

# The Scroll of Set

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## [1] **Practical magic: Rituals Without Chambers** - by L. Dale Seago IV°

In the writings and teachings of traditional occult philosophy, one encounters constant references to an "astral body" and an "astral plane" (or equivalent terms such as "etheric"). The astral is described as a finer, more "spiritualized" state of matter than that with which the profane are familiar, and the most marvelously mutable qualities are ascribed to it.

The traveler on the astral plane is free from ordinary spatial restrictions. He may walk, in his astral body, right through a wall of his house, since he can perceive and function within a different "universe". However, he will not necessarily be able to perceive the ordinary, objective universe. Thus, having passed through the wall of his home, he may not be aware that it is raining outside. In *Magick in Theory and Practice* Aleister Crowley observed that:

This astral plane is so varied and so changeable that several clairvoyants looking at the same thing might give totally different accounts of what they saw; yet they might each make correct deductions. (page #145)

And then again, they might not. Thus it can be seen that the astral observations or creations of two or more individuals will correspond to each other only by chance or by predetermined collaboration, which makes the idea of effective communication or conference on the astral plane an invalid concept. This by no means rules out telepathy or clairvoyance, but these phenomena do not necessarily have anything to do with the astral plane per se - if they did, we would find less divergence in accounts of astral experiences.

Since the nature and details of experiences on the astral plane are so varied among individuals and so closely related to individual consciousness, it should be glaringly obvious [though most occultists are too blinded by the conditioning influence of tradition to see the connection] that the astral plane is actually a product of the human mind. It has no objective existence. The astral plane is not a place, but a state of consciousness. Yet its nonexistence does not really matter. It is irrelevant as long as the

concept of an astral plane has a personal value for the individual magician. Astral projection and creation still have their uses.

[A contemporary occultist who has kept up with current parapsychological research would probably argue at this point that the bioluminescent energy fields photographed by the Kirlian process are the astral bodies of occult tradition, and that the existence of an astral body implies the existence of an astral state. If this complex of energies is in fact the astral body, one would expect to be able to photograph a projecting yogi or magician and not see the field. However, the emanations cease upon the physical death of an organism, and only then. Likewise, since the astral plane is said to be on a higher vibratory level than the physical, if the photographs are of the astral doubles of physical organisms, we would expect to see occasional intrusions of physically-discarnate astral entities or objects into the photographs - which does not occur.]

What exactly is astral projection? In a certain philosophical sense it is a flagrant violation of the laws of the physical universe/God. In the normal, "physical" plane one receives sensory input which triggers one's mental and physical conditioned-response mechanisms, leading to creation of mental images and to physical actions as reactions to external stimuli.

Astral projection is a total inversion of this process, enabling the magician to create and control private universe of his own design. It is the next step upward in sophistication and complexity from the concentration exercises described by Priest Holt in "The Yoga From Yuggoth". There is little difference in kind between this sort of projection and imagination; the distinction is a crucial one of degree. A conventional daydream is an example of what is meant by imagination in this context; it is far too crude in detail, aimless in purpose, lacking in directed will to qualify as projection.

Mental projection requires an effort of the will sufficient to enable the magician to literally forget the existence of the physical body and environment. One creates from within instead of reacting to stimuli from without. Once one is able to reach this state, it makes no difference "where" the physical body is, since one's sphere of attention can be projected to the other end of the universe. Mastery of astral technique is obviously difficult to acquire, but it has a tremendous advantage in that it can be used under almost any physical conditions, with or without the facilities of a ritual chamber or a library of reference materials. Indeed one can create one's own astral Temple, as lavishly appointed as can be desired, complete with Daimonic servitors and familiars, and retire into it for the performance of one's rituals.

Astral technique is a key to the control of time. Conventional concepts of linear time do not apply in

mental projection, just as a tremendously complex dream may take place in only a minute or two. Far from being a fixed law, time can be accelerated or decelerated by the magician. The implications of this alone make projection a technique of incalculable value.

An excellent example of astral creation is Lovecraft's *The Dream-Quest of Unknown Kadath*. While he uses the term "dream" rather than astral projection, the result is the same. A more recent example is Priest Holt's "A Fantasy" in *Voice of the Dragon* #II-2. Personal experimentation is strongly recommended, for it will be found that frequent exercise of this technique will have an abnormally-strengthening effect upon the ability of the mind to create - not only on the astral plane, but on the physical as well.

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## [2] Last Editorial

- by Margaret Wendall IV°, Editor

"We welcome the *Scroll of Set* into the world with a relatively big issue - three pages. With time and a little tender care and feeding, it will grow into a healthier and informative - and perhaps even controversial - four, six, or - who knows? - eight pages."

These words began the first editorial in the September X *Scroll* - Volume One, Number One - and what has happened in the past two years was beyond my wildest expectations then. To say that the *Scroll* is the most magical publication I've known would be the understatement of the year, and I think when the Set in our masthead reads his copy of the *Scroll*, he's as happy with the results as I've been.

A lot of the magic of the *Scroll* isn't what you see and read every month, but what goes on behind the scenes.

The first year was difficult. Like the Temple as a whole, the *Scroll* was getting its feet wet, trying to "make up its mind" what kind of publication it should be. We had to learn to walk with the *Scroll* before we could run, and - technically at least - the first few months were somewhat pitiful. But they were necessary, and everything in them is still valid. This is just one of the reasons we're reprinting Volume One.

Everything literally fell together last July. Overnight the *Scroll* went from being a "job" to a total Setian experience, and I think there were two separate reasons.

The first was Magister Ethel's "The Nineteen Parts of the Word of Set". I dreaded the typesetting of the Enochian, yet when I began work on it, I really felt the presence of Set and Thoth [and Bast's purrs]. They'd been present all the time, but they

were doing the work. What should have been the worst typesetting job in all of the *Scroll* - working with a foreign language and proofreading it - turned out to be the easiest of all. There may have been "typos" in the English, but Magister Ethel hasn't ever told me that there are any in the Enochian.

The second reason for the *Scroll's* evolution this past year has been the Assistant Editorship of Priest Michael J. Waters. His insight has been invaluable, and his knowledge of what should and shouldn't go into the *Scroll* has grown tremendously. He's had a year of "apprenticeship", and it has now Come Into Being that Priest Waters can best serve Set and his Temple as the sole Editor of the *Scroll*. He's beginning his new position with this issue.

It isn't easy to give up something that has meant such total satisfaction to me, both personally and as a Magistra IV°. It's been a great responsibility, too, to get the *Scroll* in the mail to you each month. I'll continue to do the "production" work, and, of course, if he asks, I'm here to help; but from now on Priest Waters alone will determine what you read in the *Scroll*.

There's still another reason why the *Scroll* is the most magical publication I know of. It's you, the membership of the Temple of Set. A lot of you have contributed articles, rites, poetry, artwork, letters for Forum - and private comments, both good and bad. I could never have produced the *Scroll* without you; Priest Waters and I together couldn't have. He can't do it now.

My first editorial closed with a request for help. I asked you to let me know what you wanted the *Scroll* to Become, and to help make it possible. In this, my last editorial, I'm asking you to give Priest Waters the same help and "moral support" you've given me. I'm asking you to keep on working to keep the *Scroll* evolving.

I close with the Will that Set and Thoth stand next to Priest Waters as he assumes this new responsibility. I have faith in him; I know he'll be a great Editor! *Xeper*.

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## [3] "It Has Come Into Being"

The twilight has come; The twilight of a god.

The Sun has set in the west! It is the evening of *Xeper*.

The world has grown dark ... Ian Seth lives upon the Earth.

Born in Taurus; April 30, 1977

The first son of

Lindajeane Parrinello & Jerry Reynolds

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## [4] Forum

### Operation "On Call"

- by Paul S. Uriaz I°

Operation On Call is a great outlet and source of information for multi-question-askers like myself, and an indication that the Temple of Set is indeed a family, not to mention a somewhat overworked organization!

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### Booties Pink or Booties Blue?

- by John E. Renaud II°

In response to the suggested Forum topic concerning the possible "sex" of Set and HarWer - here goes:

Insofar as I understand *The Book of Coming Forth by Night: Analysis & Commentary*, I see no solid reason to suppose that either Set or HarWer have any "sex".

We of the Temple of Set could not agree with the late astronomer Sir J. Norman Lockyer that the name Set is simply a "generic" one. Our High Priest has described the Prince of Darkness as a "distinct, conscious entity", a "something else" of the highest order of reason. Note also the manner in which Magus Aquino defines the title "Prince".

HarWer, on the other hand, is described as a "strange and fitful presence", an emotional force - a buffer between the non-conscious and conscious reason.

Have we any evidence that either Set or HarWer are such that we could identify as a form of biological life as we know it? Not that I know of. As for how Set could have "touched" our minds with his essence or "Gift" we have yet to discover.

The unidentified semblance of the Set-entity is shown on the body of a man, but I would no more suppose that Set is male than I would that "he" is human. Perhaps the personification of Set was merely for convenience, but more likely because ancient [and present-day] humans are a bit shaky about the idea of a nonhuman, unknown force.

During the war for the unification of Egypt circa 3400 BCE, Set was described as a god of war. In reality Set and HarWer were motivating forces for social progress.

I do not picture Set as a fierce man in a war chariot leading the legions of the Red Crown in battle for control of muddy deltas or camel fuel supplies.

Explaining the nature of Set is what the second problem of Setamorphosis is all about. I'm sure glad our High Priest called it a "problem", because

it sure is a real brain-teaser, isn't it?

In conclusion: I never really thought that Satan was a he-goat, nor do I believe that Cthulhu has teated tentacles. As for Set, well, here's the ultimate case for mind over matter.

\* \* \* \* \*

- by James Lewis II°

In the split second after reading the Forum question, my first thought was that Set is male. After thought I'm not sure that would be correct as an answer.

It's the tendency of man to make a god in his own image, and then to make of the god a masculine or feminine character so men may more easily identify with said god. Each god and goddess reflects personality traits we see today as easily as they were seen thousands of years ago. Review some random mythology in your mind, and you'll see the actions of mothers, fathers, sisters, brothers, cousins, and so on, although the ways of the gods are a bit more grandiose at times.

Going back to Set, I can find no passage in the *Book of Coming Forth by Night* which would indicate a gender. Pronouns such as "I" "me", "my", and "mine" are used, but never anything definite such as "he" or "her". If there were just one sentence that would read, "I am he ...", we could then say Set is of male gender. But there isn't.

Set is of course open to individual conceptualization and could thereby be "male" or "female". I tend to see this intelligence as neither male nor female, but rather as a power transcending both sexes and yet capable of assuming the form of one or the other as desired. Too, in the *Book of Coming Forth by Night* Set states, "I am the ageless Intelligence of this universe". Such an Intelligence would hardly have need of a gender.

As for HarWer, I go on the same assumption of no gender for the same reasons cited above. However when I think of HarWer, I automatically think of Crowley, and since I'm not well-read in the writings of that Magus, I'd best defer comment on that part of the Forum question.

In closing, let me say that personally I see Set and HarWer as being without sex - but as we're not plagued by dogma, Set could be a masculine force or a feminine one and still be Set. All in all, for me it boils down to Set being a personal consideration, and the fact that "my" Set may not match line-for-line with the Set of another matters little. What **does** matter is that we Become. *Xeper*.

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## [5] **The Value of Re-Evaluation**

- by Richard D. Murad II°

Many of us who are now Setians were at one time or another involved with other schools of thought. Those of us to whom this applies arrived at the Temple of Set via a process of evaluation of our thoughts and beliefs and the doctrines of the previous philosophies by our own intellects. Then we found the Temple. Upon doing so we evaluated the doctrines of the people in it and these doctrines and beliefs survived. Does this mean that we should now, finally content with a philosophy that makes sense, sit back and vegetate? Definitely not!

I feel that to be a Setian we must constantly re-evaluate our ideas and the ideas of the Temple. If we did not do this, we would be little better than our white-light brothers and sisters who blindly accept what they are told. We must subject our ideas to every possible means of confrontation. We must not be afraid to question anything. We must see that every idea presented to us holds up to the most bitter tests of logic and consistency. Not just today, but tomorrow, and the day after that, and the day after that.

The beliefs we have in the Temple of Set are truly precious by the fact that they did survive the previous re-evaluations. But no one knows what new information will be introduced. By tomorrow someone, not necessarily a member of the Temple of Set, may introduce something which would, upon examination, affect the fluidity of a particular belief, either in the Temple itself or in the mind of an individual in the Temple. Only by re-evaluation could this be recognized. We, who are either Elect or who aspire to be one of the Elect must recognize this. This is one of the basics of *Xeper*.

My whole point is that to be a good Setian one must always be questioning and re-examining his beliefs. We must not search, find, and then sit down like a lump. We must every day subject our present thoughts to the same rigorous ordeals to which our previous thoughts were subjected. We must always try our hardest to knock down our beliefs. [Let me just append that we must try to knock down our beliefs with intelligent, factual, and logical arguments - not with arguments which are illogical, ignorant, hypocritical, and opinionated.] Thus, when and if they survive, they are - for the moment - truly a thing of worth.

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## [6] **Rameses II "Takes the Cure"**

According to Associated Press reports in May 1977, and the 5 June 1976 issue of *Paris-Match*, the mummy of Pharaoh Rameses II recently underwent

intensive radiation treatment to "cure" an infestation of insects and fungi that have caused cracks in the dried skin up to one foot wide. Experts who prepared the mummy for treatment said that there is no danger to the mummy. The 3,200-year-old embalmed body of the pharaoh was exposed to 4,500 times the radiation that would end a human life, experts reported. But when the mummy was returned to Cairo, it was non-radioactive. Rameses II ruled from 1301-1235 BCE and is famous for building the Temple of Abu Simbel. The radiation treatment was a joint effort of the French and Egyptian governments.

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## [7] **Film Review: STAR WARS**

- by Sandy Sarris II°

Anubis Pylon

Coming to your local theater sometime in the near future will be the space epic *Star Wars*, the newest and most spectacular science fiction movie to come down the pike since *2001*. *Time* and *Newsweek* have hailed *Star Wars* as "this year's best movie", "spectacular", whose special effects "outdo *2001*". Well, they're absolutely right. Don't miss this movie. The special effects alone [costing \$9.5 million] will boggle your mind; the battle scenes and the spacecraft are absolutely spectacular; and when the hero's ship jumps into hyperspace, the audience cheers [not the maneuver - the special effect]. The miniatures are outstanding, and they're all from the studio that brought you *2001* - Elstree.

The story is pure space opera. The evil Empire and its minion Darth Vader try to crush the rebel forces with the ultimate weapon, a planet destroyer called the Death Star (a spherical, inhabited doomsday machine). The dewy-eyed young hero, Luke Skywalker, his friend smuggler Han Solo, Solo's copilot Chewbacca (an eight-foot high walking rug), the brave and brainy Princess Leia, and Obi-Wan "Ben" Kenobi, the last Jedi Knight, combine to destroy the Death Star. You hiss the villains, cheer the heroes, and applaud when the Death Star explodes.

But the battle is not won by the spectacular pyrotechnics of the rebel firepower, but rather by Luke's reliance on the "Force". The Jedi Knights, an organization that had kept peace in the galaxy for thousands of years, tapped into the "Force", the energy which surrounds all living things. The Jedi Knights had the ability to take the "Force" and direct it toward a goal by will. The Knights were destroyed by Ben Kenobi's pupil Darth Vader, who had become corrupted by the Imperium.

Kenobi tries to instruct young Luke Skywalker in the use of the "Force" in one scene of the movie;

he forces Luke to let go of his conscious seeing mind and let his inner mind sense and direct the "Force". All well and good. Later, at the climax of the movie, Luke must use the "Force" again to direct his weapons in the destruction of the Death Star. Throughout this whole battle Ben Kenobi makes statements to Luke [mentally] such as "Use the force, Luke," "Rely on the Force," etc., which Luke dismisses as figments of his imagination until, at the last crucial moment, he does take Ben's advice and uses the "Force" on his torpedoes.

In the preceding paragraph I feel I have summed up the crucial [to Setians] issue in *Star Wars*. I personally liked the idea of the "Force" and most particularly the concept of **directing** the "Force". However Luke is unsuited for using the "Force". He is exposed to the "Force" by Ben Kenobi some hours/days prior to the battle. Ben wants to make Luke a Jedi Knight and gives him the key to the "Force"; Luke does not ask for it. Thus Luke does not really know what to do with the concept of the "Force". Had he been aware of the "Force" before and asked Ben for instructions on becoming a Jedi Knight, his actual hesitant and reluctant use of the "Force" would have been unthinkable.

We as Setians entered the Temple of our own volition - we weren't pushed, compelled into joining. Therefore we act differently in regards to will. We actively push our minds into directing our will [the key word is "actively"]. We asked to join; we want to learn and evolve. However Luke was given the key to the "Force", and instead of taking this new power and exercising it, he merely uses it when he simply has no other choice. The application of the "Force" in Luke's case is merely accidental. He'll use it again if and when he's in dire straits, whereas a Setian would direct his/her will from the beginning. For us, using the "Force" would **not** be accidental.

From the loose ends that have been left dangling at the film's end, we should expect at least one sequel. I would be particularly interested in observing how Luke matures in his ability to use the "Force". Most importantly, would Luke continue to use the "Force" by accident, or would he in effect evolve into its use? Luke has received a gift he doesn't deserve, and he uses it without real understanding of its value. What he needs to learn is that using the "Force" is a privilege accorded to very few, and that he should grow with its use. Then and only then should he have the ability to manipulate the "Force".

At any rate, the movie as a whole is worth the price of admission. Even at the highly-inflated prices (\$4.50 in San Francisco), *Star Wars* is a blockbuster.