

The Scroll of Set

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[1] My Priorities Revolve Around *Xeper*

- by Constance L. Moffatt III°

“Gentle, loving, kind” are your first and lasting impressions of this strong, quiet member of the Order of Set, Priest Robert George Brink of San Francisco. Priest Brink has the ability to sense when a fellow Setian will benefit from a positive comment or compliment, and he gives it in his soft voice and tender way. He is a true friend to all whom he encounters.

Priest Brink is known magically as Sebek, the crocodile god of ancient Egypt. Sebek in Upper Egypt was the chief deity of *Ta'she* (its capital was Crocodilopolis); in Lower Egypt (in triad with Isis and Amon) was a chief deity of the nome *Sapires* (capital Tcheqa). “I have always been drawn to Sebek and am still understanding the *neter*. I feel that it has something to do with judgment. Having worked so closely with Anubis and Thoth for so many years, I sense the *neter* in terms of a balance with them and *Xem*. I also do not see Sebek as a crocodile, but as a dragon.”

Born in the beautiful country of Catskill, New York, May 16, 1949, Priest Brink presently resides in a city which “offers opportunities on magical, mundane, and financial levels. I have always looked for something more and it is here in San Francisco”. Sebek is an assistant chef in a local restaurant.

Prior to entering the Temple of Set in August of the year X, he was an Apprentice I° with the Church of Satan for approximately five months in the year IX. He became an Adept in the Temple of Set within the year that he entered. During this time he was an active member of the Anubis Pylon and remained so until the then-Magister Barrett moved to Xemset and the Pylon ceased. As an Adept he joined Priest Ricco Zappitelli and then-Adept Stephen Bushey to form the Thoth Pylon in XIII. Sebek came into Being as a Priest of Set in January XIV. Priest Brink has very strong feelings and ties with his “magical family”. He works willingly and hard to “open the Keys together and bring into being what we could not alone”. He nevertheless “still remains an individual”. “I feel that the Temple of Set is a step to what has come into being and what will come into being as *Xem*. My Setian hopes and aspirations change as I grow because my priorities change, revolving around *Xeper*. I want to be happy - to live

to the fullest, love, feel, overcome pain to the best of my Will.” Sebek’s chief interests, aside from the Temple and evolving, are the martial arts. He holds a blue belt in Tae Kwon Do. He also enjoys dancing and likes art, particularly Egyptian art and artifacts.

Priest Brink’s advice to new Setians is from *The Morning of the Magicians*. It is a message that has been a tremendous influence in his life: “Up to now you do not know if you are the happiest or unhappiest of creatures. But fear not. Not one of those who have followed the path that leads to the waking state, even if he has lost his way, has ever been abandoned by his guide.”

[2] Set-II Talk on *Neters*

- by Alexandra Sarris III°

[At Xemset, in response to a question by Adept Bill Butch: “Can a *neter* be fully manifested at the II° level?”]

First of all I think I’m going to back up a little bit and make a statement about “being aflame”, which all the Priesthood heard yesterday. I have mentioned it in my final Acolo series, and I think it’s important to mention it here too. The English language is a very imprecise language to use for magic - because there are things that we say, words that we use that really do not express what actually is being felt, conceived, perceived, expressed.

A word that has been mentioned is “manifest”, another is “*neter*”. Adept Weiss mentioned that there were some “*neter s*” that came out last night, and I said, “No, names”.

And Adept Butch said something about “manifest”. If you manifest something at the I°/II°, you’re doing something absolutely incredible! *Neter* is an Egyptian word meaning “god/goddess”. We use *neter* to refer to a particular principle or Form. To suddenly take the name of a *neter* is not to take on its Form; it’s not even to manifest the *neter*. It is merely to find a connection with a particular entity which seems to have this name.

There are some of us who have taken names that we are comfortable with; there are others of us who are actually connected to a particular entity and have perceived a name. I’ve gone through two. “Nekhbet” is really a part of “Mut”, so it’s not really a change of name but rather a more full realization in Mut of the Nekhbet function.

But to manifest something is to bring it into being, into total Being. You were absolutely seeing, and you do, Anubis in ritual. And to see anybody else: You have to be at least IV° to **manifest** anything. What I°/II°s do is **connect**. What a III° does is much more than connect: You are forging a fusion with that entity; you are connecting; you are interpenetrating.

Each one of us perceives and conceives in different ways, and each one of us can say "I see this" and "I see that". Every time we go into ritual, we define the nature of the *netes* we are working with a little more clearly, and we define our own self a little more clearly as well. We all know that the aspects of ourselves are different.

When the I°/II° comes forth with a name, it means you have sensed something. Something has touched you on the shoulder and said "I feel this, and this is that name this *netes* which has nudged you would like to be called."

Thoth was talking about "metanatures", implying the true speech of the god, what the god says. In manifesting, connecting, evolving into this being, we are expressing a kind of truth expressed by the aspects of this particular Form. Anubis is a good example. He is the "Opener of the Way". That is the role which his particular *netes* plays, its particular aspect. He performs those functions; he has become the Opener of the Way, which means manifesting the *netes*.

[3] Norton Tarot Project

As reported in a talk given at Set-II by Priest Phil Folkler, Magister Lynn Norton is designing twelve Tarot (henceforth Ptah-rot) cards to replace key cards in the Thoth deck. He is rendering them in large paintings himself, or having them painted by others in the Temple of Set he feels right for the task.

[4] Letter to Pyramid II° Contacts

- by James Lewis III°, Council of Nine

Various noises have come about as a result of the pyramid plan for the Temple of Set. It is there to be utilized both ways, and I wish to make use of it to speak to you.

The Æon is progressing at a rate far beyond any we expected in X. We have seen the purposes of the Æon of HarWer and the Age of Satan and have discarded a goodly number of the magical crutches we once used in favor of the power of the balanced will and being. The shadows we saw are eclipsed by the truth (Maat) of Set's Æon. Look well upon this paragraph, for it holds a Gate to the great Black Magic.

The subject of Setian priorities has been a matter of discussion in the Order of Set of late. Examine this with and for your self. What is of prime importance in your life? As Adepts, masters of White Magic, your priority should be the expansion and growth of your being. Your priority should be exploration. Your priority should be the elite Temple.

You're not expected to drop everything just because a Priestess or Priest speaks, but you **are** expected to place the Temple of Set above things inane and mundane. Had you not already done this to a certain point, none of you would be named Adept. Again examine this. I don't want you to simply take my word for it. I want you to **think**. [Know that I didn't leave myself out. Before I could say these things to you, I took several good hard looks in the mirror.]

Another thing that you know, but upon which I wish to place more emphasis, is stasis: *Xeper ir Xem* and stasis are incompatible. Being Setian is far from easy - I become apprehensive when *Xeper* seems a "breeze" - so while not going into a great discussion of it, I'd ask you to examine this closely along with Setian priorities.

Now why this from a III° in a place that sounds like it's stuck back in the swamps? [It is, by the way.] I am a Priest of Set with a duty and an obligation. The treasured wisdom is not to be shut away; rather it is to be shared. I'll never spoon-feed you, but I'll guide you in ways you may never recognize as coming from me. You have the spark of the Gift of Set, and I am a Guardian of the Æon. Too, like my Brothers and Sisters of the III°+, I care about each of you.

You have the tool (the Temple of Set) at your disposal. Make use of it. It'll never be simple, nor will everything be understood in totality, but it is the Gate to Immortality, to Coming Into Being. Look closely, and listen well, for Set passes near to you. May the Dark One be with each of you as you *Xeper ir Xem*.

[5] Working

- by Willie Browning II°

Hear me that I may speak unto you, you who know me. I am she that was before time when this plane was formless. All men fear me above all others. Only you who serve as guardians of my temple and teachers of my chosen ones understand I am not evil. Only evil ones perceive me so. To each I am as he perceives me. I guard the seed of all knowing and ye who understand have dined at my table and drunk of my cup. You cannot shed the responsibility nor escape the awe of the unknowing masses. You know all and therefore are not awed by any. You are my beings and as such guard the Elect of the universe as it was in the beginning and is again. Go ye therefore and fear nothing.

I have come in Black Majesty to claim my own. Ye are gathered together that I may know you.

[6] Pre-Ordeal

- by Robert H. Moffatt III°

I fear it; I may go mad.
I've done this before - a score of times.
But never **alone**.
In solitude, yes, but **never** alone.
I walked on the clouds of the goody-god;
I ate his soporific manna;
And I wrapped my world in a cozy.

Now I face the fresh void;
I go into the darkness, stripped.
I lead and follow only myself,
And I **fear**.

[7] Call me Doctor DoMuch

- by Robert H. Moffatt III°

Some may say that to love animals is a Setian trait. Some may say to love only those creatures (humans included) one chooses to love is Setian.

I speak for myself, fearlessly. What's in it for me, this love for animals?

Animals continuously outsmart me. Would they deserve my love for being helpless, were they so?

I observe the soaring eagle, the fleet-footed jaguar, the gluttoned, napping house pet. Would that I were so helpless!

Some individuals, who happen to be animals, have made themselves lovable to me, and thus have won the return of my affection. I am not an animal-hater - just choosy about those I love.

And I do not love the animal kingdom *per se*, any more than I love the human race. [Animals fascinate me more than humans, I admit.]

What say you, readers?

[8] Royal Names

- by Alexandra Sarris III°

Officially a pharaoh had five names. [The rest of the population was lucky to have two.]

Horus name: The Horus name was placed in a *serekh*, an artistic representation of the front of a temple. A Horus-hawk sat on top. This was the most ancient of pharaonic names. In the II Dynasty, in what appears to have been a remarkable religious war, the Set-animal first replaced the Horus, then shared top spot with the hawk.

Nebty name: The nebty ("two ladies") name, also very ancient, represented the combination of Upper and Lower Egypt in the symbols of Nekhbet (vulture goddess of Upper Egypt) and Wjo (cobra goddess of Lower Egypt). Their symbols would appear before their names.

Horus of Gold: In the late Old Kingdom the Horus of Gold name first appeared. This was a block with a Horus-hawk and gold symbol upon it.

The last two names were the nomen and prenomen ("son of Ra" name). The prenomen was the "personal name", and always included the name "Ra". The nomen was the "last name". Together they were put in cartouches. The cartouches were the elongated circles you see on inscriptions. They represent the symbol "shen", which is the Egyptian "infinity" symbol and which depicts the Sun rising over the horizon.

Thus the pharaohs whose names appeared inside the cartouches would live for infinity, presumably on the inscriptions in tombs and on monuments. That was why when a pharaoh wished to scratch out all cartouches of a particular monarch (Hatshepsut and Akhenaten being the prime examples), the pharaoh was doing more than simply denying them their due; he was in effect denying them survival through eternity - a terrible fate.

Example: The honorific names of Thutmose III, Egypt's great warrior-king, ran thus:

Horus: K3mht h(mW3st ("Strong bull rising in Thebes")

Nebty: W3h nsyt mi r(m pt ("Enduring of kingship like Ra in Heaven")

Horus of Gold: Shm phty dsr h(w ("Powerful of strength; holy of diadems")

Prenomen: Mn Xpr r(("Form of Ra remains")

Nomen: djhwty ms nfr Xpr ("Thoth is born of form beautiful").