

The Scroll of Set

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Editor: Robert H. Moffatt III°

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[1] Two Thoughts from the Guardians' Chair

- by Lilith Sinclair IV°, Chairman, Council of Nine

On Priorities

One of the very basics of Black Magic is coming to know your true self through introspection and constant awareness of the possibility of self-deceit. In order to accomplish this a certain amount of self-preoccupation is necessary. However it is possible to carry this to the point where we become virtual hermits, and I have observed this in the Temple of Set. I am not just referring to lack of contact or interaction with the "outside world", i.e. outside the Temple, but it is also happening among ourselves as well.

No one is expected, nor is it desirable, to make the Temple of Set his/her whole life. To eat, breathe, and sleep nothing but magic, especially on the level which we practice it, would be to lose one's balance and perspective very quickly. We all have mundane concerns, families in some cases, and outside interests, and that is fine.

What is not fine is when the Temple of Set **consistently** takes a back seat to these other things. I am appalled at some of the reasons Setians give for not attending or participating in Temple functions, especially those of a magical nature: "There's a program on T.V. I want to see.", "my kid is getting a cold.", "I'm going out with my boyfriend/girlfriend/husband/wife/lover/etc.", "I'm not into it.", etc.

One cannot be a Black Magician, i.e. Power of Darkness, part-time! If one is not prepared to devote a reasonable (note, I said "reasonable") portion of one's time and energy to the development, evolution, and practice of the Black Arts, then he should get out of the Pit.

It is possible to be true to our own essence and to Set, and still fulfill our obligations to our non-magical families and friends. One does not have to cancel out the other unless you want it to, so let's get our priorities straight.

On Recruiting

While we do not worry about numbers or "bodies", and make it a point not to proselytize, that does not mean that we should not be aware of potential Setians among the people we encounter in the course of the mundane side of our lives.

A great deal of our time is necessarily spent in activities such as shopping, work, laundry, etc., and there are people out there who have a bit of that "spark" if we are only aware or open enough to sense it.

Of course there are times when we all feel like not talking to anyone, and the mundane people we deal with drive us crazy a lot of the time. Nothing wrong with that.

It is also true that we do not have any rules that say we **have** to interact with, or even talk to non-Setians regarding our own evolution or to have our noses so high in the air that other potential Dark Ones are left to never realize that Flame within themselves.

Most of the uninitiated public - and those who like to think they are "into the occult" - elicit my contempt and/or indifference, but I stand by my statement nevertheless, because among the nerds there are a few [make that **very** few] jewels who just need the opportunity to begin to sparkle and blaze.

We have all gone through the blundering-around and wasting of time & energy before we finally discovered the Path to what we are now, before we finally reached out and found another Dark Soul blazing in the darkness. And will we ever forget the fear and loneliness, the alien "otherness" that accompanied all of our searching and struggling?

My point is that there are others just like us out there going through just those same things. Is not a part of the Charge we have accepted from Set the responsibility to reach out to them and at least make them aware of our existence?

Look around you at the brilliance of the Black Flame that burns so fiercely in the beings of your Dark Brothers and Sisters of the Temple of Set. Look at your own majesty; that is the Majesty of Set. How did you discover its existence? Perhaps through another Dark One who, recognizing another of his Kind, reached out.

But what if he had just gathered his essence more tightly about him, wrapped himself more closely in his magic, and, keeping his gaze fixed straight ahead, passed you by?

[2] Dare You Partake of *The Dark Side*?

A long time ago, in a galaxy far, far away ... the efforts of a civilization to come to grips with politics, magic, and evolution resulted in ... *Star Wars*.

But on the screen you have seen tales of these events only from the perspective of the Light Side of the Force. Who knows what evil lurks in the heart of Darth Vader [and even Obi-wan Kenobi]? Only *The Dark Side* knows for sure.

The 1981 compilation of *The Dark Side* by Michael A. Aquino VI° is not for sale commercially, and this text is not connected with or authorized by

Lucasfilm Ltd. II°+ only may obtain a maximum of one copy apiece for a donation of \$12.00 to the Temple of Set. 200 bound pages. Send to the office of the Executive Director.

“What a piece of junk!” - L. Skywalker

“I find Aquino’s lack of faith ... refreshing.” - D. Vader

“Evil is it; read it you should not!” - Yoda

“Beep, toot-toot, whistle/chirp!” - R2D2

[3] **The Virtue in Vice, or Master Speaks** - by Lynn Norton IV°

This article is addressed to the Adepts of Set’s Temple, though the rest of the membership is invited to listen in.

Information reaching my ears indicates that there is some confusion regarding a few tools and methods the Temple employs for your benefit. I’m going to try to clear up what confusion I can now, and your Priesthood contacts should be able to clear up the rest.

The Crystal Tablet of Set: In just 12 pages Magister L. Dale Seago has written a text that, with application of its contents, leads you or has led you to the II°. There is a two-page reading list containing only eleven books at the rear of the text. Take a close look at the paragraph above the list and you will find that the books are **required** for a proper understanding of Setian philosophy and magic. Why it is that so many of you fail to read these books I do not know. They are difficult to obtain, I grant you; but they are not impossible to obtain. Check your local library, or the library of a friend. Seek out occult or second-hand book stores. Contact a book-search company.

An excuse of “no time” is no excuse at all, as you have two full years in which to read only eleven books. That’s only five-and-a-half books per year, or less than half a book a month. Reading these books won’t slow down your magical growth, and they may even speed it up somewhat.

The Ruby Tablet of Set: A virtual treasure trove of material, seldom mentioned, seldom contributed to by you. Here is a Temple tool, like the *Scroll*, designed especially for you to **use and impact upon**. Why then are so many of its contributors not Adepts? If you don’t know what to write, consider these as yet untouched subjects:

(1) Reviews of the eleven “required” books in the *Crystal Tablet*. What did you get out of these books? Does one book dovetail into another? How? Etc. If someone does write a review, that doesn’t mean you can’t review the same book. After all, you are bound to see the material from a slightly different perspective.

(2) Analysis of rituals and ritual symbols. Why do we dress in black, use a chalice, a sword, etc.? What are these implements symbols of?

(3) Rituals. Rather than tell your III° “There ought to be a ritual for ...”, **write** one. If you are truly an Adept, you don’t need help to write a ritual unless you want help.

The Pyramid System: This is probably the most misunderstood, misapplied, and maligned tool in the Temple’s entire educational arsenal. The Pyramid System is based upon the ancient Egyptian and Chinese systems of initiatory “schooling”. Its purpose and design are magical in nature, not bureaucratic. In the ancient schools, while you had access to several priests, you were assigned/entrusted to one or two specific priests whose duty it was to teach/allow you to initiate yourself to his level of awareness. Once you had achieved this much, you were entrusted to the care of a Master. The Temple of Set is doing the same thing today. While you are free to contact and converse with any Priest, your primary concern should be with your assigned Priest, even if he is several thousand miles away.

The degree system: Typically what has happened in the past is as follows: As soon as a Setian becomes an Adept, he begins aiming for the Priesthood by the shortest possible route. Not yet has a single Adept explored completely the realm of the II°.

For each degree there is an applicable æonic Word. The I° must learn to locate, strengthen, and use their will (*Thelema*).

The II° must learn to Indulge in their will and aspire to *Xeper*.

The III° must *Xeper*.

For the IV°, the Word is *Xem*.

If you fail to learn the lessons that you must learn now, then you will have to go back and learn them later. Your steps forward are slowed as you step backward to pick up something you never had.

I say these things because some of you seem to approach the II° as if there were some sort of “dishonor” attached to it, and therefore you seek the III° without all the lessons of the II°. When most of you visualize the degree system, you see a ladder with one rung above the next. A more correct visualization would be a piece of magnetic tape. The farther along the tape you go, the more information you find. There are no definite beginnings or ends to any section of the tape. Like a computer you must absorb the information in one section before you progress to the next. Failure to do this means trouble for you as well as the Temple.

Now I am going to tell you why I’m bringing all of this up, and why you should consider taking this advice. I am mentioning this because I am selfish. I

put my Initiation before everything else. If you cannot be equally selfish, then you are wasting your time.

By writing for the *Ruby Tablet*, the *Scroll*, and your III° contacts, you are forced to pull all your random thoughts regarding magic into a logical form. By including your thoughts into the previously-mentioned texts, you may trigger the thoughts of another Initiate's mind, which, when you read of them, will again get you working, thereby directly benefitting you. If you can see the virtue in this vice, then you will Indulge in will as you *Xeper*.

[4] On the Value in Conclaves

- by Constance L. Moffatt III°

The Set-III Conclave is in the advanced planning stages under the able guidance of our Chairman of the Council of Nine, Magistra Lilith Sinclair. Our last two conclaves were finely prepared and executed with much expertise, as this one will be. Nevertheless the final success of the conclave will be due solely to the presence of each and every Setian in the Temple of Set.

Attendance at a conclave is not mandatory, and sometimes it is absolutely impossible for a person to be able to be present; this is understood. However I cannot help but stress the importance and value to self that these gatherings afford us.

Neither letters nor phone conversations take the place of the personal contact experienced at conclaves. The personal exchanges, in-put, and out-take, are savored and not soon forgotten. It is not only a time of learning, but of intense personal growth and *Xeper*, to which all who have attended previous conclaves will attest.

The meeting of "family" again, or putting faces to names for the first time, is something so extremely exciting that I ask you to take my word that you will never regret making that final decision to "go west" in July. It is truly worth any sacrifice on your part.

[5] III° Recognitions: Roger Whitaker & Willie Browning

Roger L. Whitaker of Jackson, Michigan has Come into Being as a Priest of Set III°. Priest Whitaker was recognized December 20, XV by Magister Lynn A. Norton.

Willie M. Browning of Killeen, Texas has Come into Being as a Priestess of Set III°. Priestess Browning was recognized February 14, XVI by Magister L. Dale Seago.

[6] II° Recognition: Amber Shelley

Amber Shelley of Santa Barbara, California was Recognized as an Adept II° on January 31, XVI by Priestess Constance L. Moffatt.

[7] Reflections

- by Robertt Neilly III° (Harmachis)
(an expansion of "feelings" during a Working on November 13, XV)

I cling to the black cloth that covers my altar, for it is the cloak of Set.

I feel the acute pain brought about by personal contact and subsequent indifference.

I yearn to assimilate and be assimilated by Set.

Many of the events that occur when one Becomes impersonal take on an aura of divine agony.

At times I desire to reach out in regression: to act my old self, to sink into Osirian depths.

And yet through this painful evolution I am willing my consciousness into being.

And so my Black Flame turns inward upon myself, and the active fire of Amon is realized,; and I create self from the burning cinders of Me.

[8] Affirmation

- by Robert H. Moffatt III°

Nor the coming nor the going of any one of yours shall tear my roots, for my foundation is Me.

[9] Exeunt

The following have parted from the Temple of Set: Thomas Schneider, Richard Arbib, J. David Furcean, Linda S. Thomas, and Linda Reynolds.

[10] Soundness

- by Ricco A. Zappitelli III°

Before self-integrating can be accomplished and meaningful magical work done, I feel we must first talk about raising our energy level. It must not be allowed to become depleted but rather enlarged to its fullest potential.

We must learn to: Free ourselves
[live in the] Eternal now
Awaken ourselves
Respond

Only our **fears** are holding us back from taking the steps that will raise our energy levels and make us whole magicians. Let's explore the three basic compulsions that drive us and deplete our energy

level rather than allowing us to indulge in them.

Our most basic compulsion is **security**. On the negative or depleting side this could be brought about by:

(a) trying to “be” what others want us to be, to be “accepted” or liked (garb, manners, etc.);

(b) trying to become an “image”, or live up to others’ ideas of what they think we are;

(c) fearing the ability of our self-dependency and self-worth.

This security **compulsion** can be turned into a security **indulgence** and **add** to our energy by:

(a) understanding we can be liked for, and simply being ourselves;

(b) simply being ourselves and being ready to accept the reality that we may not be a “lovable” image to others;

(c) understanding that we are self-dependent and cannot “fall below ourselves”.

The second basic compulsion is **sensation**. The demand of more frequent and intense abandonment to pleasures - food, sex, etc. - brings about a **desperate** striving until these demands **must** be met for us to be happy and satisfied. The pleasure is thought to be an end in itself, when in fact each new intense attainment makes any lesser attainment dull and boring by comparison. A vicious circle at least, and a huge draining of the energy level at most.

Now let’s see how we can add to the energy level by security indulgence. We can indulge in related sensations only when we understand that they are an addition to and enhancement of our life. When we are free from the desperate drive that [we feel] we must have the most of everything, we will truly be free to choose that which will enhance our lives at the moment without endangering the successful attainment of our end goal.

The final compulsion from which we must free ourselves in order to indulge is **power**. If we convince ourselves that for mental aggrandizement or physical manifestation the joy of control is a necessity, it will drain us. When we understand that the only real power lies in the self, we will be free from trying to control and will have **real** power.

It is important to understand how our consciousness-dominating compulsions create our version of the world around us. We must freely invite and be open, and we must be able to learn from all our experiences [however painful and difficult they can be] which can help us to understand and become aware of how severe a hold these three compulsions can truly have on a relaxed will. Only through this understanding can we actually elevate our energy and will. Only when we free ourselves and choose to indulge can we view the world as it is, whereupon we can experience the “eternal now”.

We can experience the “eternal now” by:

(a) understanding that we have everything we need, if we just utilize it, to enjoy and understand the now;

(b) taking full responsibility for our own programming that creates our reaction (rather than responses), and brings about reactions of others around us;

(c) accepting ourselves completely, and consciously experiencing everything as a vital step in our growth.

Only after altering our consciousness enough to indulge in the “eternal now” can we start to awaken. An aid in waking ourselves is to understand that, by our very nature, our natural mind is restless. We must quiet it in order to perceive and tap into the higher energies.

Further we must understand and remember that we are awakening beings, constantly striving for the higher planes of consciousness for ultimate self-growth and development. By waking this new awareness within ourselves, we free ourselves [and indeed take on the responsibility] to respond. We can respond by:

(a) being aware that only by being genuine and true in thoughts and in communicating our feelings to others can we truly be free to respond;

(b) knowing that we can appreciate others’ problems without getting involved in their predicaments;

(c) understanding that we must avoid reacting (rather than acting) when our will is not elevated to an awakened state of perception.

Only when our will is elevated to this awakened state can we act truly, with the knowledge that we are acting as a whole, integrated magician with a defined, directed will, free of compulsions.

A sound magician is a mighty god!

[11] On Terminology

- by Corey S. Cole II°

Somewhere along the line a change has occurred. We no longer need to talk big to be big. We know what we are.

It has always been my policy, whether dealing with Setians or non-, and faced with an equal or near-equal choice between helping and hurting them, to help.

I doubt that anyone would disagree with this “mini-Karmic” law. Who can say when that same individual, or another who is aware of my “good deed”, may be in a position to do good or evil towards me in return?

The difficulty with this nice, “obvious” law is that it is not always clear when a situation calls for it to be applied. It is my feeling that we of the Temple

are frequently guilty of violating the mini-Karmic law in subtle ways, particularly in alienating potential allies through our terminology.

In the Church of Satan days (I speak second-hand, of course), shock value was both a fun form of indulgence and a useful means of screening out applicants who lacked the flexibility to handle complex magical concepts. Addressing a ritual to "Satan, Prince of Darkness" or to various other "diabolical presences" made for a nice sense of separation with the mundane world and a useful ritual approach. It immediately set the Initiate apart from the "mundanes", the "botched and bungled", and the "Christolaters".

The C/S came up with its own definition of "Black Magic", and everyone (at least among the higher degrees) understood what was meant and could communicate. Meanwhile there was the great fun (indulgence) of answering silly and annoying questions with: "Why, I'm a Devil Worshipper and a Black Magician!" - enough to shrivel nearly any "human".

The Temple of Set naturally continued to use the same terminology. It was convenient, Setians understood each other, and the Temple was just beginning to grow out of the Age of Indulgence anyway. Also there are some real clues to the true nature of the Beast [hmm, I do it too!] in such terms as "Black Magic".

It is in looking beyond the surface, traditional definitions that the Initiate begins to get a glimpse of what is really meant, and of where the Temple is heading. This is one of the few positive points I can find for a terminology which in many other ways is no longer appropriate.

We no longer require the sense of separation provided by the "delicious feeling of evil and forbidden realms" deriving from our language, for we have refined [and are refining] our techniques to use more subtle, accurate, and effective separations. Nor is the screening effect on outsiders as important as it once was, for we have been learning to see others, and invitation to membership has evolved to a one-on-one, rather than a mass-media approach. But still we hang onto the old terminology, for it has been convenient and we have grown used to it.

It is my contention that a time for re-examination has arrived. The Temple has evolved far beyond what was expected six years ago, and we need not continue to do by default that which we have "done all along". I believe that we no longer have a need for the old "shock-value" phrases, and that we can speed and enhance the beginnings of initiatory understanding in the lower degrees, as well as lessen our no-longer-desirable "terror factor" to the general populace, by moving towards the use of more precise terms for some of our magical

concepts. For instance I suggest the following:

For "White Magic" use "ritual magic" or "traditional magic".

For "Black Magic" use "Setian magic".

"Prince of Darkness": Fine, but restrict its use among non-Setians.

"Devil worshipper": C'mon, surely we've outgrown the need for that term by now. It never was accurate in the first place.

I'm sure we can all think of other examples, and I'd like to see your ideas in the *Scroll*. The Temple of Set is not the Church of Satan, and I think our purposes will be better served by new, more precise terminology.

[12] **Move Not, for the Place is Holy**

- by Dennis Garrett I°

The Enochian system of magic as it is known today is both incomplete and inaccurate. This is especially true of its origins, due to 300 years of distortion by notables from Meric. Causabon to Israel Regardie. This article is intended to bring to the Darkness many undisclosed facts related to the origins of the system and its intended method of use, as preserved in the original, unpublished manuscripts in London, England.

The basic facts are as follows: In 1583 CE John Dee and Edward Kelly were trying to establish contact with spirits through ritual magic. While working with a system of magic similar to the Keys of Solomon, they contacted several entities, the most informative of which called itself AVE.

From AVE and related spirits they received directions for the construction of what was called "The Holy Table". This was to be built of "sweet wood", 2 cubits (3 feet) square. Around the top edge in a one-inch border were to be various words and letters in the Enochian alphabet. The letters were to be painted in yellow. In the center was inscribed a large hexagram with its points touching the lettered border. Around the hexagram were placed seven talismans of wood or paper, most of which were four inches square. In the center was placed a wax disk of intricate design which was called the "Seal of God", or the "Book of Truth". This had to be one and one-eighth inches thick, and inscribed on both sides. Four more of these, half the size of the big disk, were placed under the legs of the table in places specially prepared for them.

The whole was then insulated from the floor by a six-foot square piece of red silk. The table was then covered with a similar piece of silk, the only difference being that the topmost silk had to have a tassel at each corner. Above all of this, in the center of the "Seal of God", was finally placed a "shewstone", of which several kinds were used. It

was in these that the spirits appeared.

With this equipment they received the Keys and elemental tablets made more or less familiar by Samuel Mathers and Israel Regardie, with help from one Fred Hockley, who added such things as pyramids, god-forms, and astral travels. What they omitted was the original 15-day ritual to obtain what the manuscript calls “the use and practice of the spiritual creatures”. Intended for use with this ritual was a new robe of white linen, a specially made book “with silvered edges”, a talisman to be worn on the breast “for the defense of the body in all circumstances” (translated from the original Latin), and a gold ring of special design. Concerning the ring, they were told that without it “nothing may be accomplished” for “this is it which philosophic dreameth of”. To the best of my knowledge this ritual has never been performed.

Also untried was a second system called the “Heptarchia Mystica”, about which almost nothing has been written. This system deals with the angels, kings, princes, and servitors of each day of the week, and the times of their dominion. About the angels and kings little of importance can be said. It is the princes and servitors who render the system operational. The sigil of the prince appropriate to the day of the week was painted in the center of a wooden disk, with the names of his six subordinate spirits painted around the edge. Since the manuscript does not go into detail on how the spirits were made to manifest, there is fertile ground for experimentation.

After both systems had been received, John Dee complained to the spirits that “this is somewhat like the old style of magic”. He was rebuked and told: “Nay, for they all played at it ... This is pure, this is holy, this is forever.” [All quotes are from the original diaries of John Dee, both published and private.]