

The Scroll of Set

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Editor: Michael Waters III°

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[1] **The Dual Nature of the Beast, or the Answer to the Universal Why?**

- by Linda Thomas III°

I am Sesheta. My symbol is the seven pointed ray which is a flower and a star. Above it you will see the inverted horns, symbol of duality. That they are inverted is interpreted by me to express negation of that duality of form. "And so HarWer must exist while Set exists." Thus concludes the introduction to my article, so aptly - as you will see - titled.

Since its inception the Temple of Set has been, and indeed now is fraught with growing pains of many diverse natures, in much the same way that all of us as individuals have been fraught with pains at times unbearable to us.

I am Sesheta, yet there is more to my name. It is in its complete form Nefer Sesheta. *Nefer* translates from the Egyptian as "beautiful" and "good". So too do Beauty and Goodness have their opposite Forms. Creation is the absolute manifestation of Beauty and Goodness. True Creation can be nothing less. It is only through a hole in the network that impurities may pass through which may make the truth of Creation a dual beast, thereby existing hand-in-hand with its opposite, Destruction.

Destruction is nothing more than itself. It has no creative value. It is of itself both a means and an end.

We have recently witnessed the anniversary of the coming into being of the Temple of Set just a few short years ago. In looking back, and in analyzing the present, we can see that we have become greater and lesser in number, as the Forms of both Creation and Destruction have done their share. In each of our individual lives, we have seen this as well.

Our presumed role is to *Xeper* the most highly evolved possible-beings. This **is** possible. And both Creation and Destruction play their separate but equal roles in the development of the individual as well as the Temple as a whole.

I am also Linda Thomas, a female of the species of human, a prime example of physical health, born in Colorado, in the midwestern part of the U.S.A. Above I have written of many complex philosophical concepts. Now I would like to introduce you to another form of philosophical jargon. We are about to "get down" in midwest, common-sense language.

To begin: "When the going gets tough, the tough get going." "You win some, you lose some." Interpretation: Let's take, for instance, sugar. First you throw some flour and shortening and baking powder and eggs in a bowl. Then you add the sugar, and you will see that [sorry, I forgot the milk - add milk] when you mix it all up, you will find that not only the sugar but everything else has disappeared. But wait a minute. You've got something there - sugar [as have all the other ingredients] has changed its composition. It is now interpreted as the sweet taste in the cake.

The cake is ... that raise you failed to get and that magic you successfully worked, It is: Success and Failure Cake. It is **you**, Setian, in all your glory and despair.

Next: "It all comes out in the wash." Ah, truer words were never spoken. One more: "You made your bed, now lie in it." Interpretation: When **you**, Setian, make your "cake", bear in mind that too much sugar is not enough balance; and when you wash your dirty linen, use clean water, lest impurities filter through and mar the true beauty of your creation.

Do not, fellow Setian, let "your soul be so unfamiliar with greatness that the Temple of Set would be fearful to you in its goodness". [The preceding line was adapted from Nietzsche's *Also Sprach Zarathustra*.] This line may also be applied to your own personal development.

Interpretation: Figure it out for yourself! The above has been presented to you by Nefer, et al., and is a Nefer Original Conundrum.

Caution: This formula should be applied by experienced seekers of truth only, but will not harm the innocent.

[2] **Review:**

Close Encounters of the Third Kind

- by Sandy Sarris III°

[Editor's Note: The following article was received prior to the academy awards, and thus may seem "dated". It has not been printed before now because of lack of space, but we feel the basic message is still valid, so we are presenting it now.]

For the first time in its history, the academy award for best picture will go to a science fiction film - either *Star Wars* or *Close Encounters of the Third Kind*. Frankly nothing out of Hollywood this year merits Best Picture consideration except these two films, and my hopes are for *Close Encounters*.

I'd like first to compare the two films. *Star Wars* is pure space opera comic strip on film, with cardboard characters, galactic warfare, black and white, good and evil; the emphasis is on action, battle scenes, and good, clean, wholesome,

unthinking fun for the whole family. That we Setians found something meaningful in *Star Wars* was wholly by accident. *Star Wars* was aimed at the twelve-year-olds in all of us, *Close Encounters* at our personal, ageless intelligence.

Close Encounters, as a frankly serious movie, handles a subject too often botched up by movie makers: alien contact. The main characters are human - the average Joe down the street, with the housewife, three kids, nice, middle-class home, good, solid job, good, solid, middle-class values and ideas, etc. Nothing heroic, nothing outstanding about them - except that two of them experience a close encounter with alien ships and they are no longer the same.

These people have not asked for their experience, but they have been thrust through a psychic door. Fortunately or unfortunately for them, they have changed. They cannot revert to what they were. They have gone beyond their world. Thus they are impelled to draw or sculpt a mysterious mountain. They know what it looks like, what it feels like, but they don't know where to find it. Yet it seems that the aliens are aware of those that they have called, and by coincident and roundabout methods, they alert their chosen few.

Those few - Roy, Jillian, and others - hurry to the mountain for the rendezvous with "something", only to be turned back by the army, which is evacuating the area on a ruse (the army knows about the aliens on the mountain and wants to keep the locals away). Yet 12 of the called chosen make it as far as a guard station. Of those 12 Roy, Jillian, and one more break away and scale the mountain; the third person succumbs to sleep gas, leaving only Roy and Jillian to encounter the aliens. [There are others who do meet the aliens, but they are not "chosen".] Even so Jillian chooses to stay on Earth, for she is not yet ready, but she does support Roy, who chooses to take the ultimate step: departure with the aliens.

When I saw the movie, I left with such a sense of the sublime and psychically exhausted that it took me a while to pinpoint my feelings. In its own way *Close Encounters* represents Setamorphosis. Heavy words. I will of course elaborate.

When we choose to become Setians, we do so because there is something inside us that recognizes our being different from the humans out there. Our I° stage is our time of trial: whether we will or will not advance to the Elect. As II°s, however, we have passed through a door. Should we stop right there and drop out, we will still have passed through that door, and we have been changed by it. We can't "devolve". We ask for membership in the Temple because we actively seek our own evolution. We want to go through those doors.

In *Close Encounters* the hero and heroine go on an odyssey that can be compared to the steps we undertake in Setamorphosis. At each milestone on our journey, we must break through or circumvent a barrier to attain a higher degree in our evolution.

Of the Setians who strive, some fall by the wayside, until ultimately the few chosen ones remain to step through the pentagram into that other dimension. Those of us who remain may be stopped by the abyss, by our minds, by outside forces in the "real" world, or by our own choice to stay here on this side of the pentagram, though supportive of the ones who do step through. Such a journey is conceptualized on the screen in this film.

As the scientists wait for the aliens, one of them, Lacombe, turns to Roy and expresses envy, because Roy is experiencing and has experienced something Lacombe will never know: a revelation he cannot comprehend or share. Lacombe can only sympathize intellectually, but he cannot really perceive the depths of the psychic and mental changes in the evolved ones. We can empathize with this enlightened bystander, for he desperately wants to "understand"; we felt this way once. But we've gone on.

Unlike *Star Wars*, in which the message was unintentional, this movie makes us think. It does cause us to examine ourselves, and in a way makes us realize how far we still have to go. *Close Encounters* is the second major motion picture to treat aliens with dignity, respect, and benevolence [2001 was the first; I disregard such B-pictures as *It Came From Outer Space*].

At the end I felt like shouting, "We're here waiting; come on down. We're ready for you. We're evolving; see?" I experienced that sublimity of understanding that if they're out there, they're indeed waiting for us to evolve and we're going to make it.

Ultimately this review cannot really express any of the tremendous awe-fullness of the movie; you must experience it - particularly the last thirty minutes - to realize its impact and our potential.

In its own way, *Close Encounters* personifies our Æon and expresses our word: *Xeper*. Enjoy.

[3] **How To ...**

- by Alan L. Sturrock II°

There are many, many places to shop grocery stores, hardware stores, auto supply stores, department stores and, yes, book stores, and they all have one thing in common: They all sell pamphlets, booklets, paperbacks, etc. on "How To ...".

How to what? Well, you name it - anything from "How to Change Your Own Oil" to "How to Deliver Your Own Baby".

But there is one “how to” missing from that collection: “How to Find the Truth”.

I hunted for a number of years through collection after collection, but without success until finally within the Temple of Set I was introduced to the *Book of Coming Forth by Night* and its companion, the *Ruby Tablet of Set*. To me these show “How to Find the Truth”.

It is particularly appropriate because each person can manipulate his own will to reach truth. The only limitation imposed is that the person must have the strength of will to want to reach truth. It is not for the weak-willed. A strength of will must be exhibited through stamina - the same as physical strength. The Temple of Set has seen examples of wills that lacked the stamina to persist in that quest toward the ultimate truth, *Xeper*.

The road to *Xeper* includes the whole gamut of accomplishments from self-recognition, a sense of responsibility, etc., even to conservation and finally survival, on a physical basis; but more importantly the strength of will to eventually extend the power of will beyond the physical.

A healthy body is an attribute to a healthy mind, and a healthy mind will be more inclined to stamina of purpose.

Self-recognition and a sense of responsibility involving actualities and realism are interlocking elements in that if it becomes necessary to aid the common cause in defense of survival, either physically or financially, of Setians and the Temple of Set, we apply “Individualistic Collectivism” (*Scroll #II-3*).

[4] In Memoriam

Lowana J. Knaust III°
12/28/17-7/17/XIII

[5] Answer to a Letter Concerning my “Problems of Perception”

(in the June 1978 *Scroll*)
- by L. Dale Seago IV°

Thank you for responding to my article in the June *Scroll*. Your letter brings up a few points which I feel should be addressed in some detail.

As it happens, I do remember corresponding with you when I was a corporal in the Marine Corps, shortly before I left North Carolina. I was not aware until now, however, that you had joined the Temple of Set at the time it Came into Being. I had not heard from you for quite a long time, and I did not recognize your name when I saw it on the computer printouts. And that fact leads me to a question: You stated that in the Temple “everyone seemed to be involved” and that you were “used to

the opposite”. Why didn’t you become involved, instead of remaining just a name in a data bank?

Your comments about not being able to afford books on magic even after all these years strike me as a little strange. The real problem appears to me to be one of priorities, of which things in your life are the most important to you. Even on my enlisted military salary, I was able to set aside a little for books. If you were to save a couple of dollars a week [and most people spend at least that much just on junk food and beer], you would be able to buy about a dozen books a year. If that is somehow just not possible, you are probably within a reasonable distance of a public or college library. If you do not own your own transportation or are unable to drive to a library, check out the local bus lines.

You state that you never changed your fortunes [and therefore still cannot afford books], and again I have to ask: Why? At the inception of the Æon of Set, I was laid off from my job and was unemployed for about six months; but I drew up a plan of action, stuck with it, and made it work. I came to Santa Barbara two and a half years ago with an old car, some clothes, eighty dollars, a kitten, no job, and no place to live. I found a place to stay until I could improve my position and joined the Army Reserve to supplement my unemployment checks. Then I was hired as a bank teller, enrolled in some evening college courses, and after half a year of that got into the University of California and its Army ROTC program while continuing to work part-time for the bank. I have just recently received a degree in political science and have been commissioned a Second Lieutenant in Military Intelligence, and I will be working in the field of strategic Psychological Operations for the Army while continuing to work for the bank while pursuing a graduate degree. And I haven’t exactly been inactive in the Temple, either.

All this I have accomplished through my own efforts, with the inspiration and guidance of Set and a lot of very hard work - because it was my will to Become, and I **applied** my will. It **can** be done.

Your equation of the term “elitism” with being “well to do” has nothing to do with the way I have always applied it in my writings. In an article I wrote in January of this year for a national magazine, I said:

Esoteric orders have generally been successful **as** esoteric orders **to the extent** that they have incorporated such Black elements as elitism [in the sense of genuine rather than presumed intellectual superiority], individualism, and personal responsibility.

Intellectual superiority does not necessarily have any relationship to one’s occupation or income.

When I speak of elitism, I am speaking of elite **minds**, not jobs. A self-educated philosopher named Eric Hoffer, who is widely respected in sociological circles and has written some superbly-insightful books, has for many years made his living as a longshoreman on the San Francisco shipping docks because he **likes** that kind of work. And the same situation can exist in the Temple of Set.

As I pointed out in my article, “The impetus, the initiative to develop and to work, must come from you.” The Temple accepts I° members as students and apprentices, which is what that degree is all about. It is not the responsibility of the teacher to run after his students, requesting their permission to “lay the wisdom of the Æon upon them”. Quite the contrary. It is up to the students to ask questions, make an effort to grasp what is being taught, and apply it in their lives ... which means a lot of work. If the students will not do this, then they have only themselves to blame when they “flunk out”.

You mention, finally, that the Prince of Darkness seems to you to be “quite indifferent to anything”. There may be a reason for this. In fact I think it is stated quite clearly in the *Book of Coming Forth by Night*: “And I think not of those who think not of me.” What have you been doing to **deserve** his attention? From my own experience and that of many others, he seems to take a very personal interest in his Elect who genuinely seek him. But it appears to me from all available indications that, frankly, you don’t give a damn.

[6] Letter to an Enquirer Under Age 18

- by L. Dale Seago IV°

Please excuse the delayed response, but a combination of academic/military/Temple pressures has left me with a considerable backlog of unanswered correspondence. I still have a long way to go before I get caught up, so this will be rather brief.

First, to answer your question about the age rule: This is in the corporate By-Laws of the Temple for the simple reason that we are dead serious about the things with which we are involved. We are not playing games. Consequently we attempt to ensure that our membership will consist exclusively of mature and responsible individuals.

Personally, I would not be at all unhappy to see the age requirement raised to twenty-one; but by setting it at eighteen we are guaranteed that any applicant is at least **legally** an adult. Children are not allowed into the Temple of Set because they are incapable of understanding it. To bring them in would be rather like the Catholics’ baptism of infants. It would be meaningless because they would have no comprehension or real freedom of

choice in the matter.

Next, about observing a ceremony: Bluntly the answer is no. You stated, “I find people and religions fascinating, and I think I could learn a great deal from one of the Setian ceremonies.” That one statement alone brings to mind several reasons for refusing your request. To quote from our second informational document: “The Temple of Set considers other religions erroneous and therefore irrelevant.” Your comment implies that you view the world as a “market-place of religions” wherein you can shop around, pick and choose; select a particularly pretty one to wear with your favorite lifestyle. It implies that to you they are all equally valid, which is an insult to any religion which regards itself as authentic. We are not out there competing in that marketplace and shouting, “Buy **me!**” If we are authentic, we don’t need to do that; those who are suitable will manage to seek **us** out and find us.

What you seem to want, essentially, is to see how good a show we put on in comparison with the rest. You want us to entertain you, and we have nothing to gain by doing so.

If I thought you would join the Temple of Set as a result of witnessing one of our ceremonies, I would still refuse, because you would be joining for the wrong reason, and you’d leave as soon as you saw someone else with what seemed to be a more entertaining show.

If you would like to join because you think our philosophy makes sense, fine, And if it does make sense, then it shouldn’t matter what kind of show we put on. We are a legally-recognized religious institution, and all our practices are legal, and that knowledge should be enough to satisfy you.

It is also rather doubtful that you would learn much of real significance from watching one of our ceremonies. In a sense you could compare Setian ritual to sexual activity: you may get a little something out of watching it, but the only really meaningful effects come from doing it.

[7] Application of Magic

- by Alan L. Sturrock II°

I am of the Elect, and the magical links of the pentagram make my will the will of Set. Magical workings succeed because I have total realization of my will being the will of Set.

I command the essence of Set with purpose of will to accomplish what I set out to do. I know magic will work for me as I command it to do as I will. In doing that I “direct the Force” to change the environment as I command it. As the mind progresses by *Xeper*, the more quickly and easily the soundings respond to the will.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian. And against the Will of Set no creature of the universe may stand. And I think not of those who think not of me.

There are no “ifs”, “buts”, or “maybes” in that statement. It is positive, direct, and explicit in its message. It leaves no room for doubt or misunderstanding.

Magic cannot be approached with a doubtful attitude or imprecise purpose. It must be approached with a positive attitude and a direct purpose. *Xeper* is similar to a high-diving board; you either dive or you don't. There is no halfway to dive. You either have the strength of your convictions or you don't. You are either a Setian with the strength of the will of Set, or you are a neophyte who has not evolved as a “butterfly”.

[8] ***Famous Monsters #148***

Initiates should look for issue #148 of *Famous Monsters of Filmland* magazine. There's a surprise in it!

[Note: This “surprise” was the first installment - the *Secret of Sith* chapters - of what would later evolve into Michael Aquino's *The Dark Side*.]