

# The Scroll of Set

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## [1] The Eye of the Beholder

- by Lilith Sinclair IV°

I was once told that I am overly concerned with my “glamorous image” and physical appearance, and that I should concentrate more on my magical self and its initiation/evolution. Since the woman who made this comment was a friend and beauty herself, I felt it was meant constructively and was not the result of petty jealousy or other ulterior motives.

But even if it were, it does not affect the basic implications of the statement: that the higher self and its initiation are much superior to, and more important and desirable than physical appearance - that physical appearance is another consideration entirely.

This is simply not the case. In my experience glamor and physical appearance are very much a part of the higher self and the Black Arts. This applies to both male and female Initiates alike.

Consider these words: powerful, striking, stunning, arresting, compelling, intense, sensual, erotic, hypnotic, exotic, commanding.

What kind of image, male or female, do they evoke? Clearly there is a psychological aspect to magic that can greatly enhance a working and contribute to its success. This same factor can also contribute to its failure if not properly understood and applied. If this holds true in the mundane and business world, then how much more so in the realm of sorcery?

Everyone has varying degrees of physical attributes, beauty, good looks, or whatever other name you want to apply. Some possess a great deal more of these qualities and others markedly less. The point is not to try to be something you're not, but rather to recognize, make the most of, and work with what you **do** have.

You may think that logically it shouldn't matter what clothing you wear or what state your hair or body is in - that magical workings are independent of such “superficial” things. Not so. When working with the Black Arts, we first create and surround ourselves with a magical universe, both internal and external. We then step into this subjective universe and proceed to work our will.

In this context physical appearance is crucial to the completion of the total environment. It creates, enhances, and reinforces the psychological factor so

necessary to the working, by completely removing the Initiate from the mundane world and allowing him/her to enter the universe created for the purpose of the working.

While one is in this total state of being, any factor that permits the external, non-magical universe to intrude can produce a disruption in the flow of the force generated by the magician, hence a weakening of and hindrance to the working. In some cases, if the intrusion is strong enough, it may negate the working entirely.

An example of this may be seen in the movie *Somewhere in Time*, a story about a young man who travels back in time to find the woman he had loved in the distant past. He was able to accomplish this by creating around him a total atmosphere of the time period in which he and the young woman were lovers - including clothes, hairstyle, and all other physical appearances - and then projecting himself into this universe, first mentally and then physically. It was crucial that nothing of his “present” time period be allowed to intrude. Towards the end of the movie, a penny dated in his own time period fell from his pocket. As he picked it up, he saw the date, and was pulled back to the future since the total, pure link with the universe he had constructed had been intruded upon. Thus the hold that his will had upon space and time was broken.

This is an extreme example, since in most cases it isn't possible to block out the entire spectrum of our surroundings, but it does illustrate that magic is affected by both internal and external factors. [This is one reason why a separate ritual chamber, used only for workings and other magical purposes, is so desirable when possible.]

This principle is especially applicable in dealing with the public, whether on a large scale or a one-to-one basis. I have done numerous lectures, interviews, and public appearances over the years, and have found that people expect a sorceress to look and dress in a specific way. Sometimes I deliberately dress in conventional attire during one of these public appearances, and inevitably the comment will be made: “You don't look the way I expected you to” or “Gee, you don't look all that different than anyone else” - delivered in a surprised tone of voice.

Most people are disappointed if you don't look imposing, striking, different. They don't want you to look like everyone else. They see ordinary persons every day. They want a personification of the image that “sorceress/sorcerer/ Black Arts” conjures. This is an important factor, because in order to affect someone/something, you first have to get and hold their gaze: the “command to look”.

Once you have done so, then you can proceed to work your magic - in this case Lesser Magic - to achieve your goal. Because you are already perceived by the profane public as being “different

and strange”, you can get away with looking and dressing in a much more dramatic fashion than your next door neighbor. There will be an aura of mystery and fascination surrounding you that can be of advantage when you choose to use it, and a source of amusement as you observe people reacting to you in various ways.

Thus half the work is already done for you simply by your physical appearance. Of course discretion and common sense must be used in this area of magic. It would not be wise to go to your mundane job looking like Hell incarnate, unless of course your job is such that it doesn't matter [i.e. if you work in or own an occult shop], but most of us work in very straight, mundane offices or jobs. There isn't any point in throwing the place into an uproar!

Besides, passing for “just another mundane person” when it suits you can be great fun, all the while smiling inwardly as you think: “If they only knew who I really am!”

However it is crucial to understand that if there is no substance, wisdom, perception, or knowledge behind your outward appearance, you might as well be a horror-movie show host for all the results and effect you will achieve.

When one thinks of a higher being, what comes to mind? T-shirts and dirty tennis shoes, unkempt hair, etc.? Of course not. One is inconsistent with the other. This is not to say that we must be perfectly groomed and dressed to kill at all times. It simply means that you shouldn't try to mix the two. If you are enjoying a day or week-end of “hanging out” - munching pizza and being a couch-potato in your old gym outfit, that's fine. We all need to do that. Just relax and enjoy yourself. When you are functioning as a sorcerer or sorceress, on the other hand, be one completely - including your physical appearance.

It is much less difficult if you keep these factors harmonious. They will act in concert with you, and assist you in reaching your desired purpose. You will be successful in part because, not in spite of them, which saves effort and energy. This is simply a matter of common sense.

The Black Arts are difficult enough. Why make your task more difficult than you need to? Why not use all means at your disposal to make it easier?

Refer again to the list of dynamic words cited earlier in this article. Now think about those Initiates in the Temple whom you consider successful, powerful beings. No further elaboration should be needed.

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## [2] A Tribute to Set

- by Clarence Bowers I°

In the blind, most remote times of the past,  
Men dimmed your light, but it could not last.  
For behold, a new æon has burst into flame,  
And your children boldly proclaim your name.

We have trampled under foot the flag of lies  
And gazed ever high where your banner flies,  
For you roam in search of each of your own  
And gently guided us all back home.

You give us life in the here and now  
And open our eyes to all that is foul.  
In the night of magic we proudly come forth  
From the west, south, east, and north

To boldly proclaim this the Æon of Set  
The greatest ever to manifest yet.  
O great Set, we reverence and honor your majestic  
name  
And will speak forever of your glory and fame.

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## [3] Article Review: “Emotions: How They Affect Your Body”

- by Robert Menschel III°

“Emotions: How They Affect Your Body” by Gina Marants. *Discover* #V-11. Los Angeles: Time, Inc., November 1984, page #35.

This article summarizes modern scientific discoveries linking human emotions and health. While recognizing that the physiological mechanism linking the two have not been detailed, this article discusses scientific support for such relationships. The aware magician can use this information to recognize the effects wrought by the emotions upon the physical body [or vice versa]. He can then effect changes upon the physical or emotional states by working upon the other [emotional or physical].

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## [4] Editorial

- by Constance L. Moffatt III°

Looking through my current address roster for the *Scroll* made me realize just how many new Setian Initiates there currently are in the Temple of Set. The number not only overjoyed and overwhelmed me, but allowed me to mentally drift back in time to 8-9 years ago.

I lingered in thought over my early years as a Setian I° and Adept II°. Perusing my Temple filing cabinet helped me along this journey down the dark path of “memory lane” [or remembrances of *As the*



*Temple Turned!*]. They were extremely happy, magical years encompassing much in-depth reading, studying, and *Xeper*; along with intense communication with members of the Priesthood. This last entailed not only writing letters and talking, but an abundance of **listening** - an almost lost art in many educational environments.

My progress was not the result of luck or chance, but rather of hard work. Very often it necessitated initiative to be in the right place at the right time. I made every effort to attend all of our own Set Amentet Pylon and other Pylon meetings, Temple and regional Conclaves, and other gatherings of Setians either locally or elsewhere regardless of distance. Meeting, sharing, and learning with & from other Setians was an essential priority in my early Setian life, as it still is today.

What am I saying to my new brothers and sisters in Set? Nothing worthwhile comes easy. The path to *Xeper* is a hard, often bumpy road of sacrifice and courage. It is a time of knowing what your priorities are.

I also feel that the early climb on the Left-Hand Path of Set is one of humility. "Humility? Isn't that an old-fashioned, Christian concept?" you ask. No. I refer to a **magical** humility. The more you learn, the more you realize what you do not know and what you must learn.

Your horizons and self-universe should expand with each step forward that you take. Listen carefully to those who have evolved diligently and magically through their stages and degrees of *Xeper*. You will be listening to and communicating with good teachers and true Black Magicians; and you will be **learning**.

If instead you choose to take a back seat of ease, you will not *Xeper*. If you choose to climb a tree, remember that you got yourself up in that tree and you alone will get yourself down - or you will fall.

Whatever you do, the choices of will and direction are yours. However keep in mind that the Priesthood is always available to help you and guide you, without actually "spoon-feeding" you. Once we were all where you are right now. We respect that in you, just as you respect what we have Become and continue to Become. Communicate! Be at Set-VI in Las Vegas in October. See you there?

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### [5] **Warning from the Outer Dark**

- by William Butch III°

My ruthless hands still clutch at life.  
Still, like a shoreless sea,  
My soul beats on in rage and strife.  
You may not shackle me.

My leopard eyes are still untamed.  
They hold a darksome light -  
A fierce and brooding gleam unnamed,  
That pierced primeval night.

Rear mighty temples to your god.  
I lurk where shadows sway  
Till, when your drowsy guards nod,  
I leap and rend and slay

For I would hurl your cities down,  
And I would break your shrines  
And give the site of every town  
to thistles and to vines.

Higher the walls of Nineveh  
And prouder Babel's spires.  
I bellowed from the desert way;  
They crumbled in my fires.

For all the works of cultured man  
Must fare and fade and fall.  
I am the Dark Barbarian  
Who towers over all.

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### [6] **Article Review: "Winning Hearts, Not Minds"**

- by Robert Menschel III°

"Winning Hearts, Not Minds" by Kevin McKean. *Discover* #V-11. Los Angeles: Time, Inc., November 1984, page #28.

This article discusses the apparently increasing tendency for the electorate to favor candidates for their personality, rather than for their party or for their positions on issues of importance. The article discusses the trend and speculates on possible causes. There is no solid information within the article on how to take advantage or negate this trend. This article can serve to heighten our awareness of such trends. The aware individual can use this information to recognize and counter such tendencies within the self. The magician can learn to use such trends to increase his influence within the public arena.

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### [7] **To the Masters of the Temple**

- by James Lewis IV°, Editor, *Sapphire Tablet of Set*

Our I° *Crystal Tablet* has turned out to be an excellent Temple publication. The *Ruby Tablet*, judging from previews of its contents, will be equally impressive. Priest Menschel is keeping the III° *Onyx Tablet* going strong, and it can only get better. What I would like to bring up here is the IV° *Sapphire Tablet*.

As you no doubt recall, we have placed the *Sapphire Tablet* on a back burner while getting our other *Tablets* in order. I would like to take advantage of the *Scroll* to ask you to keep our IV<sup>o</sup>+ *Tablet* in mind for articles and works that would be appropriate to that publication.

The High Priest and I agree that the *Sapphire Tablet* will not be the Temple's most massive *Tablet*. Most of our writings could just as easily be sent to the Editors of the other *Tablets*, but on occasion there will be materials that are properly for the Masters of the Temple. These articles are the ones I would like you to consider for our special *Tablet*.

What should the *Sapphire Tablet* contain? Magister Robertt Neilly sent an account of a sequence of events combining the magical with the mundane which led to his IV<sup>o</sup> Recognition, and I feel it an excellent addition to the *Tablet*. You may want to analyze your own pre-Blue time for other Masters. Articles dealing with the philosophical aspects of magic are welcome, as are those you as Magister or Magistra feel should be included.

Since we are in no rush to have the *Sapphire Tablet* prepared, I am taking advantage of the time to make use of a near-letter quality word processor to reformat all the files now existing for that *Tablet*. Included thus far are all the IV<sup>o</sup> letters from the High Priest, workings, and that ever-popular "other". Papers from the first category are always welcome, as are those from categories two and three.

Remember, the *Sapphire Tablet* is only in temporary limbo; it isn't deceased.

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## [8] **The Mysterious Number 22**

- by Cindy Yeates I<sup>o</sup>

Upon researching the facts and past experiences I have had with Voodoo, I came across an astounding article on Francois Duvalier. He was known by his followers as a Voodoo god himself.

Duvalier chose 22 as his lucky number. In numerology numbers 11 and 22 are "master" numbers. He was born April 14, 1907. Added = 22. He died a few hours before April 22, 1971, although it wasn't announced until April 22. April is the 4th month. The year 1971 equals 18.  $18 + 4 = 22$ .

He was first elected president of Haiti on September 22, 1957, and he was inaugurated on October 22 of that year. He became the Haitian president for life on June 22, 1967, and he announced the results on February 22, 1968.

8 is also a prominent number. April(4)-14-1907=26,  $2+6=8$ . 4-22-1971= 26.  $2+6=8$ . September(9)-22-1957=35.  $3+5=8$ . More on Voodoo in a future *Scroll*.