

The Scroll of Set

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[1] A View of Numerology

- by Robert Menschel III°

Numerology is an old, respected “science” within the occult arena. Much magical lore and theory is based upon numerological principles. Numerology has also been used for divination.

In truth there are two sides to classical numerology, and one is very much a science. The science of numerology the study of numbers and their relationships has matured to the field of knowledge known as mathematics.

There are many excellent books which delve into numbers and the relations between them, examining prime numbers, powers, fractions, ratios, etc. On the Temple of Set reading list I am most familiar with *The Theoretic Arithmetic of the Pythagoreans* by Thomas Taylor (#12F), which is an extremely dry presentation of the ancient discoveries of mathematics. If you are interested in such mathematical principles, then I highly recommend that instead you read the more modern mathematics books which abound.

Recognizing the validity of mathematics, I will not discuss this branch of numerology again within this article. Instead I will discuss only the second arena within numerology, that art which is usually meant when occultists talk of “numerology”. And like most occultists I will talk of “numerology” and mean its symbolic and divinatory branch.

This is the use of numerology for analysis of events and ideas, and for divination. This field of study is not a science, for it is rare that two students examining a moderately complex question using numerology will reach the same conclusion.

There are many books on numerology, and many other occult books have chapters on numerology. Any Setian who seriously delves into the reading list will receive a suitable introduction to the art of numerology. I will not discuss its basic principles here. [An excellent introduction is found in *The Black Arts* by Richard Cavendish (#4C).]

Numerology apparently can not be used as a valid predictor of the future. It is excellent for explaining the past [aided by the 20/20 of hindsight], but its predictive abilities appear nil.

What then is the value in numerology? I find that numerology is useful as a method of magical and philosophical symbolism, and serves as an eye-opener to the active student.

Numerology is very widely used for its symbolic value. If a name or principle can be reflected by a number, then that number becomes a symbol of the name or principle. Hence the number can be used to represent the original item [as a number, or in a pictorial representation]. The Tarot makes extensive use of numerological symbolism.

This technique can be very useful to us in ritual magic. Using the numerological technique I prefer, “Shu” = $48 = 3$. In ritual I can represent the *neter* Shu by “48”, and most often do so by either 16 sets of 3 or by 3 sets of 16.

More important to me is the eye-opening aspect of numerology. While we recognize that numerology can not by itself define an object or idea, it can open our eyes to possibilities involving that object. For instance, “Shu” = $48 = 3$. $48 = 16 \times 3 = 8 \times 6 = 4 \times 12 = 2 \times 24$. The primary sum is 3, creative and dynamic.

However there is a preponderance of 2s and powers of 2 during the analysis (including $16 = 2 \times 2 \times 2 \times 2$), stressing the importance of “opposites” and the importance of a dynamic, creative balance between opposites within the concept of Shu. [These also serve to remind me of the relationship between Shu and the principles of separateness and/or independence exemplified by Set = $44 = 8$; $8 = 2 \times 2 \times 2$; $4 = 2 \times 2$. $44 = 4 \times 11$.]

“Tefnut” = $86 = 5$. $86 = 2 \times 43$ (prime). $43 = 7$. Tefnut is more unique than Shu. She has fewer similarities to beings in other mythologies, and is harder to define in contemporary terms than Shu is.

Tefnut is the first female goddess of the Egyptian pantheon born through non-sexual means. Yet her numbers are more odd/male than Shu’s [whose numbers are decidedly even/female by comparison], even though he is the first male. Tefnut’s digits (8 and 6), when multiplied, produce Shu’s 48, stressing the close relationship between these two *neters*.

This reminds me that:

(a) Each opposite does not exist by itself, but instead the two paired opposites are intimately related, bearing within each the seeds of the other

(b) Even absolute opposites that normally are not considered to have relative grades between them (like male and female) have such relative grades.

(c) For a range of relative possibilities to exist, the two Platonic opposites [male and female, hot and cold, or wet and dry] must exist.

A lot of this numerological study involves playing with numbers, precisely the type of game I often do not read when Martin Gardner does it simply for intellectual fun in *Asimov’s Science Fiction Magazine* or *Scientific American*.

But when done for the purpose of philosophy and symbolism, then these numerological relationships can be used to reinforce or expand the knowledge of physical and/or philosophical relationships.

Numerological analysis concentrates on numerical coincidence. Other names and ideas equate to 86 or 48. If there are valid relations between such ideas and the *neters* of Tefnut and Shu, then I need to note and take advantage of these relationships. If there is no connection between such concepts, then I ignore the coincidence.

Numerology is an art of convenience and coincidence. Use the convenient coincidences, and ignore the others.

If that statement makes you pause and question my sincerity and the validity of numerology, then good for you! Numerology is what **you** make of it. It has validity only if you carefully use methods which make sense to you. Excessive adherence to dogmatic numerological principles without a heavy dose of common sense will very quickly confuse you and/or lead you to erroneous conclusions.

If this leads you to believe that numerology is all coincidence and without value, then you have reached a reasonable conclusion, considering the current state of this art. I still suggest you learn the basic principles of numerology, so you can understand the symbolism when others use it [such as in the *Book of Thoth*], but go no further.

If, however, you can see numerology as a tool you can use for your own benefit, and you can recognize the limits of numerology, then use numerology to those limits, and your symbolism will become much more powerful.

[2] Toxic

- by Julie Stout II°

My imagination has been fired up ever since I saw the movie *Brainstorm*. I started out to discover what the mind is. In the process of sorting out ideas and thoughts, I seem to have struck upon something only hinted about in various articles and books. These are a few of my speculations and thoughts, so bear with me.

One of the ingredients of the Setian is his own initiation process. By using his mind to think in a different manner than that to which it is accustomed, the individual benefits in many ways.

“Meditation techniques, whose goal is a shift in consciousness, alter brainwave activity.”¹ It has also been noted that physical changes take place. “This is not to say that brains become ‘hard-wired’ in a computer sense. A neuron retains its capacity for growth throughout life,” Asmitia says. “It may grow much slower as we grow older, but it will still grow.”²

It seems that the individual learning process and the structure of the mind both change. If so, then the information that an individual gathers varies not only with his understanding and how much he is

able to process, but also with what his brain is “wired” for. I’m uncertain, but I speculate that as an individual undergoes *Xeper*, the “wiring” in his brain increases to accommodate all of the information to which he is exposed. I think the Setian’s brain becomes structurally different from that of an ordinary man.

Notes

1. Ferguson, Marilyn, *The Brain Revolution*.
2. Lenard, Lane, *The Dynamic Brain*.

[3] Setian Kaleidoscope

- by William Butch III°

All these colors, all these feelings combined together in separate ways:

The brightness of a Yellow friendship, with the glimmer of Green freedom’s freshness, deepened by Dark Blue slow, crackling time, highlighted by Light Blue powers, calmed by Purple peacefulness, and strengthened by glowing Orange arrogance that increases Amber ambition, inspiring determined Red endurance.

Above all the shining Golden light on all these positive colors will produce answered dreams of higher man.

[4] Red

- by Beth Wise

Fiery eyes blazing through the dark. A creature lurking about, hunting, stalking, waiting for his prey. Crystal light shines through his mind. Burning air, wasting away. Needle teeth, razor claws. An echoing laugh. Blood and fear rise above the night sky. Death returns to the victim.

[5] To Seekers of the Left-Hand Path

- by Constance L. Moffatt III°

Joy is brought to my heart and being when I see that many new seekers of the Left-Hand Path are being afforded the opportunity to learn about the Temple of Set and thus, if initial qualifications are met, of being exposed to the true Temple by I° membership and 2-year trial initiatory period.

This, then, is addressed to those sincere seekers of the Left-Hand Path. Please remember that this is the opinion of one member of the Priesthood, although I am certain that most III°s are in general accord with me.

The Temple of Set is indeed an organization with an impressive and venturesome title. It is a good, precise name. But to you, the Setian I°, is really only a name, a title. It **should** matter that it is

a proven link with the Prince of Darkness. Beyond that, and being assured that you are part of a highly intellectual group of super-beings who are devoted to a deep but practical study of the occult, your concern with organizational names should, for the time being, cease.

Most Initiates come to us to see if they truly belong and will in time become a part of the whole. The key phrase here is “a part of the whole”, for we are all complete, free, individual “wholes” linked in an ever greater and expanding whole called the Temple of Set. As such the Temple is as good as each of us is.

Your studies, your search for answers, your development of the will and the self, your burning desire to *Xeper* are what should be uppermost in your own learning, enlightenment, and progress. The Temple will not offer you miracles, change your fortunes, or create White Magic for you. Only you and you alone can and must be the center of your universe to bring about the change of Becoming. You will have a fervor which joins your mind and your heart as one, as that of a Setian.

You will reach a certain point in the time of your evolution when you will awaken to the realization that the Temple of Set is within you, is you. Then you will truly be within the Temple.