

The Scroll of Set

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[1] Practical Magic: Simultaneous Rituals

- by Thomas S. Huddleston III°

Experimental magic is utilized to explore and understand various phenomena of energy transfer (for example, alchemy) or to develop one's magical strength in areas virtually unexplored by other occultists. One such little-explored area of magical advancement is the practice of simultaneous rituals. A rough definition of "simultaneous ritual" is: a magical ceremony performed by two or more individuals or groups at the same time in different geographical locations. The reasons for performing this type of ritual are to strengthen the power of the magical working and experiment with the phenomena of magical energy exchange or thought transfer.

The first step for preparation is to choose a ritual (or compose one) which will be of mutual interest and benefit to all participants. For example, if two individuals agree to perform a ritual simultaneously, they may achieve better results if each of them composes part of the rite. This will make the ritual a personal proclamation for each magician by uniting the symbolic content of the text. Exchanging pictures of each other and ritual chambers will also help each magician "tune in" to the other.

The next step for preparation is to determine which devices are to be used during the ritual and to make sure that each participant has access to the articles and proper accommodations to use them (especially if you are inclined to use electrostatic generators, strobe lights, or theremins).

The final step is to choose an exact time to begin the ritual (be careful in calculating the difference in time zones). The easiest way to coordinate starting time is to make a phone call to the other magician(s) about a half hour before beginning.

During my experiment I was concerned with not only beginning simultaneously with another group, but also performing each section at precisely the same time as the other group. To solve this problem, I constructed a carefully-timed tape recording of background music so that each section of the tape would correspond in time and mood with each section of the ritual. Then I sent copies of the tape to each group participating in the experiment. The idea was for each group to start the tape/ritual at the same

time, and, by way of the tape, thus perform each section of the ritual simultaneously.

[2] First Foundation: A New Beginning

- by Howard M. Sinnott III°

The time has come to begin anew the task of preparing for the possibility that a plan is required to protect the Temple of Set and its members in the event of a catastrophe or societal breakdown.

It will not be easy to construct such a plan, and that is why the First Foundation (1F) exists. In this article I will outline the method that will be used to do this and ask for help in doing it.

I would like to first state some general principles that will guide us in 1F.

We will not become a secret, hidden society within the Temple of Set with our own codes. We will not seek to be apart from the mainstream of membership, because our strength will lie in receiving input from all interested members. We will not resent or resist inquiries from responsible officials of the Temple of Set whose task it is to know all the activities of Temple of Set elements, but in fact will respond with candor and courtesy. With this in mind, let me now go into what we hope to accomplish and how we hope to do it.

Membership in 1F will be open to anyone holding the II° or higher, and may be given to a I° if his/her talents warrant it. After the first ninety days of operation, there will be two classes of membership: full and provisional. Only full members will be eligible to become committee coordinators.

There shall be four committees, each headed by a coordinator who shall serve at the pleasure of the Director or until resignation. Each committee shall do research and work in its area, to reach a single plan for that area with different levels of action.

Level "A" shall be the most severe, assuming a major national or international catastrophe (or breakdown).

Level "B" shall assume a national or international condition, that while not at the critical stage, will mean a disruption in the society.

Level "C" shall assume that there is a major catastrophe or breakdown in a region that will affect the Temple or its members there.

Level "D" shall assume a regional condition that, while not critical, will disrupt the Temple of Set in that region.

This approach should be better than the one used before, since it will not be necessary to anticipate every possible situation that may arise, but only the effect it has on society.

The first committee I wish to discuss is the Communications Committee. It is the most difficult and yet may be the most important. It is necessary to have a plan by which the membership is notified

of the operation of our plan and of developments in the Temple. In the event of a crisis where there is a breakdown, I doubt if we'll be able to mail a letter or pick up the phone and call. The question that this committee must answer is: "How can we maintain communications links between geographically-dispersed members in case of a society breakdown, and notify them of steps we have taken to aid them?"

The second committee will be our Transportation Committee. In the event of a breakdown, it will not be possible to safely get in the car and drive on your neighborhood interstate highway or call your travel agent and book a flight to where you have to go. This committee must devise a plan by which a safe and efficient transportation system is created in case it is necessary to migrate or gather our members together.

The third committee will be our Food, Shelter and Medical Care Committee. [It may be split up later if the load becomes too great.] Its task will be to prepare safe shelter and an adequate food supply for Setians in case we need to gather together for our own protection. It will also be necessary to have medical care, even for the everyday problems that occur, and of course, for any emergencies or accidents that do occur then. This committee's task is easier, because a plan would only go into operation in the event of migration. The task will not be to plan shelter, food, and medical care for individual members, but only to plan "safe houses" and supplies.

The fourth and final committee shall be our Quality of Life Committee. Mere survival is not enough. In the event that a catastrophe occurs and we reach safety, we will need a plan by which our membership will be able to perform ceremonies, rituals and continue their magical education. In other words this committee should make plans to have chamber equipment, books, and entertainment available - to turn survival into living. Feel free to add other items that may be required to accomplish this task.

I would hope that these committees do not become so rigid that I spend my time arbitrating jurisdictional disputes. Although I do expect notification of any extensive interplay between our committees, some interaction is expected because what one committee plans will affect the other committees' plans.

Interested persons are needed to construct this plan for our survival in case of disaster. If you are interested, please contact me or the Executive Director. State your area of interest and experience or training if any. I will get back to you as soon as possible.

[3] Update

- by Margaret Wendall IV°

In this issue of the *Scroll* you will find two new items: (1) reports from the directors of two Temple elements and (2) a new series on "practical magic".

The reports are self-explanatory, so let's proceed to the other item. "Practical magic" is something that until now has been inadequately covered in the *Scroll*. While we've had several excellent articles on several aspects of our magical lives, we're trying to make them a regular feature. We've asked all III°+ Initiates to contribute from their particular expertise so that all of us of every degree can learn from one another. If you're I° or II° and have something in the back of your mind that you feel would help us become better magicians, your comments are welcome too. And don't forget to ask questions if there's something you don't fully understand!

To answer one of your questions: The *Scroll* staff did not write "Input" (*Scroll* #II-8). It was submitted anonymously. If you don't want your name in the *Scroll* and have a valid reason, this will be considered. But we'd like to give credit where it's due.

[4] In Memoriam:

William C. Bennett I°
Born November 2, 1919
Died April 10, XII

[5] Operation "On Call"

- by Ronald K. Barrett III°

In the past two years we have seen that the Temple of Set is perpetually evolving, expanding, and improving. That word "improving" is difficult for me to include because it implies that all is not as good as it could be - and that just doesn't seem possible when thinking about the Temple. But improving can [and in this instance does] imply changing. Change through evolution is as inevitable as it is necessary if we are to accomplish healthy evolution.

Evolution always brings with it several questions that must be answered by those qualified to answer knowledgeably, or the evolution from one phase to another will not be complete for all concerned. This is not something we can look forward to and plan toward, for it is upon us now.

Until just recently a flood of correspondence from both Setians and potential Setians was landing on the desks of the High Priest, the Executive

Director, and the *Scroll* Staff to the point of hindering other important Temple work. And then "Operation On Call" came into being as a result of a discussion between the Executive Director and the Ap-uat Library Project Director about this very problem.

"On Call", it was decided, will operate through ALP. Here is how to use it:

Unless you have comments or questions specifically for Magus Aquino, Priest Murray, or the *Scroll*, please send all inquiries regarding Temple policy, philosophy, magic, etc., to ALP/OC. After receiving the inquiry, ALP will determine which III°+ Initiate of the Temple is best able to answer the inquiry, and will forward it to that individual. Shortly thereafter you should have your reply.

Please be assured that "On Call" is in no way a depersonalizing program. In fact it is just the opposite, and is geared to keep the relationship between you and the Temple on a personal basis regardless of evolutionary processes.

The High Priest, Executive Director, *Scroll* staff, and certain other Initiates have done an incredible job of getting and keeping it all together. It is time to give them the praise and the relief they deserve so that they can work in other areas of the Temple of Set. It is also time to be proud of ourselves for having taken another big step on the path of *Xeper*.

[6] New Pylon

We are pleased to announce the formation of the Sekhmet Pylon in Santa Barbara, California. For information on this Pylon's activities, please contact the Pylon Guardian, L. Dale Seago IV°.

[7] [Photograph of Selket]

Golden guardian: A gold-sheathed statue of the goddess Selket stands in a display case in Chicago's Field Museum. Selket was one of the figures guarding the burial chamber of Egyptian King Tutankhamen. Her headpiece represents a scorpion with upraised tail.

[8] Forum

- by Lowana Knaust II°

What sex is Set, what sex is HarWer, and why?

One of the most difficult things for a new Setian too realize is just what is the form and sex of Set/HarWer. This difficulty no doubt lies in our pre-Setian days, when we were steeped in the teachings of Christianity.

In the *Book of Coming Forth by Night*, Set states: "I am the ageless Intelligence of this Universe." Ageless Intelligence! Not merely "intelligence", but "the ageless Intelligence of this Universe". Can the mind of a mere mortal even begin to conceive of the vastness of knowledge contained within this Intelligence? Hardly. If it did not already have all the available knowledge of this Universe, it would by its very "agelessness" have gathered to itself **all** there is to know anything about.

We as Setians are fortunate that we can tap this intelligence when we learn how. We can tap it in our rituals and in our ritual chambers; tap it through the moods and attitudes that we carry with us when we enter our chambers and preform our rituals.

Just what is an "intelligence"? A normal human intelligence can be measured by any number of IQ tests, but it cannot be seen. It cannot be touched with any of the well-known five senses. It cannot be weighed or defined in any substantial form. It can be symbolized by numbers, or by figures on graphs or charts so that those who know these symbols can see at a glance how high/low a certain tested IQ is considered to be. Any intelligence, then, would be a capacity for an undefined amount of knowledge.

Set also states, "I created HarWer that I might define my Self ... But HarWer, my Opposite Self, is a strange and fitful presence."

HarWer, then, is the "strange and fitful Self" of Set. HarWer is the Opposite Self.

You can see me, but you cannot see my "self". I can see you, but I cannot see your "self". How much less, then, can we see the "self" of Set who is HarWer, the "strange and fitful presence"?

This would indicate that Set is the quiet and unchangeable half of this dual-personality.

Can the "fitful presence" be seen, weighed, or otherwise defined? Its very nature makes this difficult if not wholly impossible.

We can use any type of symbol we chose to help ourselves draw closer to the powers of either Set or HarWer. But we must remember that these are **only** symbols and not factual pictures of either.

An easy way to help us realize the true natures of Set and HarWer is by using symbols of wind. Set may be likened to the gentle breeze that stirs the grasses and causes flowers to nod their approval on any balmy day. We cannot see that breeze. We can only see where it is at any given moment.

HarWer can be likened to a hurricane. Regardless of how strong that wind is, we cannot see it either. We can only see the destruction it has caused and is causing.

Together, Set/HarWer can be likened to those small "wind devils" we often see on corners, lifting small items of trash. We see the actions of the bits

of trash, and not the wind that carries them aloft. Nevertheless if one of those small “wind devils” contacts and is drawn into an area of “wind current” that is suitable to it, it can turn into a gigantic cyclone.

Since Christianity and society have such a fantastic method of confusing any given issue, let’s knock their teachings about a bit, and get really confused. We have been taught to refer to “God (Male)” or “God (Male/Female)”. If this teaching were true, then Set would be male, while HarWer would be female. No way.

Set/HarWer. God/Goddess. Male/ Female. Good/Evil. Follow me so far? Good. To go a bit further there would be “God/Male/Good”. There would also be “Goddess/Female/ Evil”. Does that indicate that all gods are male, and all males are good? If so, then it also follows that all females are evil.

If a god is a male, and a female is the creator of a new life, what then? A male can create with his hands, his intelligence, or his knowledge of creation. But to create a new life? Hmmm. There may be exceptions to this rule. If so, I’ve not run into any report of it. So, as I understand it, only a “mother” can “create” a new life from **within** herself. If that is true, then it stands to reason that Set would be a female, having created HarWer from within, as his/her Opposite Self. It would also mean that the Adam of the *Bible* was the first “mother” on this earth. Yep. HarWer created from Set and Eve created from Adam. Think on it.

Let’s jog around the thought of mother/female/creator. For the moment we’ll consider the Moon as being the midwife, and ignore “her” for a time since she isn’t needed right now.

The Sun is referred to as a he/male. Ol’ Father Sol. Earth is referred to as a she/female. Earth is the one that produces new life from within herself. The Sun, as male (and quite necessary), would be the father of this life. In that case would father/Sun have any more to do with the “producing” of life than any father/human would have?

Morning: warming-up period. Noon: contact and fertilization period. Evening: cooling-off and withdrawal period. Earth carries the germinated seed, swells, and gives forth a new life. A woman carries the germinated seed, swells, and gives forth a new life.

The only difference between these two mothers is that with Earth her “child” dies quickly when removed from her environment. The human child is a presence unto itself. Although it is bone, blood and flesh of the human mother, it is still an individual with its own mentality, intelligence, and way of doing things.

As any human mother can tell you, her child is at times a strange and fitful presence. Although it is a separate entity unto itself, that child is still a part of the mother, for all its fitful presence. It is loved by her because it is a part of her, regardless of its fitful presence. I feel it is the same with the Set/HarWer principle. I feel that each of us should love HarWer if for no other reason than that HarWer is a part of Set, whether we think of HarWer as a “child” from within Set or as the Opposite Self of Set.

There may be times when we feel like knocking a few knots on HarWer’s head [if he has a head], or tying a few knots in his tail [if he has a tail], or cheerfully choking him if we could get our hands around his throat [if he has a throat]. Even so HarWer does deserve our love and our respect for being a part of Set.

I do not feel that Set or HarWer is either male or female. Neither do I feel that they are “sexless”. To be either male, female or sexless, they would have to have a form that could be weighed and/or limited to a specific form. We use symbols to convey our thoughts from one person to another. Without these symbols, by necessity, we would have to be a planet of telepaths. Let us then symbolize Set/HarWer in any manner of symbol that causes us the greatest self-comfort, but let us not confine them into any limited form.

[9] **From the Rite of Bubastis Pylon**

In Honor of the Festival of Bubastis
- Bubastis Pylon

Hail Bast! Lady of the Pylon! Lady of Life! Come joyfully, on hush-treaded paws, gently and purring, to all who dwell within this house, and to all who enter in friendship and peace, to grant all life and strength, all health and joy of heart. Set is within thee!

Hail Sekhmet! Lady of the Pylon! Be present, growling and with claws bared as the heat of the mid-day Sun to all who would enter this House in enmity and cause discord, and send them into the nethermost part of the Earth. Set is within thee!