

The Scroll of Set

Issue Number 39

Volume IV-3

November 1978

Editor: Michael Waters III°

Copyright © 1978 Temple of Set

[1] Objective vs. Subjective Analysis

- by Alan L. Sturrock III°

Recently I was a party to a Setian discussion which prompted this. Now I am faced with the twin dilemma of trying to not write a book and using just plain old simple English, as it was succinctly pointed out that Setian nature is still pervaded by large elements of humanness.

First let us simplify the definitions of the words for purposes of this article only, not necessarily in full and complete agreement with *Webster's*. "Objective" refers to visual observation; "subjective" refers to reading or hearing. "Analysis" is to take apart, to separate into various aspects, to view from all perspectives. An efficient analysis is usually a well-documented effort so that all characteristics can be more easily compared, but it can be strictly mental, it can be detailed or just plain incomplete.

The impressions of what you see are influenced by what you have either read or heard, and the impression of what you read or hear is influenced by what you have seen. Now you ask, and logically: "What is the purpose of this?"

Setian minds are keener and sharper and more analytical than the average human's, but bear in mind that Setians are as of this date still human in a good many respects, and are still subject to human frailties. Among them is the inability to completely and absolutely make analysis devoid of any taint by influences which restrict the analysis. Remember the old axiom that everything you see is not necessarily so; the hand is quicker than the eye; and all that glistens is not diamonds. But mentally is another can of worms; trying to analyze the written or spoken is not so easy to do and especially so when the so-called facts are substantiated by visual evidence that is reputed to be factual.

As proof of this we have TV. How many of you have been influenced by TV advertising? As Setians we **must** develop the ability to analyze as Setians. We cannot take anything that is spoken, written or published - even by so-called reputable sources - as the complete, factual truth. Question **everything**, analyze it from a Setian viewpoint - even when involved in magic or occult.

The question: Is it truly Setian magic, or is it occult as the result of an extension of the subconscious? If the result of the subconscious,

what level was involved? There is reason to believe that there are multi-levels of the subconscious, but it has yet to be conclusively proven in a Setian environment. Make objective and subjective analysis a rule in all cases, but be sure it is **Setian Analysis**.

Let's hear your comments on these premises.

[2] Nature/Neter

- by Linda Reynolds III°

[from *Cry of the Jackal* #I-6, Anubis Pylon]

In view of Priestess Sarris' article on Maat (*Scroll*, October XIII), it seems appropriate and timely for some concepts I wish to explore.

Maat, the principal of Truth, her feather symbolic of a True and Just state of being, personifies for me that oft-mentioned phrase, "them 'n' us". Maat outlines in blaring brilliance the incredible contrast between those sometimes cruel and unjust, occasionally bearable, but always predictable creatures of the natural order: humanity.

As you will all attest to, our experiences and contacts with humanity-at-large can hardly be classified as either helpful, positive, or as an advancement of this Æon. But I didn't intend this to be a critique of humanity's mistakes. Rather I'm attempting to draw a parallel between the ancient Egyptian concept of the *neter* (pronounced "netcher") and the all-inclusive concept of nature as defined by modern scientific types.

There is an obvious "them 'n' us" quality here, and I am hoping to clarify it for myself as well as my readers. Looking back to Priestess Sandy Sarris' article "The Integral Self" (*Scroll*, February XIII) and using the following quote from *Her-Bak: Egyptian Initiate*, I can see a correlation between our selves, our magical essence and what it is composed of, and the *neter*-concept versus the natural order, human nature and what it is **not** composed of.

First re-read the Maat article and particularly the quote which accompanies it. Then the following:

They did establish a direct connection between natural phenomena and the principal functions, or *neters*. There is not a single "natural" phenomenon that may not be attributed to the action of the *neters*.

And from another page:

The Egyptian teaching relies on the symbol in nature; its way of action is the projection of heaven upon earth, of the metaphysical world into the physical world, and of cosmic **causal** functions into the human body.

"Higher man", the "Core Self", is obviously being described. The Egyptians seemed to feel that

once you had perceived the *neter* **within yourself**, the “causal function”, you had indeed reached a higher state of being, if only in the sense that you reached an understanding of why things occurred as they did. It was a **basic** metaphysical understanding at best, but they certainly were on the right track.

The correlation that I see occurring now has its basis in my conviction that the recognition, the perception, and **adoption** of those same *neters* as part of a Setian’s **nature** leads not only to an understanding of the principle but to the actual “becoming” of, and unification with that principle.

For example, if a Setian consistently practices truth in his life and recognizes it in himself, he becomes Truth. In the “doing” you create the “being”. And once that particular *neter* has become manifest within your very being, no longer can it be “switched off” or ignored except by an actively **negative** force of will: a backward step which could cause a chain-reaction of negation leading the once-evolving Magician into essential oblivion.

The Black Magus need fear no power save his own, but he must conquer his own Will [nature?] that he cause not his destruction through ill chance or purpose. - from the Statement of Belial, *The Diabolicon*

What I am presenting is actually another interpretation of the *Xeper*-process, but perhaps with a somewhat different slant. We have heard *Xeper* defined as evolvment, growth **toward** ... but I am offering other words such as “**re-creating** and **re-recognizing**” those ancient and ageless principles called *neters* by the Egyptians; re-recognizing them in and **as** our selves, thereby creating that which is both our **unbroken** [though sometimes time-shrouded] **link** with an ancient past, and an undeniable goal as well. The entire formula, viewed as a continuous, though for ages dormant process, rings of the kind of timelessness which the Black Magician can appreciate.

Well! That’s my perception about “us”, much ritualized over and intellectually bombarded by that “nature-minded” human in me!

As far as “they” are concerned, it’s a much easier concept to swallow. You have heard the phrase: “That’s the nature of things.” Doesn’t that sound like the typical human concession to fate, hopelessness in the hands of an omnipotent, omnipresent God, etc? If “Heaven must perish; Hell must perish ...”, then what will remain? Nature? *Neter*? The answer seems clear, as is the course our lives must take. Think and live and **be** in and **of** Maat, and you shall discover [or re-discover] and reunite with those principal elements, the *neters*, by which your essence can and **must** be defined.

[3] **Implementing Black Magic**

- by Paul S. Uriaz, Jr. II°

The Dark Prince Set knows what is deeply meaningful to each of us if we allow him to know us. But once a magician asks favor of the Prince, he must realize the Dark Lord is an Intelligence/Majesty and uses methods and devices, such as unsuspecting *homo sapiens*, beyond our scope of understanding. It is only the Elect within us that enables us to see the correct plan and direction of action.

For example: Think of the Dæmonic Realm as a 3-D movie which, if you use your normal senses/sight, we see without the added dimensional depth. But with our special “glasses” (the Black Flame), we not only see the dimensional depth, but we understand what was intended and what we must do to sustain a balance of dæmon/man within ourselves.

Once a magician sends forth his will to the elements of Darkness, he must be willing to act/change in accordance with the manifestation - which may be painful or joyous. All depends upon the individual Setian.

The will and love of Set are with us. They may appear in ways alien to us, however, because we are not fully dæmonic.

May you prosper in the love of Darkness.

[4] **Deja Vu**

- by Pat Turner II°

Well, it’s happened again! For days I’ve been trying to put words on paper to send in to the *Scroll*. Then the morning mail brought this month’s *Scroll*, and there in front of my eyes were all of the words I had been searching for these many days, saying all of my thoughts and feelings much more clearly than I could ever have said them.

Putting my thoughts on paper has always been difficult for me, so I want to say “thank you” to Priest Zappitelli, Priest Lewis, and Priestess Sarris for saying it all so well for me.

I never cease to be amazed at the simultaneous thought patterns among Setians.

And so in the “True” spirit of Maat may we all learn to know ourselves. May we all keep our eyes open to “Truly” see. May we all keep our ears open to “Truly” hear. May we all keep our hearts open to “Truly” feel Maat.

[5] Pylon Formed in Los Angeles Area

- by Connie Moffatt II°

The Western Gate was opened, and a new Pylon with the name Set-Amentet came into being in the Los Angeles area on 1 October XIII.

Three Setians: Adept Paul Uriaz, Jr.; Adept Connie Moffatt; and Adept Bob Moffatt became aware that the Pylon should be made manifest during an unplanned meeting at Paul's home.

On October 21-22 the three joined with Adept Bettye Fischer to welcome her from Florida. This meeting was at the Moffatt home in the shadow of the massive black-winged Scarab, with a Pentagram eclipsing the golden disc in its fore-clutches. The rigid structure for meetings as presented by Adept Moffatt was confirmed as having the greatest potential for mutual *Xeper*.

Many ideas and suggestions were exchanged into the wee hours. *Scarab Wings*, the Pylon newsletter, was instituted. The Setians present and Adept Bibee via phone prepared for the following weekend's visitation with ritual by Magus Michael A. Aquino. The Magus was to be accompanied by Magister Dale Seago.

Throughout Saturday and Sunday the four Setians felt the strong presence not only of Set, but also of many brothers and sisters everywhere. Some contacts were very physical, such as phone exchanges with Priestess Jinni Bast and Priest James Lewis. At a point in time Adept Fischer found her magical name, Benuu.

Set has called and we have answered. The word is *Xeper!*

[6] Daimonhood

- by Paul S. Uriaz, Jr. II°

... and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall. To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist. -
Book of Coming Forth by Night

As Setamorphosis approaches, what will "Daimonhood" mean to us? How may we apprehend this state of being?

When a Setian magician advances from White to Black Magic, a dimensional disposition unlike his "human self" embeds itself within his consciousness. With love/knowledge of Set, this merger will be successful. As the individual and his "new self" become acquainted and cultivate a true

Xeper relationship, the magician develops a "new self" mingled with the "old" to bring about a new child of the Black Flame: a Daimon/ man.

On the other hand, a magician may fear or reject this experience and remain a curious onlooker, never approaching the mysteries of the Elect because of his own blindness.

Daimonhood is a quality within a magician that is neither in or of itself. It is a **gift** worthy of those who have opened the gates to themselves and who carry within them a profound realization of the existence of Set as an intelligence and essence distinct from that of any "known" quality of human existence. Once an individual attains knowledge of the reality of Set, never can he be the same [unless he regresses]. In this new reality a magician will epitomize the attributes of a Daimon - divinity of a most majestic sort.

A Setian by will is a man/woman with the attributes of a Daimon. But as timelessness approaches and we come closer to being as the Dark Lord Set in **true** independence, then will we be Daimons with the attributes of men.

May Daimonhood be with you as you *Xeper*.

[7] National Geographic's Ancient Egypt

- by Margaret A. Wendall IV°

Although it hasn't yet been published, it seems as if the National Geographic Society's *Ancient Egypt: Discovering Its Splendors* will be more than worth its price of \$29.95.

The hard-bound book will contain 256 pages and 306 full-color pictures in a 10-3/4 by 14-inch format. Contents will include: The Constant Lure, The People of the River, Pyramids - Building for Eternity, The Pleasures of Life, The Gift of Writing, Pathways to the Gods, Change in a Changeless Land, and The Crest of Empire.

There will be a papyrus sample, prepared by the Papyrus Institute of Cairo, tipped into this volume.

The prospectus for this volume, sent to all members of the National Geographic Society, by Owen R. Anderson, Secretary, says:

Somewhere in the background of each of us there lies something of the ancient Egyptian. Something inexplicable that draws us to King Tutankhamen and his glittering treasures ... to those wonders of the ages, the great pyramids ... to the colossal statues and temples at Karnak and Luxor ... to the tombs of the Valley of the Kings.

Perhaps, if you're not a member of the National Geographic Society, you can put this on your own list of things you'd like to get this Winter.