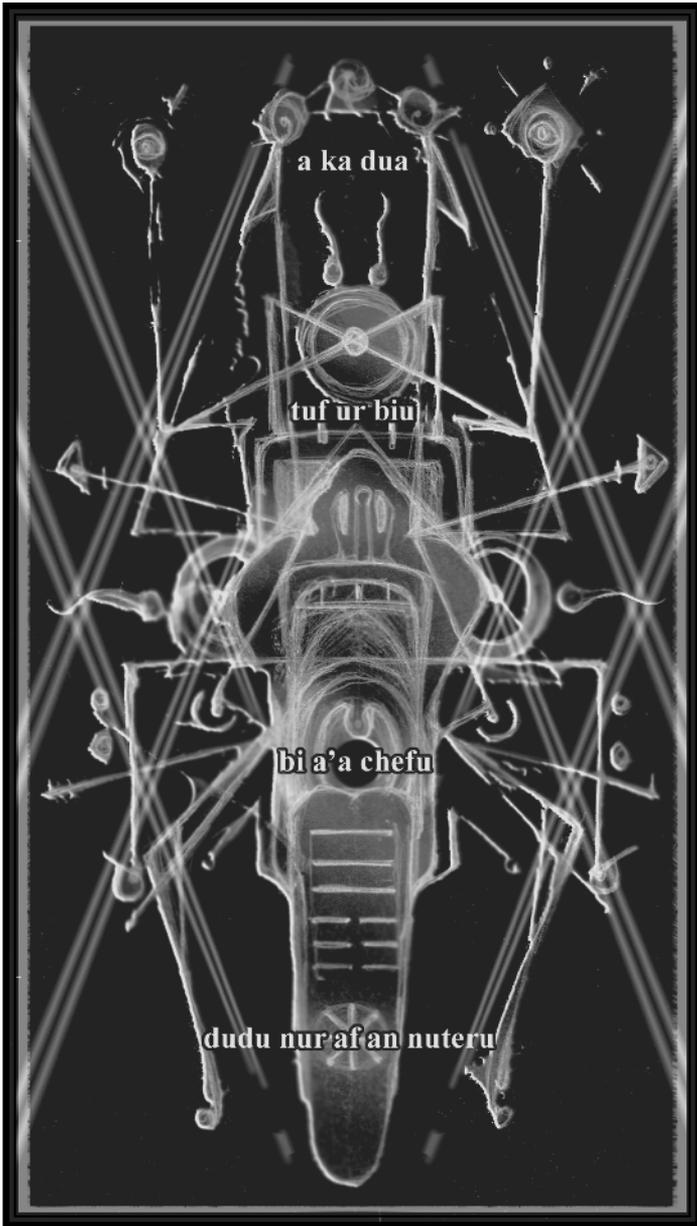


# Lion & Serpent

⊙ in ✕, Anno IVxiii - Volume 10, Number 1



# Lion & Serpent

*the Official Journal*

*of Sekhet-Maat Lodge, O.T.O.*

◉ in ✎, Anno IVxiii  
Volume 10, Number 1

Publisher - Sekhet-Maat Lodge, O.T.O.

Managing Editors - Frater HydraLVX, Frater Dorje

Columns Editor - Frater Diapason

Art Editor - Frater I. P.

Typesetting & Layout - Frater Mantis

Proofreading - Frater Diapason

Production - Frater HydraLVX

Distribution - Frater Mick

For all letters, submissions, subscriptions, and other information, contact:

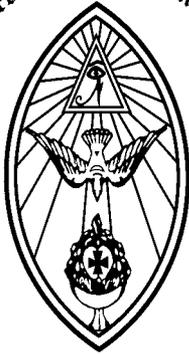
[lns@sekhetmaat.com](mailto:lns@sekhetmaat.com)

Contents Copyright © Anno IVxiii Ordo Templi Orientis  
and individual authors except where otherwise noted.

All rights reserved.

The opinions expressed herein are those of the individual authors and do not necessarily reflect those of O.T.O. or of Sekhet-Maat Lodge.

Ordo Templi Orientis



Ordo Templi Orientis  
P. O. Box 684098  
Austin, TX 78768-4098  
[www.oto-usa.org](http://www.oto-usa.org)



Sekhet-Maat Lodge, O.T.O.  
P. O. Box 15037  
Portland, OR 97293-5037  
[info@sekhetmaat.com](mailto:info@sekhetmaat.com)  
[www.sekhetmaat.com](http://www.sekhetmaat.com)

# Contents

<i>Aurgasm</i> by frater nolon .....	Front Cover
Contact Information .....	Inside Front Cover
<i>The First Page</i> by Frater HydraLVX.....	4
<i>in bluegreen &amp; vermilion</i> by Soror ARGM .....	7
<i>The Hemlock Queen</i> by Frater Greg Foster .....	8
<i>Masters of Names, Masters of Numbers:</i>	
<i>A Very Concise History of Jewish Qabalah, Part 6</i> by Frater Brian Keck .....	9
<i>Bibliography:</i>	
<i>Masters of Names, Masters of Numbers</i> by Frater Brian Keck .....	12
<i>Evolve</i> by Frater Andropos Troy.....	15
<i>Lux Hydra</i> by Frater Joseph Thiebes .....	16
<i>winter's children</i> by Soror ARGM.....	17
OTO Bodies in the Pacific Northwest.....	18
Classifieds .....	Inside Back Cover
<i>Untitled</i> by Frater Greg Foster .....	Back Cover

Cover Art

aurgasm

**frater nolon**

Anno IV:xii

digitally manipulated charcoal on paper

Back Cover

Untitled

**Frater Greg Foster**

Anno IV:xiii

acrylic, glue, paper on canvas

# The First Page

## Frater HydraLVX

*Pour thine all freely from the Vase in thy right hand, and lose  
no drop. Hath not thy left hand a vase?*

*Transmute all wholly into the Image of thy Will, bringing each  
to its true token of Perfection.*

*Dissolve the Pearl in the Wine-cup; drink, and make manifest  
the Virtue of that Pearl.*

—Aleister Crowley, The Book of Thoth.

Do what thou wilt shall be the whole of the Law.

It has been eight moons since our last issue, and I'm excited and proud to announce that Frater Dorje has taken the reins of editing Lion & Serpent. Already he is doing an excellent job soliciting contributions and keeping the ball rolling. His work will no doubt take Lion & Serpent to new heights of regularity and creativity. His transition comes at a time of many changes in our staffing at Sekhet-Maat Lodge. We also have a new treasurer, Fr. JRT, and a new secretary, Sr. DD, who both have come up to speed in a remarkably short period of time. The previous treasurer and secretary, Fr. GL and Sr. KK, continue to volunteer their time and energy to other projects, such as our Officer Training program, quarterly initiation planning and special events. We also have a new librarian, Sr. SF, who is working towards completing our book catalog and improving our lending system.

Apart from our weekly classes and celebrations of the Gnostic Mass, the last eight moons have seen the following activity at the Lodge:

Sol in Aries: At the time of the previous issue, we were about to celebrate the Thelemic New Year, more commonly known as the Feast for the Equinox of the Gods, or Spring Equinox in the northern hemisphere. We held the fourth annual Thelemic Symposium at that time, and kicked off the Thelemic holy season which ended on the Feast for the Three Days of the Writing of the Book of the Law, for which we held readings of the three chapters, culminating with a celebration of the Gnostic Mass on the Third Day. The following weekend, the Elusyve Players of Seattle came to town to perform their rendition of Crowley's Rite of Luna as a rock opera! This was a rare opportunity and everyone who attended was very impressed. I'm told that a DVD is in the works.

Sol in Taurus: Sister N held a Thoth Tarot salon, where many of our members had the opportunity to discuss, meditate, and divine the mysteries of Universe together, and we held Minerval, II°, and IV/PI° initiations.

Sol in Gemini and Cancer: We celebrated the Summer Solstice with a beautiful and potent ritual by Fr. JP, incorporating Thelemic rituals of the pentagram and

hexagram, readings from Liber 963, mantrayoga, and a Dionysian procession to a neighbor's fire-pit, where we burned the effigy of the Head of Death, containing written passages and desires from all in attendance.

Sol in Leo: Many of our members contributed to the Lodge garage sale, which brought in some needed funding, helped us all clear out some clutter from our homes, and gave us a chance to sit out in the sun and chat with each other on a beautiful late summer day. The Feast for the First Night of the Prophet and His Bride was observed with the performance of the Gnostic Mass, followed by a potluck and celebration. Another round of Minerval initiations came this month, along with a busy weekend of workshops with Lon and Constance Duquette.

Sol in Virgo and Libra: Completing our quarterly run, we held II° initiations at the beginning of Virgo, and we offered training in initiatory work in the following weeks. At the Autumn Equinox, we celebrated with a ritual and feast observing the 11th anniversary of the Lodge. The next week, we redecorated the classroom to have a much homier feel. Some have even started calling it the "living room." Whatever you call it, it's a lot more comfortable and inviting! As the Sun approached Scorpio, U.S. Grand Lodge held annual meetings and rites at our Lodge, and we held a private art show and reception to welcome them.

Sol in Scorpio: At the time of this writing, we're looking forward to a book-binding class by Sr. LR, and I'm told that this issue will come out around Thanksgiving, when the Psyche-Eros chapter of R+C will hold their annual potluck feast!

Congratulations to the newly baptized Frs. NA, RG, and AH, and Sr. SF; and to the newly confirmed Fr. MO.

Fr. GL and myself were both ordained Priests during this time as well.

Sekhet-Maat Lodge, as many of you know, has lately seen an increase in the number of initiates participating in our local dues program. Before this jump, we had a monthly shortfall of \$800, which we have been making up for in fund-raising activity. That shortfall was greatly reduced to only \$500 when we saw our membership numbers increase. I say "only" but \$500 per month is a hefty sum to raise each and every month through our events. Nevertheless, we have been raising these large sums by luck, by the skin of our teeth, and through hard work for years. In the last couple of years, cash flow from Grand Lodge events and from students at the University of Montana has been vital in keeping us afloat, and it's important to remember that this income could disappear as easily as it came to us. Fund-raising events are a lot of fun, mind you; events like Symposium, garage sales, parties, workshops and book signings can be fun, educational, and nurture the fraternity between us. When these fund-raisers are a necessity, though, just to keep the lights on, they become very draining, and hard to appreciate. None of us joined the O.T.O. because we're really into fund-raising. It's not a fund-raising club! Many of us have therefore worked towards attaining self-sufficiency, so that we can better appreciate these events for their intrinsic benefits, rather than for the money they bring us.

How can we accomplish self-sufficiency, without increasing dues? We surely are

not likely to get many more local initiates to sign on to the membership program; and though new initiates trickle in, we have no direct control over that. To address this issue and increase our monthly income, so that we might approach self-sufficiency, I devised a game; a game with real consequences, which has come to be known as The Glass Bead Game, after Hesse's book of that title.

As the Freemasons and the Benedictines say, *Laborare est Orare*. Labor is prayer. If we are to attain self-sufficiency; to make our temple a monument of freedom and independence, an invocative edifice; to set ourselves firmly on the path toward the acquisition of property; we must labor. We must sacrifice, and drain our blood into the cup. It is down to the members of the Lodge to make our visions a reality. We can eliminate our constant need for funds, and our constant drive to obtain them. It will require some sacrifice, but the rewards will be worth far more than the cost.

In the library, on the top shelf in the circulation section, is a wine cup with a number of beads. Each of these beads represents a commitment to contribute an additional \$5 per month. If we drain the cup, the commitments made will close the gap and bring us to self-sufficiency. Some may be able to afford withdrawing more, some less. Each bead you withdraw is a commitment to contribute another \$5 per month, in addition to what you are already contributing every month. Four beads, \$20 per month. Next time you are at the Lodge, after due consideration, remove some beads from the cup — as many as you can realistically afford and commit to. (We also of course welcome any contributions from outside the valley! If any of our readers would like to sign up for a monthly contribution, see the treasury section of our website at <http://www.sekhetmaat.com/treasury>. We'll be happy to mail beads to you, if you like.)

The weekend that The Glass Bead Game was introduced, all but about 20 beads were removed, which means that we have reduced our monthly shortfall to \$100 or less. At the time of this writing, I believe we have about 14 beads left. Whether we attain self sufficiency in the immediate future or not, this change in our bottom line will have a major impact on our activities. We are already planning to use income from an upcoming fund-raiser for the cost of improving temple equipment, rather than simply paying the rent. This is a most welcome change and I look forward to many more important developments in the future as a result. I will write more about our future goals in the next issue.

Love is the law, love under will.

in bluegreen & vermilion

**Soror ARGM**

I said: "thou art that"  
and he Was, and Is  
then smiling, faded  
slipping through fingers  
to light on the highest branch

my love brings me juniper and myrrh  
and a book of matches  
clifftop angel with the funny name  
wearing a bright striped hat  
and a black panther t-shirt  
grinning & tempting  
"burn baby burn"

so I light the pen on fire  
& fill my room with the blazing star  
way before the sun  
without a doubt headed for wilder roads

# The Hemlock Queen

Frater Greg Foster

Ascending path above the local frequency  
To the space of in-between  
Trees speak through form  
Slow dance, sculptor messengers  
Deathlife, world-dance  
I walk on the blood of my ancestors' bones  
And the trees reflect my desires  
I see the shapes of my thoughts in their green dances  
The Hemlock Queen says "yes, lay your father's spirit  
to rest,  
Here in my arms I take him into myself  
Back to the ancestors' home  
Now, go and live the life of the Son, the Sun  
Singing heart, rejoice"  
And I sit, spinning serpent's flame under holy tree  
Her roots a womb, nurturing cage  
Howl, cry, I grieve, mourning song  
Glaciers melt, I move, untwist, untied  
and yes, I cried  
The grief of a hundred lifetimes it seems  
And she took it into herself, down into the dark  
And let me go  
My heart free of his old, lonely cage  
My father's broken spirit, the rose of my broken heart  
Finally laid to rest  
In the arms of the Hemlock Queen  
And now I go to live the life of the Son  
Singing heart, rejoice  
I live the life of the Sun

# Masters of the Names, Masters of the Numbers

## A Very Concise History of the Jewish Qabbalah

### Part 6

**Frater Brian Keck**

[This is the sixth of six parts. The bibliography for the entire series follows this installment. —Ed]

**The Practical Qabbalah.** Practical Qabbalah is the general designation for “white” (or “black,” depending on one’s perspective) magic practiced in Judaism using the divine names to obtain physical results (such as protection from demons, healing, prosperity, etc.) as opposed to the Abulafian School, which used the divine names strictly for attaining devekut. The Sefirot and other theosophic speculations play only a very small role in these practices. Conservative Qabbalists have always condemned the Practical Qabbalah, although there has always been a very obscure and fuzzy line between practical Qabbalah and orthodox Qabbalah. In the Qabbalah of Isaac Luria there are many practices that are at root practical qabbalistic magic.

Many practices of what some term “black magic” entered into the realm of Practical Qabbalah, including invoking demons, spells for wealth, spells for destruction, using spirits to find buried treasure, and the like. It was considered permissible for a pious qabbalist to have a theoretical knowledge of the Practical Qabbalah, including the darker side, but it was a sin against God to practice it.

Many non-Jewish elements crept into the Practical Qabbalah, including ideas from Arab demonology and practices influenced by German and Slavic witchcraft. Astrology was never really important in the Practical Qabbalah, although there are a few qabbalistic astrological treatises, the best known being the Hebrew translation of the Picatrix (originally written in Arabic). Similarly, there is very little influence of alchemy on the Practical Qabbalah. One Hebrew alchemical text existed, called ‘eš mezaref (The Refiner’s Fire) which was written in the 17th century. The original Hebrew is lost, but large parts of it were translated by Knorr von Rosenroth in his *Kabbala Denudata*. Hayyim Vital wrote an alchemical treatise in his youth, but condemned it in his later years. There are also some texts dealing with chiromancy from the Lurianic School. Also considered a part of the Practical Qabbalah was the belief in reading auras (ha-’awir ha-sappiri) and the doctrines and practices concerning the zelem, that is, the astral body.

#### Hebrew Transliteration

א = ’

ב = h

ב = c

ג = ’

ד = z

ו = š

ז = œ

Another interesting study, that of the secret archangelic alphabets, is usually placed under the rubric of the Practical Qabbalah. These alphabets were often used for inscribing amulets, hence their attribution to the Practical Qabbalah, but they were also used by more mainstream qabbalists for writing divine names in otherwise Hebrew manuscripts. This type of writing was known as ketav `enayim, “eye writing.” These were, for the most part, imitations of cuneiform or of early Semitic scripts. Automatic writing is often found in practical qabbalistic texts, especially among qabbalists in the Safed, Post-Safed, and Hasidic periods.

Most of the writings classified as “Practical Qabbalah” are from the German Hasidic period (see above), but a few survive from the later, Post-Safed periods, such as the *sefer ha-razi’el*. Nearly all of these texts exist only in manuscript form and are thus only available to Hebrew scholars. A short list of some of these can be found in Scholem 1974: 185. A few older texts predating the Qabbalah were adopted into the Practical Qabbalah tradition, such as the *Swords of Moses* (*harbê mošeh*), and the *sefer ha-razim* (*Book of Secrets*).

It is a common misconception that the medieval grimoires were Jewish in origin and thus part of the Practical Qabbalah, but most of them derive from Christian Qabbalistic traditions. Even those that explicitly claim a Jewish descent have been shown to originate in Christian circles, such as the *Clavicula Salomonis* (*Key of Solomon*) and the *Book of the Sacred Magic of Abra-melin the Mage*. The Hebrew version of the *Key of Solomon* was secondary (the original was written in Latin), and *Abra-melin* was originally written in German and later given a bad Hebrew translation (Scholem 1974: 186).

The term Practical Qabbalah is actually an arbitrary designation for a shifting tradition of Jewish magic, but it has been a useful designation for those practices that fall outside of the prevailing orthodoxy. It has also been a useful tool for condemning one’s enemies. Thus the qabbalists who spoke against Abraham Abulafia often accused him of practicing the Black Arts, i.e., the Practical Qabbalah.

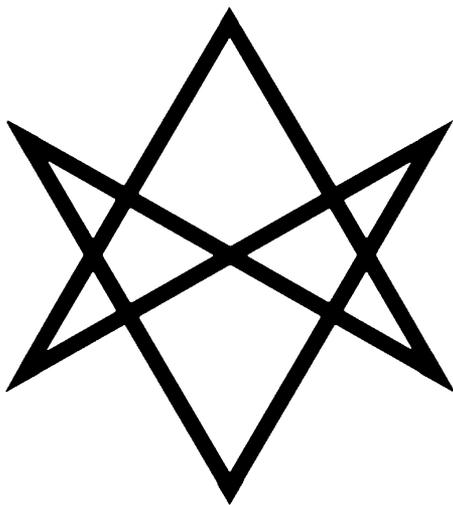
With the rise of the modern Jewish Qabbalah, the designation Practical Qabbalah has come to mean an amalgam of the Qabbalah with various New Age practices and doctrines.

**Summary.** There have been hundreds of qabbalists over the centuries who have been great teachers or who have written interesting and informative books on the Qabbalah. Those I have mentioned here are generally considered the most important and whose writings have been the most influential. Because of their fame it is also more likely to find their works published and translated into European languages. Unfortunately, there is still much of qabbalistic value locked away in museum vaults or hidden in private manuscript collections.

I have tried to demonstrate here that Jewish mysticism has had a long and curi-

ous history and that history is by no means over; the Jewish Qabbalah is alive, thriving, and adapting to the modern world. To appeal to a more global and eclectic community, the Qabbalah has borrowed much from other traditions, even from its own offspring, the Hermetic or Occult Qabbalah. Although Modern Jewish Qabbalah differs greatly in many details from its earlier incarnations, at root it remains strongly Lurianic in nature.

The Research Centre has been an essential tool in the reconstruction, preservation and growth of modern Jewish Qabbalah, but now other centers are flourishing and there is even a growing qabbalistic community living again at Safed in Israel.



# Bibliography

## Masters of the Names, Masters of the Numbers

[This bibliography covers the entire series of "Masters of the Names, Masters of the Numbers." –Ed.]

Ashlag, Yehuda. 1978. *Ten Luminous Emanations*, Vol. 1. Ed. Levi Krakovsky. New York: Research Centre for Kabbalah.

\_\_\_\_\_. *Ten Luminous Emanations*, Vol 2. Ed. Philip Berg. New York: Research Centre for Kabbalah.

\_\_\_\_\_. *Ten Luminous Emanations*, Vol 3. Ed. Philip Berg. New York: Research Centre for Kabbalah.

\_\_\_\_\_. 2003. *In the Shadow of the Ladder: Introductions to Kabbalah*. Trans. Yedidah Cohen. New York: Nohora Press.

Berg, Michael. 2001. *The Zohar*. 22 Vols.

Berg, Philip S. 1982-1988. *Kabbalah for the Layman*. 3 vols. New York: Research Centre for Kabbalah.

\_\_\_\_\_. 2002. *The Essential Zohar*. New York: Bell Tower.

Ben Zion, Raphael. Ed. 1981. *Anthology of Jewish Mysticism*. New York: Judaica.

Blumenthal, David. 1978. *Understanding Jewish Mysticism*. New York: KTAV.

\_\_\_\_\_. 1982. *Understanding Jewish Mysticism*. Vol. 2. New York: KTAV.

Cordovero, Moses. 1993. *The Palm Tree of Devorah*. Trans. L. Jacobs. Jerusalem: Feldheim.

Dan, Joseph, and Ronald Kiener. 1986. *The Early Kabbalah*. New York: Paulist.

Epstein, Perle. 1988. *Kabbalah: The Way of the Jewish Mystic*. Boston: Shambhala.

Foxbrunner, Roman. 1992. *HABAD: The Hasidism of R. Shneur Zalman of Lyady*. London: Aronson.

Friedman, Irving. 1977. *The Book of Creation*. York Beach, ME: Weiser.

Gaster, T., ed. 1896. *The Sword of Moses [Harbê Mošeh]*. London.

- \_\_\_\_\_. 1994. *Gates of Light*. Trans. Avi Weinstein. San Francisco: Harper. First published in 1561 as Sha`are `Orah.
- Green, Arthur. 1992. *Tormented Master: The Life and Spiritual Quest of Rabbi Nahman of Bratslav*. Woodstock, VT.: Jewish Lights.
- Idel, Moshe. 1988a. *Kabbalah: A New Perspective*. New Haven: Yale University.
- \_\_\_\_\_. 1988b. *The Mystical Experience in Abraham Abulafia*. Trans. Jonathan Chipman. Albany: SUNY.
- \_\_\_\_\_. 1988c. *Studies in Ecstatic Kabbalah*. Albany, SUNY.
- \_\_\_\_\_. 1989. *Language, Torah, and Hermeneutics in Abraham Abulafia*. Trans. Menahem Kallus. Albany: SUNY.
- Jacobs, Louis. Ed. 1976. *Jewish Mystical Testimonies*. New York: Schocken.
- Kaplan, Aryeh. 1979. *The Bahir*. York Beach, ME.: Weiser.
- \_\_\_\_\_. 1982. *Meditation and Kabbalah*. York Beach, ME.: Weiser.
- \_\_\_\_\_. 1990. *Sefer Yetsirah*. York Beach, ME.: Weiser.
- de Leon, Moses. 1988. *The Book of the Pomegranate*. Ed. Elliot Wolfson. Atlanta: Scholar's Press.
- Luzzatto, Moses. 1988. *The Way of God*. Trans. Aryeh Kaplan. New York: Feheim.
- \_\_\_\_\_. 1970. *General Principles of the Kabbalah*. York Beach, ME.: Weiser.
- de Manhar, Nurho. 1980. *Zohar*. San Diego: Wizard's Bookshelf.
- Mathers, S.L. 1970. *The Kabbalah Unveiled*. York Beach, ME.: Weiser.
- Matt, Daniel. 1983. *Zohar: The Book of Enlightenment*. New York: Paulist.
- \_\_\_\_\_. 1995. *The Essential Kabbalah*. San Francisco: Harper.
- Morgan, Michael. Ed. 1983. *Sefer ha-razim: The Book of Mysteries*. Atlanta: Scholar's Press.
- Parpola, Simo. 1993. "The Assyrian Tree of Life: Tracing the Origins of Jewish Monotheism and Greek Philosophy." *Journal of Near Eastern Studies* 52/3: 161-208.
- Ponce, Charles. 1973. *Kabbalah*. New York: Quest.

- Rabinowicz, Harry. 1988. *Hasidism, The Movement and its Masters*. London: Aronson.
- Robinson, Ira. 1994. *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His Or Ne'erav*. New York: Yeshiva University.
- Scholem, Gershom. 1941. *Major Trends in Jewish Mysticism*. New York: Schocken.
- \_\_\_\_\_. 1965. *On the Kabbalah and its Symbolism*. New York: Schocken.
- \_\_\_\_\_. 1968. *Zohar: The Book of Splendour, basic Readings from the Kabbalah*. New York: Schocken.
- \_\_\_\_\_. 1973. *Sabbatai Sevi; The Mystical Messiah*. Princeton, N.J.: Princeton University.
- \_\_\_\_\_. 1974. *Kabbalah*. New York: Dorset.
- \_\_\_\_\_. 1991. *On the Mystical Shape of the Godhead*. New York: Schocken.
- Senring, Knut. 1923. *The book of Formation (Sepher Yetzirah)*. New York. Rpt. Ktav, 1970.
- Sperling, H., and M. Simon. 1984. *The Zohar*. 5 vols. 2nd ed. London: Soncino. First published 1933-34.
- Werblowsky, J.Z. 1962. *Joseph Karo: Lawyer and Mystic*. Oxford: Oxford University.
- Westcott, William Wynn. 1887. *Sepher Yetzirah, The Book of Formation*. London. Rpt. Weiser. 1975.
- Wineman, Aryeh. 1998. *Mystic Tales from the Zohar*. Princeton: Princeton University. Wistinetzki, J. Ed. 1891. *Sefer Hasidim*. Berlin: Zvi Hirsch Itkowsky.

# Evolve

## Frater Andropos Troy

touch the godwave  
and lose the boy, the girl  
lose the mundane reality  
gain the wings, the marvel, the gnosis  
rise above the dogs of because  
move beyond the trogs and profane  
surf the waves of the endless sea  
merge into that higher state of consciousness  
then be one  
be none



Lux Hydra  
**Frater Joseph Thiebes**  
Anno IV:xiii  
Digital

## winter's children

**Soror ARGM**

the scars I carry  
are more beautiful  
I learned silence deeper  
outlived frost and hardship  
love the cold  
it's what I was born into

because of this  
I will live the spring with all of my days  
be summer to the ones I adore  
keep autumn like a hound

through disaster  
a proven master  
empty through the trackless wastes  
and gardens alike  
singing

# OTO Bodies in the Pacific Northwest

## Oregon

### Eugene

**Coph Nia Lodge**  
cophnia@efn.org  
<http://www.efn.org/~cophnia/>

### Ashland / Medford

**RPSTOVAL Camp**  
P. O. Box 3008  
Ashland, OR 97520  
info@rpstoval.org  
<http://www.rpstoval.org/>

### Portland

**Portland Thelemic Community  
Calendar**  
<http://calendar.sekhetmaat.com/>

**Sekhet-Maat Lodge**  
P.O. Box 15037  
Portland, OR 97293-5037  
info@sekhetmaat.com  
<http://www.sekhetmaat.com/>

## Washington

### Olympia

**Vortex Camp**  
PMB #161  
2421 S. Union Ave., STE L1  
Tacoma, WA 98405-1309  
info@vortexoto.org  
<http://www.vortexoto.org/>

### Seattle

**Horizon Oasis**  
P.O. Box 19842  
Seattle, WA 98109-6842  
horizon@seattle-oto.org  
<http://www.seattle-oto.org/>

# Classifieds

**ARROWHAWK**



**CONSULTATIONS**

*"Some practical advice when life seems crazy"*

Shon Clark, Reiki Master

*Specializing in:*

- ⊕ Tarot
- ⊕ Astrology
- ⊕ Runes
- ⊕ Stones

*Also available:*

- ⊕ Shamanic Healing
- ⊕ Reiki
- ⊕ 7-Fold Touch
- ⊕ Soul Retrieval

For questions or an appointment:

503.241.5040

arrowhawk93@yahoo.com

## THE HOUSE OF RAVENOIR

OBSCURE BOOKS, RECORDINGS,  
AND OBJECTS OF SINISTER BEAUTY  
FOR SORCERERS AND SCIENTISTS

[WWW.RAVENOIR.COM](http://WWW.RAVENOIR.COM)

RAVENOIR PO BOX 8593, PORTLAND, OREGON 97207

WRITE FOR FREE CATALOG



## MOONSHADOW

Books, Candles,  
Incense, Statuary,  
Jewelry, and more!

3352 SE Hawthorne Blvd.  
Portland, Oregon

503-235-5774

## SHERIDAN M. HORNING, LMT

PRACTICING INTEGRATED  
CRANIO-SACRAL & DEEP TISSUE  
REIKI & MYOFASCIAL THERAPY

APPOINTMENTS

**503.901.5525**

DISCOUNTS FOR OTO  
MEMBERS & FAMILY

SPECIALIZING IN

PELVIC WORK AND  
MIGRAINE & CLUSTER  
HEADACHE RELIEF

