

The Scroll of Set

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[1] Sainthood vs. Sethood

- by Robert Menschel I^o

The Universe abounds with opposites: Bright and Dark, Long and Short, Solid and Gaseous, Good and Evil. Most opposites are relative and have an infinity of positions between them.

One pair of opposites is Sainthood and Sethood. A Saint is one who "becomes one with God", who gives up his identity to become part of God, who willingly and willfully follows only the will of God ["God" here may be "the one", "the all", the universe, the racial subconscious, or whatever]. A Set (referring to a generic type, rather than Set itself) is one who establishes an identity, an individuality, as completely separated from God. Between these extremes lie all types of people.

Just what does it take to be a Saint? The Saint-to-be must decide to become a Saint [to follow the will of God only]! He must decide what is needed to do this and how to personally effect the required changes. He must then do it. He must continually evaluate his life, advancement, and methods and must change them as required.

The Set-to-be must discover the qualities of Set. He needs to determine how to develop these qualities in himself. He must make these changes. He must repeatedly review his methods and their results and improve on the methods.

Being a Saint requires intelligence and the will to follow the path to Sainthood despite all temptations. There are few Saints. There are few Sets. Sainthood and Sethood require similar strength and will. Only the direction is different.

Between these extremes are all types of people. The majority of people do not wish to be at either extreme. Others do not have the intelligence to determine their path. Others do not have the will to follow their chosen path.

Setians have chosen their path, are learning the methods, and are exercising their wills.

Good and evil are opposites. There are good acts and evil acts. There are good people who perform good acts, evil people who perform evil acts, and all types of people in between. People are judged by what they do.

Good and evil are external attributes. Sainthood and Sethood are internal attributes. Good is as good does. Set is as Set is.

Traditionally Saints are considered to be good and magicians evil. Traditionally the will of God is good; therefore those who oppose it and follow their own individual wills must be evil. It ain't necessarily so.

A Saint becomes one with God; a Saint follows the will of God, for good, evil, or indifference.

Setians striving for Sethood must concentrate on their individuality and act as determined by their own will for their own advancement. [Good and evil acts still have relevance for the Setian, since society "judges" us by this external attribute. A good Setian will have less interference from society than an evil Setian - an Indifferent Setian perhaps even less.]

Setians are beyond good and evil. However this should not be because we don't care whether we do good or evil, but rather because we act for the total value of the act, rather than simply because an act is good or evil.

Are there examples of how a Setian might behave, other than those given by our Priests, Masters, and Magus? Sainthood and Sethood are so similar that we might examine Sainthood behavior and from it extrapolate "Setly" behavior.

Saint Francis is among the most revered of Saints. He found his way to Sainthood, trod it willfully and willingly, and became a Saint. He *Xepered*. Saint Francis performed few if any good acts. He did not preach to the world. He did not condemn those who did not follow his path. He did not even lead his followers; he simply permitted them to accompany him. Saint Francis discovered his own path and followed it. Any leadership was by example.

Anita Bryant has also chosen a path. Her path, however, leads not through personal *Xeper*. Rather she is trying to mold the world to fit her own personal, as yet limited concepts. She will not *Xeper*. She is stirring up much psychic ill will, and we know how dangerous such ill will can be.

Saints and Sets must *Xeper*. Only then may they accomplish their goal. Choose your own path and follow it. The first step of Setamorphosis is internal.

[2] How to Win Friends & Influence Nerds

- by Linda Thomas III^o

We've probably all thought this: "Here I am, a Setian, with the potential to rule the world - and just enough to cover the rent, car payment, dental bill, and two packs of M&Ms or one cup of yogurt."

Next door is Mr. Typical Nerd and family, sitting in front of the TV all day while the company's on strike, with four packs of M&Ms and two packs of ice cream [T. Nerd and family **hate** yogurt]. The point is that Mr. Nerd has something we don't; rather T. Nerd is something we

aren't: a machine. His entire life is a cycle meant to end. He doesn't need a purpose - he is insignificant. [I hear your cries: "If we're so special, then why is everything so hard for us?"]

Examine yourself, or listen to me as I examine myself here on paper for you to use as an example. I have always thought it important to be "myself" at all times. I have been fired from jobs because I was too "scary"; people have walked up to me out of the blue with comments like, "I'd hate to meet you in a dark alley."

Now I look about as scary as a water lily, and a smile comes to me much easier than a frown. Besides I'm a very lovely lady. So what is all this "scary" business about? I talked to Set until I was blue in the face. Then one day I sat down to chat with myself. We have only just begun to imagine what the Majesty of Set really implies, and consequently what we are. So you can imagine how baffling, how intimidating we must appear to an ordinary human being. We have no responsibility to them to hide our true selves in order not to baffle them or intimidate them, but we have this responsibility to ourselves to **survive**.

What this means is that we must create an image to which T. Nerd can relate. Because even if we do have the potential to rule the world, at present Nerd & Co. **are** ruling the world. Though you may say, "Why should I?" to the idea I present here, just think again on how precious our Gift really is. It's something much too precious to share with the world by revealing our true selves to "them". We haven't the time to waste. We must find our duties and the best way to fulfill them, thus securing the will of our selves - and of Set.

In conclusion: I stumbled upon this method of dealing with the madness of the masses at a time when I thought it possible that my "unique existence" and "separation from the human race" were going to keep me from making a living. It made me look at myself and reflect an image in a mirror for which "they" are looking. The result is that I feel no oppression - on the job or once I've finished - and my "mechanical self" is pleasing to Nerd & Co. - and me.

So try it. They'll like it. And the time you spend as yourself will be more rewarding because you will waste less of it **trying** to survive instead of surviving.

[3] Genetic Engineering: A Step Towards 1984?

- by Janice C. Harris II°

In the past decade a new field of biology has raised some interesting moral and philosophical questions among the leaders of society. Is this new

frontier of research known as genetic engineering bringing us closer to the type of world depicted in George Orwell's *1984*? Many scientists, public officials, and private citizens fear so.

Genetic engineering seeks to tamper with the genetic code of a living organism in order to duplicate (clone) that organism, or it may combine genes of two different species to create an entirely new one. Both of these techniques raise the possibility of the creation of strange, new, and possibly dangerous forms of life.

Scientists have warned of the disastrous results that could occur if a mutated strain of bacteria should escape from a laboratory doing this type of research, especially because the most widely-used bacteria for research of this nature is one called "E. coli", which lives in the human intestine .

Genetic engineering is a topic of much public debate in Massachusetts, New York, Michigan, and California. Two bills in Congress propose the restriction of this type of research. Nevertheless some major drug companies have ignored public opinion and continue to seek new types of possibly beneficial bacteria.

A private meeting of government agencies last year agreed to allow industry to carry on its genetic research using lax & voluntary safety rules, with each company regulating itself.

Those who oppose any restrictions on this research claim that it has had many unforeseen advantages. One of these is the development of a strain of bacteria which eats oil spills, but this same bacteria could infect oil deposits, pipelines, and even your car's gas tank. The manipulation of genes in microbes could have some very beneficial effects, but it could also be leading us towards the development of an "Andromeda strain".

Cloning is another aspect of genetic research being debated. Like gene recombination, it also has a good and bad side. Some critics of it fear that duplicates of individuals like Idi Amin or Hitler could be produced. On the other hand great leaders and intellects could be duplicated to help bring about new discoveries and achievements.

One of the foremost critics of genetic engineering is the economist/politician Jeremy Rifkin, head of the People's Business Commission. He feels that the genetic issue has moral, theological, and social aspects which should not be left entirely to scientists and the government. To enhance their arguments the PBC is publishing a book called *Countdown to 1984*, due next year. According to Rifkin, the book talks of just how close our society is to becoming like the ones depicted by Orwell and Aldous Huxley as to thought control - and experiments with human genes.

I feel that this is an important subject because the actions and decisions of today regarding this field of science will influence the kind of world we live in tomorrow.

Source:

“Industrial Genes Threaten Bionic Plague” by Craig Silver and Gary Stimeling, *High Times Magazine*, June 1977, page #105.

[4] IV° Recognition: Ronald K. Barrett

We are pleased to announce the recognition of a new Master of the Temple of Set, Ronald K. Barrett, as of August 18, XII. May the Prince of Darkness always walk with him and guide him on his new Path to *Xeper*.

[5] National Conclave Planned

Plans are being formulated now for two separate conclaves. The first will be in Santa Barbara on November 4-6, XII. The second will be along next summer, tentatively on or around the weekend of August 11-13, XIII. That conclave will be located in as central a location as possible from a transportation/cost standpoint, probably somewhere in Louisville, Kentucky or Denver, Colorado. We're looking strongly towards Minneapolis. Send your opinions to Magistra Lilith Sinclair.

[6] Ecological Working

- Bubastis Pylon

Above is a photo of Shasta Lake taken by Magistra Margaret Wendall in early July, when the water level was down over one hundred feet. The condition of this Lake is typical of the drought situation in the entire western United States, and the Bubastis Pylon will concentrate our collective will on September 13, XII toward alleviating the mental and physical survival aspects of our problems. But we realize that we are not alone in “weather problems”. We therefore invite all Setians to join with us at 9:00 PM (Pacific Daylight Time) in a concentration of Setian will to alleviate each other's problems. It is our belief that if we work together, we can help each other.

**[7] Practical Magic:
Is Your Familiar Familiar with Ritual?**

- by Margaret Wendall IV°

Samantha, Oliver, and an aquarium full of fish would agree that every Setian should have a familiar, a word best defined as an animal with whom the

Setian has a special rapport. Samantha is my black cat [or am I her human?]; Oliver is my husband's dog; and the fish are old family friends.

The idea of a “familiar spirit” arose in England and Scotland with the idea that the Devil, in making a pact with a witch, gave her a low-ranking demon in the form of a small animal to advise her and perform malicious deeds. The idea probably arose from the obvious fact that witches of all kinds have a better-than-average respect for all animal life, and probably kept pets in a time when pets were rare. It may well be true, however, that Set sends us a familiar when we open ourselves to a small animal.

Cats seem to be the most popular familiars in folk tales and modern television dramas. But a familiar doesn't have to be a cat. It can be a dog, fish, bird, skunk (hopefully “deodorized”!) - any animal you prefer.

Familiars have a special rapport with their human masters. This rapport is stronger and more instinctive than the bonds between other humans with whom we come in contact. A familiar can sense when we're happy, sad, not feeling well, angry, afraid, or apprehensive. A familiar can often sense our true moods better than we can, and certainly better than our human companions.

When John leaves the house at an unusual time, Oliver sits at the door as if to ask, “Where's John?” They read each other's mind about when it's time for a walk. If I have a “down” day, Samantha purrs and rubs to cheer me up. Even the fish can tell how I feel - and respond - by the time of day when I feed them.

Familiars respond to us and don't ask much in return. The idea that we must have a special treat from which they drink our blood is Christian superstition. A proper diet, love, and a special time of day when we devote our entire attention to them is about all they do ask.

One area in which the old ideas concerning familiars may not be so obvious to a Setian is that familiars have their place in our ritual chambers. Because a familiar is so sensitive to our every mood and emotion, they can be a most receptive influence during rituals, and in some cases a good “control” to make sure nothing gets out of paw.

This idea occurred to me about seven years ago when Kali, a longhaired, sweet calico cat, took up the practice of sleeping on my altar. She knew it was dedicated to Bast - to her - and that it was her altar, too. She must have performed dozens of her own rituals on it to find mice, to keep other cats out of her yard, for a big bowl of tuna, and so on. And she helped me with my rituals.

Samantha is the opposite: a half-Siamese black imp, with a bell, a book, and a candle to prove she's the Best Witch's Cat. During rituals, however, she's

a real lady: Bast. She knows it's a solemn occasion and that it's her duty to help. If she's not purring in someone's lap, she's sitting on the altar with her tail wrapped around her paws - like her famous ancestress.

Oliver's learning to be Anubis, and in one Bubastis Pylon rite he was more real help than Samantha.

I point out these instances not because I think our familiars are at all typical, but to show what they can do. Every familiar, like its Setian master, is a different being, with different traits and magical abilities. You know your familiar better than anyone; just let him (or her) "be himself" during your rites. With little "training," they know what they're supposed to do for you, and they do it willingly.

There's one word of caution to be given, however: when you borrow your familiar's spirit, be sure to return it. Like anything else borrowed and not returned, the spirit will haunt you.

There's a good reason for inviting your familiar into your ritual chamber. The principle of active/passive, positive/negative, is a Law of Nature. It's found in every part of the known universe, and we know it in our concept of Set/HarWer. To be most effective, ritual magic needs both active and passive participants, and positive and negative elements. When these are joined, providing the other basic requirements for successful magic are observed (i.e. timing, balance factor), magic works better. If something has been missing in your magic, it may be that there has been no passive/negative element.

If you're forced by circumstances - or prefer - to work alone, try letting your familiar work with you in the ritual chamber and see if the missing part isn't filled in. I know that some of the magic in my magic would be lost without the black, purring ball of fur in my lap - I think Samantha would miss it just as much.