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Serpent Spine

Soror S.D.M., Anno IVx ~ Graphite on Paper

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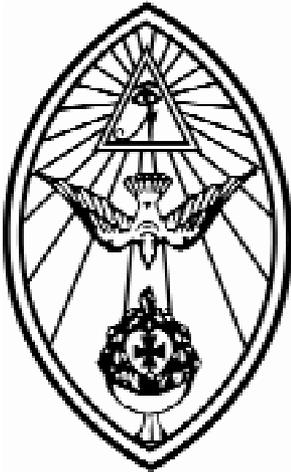
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The First Page

by Frater HydraLVX

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

If there is an award for *Understatement of the Year* I'd like to offer the following as an entry: "It's been a while since our last issue of Lion & Serpent." Well, it *has* been less than a year, but in that time so much has happened that for many it may have seemed like a lifetime. I'll recap some of the major events here.

Concurrent with the publication of the last issue, our valley saw three new initiators get their charters. A good thing, too; since then we've had initiations through the Man of Earth series a couple of times over, with something over forty candidates.

The Equinoxes and Solstices all had excellent celebrations and feasts. In Spring, Fr. Khabs compiled a fully participatory ritual which engaged the whole audience in mantra to ring in the Thelemic New Year. Summer Solstice was a beautiful pageant and reading put together by Fr. Aleksei. Fall Equinox was a captivating and stunning original ritual, written by Sr. S.D.M. and Fr. Balise d'Anubis, and directed by Fr. Jimmy. At Winter Solstice, we all enjoyed a variety of poetry and short stories, some original work and others picked from among our members' favorites, in an open mic atmosphere.

Two theatrical productions took place in April, seemingly one on top of the other. The Ship was an acclaimed and successful production by all accounts which raised the watermark for theatrical projects in the community. The First Day of the Writing of the Book of the Law was a beautiful arrangement of a reading of the first Chapter; three actors played the roles of Aleister, Rose and Aiwass performing their functions in the transmission of the book.

This year we have also seen a large number of visiting members from other states. Visiting mass teams, workshop & seminar instructors, initiators, and candidates for initiation have given us all a lot more perspective into what makes this Lodge unique (as well as stealing some good ideas from elsewhere), and we've all had a chance to offer our homes and hearts in fraternal hospitality. Conversely, we've seen some of our locals hit the road, the air, and the sea to visit other areas. Most notably among these, Fr. Aleksei went on a three month jag to Northern Europe and Fr. ZyGoat went East to Thailand, where he remains at the time of this writing.

Tragedy touched all of us in the Pacific Northwest OTO when we heard the news of the death of our Sister Jeni Moses in Seattle. She was known and loved in the Portland community. Thankfully several of us were able to head north to attend her Greater Feast, which included a moving and intimate memorial service. The wedding of Fr. A and Sor. O the following day brought welcome feelings of joy. All in all, the weekend was a powerful and disconcerting juxtaposition of grief and celebration, which would have been difficult to bear, were it not for the mutual fraternal support of the community members in Seattle.

In all this time, Lion and Serpent has continued to receive a steady supply of contributions. Unfortunately we can't get them all in this issue, so if you sent something in and don't see it here, fear not! It will be in the next one, which will be out by the Thelemic New Year.

Love is the law, love under will.

“In the beginning was the Word, and the Word was with God and the Word was God.”

In this essay we will not be focusing on the Word of God as much as on the Voice of God. By God, of course, we mean, “that part of each of us that creates the world of our conscious experience.” In other words, the human nervous system. Although my favorite notaricon of G.O.D. is “Garden Of Delights.”

The Voice and the Word are not often explored as separate forces. I intend to do just that before I bring them together in the practice of vibrating the God-Names. We are all familiar with the concept of the Logos and of the words of Tahuti, Mercury, Hermes and the rest. Indeed the power to express thought-forms through symbolic sounds is one of the greatest weapons in the hand of

The Hebrew word for Father AB is composed of Aleph and Beth. Beth, the Magician, the Word of God, connects the original Light of Kether to the form-building realm of Binah. Thus it liberates from the imprisonment of things and ideas. Thus within the Father we have these dual currents, the Word and the Voice, the Manifestor of Illusion and the Liberator of pure Rapture. One can think of this as Magick and Mysticism, but I prefer to think of it as Being and Doing, inseparable in essence yet distinct in application.

When we are trapped in a verbal reality, our patterns of voice become restricted to the functional range of language. Our Pegasus loses her wings. Most people are unaware of, or self-conscious of, the natural sound of their own voice, without the viral influence

Glossala-Go-Go!

By Frater ZyGoat (and the Sylph he rode in on)

the Master. Illusions are created and bubbles are burst at the utterance of a well timed phrase. Yet this is only one weapon that the mouth of the Master can modulate.

The mouth itself exhibits all of the powers of Tetragrammaton. It receives food, and thus does the work of the Disc. It speaks words and thus does the work of the Dagger. It shares love and thus does the work of the Cup. And, although this is often overlooked, it can transmit pure vibrating force, and thus do the work of the Wand. Truly, as All-Creator and All-Devourer, the mouth of the Mage is a marvelous demiurge of a weapon.

The word-fixated mind of Hod would have us think otherwise. Our word-based and thought-bound culture places complete emphasis on the verbal powers and leaves the vocal powers as an accessory to pronunciation. I intend to rectify this disservice. To digress into Ka-blah-blah, we can look at it this way:

of the language filter. Methods of free-form vocalization such as wordless singing, toning, glossolalia, and funny little animal noises can open a window through the verbal wall and allow us to rediscover one of the most perfect vehicles of consciousness. One can ride the Voice, as in use it as a means to alter consciousness in conformity with Will. And all of this feeds back into one’s power to vibrate words more effectively.

I am aware that I am using an enormous number of words to discuss non-verbal sound, but I claim the right to do so as a mercurial agent of contradiction and deception. So, before we begin the actual vocal experiments and exercises, I would like to share with you my favorite key to the mysteries, my favorite myth: *The Serpent of Wisdom on the Tree of Life.*

At the core of so many traditions we find the image of the World Tree standing at the center

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of the universe. This Tree embraces the realms of being in its limbs and upon its branches are written the sacred Alphabet from which the cosmos was created. We already recognize this as the Otz Chiim, the Hebrew Tree of Life, but there is also the Tantric Kalpa Tree at the center of the Island of Jewels on whose branches are written the 50 letters of seed-sounds of the Sanskrit language of creation. In the North, we have the Yggdrassil, on which the Runes are found. The same pattern is modified to fit the different climates, races, and cultures that the myths were designed to serve.

Now we come to the Serpent of Wisdom, found coiled at the roots of the Tree. In the West it is called Leviathan or Nechesh or Hadit. In the East we have the Kundalini or Serpent Fire. In the North, at the base of Yggdrassil, we have the dragon Nidhög.

And in each of these cultures, there exists a tradition or technology for the alteration of consciousness through the use of the Sacred Sounds of the Alphabet of Creation. *Bija-Yoga* in India. *Rune-Goldr* in the North, and *Unification* or *Yichud* in Jewish mysticism. We want to get to the root of this pattern without getting caught up in the cultural specifics. To do this, we must ask, "what are these Tree-images trying to show us?" and also, "where do these alphabets, words, and sacred sounds come from?"

On the Doorway to the Temple of the Mysteries is written the words "Know Thyself." The tree that includes all worlds is, of course, the human nervous system. The visual connection is obvious, the functional connection between the World-Tree and the nervous system becomes apparent when we ask, "what is the structure the supports all that we experience?"

This is basic enough. Now let us look at the concept that the letters of the Sacred Alphabet are written on the branches or paths of the Tree. A letter is the glyph of a sound-pattern. A sound-pattern is a way of

motion. Thus, when applied to the nervous system, we get the idea that the Alphabet of Creation actually refers to the various patterns of nervous function that make up our conscious experience. A letter is a potential state of motion or perception. When combined or permuted, we achieve the complex flow of images and events that make up our apparent reality. Thus we have the many myths of the universe being sung, chanted, spoken, or screamed into Being. This is happening within your body-mind this very moment.

The paths or branches of the Neuro-verse connect or relate the various worlds or organs of consciousness. This suggests that the states of mind symbolized by the letters are the result of the components influencing each other, of the selves within each of us communicating. This brings us back to the idea of sacred language and forward to the image of the Wand of Hermes. This glyph, which is a simplified tree with serpents twined upon it, serves as a universal neural symbol. The fact that it is the most recognized Mercurial symbol, yet is also a sign of healing, is significant to those exploring the psychosomatic or mind-body interface.

To make sense of this, let's sum it up:

The Realm of the Gods, the Reality Generating Mechanism that mankind has sought or prayed to or feared or worshipped for so long has introduced itself to us again and again, all over the world. Through dreams, visions, fairytales, myths, and scriptures, it has shown us the image of World-Tree and Life Serpent and has inspired a wide variety of sacred alphabets. This is inevitable since the thing generating these messages is also both the subject of the messages and their recipient. It is as if we have had to use a series of mirrors in order to see ourselves. The basic context of these myths is that the treelike structure responsible for the formation and maintenance of our worlds of experience is

capable of being influenced or even operated by sound. As we find the sounds that alter the patterns of nervous function, we find the keys that alter our consciousness of the worlds within and around us. Most systems state that this can be done in a systematic and scientific manner, though they disagree as to details.

As for the Serpent, it is the symbol of undulating movement or vibration and of the potency that activates the potential connections upon the Tree. Many initiatory traditions symbolize the activation or illumination of the nervous system as the ascent of the serpent. We can consider this “Winged Snake of Light” to be the Force moving through sound, bringing to life whatever pattern of potential that it touches. It is like the blood that flows through the veins of the body of God, connecting and enlivening the organs that function together to generate what appears to be the cosmos.

What happens when this Serpent strikes? When rapture, or horror, or delight, or confusion lifts us out of the confines of our usual lingual and mental patterns, there is sometimes a fresh flow of unexpected sounds. The Gnostic and Coptic names of the various phases of Godhead have a peculiar moaning and wailing sound to them. Such phrases as, “Ar-o-go-go-ru-abrao sotou mudorio phalarthao ooo Aepe,” from the preliminary invocation of the Goetia, or “Iao Iao Aoi Oia Psinother, Therapsi, Opsither,” from the *Pistis Sophia* seem to have more than simple grammar behind them. There are states of conscious activity that can result in, or be the result of, Glossolalia or non-verbal use of sound. The specific phrases used may be less important than the state of mind reached through them. Some of these long strings of sound may have been what naturally happened to the adepts when they entered into Gnostic excitement. Others may have faithfully recorded the words, believing them to have been the triggers to regain the original state of enthusiasm. There are non-grammatical Native American songs that can last days. It is possible that certain

emotional, mental, and energetic states can communicate themselves among enthusiasts through their effect of the Voice.

The purpose of all of these paragraphs is to say this: with the understanding that we already have the equipment within us, we may proceed to turn it on and learn to operate it. With the understanding that all particular languages of magick are the result of private Gnostic experiences, we may proceed to either trigger these experiences through the use of an existing language or, more directly, discover and explore our own sounds.

One way to do this is simple permutation. Starting with the vowels, combine them back and forth with each other rhythmically and methodically until a new momentum or pattern emerges. Follow this and see where it leads. Names, melodies, songs, mantras, entire invocations emerge from the enthusiasm of the moment. These names are particularly sacred because they are pregnant only with your own immediate connection to the moment that produced them. They become the vehicle of *your* mysteries rather than the mysteries of a particular culture. Some of them are simply the result of where you were when they came through you and, though immensely moving, are fresh only once. Others will recur again and again and may reveal themselves to be the names and formulae of your personal hierarchy of archons, worlds, or angel-familiars. Or, more simply, you might find a few shortcuts to get you in the mood.

The study of sacred words and systems is a major branch of the Royal Art. Those who return to the root, however, can find within their own private and direct experience a source of Inspired sounds of limitless variety. That root is Gnosis, the “turning on” of the self. Empowered use of Voice is both a path to this Gnosis and a vehicle for its expression once it is ignited.

In the Benediction of the Unpronounceable Name may you stop reading and start singing!



Planets and People in the Light of Astrology¹

by Fra. פארשיף-אל 671-31

Aleister Crowley's contemporary "Rascal Guru," G. I. Gurdjieff (1872-1949), through a small portion of the teachings, introduced to the western world the Type system outlined in this book review. He claims that the teaching represents an extremely ancient knowledge concerning connections between certain characteristic of the planets of our Solar System and humanity. There is seemingly enough valid information in Gurdjieff's teachings on Human Types, and the further investigations carried out by P. D. Ouspensky, Rodney Collins, and others, to warrant the Magician's scrutiny.

Thelemites that study Crowley's system as outlined in Liber 777 and elsewhere will find a distinctive difference between the way the Qabalistic Tree of Life and Gurdjieff's portrayal of the Enneagram are perceived/function. While the Tree is frequently conceived as an ascending and descending (hierarchical) construct, the Enneagram, at least where Human Types are concerned is conceived as linear. Since the nature of Types proceeds from World 24², no particular Type is "better" or "higher" than is another – just as a planet is a planet, be it Mercury or Jupiter – regardless of the qualities or propensities.

One of the easily appreciable aspects of the Type system is that very little time is needed to develop a rudimentary familiarity with the basic "rules" governing the recognition of Human Types and their predominant qualities. Another intriguing aspect is that the investigations may – and even *must* – be

carried out in everyday life, moment by moment through detached self-observation. Although it would undoubtedly take years to thoroughly understand this system of Human Types, that mastery would be done simultaneously with regular everyday family responsibilities, any and every other occupation, profession, career, study. To begin with, the investment is predominantly intellectual, "dividing the attention" so as to observe oneself while participating in and enjoying the abundance of daily life.

The "**Seven Sacred Planets**," as they were referred to by the ancient astronomers/astrologers, are those that are visible to the naked eye in the night sky. Rather than following the lines of the Enneagram as does Gurdjieff, we will move outward from the center of the solar system, the Sun, and examine in turn Mercury, Venus, the Moon (also called a "planet" by ancient and neo-astrologers), Mars, Jupiter, and Saturn. Considering the statement, "**As above, so below**," the ancients looked for similarities between the "heavenly spheres" (the planets), life on earth, and life inside the individual.

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2. 'World 24,' the World of 'Essence,' are technical terms used in Gurdjieff's system, and can be loosely attributed to the World of Yetzirah. 'World 48,' where 'Personality' develops, equates to Assiah, while 'World 96,' 'False Personality,' particularly 'Chief Feature,' equates to the Qliphoth. In this terminology, World 24 is coated by World 48, which in turn is coated by World 96. Peeling the onion, a procedure that often causes tears, brings one through False Personality, to Personality, and eventually to Essence.

1. Zannos, Susan. Human Types, Essence and the Enneagram, Samuel Weiser: York Beach, ME, 1997

In Gurdjieff's teachings, there are seven major Human Types, attributed to the Seven Sacred Planets. The teaching does not claim, however, that the planets "rule" the people whose **Essence** shares the same name; rather that there are certain qualities evidenced in the planets and in the Essence Types thus named. From the point of view of this system, Essence is the term used to describe the qualities an individual is born with, everything that appears at birth, the "hardware" of our very "personal computer," the physical body. It is an observable fact that not everyone has the same abilities. These qualities include skill at manipulating physical items, music, language, mathematics, oratory, etc. In other words, Moses, Mozart, Mussolini, Muhammad, Machiavelli, Marilyn Manson, you, and I are all born with certain traits and talents; these are termed Essential in Grudjjeff's system. Another aspect of Essence is that it is demonstrated also in the appearance of the physical body. As with the physical body, Essence may grow, develop, evolve in a healthy way if given the right nutrients and opportunity. It may also be stunted or warped when unhealthy restrictions (from the perspective of Essence) are enforced.

Personality, from the perspective of this system, is the "soft ware" that is downloaded into the individual by parents, church, school, and the environment in general. When Essence does not develop simultaneously with Personality, an imbalance occurs. Essence and Personality are like two sides of one coin, and the shape of the coin may warp dramatically if the growth of one side exceeds the other. In fact, since Essence is intrinsic to the individual and Personality a later accretion, Personality should rightfully look to Essence for direction. Nevertheless, Personality has been exalted in our mechanized society to the point of repressing Essence whenever it

does not fit the "requirements" of that society. The phenomena is often seen at work in almost every aspect of today's 'civilized world,' from the current educational and judicial process' to employment opportunities to the vast armed services and police forces to the prison cell.

Positive/ Negative - Active/ Passive. Each of the seven Essence Types manifests two of these innate propensities, for that is what they denote in this system. Positive and Negative are intrinsic attitudes towards life, each Type responds predominantly from their perception of one or the other of these perspectives: "Life is great!" or "Life is a drag." The same limitations apply to Active and Passive perceptions: the Active individual experiences the environment (everything outside, and even within him- or herself, at times) as something to be acted upon, changed, reconstructed in their own image. The Passive individual experiences the environment as something that acts upon them, totally beyond their control, forcing them to change in order to better fit into the world outside.

Seven Classical³ Essence Types are designated in this system, and they are named after the seven planets: **Solar** (the Sun), **Mercurial** (Mercury), **Venusian** (Venus), **Lunar** (the Moon), **Martial** (Mars), **Jovial** (Jupiter), and **Saturnine** (Saturn). Just as with the planets, each Essence Type has its own particular strengths and weaknesses (called **Chief Feature**): Mercury does not display the beauty of Saturn's ring system, nor does Saturn move swiftly, as does Mercury.

3. There also exist "mixed Types," two or more predominant Types blent together in a single individual. Unfortunately, the length-limitations of this essay do not allow for their investigation; however a few pictures of mixed Types follow the seven sections on the Classical Essence Types.

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SOLAR: Active and Positive. (Human Types 241-55) Just as the Sun shines on everyone, the Solar Type sheds her or his unabated optimism in a like manner. The Solar Type is most often encountered in children, but may occasionally be found in adults. The variance and diminishment in numbers of adult Solars may be due to the endocrine gland that is thought to predominate in that Type, the thymus, which atrophies after puberty. The Solar Type often evidences fine bone structure and fair skin, large and expressive eyes. The frailty of the Solar Type often extends to matters of health, both physical and psychological. Perhaps due to that frailty, the Solar Type is seen to commit suicide more frequently than do the other Types. Marilyn Monroe is an excellent example of the Solar Type surviving to adulthood. The **Chief Feature** (major weakness) of the Solar Type is likely to be naiveté.

MERCURIAL: Active and Negative (Human Types 171-87). Just as Mercury is the fastest moving of the seven planets, the Mercurial is the fastest moving Human Type. Mercurials are also the swiftest thinkers; their minds flash from one thought to another at speeds that would (and do!) bedazzle other Types. They are seldom at rest, flitting from room to room, task to task, thought to thought. Mercurials, like the planet for which they are named, are physically the smallest of the Types, thin and wiry. Also like the planet, they shine brightly, smiling engagingly and often, but have a dark side (Mercury does not revolve; one side remains in constant darkness). The thyroid, governing metabolism, is the predominantly active endocrine gland in the Mercurial. Sammy Davis Jr. is an example of the bright and flashy Mercurial, quick and witty. Due to the speed at which Mercurials think, and because of their propensity to view life from an **Active** and **Negative** perspective, the **Chief Feature** is often manipulative power.

VENUSIAN: Passive and Positive (Human Types 157-70). Venus, the second closest planet to the Sun, is shrouded in a thick layer of clouds; the surface of this planet has never been viewed. Like the reflective quality of the cloud layer surrounding the planet, Venusians tend to reflect the thoughts, likes, dislikes, and activities, of those around them. Venus revolves once every 243 days in a retrograde motion (opposite direction) from (most) other planets. Venusians, being **Passive**, tend to think slower than the **Active** Types. The parathyroid, influencing weakness under certain conditions, is the predominantly active endocrine gland in the Venusian Type. They are soft and sensuous, tending to carry more weight than is currently deemed fashionable, low in the hips and thighs. Dieting may well camouflage the Venusian's naturally "pear shaped" body – if friends diet and exercise, the Venusian may well diet and exercise, too. Elizabeth Taylor is an exemplary Venusian. The **Chief Feature** of Venusians is often nonexistence – no existence on their own.

LUNAR: Passive and Negative (Human Types 139-53). Luna (the Moon) has no atmosphere, is pale and cool – even cold – silent and secretive, with one half of the surface continually secluded in shadow. Lunars reflect these qualities, viewing life as threatening, remaining distant and uninvolved. Lunars are often short and rounded, but occasionally tall, tend towards an unfinished look with soft, pale, puffy skin. The eyes are often large, the face round with a weak chin; the hair, fine and thin. Lunars like to remain as inconspicuous as possible. The pancreas, the producer of Insulin and other chemicals governing energy, is thought to predominate in the Lunar Type. The **Passive** and **Negative** forces that govern the Lunar may produce the cynicism reflected in the cartoons of Graham Wilson. "One [such] Lunar poet, Rainer Maria Rilke's Notebooks of Malte Laurids Brigge,

has left a record of a Lunar childhood that was made miserable by parents unable to accept the reality of the child they had” (Human Types 154). The **Chief Feature** of Lunars is frequently willfulness, although fear may also predominate.

MARTIAL: Active and Negative (Human Types 207-22). Throughout history, Mars has been perceived as the planet of war. The root of the word, “martial,” is identical with that of the Roman god of War, Mars. The tallest known volcano in the solar system is found on Mars; in conjunction with its dust storms and cyclones, the appellation, “the angry planet,” seems fitting: it certainly applies to the Martial Type. Generally short, thick through the chest and shoulders with abundant bodily hair, occasionally bowlegged, the powerful Martial treads her/his way across the planet accomplishing great feats of strength and endurance. Undoubtedly, the overactive adrenal gland lends itself to the “success” of these efforts. Unfortunately, no matter how shortsighted or ill advised the venture may be, once the Martial Type has determined a course of action, it is unalterable, regardless of consequences. Due to the Martial’s high-energy output, matters are quickly settled – for better or worse. Kevin Costner evidences the earmarking of the Martial Type. The **Chief Feature** of this Type is destructiveness and power, although fear may also predominate.

JOVIAL: Passive and Positive (Human Types 223-40). Jupiter is the largest planet in the solar system, its awesome gravitational force sustaining twelve satellites. The Jovial Type is very similar in that she/he tends to be rotund (no waistline), a good parent or business manager; not by chance did Jupiter rule the Roman pantheon. Jupiter’s beautiful swirling clouds, the Red Spot, tend to be reflected in the attire of the Jovial also. The posterior pituitary gland is thought to be

most active in the Jovial. In nursing mothers, the posterior pituitary gland secretes oxytocin, the hormone of maternal qualities. Due to the Positive influence in the Jovial Type, parties and social events are matters of great importance. The Jovial’s **Chief Feature** is frequently vanity.

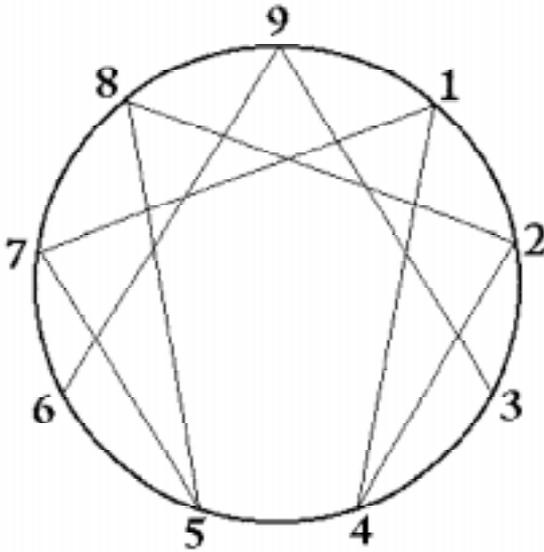
SATURNINE: Active and Positive (Human Types 189-205). Saturn is the most distant and thus the slowest moving planet of the seven. The Saturnine Type reflects these two aspects by their seeming aloofness and the length of time it takes them to consider every possible angle of a problem before making a decision. Like Jupiter, Saturn is massive and supports a number of satellites; it also maintains the most awe-inspiring set of multi-colored rings in the solar system. Of all the Types, Saturnines alone evidence an intrinsic knowledge of Types: who works best with whom, how to make use of the various Types so as to accomplish particular goals, etc. The Saturnine is easier to identify than most other types: tall, with strongly boned frames; striking facial features: high brows, high cheekbones, strong jaw lines, thin, prominent noses. The anterior pituitary gland is thought to dominate in the Saturnine Type. Since this gland regulates the other endocrine glands, it may help to explain the Saturnine knowledge of other Types, how those glands work and/or fail to work smoothly in any particular Type. The actor, Christopher Walkin, and Prince Charles of England (almost the entire English aristocracy) evidence Saturnine traits, in both appearance and behavior. The **Chief Feature** of the Saturnine is often dominance or cowardice.

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4. The Solar Type is located on the Enneagram where the lines cross (within the Informing Triangle below Point 9) that connect Point 1 with Point 7, and Point 2 with Point 8.

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MIXED TYPES (Human Types 269-306) share the **Active** or **Passive, Negative** or **Positive** qualities of both **Essence Types**; **Chief Features** are also often shared. Since the Mixed Types can only manifest along the lines of the Enneagram that connect the various points (except the Solar¹, which may blend with any other Type), there are limits to the possibilities. A perusal of the Enneagram (Human Types 257-67) will show the various mixtures as they occur in nature:



- Point 1 = Lunar
- Point 2 = Mercurial
- Point 4 = Venusian
- Point 5 = Martial
- Point 7 = Jovial
- Point 8 = Saturnian

By my lights, the best aspect of Gurdjieff's teaching is that there is no artificiality necessary. The student does not depart from his or her loved ones to live in a monastery for a quarter century to achieve enlightenment, isolate from society, neglect worldly responsibilities or pursuits, sacrifice worldly pleasures, marriage or having and raising children. **The Work**, as Gurdjieff called his system, is undertaken, performed, and accomplished right HERE and NOW.

Another aspect that caught my immediate attention was Gurdjieff's relationship with students: Don't believe anything I say! Do The Work and find out for yourself! Hopefully, that sentiment will be familiar to every Thelemite as the words of the Prophet.

Although this book review is hardly an exhaustive study of Gurdjieff's teachings on **Human Types**, it will, I hope, provide the reader with enough information at least to pique her or his curiosity. ☺☺☺

Abramelin Mixing Ritual: Group Version 1

by Sr. A.R.G.M.

The following is a ritual that is based on one I previously wrote to assist me in mixing and charging the Sacred Oil of Abramelin. (for the solo ritual and further information on the constituent oils, see *Lion & Serpent*, vol. 4, issues 3 and 4 : “Abramelin for the Masses!”), parts I and II) Like the solo version, It is loosely based on the Star Sapphire and is directed by the phases of the moon. You will need to obtain all the ingredient aromatic and olive oils, plus an incubation jar.

Gather the five essential oil ingredients, attributed as follows:

8 parts Cinnamon: Fire, Father

4 parts Myrrh: Water, Mother

2 parts Galangal: Air, Son

7 parts Olive: Earth, Daughter

A fifth element, Abramelin oil from a previous consecrated batch, is included as a “seed” for the new mixture (Spirit).

As 8 drams make an ounce, I find it convenient both for measuring the oils and for cost effectiveness in ordering the oils to simply do my ordering and measuring using drams as the “parts” measure. Doing it this way, you end up with 21 drams (a bit more than 2 ½ ounces) of finished Oil of Abramelin.

The incubation jar should be of clear glass (so that you can better view the color and constitution of the oil over time) and should be able to be sealed airtight. It should also, of course, be large enough to hold the finished amount of oil. This glass container will be the alembic (womb) in which the oil gestates until it is finished. It does not necessarily have to be the bottle in which you plan to store the oil, which can be of colored glass or more ornate.

Set up an altar in the East. This can be your personal working altar or the triple altar of the Gnostic Mass.

Three operators will perform the mixing rituals over the course of one lunar cycle. These operators act as:

Sulfur, Active, Radiant

Salt, Receptive

Mercury, Communicative

The Sulfur officer will effect the movement of all energies invoked, forming hexagrams and pouring the oils. Sulfur does not speak or handle material objects alone, but moves and performs various actions. May wear a red or white sash or tabard.

The Salt officer will ensure the fixing of the elements, preparing the working space prior to the ritual and handling all material components. Salt makes no motion or speech of his or her own, but rather is moved by Mercury or Sulfur. May wear a blue or black sash or tabard.

The Mercury officer will voice all invocations and pronouncements. Mercury may speak and move, but may not handle material things alone. May wear a yellow or red sash or tabard

(the color set should be either red/Sulfur - blue/Salt - yellow/Mercury or white/Sulfur - black/Salt - red/Mercury)

I suggest that through the course of the month, the officers are rotated through the roles so that each is able to fill each function in mixing the oil.

1) Begin on the new moon, or on the first Sunday after the new moon, by pour-

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ing the pre-measured amount of myrrh oil into the clean glass incubation jar. Have ready also the cinnamon oil, pre-measured and in another glass bottle.

1a) Salt, Sulfur, and Mercury stand close to one another in the center of the working space facing the altar, forming a triangle. Sulfur and Mercury stand side by side facing the altar, Salt stands immediately behind them holding the incubation jar in the left hand and the container of cinnamon oil in the right. The lids/corks for both containers have been removed and set aside on the altar (within Salt's reach, once seated).

All stand, breathe deeply, and clear their minds.

1b) At the proper moment, Sulfur claps
XXX XXXXX XXX

Mercury recites the opening of the Anthem of Liber XV, from "Thou who art I" to "To thy child"

All three then give the signs of LVX, Salt forming L, Sulfur forming V and Mercury forming X, all three then opening into the cross-sign of Osiris Risen.

1c) Both Sulfur and Mercury step aside and bring Salt through between them. Salt is brought to the altar and seated upon it.

Sulfur and Mercury approach the altar and guide Salt's right hand so that it holds the cinnamon oil in the middle of the three of them. They meditate in front of the open jar of cinnamon oil and inhale its fiery scent.

With the right thumb between the index and medius, Sulfur makes a unicursal hexagram over the container of cinnamon oil. He then energetically gives the sign of Vir.

Mercury proclaims "Father, be thou adored!"

1d) Salt's arm is again moved back to its normal side position. Now the Incubation jar with the myrrh oil is moved to the center position. They meditate for a moment in front of the open jar of myrrh oil and inhale its scent.

With the fingers positioned as before, Sulfur makes a unicursal hexagram over the container of myrrh oil. He then gives the sign of Mulier .

Mercury proclaims: "Mother, be thou adored!"

1e) Sulfur takes Salt's right hand and guides the container of cinnamon oil so that it is directly over the mouth of the incubation jar. Sulfur holding Salt's hand, together they pour the cinnamon oil into the container of myrrh oil.

As they pour, Mercury declares: PATER ET MATER UNUS DEUS ARARITA!

Salt and Sulfur seal the incubation jar and hold the oil before a candle watching the two oils swirling and blending together, becoming one.

Mercury and Sulfur assist Salt to wrap the incubation jar in black fabric. It may then be set on the altar, or remain sitting in his or her lap.

1f) Sulfur claps XXX XXXXX XXX

Mercury declares ABRAHADABRA!

All exit the working space.

The incubation jar will be later set securely in a warm place (85-100°F is ideal) to circulate and further combine (*not* digest, as I had written in the earlier version – there is no plant matter to decompose or ferment in this operation - therefore no digestion can take place, only circulation and a more perfect union of the oils through the convection caused by the gentle, even heat). Placing the jar on top of or near a heater or heating vent, in summertime sun, or in a home made sand bath all work well.

Once a day or every other day the contents of the jar should be swirled around to assist in the blending. Note any change in the color or consistency of the oil. After swirling, re-wrap and replace the jar in the warm place. Keeping it wrapped in black fabric will help absorb and hold in the heat.

2) One week later at the first quarter of the moon, unwrap the incubation jar

and pre-measure the proper amount of galangal oil into a separate bottle.

2a) As before, Salt, Sulfur, and Mercury stand close to one another in the center of the working space facing the altar, forming a triangle. Sulfur and Mercury stand side by side facing the altar, Salt stands immediately behind them holding the incubation jar in the left hand and the container of cinnamon oil in the right. The lids/corks for both containers have been removed and set aside on the altar (within Salt's reach, once seated).

All stand, breathe deeply, and clear their minds.

2b) Sulfur claps XXX XXXXX XXX

Mercury recites the opening of the Anthem of Liber XV, from "Thou who art I" to "To thy child"

All three then give the signs of LVX as before.

2c) Both Sulfur and Mercury step aside and bring Salt through between them. Salt is taken to the altar, and seated upon it.

Sulfur and Mercury approach the altar and guide Salt's left hand so that it holds the incubation jar of blended oils in the middle of the three of them. They meditate in front of the open jar and inhale the scent deeply.

They then guide Salt's right hand so that the container of galangal oil is positioned in the middle of the three of them (incubation jar is lowered). They meditate in front of the open jar of oil and inhale its expansive, spicy scent.

With the right thumb between the index and medius, Sulfur makes a unicursal hexagram over the container of galangal oil. He then gives the sign of Puer.

2d) Sulfur takes Salt's right hand and guides the container of galangal oil so that it is directly over the mouth of the incubation jar. Sulfur holding Salt's hand, together they pour the galangal oil into the container of blended cinnamon and myrrh.

Mercury declares: MATER ET FILIUS UNUS DEUS ARARITA!

Salt and Sulfur seal the incubation jar and hold the oil before a candle watching the oils swirling and blending together, becoming one.

Mercury and Sulfur assist Salt to wrap the incubation jar in black fabric. It may then be set on the altar, or remain sitting in his or her lap.

2e) Sulfur claps XXX XXXXX XXX

Mercury declares ABRAHADABRA!

All exit the working space.

Replace the incubation jar in the closed box or cabinet. Swirl frequently as before.

3) **At the full moon, or the first Sunday after the full moon, unwrap the incubation jar and prepare a pre-measured bottle of fine virgin olive oil.**

3a) As before, Salt, Sulfur, and Mercury stand close to one another in the center of the working space facing the altar, forming a triangle. Sulfur and Mercury stand side by side facing the altar, Salt standing immediately behind them holding the incubation jar in the left hand and the container of olive oil in the right. The lids/corks for both containers have been removed and set aside on the altar (within Salt's reach, once seated).

All stand, breathe deeply, and clear their minds.

3b) Sulfur claps XXX XXXXX XXX

Mercury recites the opening of the Anthem of Liber XV, from "Thou who art I" to "To thy child"

All three then give the signs of LVX as before.

3c) Both Sulfur and Mercury step aside and bring Salt through between them. Salt is taken to the altar, and seated upon it.

Sulfur and Mercury approach the altar and guide Salt's left hand so that it holds the

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incubation jar of blended oils in the middle of the three of them. They meditate in front of the open jar and inhale the scent deeply.

They then guide Salt's right hand so that it holds the olive oil in the middle of the three of them. They meditate in front of the open jar of oil and inhale its familiar earthy scent.

With the right thumb between the index and medius, Sulfur makes a unicursal hexagram over the container of olive oil. He then gives the sign of Puella

The incubation jar remains in the middle, in Salt's hand.

3d) Sulfur takes Salt's right hand and guides the container of olive oil so that it is directly over the mouth of the incubation jar. Sulfur holding Salt's hand, together they pour the olive oil into the container of blended oils.

Mercury declares: FILIUS ET FILIA UNUS DEUS ARARITA!

Salt and Sulfur seal the incubation jar and hold the oil before a candle watching the oils swirling and blending together, becoming one.

3e) Mercury and Sulfur assist Salt to wrap the incubation jar (extra-securely) in black fabric. All three place right hands on it, and give the sign of silence with the left. The incubation jar is placed in a closed box or left covered on the altar. All three cover their eyes, turn their backs on it and leave the room.

Later, the jar may be removed to a secure place where it will remain undisturbed. If warm weather, burying it in the earth – or better yet, a compost heap - would be good. This time, DO NOT uncover or swirl the jar of blended oil to look at it over the next two weeks. Leave it undisturbed to circulate and digest further during the period of the waning moon. Don't peek!

4) On the final week (on the new moon, or the first Sunday after the new moon), retrieve the wrapped jar and pre-

pare a small bottle of residue from your last batch of Abramelin oil (or a little bit of someone else's Abramelin oil).

4a) As before, Salt, Sulfur, and Mercury stand close to one another in the center of the working space facing the altar, forming a triangle. Sulfur and Mercury stand side by side facing the altar, Salt standing immediately behind them holding the container of "seed" Abramelin oil. The incubation jar is on the altar.

All stand, breathe deeply, and clear their minds.

4b) Sulfur claps XXX XXXXX XXX

Mercury recites the opening of the Anthem of Liber XV, from "Thou who art I" to "To thy child"

All three then give the signs of LVX as before. After they open into the final cross (Osiris Risen) Salt assumes the sign of Puella.

4c) Both Sulfur and Mercury step aside and bring Salt through between them. Salt is taken to the altar as before (Salt maintains Puella, though).

Salt stands before the altar. Sulfur and Mercury together touch Salt on the body and join hands behind him/her as Puella opens into Mulier. Salt then is seated on the altar.

Sulfur and Mercury assist Salt in unwrapping and opening the incubation jar.

4d) Sulfur takes Salt's right hand and guides the container of Abramelin oil so that it is directly over the mouth of the incubation jar.

Sulfur makes a unicursal hexagram over the container of Abramelin oil and incubation jar together. Both Sulfur and Mercury draw near to Salt and the containers.

Sulfur places both hands on Salt's two hands (holding the two containers). They then together let fall a drop of the Abramelin seed while Mercury declares:

FILIA ET PATER UNUS DEUS ARARITA!

4e) All three quickly inhale a lungful of the scent from the open incubation jar, and release it crying: ARARITA! ARARITA! ARARITA!

4f) Setting the empty container of Abramelin seed oil aside, Salt rises from the altar in the Sign of Mater Triumphant, holding the jar of oil as the Child. Sulfur and Mercury kneel on one knee with hands raised in joyful adoration.

4g) Salt and Sulfur place both hands upon the container of oil and walk around the circle together, holding the jar between and in front of them. They present it to the quarters as they go while Mercury walks before them triumphantly declaring:

OMNIA IN DUOS: DUO IN UNUM: UNUS IN NIHIL: HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT!

All return to the east and support / elevate the oil proclaiming together:

GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO ARARITA!

The oil is placed on the altar. All three return to the center and give the signs of LVX.

Sulfur claps XXX XXXXX XXX

Mercury declares ABRAHADABRA!

The oil may now be decanted into dram bottles or into its own storage bottle.

NOTES

SECTION 1)

Prior to beginning the ritual, a standard opening of the working space should be performed (the declaration of the Law/93, an asperging, censuring, and banishing pentagram / hexagram ritual(s)). It may be helpful to minimize or refrain from eating dairy products or other mucous-causing foods a day or two before each working to improve sensitivity to the various scents.

Sor. S.D.M., Fr. Aegis, and I "test drove" this ritual through the lunar cycle beginning with the new moon on Monday 1/14/02 and ending with the following new moon on Monday 2/12/02. The phases of the moon on the Mondays of that cycle (during the time of our work) fell in the fixed signs as follows:

1/14/02 new moon 15* Aquarius (Sol 25* Capricorn)

1/21/02 first quarter 8* Taurus (Sol 2* Aquarius)

1/28/02 full moon 10* Leo (Sol 10* Aqu.)

2/4/02 last quarter 25* Scorpio (Sol 17* Aqu.) <no activity, waning period>

2/11/02 new moon 23* Aqu. (Sol 23* Aqu.)

1a) Original, undifferentiated state. Nothingness.

1b) The dimensionless moment when action begins, after which follows the Invocation:

Sulfur, the active force, starts the first movements with an invocation of eleven strikes. Throughout the ritual, Sulfur makes a total of 77 strikes.

Mercury, communicator of the Word, next invokes the source of LVX, that which is ONE, ultimate, essential, in verse:

Thou who art I, beyond all I am,
Who hast no nature, and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,

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Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, to thy child!

In response, the light appears (LVX) separates itself into the three principles of being, the three states, activities, or shaping-forces: Salt, Sulfur, Mercury. Salt, the basic form of the material appears first with the sign of the Mourning of Isis, signifying that the light has passed the gate of potential form into the realm of actual form. Thence the destroying force arises, with Sulfur in the sign of Apophis, and the apparent death/occlusion/transformation of light-in-matter, with Mercury in the sign of Osiris Slain. All three make the cross-sign of Osiris Risen, a statement of the equilibrium of all three officers as well as a sign of the perfection of matter through their influence upon it.”

These three forces, now established, in turn compose and act upon the four elements represented by the oils utilized (which always come from the Salt officer). These three in combination with the four make a unity of seven, in itself comprising the totality of the event by uniting the operators, their intent and action, and the substance that is the fruit of their successful completion of the mixing, drawing all back to One.

1c) This inhalation of the essence is very important, and should not be rushed through. We did six deep inhalations, each of us placing a hand on Salt’s hand while it was being moved around between us, exhaling only to draw in more scent with the next breath. The inhalation of these essences *is* the communion between the operators and the oil itself. This is probably the most important aspect of the ritual to take care to perform well.

Sulfur uses the typical hand position of the Priest in Liber XV as a wand to form and energize the hexagram. A mudra signifying directed, united opposites. The type of unicursal hexagram used is up to the magicians performing the rite – they can be all-solar (starting at the topmost point), solar and lunar, according to the active or passive elements they are cast over (beginning at the upper and lower points respectively), or the specific elemental hexagrams for each element (the four side points). We used all solar hexes in this first run.

Vir – “Man” ; the “Father” / fire force within the cinnamon oil is recognized and proclaimed.

1d) The essence of the Myrrh is inhaled and communed with, as before with the cinnamon.

Mulier – “Woman” ; the “Mother” / water force within the myrrh oil is recognized and proclaimed.

1e) The marriage of the Father and the Mother, of fire and water in the realm of Fire of Earth (the essential oils are exemplary Fire of Earth substances, being the fiery component of any plant – in this circumstance, specifically, Fire of Fire of Earth combines with Water of Fire of Earth).

PATER ET MATER UNUS DEUS ARARITA – “Father and Mother One God Ararita”

ARARITA - notariqon for “Achad Rosh Achadotho Rosh Iechudo Temurahzo Achad” – “One is His Beginning, One is His Being, His Permutation is One”

1f) Eleven strikes are repeated, the declaration of the accomplishment is made – ABRAHADABRA, the union of the five and six, the microcosm and macrocosm. The One Work in the beginning, the One Work in the end. The closure of this phase of the operation.

SECTION 2

The blending in of the “Son” oil (galangal) takes place during the continued increase of

the moon, waxing into the first quarter.

2e) Puer, - “Youth” (male); the “Son” / air force within the galangal oil is recognized and proclaimed.

2d) The marriage of the Mother and the Son, of water and air. (In the physical mix, the “Mother” is actually the “Mother-Father” cinnamon-myrrh oil which unites with the air-oil).

MATER ET FILIUS UNUS DEUS ARARITA – “Mother and Son One God Ararita”

SECTION 3

The blending in of the last of the four ingredient oils, the addition of the “Daughter” oil (olive), takes place at or near the full moon, the peak of the positive/growth phase of the moon. The moon is filled with the Sun’s light as they stand opposite one another in the heavens, balanced, complementary.

3c) Puella – “Young Girl”; the “Daughter” / earth element within the olive oil is recognized and proclaimed.

3d) The marriage of the Son and Daughter, of air and earth. (In the physical mix, the “Son” is the total resulting product of the previous combination of the “Mother-Father-Son” oils in one substance.)

FILIUS ET FILIA UNUS DEUS ARARITA – “Son and Daughter One God Ararita”

3e) As we left the working space, we shielded our eyes with both hands, or with a forearm.

Now that all four elements have been combined, they are securely covered and removed from view to more perfectly blend and unite in silence and secrecy through the dark period of the waning moon. The further breaking-down of the discrete elements (solve) and formation of the new and singular virgin substance (coagula) is accomplished during this period of “rest”.

SECTION 4

New moon, the Sun is conjoined with the Moon.

The virgin Abramelin oil having been prepared, it is now ready to receive the fifth element, spirit, in the form of a single drop of previously charged and consecrated “seed” oil. One drop of this oil is really all that is needed.

Note of interest: At the finish of the previous working session (2 weeks prior), rather than empty out the font of salt-water used for asperging the space, the water was allowed to evaporate completely out, leaving the salt crystals still in the glass. There were two forms of salt crystal: one formed a ring of tiny crystal-complexes adhering to the circumference of the glass container (font) wall making very organic looking shapes, like plants or flowers. This was very firmly stuck to the glass. The other form was of several large, individual six-sided (cubic) crystals at the bottom of the glass which slid freely. These crystals varied in size from about 1-3 mm, and each had inside of it a nearly perfect maltese cross! The crosses were plainly visible (approx. .75 – 2.5mm across) and looked as though they had been etched inside the otherwise clear crystals, similar to the appearance of frosted glass. We used these crossed crystals in the fresh water of the font for this final session’s purifications.

4b) This section done as usual, except that Salt assumes Puella at the end of the series of LVX signs. Salt here is mirroring the virgin state of the oil in the incubation jar.

4c) Salt opens into Mulier to signify sufficient maturity and readiness to receive the drop of seed oil. Salt will also “give birth to” the new oil as the Mother/Matter/Matrix.

4d) The marriage of the Daughter and the Father, of earth and fire/spirit. This completes the circle of the elements, and as it is

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not possible for earth to join with fire except through the media of the other two elements, signifies that all elements have been joined one with another to allow for the fire of heaven to be brought down to earth. This new thing that spans the distance, which is of all of them as well as being none of them is the elusive fifth element, spirit. The drop of seed oil represents this in a concentrated and symbolic manner.

This seed oil can also be viewed as the new oil's "inheritance" from all other batches of Abramelin that have come before, a tribute and link to the originator of the oil in the distant past. The new batch, in turn, may provide the seed for a future batch. This view would make the seed oil a travelling concentrate not only of symbolic and material elements, but of time and space as well.

The marriage of heaven and earth imagery described above could be visualized as an infinitely expanding vertical line. And the physical and material inheritance imagery described above could be visualized as an infinitely expanding horizontal line. The never ending (and visible, sensible) cyclic processes that are characteristic of both could be visualized as a circle at the place where these lines intersect. A rose-cross.

FILIA ET PATER UNUS DEUS
ARARITA – "Daughter and Father One
God Ararita!"

4e) Though up to this point in the ritual Sulfur and Salt do not speak at all, once the circle/circuit of the elements has by their actions been completed, all three officers unite to partake in the essence and speak with one voice.

4f) Or, Salt may present the jar to allow Sulfur to place one hand upon it (Salt and Sulfur each hold the jar with one hand.) Both stand side by side with their backs to the eastern altar. Salt points to the earth with the other hand (the one not on the jar), Sulfur points to heaven. Mercury kneels on

one knee before them, hands raised in adoration.

4g) The new oil is presented to the four directions, to the world at large. Mercury declares as they go: All in Two: Two in One: One in None: These are Neither Four nor All nor Two nor One nor None!

Then all three proclaim:

Glory to the Father and Mother and Son and Daughter, and to the Holy Spirit External, and to the Holy Spirit Internal, which Was, Is, and Shall Be, World Without End Six in One through the Names of the Seven in One, ARARITA!





Internal Studio
Frater HydraLVX, Anno IVx ~ Digital Art

The System of Enochian Magick, Part IV: The Round Table of Nalvage

by Fr. David R. Jones

APOLOGIA

I have been under the weather so as an interlude before continuing our discussion about the Watchtowers I would like to introduce one of the *a priori* constructs. The Round Table of Nalvage. This is a revision of an early piece so some of the material may be familiar.

THE ROUND TABLE OF NALVAGE

“All things are in order. Thus saith the Messenger of him which is the God of Wisdom. Is your worthiness such, as you can merit so great a mercy? Or are your vessels cleansed, and made apt to receive and hold the sweet liquor, pure understanding itself?”

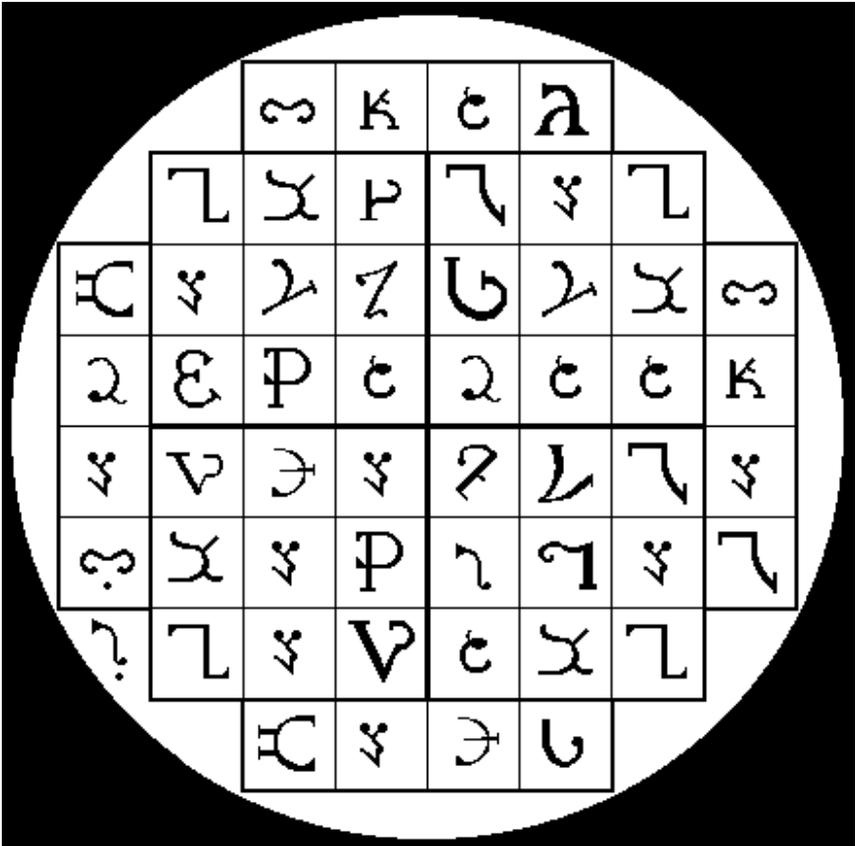


Figure 1. The Round Table of Nalvage

from the Spirit Action of
Tuesday April 10, 1584 (1)

AGNITIO

The correction of the table from the
Cotton Appendix was first brought to my
attention by my G.H. frater N.G.

PART I. THE SUBSTANCE

“He standeth upon his round table of
Crystal, or rather of Mother of Pearl:
There appear an infinite number of letters
on the same, as thick as one can stand by
one another. The table is somewhat
inclined on one side.” (2)

**h c r u
i d z s a i
l a o i g o d h
u m z r u r r c
a b n a f o s a
h d a z s e a s
i a b r d i
l a n g**

(3)

1. From the Spirit Action of Tuesday April
10, 1584, which begins the book
MENSIS MYSTICUS SAOBATICUS.
Vide pg. 73 Meric Casaubon’s A TRUE &
FAITHFUL RELATION . . . (w/ new
material by Clay Holden). New York:
Magickal Childe, 1992. (Hereafter
T&FR)

2. Ibid.

3. Pg. 76 T&FR, Casaubon has

**h c r u
i d z s a i
l a o i g o d h
u m z r u r r c
a b n a f o s a
s d a z s e a s
i a b r d i
l a n g**

with an ‘s’ for ‘h’ in the leftmost
column.

From this Table Nalvage (4) ‘counteth and
confereth places and letters together’ to
form the actual form of the Table delivered
to Dee and Kelly, and shown above:

Delivered to Dee and Kelly in Cracow
Poland during the Spirit Action of
Tuesday April 10, 1584, this Table
precedes, almost directly, the beginning of
the reception of the Calls (5) and may be
identified with the Key or Calling ‘not to
be opened,’ as it completes the necessary
sum of 49 mentioned with the
introduction to the Calls in the next Spirit
Action:

*“I am therefore to instruct and inform
you, according to your Doctrine delivered,
which is contained in 49 Tables. In 49*

continued on next page...

4. The first notable discussion of this Table
in modern times took place in two
articles published in the 1970s:

Geoffrey James, “Enochian evocation:
the true Calls”, *Gnostica* 47 (1978),pp.
12-20, 74-77

[no discussion but a short mention of the
table of Nalvage on p.17; the article is
part 4 of a series on evocation by James]

Osborne Phillips, “Commentary: The
true ‘True Calls’”, *Gnostica* 50
(1979),pp. 10-12 [with a reproduction
of Sloane MS 3191 f.7v and the author’s
portrait; he does not mention Nalvage
table at all but criticises James for
relying on Casaubon’s version of the
calls, concluding that “the present writer
personally assures everyone interested
that the text of the Calls in _Book V_
[of _Magical Philosophy_ - then
forthcoming] is the authentic, and
therefore the definitive, version”].

{notae R. Prinke, 1996 <[http://
www.hollyfeld.org/heaven/Email/
enochian-1/9612/msg00080.phtml](http://www.hollyfeld.org/heaven/Email/enochian-1/9612/msg00080.phtml)>}

5. Spirit Action for Friday April 13,1584;
vide T&FR pp. 73-83

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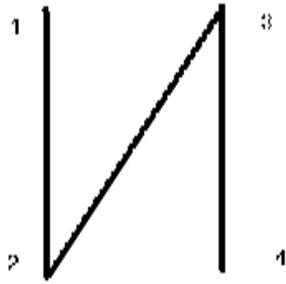
voices, or callings: Which are the Natural Keys, to open those, not 49. but 48. (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, & make you understand perfectly the (6) contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the compass of Nature, and of all things which are subject to an end.” (7)

from the Spirit Action of
Thursday April 12, 1584 (8)

The Table itself consists of 4: 3 X 3
tablets named Continents.

i d z	s a i
a o i	g o d
m z r	u r r
b n a	f o s
d a z	s e a
i a b	r d i

The Continents are ordered from the upper left to the lower left to the upper right and ending with the lower right. So that the concourse of the forces through the inner square of the Table progresses in a path that would form an inverted capital letter ‘N.’



1st 3rd
2nd 4th

The 1st and 2nd Continents are said to be dignified. The 3rd not yet dignified, but to be dignified. And the 4th is described as being without glory or dignification. The Latin appellations assigned to each repeat and emphasize the same sentiments. The upper left quadrant is called the “Vita Suprema,” ‘the highest life.’ The lower left is simply “Vita,” ‘the life.’ The upper right is described as “Vita non dignificata, sed dignificanda,” that is ‘the life not dignified, but which shall be dignified.’ And of the lower right it is said, “Vita est etiam haec, sed quae peperit mors” meaning ‘Even this is life, but life which will be payed with death.’ (9)
When combined the 4 Continents form an inner tablet of 36 squares. (10)

9. I have given this passage its transervative meaning, a more literal rendering would be
‘... but the life that will be suspended by death.’

6. ‘that’ for ‘the’?

7. I have modernized the spelling throughout, but I will cease to do so henceforth to facilitate transcriptional comparison.

8. T&FR pg. 77 et passim.

10. 6 X 6 = 36, the number of places in the magical square of the Sun, supporting B. Rowe’s supposition (THE TABLET OF GOD. <<http://www.hollyfeld.org/Esoteric/Email/enochian-1/index>>. Wed, 13 Nov 96 18:30 EST.) that the figure may be intended as a lamén. The shapes of the Table of Nalvage and the Lamén

i d z s a i
 a o i g o d
 m z r u r r
 b n a f o s
 d a z s e a
 i a b r d i

Attached to the sides of this inner tablet are 4 linear segments of 4 squares each, centered on the 4 sides of the inner tablet.

h r c u

l	h
u	c
a	a
h	s

l a n g

Making the total number of squares in the Table 52. (11)

1. The Substance is attributed to God the Father.
2. The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.
3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.” (12)



shown in Libri Quinti Appendici are essentially similar, though not identical. Vide Pat Zalewski GOLDEN DAWN ENOCHIAN MAGIC. St. Paul MN: Llewellyn, 1994. pg.132 & pg. 152 This relationship is similar to that between the Black Cross that divides the Great Table and the cross formed by the lines of the Father, Son and Holy Ghost that forms the crosses that separate the subquadrants in each of the terrestrial Tables.

11. $5 + 2 = 7$, $5 \times 2 = 10$, $5 - 2 = 3$.

12. Op cit. T&FR p. 74



Angels Descending from Heaven
by Gustav Dore

Cult of Personality LiveJournal

www.livejournal.com

LiveJournal has become insanely popular among Thelemites the world over as the medium of choice for all sorts of purposes. This site allows you to set up your own html-friendly journal where you can post your essays, personal experiences, favorite links *du jour*, artwork, rants and diatribes. But it's not just your everyday journaling tool. You can set each entry to be private, public, or "friends-only". You can even set up specific subclasses of friends - for example, your closest friends with whom you share your most intimate thoughts. People can comment on your journal as well (an optional feature) which leads to the inevitable debates that Thelemites are so (in)famous for.

Cult Kooky The Brick Testament

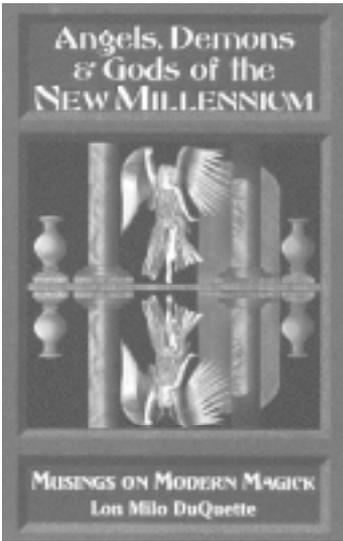
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The (much abbreviated) Old and New Testaments of the Bible, accompanied by over 400 photographic illustrations. All the photos are of Lego sculpture.

Legos!

The photos are clear and well composed. What's more, somehow the Legos seem expressive. A fun way to refresh your Christian studies. Other hilarious work by the artist, the Reverend Brendan Powell Smith, can be found through his site's main page at www.thereverend.com.





Book Review

After reading this particular chapter (and before, if truth be told), the question that struck me most powerfully was: *Does one base the integrity of her or his spiritual development upon a documented-on-paper lineage, or upon the results of his or her personal work?* An interesting question!

Chapter II, *Qabalah - Zen of the West*, touches upon the possible links between Qabalah and the esoteric traditions of Freemasonry, the Knights Templar, Rosicrucianism, and ceremonial magick. It also gives the reader a good deal of information on the Tree of Life, Gematria, Notarikon, Temura, and the Shem ha-Mephorash (the Biblical 72 Names of God).

Chapter III, *The Emerald Tables of Hermes and the Invocation of the Holy Guardian Angel*, discusses “the Secret Work *Chiram Telat Mechasor*” and points out that “Chiram is the Universal Agent... ‘one in Essence, but three in aspect’”: therein lies much food for thought

Chapter IV, *The Precession of the Equinoxes and the Metamorphosis of the Gods*, assists the reader to understand how it occurs that the gods of a new age evolve to become the Officers in the Universal Temple to initiate humanity with a new magical formula: “The gods of one age become the devils of the age to follow. The priests look forward to the coming age and see only the end of the world.”

Chapter V, *Passing the Pylons*, invites the reader inside the Lodge wherein some of the mysteries of initiation are divulged. My personal favorite (in some ways) is Chapter VI, *Devil be my God*. Basically, this chapter is a history lesson, and after the slipshod manner with which I avoided any actual commentary upon Chapter V, some particular details will be given.

DuQuette, Lon Milo. *Angels, Demons & Gods of the New Millennium: Musings on Modern Magick*. York Beach, ME: Samuel Wisner, 1997

Mr. (better known to the reader as Brother/ Archbishop) DuQuette’s writings reflect his out-going personality accurately: insightful, humorous, satirical, wise, witty, and candid.

From his opening line, “I am a Thelemite,” to the closing sentence, “I have a feeling that if we were to conjure Solomon to visible appearance today and ask him how he achieved such perfection, the wise wizard would answer by simply telling us all to ‘*Go to hell!*’” (italics added), Brother DuQuette never fails to enlighten, clarify, and tickle the funny bone of the reader - unless, perhaps, they happen to be one of those whom he christens *Christlemews*, his condensation of *Christian*, *Moslem*, and *Jew*.

In Chapter I, *Confession*, wherein Brother DuQuette describes his “relationship (or lack of relationship)” with the A\A, the reader gains much insight concerning Crowley’s august Magical Order.

In the year 415 e.v., one Cyril, Bishop of Alexandria, was given the task of rendering a reasonable doctrine from the various traditions that compose(d) the Christian faith. This was (is) no mean task, as one can imagine: at that time, Alexandria was the center of learning for the Western world. To add to the good Bishop's difficulty was the presence of Hypatia, "The most respected and influential thinker of her day," and her school, the Neoplatonic Academy, wherein studied the cream of Alexandria's youth. Apparently, Hypatia had some concerns of her own with "The Christian movement . . . its intolerance of other faiths and its dangerous preoccupation with miracles and wonders." To counterbalance the movement, Hypatia revealed "The pagan roots of the faith and systematically unmasked the absurdities and superstitions . . . of the movement."

In the long run, however, and at the instigation of Cyril, one Peter the Reader, "Mustering a rag-tag collection of fellow hermits," stormed the city and *shelled* the "devil possessed" Hypatia. That is, she was kidnapped, stripped naked, beaten to death with clubs, and "(because of an on-going debate over the soul's eternal status if the corpse remained whole)," the flesh was scraped from her bones with (of all things!) oyster shells.

The library at Alexandria, the repository of the greatest collection of pagan knowledge in the world, suffered a similar fate soon thereafter at much the same hands.

With Chapter VII, *Demons are our Friends*, Brother DuQuette moves from the dark and dismal history lesson to a brighter and more healthy topic. Therein, he assures us, "I do not worship the Christmew God. Neither do I believe in their devil, heaven, hell, judgment, or redemption. I do, however, believe that these concepts portray (albeit crudely) certain fundamental truths concerning the na-

ture of human consciousness." He quotes Crowley from, *The Book of the Goetia of Solomon the King*, "The spirits of the Goetia are portions of the human brain," and tells the reader, "Like it or not, we all come hard-wired with a complete set (twelve six-packs) of Goetic demons." An interesting statement - and a humorously curious metaphor! Very DuQuettesque.

In this chapter, Brother DuQuette informs the reader that he does not use the traditional formula for "calling" these spirits into manifestation. *Do what thou wilt shall be the whole of the Law* applies here as much as it does in every matter on every plane of "reality," and practitioners are cautioned to follow their own guidance and to trust in the results of their own experiments. The Great Work, from Brother DuQuette's perspective at the very least, is *result* (not goal!), rather than *process*, oriented: *Magick in Practice*.

On the last page, we are offered more food for thought with these lines from Crowley's *The Magician*, translated from Eliphas Levi's version of the famous Hymn:

*These are the phantoms pale of mine astounded view,
Yet none but I their blasted beauty can renew;
For to the abyss of hell I plunge without affright:
On them will I impose my will, the law of light.*

Fair treatment and shared benefits dispersed amongst one's trusted "employees" assures a high level of loyalty, and the "darker" aspects of our nature are only so because we have not as yet shined the Light, Life, Love, and Liberty of the One Law of Thelema unto their realms.



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