

# The Scroll of Set

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## [1] Erotic Crystallization Inertia

- by Nancy Flowers II°

The following is a report of the exploration of ECI by the Bull of Ombos Pylon from December 2 through March 1. There were four workings done - the first two using the first of the ritual texts that follow and the third and fourth using the second of the attached texts.

The impetus for these developments came from the powerful conclave working under the direction of Priestess Moffatt and Magister Neilly in Las Vegas at Set-VI. It was my intent to explore further the concepts of ECI as presented and also to attempt to develop a system of working that would also combine it with certain psychological concepts.

One of the things I have learned in counselling is that people have to cope as children with how to handle difficult situations. Unfortunately a child does not have the psychic wherewithal to handle confrontation or stress in the best possible manner. It is during childhood that we learn patterns of behavior and those things which make up our adult personalities. In order for an adult to learn new patterns of behavior, especially almost instinctual approaches that a person has to stress, one must "unfreeze" this behavior/personality trait and "refreeze" in what is desired. As a mundane example, refer to the military's boot camp.

What I intended to do was set up a return to early, early childhood, using a strobe set on the same speed as a heartbeat recording. This proved impossible because of the equipment at hand, so we used the strobe at twice the speed of the heartbeat recording. We also wore the scent of our mother or father as remembered from childhood. In addition we feasted on favorite childhood foods prior to the first and second workings. These were to serve two purposes: to allow us the same kind of time-travel as the first part of the Set-VI working, and also to tap our individual child-unconscious in order to allow the adult to unfreeze and refreeze oneself.

In order to initiate the time travel, a clear visualization [along with the other senses] is required. Also in order to tap the true subconscious, images must be invoked. It is my contention that any verbalization during this period of time would destroy the visually symbolic process. The psychological concept is that personal history serves as a foundation for all capabilities and limitations.

In our experiment to change the past, celebrants would be asked to visualize themselves in an unpleasant situation, form a "snapshot" image of it, then float out of the picture and look at it (disassociation). The celebrants then float out of that and look at themselves looking at themselves. We would then watch and listen carefully to everything happening to that younger person. The person must be reintegrated at this point by reversing the process - float back and rejoin himself.

Our first working was held December 14. The experiences of the celebrants were very similar in that we explored a space or location that held some significance for several years during childhood, rather than a particular childhood incident or specific memory. The wearing of a scent didn't seem to make any difference. All of us explored scenes without a parent, in fact mostly without other people.

I wanted to try and establish a particular crystallized moment in the second working, because the following two ECIs were to be attempts to rewrite the past. The heartbeat [which went at one-half the time of the strobe because I couldn't get the strobe to go that slow] had the very positive effect of a focus. I suspect any drum beat would work as well however. It did have the added psychological impact, though, of being a "mother's heartbeat". I timed the speaking part of the ritual to the speed of the heartbeat.

We performed the second of the ECI workings in January and obtained very similar results to the first. Priest Flowers suggested, half in jest, that we call it "acceleration" instead of "inertia".

I might mention at this point that in all our experiences with ECI thus far there had been no interaction aurally with people. In fact only one scene out of the seven experiences had any people in it at all. I felt certain, however, that the "unpleasant" experiences we were about to recall would.

The third and fourth workings were to be attempts to change the past through two different methods. The first would use the methods involving the watching of the childhood self from the adult viewpoint, with little or no tampering with the scene. The fourth was planned to involve "re-creation" with "re-writing" of the past.

The third ECI was held February 5, and during this we held ourselves to the Setian re-view of unpleasant incidents. The fourth was February 25, and I offered two choices: either a "re-write of the script" of the incident, which must of course be multi-sensory, or the alteration of the original scene by such methods as changing a moving picture of the time to a still, from color to black and white, reduction in size until it disappears, etc. Since the members of the Pylon tried both methods, I can report that the latter method seemed to be the most efficacious.

In the third and fourth workings. there were some across-the-board kinds of results, and naturally some that were specific to the individual. The commonalties included: a sweep of more than one incident in the past which were all related by some common theme, the inclusion of people [trite but true: "Hell is other people"], and a new awareness of choice, by which I would like to extrapolate more freedom for the adult.

Erotic Crystallization Inertia is usually thought of as a way of bringing the pleasant past to the present in order to immortalize the celebrant. These workings were attempts to use ECI techniques in order to also bring the unpleasant past up to the present and, through Set, return it to the "past" and thus willfully reverberate throughout time - past, present and future.

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## [2] Erotic Crystallization Inertia Workings

Bull of Ombos Pylon  
- by Nancy Flowers II°

### December 14, XX

I. Prepare chamber with strobe and recording of heartbeat at same rate. Each Setian should wear the scent of mother or father from childhood. Favorite childhood food may be eaten prior to the working.

II. The celebrant ignites the Black Flame and rings the bell nine times. The chalice is shared among Initiates.

III. Compression. Start strobe and recording.

IV. Invocation of Elements.

Turn to face cardinal points: N, W, E, S.

I invoke Geb, the neter of the Earth, the world, creation of Ptah. I invoke Nun, the celestial water which nourishes the world; Hapi, who waters the meadow and sustains creation. I invoke Amon, he who is unseen; Shu and Tefnut of the air. I invoke Ra, who rose in the form of the Phœnix; Xepera, the young Sun at dawn, and Set, lord of fire, creation, and change.

#### V. From the *Word of Set*:

The dawn of the Sun, ever constant and glorious throughout the cycle of the Moon, preserves and beautifies all creatures; see it also as the dawn of the third and fourth orderings of being, those who guard and encourage wisdom and enlightenment. O guardians, stand forth in my name, for by it and through your bond with me are you given the power and the strength and an understanding of what you do.

#### VI. Working objectives.

We open the gates to a special time tonight. We invoke the time of our childhood.

The Setian is immortal and rides the waves of the ocean of time at will. Erotic Crystallization Inertia is travel in time. It is present in past. It is before brought to now. It is the timelessness in love.

We open the gates to a special time tonight. We invoke the time of our childhood.

Hail Setians! We, the Elect, create our time-magic in concert with the will of Set. Let nothing stand against our concerted wills as we work our way upon the World. Let our visions and our voices seek their places on the other side of the eternal gates.

#### VII. The working.

We open the gates to a special time tonight. We invoke the time of our childhood.

It is during this time that the celebrant may approach the Initiates individually to assist them in calling forth their time.

#### VIII. Closing - as February 5, XXI below.

### February 5, XXI

I. Prepare chamber with strobe and recording of heartbeat at same rate. Each Setian should wear a scent reminiscent of the time to be invoked. Similarly favorite food may be eaten prior to the working.

II., III., & IV. - as December 14, XX above.

V. From the *Word of Set*:

Conceive of the cosmos as a circle of twelve divisions alternating between life and death, binding all creatures save those whom I have touched. You were given powers greater than those ordering these divisions and extending throughout the ages of time that with your vision and your voice you might exercise the Powers of Darkness sending ever forth the Black Flame across the Earth and the expanses of time. Thus you are the guardian of perfection and truth. Arise then, and witness the wondrous creations born of your wisdom, even as I am near to you and the essence of my being is enshrined within you.

#### VI. Working objectives.

We open the gates tonight to a special time. Tonight we unearth the roots of our past;

tonight we uproot that which was will-less. Tonight we will that which becomes. Hail Setians! We, the Elect, create our time-magic in concert with the will of Set. Let nothing stand against our concerted wills as we work our way upon the world. Let our visions and our voices seek their places on the other side of the eternal gates!

#### VII. The working.

Tonight we open the gates to work our will and will that which becomes.

It is during this time that the celebrant may approach the Initiates individually to assist them in calling forth their time.

#### VIII. Closing.

The gates to this chamber are closing. The Black Flame is being extinguished, but for the self let the inner gates to the ocean of time remain open at will.

Stop strobe and recording. Extinguish Black Flame. Ring bell nine times. *Xeper!*

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### [3] **Let us have Order to the II°**

- by R. Amn DeCecco IV°

Black Magic is many-faceted. It does, however, have as its ultimate goal transmutation. What this entails I am sure most of you are familiar with to some degree or you would not be among us.

To reach any goal one must have an aim. To complete our reading list is an awesome task that many have accomplished. But to merely read every book would only make you a well-informed member of an organization. To glean a bit from each facet of the magical universe, and really **use** this knowledge and experience in your chambers and outside them, is another story. But you still must have a goal to pursue.

You may ask yourself these questions: Am I who I think I am? Can I really achieve mastery over my universe? Do I really desire to work hard enough to Become or *Xeper*? Is all this real - and do I believe it? Am I too content, where I am in life, to take the ultimate challenge to alter myself?

What this is leading to is that within the Temple structure are the Orders, separate yet part of the whole. Each Order is distinct unto itself. Tenets of individual Orders vary with others. Since each Order is guided by a Master of the Temple, to enter a particular Order is to desire this transmutation to eventually take place - if your being is sufficiently

attuned to the magical universe. For this to happen, one needs some guidance - and a goal.

We of the Orders, through experience, can guide the seeker to the Luciferian light of the Inner Temple - the being itself. The work entailed is severe and never-ending. We have seen to date the wonderful works that have come to us from the Orders of the Vampyre, Leviathan, the Trapezoid, Bast, and the Scarab. None of us is obliged to join one of these Orders, and some of us may be doing fine without one. But growth is not inherent in the title of Setian. I am convinced that the combined power of the Priesthood is awesome. Why not share it with each other?

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### [4] **Council Confirms Priest Mitchell Wade as Executive Director**

- by James Lewis IV°, Chairman, Council of Nine

I am pleased to announce that my appointment of Priest Mitchell Wade to the office of Executive Director of the Temple of Set has been confirmed by the Council of Nine.

The Executive Director has a crucial place in the Temple's legal and magical progress in the Æon, and I am confident that Priest Wade will fulfill the duties of that office admirably. I speak for not only myself, but for the Temple itself when I wish Priest Wade all success in this new step in his initiatory life. *Xeper.*

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### [5] **Why Is Xem Necessary? Or: Why Are There Trumps?**

- by Roger Whitaker III°, K.Tr.

From the the human psyche and intellect there arise the question and the quest of "Why am I?". Why have my own experiences led me to other people who have had similar ones, and what are possible outcomes?

Magical activities often suggest relationships through which questions of creation may be addressed. The result is occasionally a battleground of various paradoxical thoughts which offer no comfort, solace, rest, or guarantee other than evidence of one's own workings. What can result is a strengthened form of thought and initiatory perspective.

The essence of knowledge is influenced by the diversity of its sources. Objectivity continually impacts the initiatory process as it alters one's thoughts within the totality of consciousness.

Through the intellect come many truths relative to its informational base and perspective of being. Experiences may be respectively interpreted as "your, my, or their" ideas. This type of interaction

is readily discernible within the small cards of the Tarot. The trump cards are a different story.

One cannot speak of the elements and their myriad combinations without being confronted by the causal factor of these interactions. What environment allows this information to manifest itself as a symbolic language, to systematize an ever-changing form of thought?

Thought, pure concentration of thought, offers too much rigidity and hints at a boundary within the actual process itself. Utilization of the intellect must be in the direction of original causal factors. Either a new type of thought must emerge, or the remembrance of a very ancient type of thought must occur in order for this to happen.

The intellect must move in the direction of its own cause. When that moment occurs, one is confronted by the idea of the Tarot trumps. At that point all becomes still, and nothing more will exist. None of this can be without *Xem*.

Without *Xem* all that is would remain as it is. An environment of static, non-evolutionary activity would occur. The Nœtic step beyond what is fixed and bounded could not exist, and thus degeneration would be ensured.

*Xem* has been called many things because it is conceived within each individual as something different and unique. It is without boundary, and so it cannot be specifically tagged. Only a generalization can be made, and Magister James Lewis said it beautifully in his *Trail of the Serpent* newsletter for the Order of Leviathan: "*Xem* is a never-ending search for knowledge and life."<sup>1</sup> This never-ending search is the initiatory journey itself. It is the fabric of the Greater Black Magical environment. This is *Xem*.<sup>2</sup>

*Xem* is the dream of the Old Ones, the silent mechanizations of the gift of creative genius, the Gift of Set which lies mostly in silence as the process of recognition comes into being. Hail to the Ancient Dreams that are now known and recognized within *Xem*.

## Notes

1. The implication is that we will all be faced with *Xem* at a particular moment within the initiatory journey.

2. The implication here is that *Xem* is not something new as originally described. Rather it is something inherent within the utilization of the Gift of Set and so has been here since the first manifestation of that Gift within our biological species.