

# The Scroll of Set

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## [1] From Psychology to Philosophy, or Know Thyself

- by Ricco A. Zappitelli III°

In Egypt and ancient Greece psychology [defined by *Webster's* as "the science dealing with the mind and mental and emotional processes"] originally existed in a form known as the Mysteries, but later split into several fragmented forms, among them alchemy, magic, masonry, occultism, and Theosophy.

The important thing to note from this historical information was that the ancient form of the study of man's behavior was reduced from the "all-encompassing" school of Mysteries to specialized parts, making comprehension of the whole almost an impossibility.

Today the two systems of psychology as they exist are (1) the study of man as he is imagined or thought to be - a system based upon man's being asleep, and (2) the study of man from the point of view of his **possible** evolution - a system based on man's awakening.

An acceptance of the former system (placing rest and preservation as ultimate goals) can only bring about stagnation, whereas pursuance of the latter (placing change and creating above all, or *Xeper*) is our concern.

I give to you my great pentagram ... and it is shown inverse that creation and change be exalted above rest and preservation.

The first step toward this evolution must be brought about by **efforts** of a **controlled** kind in an **observant** state. The other factors which are vital toward this growth are a "learning" of certain techniques and/or knowledge of methods, and secondly **help** by interacting with others. [Ouspensky defines this as a "school".] This I feel is one of the most valuable functions of the Temple of Set and its pylons - to afford a vehicle to aid towards the individual's total possible expansion toward the goal of *Xeper*. I can't help but feel without this "school" our individual evolution, [and thus the Temple's evolution] would be slower and more arduous to bring about.

There are several reasons I can see why we could be obstructed from further growth. They might be:

(1) On true introspection the "cost" of advancement in clarifying our lifestyles would be considered too great and thus dispensed with.

(2) Because we wouldn't have a strong enough desire to evolve, or the persistence to struggle toward that end for a prolonged-enough length of time. **Desire** and **duration** are vital in seeking evolution!

(3) Because of our inability or failure to comprehend or even understand the **theory** of future development, even if it were explained in detail.

(4) Last and most importantly [described by Ouspensky as the "missing link"] to overcome our inability to admit to ourselves that the qualities we ascribe as already having in fact exist only as potentials or future possibilities which we can only attain by work.

These factors, I feel upon self-observation, apply to all degrees of Setians in varying levels and ways and can aid us all toward *Xeper*. After coming to terms with ourselves, as it were, and deciding we in fact **do** want this evolution, the magician must (1) develop the dormant powers he presently considers himself as already having to their fullest potential, then (2) work on developing these powers further to the point of acquiring new facilities and powers which presently they don't possess and under "normal" circumstances could never have, and finally (3) elevate the self to the "all-encompassing" prospective of "higher man" or, as defined by the philosophy of Nietzsche, the "superman".

This concept of higher self is an important step I feel toward our progress of Setamorphosis to be attained through higher consciousness.

What exactly is consciousness?

Such easy questions I'm frequently asked! But seriously how does one define that?

All that I could start with was what consciousness was generally **thought** to be, namely the equivalent of mind-activity when in fact it **is** a particular kind of awareness independent of the mind's activity, brought about by observation of self: who I am, where I am, and what I do not in fact know. Of course this conscious state or awakened state would be improved as we know by duration and frequency. My personal difficulty, however, seems to arise in the combating of what Ouspensky calls the "four harmful functions".

I have to struggle daily against these to remain aware of them and overcome them. If you're anything like me and not **yet** perfect, you might want to reflect on them. They are (1) Lying known or unknown (Know Thyself); (2) Imagination - imagining things without seeing them objectively as they **really** are; (3) **Any** negative expressions; (4) Unnecessary, unclear talking - not thought out.

From this study on psychology and our inner workings must necessarily develop a philosophy (or

life and world view) of our own. In *Before Philosophy* before man's way of life was formed into a pattern which could be loosely termed philosophy, he based his view on his mythology and religion.

We now have, along with this Gift of Set, a valuable vehicle which enables us to bring all things together, as was done in ancient times in their life style, namely our Temple. It affords us a work-ground for expanding magical principles - a "school", religion, philosophy, psychology, and a research area for survival techniques, to mention a few.

I as a Priest of Set invite you also to join me on this magnificent venture - the undertaking of attaining our "impossible possibilities".

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## [2] **The Ancient Wisdom**

- by Leon Marvell II°

How many of us have encountered the description of an "Ancient Wisdom": some curious collection of elder revelations and timeless knowledge which is revealed only to a chosen few who remain the custodians of this precious treasure, assured of their omnipotence and immortality?

The natural sceptic in all of us would assuredly reject this notion as nonsense, but as magicians and philosophers we are pressed to the realization that such a belief has an uncommon persistence in magical lore.

This wisdom is supposedly communicated through a supernatural entity (or entities) which has variously been called "Mahatmas" (Blavatsky), "Secret Chiefs" (Mathers, Crowley), and the "Nine Unknown Men" (LaVey).

The Temple of Set acknowledges the existence of only two forms of "supernatural" entity: the god Set and those dæmons created by or residing within the theurgist himself. Significantly these two forms are integral ideas in the concepts of Black and White Magic respectively.

A basic definition of Black and White Magic is contained in *The Book of Coming Forth by Night: Analysis & Commentary*. Both forms of magic are indispensable to the magician of the Temple of Set, as they both afford means of power [through subconscious forces in White Magic and the strength of the will in Black Magic] and knowledge.

Through the magic of the Temple of Set can one realize an ancient wisdom? The pursuit of knowledge through the magical arts is a fundamental concept in the "human condition" as envisioned by the Temple of Set. After all, if we believed that all knowledge could be gained through the finite processes proposed by material rationalists, what need have we of the Temple?

As I see it, two forms of an ancient wisdom are available to the aware Setian magician. Through the processes of White Magic, one can explore the levels of the subconscious and unconscious mind. It is a willed and directed act of self-discovery and integration, realizing in part the Pythagorean charge "Man, know thyself."

Exploration of subconscious images (demons) provides the magician with knowledge of his "hidden self" that guides his conscious actions. Therefore it is evident that which magic is not only important, but **absolutely necessary** for any proficiency in the Black Magic arts of the Temple. Logically one can only expect disastrous results from the projection of the force of the self through Black Magic if it is an unknown quantity through ignorance of subconscious motivations.

Can one gain knowledge of an objective nature in regard to the self through White Magic? Plato claimed that all knowledge is but recalled and therefore contained in its entirety within the "self", and certain philosophers and psychologists have proposed theories which indicate such an idea (i.e. Carl Jung's theory of the "collective unconscious").

But the Temple is in the position of holding a unique key in the form of the entity Set. We have knowledge of, and contact with an integrated, intelligent entity which exists outside the phenomenological world.

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## [3] **The Crystal Tablet**

- by L. Dale Seago IV°  
Editor, *Crystal Tablet*

*The Crystal Tablet of Set*, the introductory work on Setian magical philosophy and practice designed for release at the I° initiatory level, is now available. Intended primarily for new members of the Temple of Set, initiates of all degrees will find the *CT* a useful reference. Contents range from a presentation of the foundation of Setian metaphysics to the principles, accouterments, and procedures of Setian ceremonial magic, with a notable lack of esoteric doubletalk. A sample ceremonial format is included for illustrative purposes, and a list of recommended works for further reading is appended. The booklet has been printed by the Xerox #9200 system and has been bound in flexible plastic cover by the Velo-Bind process. It is not available to the public. Copies are available to all members of the Temple of Set for a donation of \$5. All income from this book will go directly to the Temple treasury to benefit the entire Temple. Recipients of the booklet are requested to safeguard it against inspection by non-Setians [and particularly by traditional occultists with histories of high blood pressure, heart disease,

or epilepsy] and/or unauthorized duplication in violation of copyright laws.

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#### [4] **Communication with Set**

- by Leon Marvell II°

One of the prime definitions of Black Magic in the Temple of Set is conscious contact with Set. This is the ultimate form of Black Magic; the supreme “heresy” against the universe.

Through the will of the magician, one can contact an entity which is “the Ageless Intelligence of the Universe” and as such has knowledge far in excess of the most erudite scholar even if he had been blessed with unprecedented longevity! The Setian must be conversant with this dialogue, as it is fundamental to the task of Setamorphosis. Set is not so much an **ideal** to be attained as a **means** to Setamorphosis.

Magical contact with this Form is the mark of the III° comprehension of magic. It goes beyond mere intellectual recognition of the existence of Set to a sort of emotive assurance that Set is somehow “in touch” with one.

A Priest of Set has the sacred trust of Set to gain knowledge that is beyond the reach of ordinary mankind. And as such he is truly Elect and possessing of an Ancient Wisdom.

I realize that I may appear presumptuous to many Priests of Set to expound these convictions without myself being Recognized to the Priesthood, but I have done so in the hope that some III°+s may wish to discuss these ideas and others for the benefit of Setians of all degrees within the pages of the *Scroll*.

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#### [5] **Maat**

- by Sandy Sarris III°

Think this well over. Nothing can be assimilated to Maat that is not of Maat's nature, true and indestructible consciousness. All that comes of the lower personality, all that is mortal, fictitious, cerebral, alien to the individual's essential being, is rejected. - Isha Schwaller de Lubicz, *Her-Bak*

What does the word “Maat” evoke? A woman with a feather on her head? An Egyptian goddess standing beside a scale? Budge will tell you that Maat is the Egyptian symbol of Justice and Truth. Her feather of Truth is weighed against a deceased one's heart to see how the deceased was in life. Should the scales tip, the deceased would be devoured by a frightful beast that stands beside the throne of Osiris. That seems to be Maat's primary function.

The above definition of Maat is adequate - just. I would like to give you another perspective. Budge describes a function - what she **does**, not what she **is**.

Consider Maat in this way. Yes, she stands for Truth and Justice, and yet Maat is more. She is not only representative of the principles - the *neteru* - she **embraces** them collectively. She may be considered the glue that holds the whole Egyptian pantheon, civilization and essence together. Maat is the Egyptian symbol for a way of living, of being. The Egyptians had two phrases pertinent to Maat: *anX m Ma'at* and *ma'a heru* (“to live in Truth” and “true of voice”).

A person living in Maat was not merely truthful or just; he conducted his life with a sense of Truth and Justice. His life was Maat. He was Being Maat within himself. And when he spoke, his words were True; he was *ma'a heru*. [Note the capitalized words, particularly “true” and “True.”]

Maat's feather is very light compared to the heart it judges. If you have been trapped in the mundane, the intellectual, the day-to-day, you have not recognized or lived in Maat, and your heart will tip the scales. But if you have begun to *Xeper*, to seek your higher, unified self, you will also have begun to live your life in the glow of absolutes - Truth/Justice, Maat - in particular.

Truth is a principle - one of the Platonic absolutes. We cannot measure or even define it; we can only use symbols to “define” with it. *Xeper* is not exclusive of Maat; with *Xeper* comes Maat, for as we evolve, we become more and more able to understand our selves. “Maat is in Truth the highest consciousness man can make his own.”

Let me give you a concrete example: You hear a statement and its accuracy is immediately and compellingly apparent. “That's true!” you say, and you know that it is so.

Other times you hear a statement and agree with it or disagree with it on an intellectual basis. The first time you glimpsed Maat because you were attuning to your self. The second time you didn't.

Maat is very pervasive; if you *Xeper*, you can't avoid facing her; if you don't, you won't know you're missing anything. More importantly, as you do *Xeper*, you will find yourself weighing your self against Maat repeatedly as you grow - not at the judgment scene at the end, for we are not [presumably] going to end as the humans in the mundane world. The rules for us are different.

Maat was the principle governing the Old Kingdom. Everyone lived in Maat; and Pharaoh was the embodiment on Earth of that principle. By the time of the New Kingdom (the Empire, Tut, etc.), this understanding had become lost [except perhaps to the few] and the words merely empty formulæ.

Budge's definition of Maat comes from that latter period. However for this new Æon, for the new being, we must see the far deeper and significant being of Maat.

Maat is the way we conduct our lives. Do we live and act and be in Truth, or do we just think so, deluding our selves? We may speak "truth" one time and not at other times. Yet perhaps it is only important to speak "Truth" when necessary. We all speak "truth" or "truths" in our daily lives, and even in our private Setian lives.

But do we speak "Truth"? Little-"t" truth is pretty easy to manage; but big "T"-Truth is something else. "Truth" does not originate in the mundane self, but rather in the deepest part of our selves, in what I have called the Core Self. As we become more in tune with this Core, we can perceive Truth as it **is**, not as we conceive it. As we Become, as we see and utter Truth, we move toward that true Egyptian concept of Maat - living our selves and our lives in Truth. We may still utter "truth" in our mundane lives, but we can also see "Truth" as it is in our selves and in others'. We begin to function as Maat, for as we hear words - ours and others' - we weigh them on the scales of Truth and judge them.

Justice, the other word linked with Maat, is inherent in Truth, for without Truth, Justice would be mocked. With Truth, Justice exists. As we weigh the words on the scales for Truth, we are also seeking Justice there - not jurisprudence, but Justice the principle.

Why devote all this time to Maat? It has become obvious that many Setians think of Maat as a woman with a feather in her hair who weighs people's hearts for "truth." Living in Maat must be living and breathing Truth - particularly as Setians, and particularly in the ritual chamber. For here, more than anywhere else, before Set, we must face our selves and judge our selves as being *ma'a heru* or not. Do we perceive and utter "Truth" or merely "truth"? Set does not need to tell us; we look inside our selves and see. And every time we can examine our hearts and say, "Yes, I spoke Truth, or I saw Truth," we are one step closer to a True sense of Maat.

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## [6] The Game Room

- by James Lewis III°

Did you know the Temple of Set has a "game room"? Not an actual room full of amusing little pieces of equipment, but a "game room" still. Does it take a powerful and mighty magician to enter it? No, because all of us use it daily. However it does take a powerful and mighty magician to leave the "game room" and see what's beyond it.

So what exactly is this "game room" that Priest Lewis has been talking about lately? White Magic! Remember when you did your first bits of magic? That first destruction ritual that **worked**? That first weather-working that rained out the Sunday School picnic you really didn't want to attend? Remember what you said to yourself at the time: "!"? Unknowingly you stepped inside the "game room", decided you liked it, and later found your way to Set's sacred Temple.

Next you started to become aware of a couple of things. Not only does White Magic **work**, but it works very well indeed; also you realized you had the task of mastering this "game room". And you did.

Or perhaps you're just now entering this room and getting the feel of it. Or maybe you've gotten to the point where it works, it's great, you can use it with ease, but ... there must be ... more. Something else. Something greater. Something on the other side of this "game room".

With this realization within your self, a door opens. You can't dash through, but you **can** do a number of things. You can be afraid of it and fly. You can ignore it and return to the tiny White workings. Or you can start in the direction of that door which grows wider as you approach it. I encourage you to enter that door and come to know the terrible beauty of the realm of Black Magic, to look upon the vast blackness and learn it's quite possible to see in this Darkness.

But does that mean you have to abandon the fun you had back in the "game room"? No. Those who enter the door are still masters of that area and can use White Magic freely as they *Xeper* into Black Magicians.

So my message is this: The "game room" is an area of exercise, of pleasure. It's a lot of fun, but don't stay there! Explore it, master it, and then go forward. In a Word: *Xeper*.