

The Scroll of Set

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[1] Remember the Old Lessons as You Learn the New

- by Constance L. Moffatt III°

Communication has the possibility of building great bridges to understanding, especially of each other. Unfortunately we usually resort to the simpler task of building **walls**. Time is wasted, and we are poorer for our efforts. - Lynn Norton IV°

Magister Lynn A. "Lee" Norton of Jackson, Michigan is the tall, blond, handsome member of the Council of Nine, with a sharp mind and quick wit. Known magically as "Ptah", he is as well-read as he is travelled.

Born September 4th ("Guess the year!") into an Air Force family at Fort Benning, Georgia, he has lived in 36 of the United States, the Azores Islands, and Germany. After attending 13 schools, he finished his last three years of education in Jackson and established roots. Not being particularly fond of large cities, he likes knowing "that in five minutes I can drive to a large wooded area for an outdoor ritual if I care to, and not worry about nosey neighbors. The cold winters really make me appreciate the Michigan summers too."

A journeyman machinist, presently working with computerized numerical control machines, he states, "The machine works; I watch." He has also taught philosophy on and off over the years.

Ptah is a charter member of the Temple of Set, entering as a II° in June X. Prior to this time he had joined the Church of Satan in November VI, becoming a Warlock II° in February VIII. He was made a Regional Agent in December VIII, and as such passed out application forms and gave lectures. "It was not uncommon for me to travel 200 miles or more to give a two-hour presentation to a gathering of 20 to 200 persons."

He became a member of the Order of Set (III°) in December X, was elected to the Council of Nine in April XIV, and was recognized as a Master of the Temple IV° on July 14th of the same year.

Ptah, of American Indian (Cherokee) and German descent, was initiated into three Indian Brotherhoods as a young boy and also suffered the "tyranny of Catholicism".

Knowing Ptah is not only knowing a true Black Magician, but a very talented master of the Tarot and

the canvas. Those who have been lucky enough to see his magnificent Tarot paintings realize this.

Magister Norton is a member of the Temple of Set because: "It is the only place to be if you are a **serious** Black Magician. I feel the Temple represents the **true** will of the Prince of Darkness and is the only current organization to do so. It means that what we are doing is real. It has substance. It **works**. It also means a lot of work. I have always had only one real aspiration: to be the best Black Magician that I possibly can. The rest is frosting on the cake - to *Xeper ir Xem*."

Among his hobbies and interests are: "photography, painting, sketching, reading, sex, music, my job, pornography, Egyptology (naturally), golf, girl-watching (woman-watching for the liberal minded), books, driving fast, communications research, futures analysis, and calligraphy - though not necessarily in that order". He also enjoys bad puns. His favorite things in any order are: Setians, sex, reading, food, golf, painting, humor of any sort, philosophy, and magic.

Ptah has some pet peeves, such as "the bungled & botched, cats (allergy), people with no sense of humor, dullards, bad restaurant service, unfeminine females, road hogs, people that force me to almost hit them with my car because they don't move out of my way fast enough, poorly-bound books, people who break wind in elevators, wet ducks [they are impossible to wax properly], and unprofessional models". He has one dog, which he feels is enough pets to have.

Ptah is known throughout the Temple for his work in updating the Tarot. He also feels he is known for being a "smart-arse".

One of Ptah's favorite quotes, from Harry S. Truman:

It is not the critic who counts, or how the strong man stumbled and fell, or whether the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs and comes short again and again, who knows the great enthusiasm, the great devotion, and who spends himself in a worthy cause. And if he fails, at least he fails while daring greatly, so that he'll never be with those cold and timid souls who never know either victory or defeat.

Magister Norton leaves these words of advice to new Setians "Do not be in such a hurry to learn the new lessons that you forget or fail to learn the old lessons. All are important. The old lessons, for instance to 'question all things', are the foundation upon which the new, more complex lessons are built."

[2] Initiation, Magic, & the Temple of Set

- by L. Dale Seago IV°

Few terms have been more subject to the indignity of relegation to occult jargon than "initiation". It has degenerated into a mere catchword like "energy" or "vibration", and few people display any knowledge of what it really means.

Initiation is not an event which "happens" to someone, as in the "initiation" ceremonies of college fraternities or in Masonic or other types of illustrative rituals. It is a means to knowledge, but not of the sort which can be acquired through training or study [though these can enrich it].

Most precisely initiation is a **process** of awakening certain kinds of sensitivities within individuals which enable them to perceive situations, events, and patterns of social interaction with unique clarity and understanding of their actual significance and potential.

The foundation from which initiation develops is awareness of self, and this is meant in a very precise sense.

Conventional metaphysical systems tend to stifle true initiation. If it is somehow achieved, it is in spite of those systems rather than because of them. They advocate a unification (or re-unification) of the self with the cosmos, nature, or "God". Most practitioners never quite achieve this, for the personal ego continues to assert itself and refuses to be submerged entirely. This often throws them into profound torment, but it is also all that saves them from metaphysical suicide. For there is **something** in man which is different from the laws and principles which ensure the mechanical stability and order of the cosmos, something which is different in essence from "God". The recognition of this something which makes one different from dogs and cats and computers is the first step toward initiation. It is also the first key to an understanding of the legacy and true nature of the Prince of Darkness.

Initiation, then, can also be described as the continuing definition and strengthening of that something within oneself which is capable of transcending the natural order of "God". It is a constant and ever-increasing evolution, "focusing", intensification, and cohesion of the self. And initiation and magic are two sides of a single coin.

You may be familiar with magic as "the art and science of causing change in conformity with will". There is no need to change that; it will suffice. But most people think of this in simplistic terms: of the spells and other devices (White Magic in Setian

terminology) employed as aids to concentrate and focus the will toward some desired end.

Certainly this kind of magic exists; but by Setian standards it is comparatively crude. And yet most occultists never go beyond this stage. One can play with spells, invoke Wiccan gods and goddesses, and swing from the branches of the Cabalistic Tree of Life to the end of one's days, and it is of no significance. No matter how elaborate the metaphysical frills of conventional systems may be, at core their principles and techniques have not advanced beyond those of aboriginal shamanism. The reason is that their practitioners have become satisfied with being "magical technicians" without having gone beyond that to become initiates.

This is not to say that the "psychological props" of ritual magic are unimportant. To the contrary they are vital. But most people become so fascinated by the magical trees that they have no idea that an initiatory forest exists. The importance of ceremonial magic is as a training device through which one can learn to focus and apply the will in preparation for initiation; and ceremonial magic compares to initiatory magic as kindergarten compares to a college seminar.

Initiatory magic is a far more subtle thing than the gross application of psychic power to affect a situation, and it is much more far-reaching in its effects. The initiate, from his extraordinary perspective, is able to learn and apply magic in a higher sense which is literally incomprehensible to non-initiates. Knowing himself, and able to view persons, events, patterns, and causal linkages with crystal clarity and lack of emotional bias, he is able to see where and how his will can be most effectively applied to accomplish a given result - whether within himself or within the context of a social situation.

Evolutionary change, rather than mere change for its own sake, is the goal of the initiatory magician. Hence his actions may appear strange and enigmatic to non-initiates. In the light of their limited perspectives and arbitrary moral codes, his conduct may sometimes seem "good" and sometimes "evil". He may assist individuals or groups, or create situations which promote evolution where appropriate conditions exist. And he may act to destroy individuals or groups, or to destabilize situations if they constitute a hindrance or danger which cannot be ignored or avoided.

The Temple of Set is an initiatory magical society. Yet we have found that not everyone is capable of initiation. Individuals with this capacity are comparatively rare. Hence the Temple is elitist, serving to identify those who **are** capable and to provide them with a forum wherein they can meet and communicate with others of their kind.

And since initiation, as distinct from magical techniques, is not a thing which can be taught, there are no "promotions" within the Temple of Set. Rather the Temple **recognizes** individuals according to the degree of initiation they have attained. While the evolutionary process is essentially one of self-initiation, it can be enhanced by the guidance of more advanced and experienced initiatory magicians, and this is the function of the Priesthood of Set in relation to lay members of the Temple.

The I° is designed as a sort of experimental or "trial" stage, during which the individual's initiatory and magical potential are evaluated. This period may last for a maximum of two years. If by the end of that time one has managed to become a proficient White Magician, he is Recognized as an Adept II°. If not he is disaffiliated and returned to ordinary human society.

A time may also come for the Adept when he is able to transcend the "technical" stage of the White Magician and enter the realm of Darkness. This cannot be accomplished by the magician's choice alone, nor through the assistance of those initiates who have given guidance to this threshold. Such a being has now become a true initiatory magician at last, and has been found worthy to receive and bear within him the Black Flame.

[3] III° Recognition: Robert Menschel

Ronald K. Barrett V°, High Priest, has announced the Coming Into Being of Robert Menschel as a Priest of Set III°. Priest Menschel was Recognized December 7, XV by L. Dale Seago IV°, and resides in Santa Barbara, California.

[4] I Myself

- by Robert H. Moffatt III° with Linda Thomas IV° (paraphrased from Friedrich Nietzsche's *Also Sprach Zarathustra*)

Terror comes of the Black Gulf, not of the height!

To the depths the glances dart, but the hands reach upward. Down there the blood is disordered by two wills.

You, my friends: Have you not noticed my heart's twofold will?

That I look to the heights, and that I hold firm to the Abyss and my danger?

With my will I anchor myself to mankind. It is a bondage, for my other will would draw me up to Higher Man.

That my hand may remember firmness, I live among men, blindly.

I do not recognize you, you men, as I often seek the consoling darkness.

At the gateway I wait and ask of every rogue, "Who wants to deceive me?"

This is my first human politic: to allow the deceivers to deceive me that I might not have to be on guard against them.

For if I were, how could men hold me bound? I would be torn upward and away too soon!

And he who does not want to die of thirst among men must learn to drink from all cups.

And you righteous ones - much in you is ludicrous! I speak first of your fear of him once called the Devil!

Your souls are so unacquainted with greatness that the greatness of Higher Man would strike fear in you!

And you, so-called enlightened wise men, would flee from the burning star of wisdom in the light of which Higher Man eagerly strips and basks!

When I saw the naked supermen, I was overcome with horror; then I grew the wings to soar into futures more and more distant, into souths more southerly than the artists conceived: there where to be clothed is shameful to all gods.

But I want to see you disguised, you neighbors and fellow men, and well-dressed and vain as the "good and just".

And I myself will sit among you disguised, so that I might misunderstand you - that in fact is my most manly prudence, and my greatest.

[5] Editorial: I Get a Little Help from the Cosmic Ham

- by Robert H. Moffatt III°

I look forward to each episode of Carl Sagan's *Cosmos* television series, because once again he examines some of the more noble cosmological ideas hatched by the infant man. I don't agree with many of his speculations, nor does he ask me to. I do go through some of the little doors he opens, and I explore on my own.

There is a connection between my substance and the whole of existence; I am always the central point, where the macro and the micro meet, and yet the same can be said for my counterparts because I exist on every plane. I am a thread through existence, and more.

Compression and expansion are endless in both directions. These directions are inwards and outwards, and are the angles of a novel dimension. I exist in every part of this strange delineation; and as it is pursued, the sense of macro versus micro soon fades away. It matters not that one universe is as a single electron in a greater universe, or conversely that one electron is composed of a million universes. What really matters is that my essence traverses all. The only true denominator is myself. I am the

creator. I am all.

Why do you think we find it so hard to empathize? It is because we are all threads, independent and eternal, transverse to all universes, making up the warp and woof of all being, trying to avoid each other, but still relishing a light, mutual touch as we grow our endless way.

[6] A Glimpse of Freedom

- by Linda Thomas IV°

Imagine my shock when I found out that all those things my mama told me just weren't true.

You can probably guess how surprised I was to see Freedom spread out before me like an expanse of stars or a mossy carpet in a forest.

Eyes open: What should I see but a tremendous flash of nuclear power, a world in upheaval. No reasons other than hatred and ignorance.

The world dies in my first breath of life.

[7] I Am

- by Willie Browning II°

In the beginning I **knew**. Then my soul was lost in the darkness of unknowing. I sought knowledge after many centuries in darkness. I found a small flame and exercised my will. I indulged in what I willed. I sought to **become**. I have found the Black Flame. I know again. I Understand. I **am**.

[8] Re: "Pre-Ordeal" in the September Scroll (#VI-1)

- by Corey S. Cole II°

Yes, you walk alone. Still there are lights upon the way to help guide you, and every once in awhile you see a sign that someone has been there before you.

Be not ashamed of your fear, for it too is a guide of sorts. But neither be a slave to it, for you are that which transcends fear and all lesser phenomena.

I have not walked the path you tread, but perhaps I have assayed a similar one, or approach it even now.

To the West a flame blazes, and you may bask for a moment in its heat; but soon you must be off again on that lonely road of your own choosing.

That you should fear that which is new to you is proper; still, look around you, and you will find Flames to warm you and silence the fears.

Walk bravely, knowing that though you are alone, there are other strong ones to whom you may reach for support. They are always in reach, no matter how far you tread your lonely path.

[9] I Am

- by Suzie Vandebussche II° (Heqt)

Happy, contented once was I? A painted face, an empty heart. A being in the god-universe whose home was uncomfortable.

Looking within, then observing around. "Different!" I say, but they did not understand.

Lost in the universal order, I was guided toward the Black Flame. The flame shined brighter, and I began to understand.

The portholes became larger and greater, and I glanced through.

I have found my home, love and understanding. Set, my brothers and sisters, and the temple in me.

[10] Can we Control the Power Brokers?

- by Jerry Reynolds II° (Merlin)

Who the hell runs planet Earth these days? At the end of his public service, President Eisenhower warned that the military-industrial complex might take control. Since then it appears that OPEC has gained a reputation for influencing global events. Even border wars [hopefully that will be their limit] in the valleys of the Tigris and Euphrates Rivers, among the storied birthplaces of modern civilization, reflect a worldwide concern for control of oil wells, refineries, and shipping ports. So the power struggle now evolves around energy sources. But don't write off the military-industrial complex; they benefit greatly from having the proper people, in their minds, controlling energy sources.

And so we have a pugnacious Iraq and weakened Iran battling it out with weapons manufactured in the United States and Russia, for control of the petroleum complexes at the head of the Persian Gulf. How typical! The scenario could have been written months and years ago. But where are the sources of these conflicts? What motives, basically, are behind these struggles?

Oversimplifying to some extent, perhaps we can best describe the first as guilt, wealth, money, or whatever you want to call that which paves the way to an easy, enjoyable life and a wealthy family.

The second is power: The betterment of oneself over his peers. Even to the point of world conquest, this natural instinct prevails, sometimes successfully but very seldom for the common good. So it has been. So it will be.

It is now logical to ask: Who are the wealth and power brokers of planet Earth? From all of the public reports I have read, the answer appears to be the United States, the Catholic Church, and the U.S.S.R. - not necessarily in that order. I hesitate to

speculate further, but perhaps the top twenty would include Japan, which lost World War II but is winning the peace with solid economics, West Germany, the Mormon Church, Exxon, and a few wealthy families.

All of which brings me to the point that precipitated this essay. I recently read that a group named Abortion Rights Mobilization (ARM) has filed a suit against the Roman Catholic Church in America, charging that the church has violated its tax-exempt status by engaging directly in political campaigns. Praise Set that someone finally got the guts to challenge these money- and power-hungry charlatans on one of their sneakiest ploys.

The suit charges that priests and even cardinals campaigned publicly, using tax-exempt church funds, for and against political candidates based upon their position on the abortion issue. Granted, abortion is a social problem issue. Nevertheless the church is and has been using our tax money to influence the election of politicians who reflect their policy, and against those who do not. Warped thinking, as some of us may feel, or accurate representation, as others may discern. Nevertheless it is without our consultation or control.

Clearly our Constitutional provisions separating church from state, and our public laws which prohibit tax-exempt organizations from spending their funds to influence partisan issues, are at stake in this suit. Regardless of our opinion on the issue itself, we must conclude that use of tax-exempt funds for a general political purpose is not reflective of the notions of all of us who pay those taxes, and is a pure misuse.

Power-madness is a cliché stemmed from reality. We all have read of the Crusades and the Spanish Inquisition, to name a couple that come to mind at this point. This does not mean to overlook Attila, Charlemagne, Hannibal, Napoleon, or Adolph Hitler as individual power brokers.

The point is: Do we control our own lives, or do we consent, by inaction, to someone else directing us? The answer is to throw your own weight around. If you could figure out who the good guys were, you should have voted. But mainly you don't want to lose your position as a free elector - a private person with your own opinions and an A-1 individual who counts a helluva lot.

That's what I think.

[11] On Faith (!) - A Setian Definition

- by Robertt Neilly III^o (Harmachis)

"... And my faith is a certainty that passes my understanding.

"And you will never understand it. Such faith is the intelligence of the heart. This is another world than the world of thought, and the two cannot be transposed."-*Her-Bak*, Part 3

Another world indeed. This essential book does much to provide a point of reference from which we as initiates can study that of ancient Khem and the mysteries. In this article I draw upon the above conversation between Her-Bak and his Master in my effort to comment on faith.

Faith as it stands alone can embrace several related concepts. It can mean loyalty, trust, belief, and may even be perceived as confidence. And yet in itself the principle of faith is an abstraction. In order to take on concrete meaning (form), the principle of faith must be made manifest - thus becoming recognizable through a living symbol.

The Setian among other things can become symbolic of faith. I feel that the questions of how this can be done, and why it should be done, must be examined in the context of being.

Her-Bak said that his faith was a certainty that passed his understanding. I would reword that and say that his faith transcended and defied his understanding. Although sure of it, he could not intellectualize it. Why? His Master answered that question precisely: "Such faith is the intelligence of the heart."

Therein lies a key to an enigma concerning the two different ways of understanding. Cerebral intelligence is of course the brain. To over-simplify, it "works" by the application of crossing. That is, in the sense of light and dark, positive and negative, etc. Questions answered or problems solved by this method involve comparison.

But what of understanding through the intelligence of the heart? It poses quite a dilemma. If we as Setians can learn the art of disengaging our brains, so to speak, and bypass our logical process, then we stand a chance of understanding the higher meaning of symbols (abstractions) and therefore of overcoming the dilemma. We would also be manifesting faith.

What would have taken place in the event of understanding with the intelligence of the heart is at once complex and simple. For one, Amn's statement of "Nothing is as it seems" has been realized.

Also a kind of personal courage has been exercised. At times being able to overcome all sorts

of bias, prejudice, and blocks - in an effort to understand in truth (Ma'at) - requires faith. The Setian must ignore what **seems** to be in order to know what **is**.

I believe that this sort of understanding or "sight" with the Horus-eye is of an impersonal nature. This concept may be hard to put down in print, but it is even more difficult to comprehend.

Consciousness as a state of awareness (understanding) permits the Setian to manifest this kind of faith naturally. Being able to cut through appearances to understand the real is like the actuality of believing as opposed to saying that you believe.

Hoping that I have at least touched on the question of faith and how it can be made manifest in the Setian, I should like to comment on applications.

One glaring example of having faith that literally jumps right out at me can be seen in the ever-popular statement used in the Temple that goes something like this: "You'll know what it's like when you are there." It almost makes you cringe, doesn't it?

But then, after having this told to us, how many of us have had the faith to see it through and experience a new level of being. Self-evolution is difficult, both in the physical and metaphysical sense, and it would be more so if we insisted upon being told something that we had not the potential to understand at a particular moment, instead of experiencing it through the intelligence of the heart.

What I'm going to say next is meant primarily for I°/II° Setians. Trust is an aspect of faith - for instance, trusting in the words and thoughts of a Priest, not just because he is an expert or because he asks you to accept what he says, but rather because of what that Priest stands for and **is**. The Priesthood have been chosen by Set personally to be one of his representatives, able to learn and teach Black Magic.

I know that this might sound like blowing my own horn. But when I try to speak in truth, with Ma'at as my judge and witness, I am also trying to relate such truth from an impersonal source. I try to keep bias or prejudice out of it. If someone who listens to me can accept such grounds, then it should be easier for him to have "faith" and consequently to comprehend the truth that much faster.

It is most difficult to accept that which we do not immediately understand. I do not suggest at all that we as Setians have to have the blind faith of other, hypocritical religions. Far from it. Being Setians we are by nature discerning. Even as Setians I° most of us have been through the gamut of occult lore. In our personal evolution of the self, we do need guidance and direction from others who have gone before us. We should strive to get to the "brass tacks" and thus hasten our *Xeper*.

Each of us incorporates a dual nature. In growing we should ever strive to be aware or conscious. By being awake we can recognize the stimuli that reach us, and attempt to know them by either or both ways of understanding.

The physical is an effect or representation of the meta-physical. We can look at the physical symbol to apprehend the metaphysical principle behind it. When we embody faith or trust, we are making a statement about ourselves as Setians. If you had lacked sufficient faith in yourself, you would have not evolved to your present state. Perhaps further faith may open up even more magical gates for you. *Xeper ir Xem*.

[12] Egyptian Place Names

- by Alexandra Sarris III°

When studying the Egyptian culture, it soon becomes apparent that you are reading Greek names for Egyptian places and pharaohs. It is rare - well-nigh impossible - to find an authentic Egyptian name for a pharaoh or city.

Even the name "Egypt" is Greek! It comes from their word *aigypotos*, referring to the Egyptians.

The Egyptian word for their land was *Kem/Kam/Kemt* - all synonymous in the texts. The word means "black land", which accurately described the Nile Valley - black from the silt laid down by the yearly flooding.

Abruptly beyond the flood line the land turned dull red, baked by the Sun. On this non-fertile, desolate land, houses, monuments, and tombs were built. Beyond that loomed the cliffs and deserts - Libya in the west and Sinai in the east. This land was literally the "red land", *desheret* (desert).

The Greek names are used, however, for two reasons: custom and clarity. When the Greeks under Ptolemy arrived in Egypt, they recorded the Egyptian names. With their imprecise ear, however, they translated the pharaonic names incorrectly into their tongue. Thus *Xufu* became "Cheops", *Xafra* "Chephren", *Menkaura* "Mycinerus", *Amenemhat* "Amenemes", *Senusert* "Sesostris", *Amenhotep* "Amenophis", etc. That these names are still used may be attributed to scholarly laziness. It's tradition, and everyone knows the Greek names, and it's customary, so let's use them and ignore the fact that they aren't correct.

That reasoning does not apply to the place names. For all their imprecision, the Greeks performed a great service to future Egyptology in renaming the Egyptian cities. I will demonstrate: Which of the following names the Sun city (Heliopolis): *iwnu*, *iwny*, *iwnt*, *iwnyt*? Not sure? Are they all variations on the same city, or are they different cities entirely?

Also, although we can see clear (but subtle) differences in each word, the Egyptian scribes, who were notorious for omitting hieroglyphic symbols, might mean one city and by omitting or adding a symbol indicate another city entirely.

Another problem facing the foreigners (Greeks) was the repetition of place names: Cities of the same name dotted the length of the Nile, each in different nomes. The Egyptians could specify City X in Nome of the Tortoise, City X in the Royal Nome, etc. How could a foreigner distinguish among them? The practical Greeks solved that problem in their usual, sensible way: they renamed most of the Egyptian cities according to their attributes, not their sounds.

Some obvious examples follow:

“Heliopolis” (helios=Sun; polis=city): home of the Sun worship.

“Crocodilopolis” (crocodile+polis): home of crocodile worship (Sebek).

“Lycopolis” (lyco=wolf+polis): dog/jackal worship (Wepwawet/Anubis).

For other cities the Greeks reworked Egyptian names: “Memphis” from *Men-nefer*, “Thisis”, “Sais”, “Tanis”. Or they just adapted Greek city names to Egyptian cities: “Thebes” (*W3st*).

Using the Greek names gives a clarity to any study unless you know the clearly-important Egyptian cities that always appear in the literature. Of those there are four: “Thebes” (*W3st*), “Heliopolis” (*Iwnw*), “Memphis” (*Men-nefer*), and “Abydos” (*Abdjw*).

In looking at hieroglyphic inscriptions, you can distinguish the city by looking at the determinatives. The symbol for “city” is a circle with a double cross diagonally inside, literally a “crossroads”.

[13] III° Recognition: Susan Wylie

Ronald K. Barrett, V°, High Priest, has announced the Coming Into Being of Susan M. Wylie as a Priestess of Set III°. Priestess Wylie entered the Temple of Set on September 23, X. She recently moved from Framingham, Massachusetts to Oakland, California. She was Recognized by R. Ann DeCecco IV° on All Hallows XV.