

# The Scroll of Set

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## [1] Magical Bridge

- by Susan Wylie III° & Ricco Zappitelli III°

To some of us the term “neter” means a magical name with which to work, while to others it is something quite different. What is this difference?

We think the answer lies with the initiatory stage of the individual Setian. For example, what those in different degree stages see when they gaze into the pentagram might be quite different. We feel we must start with the basics to really understand what “neters” truly are to us.

As we see it, when one enters the Temple of Set, the biggest job one has to do is to push aside many inculcations society has instilled, while at the same time absorbing books on traditional magical skills and history. We feel this corresponds quite nicely with the æonic Word *Thelema* as Uttered by Magus Crowley.

The application of will needed to bring about the above is quite a feat and should keep the Setian I° busy for awhile. But how can the Setian work magic? Not as the “human” self. So as an aid it often happens that a name is chosen or even given. Now we have a Setian I° with a “neter”, right? Wrong!

### Imagination:

Basically what you have now is the Setian using imagination to choose a magical name to facilitate fulfillment of desires.

### Imagery:

By a process of expansion the Setian starts to refine this name into a “telesmic”. This new “life in the outer dimensions” must be fed by the Setian’s own energy, will, and sharpest focus possible. Such intensity should be prolonged until this new life “breathes”.

### Indulgence:

Now the II° begins to have real exchanges with the telesmic, to do marvelous things together with the telesmic - **magic**. As long as the Setian will is defined and directed properly, the result should be that the magician becomes adept at turning mere wishes into reality, thus the name “Adept”. There begins indulgence in new-found capabilities to bring about what one desires.

But this is not the “all” of being an Adept. One begins to tap into the history of the telesmic, the very energy of which can aid the Adept in the continued effort towards the indulgence of the other mysteries - the stretching-forth of the will and reaching past Indulgence for **more** - while the desire to speak to Set becomes utmost.

The telesmic at this point should begin to function as an intermediary: the “mouth” that speaks to Set and the “inner core” of the magician - the heart.

At this point we could term the relationship between the telesmic image and the Setian “T.N.C.”, or “Telesmic/Neter Combined”.

### Xeper:

At this point there has been a merging and a Becoming that was not there before. There is the **first understanding** of the **nature** of the “neter”. The pure and undiluted “neter” (Form) starts working toward **becoming** an integrated being, by way of the magical Word *Xeper*, until it can become more understood and realized.

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## [2] Notes for New Members

- by L. Dale Seago IV°

Our virtues should be touched with a certain nobleness, our morals with a certain freedom, our manners with a certain politeness. The virtues exhibited are always less what one owes to others than what one owes to oneself.  
- Montesquieu

Dignity, courtesy, and respect are among the most important keys to successful cooperative interaction between intelligent beings. This is axiomatic in ordinary human society and imperative in the Temple of Set.

Any Initiate of the Temple should always be addressed by the appropriate title of his/her degree (i.e. Setian, Adept, Priest/Priestess, Magister/Magistra, Magus/ Maga, Ipsissimus/ Ipsissima) unless the Initiate specifically indicates otherwise.

An initiate should also be referred to by the appropriate title in any conversation whether he is present or not, or in any correspondence about him with a third party. A magical name is not an assumed substitute for the appropriate title. Setians are special beings; and while you are not expected to understand initially the reasons for such a statement, you are expected to treat them with the same courtesy they will extend to you for having exercised your will in choosing to Become.

Your dealings with others inevitably reflect your own opinion of yourself, and this applies to much more than direct communication. Setians are presumed to think highly of themselves and of their kind, and this is exemplified by their appearance

when together. At official functions of the Temple (Pylon meetings, Conclaves, etc.), dress should never be less than semi-formal coats and ties for men, dresses for ladies with medallion, unless a specific announcement to the contrary is made in advance of the affair.

For ceremonies black clothing is required as an absolute minimum, with ceremonial robes preferred. Robes for the I° through III° will be black in color, and will be trimmed in the color of the Initiate's degree. IV°+ Initiates may wear a robe the color of the respective degree held. Robe style and design are left to the individual Initiate, and hoods and cowls are optional.

As an aid to your initiatory advancement, various texts and documents will be available to you. Your assigned official contacts will be able to tell you what publications are currently available at the I° level. At minimum you will be expected to acquire the *Crystal Tablet of Set*, the basic I° magical text. You will also need to gain a working familiarity with the books cited in the *Crystal Tablet's* reading list, whether through bookstore purchase or library perusal. The reason is simple enough: If you enrolled in a university without acquiring the necessary texts, you could hardly expect to pass the courses. The Temple of Set is even more truly a school than most universities, for it is a training ground wherein one learns to use the mind in new ways. You must do the work, but we will help you where we can.

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### [3] A Mini-Conclave Strikes Again

- by Suzie Vandebussche II°

I knew there was a reason why the State of Michigan was on the map. I discovered this on the weekend of February 21st. Priest Neilly and I drove down the highways to Jackson, Michigan. There for the first time I found myself enhanced with two beautiful Setians, Magister Lynn Norton and Priest Roger Whitaker.

Magister Norton shared his knowledge of the Tarot cards with us, among other things. I knew the cards were important and that they held a lot of information. I discovered that they were a key to another porthole to knowledge passed down from the ancients. A symbol is not only a symbol. You must look beyond it and Become it to understand.

It was a great pleasure to see one of the Tarot card paintings in process. It gave me a good feeling, both magical and physical, to be beside Magister Norton and look up to him. [Since I am 5'10", that doesn't happen too often.]

Priest Whitaker was very warm and loving. [But I don't know how these Priests can stay up for days without sleeping!]

So much was discussed in such a short time. On Sunday afternoon the many-talented Priest Whitaker played for us a self-composed melody on his guitar. We sat and listened as we all drifted off. I explained how the melody made me feel, and sure enough we all had the same experience. It was like a Setian's life - wandering around the world, collecting experiences, and growing more and more. The weekend brought many sensations like that.

The main difference between living on the east and west coasts is that there are fewer Brothers and Sisters near to us in the east. Closeness is good, but to grow sometimes we must be alone. So there are advantages and disadvantages to living here. When we have the chance to be in the company of other Setians, we make full use of it. So we will continue to have our mini-conclaves and *Xeper!*

Our weekend eventually came to a close, and hey! - That "goodbye" stuff sounds easier on paper! Anyway it was time to hop back into Priest Neilly's Mini and drive home. We had left Toronto as Priest Neilly and Adept Vandebussche, but we came back with a little of Magister Norton and Priest Whitaker added; and that is what makes today and tomorrow even better.

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### [4] **Atu 18: The Moon**

- by Amber Seago II°

It's the evening of the winter,  
And the Moon is on the wane.  
Her face is dark for the eyes of man,  
And her path is filled with pain.

Would you be out walking  
With the watchers of this night,  
Knowing they'd devour you  
The instant you showed fright?

Or would you let them guide you  
Beyond the towers dark,  
To walk alone this tortuous path  
To receive the Devil's mark?

Why do I have courage  
This darkest night of night,  
When all I smell and touch and taste  
Is the horror of this sight?

Why - Underneath this landscape  
I can see the promise shine,  
The promise for the 'morrow,  
The concept in the sign.

[5] **Exit**

Parted from the Temple of Set is Alexandra Sarris.

[6] **Interlude**

- by R. Amn DeCecco IV°

The music itself I am. The warmth and trill of a gypsy violin. The balalaika.

The core of the rose I know. I understand its scent and experience the touch of the velvety petal.

Eyes I am. I see infinity through vibrating tears. I see reflected **all**.

Existence, seduce me! Take me! Rape me!

Noisy, musical clouds, envelope me and whisper, "**You are!**" For I **am!**

[7] **From Crystal to Black**

- by Robert Moffatt III°

To change myself - to develop my alliance with the great changer. To modify my life to accommodate his and my mutual purpose.

To change within and without.

Not to ask my kindred to change for me or my cause.

Not to push another close to me.

To invite my kind to change freely, to see my leadership as passive.

Not to murmur when another's way differs from mine.

These are the formulæ for growth: the pure change from crystal to black.

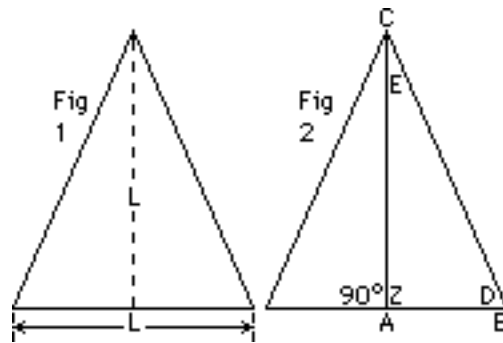
[8] **Building a Magical Trapezoid**

[for use as an altar-top]

- by Lynn A. Norton IV°

In order to properly construct a magical trapezoid, we must start with an isosceles triangle whose height is equal to its base.

We know that the line bisecting the top angle will bisect the base, giving us two identical right triangles.



We now have the following information with which to work:

Equation #1:

$$\overline{AB} = 1/2 \overline{AC}, \text{ as } \overline{AC} \perp \overline{AB} \therefore \text{angle } Z = 90^\circ.$$

[Translation: Line segment AB equals one-half line segment AC. As line segment AC is perpendicular to line segment AB, angle Z equals 90 degrees.]

To determine the "Golden Section" of line segment AC, we must divide AC by 1.618. The answer is shown [approximately] below as point Y.

The Golden Section (Atu XIV), which has been redesigned, demonstrates how the ancient Egyptian artists could have found the  $\phi$  division of a line without recourse to algebra. What they would do is construct a right triangle whose base was half its height, just as we have done, and then use a beam compass to draw an arc with point B as the pivot and point A as the radius. This arc would intersect the line segment CB at point M. Using the compass a second time, making point C our pivot with a radius of M, the resulting arc will intersect segment AC at Y and exactly divide AC by  $\phi$ . While this method is accurate, it is cumbersome for us to use, since we want only the lower trapezoid and not the whole triangle.

Taking the information from equation #1 stated above:

$$\overline{AC} \div 1.618 = Y$$

we will have a quotient that equals the Golden Section of AC as measured from the apex of the triangle. To measure from the base we must use answer Y and subtract it from AC:

$$\overline{AC} - \overline{CY} = \overline{AY}$$

Knowing that  $AB = 1/2 AC$  and  $\text{angle } Z = 90^\circ$ , we are now ready to find out what angles D and E measure. To do this we perform the following

equations:

$$\text{Angle D} = AC/AB = \text{tangent of D}$$

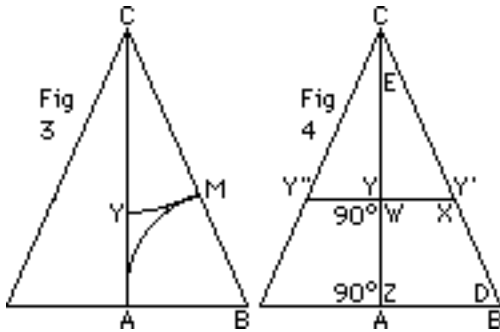
and

$$\text{Angle E} = 90^\circ - \text{angle D}$$

In the first equation, given the previously-mentioned constants regarding AB and AC, the answer will always be 2/1, or more simply 2.

Looking in a natural trigonometric functions table, we find that the tangent of  $63^\circ 26'$  is 1.9998. Since that is the closest we can get to 2, angle D must be  $63^\circ 26'$ .

Having all this information makes the last equation the least difficult, especially once you understand that neither the "minutes" nor the "seconds" column can exceed 59. This is because degrees of arc, like our method of measuring time (hours, minutes, seconds) is based upon the Babylonian counting system of base 60.



So  $90^\circ - 63^\circ 26' = 26^\circ 34'$ . To ensure we are correct, all we need to do is add all of our internal angles together ( $Z+D+E$ ) and see if they equal  $180^\circ$ . They do.

We now run a line parallel to the base at point Y. The lower section is a "magic trapezoid".

What all this means is that an altar constructed by these formulæ will contain a number of theoretical references to  $\phi$  limited by infinity. In practice the limit is that of the person doing the measuring and the trigonometry.

I assume that you want to know the simplest method of measuring out your altar top accurately, and that you will probably be using plywood (1/2" or 3/4" thick) or a solid-core door. The size of your longest side will determine how much material you will need.

First locate the longest side of your altar and mark it. Then locate the depth (distance AY from above) and mark it out. All we need to do now is lay out the angles, and we can begin the actual construction.

Protractors are fine for small projects, but they

possess an inherent error of  $\pm 1/2^\circ$  ( $30'$ ). We can cut our margin of error without bothering to use a protractor by applying the following formula: ten inches from each end of your longest side [it could be any distance, but 10 is the easiest number to multiply by], locate a point, and draw a line perpendicular to your base.

Now multiply 10, times the tangent of the angle desired (the tangent of  $63^\circ 26'$  in our case), and you will have the height of this perpendicular line.

As we found earlier, the tangent of  $63^\circ 26'$  is 1.9998, so 10 times 1.9998 = 19.9980.

Locate a point 20 inches along our perpendicular line. Connect this point with your altar's corner, and you will have an angle of the measure desired that is accurate within 10 **seconds** of arc.

Do this again on the other corner of your base, and all your angles are completed. Now you can begin the actual construction of your altar.

This altar is designed for Initiates who may have space limitations. It is designed to be either wall-supported, folding up and out of the way disguised as a bulletin board, or dismantled easily and stored. I shall assume you have the minimum of tools with which to work.

You do need a saw, a drill, a screwdriver, and a hammer. If your landlord will allow you to put a couple of holes in the wall, then you can mount one side of your altar to the wall with a couple of self-mortising hinges (door-size) or a piano hinge. If he will not permit holes to be drilled in the walls, you may want to construct your altar in such a manner that it can be dismantled and stored easily. In either case, mounting the legs will be similar, so I shall discuss the "break down" version.

There are two relatively simple methods of mounting the legs on the portable altar. The easiest method is to purchase pre-made wooden spindles, which are usually equipped with a mounting peg at top, and drill a hole in your altar-top in which to insert the peg.

A slightly more involved process would be to purchase pre-made table-legs in a kit. Typically this kit contains one mounting bracket per leg and all the woodscrews necessary to attach the bracket to the underside of the altar top. The pre-finished legs are then screwed into the mounting plate by virtue of the threaded rod at the legs' tops.

The drawbacks to the mounting plate system are weight, bulk, and the inconvenience of being limited to only those lengths of legs that are standard. A cabinetmaker would tell you that all tables (except for specialty tables such as coffee tables) should have a height from the floor of 29" to 30". If you are taller than 5'8", that might be a bit low for you. Being 6'2", I find that I am more comfortable with

a height of 35"-36" for my altar. The wooden spindles, on the other hand, can be glued and/or threaded together to make up any length that you need. They can also be shortened more easily.

If you are going to construct your altar so that it can be folded up and put away, there is an easy way to do this too. First add 1/16" to your longest side before you cut it out. After you have cut out the trapezoid, cut along AY, mount at least three cabinet shelf mortising hinges, and drill for your legs. The extra 1/16" is to compensate for the saw kerf.

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## [9] The Eight Major Holidays:

### A Traditional Perspective

- by Susan L. Mitchell II<sup>o</sup>

The holidays: We celebrate (remember) them, but can we as Setians use them in our *Xeper* process? I present here the traditional meanings as I have known them and how I as a Setian currently use them:

#### December 21: Winter Solstice:

The longest night and shortest day of the year. The ancients held celebrations and/or vigils lasting until dawn to insure the "rebirth of the Sun". The colors were red (representing rebirth of the Sun) and green (new beginnings, growth, fertility). For the Setian it can be a time for serious introspection on our direction and growth. An especially good time for a destruction ritual to confront and remove personal obstacles to growth.

#### February 1/2: IMBOLG:

(Also known as Candlemas, Brigid, Lady Day.) Ancient Celtic pre-spring festival. The time when the first stirrings of the renewal of the growing forces of the earth are felt. A time to prepare spiritually (prepare the ground and seeds) for the warmer days ahead. The fertility aspects of the mother-principle are honored. A time to make or break commitments. As a Setian it can be the time to review the direction we established for ourselves on the Winter Solstice. A time to strengthen (fertilize) the positive aspects of that direction, and re-evaluate other goals.

#### March 21: Vernal Equinox:

The time of the "equal night". Night and day are the same length. The "virgin" has been reborn. Plant the seeds that you have prepared. Setian: The "seeds" have been formulated and nurtured. Plant them well, for they shall be the foundation of your future. A compassion ritual for yourself or another for the attainment of goals is auspicious.

#### April 30: Walpurgisnacht: May Eve:

Festival of the "Dark Mother". The last revel of the Winter forces before final fertilization takes place (May 1). I like to think of it as "the festival of balance". To remember our Satanic beginning: Walpurgisnacht 1966 - the Year I - but also to look ahead and think on the direction of *Xeper ir Xem* and what it means both personally and collectively.

#### May 1: Beltane: May Day:

The final fertilization takes place (symbolic "dance of the Maypole" [phallus]). The seeds that were planted either take root and grow, or they wither from lack of proper care and fertilization. A day of feasting and revelry, usually culminating in "indiscretion" (call your local orgy coordinator for details). For the Setian the final fertilization of the idea. Push forth in the new direction you have willed for yourself.

#### June 21: Summer Solstice:

The longest day and shortest night. Celebration of abundance. The first fruits are ripe and ready for sharing. This is the peak of Set's ascendance, and the time of the Coming Into Being of the Temple of Set. Celebrate the unique being that you are. O Setian, remember and communicate, for thou art life!

#### August 1: Lammass (feast of loaves); Sugnasad:

Feast of Lugh (the "shining one": the Sun). The Sun-god is betrothed to the Earth-mother in the belief that this will commit him to stay until the harvest is completely in. Bread is made from the grain of the first wheat harvest. For the Setian a time of inspiration and growth, with a practical eye on the tangible results we expect from our labors.

#### September 22: Autumnal Equinox:

Again day and night are of equal length. The harvest begins. Preparations for the winter are starting. This is the start of the waning of Set's influence, and the re-emergence of HarWer. A time of transition from outward directed energy to inward creativity. A ritual for introspection is good at this time; learn and fortify yourself from past efforts.

#### October 31: Samhain: All Hallows:

Feast of the last harvest. All unharvested crops belong to the dark spirits, who return to claim the land. For the Setian, again a day of balance between life and death. Review and strengthen your personal commitments to the principle of *Xeper ir Xem*, for it shall sustain you in the destruction that is winter.