

Lion & Serpent

⊙ in ♂, Anno IVxi - Volume 8, Number 1



Immortal Orchard

Joseph Thiebes, Anno IViv ~ Digital Art

Lion & Serpent

the Official Journal

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

⊙ in ♂, Anno IVxi

Volume 8, Number 1

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

Managing Editor - Frater HydraLVX

Columns Editor & Proofreading - Frater Diapason

Typesetting & Layout - Frater HydraLVX

Distribution - Soror Ariane

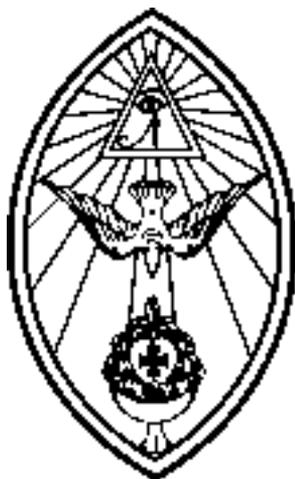
For all letters, submissions, subscriptions, and other information, contact:

Ins@sekhetmaat.com

Contents Copyright © Anno IVxi 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
P. O. Box 684098
Austin, TX 78768-4098
www.otohq.org



Sekhet-Maat Lodge, O.T.O.
P. O. Box 15037
Portland, OR 97293-5037
info@sekhetmaat.com
www.sekhetmaat.com

Contents



<i>Immortal Orchard</i> by Frater Joseph Thiebes	Front Cover
Contact Information	Inside Front Cover
<i>The First Page</i> by Frater HydraLVX	4
<i>Liber Homo</i> by Frater Philadelphos Magdalenos	5
<i>The System of Enochian Magick, Part V:</i> <i>More on the Round Table of Nalvage</i> by Frater David R. Jones	9
<i>Untitled Poem</i> by Frater William	13
<i>Planetary Collects</i> by Frater MIIAA	14
<i>Service & Fraternity</i> by Frater Alastor	16
<i>Autumn Equinox Ritual</i> by Frater Balise d'Anubis & Soror S. D. M.	18
<i>Website Reviews</i> by Frater HydraLVX	27
<i>Lion & Serpent Submission Guidelines</i>	27
<i>Liber 7 vel Lunæ</i> by Frater אלף בן אלי	28
OTO Bodies in the Pacific Northwest	30
Classifieds	Inside Back Cover
<i>Infinity</i> by Soror S. D. M.	Back Cover

The First Page

by Frater HydraLVX

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

Nearly five moons ago, Sekhet-Maat Lodge celebrated the vulgar New Year with a costume party, themed “Fairytale Masquerade.” It was a wonderful party. With many amazing costumes, a raffle, and outstanding decorations, we’re all sure to remember this one.

Fr. J and Sr. J-M put on a production of Crowley’s Adonis as the Sun swam through Aquarius. It was a highly successful theatrical venture by our standards, with stellar performances, lighting, set, and costumes. There were more than 15 people involved in this production, who all contributed greatly to its creative and financial success. We even made some money to pay the rent! The production ran four days – our longest run for any theatrical production to date.

Another full round of M.o.E. degrees were worked as the Sun moved from Aquarius to Pisces, terminating with the amazing Midnight at the Oasis event – 24 hours of initiation work from Minerval through III° – by all accounts an informative, overwhelming, and potent immersion in the symbolism of these degrees.

The Second Annual Thelemic Symposium was held on the Ides of March in the common calendar (thankfully, nobody uttered “*et tu, José!*”), with Keith Schuerholz, Annie Bones, and Jim Nobles as panelists in a discussion focusing on their individual “Perspectives on Thelema.” It was an informative, interesting and entertaining event which everyone walked away from smiling. Some even snagged a signed copy of Annie’s astrology book! We’re all looking forward to next year’s Symposium.

The Thelemic Holy Season began at the Vernal Equinox, also called The Equinox of the Gods or the Thelemic New Year. The season lasts twenty-two days, concluding with the Three Days of the Writing of the Book of the Law. Many locals celebrate the season by making a study of one of each of the Tarot Trumps per day through the season. Sekhet-Maat Lodge celebrated with an original Equinox ritual, written by Fr. Balise d’Anubis and Sr. S.D.M., and an invocative dance and recitation of the First Chapter of Liber AL on the First Day of the Writing, thanks to the efforts of Frs. A, G, C, and Sr. K. Queen of Heaven Lodge picked up the torch for the Second Day with a potluck outdoor feast and group recitation, and Psyche Eros R+C Chapter provided a generous (and symbolically appropriate) helping of hot chili for the reading on the Third Day.

Lion & Serpent has settled into a quarterly production cycle, and the deadline for the Summer issue is May 31. For more information, visit our online website or write to lns@sekhetmaat.com.

Love is the law, love under will.

Liber Homo

Of the manifestation of will, and love under will.

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

By Frater Philadelphos Magdelenos

People often ask me the question, “How did you know you were gay?” This story, expanded from its original, “How I Knew,” answers that question. In retrospect I see this experience as the first conscious manifestation of my True Will. I made a deliberate choice that altered the course of my life, changed me in fact, to such a degree that within months of the decision I was indecipherable from my previous self. In his Confessions, Crowley says, “The task of the Magus is to make his word, the expression of his will, come true. It is the most formidable labour that the mind can conceive.” I believe the events detailed here to be my first act of magick, or Will. An alchemy happened in me that day whose transformative powers have yet to abate and set the course for the remainder of my magickal career as well as my life.

I met Nathan when I was fifteen. Fall in New England is like no other time; the sun is a white flare in the iron sky and the chilled air is amingling of wood smoke, moldering leaves and the frozen Earth, lulled to sleep by the rocking sea and anticipation of approaching snow. The trees make a canopy of gold and red rivaling the pyrotechnic display of autumn sunset. Ever since that fall, fifteen years ago, I have associated autumn with love and life-changing events.

We met in the crushed rock driveway of a church, amidst a crowd of my friends all attending a retreat for the statewide Christian youth organization I belonged to. My Christian past embarrasses me sometimes, not for the faith, but for the fervor of my involvement. Curiously, of all the faiths, practices and beliefs I have experimented with since, I have yet to find the support and sense of community I had in my small town Congregationalist parish. ¹

continued on next page...

Liber 111

If I had my way this would be called, “Liber 111,” the NAEQ value of the word, “homosexual.” That number already being in use for Liber Aleph: the Book of Wisdom and Folly by Aleister Crowley, I opted to title it as you see above. However, I do feel compelled to list some of the other NAEQ values for 111. I leave it to the reader to dwell on these other values as you read this essay, or not. Suffice to say it is significant to me:

an Evil One	invoking
become	malaclypse
Beltane	Metallic
boy and girl	Milarepa Tibetab
breathe	notarikon
burning	nunnery
division	obsession
Dragon Slayer	people
empty	summit
evil ones	Templar
Het-heru	thereon
immortal	trample

1. While I find the manifestations of fraternity in the O.T.O. to be extremely fulfilling, I also feel they are not yet fully realized; we are a community but one who is in its formative stages, unlike the highly developed parishes of Christendom.

continued from previous page...

He was seventeen, two years ahead of me in school. We made immediate eye contact when he emerged from the chattering crowd of highschoolers, dressed in a pullover parka and green fatigues, chestnut hair, amber eyes and skin the color of black tea with heavy cream. My stomach was doing somersaults and my heart beat so hard I felt like I would faint. It was love at first sight, in spite of not knowing what such a thing was.

It should be said that at that time I had no idea what a homosexual was. I knew what a homo was, what a faggot was, what a queer was- and I was definitely not one of *those* people. I was not gay, had never had any sexual experiences with another man save for pubescent fumbblings, and although I was not a virgin, I was innocent. Still, there was no doubt in my mind that I had to touch him.

He walked directly up to me and shook my hand, lingering on my fingers as we parted and said, "I'm Nathan." How we had not met before remains a mystery. I attribute it to determinism: I was not ready to meet him until that precise moment. The organization we were members of was big enough to be insular in its social cliques and ours had not crossed paths.

We were inseparable from that moment,² attached to each other instantly. I don't remember what we talked about. We waited out the keynote address of the retreat, hip to hip in a church pew, and then were set free. I collected a posse of our friends and we drove up Cadillac Mountain, the highest point on the East Coast, where we walked the barren, granite summit in the night wind, smoked pot and eventually returned to my house on the pretext of "getting some sleep for tomorrow," with an unspoken confidence that our true aim was time alone.

2. Although we lived 200 miles apart, we managed to see each other with an extreme regularity.

I had the advantage of the home court. The retreat was in my hometown, and I was on the organizing committee. Within an hour of our meeting I had rearranged accommodations, placing him at my house for the weekend. When we arrived, my mother had already set up a cot in my room for him and we were whispering in the darkness within minutes. Only the thin ribbon of light under my door illuminated the room.

Contrary to what might be expected, we did not tear off each other's clothes and have sex. We talked for hours. It was the most complete confession of my life. We shared details of our relations with our parents, how we felt about ourselves, our dreams, everything we were scared of, what we wanted to do in life, our most personal beliefs. No one person had ever been entrusted with a bank of knowledge about me so thorough before, or since. At the time I was not aware of what we were doing. Our words were creating a bridge. His eyes never left mine, across the gulf of blankets and the empty space between the cot and my bed. We were floating stars, suddenly caught in each other's orbit. My bedroom was transformed from the high school haven of posters and hidden journals to a temple, a confessional, and a fortress where, at least for the time we were inside, we were invulnerable to the hurts of the world. Time was truly standing still. My heart never stopped pounding. I was so excited, enthralled, enraptured by him that my words came out like tumbling water. I might have been panting for all I knew. We whispered our souls to each other like an incantation. I didn't want it to end, ever. And then, even though I was full of teenage arrogance that I already knew everything, I was naive enough to believe it wouldn't.

Nathan's final confession to me was so stunning, I felt like someone struck me. He propped himself on his elbow, stared fixedly into my eyes and divulged, "The 'ex-girlfriend' I was telling you about... well, it was an ex-boyfriend. I'm gay." He then excused himself to the bathroom, leaving me reeling in the darkness.

No one had ever said that to me before. It was a disclosure so unexpected that it shocked me into another state of consciousness. Even though I could not have put words to it, I experienced one of the rare moments when everything is perfectly clear. He was gay. So was I. It was a simple fact, laid bare in my mind, void of prejudice or preconception. It was, for at least a few minutes, just *information*, just a perspective. I could feel the elements of my life realigning like cogs in a machine, the neurons in my brain took new patterns in that eternal second.³ The world was no longer the same.

Alone in the dark everything in my life made sense. Up to that point I had always known something was off center, something was different. Something just outside of my perception needed unveiling. I knew I didn't belong on the path I was treading, more for lack of road signs than actual choice. But no answers had been forthcoming, no matter how deep I burrowed. In that one second everything was plain as day to me. I was not who I had been any more; I was who I was supposed to be.

I was no longer a countrified kid destined to stay in this marginal town and take up the family profession. I was not going to get married and live vicariously through my children, regretting something I could not even identify having missed. I was free and I knew it. I had never been so sure of something.

My newfound confidence in my equally new sexuality evaporated like water spattered on a hot pan when Nathan reappeared from the bathroom. I was terrified as soon as he came through the door, shaking and very unexpectedly paralyzed. What had been a collected calm, the kind of assured clarity that comes over you in an emergency, instantly became spiraling panic. I

had no idea what to say, what to do or how I should act. My pillow and hair were dampened with sweat and I knew if I tried to speak, my voice would either break or fail me.

He stood over the edge of my bed, rumped in a white t-shirt and boxer shorts and said, "Can I sleep with you?" I squawked something that must have been affirmative and scrambled over in the bed making room. He got under the covers with me and lay on his side, facing me, so close I could feel the heat of his flesh, smell him. Our faces were close enough that I could see the irises of his eyes. I focused on them as a means of controlling my rising panic. He must have been able to hear the drumbeat of my heart rate. I could.

Again he propped himself on his elbow, now looming over me and said, "Can I kiss you?" He looked as frightened as I felt. I couldn't speak, could not form an answer. A response would not come to my lips; the sensation was identical to the frustration you feel when you cannot remember your best friend's name. I desperately wanted to say yes, but even the idea of agreeing to such a thing made adrenaline threaten to explode my chest. I just lay there in petrified silence, staring up at him, craving the thing that had me running scared. I had only one coherent thought: *If I do this it means I'm really gay.*

Likely, I would have lain there, unable to speak forever if he had not answered the question for me. He closed the distance between us and when our lips met I was transported again. It felt the whole night sky, all the stars and the ocean rush into me at one time. I felt like a god who had just inhaled the universe in one giant breath. I was unaware of time, space or my body, floating in an ethereal sea of pure communion, my ears filled with the sound of the rushing ocean and cradled in the embrace of the sensate cosmos, unfolding on myself. I have no idea how long our first kiss really lasted. When I came to my senses again my arms were around him, on top of me, and we were naked.

continued on next page...

3. It is worth pointing out that I do not believe homosexuality to be a biological condition; I do believe, however, that mind and body are inseparable from one another and that once we think any single thing it changes our body as much as it changes our mind. Experience and existence are the same thing.

continued from previous page...

I have never revealed the details of our first sexual encounter. It remains alone in the temple of my most intimate secrets, inviolate.

The story does not have the fairy tale ending that the beginning had. I almost hesitate to include it, but its peculiar brand of brutality was just as critical as the dreamlike perfection of our meeting and subsequent affair.

After a year and a half Nathan left me for a woman. He was in his first year of college; I was finishing my junior year of high school. It was the cruelest, most painful experience of my life to date. He informed me in a letter that we were through. He severed all ties with me, refused to discuss me with any of our friends, denied he had ever been gay and married the woman he had been seeing behind my back.⁴ In the decade and a half since, I have had snippets of information about him off and on; I am told he spent the majority of this time in and out of mental facilities.

I was nearly crippled with despair. My schoolwork suffered to a point where I almost did not graduate, I became sullen and prone to fits of hysterical crying. I smoked enough pot for an army of hippies and my writing took on a morbid fascination with dissolution. My friends asked me if I was suicidal. I said, "I feel like a widow. I don't think I can get over it."

I did get over it. With the blithe alacrity only teenagers have, I recovered my poise and my interest in living. By the middle of my senior year I was dating my fourth boyfriend and discovering the small but active gay community in New England.

But in another way, I never did get over it. Hard as I try not to, I compare every lover to Nathan and I remain unable to trust anyone as much as I trusted him. Maybe, in fact, I have never actually loved anyone else. Maybe.

Nathan is now a memory only. I don't want to see him again. The one time I did, years after, it still evoked a sadness so profound it made me cry on the spot. All I could do was stammer an apology and flee. But in spite of that debilitating pain, he is also responsible for making me who I became. Strange, to be grateful for something so excruciating.

Additionally, my entrance into queer culture was atypical. After being with Nathan and seeing my new world through his lens almost exclusively, I assumed all gay relationships lasted at least a year and a half; I was soon to discover that an *hour* and a half was more realistic. Again, painful. But I also maintain that it was a lesson of its own, and proof that the stereotypes of my sexuality can be proven wrong. There is true love. I've seen it. I've been it. The search continues...

Love is the law, love under will



4. We saw other people for the majority of the relationship, but always with each other's consent. He concealed this woman from me entirely. It was a betrayal that marked me for a long time, perhaps even to the present day.

“His physiognomy is like the picture of King Edward the sixth...”

Mensis Mysticus Saobaticus: Pars prima ejusdem 10 april 1584¹



The System of Enochian Magick, Part V: More on the Round Table of Nalvage

by Frater David R. Jones

THE ROUND TABLE OF NALVAGE

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

II. THE ORDER AND KNITTING TOGETHER.²

“As the tree in sappy life, watering her self throughly, bringeth forth the ornament of her own beauty: So the spiritual part of man being good and dignified, burnisheth himself, with his sound and faithful thought: I mean the glory and shew of his own beauty; for the soul of man groweth either with beauty to salvation, or with dishonour and filthiness, to damnation.

“I have done my Commandment. I have as a Schoolmaster warned you, and as a friend counselled you: I will also teach you.”³

continued on next page...

1. p. 73 Meric Casaubon's *A True & Faithful Relation...* (New York: Magickal Childe, 1992).

2. For Part I. and bibliographic details see:
<http://www.hollyfeld.org/Esoteric/Email/enochian-1/index>

3. All quotations herein are from the Spirit Action of Tuesday April 10, 1584 and transcribed verbatim from pp. 73-76 of Meric Casaubon's *A True & Faithful Relation*.

continued from previous page...

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

In order to facilitate the understanding of the mechanics of the Table, the lettered positions in each of the 4 quadrants or ‘Continents’ have been assigned numeric values. These are read left to right, and in order from top to bottom as is shown below:

1	2	3
4	5	6
7	8	9

Each line⁴ of each ‘Continent’ or ‘Life’ was assigned, by the angel Nalvage, a quality or property as follows:

1st Continent

1.1 [1-2-3] *idz = Gaudium*
Joy, gladness

1.2 [4-5-6] *aoi = Praesentia*
Presence / present circumstances⁵

1.3 [7-8-9] *mzr = Laudantes*⁶
..... or *Triumphantes*⁷
Those who praise, or those who triumph/are
victorious

2nd Continent

2.1 [1-2-3] *bna = Potestas*
Power, control, opportunity

2.2 [4-5-6] *daz = Motus*
Motion

2.3 [7-8-9] *iab = Ministrantes*
Those who serve⁸

3rd Continent

3.1 [1-2-3] *sai = Actio*
Action, performance

3.2 [4-5-6] *god = Factum*
Fact, deed

3.3 [7-8-9] *urr = Confirmantes*
Literally those who strengthen⁹

4th Continent

4.1 [1-2-3] *fos = Luctus*
Sorrow, mourning, lamentation

4.2 [4-5-6] *sea = Discordia*
Disagreement, dissension, discord

4.3 [7-8-9] *rdi = Confundantes*
Literally those who mix together¹⁰

4. Pat Zalewski’s *The Golden Dawn Enochian Magic* (St. Paul, MN: Llewellyn, 1994) p. 154 reads each of these lines in reverse, “*dzi, ioa, mzt...*” etc., and identifies each as an Angelic Choir. He attributes to the general qualities an identity as “those who...” which grammatically is only properly assigned to the third lines in each continent and the names about the circumference, the attributions of which end in ‘-antes’.

5. Metaphorically ‘effect’ or ‘power.’

6. Cf. *Revelation* IV: 9-11, VII: 12.

7. Originally the participants in a procession honoring Bacchus (drunkards?), later of the triumphs of Roman victors and of the Caesars.

8. Cognate with the English ‘ministers.’

9. Transferative meaning ‘those who secure,’ ‘reinforce’ or ‘confirm.’

10. Metaphorically those who ‘confound,’ ‘confuse,’ ‘illude,’ or ‘bewilder.’

The lines¹¹, though they represent properties specific to their order in the Continents, may not represent names or words as such. These lines probably function as constituent parts; out of which the formation of names are drawn by the given geometric mechanics. This would follow the general pattern first set forth in *Liber Mysteriorum Secundus*¹² for the formation of the two Angelic Squares, where the lines are delivered as baskets of winged creatures and pillars, and a hierarchy of names is derived therefrom. This avoids dealing with the fundamentally unpronounceable combinations of consonants posed by reading the lines individually.

From these lines the angel Nalvage extracted, by geometrical¹³ manipulation¹⁴, a passage in the Angelic tongue, the meaning of which is related to the properties listed above.

1st Continent

[1-4-2] *Iad = Vita Suprema*¹⁵
 [7-5-3] *Moz = Gaudium*
 [8-6-9] *Zir = Praesentia*¹⁶

3rd Continent

[3-2-6] *Iad = Vita Tertia*
 [1-5-9] *Sor = Actio*
 [4-8-7] *Gru = Factum*

2nd Continent

[7-8-4] *Iad = Vita Secunda*¹⁷
 [9-5-1] *Bab = Potestas*
 [6-2-3] *Zna = Motio*

4th Continent

[9-6-8] *Iad = Vita quae etiam est mors*¹⁸
 [3-5-7] *Ser = Luctus*
 [2-4-1] *Osf = Discordia*

From this numerical relationship, the geometrical symmetry can be observed. The first (1-4-2) is the inverse of the last (2-4-1), the second (7-5-3) of the penultimate (3-5-7) and so forth.

continued on next page...

11. Pat Zalewski pp. 153-5 *et passim The Golden Dawn Enochian Magic* concludes that the order of the words of these four lines should be read in reverse, ie “*Zir Mozod Iad*” etc. This makes some grammatical sense, if one accepts an English grammar correlation to the Angelic tongue. The word order is generally similar, though not identical in all places. This rendering might make better English of the Latin given; and would yield an equally accurate, but more literal: “The Motion of the Power of God” etc. It is not clear what Nalvage intends. The difficulty is in the inconsistency of reading the lines of the Continents in reverse letter by letter, but the phrases in reverse word by word. As this passage contains known and identifiable words of the Angelic language, the letters of these words cannot be conveniently be inverted.

12. Sloane MS. 3188 cf. Christopher Whitby ed. *John Dee's Actions with Spirits* (New York:Garland, 1988): vol. 1 pp. 120-123, vol. 2. 68-101. Joseph H. Peterson ed. *John Dee's Five Books of Mystery* (New York: Weiser, 2003) pp. 118-146 and Clay Holden ed. *Liber Secundus* (<http://www.john-dee.org/Secundus.pdf>) pp. 16-30.

13. A graphical representation of this process can also be found in vol. 10 pg. 8 of Israel Regardie's *The Complete Golden Dawn System of Magic* (Phoenix AZ: Falcon, 1984).

14. Note the numeric symmetry in the formula for extracting the words. How the first is equal to the last, the second to the penultimate, etc.

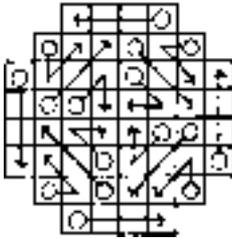
15. ‘Iad’ is identified with the titles of the 4 Continents, but in the Angelic tongue: iad = god vide the 1st, 8th, 9th & 17th Calls, cf. Geoffrey James *The Enochian Evocation of Dr. John Dee* (Gillette NJ: Heptangle, 1984) aka *The Enochian Magic of John Dee*. (St. Paul, MN: Llewellyn, 1994) pp. 65, 80, 83, 94, words: 1.5, 8.18, 9.66, 17.17.

16. Likewise *zir* = I am: Calls 2, 3 & 4, G. James pp. 69, 70, 73, words: 2.53, 3.4, 4.6.

17. *John III:3*

18. For the translation of this Latin see above and Part I of this essay. (*vide* note 1.)

continued from previous page...



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

And the Call that can thus be extracted from the Table as follows:

- 0.1 *Iad* = God
- 0.2 *Mozod*¹⁹ = The joy of God
- 0.3 *Zir* = Presence, I am
- 0.4 *Iad* = God
- 0.5 ... *Bab* = Power, mobility, possibility
- 0.6 *Zna* = Motion, movement
- 0.7 *Iad* = God
- 0.8 *Sor* = Action
- 0.9 *Gru* = Deed, fact
- 0.10 *Iad* = God
- 0.11 *Ser* = Mourning, lamentation
- 0.12 *Osf* = Discord

Iad Mozod Zir
Iad Bab Zna
Iad Sor Gru
Iad Ser Osf

I AM THE PRESENCE OF THE JOY OF GOD.

THE MOTION OF GOD’S POWER (OR POSSIBILITY).

THE FACT OF GOD’S ACTION.

THE DISCORD OF GOD’S LAMENTATION (MOURNING).

“Not withstanding, consider that you are servants: Do therefore the will of your Master. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counsel of him that sitteth and seeth, and saith I am. Therefore be sober, faithful, and waver not, for the inheritance of your Father is great: your freedom without recompence, and your Master the King of Justice.”²⁰



19. Dee: “I pray you, is *Mozod*, a word of three letters, or five?”

Nalvage: “..... In wrote three, it is larger extended.” [Dee. z extended is *zod*.]

D.: Will you pardon me if I ask you another question of this extension?”

N.: “..... Say on: *Moz* in it self signifieth Joy; but *Mozod* extended, signifieth the Joy of God.”

20. Nalvage, p. 73, *A True & Faithful Relation...*

Untitled

by Frater William

knowledge and ignorance; heaven and hell; love and hate; hard and soft; wet and dry; black and white;

to flow, to know, to see, to be, and NOT;

to pleasure and pain; to which is which; to have and to hold; to good by and good riddance; to currents and tides; to peaks and troughs;

to me; to you; to us and them; to heart and soul;

to rest in peace; to hell fire and brimstone; to law and order; to life and death;

to me, myself, and I; I; !!!; I am, therefore I think; I think I can;

I: hate, love, judge, help, play, work, sleep, eat, hurt, sit, stand, crawl, fear, read, write, create, destroy, see, feel, want, need, taste, discover, pray, bind, flow, STOP;

I am!; I am; I am human; I am spirit; I am matter; I am energy; I am thought;

I thought about: death, suicide, marriage, kids, loneliness, togetherness, nothingness, life the universe and everything;

every-thing; thing; the things I've seen, and I've seen things;

I've seen things come and go; here today and gone forever; yes, I have seen; and before I saw, I knew; I knew the truth; I knew the questions; I knew the answers; but to answer is to lie;

to lay in the love of another, that is the answer; and that is the question;

I do not question; I do not answer; I accept; I accept the lies; I accept the lies because I know the truth; and I know the difference;

I know the difference between truth and lie; I know there is know difference; the difference is what we make it; we make all the difference;

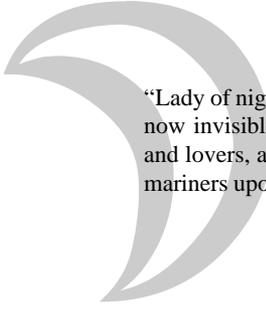
we make the difference between truth and lie; questions and answers; life and death; good and bad;

Planetary Collects

by Frater MIIAA

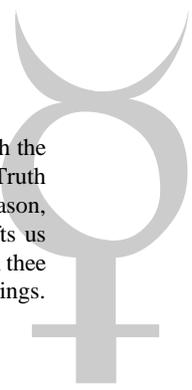
I often find it handy in my own magickal work to recite a specific collect to a planetary energy. Here is a collection of collects that I have found useful.

Those collects that have no named source are my own creation. I make no claims as to their historical or mythological accuracy. Comments may be sent to me via email: maxomai@aracnet.com



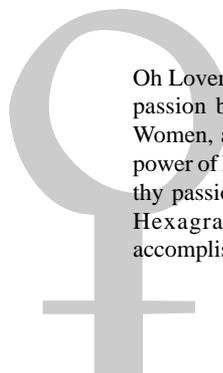
Luna

“Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.”¹ Amen.



Mercury

Oh swift messenger, oh healer, oh god that flies through the heavens on thy winged heels, bring us ever closer to the Truth in your travels between us and the Sun. Oh force of reason, which is within us and which transcends us, which lifts us from the mire of superstition and chaos, let us walk with thee that in thy path we may find joy in the hidden order of things. Amen.



Venus

Oh Lover, oh Daughter of Heaven and the Great Sea, whose passion burns ever within the Hearts of all true Men and Women, and whose planet burns ever from the Sun and the power of her own Desires; let thy love consume us utterly and thy passion drive us unto creation. Let the Pentagram and Hexagram unite in thy graces that we may find the accomplishment of our True Wills. Amen.

1. From Liber XV, the Gnostic Mass. A copy may be found online at <http://hermetic.com/sabazius/gnostic_mass.htm>

2. Ibid.

Sol

“Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.”² Amen.

Mars

Oh Angry and Terrible God of Destruction; oh bringer of Doom whose laughter is the clamor of battle and the screams of the dying; oh mighty Avenger whose wrath makes the hosts of Earth tremble before their certain fate. Let your power fill your warrior and servant. Let my arms be as steel cables, let my hands be instruments of fear, let my enemies tremble before me as they behold their righteous death. Let all that stand against us cower, oh vicious and puissant butcher of men, that victory will soon be in our grasp. Amen.

Jupiter

Oh Glorious and Powerful Ruler of Olympus, whose stride crosses the great Sky and whose throne is the very Thunderheads themselves. Oh God whose angry red Eye, storm of storms, glares out to the Heavens themselves, and upon our Lord the Sun, and upon the speck of dust that is our own humble home. Oh host of many moons, oh Lord of Might whose strides about the Sun dwarfs our own feeble steps, we, humble as we are, beseech thee: bring power and glory into our own lives as you blaze through the royal and noble night sky. Amen.

Saturn

Oh eldest of the elder Gods. Oh father sky, oh father Time, oh Bringer of Death. Slow is your step, slow and inexorable, each one bringing a closer end, to us, these feeble creatures of Earth. Oh leaden weight which presses ever harder upon our bodies and our souls, slowing us to a cold and enduring stop. Oh god whose return marks the end of our youth, and whose return again marks the end of our prime, and whose return again means the end of our lives. Be favorable to your children, oh Death. Give us peace and stability. Let us feel the joy of life, sweet life, before your scythe cuts us down with your gentle stroke. Amen.



Service & Fraternity

by Frater Alastor

Cari Fratres et Sorores,

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

I have felt compelled to write on a topic that is at times controversial and invokes strong personal opinions and beliefs. I wish to express some ideas that I feel are important to the survival and growth of our fraternal community. We have all taken our steps into the Ordo Templi Orientis for our own individual but not wholly differing reasons and participate at a level that we feel is consistent with our own individual path. I write this in no way to instruct people as to proper conduct or to in any way question any one person's personal commitments. I respect all decisions so long as they are true to one's self.

I would like to take this time, your invaluable time as you read this, to touch upon the subject of finances. Money. That inflated spirit that has an undeniable part in today's society but which so often takes too much power from us, making slaves of men and women. Even in our own search for truth, spirituality, and divinity, we are forced to confront this powerful spirit. Alas, at this point it is still necessary. The resources and fellowship we enjoy within the auspices of our local bodies are invaluable. To feel a real appreciation for it, think of what it would be like if it were to all go away. The people you would fall out of contact with, the opportunities for growth and self-discovery that would no longer be available to you. A longer list could most definitely be set down. What is it worth to hold on to such a blessing? What if it could become even stronger and more beneficial to the growth of all?

I remember a time when I was relatively new to occult studies, Thelema in particular. I was filled with hope and the promise of never ending possibilities. The Way was right there in front of me. I remember following references that inevitably led me to the A.'.A.'. and the O.T.O. I looked at the O.T.O. and was very interested, but why are they asking for all these dues and fees? I was skeptical. If one has the ability to help another attain to the full bliss and potential of their being, isn't it their duty to do so? Shouldn't it be given regardless of

reward? Yes. I still believe this, but there are things that make it all the more possible and beneficial to every seeker, that must be provided for. Are you willing to host one, two, three classes/ events per week in your very own home without personal discrimination for ten, twenty, thirty, fifty or more people? If so, contact your local body master! You are a saint! On the other hand, facilities and supplies are necessary. They cost money. It sucks but they do. This money by and large will come from us.

I dream of a retreat or monastery where I can go to study, practice and grow whenever I am able without having to worry over how I can pay for it. On the other hand, forget a retreat, somewhere that I can go now and then that is close by and enjoy the support and fellowship of my Brothers and Sisters. What joy it would be. But we are not yet there. We are still growing, working toward these things.

If these are things that you ever wished were possible, I would urge you to look inside yourself and really think about what you could do to make this one day be realized. The rent we are paying today could be a payment for property we own tomorrow. When that is paid and we own it free and clear, we wouldn't need nearly so much. For those who give, I love you dearly for the sacrifice you make for me and all those like me. We all find times when we simply do not have the time or money to share. Take care of yourself first. I wish you all the support and means you need to prosper, find yourself and grow. All I can propose is that everyone give thought to what your world means to you and what it is worth. Is it worth not drinking that beer or mocha? Is it worth eating at home instead of out that night? Could you volunteer a little time? It will be a long and tedious road but you will reap the rewards of your effort. I promise you. Think honestly, about what you can give, and then give what you can to make reality all the things that you wish you had available to you now. If you wish not to affiliate officially with one body, divide your resources among those whose services you enjoy. There is a tremendous amount of work done behind the scenes that you may not see. These people work for you just as much as they work for themselves. Give what help you can in accordance with your will.

Love is the law, love under will.

In service and fraternity,

Frater Alastor



Autumn Equinox Ritual

By Frater Balise d'Anubis & Soror S.D.M.



Setup

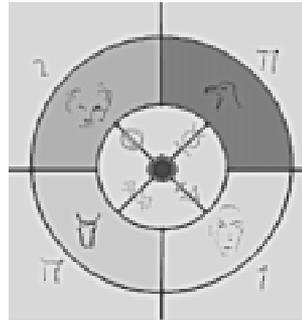
Props (General):

- candle/matches, cup/water, censor/incense, paten/salt
- bowl of salt water, smudge stick or stick of incense
- masks: lion, eagle, man, bull, raven, wolf
- small round pool of water and a black cloth to cover it with
- a set of stones, one for each Tarot card. Written on each side: Hebrew letter/Key Number = Majors; Element/YHVH = Courts; Element/Number = Small
- 8 black candles, 8 white candles (optional, see Temple setup)
- a rainbow scarf, serpent sash, a white rod and a black rod

Props (Participants):

- cue cards for the speaking parts and key to the stones need to be provided for participants

Temple



Three concentric circles are formed; the first two larger ones are divided into four quadrants offset from each other by 45 degrees. The circle in the center is small and covered with a black cloth. Beneath the cloth is a small pool of water which contains the stones. The cloth also hides the rainbow scarf, serpent sash, and rods. The outer and middle circles should be drawn or taped out so that they are clearly circles. If space permits to do so safely, eight candles, alternating black and white, describe the perimeter of each circle.

In the center perimeter of each of the four outer quarters, there is an altar with elemental implements on it: a candle and match, a cup and water, a censer and incense, a paten and salt. Each elemental mask is also set at the altar. It is important to note that the altars themselves are not dedicated to a specific element; they are merely convenient points on the rim of an otherwise mutable and rotating circle. The quarters stay the same relative to each other, but the entire circle moves. Thus there should be no adornments on the altars themselves.

Preparation

Prior to the ritual, the participants should be given their cue cards and told a basic outline of when to participate. It is useful to plant some people who know what to expect, and also to have the participants practice a bit to warm up before hand.

Charcoal in the censer should be lit.

Officers

Raven – blue garment with cape, raven mask

Wolf – red garment with cape, wolf mask

Fire/Sphinx – white garment with yellow sash, lion mask, yellow ribbon

Water/Sphinx – white garment with yellow sash, eagle mask, yellow ribbon

Earth/Sphinx – white garment with yellow sash, man mask, yellow ribbon

Air/Sphinx – white garment with yellow sash, bull mask, yellow ribbon

****Prince-Magician** – black & white garment



continued on next page...

continued from previous page...

Ritual

I Opening

In each quadrant of the outer circle before their respective elemental altars, the **Elemental Officers** sit with their masks removed, heads down.

In the middle circle, **Wolf** and **Raven** stand opposite each other, with their masks removed, facing in. **Wolf** has a smudge stick or stick of incense and **Raven** has a bowl of salt water.

The participants are lead into the temple to stand in a circle just outside of the perimeter of the outer ring. The **Prince-Magician** comes in with the participants and acts just like a participant until his invocation.

-GONG-

Wolf and **Raven** (no masks) turn out and walk straight to the perimeter of the outer circle where the participants stand. **Wolf** walks clockwise making crosses over each participant with the censor; **Raven** walks counter-clockwise making crosses or spritzing with the water. With each cross, the officers whisper:

V.I.T.R.I.O.L.

When they have completed one full circle each, they return to their positions opposite each other in the middle circle, put down the water and smudge stick, and pick up their masks.

The **Elemental Officers** rise and spiral clockwise into the middle circle, between **Wolf** and **Raven**, with **Wolf** on the left and **Raven** on the right. All face toward center. The **Fire** officer gets on hands and knees to become the **Sphinx's** forelegs. The **Air** officer straddles **Fire** with arms at sides to become the **Sphinx's** head. The **Water** officer straddles **Fire** also but with head down and arms up to become the **Sphinx's** wings. The **Earth** officer crouches behind to become the **Sphinx's** rear legs.

II Statement of Intent

-BELL x1-

Through this section, when speaking, **Wolf** and **Raven** hold their masks to their faces; when not speaking they remove them. When **Sphinx** speaks, all four officers which comprise it speak in unison.

Wolf: *O Mover of the Gateway of Conciliation, what is the Time?*

Sphinx: *The moment when night equals day.*

Raven: *O Mover of the Gateway of Conciliation, what is the Place?*

Sphinx: *The Wheel of Life and Death.*

Wolf: *O Mover of the Gateway of Conciliation, what is the Work?*

Sphinx: *Sight of all that was, all that is, and all that will be.*

Wolf: *The Great Wheel of Samsara.*

Raven: *The Wheel of the Law.*

Wolf: *The Wheel of the Taro.*

Raven: *The Wheel of Heavens.*

Wolf: *The Wheel of Life.*

Sphinx: *All these wheels be one...*

Raven: *Meditate long and broad and deep, O man, upon this Wheel, revolving it in thy mind!*

Wolf: *Then, when thou know'st the Wheel of Destiny complete, may thou perceive THAT Will which moved it first.*

Raven: *[There is no first or last.]*

Sphinx: *And lo! Thou art past through the Abyss.¹*

-GONG-

Wolf and **Raven** get down on the ground, covering themselves completely with their capes over their heads so that they are pyramid shaped mounds. **Sphinx** disintegrates into its four components.

Each **Elemental Officer** spirals clockwise back out to the outer circle, stopping at the elemental altar one clockwise from the one they started at (**Earth** stops at **Fire**, **Fire** at **Water**, etc.).

1. Crowley, *The Book of Lies*, p.166



Fire

III Synthesis of the Elements (outer ring)

Earth lights candle at Fire Altar.

All **EOs** move clockwise one altar.

Air draws the symbol of Leo.

All **EOs** move clockwise one altar.

Water vibrates *BITOM*.

All **EOs** move clockwise one altar.

Fire raises the Fire mask (lion) and says:

*I am he who eats and is never full;²
He who burns and is always bright;
I am the tempered blade whose edge does
smolder;*

*I am the ecstatic warrior atop his beast:
My nature is in Occlusion.
O who am I?*

Participants: *O who am I?*

Participants: draw the elemental triangle
of Fire.

-BELL x1-

Fire removes mask, places it back on the
altar, and all **EOs** move clockwise one altar.

Fire pours water into cup at the Water Altar.

All **EOs** move clockwise one altar.

Earth draws the symbol of Scorpio.

All **EOs** move clockwise one altar.

Air vibrates *HCOMA*.

All **EOs** move clockwise one altar.

Water raises the Water mask (eagle) and says:

*I am she who runs and is never weary;
She who reflects and never wavers;
I am the wine in the cauldron that bleeds
forever;
I am the dreaming poet drunk in my cups:
My nature is in Mystery.
O who am I?*

Participants: *O who am I?*

Participants: draw the elemental triangle
of Water.

-BELL x1-

Water removes mask and all **EOs** move
clockwise one altar.

Water places incense in censor at the Air
Altar.

All **EOs** move clockwise one altar.

Fire draws the symbol of Aquarius.

All **EOs** move clockwise one altar.

Earth vibrates *EXARP*.

All **EOs** move clockwise one altar.

Air raises the Air mask (man) and says:

*I am he who sings a song that is never good;
He who breaths and is never seen;
I am the dagger that pierces and the point
that rends;
I am the lithe scholar dancing in words:
My nature is an Enigma.
O who am I?*



Water

2. The first line of each elemental riddle is
from a riddle by Galileo, the answer of which
is fire, water, air, and earth.

continued on next page...

continued from previous page...

Participants: *O who am I?*

Participants: draw the elemental triangle of Air.

-BELL x1-

Air removes mask and all **EOs** move clockwise one altar.

Air places salt on paten at the Earth Altar.

All **EOs** move clockwise one altar.

Water draws the symbol of Taurus.

All **EOs** move clockwise one altar.

Fire vibrates *NANTA*.

All **EOs** move clockwise one altar.

Earth raises the Earth mask (bull) and says:

I am she who drinks and is ever thirsty;

She who is barren yet always fertile;

I am the shield that nurtures but a robe to cast off;

I am the sated farmer crowned with grapes:

My nature is Terra Incognita.

O who am I?

Participants: *O who am I?*

Participants: draw the elemental triangle of Earth.

-BELL x1-

The other three **EOs** put on the mask of the altar they're at. Then the four **EOs** pick up their elemental weapon (paten, candle, cup, censor, respectively) and start rotating clockwise. Drums begin to beat a clockwork pattern.

Prince-Magician comes out of the participants to stand at the perimeter of the outside circle, approaching from the direction opposite where the Sphinx manifests (Raven to his left, Wolf to his right, if facing toward the center). He has no mask. He says:

I am a traveler out to conquer my fate;

I seek my crown, my kingdom: a gate.

I seek the concealed Well at the base of the World-Tree

there to uncover the power to See

the past, present, and future revealed to me!

Where shall I seek this?



Sphinx - front view

Each **Elemental Officer** answers in turn:

Fire: *At your center where true power glows.*

Water: *Deep in your belly where lust for life flows.*

Air: *Within your heart where you are sure of all things.*

Earth: *Inside your loins, where the secret of life springs.*

The **Prince-Magician** steps into the outer ring of rotating **Elemental Officers** and catches up to **Fire**. He follows along with Fire as he speaks.³

Prince-Magician: *I seek the power to see the past present and future.*

Fire: *Your seeking is vanity without the will to begin.*

Prince-Magician: *Vain I may be, but this power I will have.*

The **Prince-Magician** continues on the outer circle until he catches up to **Water**.

Prince-Magician: *I desire the power to see the past, present, and future.*

Water: *Your desires are dreams without knowledge of where to go.*

Prince-Magician: *Dreams can be true; the direction is clear.*

The **Prince-Magician** continues on the outer circle until he catches up with **Air**.

Prince-Magician: *I travel toward the power to see the past, present, and future.*

Air: *Your travel is only in circles without daring to act.*

Prince-Magician: *Dares are for devils; I have no fear.*

The **Prince-Magician** continues on to catch up with **Earth**.

Prince-Magician: *I am ready for the power to see the past, present, and future.*

Earth: *No matter how ready you are, without silence where will it end?*

Prince-Magician: *The answer is yet to be said.*

Each of the **Elemental Officers** spirals clockwise into the middle circle, coming to rest in the **Sphinx** position as described in the opening, with **Wolf** on the left and **Raven** on the right. On their way in, each leaves their mask and weapon at an altar; it doesn't matter which altar, but it must maintain the sequence of Fire, Water, Air, Earth. The **Prince-Magician** continues his circumambulation of the outer circle.

IV Synthesis of the Principles (middle ring)

Wolf pulls cape off head.

Wolf: *I am the force of life, the light of the sun, the breath of a moment, an action and a cause: O what am I?*

Participants: *O what am I?*

Participants: draw the symbol of sulphur
Wolf stands and puts on mask.

-BELL x1-

Raven pulls cape off head.

Raven: *I am the form of life, the womb of the earth, the body of a universe, a cloak and a skeleton: O what am I?*

Participants: *O what am I?*

Participants: draw the symbol of salt
Raven stands and puts on mask.

-BELL x1-

Sphinx and All Participants: *I am the liquid of life, the water of spirit, the vehicle of thought, hidden and everywhere: O what am I?*

Participants: *O what am I?*

Participants: draw the symbol of mercury

3. Throughout this section the Four Powers of the Sphinx are given their YHVH attributions.

continued from previous page...

-BELL x1-

The **Prince-Magician** now spirals off to the middle circle, entering it in the final quadrant with Raven on his left, Wolf on his right (if facing in), and Sphinx opposite.

Sphinx: *I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time.⁴ What do you seek, traveler?*

Prince-Magician: *I seek the multiplicity in unity, the activity and passivity of the one thing.⁵ I seek the Well of Understanding.*

Sphinx's attitude becomes menacing: *Then you will have to pass through me!*

Sphinx: *You have the will to know and the courage to dare, but this is not enough so you will fail. If you can answer the riddle, you may pass; but, answer wrong and you've breathed your last:*

With each "Who art thou?" the volume should get louder, until everyone is shouting:

- Sphinx:** *In my head is fire*
- Participants:** **Who art thou?**
- Sphinx:** *In my heart is water*
- Participants:** **Who art thou?**
- Sphinx:** *in my throat is air*
- Participants:** **Who art thou?**
- Sphinx:** *in my loins is earth*
- Participants:** **Who art thou?**
- Sphinx:** *my spirit is mercury*
- Participants:** **Who art thou?**
- Sphinx:** *my soul is sulfur*
- Participants:** **Who art thou?**
- Sphinx:** *my body is salt*



Air

Participants: **Who art thou?**

Sphinx: *and I am god*

Participants: **Who art thou?**

Prince-Magician: *I am that I am! And now I GO!*

-GONG-

V Dissolution (inner ring)

Sphinx collapses into a Mem shape on the floor around the center of the circle containing Wolf, Raven, and the pool in its perimeter.

Raven and **Wolf** kneel to either side of the center, and uncover the pool. They remain there, guarding it, waiting. The **participants** chant, the drums get louder, faster, harder. The **Prince-Magician** begins spinning counter-clockwise in the middle circle in the same manner as described in Liber V.

Participants: *ROTA ORAT TORA ATOR⁶*

This continues in ever increasing intensity until it has built to a peak⁷. At the apex, the **Prince-Magician** goes to the central circle, approaching from the same direction as the Sphinx, with Wolf on his left and Raven on his right. He takes the position of the Hanged Man⁸ for as long as feels is right. Then he reaches up and pulls the energy down into the pool, bringing his hands down into the water. At the same time as the actions, he vibrates:

*visitabis interiora terra
rectificando invenies occultum
lapidem!*

4. Unpublished Enochian papers of the Golden Dawn by way of Robert Wang, *The Qabalistic Tarot*, p.198

5. The Emerald Tablet

6 "The Wheel speaks the Law of Love"

7. Despite this chant being included in the original draft of this ritual, when it was actually performed in a group of about 40 participants, the chant

proved unnecessary as peak energy had already been reached by the repeated "who art thou" in the Sphinx's riddle; the chant is left in this text to be used at the discretion of whoever performs it again.

8. The position from the Thoth deck with arms up in a V rather than in a triangle may be most appropriate.

All music ceases. All chanting ceases. The participants swallow their words, everything coming to a complete halt.

A silent moment passes.

-BELL x9-

Wolf and **Raven** place the rainbow scarf and serpent sash on the Prince-Magician and hand him the rods of black and white. The **Prince-Magician** raises his head, and opens his eyes.

Wolf: *The Great Wheel of Samsara.*

Raven: *The Wheel of the Law.*

Wolf: *The Wheel of the Taro.*

Raven: *The Wheel of Heavens.*

Wolf: *The Wheel of Life.*

Prince-Magician: *All these wheels be one...*

Raven: *Meditate long and broad and deep, O man, upon this Wheel, revolving it in thy mind!*

Wolf: *Then, when thou know'st the Wheel of Destiny complete, may thou perceive THAT Will which moved it first.*

Raven: *[There is no first or last.]*

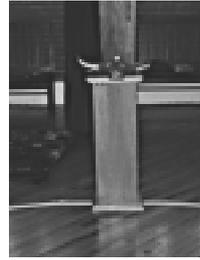
Prince-Magician: *And lo! Thou art past through the Abyss.⁹*

-GONG-

Prince-Magician stands.

Prince-Magician: *For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.¹⁰*

Prince-Magician gives the sign of silence.



Earth

VI Divination

Music resumes, liquid and ambient without the temporal beat of the rotating wheel.

The **Prince-Magician** selects his stones and then backs away to the perimeter of the outside circle to allow the participants their turn at the pool and to spend some time with the Oracle.

Each **Participant** in turn takes a clockwise spiral approach to the pool at the center of the Wheel, ending up in the same position as the Sphinx, with **Wolf** on their left and **Raven** on their right. Each is allowed to select [78 / (participants + officers)] stones. After selecting their stones, each participant moves out of the way to allow the next a turn.

When all have gotten their stones, wait a moment for everyone to have their moment with the augury.

VII Closing

When everyone is done, **Wolf** and **Raven** cover the pool back up. The Mem turns back into the **Sphinx**, in the appropriate position in the middle circle. **Wolf** and **Raven** return to their positions in the middle circle as well, so that all officers are in the same position they were in the beginning, including the **Prince-Magician** who is out with the participants (still garbed as the Universe, however).

9. Crowley, *The Book of Lies*, p. 166

10. *Liber AI*, I:29, I:30

continued on next page...

continued from previous page...



Sphinx - side view

Wolf: *O Mover of the Gateway of Conciliation, what is the Work?*

Sphinx: *Sight of all that was, all that is, and all that will be.*

Raven: *O Mover of the Gateway of Conciliation, what is the Place?*

Sphinx: *The Wheel of Life and Death.*

Wolf: *O Mover of the Gateway of Conciliation, what is the Time?*

Sphinx: *The moment when night equals day.*

All Three: -CLAP 3x5x3-

Music and dancing and meditation can now occur. The rest of the officers can draw their own stones from the pool, replacing the cover afterwards. If candles are used to describe the circles, the officers should put them out and move them out of the way so that no one catches on fire during the post-ritual activities. If there are extra stones in the pool, it may be set out so that those who need further information can select additional stones. If a lovely harvest feast has been prepared, including food from around the world and other solar systems, everyone who came may go and find delight within it.



Pool - top view

Website Review

Bible Wheel
www.biblewheel.com

by Frater HydraLVX



I'm new to BibleWheel.com, relatively speaking. I've been using it for two months, and I've barely scratched the surface. All I've been using is the Gematria Reference on this site, and that is a treasure indeed. Over 18000 entries including everything from Strong's concordance, in Greek and Hebrew. More than 2000 of these have interlocking links which describe the relationships between significant numbers. Within the searchable index, if you come across a number that is interconnected with other numbers, or if there are articles on the site specifically about that number, the links are right there to follow. There's a lot of good stuff in there about 93 and 31. I especially dug the numerous diagrams which illustrated geometric relationships between numbers and ideas. I can't recommend this site more highly for anyone interested in studying the Bible in terms of Gematria - it's an invaluable tool. The other articles and resources on this site look interesting too.

Lion & Serpent

Submission Guidelines

The focus of this journal is the publication of work by local membership, including essays, reviews, rituals, poetry, columns, photography, prayers, memoirs, letters, rants, comics, art, or any creative and printable work. This journal is actively seeking contributions of the aforementioned varieties, and we are especially interested in submissions of art and ritual of any kind. If you are having difficulty getting your art scanned, make arrangements with our staff by writing to Ins@sekhetmaat.com and we will help to connect you with a scanner to use for the purpose.

The journal can accommodate articles up to 3000 words, but works of 250-1500 words are generally preferred. Submit digital files to the editor via email at Ins@sekhetmaat.com, or send your manuscript, typescript, Zip disk, or CD-ROM to:

Sekhet-Maat Lodge, O.T.O.
ATTN: L&S Editor
P.O. Box 15037
Portland, OR 97293-5037

Articles and art are accepted for consideration with the understanding that they are original material. Writers and artists should be sure to indicate how they would like to be credited for their work, e.g., "by Frater Freethinker," or "by Jack Handy," as well as their contact information.

For material which includes citation of sources, we recommend the style specified in the Publication Manual of the American Psychological Association (Fifth Edition - see <http://www.apastyle.org>) or The Chicago Manual of Style (13th Edition - see <http://www.chicagomanualofstyle.org/cmosfaq.html>). Footnotes and endnotes are both acceptable.

Writers and artists retain copyright of their work, and by submitting their work agree that Sekhet-Maat Lodge may reproduce it at will, in any medium, to raise funds for the Lodge, unless other specific arrangements are made with the editor.

Liber ̅ vel Lunae

being a 3-fold Graeco-Thelemic Lunar adoration adapted from Liber ̅ vel Helios

by Frater אלף בן אלי



Care Fratres et Sorores,

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

This paper is an adapted work by myself in the attempt to develop some form of appropriate nightly adoration for the moon. Within the context of [Book 4](#), Crowley gives the Vedic *Gayatri mantram*, which he suggests performing upon viewing the moon nightly. Yet after constant and regular performance of this practice I still felt the inclination to flesh out something more along the lines of the solar adorations of *Liber Resh vel Helios*. The following ritual adaptation is the result of that work.

I offer this work as a gift to my brothers and sisters, known and unknown to me, that they may derive as much enjoyment and fulfillment from it as I have. Please feel free to utilize and experiment with this ritual, as you will. And with that may you readily attain to the Great Work, the *Summum Bonum*, the Stone of the Wise, True Wisdom and Perfect Happiness.

Bright Blessings to you all.

Love is the law, love under will.



INVOCATIONS

(For 9 days after the New Moon)

Hail unto thee who art Selene in thy waxing.
Even unto thee who art Selene in thy
Brightness,

Who travellest across the heavens in the
absence of the Sun.

Helios caresses the splendor of her brow and
Hermes ever guideth through her realms....

Hail unto thee through the abodes of N.O.X.

(For 4 days either side of the Full Moon)

Hail unto thee who art Artemis in thy
Fullness. Even unto thee who art Artemis in
thy Brilliance,

Who travellest across the heavens in the
absence of the Sun.

Helios blazes upon the splendor of her brow
and Hermes ever guideth through her
realms....

Hail unto thee through the abodes of N.O.X.

(For 9 days before the New Moon)

Hail unto thee who art Hecate in thy waning.
Even unto thee who art Hecate in thy
Darkness,

Who travellest across the heavens in the
absence of the Sun.

Helios concealeth the splendor of her brow and
Hermes ever guideth through her realms....

Hail unto thee through the abodes of N.O.X.





ADORATION

Ceaseless change that is stability
 I adore the Light on thy Breast
 Supreme and excellent Goddess
 who makest the Gods and the blessed
 to tremble before thee
 I...I adore thee
 Appear within the navel of Nu
 Lighten the ways of the Kha
 Open the ways of the Khu
 The ways of the Khabs run through
 To stir me and still me....

AOM¹

Let it fill me
 Thy light is mine
 thy beams embrace me
 I have wrought the sacred gates
 into the groves of
 Selene, of Artemis and Hecate
 I am thy Athenian O Chaos
 thy prophet Μιταλ Θεο Ηυιοσ²
 By Βαβαλον my breast I beat
 By Θεριον I weave my spell
 Show thy star splendor O Nuit
 Bid me within thine house to dwell
 O winged snake of light Hadit
 Abide with me Ra Hoor Khuit!



The signs utilized for this ritual are as follows: For the waxing moon the sign of Puella (the girl/Selene) is given for the opening; for the full moon the sign of Mater Triumphans (the mother/Artemis); for the waning and dark of the moon, the sign of Isis in Mourning (crone/Hecate) is given. For the second half of the oration the sign of Mulier or Isis in Welcome as a general sign of Luna is given. The Sign of Silence should be given at the conclusion of both sections. This adoration may also be performed in conjunction with the *Gayatri Mantrum*.¹



1. The Vedic *Gayatri Mantrum* may be inserted in its entirety at this point. It is given phonetically as follows:



AOM

(*Burbu Vas Vaha*)

Tat Savitur varenyam

Bhargo Devasya Dimahi

Dhiyo yo na Pratyodyat.

A reasonably good translation of this can be found in Crowley's Book 4, Part 1, Chapter II

2. Here may be inserted the practitioner's own magickal name or motto.



OTO Bodies in the Pacific Northwest

Oregon

Eugene

COPHNIA LODGE
cophnia@efn.org
www.efn.org/~cophnia

Portland

PORTLAND THELEMIC COMMUNITY CALENDAR
<http://www.sekhetmaat.com/calendar/>

Ashland / Medford

RPSTOVAL CAMP
P. O. Box 3008
Ashland, OR 97520
info@rpstoval.org
www.rpstoval.org

SEKHET-MAAT LODGE
P. O. Box 15037
Portland, OR 97293-5037
info@sekhetmaat.com
www.sekhetmaat.com

QUEEN OF HEAVEN LODGE
P.O. Box 40422
Portland, OR 97240
dakzinor@nvstar.com
www.nvstar.com

Washington

Olympia

VORTEX CAMP
P. O. Box 12146
Olympia, WA 98508
mirial11@hotmail.com
www.eskimo.com/~carcosa/vortex.html

Seattle

HORIZON OASIS
P. O. Box 19842
Seattle, WA 98109-6842
horizon@seattle-oto.org

Classifieds

ARROWHAWK



CONSULTATIONS

"Some practical advice when life seems crazy"

Shon Clark, Reiki Master Teacher

Specializing in:

⊕ Tarot ⊕ Runes

⊕ Astrology ⊕ Stones

Also available:

⊕ Shamanic ⊕ Reiki

Healing ⊕ 7-FoldTouch

⊕ 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

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

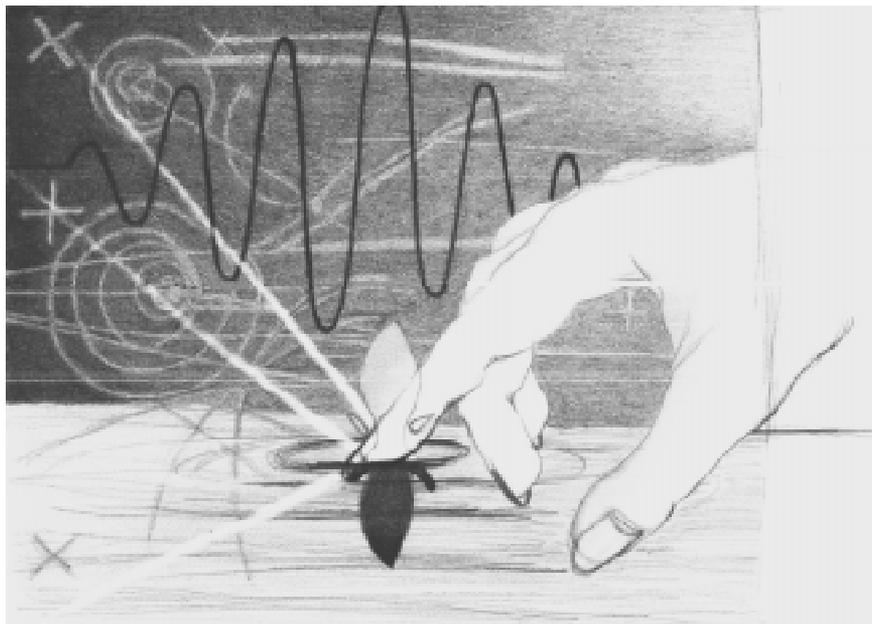
APPOINTMENTS

503.703.5572

DISCOUNTS FOR OTO
MEMBERS & FAMILY

SPECIALIZING IN

PELVIC WORK,
MIGRAINE & CLUSTER
HEADACHE RELIEF



Infinity

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

Visit us on the Web!

- ~ Back issues online in PDF format ~
- ~ Volumes 5 & 6 on CD-ROM ~
- ~ Advertising info ~
- ~ Submission guidelines ~

Your donations & paid subscriptions
make this publication possible!
Donate online today!

www.sekhetmaat.com/lion_and_serpent