

The Scroll of Set

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[1] Here There be a Dragon

- by Constance Moffatt III°

The great and treasured wisdom came to *Xem* of old, and so did I. The treasure had need to be guarded, and my principle became form in that which you see. Never did I die, nor can I be destroyed as long as the Gift is. - The Dragon's Statement, January 8, XV

Do dragons really exist? Look to the east, to south Georgia, and you will find one delightful and loving Setian dragon in the human form of Priest James A. Lewis. Better known to his Setian friends by his magical name of Orm (a Scandinavian word meaning "dragon"), Priest Lewis is the tall and handsome member of the Order of Set who has had an affinity for dragons long before his I° days.

Distance has never been a barrier to Priest Lewis, as he is a faithful friend and correspondent with all Setians. He is loyal, compassionate, and has a fantastic sense of humor. The pleasant ending to a hectic day is to pick up the phone and hear his soft drawl and deep laughter on the other end. Just a finger-touch across the night skies.

Born thirty-two years ago in Jesup, Georgia, he presently resides in nearby Baxley. "As backwards as it is, I like a small town. My home, being nine miles out, affords a degree of isolation and a greater opportunity to look to the stars." Priest Lewis has lived chronologically in Baxley; Statesboro, GA.; Essex, New York; Godfrey, Illinois; St. Petersburg, Florida; Milledgeville, Ga; Dallas, Texas; and back to Baxley.

Educationally Orm began with an English major, switched to psychology, switched again to music, and finally to nursing. He spent time working in psychiatric hospitals followed by medical/surgical nursing. He took postgraduate training at Baylor University in Dallas, after receiving his LPN license in Georgia. This was followed by pharmacology courses, where he scored in the top 6% of the nation in nurses' pharmacology. Upon returning to Baxley, he became tired of being on call for surgery and moved to medication and intravenous therapy, with occasional work in intensive care, emergency room, and obstetrics. Priest Lewis is presently a 3-11 medication nurse and relief supervisor.

During his early years Orm converted to Roman Catholicism after finding nothing in Protestant

denominations. He was a religious Brother in the Oblates of Mary Immaculate. "Magistra Bast describes a religious institution as an exercise in brainwashing, and after going through a postulancy and novitiate, I'd agree. I sincerely sought Christ within the Host and myself, and found only silence. Yet again there had to be more. For everything that's a sham, there's a real thing somewhere else. And the sham of Christianity made me try the Church of Satan. There I touched on that real thing and then found it within the Temple of Set."

Priest Lewis entered the Temple December 8, X as a I° "where a lot of time was spent getting used to the idea of a higher being/god who didn't demand worship. Began exploration of the *Book of Coming Forth by Night* and haven't finished the exploration yet." Prior to the Temple Orm was a I° member of the C/S during the years IX-X. He never received responses from Regional Agents, though, and only had the *Cloven Hoof* to draw from.

Recognized to the II° in the Temple October 31, XI, he became active in "branching out to other members". He found "pure pleasure in being Adept and exercised White Magic to the fullest extent possible". During this time Orm was Coordinator of 1FTC (1F travel planners in case of disaster). Eventually, in using White Magic, he realized that "regardless of the pleasure involved, there had to be more to magic than raising storms and sending moccasins to nip those I detested. The Second Western Conclave showed me the inner selves of other Setians and told me of a Gate. In going to that Gate several times, I met Set, Coming Forth by Night, and on January 4, XIII Came Into Being as his Priest." He was designated as One of the Nine February 21, XIV.

"The Temple of Set is without doubt unique. I belong to it, for I am Setian. I belong to it, for it's the only place I've found that fosters life rather than death. It means a constant *Xeper*, a penetrating mirror that allows me a piercing look within to see and destroy flaws. It means Being with all the implications known and those yet to be found."

Some of Orm's favorite things are: quiet forests, moonlit nights, classical music, grand and light opera. He loves haunting old book shops, painting, occasional gardening, microcomputer programming, piano, and organ. Among his interests he considers "Setians first and foremost because of the Temple that each of us is." He is also interested in art; literature; psychology; Egypt ("naturally"); music; and movies of the 20s & 30s - "If I ran into little Betty Boop, I'd propose marriage immediately." He has at times expressed a devotion to Mae West also. Brainless people, spoiled brats, loud noises, and guitars round out his pet peeves.

Seven cats and one dog will soon be joined by a she-wolf. Orm also lists Scarlett (his home computer) among his pets, as "she acts like an animal at times". Snakes abound in his country

abode, though he doesn't classify them as pets.

To new Setians Priest Lewis has this message: "Open your eyes. As a new Setian, grant it possible that all religions and philosophies you've learned up 'til now could be so much hogwash. Grant that the Temple of Set might be too. But look closely and see. Once you get a taste of the 'Something Else' within the Temple, go forward. 99.99999% of all fears are molehills in retrospect. Remember too that *Xeper ir Xem* and stasis are incompatible."

The Setian aspirations of our "fire breathing" god and One of the Nine are best expressed in his words: "To ever be worthy to be among those spoken of in the *Book of Coming Forth by Night*, that of being one of the Great Nobles before Set. I hope to continue my Guardian role and ever keep Set's Temple sacred and pure."

[2] Perceptions of my First Ritual

- by Susan Mitchell I°, Khaibit Pylon

The ritual was for growth, in keeping with the spirit of the upcoming Vernal Equinox, of/for ourselves individually and collectively.

By this time I had been involved/participated in five Temple of Set group rituals (three rituals and two workings), and ten or twelve personal rituals. Prior to Joining the Temple on 10/12/XV, I had eleven years in various aspects of White Magic. I thought leading a ritual would be easy, as it was a familiar path. Once in the chamber, though, this "familiar path" disappeared, giving way to a realm to which I had not yet attained any "reference points". All that I knew [or thought I knew] and all that I had planned were forgotten as I was confronted with/by my own ignorance.

The Gate was open, my brothers and sisters were waiting, the power behind me was increasing - and I could not speak. I was confronted by my selves, and I was staggered by the impact of "difference".

I remember very little of the actual ritual or of the following two weeks. I felt as though I were dazed and walking through a heavy fog. No matter how or where "I" turned, there **we** were. This battle of duality continued for two weeks. On March 27, after six hours of working and struggling in total darkness (literally) "she" died, taking the past with her.

The seeds have sprouted, and they bring forth the will.

[3] Transformation

- by "Dr. Yogami"

The full of the Moon has passed ... again. I sit, and my eyes glaze in remembering, remembering

when the rounded Moon meant fear and self-loathing. Then I didn't Know.

From the Orient came I, from the Himalayan Valley of the Demons, then to teeming London went I. Driven by desperation, I sought an antidote in the *Marifasa*, hoping the curse would be lifted by that flower which so ironically drew life from that which made me death's ambassador. Then I couldn't Understand.

Clawed, fanged, transformed was I. The beast within me raged with the lust of murder and the urge to destroy that which I loved the best. The beast within a Beast. I dared not love, and my self-hatred grew until I despised all. I thought myself Given a curse. Then I didn't Know the Gift.

As I regarded it, the Gift was a curse, and those few who survived my attacks were also cursed. One whom I so infected seemed to kill me because I had stolen the precious *Marifasa*, and so I thought death would remove the curse. It was then I became Aware.

My peculiar quest to rid myself of the curse had given me life after that ... death. In the night I saw all, all that was I, all that I am. Through ages I followed the Dark Star which I now remembered bearing. With a surge of rage I saw it turned with only one point up, but controlled the madness and waited. Then came the time my patience was rewarded. Dimmed was its essence by Hebrew letters, but it was restored. It was then I could Indulge.

A short age passed with the lessons of pain and pleasure learned. Now the beast was subject to the Beast, and I exulted in my magic. I was learning.

Again I exulted. The dimness was gone from the Star. I saw it purified and saw him as serene. I regarded the full Moon. Bending not my knee nor dropping my eye, I knew and loved him at once as he was revealed in his Majesty. The giver of the Gift bade me know and Understand my self. Then my star blazed in the night.

How true is the insight of the nosferatu Curwen in his realization that the soul is what makes the Undead what they are. My Star is my Flame is my Form is my Being is my Self, and I who have gone from lycanthrope to immortal Undead Being say that the change wrought in me is by my will, brought forth by night by the Giver of the Gift. The Gift is not given to me alone - that is to be Remembered.

I, Yogami, am. My Being is suffused with the Dark radiance of the Star I Am. Come to me, drink with me from the fires of wisdom. Gaze with me in the Pool of Remembering. Remember! Remember! *Xeper ir Xem*.

[4] **Research and the Setian**

- by Corey S. Cole II°

And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. - *The Book of Coming Forth By Night*

It did not take me very long within the Temple of Set to discover that research and study are two heavily-emphasized aspects of membership. Indeed it seems that the higher degree one achieves, the more work there is to do. Research is a powerful, two-edged weapon by which the Setian may cut at his own ignorance while furthering the interests of the Temple [and of Set] at the same time.

The concept of the "Research and Development Element" of the Temple seems to me to have faded somewhat into the background, but I would like to say a few words on the topic, and perhaps suggest a few areas into which Setians may wish to delve. I feel that such research is critical to our survival as Setians and as a Temple, and personally would like to see the R&D Element revived.

I present here three areas which I feel are especially appropriate for Setian research, on the basis of two considerations - that our limited numbers make our efforts most useful in those fields where a small amount of effort can have a disproportionately large effect, and that our Setian insight, enhanced brain capacity usage, and the special relationship with Set of the Elect equip us particularly well to attack areas of knowledge that have proven opaque to the mundane researchers of the past.

The "occult" is a huge umbrella covering a number of widely disparate areas to which there may or may not be a scientific basis (as yet undiscovered). The most rigorous researchers in the mundane world tend to shy away from these areas, both to avoid soiling their hands and because their grants usually require them to obtain visible results occasionally, something which can be difficult to achieve in the "grey areas" of knowledge.

The Setian, on the other hand, is uniquely well equipped to attack the occult "sciences", due to the fact that we constantly practice a science which normally is considered to fall in this category, and because we have the insight to thresh the wheat from the chaff in a field best known for its cow dung. The occult has too long been left to the charlatans and the crazies, and it is time for those who can truly see in the dark places to bend their gaze in these directions.

"New" fields of knowledge are also appropriate

places for the Setian to exert his talents. We are well-equipped to study these because of the extra brain capacity we are learning to use through Setamorphosis. Also such new fields are readily accessible to people of exceptional ability without the need for large amounts of detailed, specific knowledge in the field.

I am not advocating laziness; I rather feel that the Setian makes far better use of his finite time and capabilities by having general knowledge in many fields than by over-specializing in a specific field.

This leads to the area which is perhaps the most important direction for Setian research - the synthesis and correlation of knowledge from many different fields of endeavor. We have the insight which allows us to frequently be able to leap the gaps in mundane research, and this often is a quicker task than the long building-up of information of which such research generally consists.

The great discoveries of the past have been made only when all the base information was available, but in flashes of insight of which the ordinary minds of humanity are incapable. We have such insight, and it is incumbent upon us to make full use of it, both to aid our own *Xeper* and to contribute towards the survival of the true name of Set.

There is an important side-aspect to all this in relation to people outside of the Temple. We have a natural tendency to dismiss them as "mundane" and unimportant to the Setian. Nothing could be further from the truth! Each of us has only limited time and resources to devote to our Work, and remember that "... mankind now hastens toward an annihilation which none but the Elect may hope to avoid" (*Book of Coming Forth by Night*).

We must not only marshal our own fullest abilities towards the avoidance of disaster, but must make use of every resource available to us, including that of our less-fortunate cousins, the humans. There is simply no point to a superior being duplicating efforts that lesser individuals are capable of and are achieving.

That we have something better than science, and are evolving beyond that which is merely human, does not relegate either science or humanity to the status of "zeroes", nor does it mean that they cannot be of any use to us. Indeed we have been given something more precious than anything on Earth in the essence of Set, and it is our responsibility to make use of this essence in the most productive ways of which we are capable. Only thus may the Majesty of Set be preserved.

I had wished to end this article on that "oh, so impressive" note, but alas, there is yet a bit that must be said in this context. In particular I wish to point out that I am not speaking solely to the Elect

of Set. If many of the research tasks which we require may be accomplished by those who have never known the power of magic, how much more valuable are those I°/II°s (including myself) among us who are capable of lifting loads from the shoulders of the Priesthood in many respects?

There are certain tasks which require the full Understanding of the Master to fulfill, but how can the Masters focus their fullest attention on such matters when they are inundated under an avalanche of lesser matters?

It is likewise incumbent on the I°/II° to take on those duties currently performed by Priests that perhaps do not really require intimate knowledge of the Black Flame of Set. It should be noted that these tasks are not just “nice things we can do for the Priesthood”, but “coincidentally happen” to be exactly the directions through which each of us may best *Xeper*.

For those with eyes to see, coincidences are clad in shining light. - Louis Pauwels and Jacques Bergier, *The Morning of the Magicians*

[5] Summer Flight of Friends

- by J. David Furcean II°

Wake up, wake up! Though your eyes feel bleary from the summer's morning Sun, look now at the ways we travel together. Today we share this excursion as friends. Tomorrow you guide the little ones as they make their way around alien bends and psychic streets. Such feats are accomplished with guides.

Friends, friends, wake up, wake up! Friendship and pride glide together, guide together. Tomorrow we teach my five-year olds to cross the street, safely now, for I would not have them trampled beneath so many “busy feet”. My Æon is a thousand years in breadth, and who would guide their steps as a friend?

Time will show the timid and bold shall come to hold beauty through proportion and change. They are right in their eccentricities, uniqueness. Guided, not by fanged devils nor gods of judgment to Heaven or Hell, nor ferocious beasts of will alone; and never, never forced graces called ‘norms’. The Setian is guided by forms of intelligence, ageless in scope, streams of silvered light free amidst the night.

Sometimes perceived, triumphant as the silvered dawn, totally encompassing the passionate moment, or to fade into night again, compressing itself as might a neutron star. And more aspects than this I daresay! You would know me? Good! Step forth and remember the ritual-formula remains ageless, inviolate as we gaze through the Pentagram, to each other as friends, friends. It has always been.

[6] Khaibit Pylon Report

- by Richard Arbib I°

At our April 11th Pylon meeting the first topic of discussion was the upcoming Set-II Conclave at Xemset. Everyone here in the San Francisco area is anxiously looking forward to this event.

Later on during the meeting we talked about the reading assignment, titled “A Few Years in the Absolute Elsewhere”, taken from *The Morning of the Magicians*. This chapter discussed Black Magic as it pertained to the Nazi movement. I for one was amazed by the material, being unaware that Hitler had been so heavily involved in the supernatural.

The basic idea that the Nazis had revolved around the idea of evolution. Yet contrary to popular belief it went far beyond the concept of a “master race” composed mostly of Germans. Instead Hitler believed that man would evolve to a new stage of existence -and became almost a god.

We discussed the difference between Hitler's idea of evolution and the Setian idea of evolution. One of the basic differences is that we can make this change in ourselves during our lifetime, so that we become self-evolving. Another important difference we noted is that as Setians we are concerned with changing and improving ourselves, rather than with becoming preoccupied with the annihilation of other people around us who are different or fall short of our own high standards. As Magistra Thomas pointed out during our discussion, though Hitler had personal magnetism and magical power, it was all misdirected; his own personal problems got in the way.

Setian Gini Scott performed her first group ritual, and the format of it was stimulating. She asked us all to visualize our one-month, three-month, and open-time-limit goals. We then imagined these goals to be on pieces of paper which she passed around the group. We did so, then visualized these goals as happening as she burned the pieces of paper.

Later, after talking with the other members present, Setian Scott felt that she had perhaps used a little too much light, because she used candles for each cardinal point. She said that she was quickly learning from her mistakes, and that the mistakes she made were perhaps overshadowed by the results of this ritual. Several weeks later people had reported changes in accordance with what they had willed during this ritual.

Setian Susan Mitchell also thought the ritual was performed well, and was reminded of herself before her own awakening. She said she realized just how far she had come in five months, and how far she must go.

I liked the format of the ritual. It lends itself well to the exercising of one's will, and also forces one to focus magical energy properly. By combining short-term and long-term goals in one ritual, it forced me to examine my goals and ensure that they were compatible with each other.