

# The Scroll of Set

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## [1] The Shaolin Warrior

- by Rudolph M. Garza I°

Increasing numbers of Americans are being assaulted in the U.S. every year. This year alone I can cite such examples as the death of the children in Atlanta and the assassination attempt on the President of the United States in which he and three others were wounded.

In my own neighborhood, within a five-block radius of my home, three people have been shot dead, including my next-door neighbor. As solutions some people advocate gun-control, stiffer penalties, and other changes in legislation. Few ever mention the need for new skills such as better training for police officers, methods of personal survival in violent situations, or self-defense in general.

As an option, as early as elementary school, I chose self-defense training as the means of dealing directly with the problem of gangs and bullies. I studied the forbidden art of Shaolin boxing, known in Cantonese as *Sil Lu Ch'uan Fa*.

In the past, martial arts have been used in response to attacks by hostile invaders. In Okinawa, for example, "some 350 years ago, invading warlords prohibited the use of weapons. So the Okinawans turned to Karate for protection."<sup>1</sup>

I have an intimate understanding of the perils the Okinawans encountered, since in my life history repeated itself. My "invading warlords", however, were the leaders of gangs who roamed the school grounds preying on the weak like a pack of hungry dogs. I was nine years old when I first experienced defeat at the hands of an experienced warrior - a deceptive youth who feigned friendship in order to lead me to an uninhabited locality. I immediately decided to learn everything I could about all the arts of self-defense. I began training with a simple "right-arm throw", practicing with friends I could trust.

It was only a few months later when the warrior came again with his gang to make sport of me. This time he shoved me using his right hand against my shoulder. I seized the opportunity, and with the enthusiasm and speed of a tiger slammed him to the ground with all the strength I could put into a single circular motion. They were too confused and awed to continue their aggression. Instead they tended the wounds of their leader.

The value of the martial arts was learned in my study of *Sil Lu Ch'uan Fa* Kung Fu about ten years ago, when a Shaolin temple was erected here in the city. That value is that of secrecy in which we learned the virtues of self-discipline and patience - the strength to "deny the dragon", according to the teachings of my master.<sup>2</sup>

Secrecy involves the strength to redirect our energy elsewhere in situations that tempt us to boast of our knowledge or skill. The function of secrecy is not immediately obvious until it is put into practice. In the case of aggression the dragon, if allowed to exist, is anger. Evidence which demonstrates how aggression leads to the continuation of aggression in other people is given by the example of punishment. A treatise on the effect of punishment is as follows:

Not only does punishment show that others may hurt one, it also teaches that one way in which people deal with one another is by causing injury or distress. And it teaches the value of the power to do so.<sup>3</sup>

Hence the Shaolin warrior, by redirecting his energy, does not abuse his power to cause injury or distress, teaching others to do the same. However nothing can be said for the attacker who chooses to abuse his power on a Shaolin warrior. Here the Shaolin warrior will demonstrate the futility of aggression by using the energy his attacker gives freely.<sup>4</sup>

An attacker intent on learning to improve his skill however may attack again, just to learn from the Shaolin warrior what he knows. The Shaolin warrior is aware of this and therefore uses only the minimum amount of skill required to put an end to the matter.

Although the aggressor may go elsewhere to learn new skills, one thing is clear: He knows the price he must pay for his aggression should he encounter an individual who has control of the power he is abusing. Secrecy means that the aggressor doesn't know who has this power or to what degree this power has been cultivated.

But secrecy has no value in our present state of affairs if the chances of encountering a Shaolin warrior or any other martial artist are minute. The advocates of stiffer penalties or more severe punishment overlook one thing. They themselves do not possess the amount of power the aggressors abuse, and therefore can only act upon the attacker indirectly and after the fact.

Secrecy in the martial arts has the most effect when the number of martial artists increases to where an aggressor will believe it is inevitable he will be damaged rather than his victim. This is the value of the martial arts - that the belief an aggressor has that he may encounter a Shaolin warrior or a

martial artist of another style will inhibit his actions.

The oath of secrecy ensures the Shaolin warrior himself does not become the enemy. The advocates of “stiffer penalties” have themselves become the enemy by teaching aggression inadvertently to those they punish. And if we presume that aggression is some sort of “instinct” or “innate drive”, then it should be more the reason for advocating the use of training in the martial arts which can control these “forces” rather than to use punishment without understanding its effect. I do not propose martial arts as a “cure-all” to aggression. Martial arts, however, is a first step in the control of this power, the power to cause injury or distress.

### Notes

1. Fumio Demura, *Nunchaku*. Los Angeles: Ohara Publications, 1973, Page #11.
2. Kisshomaru Uyeshiba, *Aikido*. Tokyo: Hozansha Publications, 1974, Page #14.
3. James A. Easterbrook, *The Determinants of Free Will*. New York: Academic Press, 1978, Page #108.
4. Donn L. Draegner, *Asian Fighting Arts*. Tokyo: Kodansha International, Ltd., 1970, Page #17.

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## [2] The Hidden God #2

- by Roger L. Whitaker III°, K.Tr.

Have you ever had experiences in which, when you thought of them even years later, you found that you could smell the atmosphere, hear the background noises, see the lightning, know every move that was made, every word that was said, feel the actual experience occur again with your total psyche? These are moments of being awake, of reaching a certain degree of consciousness; and in most of us these moments are created during experiences of high emotional intensity.

Memory for most individuals operates on a level that is the minimum necessary to get by in a given circumstance. For instance we remember our job, we remember what things can hurt us, etc. But for the most part memories are somewhat muddled and prone to exaggeration through the imagination, personal preferences, and any other mental faculties or recall of seemingly non-essential experience.

Moments of being awake, on the other hand, are extremely clear in their mental visualization; the particular pathos that existed for that moment is revived. One should not confuse a good memory with this degree of consciousness. What I am speaking about is a complete sensory experience which has a lasting effect of retaining its input on a variety of centers located within the psyche. There is no real comparison between this and common

memory recall.

The ultimate expression of developing an ability to **will** consciousness is an ability for the mind to begin to correlate its own contents. This is something which H. P. Lovecraft felt would be tremendously dangerous to an individual. His reasoning was that if one could correlate the contents of his mind, such terrifying vistas of reality would become open that one would either go mad or flee from the knowledge, creating another dark age. Lovecraft felt ignorance as to the actual genesis of humanity preferable.<sup>1</sup>

Lovecraft is probably quite right if such vistas became open to the ordinary masses of humanity. But this will never be the case, because ordinary humanity does not want, or in any case does not seek higher levels of consciousness; and because if it were available, the work involved would soon prove to be too difficult. Hence Lovecraft's fears become groundless.

In the evolutionary development of the initiate involved with Black Magic, however, the acquiring of this type of consciousness becomes desirable and at some point necessary if one is to synthesize the seemingly-unconnected philosophical, political, scientific, and creative reasons for desiring higher evolution, as presented by the various disciplines contained within the *Crystal Tablet*.

How does one begin to develop this form of consciousness? It first begins with the ideas I presented in “The Hidden God” in a previous issue of the *Scroll*.

First one must be aware of oneself in relation to the mechanical consistency of laws. These are the laws of nature, the laws of human behavior and interaction. These are the laws which make the success of Lesser Black Magic possible. If one can succeed in becoming aware of these laws and being able to sense what laws are having cause and effects upon one's own universe, then there exists the potential for actuating consciousness - of actuating the will into desired directions.

These ideas are discussed in an academic manner in #19B and #19C of the reading list. Practice and application of these principles should be done in conjunction with these two very excellent books.

### Notes

1. Read the opening paragraph in *Tales of the Cthulhu Mythos* (#7B in the Temple of Set reading list).



### [3] Seeing the Æonic Forest

- by Michael A. Aquino VI°

Every time I sit in a barber chair reading the latest issue of *Omni*, I am struck by the enthusiasm with which the more creative elements in humanity have responded to the climate of the Æon of Set. New scientific discoveries and breakthroughs have become a daily occurrence. No sooner are they made than teams of pioneers, chroniclers, and enthusiastic supporters and followers spring into existence like mushrooms on a freshly-watered lawn.

A short time ago robots were a curiosity for science fiction films, Now one (4E, a Heathkit ET-18) is wandering around the living room here, while Glinda (his immobile but rather more intellectual sister) is recording and formatting this *Scroll* article. And Magistra Wendall has just sent me a pamphlet announcing the formation of the Robotics Society of America.

I could go through the reading list in the *Crystal Tablet* and probably come up with at least one or two interest groups organized around every section. [In fact, I am thinking of doing just that, so that Setians particularly interested in a given area will have some leads for current goings-on in that area.]

It is improbable that the founders of the Robotics Society - or the L5 Society or *Omni* magazine - have ever heard of the *Book of Coming Forth by Night* or the Æon of Set. So why should the Æon take any credit, so to speak, for them?

The answer is that a true magical æon represents an evolutionary state of mind - a "disposition of the consciousness", if you will - that begins to come into recognizable focus at a particular point in objective/historical time and be received with a certain tolerance and enthusiasm. [Remember the old saying about "an idea whose time has come round" vs. "an idea ahead of its time" or "an outmoded idea"?]

The Æon of Horus of 1904 introduced "one's own true Will", which is another way of saying that an ethic insisting that decisions be made for the best interests of the mass was now being superseded by one which insisted upon the preeminence and importance of the individual. The Age of Satan (1966-1974) brought the æon to its "critical mass" by casting away all illusions of altruism in such a selfish focus.

The message of the Age of Satan was ostensibly to "indulge" wantonly in one's desires for the consequent gratification. But with the casting-off of the altruistic "excuse" of the Æon of Horus came an increasingly deadly by-product: the growing awareness of the purposelessness of one's own

existence, save as a biological machine for the avoidance of pain and the consumption of pleasure.

Art and music are magical mirrors of the "soul" - and the prevalent æonic climate. The Temple of Set may be the spearhead of the consciousness of the Æon of Set, but we still exist in an environment which is largely the product of its æonic predecessors. We are surrounded by the Osirian selfless-work-justification ethic, by the Horus artistic-conceit-justification ethic, and by the unjustified-gratification ethic of the Satanic Age.

I am most pointedly reminded of the last whenever I pass a video game arcade crammed with salivating candidates for Dr. Pavlov's laboratory - or whenever I encounter the aimlessly hysterical throbbing and smashing of sound that is worshipped in nameless rites and unspeakable orgies dedicated to the blind idiot god H'yevvhe Me-Tal. The object is simply to submerge or stun the consciousness so that it doesn't aggravate one with its gnawing, insistent questions: "Where are you going ... Why do you exist ... What good are you .. Why should anyone or anything care about you ..?"

The Temple of Set knows less about robots than Heathkit engineers, and less about space colonization than the L5 Society; and the *Scroll* is not nearly as fat or as slick as *Omni* magazine. But we have something that the various specialized mushrooms of the Æon of Set do **not** have, and that is an **overriding sense of the governing principle and purpose** behind this sudden (post-1975) questing for evolutionary justification of the human life experience.

Others may be playing the new game with great skill, but thus they demonstrate only that they have been quick to read the rules and to manipulate the playing-pieces. The Temple of Set remains alone in Understanding **who** wrote those new rules, and **why** they are written as they are, and **what** this presages for the justification of our individual existence.

Æonic vehicles - such as the A.'.A.'. , the Church of Satan, and the Temple of Set invariably have stormy histories. A host of exotic, mysterious, and conspiratorial excuses - from Crowley's "Black Brothers" to LaVey's "taking the Church of Satan underground" - have been advanced to cover up this ostensibly embarrassing fact, but the simple truth is that new truths of æonic scope are just extremely complicated. Only a few minds can get a grip on them and **sustain** that grip for more than a brief time - without being frightened, discouraged, intimidated, or frustrated. Such minds identify true Masters of the Temple IV°.

The concepts emphasized within the curricula of the Temple of Set by the Masters are those which

they deem to be most attuned to a balanced personal exploration of the forces and principles operative within the Aeon.

Thus the Masters say to the other Initiates of the Temple: "To be good at a particular skill in the new game is to profit only from a part of the significance of the new game's existence. See the whole game-board at once. Learn why this new game appeared to supersede the older ones. At the very least you will move across the board far more sure-footedly than those who specialize in just a part of it. And eventually you may become one of those who Understand the *raison d'être* of the game."

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#### [4] Pylon Procedures

Local groups within the Temple have traditionally been called "Pylons" [from the trapezoidal pylon gates of ancient Egypt, which framed the entrances to the temples]. Hence our own Pylons are also "gates" of a sort to our own Temple. Scores of Pylons have existed in the Temple since its founding, most of which started, stopped, split, and merged depending upon the needs and interests of those participating in them.

While leadership of a formally-recognized Pylon is a prerogative of the Priesthood of Set III°, Adepts and Setians are welcome to begin informal Pylons of their own as a means of encouraging fellowship, cooperation, and coordination in local activities. In Pylons wherein a Priest or Priestess is not present, one of the Adepts [or senior Setians] will be designated as Pylon Sentinel by the High Priest. Such experience is of course invaluable for those who aspire to the Priesthood.

If you are interested in formation of a Pylon in your area, you are invited to write to a member of the Priesthood for advice and assistance. Also contact the Executive Director, who will ensure that you are placed on the mailing list for special information on this subject.

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#### [5] Book Review: *The Twilight Zone Companion* by Marc Scott Zicree - by Roger L. Whitaker III°, K.Tr.

In 1959 television viewers were introduced to a series that explored areas of the imagination never before dealt with on commercial television. *The Twilight Zone*, created by the late Rod Serling, created new horizons for television and broke many of the existing and deep-rooted prejudices which were inherent in the structure of the late fifties/early sixties television. If for no other reason, *The Twilight Zone* deserves mention because it created new horizons still felt in the motion picture industry.

In his recent book *The Twilight Zone Companion* author Marc Scott Zicree goes through the five-year run of *Twilight Zone*, episode by episode, in a thoughtful, precise manner, giving Rod Serling's opening and closing narrations, a synopsis of the episode and a critical review giving various facts about production problems and interesting trivia.

The only soft spot in the book is the author's insistence upon plot continuity and consistency. These points, though well made, really don't detract from the episodes as the author would have you believe. The *Twilight Zone* is best described in this opening, written by Rod Serling, that was never used:

This highway leads to the shadowy tip of reality; you're on a through-route to the land of the different, the bizarre, the unexplainable ... Go as far as you like on this road. Its limits are only those of the mind itself. Ladies and gentlemen, you're entering the wondrous dimension of imagination. Next stop: the *Twilight Zone*.

Taken in this light the absence of complete continuity within the plot structure becomes secondary to where the characters find themselves in a particular episode. It doesn't matter how they got there or whether all the loose ends are tied neatly when they arrive. It is their realization, and consciousness that something has occurred that is out of sync with the natural order of things, and how they ultimately deal with it, that makes things interesting.

*The Twilight Zone Companion*, despite this one criticism, is a jewel of a book. I give it a five-star rating for its depth and coverage. It is obviously a labor of love. Available from Bantam Books in an acceptable paperback edition.

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#### [6] Reading List Update

The Temple of Set reading list [contained in the *Crystal Tablet of Set*] is revised and updated annually, and the next metamorphosis is scheduled to occur around the turn of the year. All Setians are encouraged to submit recommended changes, improvements, and additions. See the introduction to the current reading list for the procedures to follow.

One change being contemplated for this next revision is the addition of organizations/interest groups pertinent to each area. If you are aware of a particular group which you would like to recommend - or not recommend - please send in its name, address, and any information/literature about it which you may have handy.

The object - like the rest of the reading list - is not to come up with a mass of names, but rather to sort out the best and most useful one or two in each area. Thanks for your help. When the new list is ready, it will be available to current Initiates at the cost of reproduction, and to new Initiates as part of the *Crystal Tablet* they receive upon entry.