

The Scroll of Set

Issue Number 120

Volume XVIII-1

February 1992

Editor: Linda Reynolds IV°

Copyright © 1992 Temple of Set

[1] Pathworkings and the Appearance of Set

- by Kerry R. Bolton II°

Having recently completed Pathworkings with the Crowley Tarot Major Arcana and the Enochian alphabet, I noted that Set in his classical form manifested in several. The following accounts may be of interest to other Setians, indicating something of the intriguing and informative array of images that can be had from a relatively simple magical exercise.

X – Fortune

The scene is ancient Egypt. I enter the chamber of a sphinx, in which a mummy is prepared. I look at it, and it is myself.

I walk out, past a pyramid and among temple ruins, entering a long passage which is in darkness. Far in the distance is seen a brilliant white light.

Set appears suddenly in front of me, and walks backwards away from me. I run to catch up. As I run I am aware of hieroglyphics on the walls, despite the darkness.

I finally reach the white light, and pass in to it. Set stays without. The white brightness turns to ice, and I am confronted by the Norse fire-giant Surt [seen in The Fool working]. He slays me with a sword, however a new self emerges.

I encounter a woman, who assists me in performing a ritual to open a stargate in the night sky, and I am caught up in a vortex. I feel at one with the cosmos, but without loss of self-identity.

I descend back to a land of ice; in the distance can be seen its opposite, a land of fire, volcanoes and molten lava.

Interpretation

Death of the old self, in favour of the new, in both Egyptian and Norse contexts. Regeneration as represented by two ancient traditions. Set is the deity who leads me to the white brilliance [perceived as the illumination of Lucifer in the Devil working]. Along the way is seen the accumulated wisdom of the ages in the form of hieroglyphics, as a prelude to higher enlightenment. Behind this is a Norse setting, from which another new self emerges.

From this double-purging process emerges a higher self prepared for an even higher state of being, cosmic in scope. However, while feeling at

one with the cosmos, identity is retained, the difference between the Right- and Left-Hand Paths.

Returning, the two landscapes of fire and ice seen side-by-side, represent the Norse creative forces, the clash of opposites needed to create a higher state of being. [This was also indicated in the Fool working.]

The connections with the Fool working indicate that one's quest for self-hood is to be had by taking from the traditions one feels most attuned to. Thus it can be said that there is no universal road to "salvation"; each individual must find the path most suited to his inner nature.

XVIII – The Moon

I am greeted by a jackal, hold on to its leash, and am guided up a path. Ahead there is an enormous full Moon. We come upon a sea and dive into it, entering an underwater cavern.

Within the cavern is an enthroned queen, crowned with a crescent moon. To her right is a white column, atop of which there is a black sphere. To her left is black column topped by a white sphere. Behind her, next to the white column, stands Horus; next to the black, Set. The queen states that she is Isis. Horus and Set step towards each other and clasp hands. I am told that this symbolized "duality unified".

Interpretation

The jackal is the Egyptian god Anubis, representing night and death. Here he represents the death of the old self in favor of a higher state of being through synthesis. The underwater cavern is symbolic of the unconscious.

The black and white columns represent duality, the opposites within the self. Their spheres of opposite color symbolize the interaction of opposites [an opposite by its nature cannot be without its antithesis]. The relativity of "good and evil" rather than moral absolutes.

Horus and Set represent this duality further, and their union: the synthesis or reconciliation of opposites [reflected in the pre-Osirian mythos of Horus and Set]. This is a symbolic representation of a dialectical [or alchemical] process, the clash of opposites to yield a higher state of being, although containing the elements of both.

Enochian Pal - X

Large, white, smoothed stone walls looming up from the ground. At a distance there is a pyramid. I approach the pyramid, and come upon steps descending underground.

Within the chamber, there are two large statues of a pharaoh and queen enthroned. Two Egyptians are mummifying a body. A hawk sweeps down to pick up a radiant disc, presumably symbolic of Horus and Ra.

I walk through a dark passage behind the

chamber, guided by a jackal (Anubis). Coming upon a river, I board a boat, which is being ferried by Set. In the water is a crocodile, which I assume to be Sebek.

On the shore stands an ibis-headed figure holding a set of scales. [This is apparently Thoth. That he is holding scales possibly reflects his counterpart as an ape-headed dog which sat atop the support beam of the scales of Balance.]

Interpretation

This seems to be a fairly straight-out representation of Egyptian funerary concepts, with some slightly unconventional adaptations, such as the holding of the scales by Thoth.

Another pathworking to help determine the nature of this Enochian letter depicted a stepped pyramid of Mesopotamian type, atop of which was a shaven-headed priest, standing before a stone altar from which smoke ascended.

The assumption at this stage is that this Enochian letter facilitates one's [or at least my own] acquaintance with ancient religious concepts.

[2] To Go Backwards

- by Tony Pizzini I°

[Author's note: I might mention that this is the first attempt I've made in the direction of expressing my thoughts in any form other than poetry, and the satirical nature of the piece means in no way to make fun of its subject or the Temple for that matter. It's just that I was raised on the Marx Bros. and James Joyce; I am the most comfortable with and express my feelings best through humor, musical or written word.]

Recently while in the last third of Plato's *Republic*, a thought occurred to me that had originally made itself known some dozen years ago. *Xeper* and *Remanifest* are important to us, and quite likely, whether they know it or not, to other unacknowledged Setians in this world. I am relatively certain that there are many who not only have no interest in "being all they can be" but, encased in the trappings of "occultism" - or worse yet "Satanism" - are obliged by that other incredibly narrow-minded creed to have nothing to do with it.

Over the sirens, the Voice of Christianity blares to all sectors, "All intellectuals, poets, artists, musicians, free-thinkers, weight-lifters, rock climbers, computer nerds, readers of books, champions of animals' rights, wearers of t-shirts, non-Christian rock musicians, and makers of sense; you are no longer in neutral territory. Surrender at this time will render other means of force unnecessary ..."

"Just so," he said. "I feel that what I am about to say may not seem as important to other Setians as it does to myself."

I once had the notion that, if you were laboring to achieve some end great or small, once having attained it, you would be satisfied in recognizing this achievement.

"Would it perhaps not be of some value," I thought [here, Glaucon, you may differ immoderately], "that once having accomplished the task, thereby confirming your hopes of success, you might spend some set amount of time meditating on the journey from point A to point B?"

"What," he interrupted, "the Hell are you carrying on about?"

"Simply," I said, "that you think about this wonderful transition you have undertaken. For example, you have a wish to acquire wealth. Working hard with the not inconsiderable strength of ten ferrets, this very thing was made to happen. Let us say it takes ten years."

"We shall," he said.

"In a not rash act of the purest Indulgence, you stroll one evening through the woods and mentally go about reconstructing all the steps taken, taking special note of that state of mind and body you were in prior to the self-bestowed blessing. You should then hopefully arrive at the thought that now, not only do you have that wealth you sought, but you also have fond memories of your strength, your intuition, and your recognition of the fact that nothing turned you aside from your avowed task."

"Why," he said, "you would discover many strengths, as many overcome weaknesses. I also presume a strengthening of the whole character based on these observations."

"A bargain," I remarked, "even at fifty years with the strength of four ferrets."

I have never failed to take notice of my own body achieving a goal of the sort described here. This is somewhat like recording a televised game on a VCR so that you can later savor the twists and turns that form a working [justifiably termed but usually unrecognized as such] that hopefully led to your team winning!

In addition I have found art in the rhythms and forms a life takes as it wields this power that neither Irish setter nor tree, as a very wise being once said, can manifest in a way separate from nature.

Perhaps then this "going backward" and "looking forward" could be initial phases in the release of anger or "untoward feelings" that existed previous to point B, as in: "Wake up, you did it!"

[3] What Does it Mean to be Elect?

- by James B. Severson II°

First of all, it means to be responsible for yourself and to gain control over your actions and their effects. To be defined in terms of yourself. The idea that destiny, the path paved by the becoming of the individual self, is a product of will. You will to empower and change your being.

It lends itself to the sense of separation, ethical understanding, and a sense of importance - in terms not of others but of the personal journey.

To be Elect you must "beware and be aware". You must really live what you create. This takes truly knowing what you were, what you are, and what you want to be. It is this process that you must never stop; never stop living!

It seems surrounded with a mature expression in the sense that you are in tune with what you are and what you are Becoming. This expression is truly self-created. It seems to be a by-product of becoming self-aware.

To be elite in the sense that you have the courage and endurance to face yourself and feed the flame of all that is seen by the profane as "evil". For what truly is one without the other? It is the realization that this hidden knowledge is the foundation, the cornerstone, to the self-conscious individual. The Dark Gift is all that you are and more. To be Elect is to *Xeper* in the glory of our distinction and bathe in the Dark Light of the ascending soul.

The Elect have the tools of sensitivity, intelligence, and discrimination to handle all situations that cross their path, subjective or objective. The Elect create their own sense of security.

The Elect strive to understand and be aware of their limits. They always strive to expand those limits and new levels of self-awareness and knowledge become known to them. The ability to see situations for what they really are; never to fool oneself.

Finally the Elect move to establish a model of what they are and explore the relationships that make up the totality of their individual being. This is done not in the sense of simplification, but in terms of building, adding, and constructing. Investigating the relationships and therefore expanding the container of self-knowledge and their experience of expression within the subjective and objective arenas.

[4] An ECI Working

- by Justin Kaan I°

I would like to share a working that I performed some months ago. I had been working with the concept of *Xeper*, taking it apart, analyzing it, etc. I decided to do an Astral working, using the *ba* and *ka* concepts.

Let me digress. Some months earlier, I was working with a shaman, doing some power or, as some people call it, soul retrieval. I was told by this shaman that I had lost some part of myself [subjectively of course]. I had a funny feeling when the shaman told me that, because during that working I knew something was wrong but couldn't quite put my finger on it.

When we started the process of "soul retrieval", the shaman informed me that she was unable to bring back all those parts of myself that were lost during that working, and that I had to integrate the pieces that she did bring back before we could make another try.

Well, I had forgotten about this experience, even though I keep a comprehensive magical record. I started doing my Astral projection and transferred my consciousness to my animal totem (a small yellow finch, gotten while doing work with the shaman). My totem ended up taking me to this black, cloud-like space, where those parts of my magical personality still existed. Unfortunately my totem was not equipped to operate in this dark place and was unable to bring back those parts of myself still trapped.

When I returned to normal consciousness, I wrote everything down that had happened during this working. I thought about this over the next couple of days, and it bothered me. I thought of contacting the shaman, but decided to deal with the matter myself. I did try the operation a few more times with this totem that I was given, but to no avail. It just couldn't penetrate the darkness.

I contacted Priestess Pat Hardy and told her what had happened and asked her for advice. She told me that the totem I was using didn't have the correct qualities for operating in darkness and suggested that I use one that had the attributes for living in darkness, such as a bat or an owl. We discussed this further, and Priestess Hardy suggested that perhaps an ECI working would be more effective.

For those unfamiliar with the initials, they stand for "Erotic Crystallization Inertia". I will refer those interested to an article which appeared in *Runes* #II-6, November 1984, "Time Out For ECI" by Dr. Aquino.

Priestess Hardy made a few suggestions on technique. After we had disconnected, I made my way to my temple, set the "way back machine", and found myself at said ritual. I was surprised at how much detail I could remember; I was really there!

At the point in the ritual where I felt my energy was taken from me, I put a shield around myself and kept my energy from being used for the wrong purposes. I redirected the negative energy that this magician was putting out back to himself. To make a long story short, he did suffer the consequences of trying to use another's energy for his own ends. A year later he suffered the same curse he tried to perform on his victim.

By affecting the past's future in my ECI working, I affected the present. I must say that after I had performed this ECI working, I felt a sense of lightness and peace within myself. These techniques do work. I would encourage Setians to work with this technique, and I would like to hear from others of their experiences with ECI workings. Please feel free to write me!

[5] **Neuro-Linguistic Programming Symposium: A Call For Papers**

- from the Nyarlathotep Pylon

The Nyarlathotep Pylon is planning a 2-day symposium on Neuro-Linguistic Programming and its application to the Black Arts. Some of the more specific areas we'd like to address include:

(1) Fundamentals of Neuro-Linguistic Programming: What it is, its underlying theoretical assumptions, potential uses in a non-therapeutic context, and its relevance to Black Magic.

(2) The ABCs of NLP: Operative concepts, terminology, and basic techniques - rapport, representational systems, deletion, accessing cues, anchors, mirroring, reframing, etc.

(3) NLP and the *Xeper* Process: Using NLP techniques to bring about willed change in oneself.

(4) NLP and the Metamind: Using NLP methods to induce altered and magical states of consciousness, astral travel and visionary experiences, ESP/HSP, and the development of Metamind powers and abilities in general.

(5) NLP and LBM: Applications of NLP to the psychic and psychological manipulation of others.

(6) Any other magical applications of Neuro-Linguistic Programming that interest the participants and attendees. [So if your research and experimentation with NLP has led you to something new and different that I haven't mentioned above, let us know!]

At present, the symposium is tentatively scheduled for mid-July 1992, subject to possible change as the logistical arrangements take form.

Anyone interested in attending and/or presenting a paper is encouraged to contact Priest Felczak at the earliest possible date so as to enable more detailed planning to get underway.

Formal academic training and/or certification in NLP is **not** a prerequisite for attending or presenting a paper, although it is hoped that individuals in the Temple of Set with such a background will be able to participate and share their knowledge with us.

[6] **Tex-Set-I**

- by Larry Evans III°

The first Dallas Regional Conclave will take place on Friday, Saturday and Sunday, March 20-22. Temple members wishing to attend can obtain information by writing to me.

Arrangements are being made for a working area, as well as an hors d'oeuvres-style buffet. A small registration fee will be required to cover this.

[7] **Second Annual Midwest Conclave**

This conclave is tentatively scheduled for the 2nd weekend in May. This year the conclave will be held in Chicago and is being coordinated by Adepts Darrell Gilliam, Timothy McGranahan and Danielle McGranahan, among others. If last year's Midwest gathering is any indication, a large turnout can be expected and a valuable experience, as well as a great time will be enjoyed by all! See the April *Scroll* for complete details.

[8] **Order of the Python News**

Co-Grand Masters Nancy Kleinman IV° and Linda Reynolds IV° conceived and consecrated the Order in XXIV as one dedicated to the magical expression of art in all its many forms and manifestations. A full explanation of the Order's purpose and the significance of its symbol can be found within the pages of the *Crystal Tablet*.

At present the members of the Order of the Python are Robert Robinson IV°, Peter Rivera III°, Brian Zimmer III°, Don Webb III°, Heather Snow II°, James Johnson II°, Cord Reed II°, Alistair McElwee II°, Tim McGranahan II° and Danielle McGranahan I°.

An Order project was presented for the enjoyment of all Temple members present at the last Conclave in the form of an art show. This year a more ambitious project is being considered - but we'll save that as a surprise for the time being. In addition to our Conclave presentation, two other proposals have been submitted by Setian

McGranahan: (1) an Annual Journal “composed of various forms of expression relating to the images and/or effects one experiences in a working or through various other studies” including prose, poetry, drawings in color or black and white, photographs, sculpture, music, etc.; (2) Illustrating the *Diabolicon*. Both of these excellent ideas are in the formative stages at present, but one or both will surely be showcased at Conclave.

The “Renga” project, which was originated by Priest Webb, can be found immediately following. This poetry form was mailed to Order members who, in turn, added a verse according to their individual perception of the theme which was based on the colors of the Temple degree system.

[9] A Serpent Through the Hill of Dreams

- a renga by the Order of the Python

Soft snow silently falls on the dead city, and milk white eyes open.

I follow a crimson trail of blood that beckons, quickens.

Reflecting me, the night-mirror blackly surrounds, absorbs, and completes.

The bruised wash of cobalt seas evokes forbidden secrets.

Time stands before me: a dark, swirling, purple mist, and I pass within.

My coils gleaming golden, The trapezoid contents me.

Bleached white, Death’s head lies entwined within my mastery; the Abyss is bridged.

[10] Berkaial the Bat

- by Carmel Hind I°

I felt the air stir and the coming of a great force. I sat like a statue, arms poised like wings. I could feel the power building within me, and I called the name of this being. There was a wave of energy that seemed to pass through me and sweep on out to the cosmos. I felt timeless and empowered; my mind had a clarity I had not experienced before. I felt I stood on the brink of possibility, at the root of potential.

Then I saw a circle of twelve figures who sat in the half light of an old stone room. There must have been a fire blazing somewhere, as there was a warm red glow. I stood before them. Images of the wolf appeared, vast lonely isolated places of wilderness spread out before me. The landscape turned to snow covered crags, exposed black pinnacles jutted out, all covered with slippery ice. Places where one withdraws to. My place, my source of inspiration, those are places of power.

[11] Editorial Arena

Despite charitable posturing, mainstream religions foster hatred toward non-believers, resulting in most of this world’s grief. How would the world situation differ if the majority walked the Left Hand Path?

James Knowles, Jr. I° (“The Black Tiger”):

One’s first thoughts would probably be a world nearing utopia. This just isn’t so. To see this, one must realize that The Flame is neither good nor evil – it simply is. “Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use.” (The Statement of Asmodeus). It’s there for the taking, although many who reach end up getting burned and at the same time scorching those unfortunate enough to be near them.

However, if the majority were **truly** Elect: the Middle East would not be in such great turmoil; “In God We Trust” would not be on U.S. currency; the nuclear threat would disappear; famine would be non-existent; the greenhouse effect would halt ... I can dream, can’t I? But in dreaming, let’s not lose sight of reality: that **we** are still the minority. But being the minority does not mean being powerless. I seriously doubt utopia is on the horizon, but being true to your self and wielding the Flame with careful authority will keep you off the path of annihilation.

Mace D. Anton I°:

The Left-Hand Path is not concerned with other religions in general, except to the extent that they affect the individual follower. Other religions are spoken about from time to time, but mainly for reference purposes or for use as a paradigm to teach certain principles or lessons. If the majority walked the Left-Hand Path, religious intolerance, wars over differences of interpretation, and political agendas as motivated by a vested religious interest would cease to exist.

Followers of the Left-Hand Path are busy cultivating their *Xeper* and trying to enjoy life. Wars over nonsense and hypocrisy would not concern them. Forced conversions would not take place. On the other side of the situation, a follower of the Left-Hand Path might choose to welcome a nonbelligerent person into their life and would do so with tolerance and without expectation or restriction.

Robert R. Pitts, Jr. I°:

The problem with the world today lies in the fact that the majority of people are involved with belief systems that are extremely intolerant of what they perceive as “ritual systems”. These people spend

too much time and effort trying to assert the objective validity of their views.

This time and effort spent is often [too often] analogous to bashing someone over the head with a baseball bat. The idea of going over to my neighbor's house and shooting him because he does not choose to be a Setian is inconceivable to me, but many wars have been waged for basically the same reason. This has resulted from people being less concerned with getting to know who or what their god is, and more concerned with leading its parade.

However, if the majority followed the Left Hand Path, a much more ideal society would be allowed to prevail. Those walking the LHP are much more concerned with their personal pursuits of knowledge, and the power that comes with it, than passing judgment on those who acknowledge views different from theirs.

A majority walking the LHP would eliminate the penchant for intolerance exhibited by the present majority, or at least reduce it to manageable proportions. This would effectively extinguish the destructive nature of man. A world would be created whose underlying theme is acceptance, or at worst, indifference, and the concept of peace would be realized."

[12] **The Pilgrimage of Fire**

- by Eulit Hinson II°

As the crimson sun sank low, engulfing the land in a crepuscular glow,

Dark billowing clouds crowded the sky; as twilight's angels spread wide their wings to fly.

Casting off from gleaming cliffs of ebony,

Dusk's children flew forth in beautiful symphony;

It was a scene of wonder and terrible awe as the dæmons revelled in Lord Lucifer's fall.

Not one of them a servant, humble, or weak;

No puppet of the tyrant god, forbidden to think or speak;

Proud and bold, possessed of infernal sight, the liberators of Earth, the legions of night.

To the world they came in starlight's domain, Cast out of heaven, earthbound to remain;

They sought in hidden hearts the elect and the few,

In whose defiant souls creation would be made anew.

In a long lost kingdom of millennia past; The guardians of darkness did magically cast

A towering black castle forth from out of the void,

Angular and bewildering, the architecture of the trapezoid;

A strong fortress safe and secure
From the dull imprisoning light of heaven's demure;

An abode where the chosen could eternally dwell,

A paradise of the mind, the timid's hell.

Within a darkened chamber of the foreboding lair,

Lucifer called together his minions and proceeded to declare:

"We shall call from sleeping those who will come awake,

And by force of kindred will a heaven of hell remake;

All who remain asleep shall never hear our voices,

And must remain slaves of Masleh, ever-obedient to his choices."

The black angels then lit ablaze a solitary torch,
Which upon the awakened souls was to leave an everlasting scorch.

The fire burned without ceasing in the infernal palace of the West,

Kindling in the awakened a yearning never tiring to rest.

To the ends of the earth it called and lured; all who felt its pulse clearly and sharply unobscured

Toward this realm of the divine and eternally lonely,

Created and inhabited by divinities only;

Those elected left behind their comforts and began to roam,

Seeking the distant castle they knew as their ancestral home.

From many lands the chosen travelled

Through maze and labyrinth, by election unraveled;

They sought the dark fortress which beckoned from afar,

A destination no supernal hindrance could obscure or bar.

Bound together, brothers and sisters of one cause,

On a singular journey devoid of apathy or pause;

The road was dangerous and full of threats,

Yet the seekers of fire would have no regrets.

When the pilgrimage neared its end and the castle was visible in the distance,

The forces of heaven rose up in desperate resistance,

Attempting to lure the travellers on the path to

the right

By telling them of horrors and appealing to fright;

But the determined elect could not be swayed,

While the heavenly denizens did become dismayed

At their forces of will, strength, and resolve,

Those shining beacons within with which they would ever evolve.

When the great nobles reached the gates and at last entered the palace,

Lord Lucifer held forth his flaming chalice,

Saying,

“This is my essence and spark of life,

Giving you the keys of freedom from drudgery and strife;

Drink deeply from this, my glorious Grail,

And taste of liberation by the elixir of Hell!”

As they drank in ecstasy and opened their eyes,

The elect looked upward into infinite skies,

Saying,

“The world seems anew and closer to our desire;

The old vision is destroyed by our new eyes of fire.

If ever we should forget from whence we came,

Let us look within our souls, again creating this hidden domain.”

[13] **The Coming of Lilith**

- reprinted from a book entitled

Religion And Sexism

In the beginning God formed Adam and Lilith from the dust of the ground and breathed into their nostrils the breath of life. Created from the same source, both have been formed from the ground, they were equal in all ways. Adam, man that he was, didn't like this situation and looked for ways to change it. He said, “I'll have my figs now, Lilith,” ordering her to wait on him; and he tried to leave to her the daily tasks of life in the garden. But Lilith wasn't one to take any nonsense; she picked herself up, uttered God's name, and flew away. “Well now, Lord,” complained Adam, “that uppity woman you sent me has gone and deserted me.” The Lord, inclined to be sympathetic, sent his messengers after Lilith, telling her to shape up and return to Adam or face dire punishment. She, however, preferring anything to living with Adam, decided to stay right where she was. And so God, after more careful consideration this time, caused a deep sleep to fall on Adam and out of one of his ribs created for him a second companion, Eve.

For a time Eve and Adam had quite a good thing going. Adam was happy and Eve, though she

occasionally sensed capacities within herself that remained undeveloped, was basically satisfied with the role of Adam's wife and helper. The only thing that really disturbed her was the excluding closeness of the relationship between Adam and God. Adam and God just seemed to have more in common, both being men, and Adam came to identify with God more and more. After a while, that made God a bit uncomfortable too, and he started considering whether he might not have made a mistake in letting Adam talk him into banishing Lilith and creating Eve, in light of the power that had given Adam.

Meanwhile Lilith, all alone, attempted from time to time to rejoin the human community in the garden. After her first fruitless attempt to breach its walls, Adam worked hard to build them even stronger, even getting Eve to help him. He told Eve fearsome stories of the demon Lilith who threatens women in childbirth and steals children from their cradles in the middle of the night. The second time Lilith came, she stormed the garden's main gate, and a great battle between her and Adam ensued, in which she was finally defeated. This time, however, before Lilith got away, Eve got a glimpse of her and saw that she was a woman like herself.

After this encounter, seeds of curiosity and doubt began to grow in Eve's mind. Was Lilith indeed just another woman? Adam had said she was a demon. Another woman! The very idea attracted Eve. She had never seen another creature like herself before. And how beautiful and strong Lilith had looked! How bravely she had fought! Slowly, slowly, Eve began to think about the limits of her own life within the garden.

One day, after many months of strange and disturbing thoughts, Eve, wandering around the edge of the garden, noticed a young apple tree she and Adam had planted, and saw that one of its branches stretched over the garden wall. Spontaneously, she tried to climb it, and struggling to the top, flung herself over the garden wall.

She had not wandered long on the other side before she met the one she had come to find, for Lilith was waiting. At the first sight of her, Eve remembered the tales of Adam and was frightened. Lilith understood and greeted her kindly. “Who are you?” they asked each other. “What is your story?” And they sat and spoke to each other, of the past and then of the future. They talked not once, but many times, and for many hours. They taught each other many things, and told each other stories, and laughed together, and cried, over and over, until the bond of sisterhood grew between them.

Meanwhile, back at the garden, Adam was puzzled by Eve's comings and goings, and disturbed by what he sensed to be her new attitude toward him. He talked to God about it, and God,

having his own problems with Adam and a somewhat broader perspective, was able to help him out a little - but he, too, was confused. Something had failed to go according to plan.

And God and Adam were expectant and afraid the day Eve and Lilith returned to the garden, bursting with possibilities, ready to rebuild it together.

[14] Initiation

- by Eve Martin I°

Suddenly unbound, I find myself seeing clearly, now unafraid for the first time.

What was holding me? Only myself? The lack of the Gift?

I am unafraid to walk with Set now, where before my movement balked. I could not take that first step of Knowing.

Now I have seen.

And I will not go back.

There is more for me here in Truth than I have ever known existed. There is a love here, though a love of a Darker kind.

No forced smiles, no shy batting of the eyes, no giggles of embarrassment, no terror of the unknown.

Here I can see again with my head held high and my eyes straight ahead.

And a smile - a dark, knowing smile, and a heart full of joy.

[15] Aromatherapy - Temple of Set Style

- by Ruth Nielsen III°

I - Introduction

The use of aromatic substances in ritual involves both Lesser and Greater Black Magic techniques. The Lesser Black Magic uses have been well alluded to in previous materials presented as aroma workshops at past Conclaves. That material is necessary to an understanding of this material and can be obtained by contacting Priestess Nielsen via the Inter-Communication Roster.

The LBM value of aromatic materials is in the setting of the mood or atmosphere, and in physically affecting the operator who inhales or consumes the aromatic material.

1. Diffusion - The aromatic material as an oil is vaporized into the air through heat (light bulb ring, potpourri pot, drops dabbed on cotton balls and set on the altar, personal body perfume, etc.)

2. Burned incense - The burning process often changes the aroma. In diffusion one is inhaling the actual oil molecules. In burning, one inhales the ash and chemicals released by the burning process

which may or may not resemble the original aroma.

3. An aware magician is alert to every aroma or inhaled substance in the ritual area so that he can maintain as much control as possible to his physical responses. That is why smoking in or near a ritual area where nonsmokers are gathered is an invasion of their magical space.

4. When an incense is chosen for ritual use because of its smell, then its use is in the realm of LBM.

The GBM value of aromatic materials is in their symbolic or traditional use as vehicles of projected will. As such, the use of incense is not designed for the pleasure of the senses but rather the sum total of the symbolic meanings of the ingredients. Any sensory pleasure, though welcome, is often incidental. Aromatic substances in this regard are then a point of immediate contact with the elemental realm (which includes the planetary energies), and through them the entire objective universe in a very concrete way. It is like having one's finger on the pulse of the universe and feeling it throb through the pressure of your finger. Vapors randomly escape the oil pot or hot sensor. That escaping energy is the life form we manipulate in the process of elemental contact. But skill in that contact isn't difficult. Familiarity with a few substances that appeal to the magician is more useful and effective than having an extensive repertoire of many that are rarely used. The few become in actuality ritual objects, as welcome and familiar as the Grail cup or athame. In this manner of use aromatic substances are found consistently in all magical systems. A comparative study shows that some have similar use among these systems which once again leads to the conclusion that valid magical systems will have correspondences between them. It leads to the observation that many magical concepts are generic to the human spirit differing primarily in expression from one human group to another. With that in mind, no magician need feel he has to consistently work in one system or modality. The Setian especially should feel free to be eclectic.

II. GBM Techniques Using Aromatic Substances

A. Raising the Power. Prior to the beginning of the working, use the essential oils or the plant substances in the pre-ritual bath, personal perfume or cologne, or in LBM techniques [see Introduction]. Focus on feeling physically well and in harmony with the intent of the working to come. Realize that the substances inhaled are actually chemically reacting with your body and therefore are feeding you - providing you with energy and stimulating you to produce energy of your own.

This is a natural, automatic process. But by being aware that it is happening and focusing a few minutes of your time on that process you begin the building up of the “cone of power”, “magical current”, *ka*, to ready it for projecting during the upcoming working, which is after all an act of will.

It is important to restrain the use of aromatic substances to the minimum needed to do the job. One to three drops of oil is usually sufficient for solitary Work. Three tablespoons of ground herbs are enough for a pre-ritual bath. Do not use spices in the bath, only leaf or root herbs. Excellent ones are lavender, rose, chamomile, thyme, or mint. Be alert to your choice of Grail drink, music, and lighting so that they don't counteract the effects of the aromas.

B. Reaffirm yourself as Magician. By will you can project your *ka* anywhere. By will you can invoke the entities/energies you wish to associate with who have command over the elementals. [You may consider them aspects of your higher self.]

Invoke = call upon as in sending a message. Some feel that entities or energies invoked should be banished before the end of the rite. Acknowledging their presence at all times however seems more logical. Then one does not need to do any banishing and this is more consistent with the concept of these entities being aspects of the higher self.

By will you can invoke the elementals to do your bidding relating to them as a peer to their masters - and therefore reinforcing the concept of the masters being aspects of your higher self. [These are useful techniques for magicians who are not yet fully aware of their true being.]

Evoke = call forward into your presence. Some feel that beings evoked should be properly banished once the directives are given for them to accomplish. However, logically it appears that the commands given during the working portion include the sending off. So if the elementals are indeed at the beck and call of the magician, they should be off and running when the words are spoken, not hanging around for the end of the rite! Traditionally, they have no will but that of their egregore. [Egregore - the spirit that gives form and direction to their life force. It is one entity for the entire class of matter.]

The egregore is the master that the magician addresses, which may also be an aspect of one's higher self in that one has a certain resonance with all of the universe that one can understand. If you can form a mental image of something, you are capable of being its master, provided it doesn't have a will stronger than yours.

C. Select the aromatics which are aligned with the planets which symbolize the energy (will) of

your working. At first, keep to one aromatic until you get familiar with the symbolism. Below is a very simplified list of the planets with their traditional symbolic associations. One does not have to know astrology to use this technique. No other astrological references nor any calculations are needed. This is simply a symbolic reference that parallels what the ancients felt were the traits of the aromatic substances. Associating a planet is just like using a file listing.

Sun – the ego (will expressing into daylight or into the concrete); the vital energy or life force; the consciousness of self; the life force of everything in the objective universe; deity as a masculine concept; element fire.

Moon – the “shape shifter” of consciousness; emotions focusing the expression of will; Psyche; the fluid expression of matter (water, seas, vapors, sustaining fluids of plant and animal life as influenced by the phases of the moon, i.e. the tides); deity as the passive, receptive feminine aspect; element water.

Mercury – the tongue of consciousness; the words of the soul; the action of the intellect either quick or sluggish; perceptive and cognitive abilities; the speed of the life force accomplishing its will, hence the term mercurial, meaning changeable, fickle; element air, sometimes fire.

Venus – the receptive, possessive action of the shape shifter as it specifies in the material realm; influence coming to one from others, wealth, honor, possessions; the personal traits that trigger “good stuff” to come to you such as beauty and charm; social harmony; culture; love in the feminine mode; element water or earth; feminine.

Mars – the aggressive action of the shape shifter as it zeros in on the object of its attention; directed without one's self; lustful passion whether in the zeal to conquer a market or in the physical sense; contention among people; love in the masculine sense; element fire; masculine.

Jupiter – the expansive action of the shape shifter as it moves throughout the universe exploring reality; the effort at understanding - nobility, philosophy; the thrust beyond one's boundaries to control based on that understanding - law, religion; the effort of sharing - communication as in publishing, acting; luck when coupled with Venus; element air or water; masculine.

Saturn – the restrictive action of the shapeshifter pulling into itself as it takes account of reality; timing; defining boundaries, refining, analyzing, balancing, structuring, looking for meaning, one's employment; also restriction, death, disablement, obstacles from within or without; the element of earth, sometimes air; masculine.

Uranus – the explosive action of the shape shifter as it overturns what it experiences in the goal of further reality; insight, discovery, exploration, sudden changes in direction, destruction of the old order; communication on the cutting edge of technology or culture; element air.

Neptune – the transcendental action of the shape shifter as it seeks beyond its present understanding in the unseen and unexplored realms of consciousness; the metaphysical and artistic explorer; the psychic and astral (needs to be with Saturn to maintain sense of reality); element water; feminine.

Pluto – the transmutation of the shape shifter into another life form as it passes through death's portal; the effort at control no matter what methods are used for the survival of self; the hidden, the secret, the repressed, the confined all to be revealed; element of fire and water; both masculine and feminine (often polarities are involved in Plutonian situations).

Almost any aromatic substance will have traits of more than one planet. The magician selects what he wants, uses it as he sees fit and doesn't get concerned about irrelevant material. If an inappropriate choice is made (the use of asafoetida in a love rite) it will be obvious to the magician if not immediately, in time, as he develops awareness.

D. Attach your personal significance to the aromatic substance.

1. In compression - the reflective period that precedes the beginning of the ritual - review the specific act of Will that you plan on committing during the Working. Define it as clearly as you can, calling upon all your senses to help you visualize and concretize your desire.

2. During the opening steps of the ritual, invoke the entities who are the masters of the elementals that will be evoked. Some examples may be Set or Nephtys for earth [assigned to the direction north under the planets Saturn and Venus]; Dagon, Leviathan, Python, or Selket for the water [assigned to the direction west under the planets Venus, Jupiter, and Neptune and the Moon]; Asmodeus - Sekhmet for the element of fire assigned to the direction south under the Sun and the planets of Mars and Pluto; Shu or Lucifer and Ma'at for the element air assigned to the direction east and the planets Mercury, Uranus, Jupiter and at times Saturn.

Other masters or mistresses may be chosen as sets to carry the theme of the masculine-feminine or androgynous as desired and that may be a mixture within the same rite as the magician so desires. For example, Shu and Lucifer both have feminine associations as well as masculine. Other than Egyptian associations may be used and a mixture

can occur within the same rite.

3. Infuse the aromatic substance with the intent of your desire in the rite. This may be the beginning of the Working portion after the drinking of the Grail. Make this graphic.

4. Evoke the elementals desired next, stating who you are and the reason for the evocation. Be very clear and specific, keeping in mind the qualities of each element.

5. Burn the specific aromatics or release the oils at the point of the Working where you project your _ka_. At this point concentrate on releasing as much personal energy as possible. It is helpful to prepare one or more power/projection/realization statements ahead of time so that you may accomplish this part of the rite as forcefully as possible. Keep these short and intense and to the point. Command the elementals to carry the Will you have projected, giving form to the _ka_ which is released upon the universe to manifest in reality.

E. Aromatics as medium for manifestations, apparitions, visions.

1. Magical tradition has developed many methods for attracting entities or energies and briefly trapping them in sensory manifestations, then having them accomplish the magician's will.

2. Release of a substance into the atmosphere through evaporation or rapid volatilization [as in heating], or in the process of destruction into basic components [as in burning] is traditionally believed to be a release of the life force of that substance.

3. When the life force or energy is released without direction by the decomposing organism or substance, it can be assumed and directed by an entity or Will more powerful than itself as a medium for a brief physical existence. Liquids left to evaporate provide an ethereal body for entities evoked, especially if these liquids derive from a living body. This is a sobering concept to be dealt with responsibly. Aromas diffused provide the "sense of presence" in that the entity may survive in the vicinity as long as the aroma is apparent. This underscores the value of outdoor workings. Incense burned provides a smoky body for apparitions or the impetus for visions. Some substances work in several of these ways.

4. Due to the hazard of developing hallucinations or delusions in the use of these methods, I recommend that efforts at material manifestations in ritual be done within a group setting.

[16] **Saturn Rising**

- by Eulit M. Hinson II°

Emerging from the night, moving ever nearer,
A strange new dawn is rising, becoming even clearer;

A precious few souls will see with crystallized perception

What was hidden from the many by myth and deception.

Whence comes this fiery morning born in deepest night?

A sleeping star awakens and comes to chosen sight

From the ashes of æons gone and forgotten,
Where ancients of days were formed and begotten.

Far away in the rising realm of Capricorn
The cryptic soul of Cronos is magnificently reborn;

The dark god rises from the dust of the ages,
Speaking through the lips of black-garbed mages.

Deep within the mystery of fire and ice
The seed of liberation is nourished to life;
A dim spark known both far and near,
Bringing wisdom to the wise, to the foolish, fear.

For many ages the dark flicker has been sought,
By the minions of ignorance savagely fought;
Only the chosen will taste of its brazen wine,
As the masses will ever continue to pine.

The twilight of the gods is now at hand;
The unchained soul does now demand
Release from lies and freedom from deceit,
A mandate of the inner god's lofty conceit.
Hidden knowledge, Thelemic and dark
Rekindles the Luciferian ancestral spark;
The dark emerald Saturnian fire
Sets ablaze the Piscean funeral pyre!



The Black Pyramid

- by Michael A. Aquino VI°

[17] **Æons**

Around Halloween of this last year, Adept Kerry Bolton of New Zealand - who I might add is defending the name of Satanism heroically against would be "crime"-scam promoters in that nation - performed a GBM working which, among other things, resulted in speculations concerning future æons. "Comments on an Æon of Maat," he wrote to me, "and on a trinitarian Æon of Maat/Set/HarWer would be appreciated, as this reference to Maat was quite unexpected as I have never taken too seriously some of the Thelemite 'visions' of a 'Maatian current'."

In looking through the *Crystal Tablet* I see that there isn't much said about æons - what they are, how they work, and so forth. I will probably revise *Black Magic* accordingly, but think that the subject is probably of sufficient general interest that a *BP* article would be in order.

As far as most occultists are aware, references to æons began with Aleister Crowley's much-advertised Æon of Horus, which he proclaimed to have followed first the Æon of Isis (roughly pre-Christian paganism) and then that of Osiris (roughly 2,000 years of Christianity). Since Crowley's understanding of Egyptian mythology was essentially that of the Osiris/Isis/Horus trinity, this tied Western civilization up into a nice, neat package.

Not only was Crowley responsible for bringing about the Æon of Horus, we are told, but that of Osiris as well - in a previous incarnation as the High Priest of Osiris [and Priestess of Isis] Ankh-f-nakhonsu. The detailed story of this is told in his memoir of that incarnation, "Across the Gulf", in *Equinox* #I-7:

But Thoth the mighty god, the wise one,
with his ibis-head and his nemyss of indigo,
with his Ateph crown and his phoenix wand and
with his ankh of emerald, with his magic apron in
the three colors; yea, Thoth, the god of
wisdom, whose skin is of tawny orange as
though it burned in a furnace, appeared visibly
to all of us. And the old Magus of the Well,
whom no man had seen outside his well for
night threescore years, was found in the midst;
and he cried with a loud voice, saying, "The

Equinox of the Gods!"

And he went about to explain how it was that Nature should no longer be the center of man's worship, but man himself, man in his suffering and death, man in his purification and perfection. And he recited the Formula of the Osiris as follows, even as it hath been transmitted unto us by the Brethren of the Cross and Rose unto this day ...

In his own writings Crowley does not indicate where he came by this concept of "æons" or exactly what is meant by it. A little detective work, however, takes us back to the days of the Golden Dawn and the writing of a book entitled *Egyptian Magic* (#101) by Florence Farr, Scribe of the G.'D.', in 1896. This book, part of a 10-volume series *Collectanea Hermetica* edited by W.W. Westcott, contained a very interesting chapter called "The Gnostic Magic of Egypt", from which the following quote:

Let us first consider the essential principles of Gnosticism, which are briefly as follows:

First - A denial of the dogma of a personal supreme God, and the assertion of a supreme divine essence consisting of the purest light and pervading that boundless space of perfected matter which the Greeks called the Pleroma. This light called into existence the great father and the great mother whose children were the æons or god-spirits. That is to say from the supreme issues the *nous* or divine mind and thence successive emanations, each less sublime than the preceding. The divine life in each becoming less intense until the boundary of the Pleroma, or the fullness of God, is reached. From thence there comes into being a taint of imperfection, an abortive and defective evolution, the source of materiality and the origin of a created universe, illuminated by the divine but far removed from its infinitude and perfection.

Now the Gnostics considered that the actual ruler and fashioner of this created universe and its beings good and evil was the Demiurgos, a power issuant from sophia or wisdom. By some it was said that the desire of souls for progression caused the origin of a universe in which they might evolve and rise to the divine.

The Gnostics definitely believed in the theory of cycles of ascent and return to the evolutionary progress of worlds, ages, and man; the ascents & descents of the soul; the pre-existence of all human souls now in worldly life; and the surety that all souls that desire the

highest must descend to matter and be born of it. They were the philosophical Christians.

The rule of the Christian church, however, fell into the hands of those who encouraged an emotional religion, destitute of philosophy, whose members should be bound together by personal ties of human sympathy with an exalted sufferer and preacher rather than by an intellectual acceptance of high truth.

The Gnostics dissented from the creed then being taught, on the ground of the inferiority of the hero-worship of Christ to the spiritual knowledge of the supernal mind, which they considered he taught.

The Gnostics were almost universally deeply imbued with the doctrines of Socrates and Plato; and a religion of emotion and reverence, combined with moral platitudes, did not seem to them of a sublimity sufficiently intense to be worthy to replace the religious mysteries of Egypt, India, and Persia, the theocracy of the Jews, or the sublime truths hidden in the myths of Greece.

In *Religion in Ancient History* (#3A) S.G.F. Brandon comments:

In his "First Epistle to the Corinthians" Paul had occasion to contrast his teaching with that of other systems known to his readers. In so doing he was led to give this significant account of his own: "Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory" (ii. 6-8).

In our official English translations the proper meaning of this passage is obscured at two crucial points. The Greek word translated as "world" here, severally in its singular or plural forms, is *aion*, which does not mean this physical world or Earth, but "time" or "age".]

Paul's use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of "world-ages" that probably derived ultimately from Iranian and Babylonian sources, and that in various forms was much in vogue in current Græco-Roman thought. Next the words translated as "rulers of this world" (*archontes tou aionos toutou*) do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for

condemning Jesus to death. They denote dæmonic beings who were associated with the planets and believed to govern the lives of men on Earth.

As Farr and Brandon both go on to observe, Gnostic Christianity was regarded as a very serious threat to the Christian church and was intensely persecuted. Had it become prevalent, the 2,000 years might have evolved very differently in Western civilization - with a very intellectual, philosophical, and initiatory religious climate instead of the intolerant, ferocious, and ignorant horror of dogmatic Christianity.

Now we are beginning to see this term æon in a new light, if I may be excused the expression. The Æon of Horus is not just a period of time when ideas symbolized by Horus are dominant. Rather it is a *Ding an sich*, a noumenon: something of purely rational apprehension, not perception by the senses.

Thus in what I might term the LBM sense, an æon is simply an attitude which one chooses or is conditioned to adopt. This is what I mean when I say that different people “exist in different æons”: that a Jew, Christian or Moslem exists in the Æon of Osiris, a Wiccan in that of Isis, and a Thelemite in that of Horus. Accordingly, while I consider æons “pyramidal” in sophistication, after the fashion of Plato’s “pyramid of thought”, I see no reason to consider them time-sequential, with each new one superseding and obliterating the one before it.

In an LBM sense, therefore, the population of the world continues overwhelmingly in the grip of the Æon of Osiris, the best intentions of Aiwass notwithstanding. The Æon of Isis is the next influential, followed by that of Horus. The Æon of Set, highest on the pyramid and most difficult to comprehend and indwell, is the “smallest” and most exclusive of all.

As with the degree system, it would be very difficult if not impossible to spend all of one’s time in a “higher æon”. When we go about our affairs in the profane world, we are usually Osirians, peering with curiosity and vague alarm at save-the-dolphins Tuna activists (Isis) or Madonna (Horus). Yet we experience periods of Isis and Horus too - and, when we wish to, that very rarefied Æon of Set.

After this preamble [pre-ramble?] we return to Adept Bolton’s question about “next æons”.

Crowley, who suggested that æons were periods of time in “catastrophic succession” - I presume in order to more forcefully advance the cause of the Æon of Horus - predicted in the *Equinox* #I-10 that following the ÆH “will arise the Equinox of Ma, the goddess of justice. It may be a hundred or ten thousand years from now (1913), for the computation of time is not here as there.” In 1921,

in his “new comment” to *Liber Legis*, Crowley speculated that the next æon would be that of Thmaist, third officer in the G.’D.’. Neophyte ritual. On the other hand, he continued, “It may be presumptuous to predict any details concerning the next æon after this.”

That is essentially my attitude as well. As Magus of the Æon of Set, I am an Eye in that particular Triangle, as it were. The only one who knows for certain what the next-conceived æon will be, if indeed there is one, is the Magus or Maga who Utters its word.

Above I made reference to æons “in an LBM sense”. Is there a “GBM sense” as well? Indeed there is, but - like Her-Bak - you are going to have to reflect very carefully upon it to apprehend it.

Seen through the lens of GBM, an æon is in fact a **living entity**, in which its initiates are “cells”. This is the secret which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists. The “god” of an æon is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e. who are aware that they are “components of the god”. [Are you now beginning to see the ancient origins of Hegel’s concept of an “overmind”?]

Understood in this sense, a GBM working is a way of the “part’s” reaching out to contact, experience, and/or express the “whole”. This is why true GBM is not even remotely like “prayer” as the profane practice it. Nor is it mere meditation, in which the mind of the meditator merely extends to its own limits. It is the greatest secret, and the greatest fulfillment, of unique existence.

Once an æon is apprehended in this way, a great many veils fall away, a great many mysteries of what magic is/ why it works are revealed, and indeed the entire “why” of human consciousness is explained. All you need is the *næsis* to perceive it. Don’t be concerned if you don’t attain such *næsis* the moment you finish your first reading of the *Crystal Tablet*. It is there; and when you are ready for it, It will be ready for you.

[18] *Church of Satan Revision*

In its first two editions my *Church of Satan* history ended abruptly with the crisis of X/1975. There were two reasons for this: (1) The authentic Church of Satan ended, as far as I am concerned, on the North Solstice X. (2) I intended that the history should focus on the positive experience of the I-X Church, not on the convulsions and spasms that necessarily followed Anton LaVey’s 6/X decision to prostitute that institution.

Such was the reputation that the Church built for itself in the “great years”, however, that it continued

to attract a trickle of the curious and the adventurous who knew nothing - and were not about to be told by LaVey - of the crisis of X. What unfolded over the next 16 years was a danse macabre of would-be Grottos, would-be Priests/ Priestesses, and would-be champions of "*Satanic Bible* Satanism". The pattern was always the same: Initial fervor, often coupled with dramatic denunciations of the Temple of Set [even Satan needs a "Satan", it would seem], followed by bewilderment at being denied any "inside information" by LaVey, followed by frustrated disengagement, and - as often as not - a somewhat wry comment to the Temple of Set: "I found out you were telling the truth after all ..."

A few books appeared, such as Lyons' *Satan Wants You* and the Barton/LaVey [auto?]biography *Secret Life of a Satanist*, trying their utmost to conceal the truth and pump additional air into the balloon of the "LaVey legend". I expect these pulp-propaganda efforts were useful for fleecing at least a few more of the ignorant and the gullible. But, like the dragon in Wagner's Siegfried who continues to sing for awhile even after he is "dead", this could continue only so long.

Four individuals have been responsible for puncturing the balloon: Edward Webber, who revealed the truth behind the LaVey fictions of the founding of the Church of Satan (*Scroll #XVII-3*); Anton LaVey's daughter Zeena, who exposed the fictions of *SLOAS* and the internal operations of the post-X "CoS" (*Scroll #XVII-1*); Texas journalist Lawrence Wright, who exposed a series of LaVey myths in *Rolling Stone* (9/5/1991); and finally Diane [LaVey] Hegarty, who, in filing suit against Anton in 1988, forced many facts concerning Anton's [and her] operation of the Church to be made a matter of public record.

Briefly the situation was this: In 1985 LaVey and Hegarty (who it turns out was never actually married to Anton) signed an agreement to partition 6114 California Street and identify jointly-owned personal articles at the building. 6114, as it turns out, was not the colorful "whorehouse/speakeasy discovered and purchased by Anton" as described in *SLOAS* and *The Devil's Avenger*. It was simply the house of his parents - Michael J. Levey and Gertrude A. Levey of San Francisco - who deeded it to Anton and Diane jointly on 7/9/71. [Anton Szandor LaVey's true name, accordingly, is Howard Levey - somewhat ironic in view of his fascination with Adolf Hitler & Nazi Germany.]

Apparently the agreement didn't work out. Diane left the house in 1984 and in 1988 filed suit against Anton, alleging a history of "violent and abusive behavior" on his part which had finally driven her from the residence "in fear for her life". "She sought and obtained in 1984, 1985, and 1986

restraining orders prohibiting defendant LaVey from harassing or molesting her. Despite [these] orders, defendant LaVey continued to contact plaintiff with threats of violence, both written & telephonic, until January 1988."

From 1965 to 1984, Diane continued, she had participated as a "partner" of Anton's in the operation of the Church of Satan, and for another 2 years indirectly as a bookkeeper & correspondent.

On or about 4/16/86 defendant took exclusive possession & control of the business, and has since had for his individual use & benefit large sums of money from the receipts of the partnership business exceeding his rightful share, and has refused to account to plaintiff for same. Plaintiff is informed and believes, and on such information & belief alleges that the sum wrongfully taken by defendant, and the amount due the partnership, is at least \$300,000 ... It is necessary that a receiver be appointed to take possession of all property & accounts of the partnership to receive accounts payable, pay current debts, and wind up the business of the partnership.

In his 6/1/89 answer Anton LaVey denied most of Diane's claims and allegations - for instance that he had ever been violent or abusive to her, that she had left 6114 in fear for her life, that his father gave 6114 to the two of them, and that she was "the co-owner with defendant of any real and personal property". Concerning the Church of Satan, he denied that he and Diane had ever formed such a "partnership", or that she had ever "participated equally in promoting & operating said business".

Anton then filed a cross-complaint against Diane alleging that she had defrauded him because, after signing the 1984 agreement, she "never intended to reside at 6114 California Street".

Blanche Barton appeared on the stage on 6/6/90, when she sent a letter to Diane's attorney waxing indignant about Anton's "weakened medical condition":

Therefore Mr. LaVey's daughter Karla and I have devised a plan by which Ms. Hegarty can receive the money she feels is due her, and perhaps Mr. LaVey can be allowed some respite from this stress so that his overtaxed body can heal.

We propose that together she and I establish a non-profit corporation for the express purpose of soliciting funds from the membership of the Church of Satan to pay off Ms. Hegarty, saving what we hold as a sacred

building (also Miss LaVey's family home) from a forced sale, and now to also save our founder and leader Anton LaVey. This will necessitate informing the membership at large of the facts of the case through our international newsletter and through more direct means. Ms. Hegarty and yourself will have to be referred to by name as initiating the case against Mr. LaVey, and we would provide your business address and phone number, Ms. Benford, so that our members could indeed check on the gravity of the situation if they so desired.

You must understand that one of the precepts of the Church of Satan has always been that we do not solicit anything from our members, either money or time. But, again, recent developments have forced us to consider all possible avenues to achieve a speedy resolution to this case. And if the membership of the Church of Satan understood fully what is being attacked and what is in jeopardy, I have no doubt that they would be stirred to immediate action. Whether you realize it or not, to a lot of people the house you are attacking is Mecca, the spot where our religion was born, and Mr. LaVey is our religious leader. I'm not sure you understand how blindly zealous some people can be about such things. Wars are fought, people die over such causes. And in that light the ACLU may have an interest in this case if it is pursued much further, as well.

I myself have been committed to Mr. LaVey and his organization for 14 years now, and am appalled and enraged by Ms. Hegarty's heartless tactics over the last 6 years. The publication of my first book is imminent, however, and I would be willing to donate half my earnings from it to Ms. Hegarty if it would help preserve the Black House and its contents - even though I would still consider these actions no less than extortion. And I am only representative of thousands around the world.

Nikolas Schreck, he of Radio Werewolf, disagreed:

From February 1988 to April 1990 I worked as an associate of and frequent collaborator with Anton LaVey.

During the duration of my relationship with Mr. LaVey, I became increasingly aware of his tendency to use a litany of alleged illnesses and sicknesses as a convenient excuse to avoid any unpleasant situation, or indeed to avoid any decision-making or responsibility for his own actions. I witnessed that Mr. LaVey

frequently attempted to forestall, postpone, or evade any situation in his life which may have proven confrontational, challenging, or even minutely stressful to him through such medically-oriented excuses.

Many times during my attempts to work with Mr. LaVey on various projects (interviews for books, recording of his music, etc.), he and his secretary Blanche Barton would procrastinate, cancel at the last minute, or completely alter their previous plans due to what both of them claimed to be his "health problems". It became clear to me that in his dealings with me and others it was a long-standing habit of Mr. LaVey's to blame any irresponsibility, inconsistency, or unreliability on what he consistently represented as his poor state of health ...

I trust that in light of Mr. LaVey's track record of utilizing medical problems to escape from responsibility and his unwavering contempt for the due process of law, the court will not allow him to continue to avoid justice with such flimsy prevarications.

Zeena added:

In 1974 my mother explained to me that my father had a heart murmur in addition to the hypertension we already knew about. For several years my mother, my sister Karla, and I had all made ourselves available to monitor his blood pressure, using a standard cuff and meter. Sometimes defendant had me perform this task 3-5 times in a half-hour period. Defendant would then take the highest reading as proof he could not participate in any deadline or family responsibility.

Defendant LaVey often developed other sudden illnesses, such as headaches, flu, or dizziness. These symptoms usually occurred shortly before a long-planned appointment or commitment, causing him to cancel his participation. If I mentioned having a cold, he always had worse symptoms than mine.

Since my mother filed this action, I have frequently heard defendant LaVey express his utter contempt for all aspects of the case. He consistently refused to get a lawyer, expressing the belief that if he refused to participate, "the idiots would get tired of their little game and just give up".

Defendant LaVey has left me in no doubt that he did not intend to participate in the lawsuit, although he was aware at all times what was being asked of him. His health was not the issue except when it was useful. He simply

wanted to punish my mother for leaving him by depriving her of everything she had worked to obtain during the time they lived together.

In August 1991 Superior Court Judge Ollie-Marie Victoire found for Diane by default, "as a result of defendant's failure to participate in reasonable discovery". Victoire singled out Barton's letter for special mention: "This letter also threatens plaintiff with action by 'blind zealots' of defendant's church should she persist with her lawsuit." Victoire concluded:

This court specifically finds that defendant's conduct has been calculated and designed to prevent plaintiff from obtaining her rights to the jointly-owned real and personal property. He has disobeyed a court order and has suffered the consequences. He now seeks relief from the very court for which he has shown contempt in the past. The August 5, 1991 judgment has caused him to change his mind about the court system, but it does not appear that the law requires this court to help him at his late awakening.

Diane received a total monetary judgment of \$536,500. Anton was given until 12/28/91 to either pay Diane or sell 6114 and pay her from the proceeds.

On 10/18/91 Anton filed for bankruptcy, thus freezing execution of Victoire's order and allowing Barton and himself to continue living at 6114 past the deadline.

On 12/29/91 Diane filed a motion with the bankruptcy court alleging that "this bankruptcy was filed in bad faith for the sole purpose of thwarting the state court orders and/or judgments in the state court case".

And there the matter sits until February 1992, when the bankruptcy court is scheduled to hear Anton's case.

Of interest to the Temple of Set is another provision of Victoire's ruling:

A receiver will be appointed by the court, at defendant's expense, to prepare an accounting and inventory of all partnership assets, and upon completion of such accounting a dissolution of the partnership will occur and all partnership assets will be divided 50-50 between the parties.

That "partnership", of course, was/is the Church of Satan. It appears that Victoire has interpreted the Church as a "business partnership" belonging jointly to Anton and Diane, and ordered it

dissolved and its assets divided accordingly.

Conspicuous in this case is the complete absence of any religious influence in the statements of either party [unless one cares to interpret Barton's threat of "actions by blind zealots" as an appeal to religious values]. It is in clear contrast to the Anton/Diane LaVey dialogue during the years I-X as quoted so extensively in *The Church of Satan*, and evidences their fundamental change in attitude subsequent to the 1975 crisis.

Collectively the Webber/Zeena/Wright/Hegarty papers require *COS* to be revised once again if it is to be a factual and comprehensive history. Availability of the Third Edition will be announced in the *Scroll*, I hope within 2-3 months. Hopefully this will be the final edition as well.

As a final note on this subject, Lawrence Wright (who has kindly given permission for his *Rolling Stone* article to be included in *COS*) indicates that he expects to be publishing a more extensive book discussion of the LaVey story. No further details known at this time.