoiding discomfort is to project my conscious self away from my sprained ankle to some other locale. I can stay away until the doctor arrives.

This is almost the case we questioned before, in which someone’s conscious self flees the unpleasant situation, projecting that conscious self to a more pleasant locale. I perform my magical act willfully; the other act is performed without forethought. Although will is a prime ingredient in modern magic, it is not required for all magic. I therefore claim that this poor person’s escape is magical.

Since magic is possible at the flight/fight level of behavior and at the strictly scientific level ⁸, it seems that every subset of behavior that we’ve already investigated can include magical behavior. Every set of behavior can be split into subsets of magical and nonmagical behavior.

My goal is to increase my magical behavior. I need to recognize magical behavior among the many behavioral possibilities before I act. Before I perform an action, I can fairly well determine how rational that act is going to be by examining the qualities of the act. I should be able to examine an action before it is performed, and determine how magical this action is. Once I can, then I have achieved my goal.

This process should be similar to the process I now go through to determine if a behavior is (a) rational, (b) logical, (c) scientific, (d) desirable, (e) etc. A scientific action has the quality of being “based on known facts”. Logical acts have a quality of being “based on logically-proven statements”. Desirable acts have the quality of “resulting in pleasure”. Magical actions must have similarly definable qualities.

Will is not necessary for the performance of magic. However willful magic is powerful magic. Aleister Crowley defined magic as “the science and art of causing change to occur in conformity with will”. He stated, “Every intentional act is a magical act.” Every willful act, every consciously chosen act, is a magical act.⁹

Crowley postulated, “Any required change may be effected by the application of the proper kind and degree of force in the proper manner through the proper medium to the proper object.”⁹ Once you know the necessary and sufficient physical conditions which produce an event, if you willfully produce those conditions, the desired event will occur.

There are “predetermined” events in our universe, and there are events determined by willful action. “Predetermined” events are those which take place because their prerequisite conditions occurred without direct, willful interference, and which occur because no one willfully stops them.

Some people feel that Crowley calls almost all human behavior magical. I have learned that simply making a decision and acting upon it is not sufficient, is not magical. Most people make “decisions” every day of their lives without being magicians. Their decision process is based largely on emotions or feelings. Something feels “good” or “right”, or it’s what they’ve done before. This is not a magical, willful decision; this is a predetermined reaction programmed into the person by the environment.

To perform willful magic the magician must conscientiously: (1) determine the desired result, (2) determine the conditions required to reach that result, (3) examine alternative methods of producing the required conditions, (4) choose the alternative which produces the required conditions with the least effort and with the fewest undesirable side-effects [or with the most desirable side-effects], and (5) perform the required actions with such willpower that nothing this side of the Abyss can stop the desired result from happening.

Maintaining such dedication to an action (or sequence of actions) is difficult. Let the will falter, or let the action occur simply because there is no opposition, and the act has lost some of its magical quality.

Therefore a magical quality that an act may have is will. I can determine the amount of thought that goes into an act, the amount of planning, the amount of tenacity I apply to the willful occurrence of the act. These give some measure of the magical quality of an act.

Anton Szandor LaVey (Magus of the Age of Satan) stated, “The first ingredient in the performance of a ritual is desire, otherwise known

as motivation, temptation, or emotional persuasion. If you do not truly desire any end result, you should not attempt to perform a working.”⁽²⁾ Much Satanic magic is based on the bodily and emotional desires. The lust and destruction rituals in their highest, most advanced forms are Satanic. It is magical to willfully Indulge in the desires of the body and mind.

It is also fairly easy for desire to lead the will astray, and to cause the magician to neglect the amount of study required to choose the best actions to take. I must therefore temper my desires with intelligence. I must examine my emotional wishes and determine which of these should be acted upon. Once I have willfully chosen a course of action, I must allow my emotional desires to run their strongest. This will ensure that the whole of my being wants the magic to work, wants the desired event to occur, and will ensure that I keep my will trained upon the outcome.

There are some events which must occur about which I don’t feel very strongly. I may decide that a certain series of steps is necessary to attain a goal. I desire the goal but not some of the intervening steps. As a magician I know that the intervening steps are more likely to occur if I desire them also.

I am currently developing the talent of controlling my own emotions. I need to enhance the desire for an event. I also need to be able to squelch the desire for an event which I have decided is not to happen. If I do not do this, I lessen the chances of a successful magical working.

Not only is the simple presence of desire a measure of magical behavior, then, but also the willful control of desire. If an act incorporates consciously-enhanced or squelched desire towards same goal, that act is magical.

It is commonly supposed that a human target of a magical working must believe in magic. This theory is false. Magic will work upon a nonbeliever. Indeed often magic works strongest upon a recipient who does not know that a spell has been cast, who (believer or not) has no reason to counter the magic (consciously or not).

It is, however, very important for the magician himself to believe. While simple tasks can be performed with a doubting or skeptical mind, more complex magic requires confidence on the part of the magician. The magician must believe that the magic will work.

All actions benefit from confidence and belief. I am more likely to solve a calculus problem if I believe the solution is within my capabilities. Further it is simple to have confidence in an action which has often been successfully performed.

A magical element enters when I am able to bolster my own confidence, when I am confident

that I can complete a magical act, an act which I have not previously done and for which I have no reason to be so confident.

Yet I must be careful; I must be balanced. I must not let my confidence exceed my capabilities by too much. I must be able to learn, to question, to *Xeper*. I must not let over-confidence abort my development.

I can determine the amount of confidence in a working. I can determine how much of this confidence has been willfully heightened and controlled. The heightening and control of confidence is magical.

Magi Crowley and LaVey, as well as current leaders of the Temple of Set, all point out the similarity between science and magic. Much of today's science would have been called magic 100 years ago. Much of what is called magic today will be called science in 100 years. The willful application of scientific knowledge and thought towards a willfully chosen goal is magical. Yet when most people think of "magic", they think of levitation, spells, demons, and the like.

Levitation is not yet scientific. Today's engineers are not yet marketing an antigravity machine. Some people think that levitation is impossible. Others feel we need to learn more about the laws of gravitation.

The casting of spells is not scientific. Occult shops carry powders and incense for increasing your finances, for attracting lovers, etc. Pharmacies do not.

But how long will these situations continue? How long will it be before your corner drugstore carries a pill which makes people respect you? How long will it be before you walk up to a busy intersection, push the "push to cross" button, and are teleported across the street?

Just as the ancient alchemists studied their magic (which has grown into the "hard" science of chemistry), and just as the ancient astrologers studied their magic (which has grown into the "hard" science of astronomy), so should the magician of today study the sciences of tomorrow. He should endeavor to study and use the sciences of tomorrow, becoming technician, engineer, and theoretician.

All occult studies and actions can be magical, can lead towards a science of tomorrow, can use an [as yet] undiscovered law of today's science. These studies must be followed carefully, or like Marie Curie we may get burned; but they should be followed.

Note that suprascientific behavior is not antiscientific behavior. The magician must always recognize current scientific law. Our freedom from science lies only in our investigation of the

loopholes in today's law, in the refinements of today's law which science has not yet discovered. We can not ignore scientific laws; we can only explore their incompleteness.

It is easier to use current science than it is to use future science. The magician determines which sciences, which technologies, which magic to use to attain each goal. He should not use "magic" (the science of tomorrow) simply because it's magic. However he should be willing and able to use this science of tomorrow to the best of his capability when needed to attain his goal.

And yes, using tomorrow's sciences can be more "magical" than using today's sciences. It feels "different" to be using techniques that are not yet sanctioned by the American Academy of Sciences. It feels "different" to be casting a spell, calling upon demons to do our bidding. We feel powerful when we do so.

Another magical quality that can be measured, therefore, is the amount of "unknown" or "occult" behavior that is delved into. We must be careful not to ignore the currently "acceptable" methods of attaining our goals, but we should always recognize that the suprascientific means are also satisfactory and that they are important to our magical sense of being.

All magicians must perform magic. It is well and good to willfully decide upon your goals and to willfully execute your decisions. But you will not feel magical unless you enter the magical sphere, where you tread alone among the unknown.

Each great Magical system has centered around a philosophy. Wiccan magic centers around that religion. Christian magic centers around Jesus Christ: his origins, his message, and his death.

Modern magical systems also center around philosophies. The magic of the O.T.O. centers around the philosophy of *Thelema*. The magic of the Church of Satan centers around its philosophy of *Indulgence*. The magic of the Temple of Set centers around the philosophies of *Xeper* and *Xem*.

An act is more magical when it is performed in line with a philosophy. The philosophy may be individually followed, or may be followed with a group. However an act followed toward a goal, which also leads toward a philosophy, will also be a stronger magical act than the same act followed only toward a mundane goal.

Conclusion

All acts can be analyzed for their magical and nonmagical qualities. Acts may have nonmagical qualities of being based on logical and scientific thought. Acts may have magical qualities of being willfully executed, of conforming to desire, of enhancing a philosophy, etc.

I can analyze any action for these magical and nonmagical qualities. I can then mold my behavior, increasing the amount of magical behavior I indulge in, while maintaining the basic rational balance that is so important to a functioning being.

Notes

1. Not all nonrational behavior needs to be magical. By the above assumption, however, all magical actions are nonrational. Given that this assumption is true, I will later need to examine the question of nonrational vs. magical in more detail.

2. LaVey, Anton, *The Satanic Bible*.

3. I am using the word "science" to mean a study of relationships which have fixed, observable laws. Physics is a science in which we have made great advances have observed many relationships, and discovered many physical laws (scientifically-determined relationships which we believe always hold true). Our observations in the science of psychology are less complete. Our observations in those fields called "occult" are still quite primitive. We have discovered few solid relationships, and few [if any] laws. The relationships and laws are there; we just have to find them.

4. I find myself defining sets of behavior [no pun intended] and subsets. Set theory, taught widely in schools today, can be a very powerful tool for the type of analysis I am performing. Permit me therefore to delve into my subject using set theory techniques. To aid the unfamiliar, there are many excellent introductions to the theory available through the libraries.

5. Some purists will disagree with this concept of evolution. Neglecting the finer nits, the pattern of change in human thought follows a pattern that could have been caused by evolution, and parallels evolutionary patterns seen in nature. I therefore feel justified in using the term to represent the effect if not the cause.

6. Magus Aleister Crowley introduced the Æon of Harwer (also known as the Æon of Horus) by producing the magical word of the Æon *Thelema*, roughly translated as "will".

7. I include here behavior which is purposely unthinking. A student of the martial arts endeavors to instill action and reaction as Unthinking reflex. During battle the warrior's actions will be totally divorced from his thought. This is because thought would only slow down the action.

8. Aleister Crowley describes the marriage of magic and science in the preface to his book *Magick*. Even if you do not read the book, you should read this preface.

9. Crowley, Aleister, *Magick*.

[6] All Setians are V.I.P.s

- by Willie M. Browning II°

There's no such thing as "just an Adept"- or "Setian" either, for that matter. Every member of the Temple of Set is important. Adepts have the right to be justly proud of their red medallions. They've worked, studied, and learned on their own and with others diligently to *Xeper* on the road to godhood. It's not easy. Nothing good ever is. Wear your red medallion with the full knowledge that you're on the right road. It's a long hard one, but: "You ain't seen nothin' yet!"

Setians have just as much right to wear their medallions with pride. There is no reason to feel that I's are not special. It takes an enormous amount of courage to take that first step. Most new Setians step into a totally alien world when they attend that first ritual, or come face-to-face with the power of the will for the first time. They frequently have old hang-ups as well as humans to contend with. They are beginning something totally new which they soon discover is very old.

So no matter what your degree, be proud. You are a Very Important Person - important to Set, to the Temple of Set, to other Setians, and most of all to yourself.

[7] From Sebek

- by Robert Brink III°

Up to now you do not know if you are the happiest or unhappiest of creatures. But fear not: Not one of those who have followed the path that leads to the wakened state, even if he has lost his way, has ever been abandoned by his guide.

[8] From Khensu

- by Robert H. Moffatt III°

We create. Do they expect us to adore? We are divine. Will they give us straw for our beds? We seek victory. Would they have us grovel in muck? Let Hell be real for the Christian worms - They deserve it.

[9] From the Serpent One

- by Lilith Sinclair IV°

I reach through the angles, and my voice rings mighty among trembling herds of profane humankind.

The Antichrist has been made manifest, and his is the Yellow Sign.

Harken, Great Dark One: We welcome you with joy and gaze upon the brilliance of your being with awe. Your presence blasts the myth of the death-worshippers and crumbles their monuments to primal earth, laying bare the truth behind the empire of fear they have fought to impose upon us.

We have always known, who have sensed and reached for that flicker of Dark Fire beyond the Abyss - who have watched that mere spark grow to a mighty roar and blaze forth, the Black Flame burning fiercely in our breasts.

This is the night of the sorcerers. Let us use our own being in the full realization of our power and joy.

Woe to humankind! The Antichrist lives and is manifest.

Hail to the Ancient Dreams!

[10] **From Xonsu**

- by Linda Reynolds III°

We too saw that star, brighter than anything else in the sky, that night. It was indeed beautiful. It changed us.

Just gazing upon it brought many emotions forward. Some were joyful, some melancholy; but all were filled with one overwhelming thought: that hope was upon this Earth at last - that we would no longer fear death, that we would no longer be at the mercies of an unfeeling, disinterested god-figure whose very nature dictated absolute obedience and absolute fear. And at the moment of our realization of our release, the star shone brighter, becoming an all-consuming flame which swept down and imbedded itself within our beings, becoming one with us - becoming us.

We died and were born. And that great moment which had been written within the ancient documents by long-dead scribes - that moment which was destined to outlive all the combined universes - was named *Xeper*.

And the revelation became manifest. And we today are the beings who saw that star - that great, ancient symbol - and who shall inherit the future.

So it was that night - so it has Come into Being.

[11] **Some Causes of Magical Indigestion**

- by Paul S. Uriaz, Jr. II°

1. Reading portions of a ritual in a foreign language, and later discovering that unbeknownst to me I was reading Dialogues of Krafft-Ebing.

2. Making my way through an enchanted forest, only to discover a clearing where Buffalo Bob Smith has gathered together all fallen-away Setians and is leading them in song and the clapping of hands into Objective Oblivion.

3. Finding out that a sect of Druids has discovered enormous, irregularly-shaped stones, very obviously the droppings of giants who were ten storeys tall and believed to be the original builder-gods. The stones are being used as altars of worship and supplication, calling upon the owners to return and claim their rightful property.

4. The Pope has read a copy of the *Malleus Maleficarum* and has devised a way in which his church can get back into the black by selling canned Roasted Innocents.

5. Realizing that one day a "God" might become fed up with all the nonsense humans are up to, and wipe the Earth clean with a hot towel.

[12] **Become with Love**

- by Robert H. Moffatt III°

Genuine respect, friendship, love, and resultant security cannot be commanded by any power. These dispositions are woven into the inter-Setian fabric, strand by strand on multidirectional paths, and require willful effort. Civility, courtesy, and recognition of degree and office between Setians, however, can be, must be, and is commanded.

When Setians are close to each other frequently or for protracted periods, these obligations can be sometimes strained. This is a result of the same human nature that Setians strive to shed. It seems, moreover, that the closer to that ideal of godhood we *Xeper*, the more magnified are our human failings when they do occur. As soon as we begin to feel complacently pure, we hear or feel words like "arrogant", "intolerant", "thick", "narrow", "contentious" and "slob", (here include your own specialty) being directed our way.

Personal problems between Setians of all degrees are liable to exist as long as the Æon of Set itself exists.

Setians cannot expect an atmosphere of love without an effort to be lovable and to see the lovable aspects of others. In a time of crisis we might expect the bonds of friendship and love between Setians to be well-developed and intrinsic. This quality, and no amount of directive, will contribute to our group and individual survival.

[13] To the Timid One

- by Robert H. Moffatt III^o

Possession of you is your doing; less mine.
Our love is a plasma; though potent, benign.
Give me new contest; a challenge unfold.
Adore your own being, take strength and be bold.

Steer the first watch - of concern for just you.
Refine self-respect; your star-night pursue,
Make balance your goal. You'll discover that when
Our love is not captive, I will seek you again.

[14] III^o Recognition: Constance Moffatt

Ronald K. Barrett V^o, High Priest, has announced the Coming into Being of Constance L. Moffatt as a Priestess of Set III^o. Priestess Moffatt joined the Temple of Set on November 1, XIII and is the co-Editor of the *Scroll of Set*. She lives in Los Angeles with her husband, Priest Robert Moffatt, and their three children. She was Recognized by Magistra Lilith Sinclair on December 22, XIV.