

The Scroll of Set

Issue Number 62

Volume VII-2

November 1981

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[1] As Below, So Above

- by L. Dale Seago IV°

Once upon a time I was approached by a mother and daughter who wished to learn magic. While eliciting background information from them, I found that the mother was out of work, the daughter was a part-time waitress, they were currently involved with candle-burning and seances. What they were hoping to learn from me was a magical incantation which would bring enough money to them to allow them to pay the rent on their apartment. I spent an afternoon attempting to explain to them that this is not what true magic is about at all, but to no avail. While they understood the words I was saying to them, they seemed unable to derive any meaning from my discussion. They could not grasp the substance of it and relate it to themselves.

The last time I saw them was a week or so later; they were about to be evicted from their apartment, and they begged me desperately to please give them a special chant which would let them keep a roof over their heads. It was obvious to them that I was a competent magician who could do so if I wished, for my comfortable surroundings and success in my mundane enterprises attested to my ability. They simply could not understand why I refused to give them the magic word which would solve their problem.

And now you have come to the Temple of Set to learn the arts of sorcery. This is commendable. Study the books on the reading list at the end of this text (the *Crystal Tablet*), and take the examination for the II°. If you can answer all the questions on the examination, you will be a formidable magical scholar. Scholarship alone, however, does not make one a magician. The second portion of the test requires that you write and perform in the presence of a member of the Priesthood of Set some workable magical ceremonies.

But even knowledge and demonstration of the technical aspects of ceremonial magic will not guarantee your Recognition as a true Adept. The "bottom line" in evaluating magical ability is, quite simply, visible results. Do you exert control in your mundane and social life? Are you where you are and doing what you are doing because it is what you desire, or were you just sort of "blown there by the winds of chance"? If your life is not satisfactory at the time of your entry into the Temple of Set, can

you demonstrate positive changes in your situation to your III° Pyramid representatives by the time you apply for the II° examination? If you wish to be a sound magician and a mighty god, you would do well to be sure of your foundation before you commence your "book learning".

If you are in the Temple of Set, you are probably something of a "social misfit" psychologically. There is nothing necessarily wrong with this *per se*; all I mean is that you have values and interests which are not shared by most of the society which surrounds you.

But do you use your sense of alienation from conventional society as an excuse for social ineffectiveness? As a magician you should be able to control your environment, to effect those changes in it which are essential to your personal well-being. Why? Because you cannot expect to exert any meaningful control over the "higher" realms of existence until you have mastered the more "basic" levels. If your personal life is a disorganized mess, you can expect your magical life to follow suit. As below ... so above.

In the *Satanic Bible* Anton LaVey identified two categories of magic: "lesser" magic, or manipulative use of guile and contrived situations; and "greater" or ceremonial magic. Throughout the lifetime of the Church of Satan he continually stressed the importance of lesser magic, pointing out that those who mastered it tended to be far more effective in their use of greater magic. He even devoted an entire book, *The Compleat Witch*, to the subject of lesser magic for women.

Before LaVey, Aleister Crowley took pains to point out that the first prerequisite for effecting any change is a thorough understanding of the conditions involved. One must be able to perceive and utilize cause/effect relationships, and the truly adept magician is one who can perceive causal linkages which are not apparent to others and employ them to his own ends.

The primary causal force in the life of the magician is the magician himself. To realize this implies the development of a sense of personal responsibility: the awareness that you are responsible for most events in your life. Let us say, for example, that your personal appearance is unkempt, you have no conception of social etiquette, and the interior of your home looks as though a tornado took a long vacation there between storms; and you wish to cultivate people whose influence can benefit you. Don't blame them if they avoid associating with you and make excuses when you offer to entertain them at home. If you are looking for a job and you refuse to wear a suit and tie (or dress, as appropriate), don't blame an employer's refusal to hire you on his failure to properly appreciate you uncompromising individualism. He doesn't owe you anything: **You're** trying to get something from **him** - so make him want to give it

to you.

Even in magic - no, **especially** in magic - one does not get something for nothing. If you intend to be a successful magician, you must be able to influence others as necessary and avoid distracting influences upon you. To do this you must understand others better than they understand themselves. You must be able to deal with conventional society on its own terms, and do it better than it does. You must be able to "blend in" and camouflage yourself in social respectability and achievement to avoid persecution, and yet be distinguished enough to command serious attention when you wish to be heard.

If it is beginning to seem to you that the Temple of Set expects you to become some sort of superman capable of mastering (or at least influencing) virtually any situation in which you may find yourself, you are correct.

The Adept magician is by definition a being superior to the masses of humanity. If you are such a being, then you will look like it, act like it, and display it throughout your existence; and all these things will be evaluated when you apply for Recognition as a II°.

We never told you that it would be easy to become a magician. But you need not feel discouraged if the foregoing standards seem too high for you at first glance: you **do** have two years, remember.

The main point you should glean from all this is that if you already have a good lesser-magical "horse", it will be much easier to pull the greater-magical "cart". Fortunately the process is also reciprocal to an extent: You will find that the practice of ceremonial magic engenders new modes of thinking. You will find yourself using your mind as you never have before, and you must do it yourself. Self-ordered thought will in turn be reflected in a self-ordered existence. And having achieved mastery of both yourself and your surroundings, you will find yourself truly prepared to deal with that which lies beyond the bounds of this universe.

[2] MetaMind Mini-Report

Briefly, Priest Robertt Neilly says he's very busy compiling his *Dictionary of Occult and Parapsychological Terms*, as mentioned in the September-October issue of the *Scroll*. This is a slow and very detailed process. He'll have an updated report next issue. He's basically starting out with only 100 words, and even that small amount takes time.

[3] Annual Report of the Executive Director

- by Constance L. Moffatt III°, Executive Director

The one key word for an annual report from my office is "change". It has been a year of much change, starting in March with two members. As of the first week in December, which saw three new members in the one week, we gained nine new Initiates and two returning Initiates for XVI.

On the reverse side of the ledger, there were nine terminations and one suspension. Four Priests and Priestesses of Set Came Into Being; one Master of the Temple and one Magus also Came Into Being.

Many members moved and moved and moved, and/or changed their phone numbers.

My office was not always the first to be notified about change either. In fact I am still awaiting some change notices which I have heard about indirectly, but have not been officially told about. Most of our new members are from the San Francisco Bay area. The majority of our new Initiates also made their decisions about becoming Setian after reading both the brown pamphlet and the white sheet, but more importantly and decisively from personal contact with S.F. Setians.

If I were to give out a silver star for the most endorsements, it would have to go to Priest Robert Brink, with Magus Ronald K. Barrett a close second. One new member is from Colorado, via the Bay Area, and another is from Michigan.

There have been approximately 30 requests for the white sheet throughout the year. In almost every instance where the inquirer did not have personal contact with a Setian, he did not follow up and seek membership in the Temple. Trusting my own judgment, I would say that the majority of those who did not continue the application were not Setian material to begin with. Unfortunately, though, a few might have been.

Thus if you are a III° who would not mind my putting your name and address under mine on the white sheet for a personal contact to be made in your area, please drop me a note and let me know.

Almost all of the Initiates who sent for white sheets in the latter part of this year applied for membership. In each case the required application letter for my office was extremely intelligent and showed great magical potential. We seem to be attracting a high caliber of initiate these days. Even the weirdo letters have ceased coming.

The Pyramid

As Executive Director I seem to have more opportunities than most to converse with many of the Priesthood about the actual workings of the

Pyramid. As a new year begins, I would like to convey some thoughts to the lay membership regarding this communications structure named the "Pyramid".

You have the absolute responsibility to be in either frequent verbal or written contact with your assigned III^os. What comes to my ear is that this is not often the case. My first-hand knowledge tells me the same thing.

When I either changed you on the Pyramid in XVI or assigned you for the first time, I did it with great purpose of mind and not just at random. One factor I considered was to assign you to at least one III^o located fairly close to you geographically. Apparently some of you have thusly assumed that your obligation for communication is satisfied by contact with that member of your "guardianship."

But the Pyramid, for balance, is three-sided; and you must institute good communication with your other III^o. Aside from the fact that you are missing the opportunity for a variety of further III^o knowledge and exchange of ideas, you are endangering a positive endorsement by your III^o when your Temple membership renewal comes due.

From a personal point of view, I cannot understand how an Initiate does not make the time to sit down and either write an opening letter or answer one. Nowhere in your busy day is that impossible. An aspiring magician is surely capable of mastering time organization and of writing letters.

I have tried to keep the Pyramid as static, yet balanced, as possible, which is not always easy. I can only ask your patience in anything that I do, and ask also that you keep in mind that any changes I find that I must make are purely in the best interest of the Temple and you. One last and repeated comment: Please send me any change of address, phone number or any other crucial information, as soon as possible. I sincerely thank those who have throughout XVI. Best wishes for a successful, magical new year!

[4] Rite of the Undead Observed, or Who Feasted on Whom

- by Robert H. Moffatt III^o

Although it happened last October 31st, the memories still linger. Why do I fall prey to the insatiable vampire again and again? Why do I accept invitations to delectable feasts, knowing full well the sly purpose of this nutritional enrichment?

Now I perceive that the reason for all that delicious chicken paprikash [courtesy of Priestess Sue Wylie] at the first supper was to enrich my blood for the last. Why else the provision of a banquet hall and preparation of the repast at a pre-ritual location [courtesy Adept Susan Mitchell]?

Why else the elaborately-filigreed and artistically-beautiful invitation to the rite [courtesy Priestess Amber Seago], and the careful mailing of these, and the zealous help with reservations for overnight lodging of out-of-town visitors [courtesy Adept Susan Mitchell]? I should have observed the increasing twinkle in the eyes of my hosts as they passed the silver plates laden with savory delights again and again, and the anticipatory fever in the eyes of my Host as he watched me gorge myself. Alas, will I never learn? I hope not!

For it was from there that I eventually made my way to the house of my Host for what I thought would be a peaceful exchange of Hallow's Eve stories over an after-dinner liqueur. I joined a ring of observers before a pine coffin [courtesy Setian Lincoln Shaw]. The casket was strangely graven with obtusely crossed designs of silvery pigment. It lay before the altar of Anubis, which was covered with artifacts reminiscent of death and life - nay both at once - the Undead. My Host was nowhere to be seen, and never again would I see him that night in his original form.

After fitting ceremonials by ritualistic collaborators [courtesy Priest Brink and Adept Mitchell], and willful incantations, thumps and groans, all to the accompaniment of perfectly-timed background "music" and nether-worldish sounds, the crypt emitted fire and smoke, and from it the Lord of the Night came forth.

He spoke proudly with an empyreal voice that came from everywhere above the sounds of storm and chaos, and, holding forth a cup of glowing elixir, me mingled with his guests, invited them to drink, one by one. When he came to me, I drew the cup to my lips and eagerly swallowed a goodly amount of the fiery elixir. It seared and scorched my innards as it spread to the most distant capillaries of my physiological universe, and the arteries in my glistening neck did swell and pulse with the wanton richness of my gluttony; at which point the eyes of Dracula did glow and gleam with blood-lust, and his mouth opened wide to let the sharp canines protrude and attack. The cup was passed to a bearer and I was enveloped by an inescapable embrace while the vampire fed on my chicken paprikash, once removed and [it seemed to him], much improved.

The pain-pleasure was excruciating as I became one with the lord in a timeless embrace, and I too joined with the Undead once more.

Later that night a horde of furry bipeds, black and bat-like, was seen to descend upon an eatery called Dave's of Oakland. They tucked in their wings, fangs, and claws for long enough to be reluctantly admitted, be more-or-less peacefully seated, and wind down over the food of the ordinary human.

[5] **The Name is the Magician**

- by Constance L. Moffatt III^o

While cleaning and resorting Temple of Set Executive Director files, I came across a letter written by a I^o to a member of the Priesthood, who had written a *Scroll* article on *neters* and magical names.

The letter had several deep philosophical and magical questions. I was taken, though, with his last question: "And lastly, lastly, is the magician in essence the magical name, or is the name the magician?"

I do not know if the question was ever answered. I do know that the author of it is a Priest of Set today.

The question has been answered by many in the *Scroll* and in various *Tablets*. As a Priestess who has had the same magical name from almost the inception of my initiation, I would like to try my Black hand at giving my version of an answer.

My name is Shetat - a form of Bast, meaning "the hidden one". The name - and it was only a name in the beginning - and I found each other simultaneously. I had been quite drawn to the Egyptian goddess Bast many years prior to ever hearing of the Temple of Set. I am and always have been a cat-being.

Ironically my first Pyramid Priestess was Jinni Bast, now Magistra Bast. She worked very closely with me and guided me to "Shetat". I enjoyed the name and worked with it as thoroughly and magically as my early degrees allowed me to. Sometimes it was very easy, other times it seemed like I was grasping for a *neter* to associate with and Become. Nevertheless I was comfortable and thus sought no further for a magical name. The magician was the magical name, as best she could be.

As time and degrees moved along, a strange thing happened. I no longer had to become Shetat; I **was** Shetat. Further still, and most importantly, I have found that magically I am **me** - no matter what magical name or *neter* I choose to work with. Shetat has become me. We are one and the same. The name is the magician.

[6] **Æons, Words, and Magical Terminologies**

- by Robertt W. Neilly III^o

The intended purpose of this article is one of duality. While discussing the progression of the æons, I'll also be talking about certain "words" which accompany the æonic Words. Such words are indicative of the capabilities/qualities of a Setian who, due to his/her degree, focuses on a specific

æonic Word.

For example a Master of the Temple is Recognized as having attained the realm of being which is known as *Xem*. *Xem* is the æonic Word of the Magistri. The "word" or state of being aligned to *Xem* /IV^o is "Understanding". Only the IV^o+ can Understand. So *Xem* (the æonic Word) and Understanding (its "companion") form the Word and the word of the Masters.

If this is not clear at this point, I hope it will become so as I breeze through the æons in the time it takes to write this article.

A subject that is not often discussed, but one that is topical here, is that of the æons that preceded the Æon of Set. Because the time elapsed from the Æon of Horus (1904+) onward figures **actively** where Setians are concerned, I will leave that for later. For now I would like to jump into the lands of speculation and banter about those æons prior to Horus. If nothing else it may help get me out of the jam I intend to get into subsequently.

I believe it is possible to identify at least three æons preceding Horus: Osiris, Isis, and Ra (or similar). The Æon of Osiris was one of death-mongers. Osirian magi taught of absorption into [whatever] god; some still do.

I feel that it is appropriate to approximate the word of the Æon of Osiris as "Abstinence". The associated "word" could be chosen from among many; I'll pick "non-being". [It might just as easily have been "cycles" or a similar word, because "non-being" applies to other æons as well.]

In any event, Osiris was a long æon, and its time had definitely come when it ended.

The one previous to Osiris was Isis, which stood for the acquisition of lunar knowledge. A rudimentary or subconscious magical civilization might have existed, inspiring early paganism. But because I have not done extensive research on this topic, please understand this to be intuitive guesswork. I would guess the Word of the Æon of Isis to relate to the Moon, with an associated word being "sub-" or "beneath".

Before the Æon of Isis may have been an æon that I will term the Æon of Ra. Prior to Ra there may have been no æons as we employ the term. The Word of the Æon of Ra might have related to the Sun, with an associated word being "supra-" or "above".

While the Æon of Ra might have embraced an intelligent, conscious worship, it might also have been more instinctive and subconscious. The decline of the original Temple of Set might have begun in such an environment.

Well, so much for my foray into "what might have been".

The Active Æonic Words

The end of the Æon of Osiris was brought about by Magus Crowley when he Uttered the Word *Thelema* (will). This superseded the expiring æon and initiated an environment which would make all subsequent Words “active” for and complementary to the Setian.

In our present Temple of Set the Setian I° concentrates on the Word *Thelema*. The word that accompanies *Thelema* might be “hearing”, referring to the exercised perceptive capabilities of the I°. So we might say that the Setian I° personifies will and can hear.

The Age of Satan appeared to bridge the gap between the expiring Æon of Horus and the arriving Æon of Set. In 1966 (the Year I) Magus LaVey Uttered the Word Indulgence. That Word served to complement *Thelema*. One could will one’s indulgence, or indulge in one’s will. Two æonic Words were now operative.

The Setian I° applying *Thelema* must seek to apply Indulgence. Once this has been accomplished, an Adept II° comes into being and work the two Words integrally.

Let me evolve the simple word “hearing” that I proposed to accompany *Thelema* into “sensing” for Indulgence. Thus I imply that the Adept II° begins to intuitively sense more than he has “heard”.

The first Word Uttered in the Æon of Set was *Xeper*, when in June X Magus Aquino came into being as the first Magus of the Æon of Set. *Xeper* means “to become” or “to come into being”. It is the Priest or Priestess of Set who must realize this Word and seek to make it a perpetual part of oneself. An associated word might be “know” or “knowledge”. Whereas the Setian I° may hear an æonic Word, and an Adept II° may sense more than can be heard, the Priest or Priestess III° knows the essence of the Word.

In April XIV Magus Barrett came into being by Uttering *Xem*. *Xeper* was deserving of direction, and *Xem* provided it. Instead of producing diametric change, as *Thelema* did to Abstinence, *Xem* complemented *Xeper* in a progressive manner. The other word associated with *Xem* is “understanding”.

The two Words *Xeper* and *Xem* fit together like hand in glove. *Xem* naturally sprang from *Xeper* when *Xeper* was ready to be enhanced. And following *Xem* yet another Word was Uttered. Magus Norton manifested *Per-t* through creative fire. In July XVI this Word suggested how one might be the product or aspect of an abstraction. Once an Initiate in the realm of *Xem* had applied the process of *Xeper*, what would come about? A further step in the Great Work and that embodiment

in the Initiate. The word of a Magus V° is “wisdom”, and the æonic Word of the V° would seem to be *Per-t*. More than this I am unable to say.

Now for a slight departure. In June XIV an Ipsissimus VI° evolved. An æonic Word - a single Word which **might** depict the realm in which a VI° exists - has not yet been Uttered. Perhaps due to the significance of the number 5, a further æonic Word may not be possible within our present time-context.

Speculating: In the August XIV issue of the *Scroll*, Priest Robert Moffatt cited a definition of “Ipsissimus” as “his very own self”. Magister Lewis has said “very self”. I would propose “true self revealed”. I suppose one could always become an Ipsissimus/Ipsissima and fine out! Or one could **ask** Ipsissimus Aquino and then try to hear, sense, know, understand, and have wisdom to comprehend that mystery as does the Ipsissimus.

In the past I know I have committed “indiscretions”, so to speak, by alluding to an æonic Word or formula as though I were familiar with it on its own terms. I have, though, come to know that the purview and expertise of various magical terminologies rest with those who embody certain specific levels of being. In future discussions with each other I hope that we not only have a more intimate familiarity with our progression of æons as they’ve unfolded, but that we also speak in clearer tongues.