

# Lion & Serpent

⊙ in ♀, Anno IVix ~ Volume 6, Number 1



Untitled

Frater Herakles-Prometheus, 2001 ~ Pastel on Matte Board

# Lion & Serpent

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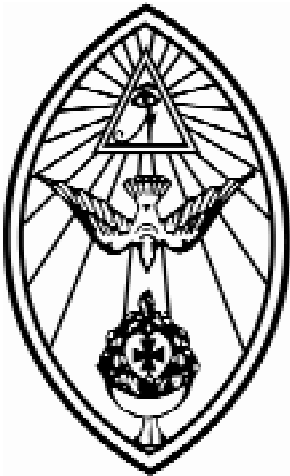
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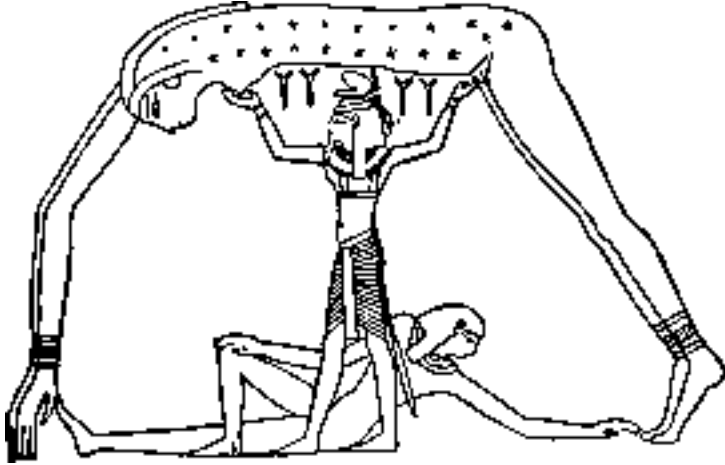


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# The First Page

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

It was a heartwarming and gratifying experience recently to see upwards of fifty members of the Portland Thelemic community attend the mid-week Spring Equinox celebration at the Center. It's an impressive testament to the high level of enthusiasm and fraternal commitment that characterizes the local membership for this many people to choose to spend a Tuesday evening ushering in the new season with their Sisters and Brothers (and it didn't even seem vaguely crowded – O, the joys of space to spare!!). While such events admittedly constitute only one part of what we're all about, they are nonetheless a very important part, and represent a significant and indispensable counterpoint to other focal areas of work such as Initiations, Gnostic Masses, and Classes. It's a sentiment that was perhaps best captured by the immortal words of our esteemed Grand Secretary General during NOTOCON 1999: "What brings us together? ... Our parties!!" Many thanks go to Fra. JRT for performing a powerful opening ritual; to Fra. JT for organizing and overseeing the evening; to Sor. N for the luscious banquet; to Fra. T and the other musicians for providing the beat; and to all the other members, guests, and children who worked on or attended this memorable event.

## News Briefs:

**Mass Invasion:** A hearty helping of out-of-town visiting and new local Mass teams in the past few months. Yes!!

**Mo' MoE's:** And yet another full round of initiations at the Center: congrats to the new Minervals, Firsts, Seconds, and Thirds.

**Class of the Star:** Fra. G has illumined us all with his Astrological wit and understanding.

**Rite When You Can:** Fra. M worked his directorial magic to bring us the Rite of Mercury. Sor. C provided invaluable assistance. And the cast and crew shone. Bravo!!

*Love is the law, love under will.*

Fraternally,  
Frater Diapason

# Letters to the Editor

From Brother L-P- in Amon-Ra Lodge,  
Toronto, Canada.

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

<personal content snipped> I would like to  
make a request concerning the following  
essays, which I found while reading *The Lion  
and the Serpent*:

“Hunter, Knight, and Priest: The Symbolic  
Role and Function of the Lance in the  
Gnostic Mass” by Frater Mark Z. Oldknow

“Analysis of the Gnostic Mass (parts I & II)”  
by Frater. V.I.T.R.I.O.L.

Found these essays to be excellent and so  
very useful. I’m in the process of gathering  
together as much information pertaining to  
the Gnostic Mass as possible and collecting  
it all into a guide for our clergy and  
congregation here. The intent is to enrich  
our understanding and assimilation of the  
Gnostic Mass, enabling us to bring it to life  
in our performances. The ability to identify  
with it and become it is very important I  
think. The inclusion of the above articles  
would be very precious and useful so I  
request the authors’ permission to reproduce  
and include their respective essays into the  
guide. Nothing will be added or subtracted  
and the authors’ names will appear as well  
as the name of the source wherein I found  
the articles. Thank you.

Yours fraternally,

L- P-

*Love is the law, love under will*

*Thanks, man. I feel fortunate that we are  
beginning to receive submissions from  
outside Portland for *Lion and Serpent* (e.g.  
Br. Mark Z. Oldknow is from *Soul of the  
Desert out of Santa Fe, New Mexico*). Such  
submissions can only add to the quality of  
the journal.*



# On the Nature of Anubis

as Expressed in Atu XVIII: The Moon.

by Frater Michael Osiris Snuffin

In the Moon card of Aleister Crowley's Thoth tarot deck we find the image of Anubis in dual form guarding a path passing between two towers. While the image of two canines guarding the path is found in the earliest occult versions of the Moon, the identification of these figures with Anubis has its origins in the Philosophus ritual of the Golden Dawn:

*"Hierophant: ... The Dogs are the jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West."<sup>1</sup>*

Thus, in order to understand the significance of the dual form of Anubis as he pertains to the Moon in the Thoth deck, we must examine the god in the context of the Golden Dawn.

## I.

The concept of dual forms of Anubis was probably gleaned by Golden Dawn founders Mathers and Westcott from the research of Egyptologist E.A. Wallis Budge. Budge was the Keeper of the Egyptian Antiquities of the British Museum and the principle source

of information on the subject of Egyptology in his time. In *Gods of the Egyptians*, Budge writes of

*"...The two jackal gods Anpu, or Anubis, and Ap-uat, who are only two forms of one and the same god. Strictly speaking, Anpu is the 'opener of the roads of the South, the power of the two lands,' and Apuat is the 'opener of the roads to the North, the power of heaven.' The two jackal gods are often depicted on stelae, where they symbolize the two halves of the year, and the night and the day sky, and the periods of waxing and waning of the powers of nature in summer and winter."<sup>2</sup>*



Budge associates the dual form with the north and south directions. As the guardians of the "Gates of the East and West," that is, the path oriented on an

East-West axis, we find them placed in their proper directional posts to the Trump.

Budge also presents the dual forms of Anubis as a pair of polarized opposites: earth and heaven, night and day, winter and summer. In essence, they are darkness and light, or expressed in terms of the Tree of Life, severity and mercy.

1 Regardie, Israel. *The Golden Dawn*. 6th Ed. p185

2 Budge, E.A. Wallis. *Gods of the Egyptians*. Vol. 1. pp493-4.



## II.

Within the framework of the Golden Dawn, Anubis' duality is most clearly defined in the Neophyte Ritual, where each of the officers represents an Egyptian godform. The dual role of Anubis is expressed in the commentary on the Neophyte ritual, the Z-1 document:

*"The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.*

*"Kerux is 'Anubis of the East'.*

*"Sentinel is 'Anubis of the West'.*

*"The Kerux is the Herald, the Guardian and Watcher within the Temple, as the Sentinel is the Watcher without."*<sup>3</sup>

The directions attributed to the dual forms have been reoriented to coincide with the positions of these two officers within the temple. The doorway to the temple is in the west wall, with the Sentinel posted west of the door (outside the temple) and the Kerux posted east of the door (inside). In the Neophyte ritual, the dual forms of Anubis stand within the portal rather than on either side of it as pictured in the trump.

The duties of the Sentinel and Kerux are explained in the Opening of the Neophyte ritual:

*"Hierus: The sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate."*<sup>4</sup>

*"Kerux: My place is within the Portal. My duties are to see that the furniture of the Hall is properly arranged at the Opening, to guard the inner side of the Portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate; to lead all Mystic Circumnambulations carrying the Lamp of my Office, and to make all reports and announcements."*<sup>5</sup>

The two officers reflect the polarity of the dual forms of Anubis as expressed above by Budge. The Sentinel represents darkness, for he is posted outside of the temple, and he bears the sword of severity. The Kerux bears the lamp and wand of light, and he is merciful in that he acts as a guide and advocate for the Candidate (see below).

Note that both officers are charged with guarding the Portal to the Neophyte temple. The role of Anubis as the guardian of the temple is reflected in the Golden Dawn's interpretation of the 125<sup>th</sup> chapter of the

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4 Regardie, op cit. p118.

5 Regardie, op cit. p119.

6 "The ceremony of the 0=0 symbolically occurs in the Hall of Judgment which is described in the 125th chapter of the Egyptian *Book of the Dead*. Cicero, Chic and Sandra Tabitha Cicero. *Self-initiation into the Golden Dawn tradition*. p4.




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3 Regardie, op cit. p341.



Egyptian *Book of the Dead*, which is depicted on the black pillar of the Neophyte temple.<sup>6</sup> A sub-lecture on the pillars within the First Knowledge Lecture explains the significance of the scene:

*“The 125<sup>th</sup> chapter is concerned with the entry of an initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land that lies beyond.*

*“This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that he has been taken into the antechamber of the temple and then stripped and blindfolded, he had to grope for his entrance to the Hall, and having found it, he was re clothed and anointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: ‘Pass on, thou knowest.’”<sup>7</sup>*

Thus we see that the Golden Dawn not only associated Anubis with the Kerux and Sentinel, but also placed an emphasis on their roles as a guardian who prepares the Candidate for admission to the temple.

### III.

In our examination of the dual form of Anubis, we have established the origin of the concept in the writings of Budge, its identification with the officers of Sentinel and Kerux of the Neophyte ritual of the Golden Dawn, and the role of both the officers and Anubis as the guardian of the portal of the temple. With this analysis in mind, let us now examine Aleister

Crowley’s commentary on the Moon from *The Book of Thoth*:

*“To what god shall we appeal for aid? It is Anubis, the watcher in the twilight, the god who stands upon the threshold, the jackal god of Khem, who stands in double form between the Ways. At his feet, on watch, wait the jackals themselves, to devour the carcasses of those who have not seen Him, or who have not known His Name.”<sup>8</sup>*

This interpretation contains many textual references that link it with the Neophyte ritual. Here Anubis is referred to as the Watcher, just as the Sentinel is called the Watcher Without and the Kerux is called the Watcher Within. The Z-1 document states that “Enterer of the Threshold” is the name of the 0=0 grade of Neophyte, and here Anubis is “the god who stands upon the threshold.” Finally, it is the Sentinel and the Kerux that stand in the double form of Anubis between the Ways, that is, the portal of the Neophyte temple.

Given the textual clues combined with the knowledge that Crowley was an initiate of the Golden Dawn, it follows that he included their initiated interpretation of Anubis in his version of the Moon. Crowley takes the symbolism one step further by placing actual images of the god-form in the Neophyte ritual.<sup>9</sup>

### IV.

There is another important role of Anubis in the Golden Dawn that is pertinent to our investigation of the Moon. It is Anubis who leads the deceased through the darkness of the underworld to the kingdom of Osiris, “a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond.” His role as guide is reflected in the duties of the Kerux “to lead all Mystic Circumnambulations” of the Officers and “to watch over the reception of the Candidate.”

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8 Crowley, Aleister. *The Book of Thoth*. p112.

9 The god-form of Anubis is described in the Z-1 document. See Regardie, op cit. p335.

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7 Regardie, op cit. p58.



In the Neophyte ritual, the Kerux leads the hoodwinked candidate as he circumnambulates the temple, making sure that he is properly purified and consecrated and taking him to the ordeals of the West and of the East. After the climax of the ritual, where the hoodwink is removed, the Hierophant reveals the secret nature of the Kerux to the Candidate:

*“In all thy wanderings in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the Symbol of the Light of the Hidden Knowledge.”*<sup>10</sup>

In the subsequent grades of Zelator and Theoricus, the Kerux uses his “Hidden Knowledge” to further act as guide and advocate for the Candidate, leading the aspirant through the ordeals and often speaking on his behalf in the temple. Crowley instructs us to appeal to Anubis for aid in our journey of the path of the Moon, and we can find the nature of that aid documented in the Theoricus ritual:

*“Hierophant: ...follow your Guide, Anubis the Guardian, who leads you from the material to the spiritual.*

*“Kerux: Anubis the Guardian said to the Aspirant, ‘Let us enter the Presence of the Lord of Truth. Arise and follow me.’”*<sup>11</sup>

In light of the demonstrated link between the Thoth trump card and the Golden Dawn initiations, we can confidently state that Anubis acts as both guardian and guide in the Moon. That Anubis leads the aspirant towards truth is important in the context of the Moon, for it is a glyph of darkness and illusion. Without Anubis, the traveler of this path falls prey to the jackals that “devour the carcasses of those who have not seen Him, or who have not known his Name.” But with the help of Anubis, the guardian and guide of the path, the aspirant may pass through the ordeal of the Moon and into the glorious dawn of the following trump, the Sun.

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10 Regardie, op cit. p126

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11 Regardie, op cit. p157



# Excerpts from the FBI file of Jack Parsons

by Frater Mick

Although we are familiar with Jack Parsons as a leading light of Agape Lodge in Los Angeles in the 1940s, and author of the collection *Freedom is a Two-Edged Sword*<sup>1</sup>, he was also one of the founding fathers of America's rocket science program. Indeed, it is in connection with this that the FBI, who assembled a 130-page document on him, once investigated him. He was charged with removing confidential documents from Hughes Aircraft Company, with a view to giving these documents to the government of Israel. He was, however, found innocent of espionage.

The following are quotes from the FBI file of Jack Parsons, viewable under the Freedom of Information Act. Most of the file concerns Parsons' technical career. However, it also mentions his association with the Church of Thelema and OTO, and these are of great historical interest.

Note that most of the material mentions the Church of Thelema, founded by Agape Lodge head Wilfred Smith in 1934, and that OTO *per se* is not as widely mentioned. I have omitted much material that is mere recapitulation of previous statements in the document. Note too that much of the file is blackened out by the FBI prior to release.

Here then, are excerpts from the FBI file of Jack Parsons. All excerpts are in *italics*.

*File 65-9131*

*Subject, on September 15 1950, removed certain documents pertaining to jet propulsion motors and rocket propellants without authority from Hughes Aircraft Company, Culver City, California, his place of employment. ... He planned to submit this with employment application through American Technicon Society for employment in the country of Israel.*

There follows a statement by Parsons on his removal of the document, and plans for Israeli employment. Parsons prepared this on September 27, 1950. Apart from giving exact details of his intentions, he stated that it was never his claim to harm the security of the United States, and that he regretted his actions.

There follows details of his past employment and personal activities.

*He advised that in 1948 while employed with the North American Aviation Corporation, Inglewood, California,*

1 Parsons, Jack. *Freedom is a Two-Edged Sword*. Scottsdale: New Falcon/OTO.

*he was suspended from his employment in that he was alleged to have associated with Communists but that in 1949 he was cleared and rehired.*

*Parsons advised that in 1941, while residing at 1003 South Orange Grove, Pasadena, California, he was a member of a religious cult which was alleged to have been involved in immoral activities. He said that he is no longer connected with this group and has severed all relations with it. He described himself as being an "individualist."*

This is the first mention of the OTO in Parson's FBI file. While the rest of the file primarily consists of his alleged espionage, I shall quote relevant sections that deal with the OTO or Thelema.

*A religious cult, believed to practice sexual perversion, was organized at the subject's home at 1003 South Orange Grove, Pasadena, California, which was reported subversive, and that the subject had been questioned regarding this organization on two occasions but nothing of a subversive nature was learned. This report further reflects that subject was reported associated with one <blackened out> an alleged Communist Party member.*

*...Parsons admitted that he subscribed to the Daily People's World, a West Coast Communist Party organ, in 1938 and later joined the American Civil Liberties Union...*

*...several complaints with regard to the activities in a home at 1003 South Orange Grove Avenue, Pasadena, which, at the time, was leased in the name of PARSONS. <blackened out> some literature which indicated that at these premises were held meetings of a cult which went under the name of the Church of Thelema. Descriptive literature indicates this cult broadly hinted at free love. <blackened out> had received several complaints of "strange goings on at this home," and that he recalled at the time that it was a gathering place of perverts.*

*<blackened out> the Church of Thelema, which organization was dedicated to spiritual advancement and improvement of self. He said a great many of the teachings and ideals of the Church of Thelema were based on the teachings of ALEISTER CROWLEY of London, England, an internationally known poet, and that the organization was sometimes referred to as Crowleyism or Crowleyites.*

*Also in 1943 subject was interviewed by Special Agents <blackened out> and <blackened out> at which time*



14, 1934, as a religious organization, by Wilford<sup>5</sup> Talbot Smith, who styles himself as the high priest of the society. Total active membership is approximately twenty, and headquarters of the organization are at 1003 South Orange Grove, Pasadena, Calif. The fundamental principles of the Society are "Do what thou wilt shall be the whole of the law", and its purpose appears to be the preservation of individual liberty and freedom...

...He [Parsons] advised that the Church of Thelma was in fact a small organization, modeled very much on the "order of Oriental temples, an English society", <blackened out> but that because of small size of the local organization, could not become an official branch of the temples...

[Much restating of material, then the following]... There is also a man whose name is <blackened out> is a German Alien, and who is said to be in NYC organizing for the Order. <blackened out> is at one time supposed to have been a professor in Berlin<sup>6</sup>. Orders for the

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4 The use of 'Thelma' instead of 'Thelema' is a rather embarrassing mistake that occurs throughout much of the report.

5 Smith's first name was actually Wilfred, not Wilford.

activities of this organization are received from Sir Allister Crowley of London, England.

The Church of Thelma recruits as a fraternal order under this name and publishes a book called "The Book of the Law" which book tears down everything democracy stands for. The book preaches that whatever one desires to do is the proper thing to do.

They stated that the PARSONS are an odd or unusual pair in that they do not live by the commonly accepted codes of married life and are both very fascinated by anything unusual or morbid such as voodooism, cults, homosexuality, and religious practices that are "different". Subject seems very much in love with his wife but she is not at all affectionate and does not appear to return his affection. <blackened out> She is the dominating personality of the two and controls the activities and thinking of the subject to a considerable degree. It is the opinion <blackened out> if subject were to have been involved in any way in any activities of an international espionage nature, it would have probably have been at the instigation of his wife.<sup>7</sup>

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6 Karl Germer.

7 This refers to Cameron, Jack's second wife.

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Above the Gemmed Azure  
Frater Bacchus, 2000 ~ Digital Art

# Two Poems

by Soror Athene Nephthys

## Threshold

*Breathe. . .  
calm,  
sure.*

The door opens  
summons comes  
facing the door,  
deep breath  
and-

*separation!*

Left at the door  
the present.  
Across the threshold  
mind-field of memories  
for self-review.  
The summary:  
a manifestation  
in reverse.

Upon exit back at  
the door  
*reunification!*

The present  
left anxiously with  
foot-raised anticipation  
of stepping through.



## Thoughtflow

Candlelight flickering thoughts rapid  
flowing across landscape of mind  
Fleeting flitting disjointed yet connected  
not making sense to the rational part  
I must go to bed but no I'm too absorbed  
in the flow of pen on paper  
I want to write letters to my mother  
but I can't  
Cats wander music pauses  
I wait for the next song and then I  
change my mind I don't want to hear this  
But what do I want to hear?  
I need to get up early get things done  
but unconsciously I rebel  
against my own rules my own limitations  
knowing I need to break my mold  
again and again and again

# The Energetic Yoga of the Pentagram Rituals

by Frater Zygoat

It is my intention to share some of the ever-expanding meaning and function of the Pentagram Rituals as they apply to energy cultivation. It has been said that, properly understood, the Ritual of the Pentagram is the “Medicine of Metals and the Stone of the Wise.” I do not claim understanding, but I have gathered some experience in the practice of these ritual variations as an integrated part of a larger energy cultivation program.

The scope of the Pentagram is inexhaustible and I can hope to shed but a tiny ray of light upon its Mysteries.

Let it first be understood that each time that we perform the Greater or Lesser ritual of the Pentagram, with full consciousness, we re-create our world. The first thing that becomes obvious about this projected world is that it is a perfectly balanced mandala of the elements united by spirit. A quick glimpse at the opening of the Chinese allegorical classic *Monkey* will demonstrate the universality of some of this imagery. I will use loose paraphrase.

The Great Mountain was acted upon and impregnated by the wind, rain, and stone until from it arose a stone egg. (Aleph, akasha, Hoor-Pa-Kraat, the Stone.) From this egg arose a monkey (Beth, mercury, the Magician) who then immediately bowed in each of the four directions. As he did, a steely ray shot forth from his eyes and penetrated to the end of each direction. This is a beautiful version of the sequence of a force

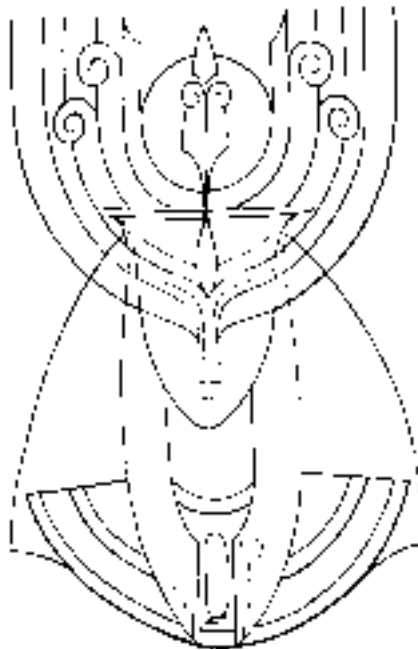
arising from the center, then activating the quadrants of space with its consciousness. Clearly, we see the central, vertical dimension (mountain in this case) realizing itself to be the axis of its horizontal domain. (“I am the axle of the wheel and the cube in the circle.”)

To develop the idea of Pentagram Energetics, I will discuss each phase of the working in turn. Because these rituals have been covered

beautifully by other recent works, I will focus only on those aspects that pertain specifically to this theme. Before I discuss what happens in the ritual, I would like first to discuss ‘Where’.

It is said that the LBRP is performed by the Magician standing upon the intersection of the paths of Samekh and Pe. If we were to project the Tree of Life as a microcosm over the image of the eastern model of the subtle anatomy, we can learn much of the alchemical import of this process. To stay simple and focused, I

will only mention the Central Channel, a meridian running through the core of the body and corresponding to the Middle Pillar and the Sushumna; the Prime-Yang meridian which runs from the coccyx, up the spine and through the brain; and the Prime-Yin meridian which runs from the lower lip down the front of the body and to the perineum (Yesod). The Yin and Yang meridians correspond to the fire and water of our internal alchemy, and are used as such in a process of circulation that is alluded to in the Art (or Temperance) card of Samekh.



I mention these for this reason: if you were to accept the heart as Tiphareth, and the perineum as Yesod, the Central Channel connecting the two would correspond exactly with Samekh. At the level slightly below the navel there is another meridian that circles the waist like a belt and is called the "belt meridian." This corresponds anatomically to the microcosmic location of the path of Pe. If you were to pinpoint the intersection of these, you would discover the location of the Dan Tien, or Lower Cauldron. This elixir field or Ocean of Chi is the primary center of internal refinement used within eastern alchemy. It is also the point of greatest balance between Yin and Yang, fire and water, within the body. From a martial perspective, it is the center of gravity from which one moves and in which one is grounded: the center of force.

It now becomes clear why this position on the Tree is internally significant, from the perspective of both the Warrior (Pe, the martial Pentagram) and the Alchemist (Samekh, the union of Sun and Moon). If one were to look at the Art card of the Book of Thoth, one would see the Golden Cauldron of the Dan Tien clearly depicted, receiving the influx of the Yin and Yang. So here is where we are centered in our cultivation practice and in our Pentagram Ritual: let us proceed.

Part 1: The Cross of Light.

This first gesture is the realization of the Magician as an antenna of the Limitless Light, the endless energy that arises from the Emptiness, Wu Chi, Ain. This is necessary in any serious practice of cultivation – one links the personal energy system to the universal in order to access the vastness of the Universal Ki. This is the principle used in many forms of Chi-Gong and of Reiki (Universal Life energy). The Qabalistic

cross draws a stream or ray of this energy down through the central channel, from the Bai-Hui point (crown-Kether point which is the most Yang point in the body) to the Yong Chuan point (the feet-Malkuth points, the most Yin centers in the body.) This Pillar-Channel of force is then equilibrated in the body through another axis of Yin and Yang, Geburah and Gedulah.

The Cross of Light is completed with the word AMEN. This numerates to 91, which is one of the numbers of Kether, also to *Mana* (another word for *ki, prana*, etc.) and also to 'a tree.' This is suggested in Amen the idea "The Energy of the Tree arising from Kether."

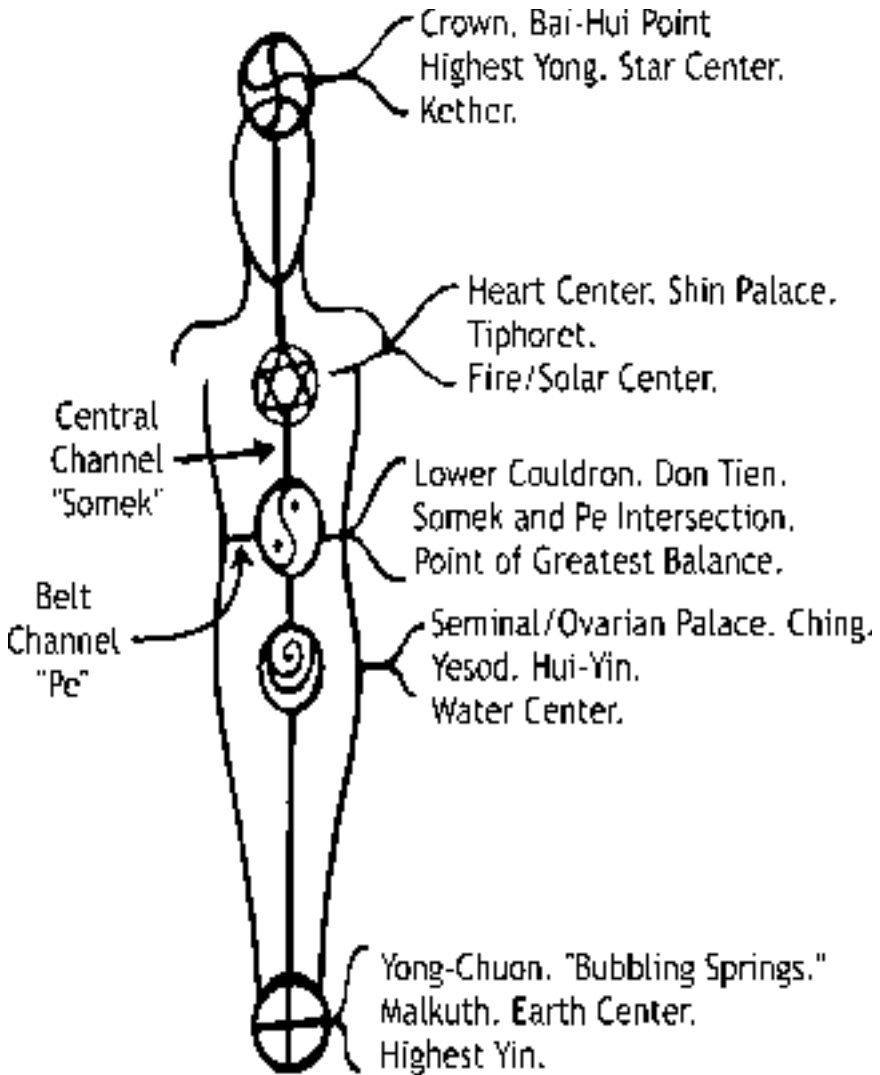
Upon becoming the Tree, the Magician is established as the axle of the world-wheel of the magic circle.

Part 2: The Pentagrams.

From the center of All, the magician now turns to create the Pentagrams in each of the directions. For convenience we will assume that we are using the LBRP. The banishing of each direction requires the use of the Pentagram upon which the earth angle is re-absorbed into the Limitless Light of the spirit angle. The cultivator is uniting the microcosm of the personal Ki with the macrocosm of the universal Ki by the process of projection and reabsorption.

When vibrating the Godname of each direction, the magician sends forth the power of the Word while launching into the Sign of the Enterer. When the self is completely exhausted into the force that is projected to the infinite direction of that quarter





of space, the magician returns to the center in the Sign of Silence. The energetic principle of this is that (microcosmic) energy is sent forth to the quarter of space and returns as an influx of the macrocosmic universal energy. When one is operating as an open conduit or antenna, the expulsion of energy from the system creates a vacuum that is immediately filled with new ki.

### Part 3: The Angels of the Elements.

The axle of the central-pillar and the wheel of infinite space are now consummated in the birth

of the four elemental realms personified and accessed through the archangels. This portion of the ritual completes the mandala around the magician, balancing the forces of the microcosmic nature within the light of the macrocosmic source. These angels have many applications to the clever practitioner. They are very similar to the elemental animals that are built up by advanced Taoist yogis who use them as reservoirs of natural energy. The forces that compose the self are explored, developed, separated into animistic vessels, which are then reabsorbed and invoked at will. They





can be called upon as a balanced array or singularly or in any combination to supply the necessary energies for the work at hand. One can use the Archangels in this way as well, especially through the application of the Greater Pentagram Ritual. Within the Taoist approach, it is accepted that each of the organs, emotions, meridians, centers, etc. that compose the various systems of the microcosm of Man correspond to one of the elements. These elements, of course, correspond to their macrocosmic sources within the planets, space, heaven, and earth. There are actually diagrams of Qi-Gong cultivators sitting in a magick circle surrounded by their elemental guardians at the four corners, receiving an influx of the planetary forces from above. By one's own ingenuity and experimentation, one can find the energetic connections between one's insides and one's outsides and use the energies that radiate from the properly visualized angels to adjust these balances at will.

It can also be noted that the cauldron in the center of the circle of the elements is the place where they are fused through the alchemical union into the LVX of Spirit. The cauldron is in the midst of the angelic reservoirs horizontally, and between the Moon center and the Sun center vertically: it is thus in the position of proper fusion.

The climax of the ritual is the proclamation of, 'For about me

flames the Pentagram, and in the pillar stands the six-rayed star," whereby the Center is fully realized, and the opening of union between the personal ki and the universal ki is affirmed. It ends as it began, establishing this all within the body of the aspirant. Yoga means Union – here we see the direct nature of our Union with our Work.

It can now be seen that this simple ritual is a bottomless cup of usefulness; there is no end to the development and application of each of its brief components. There is nothing discussed above which is not already inherent within the Pentagram Ritual itself. It is all a matter of realization of what is there. Remember always: *energy follows intention. Energy follows attention.* This ritual is an in-depth yogic exercise all by itself. Integrated into a larger cultivation sequence, it creates a highly charged and balanced field of universal ki from which to begin one's other practices. It also serves to quickly and powerfully put the alchemical vessels of the practitioner through a sequence of accessing, opening, purging, absorbing, nourishing, and balancing. This all happens during the course of the humble LBRP, if the intention and attention are fully engaged in the depth of each of its phases. May this trail of breadcrumbs aid you in your path to the Medicine of Metals and the Stone of the Wise.

Love is the law.  
Love under will.



# On Initiation

by Frater Aleksei-Ra

*"The end of sorrow is come; I will ravish you away into mine unutterable joy."- Liber Tzaddi vel Hamus Hermeticus*

## *My tale of Initiation past and present-*

I have been through many initiatory experiences in my life, too numerous to discuss here; it would be my life story. What I want to discuss are my initiations in magickal and spiritual orders. My initiatory path began when I was very young, fourteen years old. I was initiated into a Gardenarian Wiccan coven and began my journey through a bewildering range of magickal practices. I was initiated through all three Degrees of the Gardenarian path and eventually founded a short-lived coven of my own.

During this time I became more and more disillusioned with witchcraft in general and began to search for other answers to my needs. Much later, discussing this very topic with a friend and a Brother in the Order, I came to the realization that my dissatisfaction was not a rejection of Wicca or, even earlier, Christianity, but a growing pain. I will quote my Brother, "I never hated Christianity; I saw the OTO and the EGC as a natural evolution for me. I grew into them from my Catholic background." Although I was never Roman Catholic, I was most assuredly Christian and later called myself a Witch and I could not have explained my experience better or more succinctly. I was looking for more; more answers, more opportunities, more knowledge.

My forays into the occult after Wicca began with Santeria and shamanism and moved on to Ceremonial magick and other "alternative" paths. Still nothing. I read, I practiced, I wrote... no luck. Every group I encountered did something to turn me off; every path I tried to follow had aspects so contrary to me that I found it impossible to continue. I consistently felt that I was missing something; I was waiting for the moment when I would receive the "cosmic forehead slap" and realize: *this is it!* Then I stumbled across the OTO and much to my surprise and chagrin, my real initiatory experiences began.

A note of explanation: I say chagrin because I was fully aware of the existence of the OTO. However, I shared a very common set of misconceptions about

it, which prohibited me from looking closer until, as many things in my life tend to do, it became unavoidable.

Also it is not my aim or my wish to devalue the initiation rituals of Wicca or any other system. They are beautiful rituals, full of meaning and symbolism; they are as powerful as any other to the right person, I was simply not the right person. I will say that I found *performing* Wiccan initiation rituals to be far more fulfilling than experiencing them myself. With the eyes of the initiator I was able to see myself in the face of the candidates, and thus I experienced another kind of initiation.

## *Initiation is about trust-*

The most serious reservation I have encountered in anyone who was preparing to undergo an initiation is fear of the unknown. Not everyone thrives on it like I do. The fact that the OTO holds its initiations in secret and does not publish the rituals makes this more poignant than many other traditions whose initiation scripts can be bought at any bookshop. Should initiation be secret? *Yes!* Why? What is the point of undergoing something that you already know everything about? Do you feel transformed after you have joined an order that gave you a copy of their ritual before you experienced it? I believe it would be prudent to look at a definition of the word, "initiation" at this point:

### **in·i·ti·a·tion** *n.*

1. a. The act or an instance of initiating.  
b. The process of being initiated.  
c. The condition of being initiated.
2. A ceremony, ritual, test, or period of instruction with which a new member is admitted to an organization or office or to knowledge.
3. The condition of being knowledgeable.<sup>1</sup>

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<sup>1</sup> *The American Heritage Dictionary of the English Language, Third Edition* Copyright © 1996, 1992 by Houghton Mifflin Company

The dictionary does not specifically indicate that initiation is secret, of course. However, it does make use of the word, “knowledge,” implying that through initiation, knowledge is granted to the candidate. A test is also implied. I will point out again, perhaps unnecessarily that you can hardly be “tested” if you know what is going to happen beforehand. Additionally, knowledge being granted to a person as a result of initiation is near to impossible if the knowledge was in their possession from the start. I will reassert my opinion: the secrecy of initiation is tantamount to its success as an ordeal whose goal is personal transformation as well as induction into a secret society.

Initiation is about trust. You have to trust your Sisters and Brothers in order for initiation to happen. Something profound is about to happen to you, and you have no idea what it is going to be, what form it will take or how you are going to feel after it is over—other than relieved. One of the most profound things I have discovered as a result of my initiations in the OTO has been a greatly increased sense of trust of my fraternity, greater with each initiation. Many initiation ceremonies, both those I have experienced and those I have performed, contain elements of the unknown and moments of uncertainty; it is crucial at these times to remember that you are joining a family, a fraternity, a supportive group of friends and partners and that the only real fear is in your mind and your heart. You must truly trust in order for initiation to happen.

### ***Initiation as Ordeal-***

Why? Initiation should be a celebration of fraternity, acceptance and love, yes? It should be and it is. However, that does not in itself mean that you can simply be called “Brother” or “Sister” or “Member” without first proving yourself. An ordeal is required in order to be granted the privileged status of membership and community. Let’s examine initiation as we would any other relationship.

When you first meet someone you do not trust him or her. All people have some level of basic trust in other people; however, what I am referring to is personally trusting someone. Most likely you would not tell them your personal secrets, or place your life in their hands. Anyone who has become your good friend and trusted companion has *earned* this trust, through ordeals. Likely these ordeals were not ritualized initiations. They were common experiences that people share as they become

involved with one another.

Initiation can be placed on the same model. When an individual first approaches any mystical or secret order, they are an unknown. Involvement is kept to a minimum in most cases, regardless of what order is in question. *Trust must be developed on both sides before initiation is possible.* There are a few notable exceptions: many Wiccan or other modern witchcraft oriented practices maintain a level of membership called, “neophyte” or “outer circle,” the OTO maintains the Degree of Minerval, which any person of legal age and who is not in prison may attain; these individuals are provisional members who are allowed entry into the community, but not necessarily exposure to the secrets or magical practices of the group. This avenue allows trust to be developed on both sides— the individual and the group are allowed to evaluate each other by personal exposure without risk. It has been my experience that people do not pursue further initiations in *any* organization if this initial stage is in any way unpleasant or contrary to their personal beliefs. Also, non-member levels of membership allow for public exposure of and to organizations that would otherwise not be able to attract membership, and demystifies organizations enough to allow a clear decision to be made about continuance of involvement or not.

Does this model not seem uncannily like the formation of a friendship? Thus, the leap can easily be made to initiation as an ordeal. We have met a new person, allowed them entry into the periphery of our lives, evaluated each other for compatibility and eventually a mutual agreement is reached that it is time to make a deeper commitment. But what does that commitment involve? Again, I will refer to interpersonal relationships.

When two people get married they say vows to love each other and to remain steadfast to one another through “better or worse” or some variation thereof. No one knows what will happen; these vows, taken seriously are a frightful and intimidating leap into the unknown. And yet, millions of people do it every year. Once more, we can see initiation on this model as well. The secrecy of initiation both enhances and validates the level of commitment and the symbolism of such.

The actual ordeal of initiation: there are in most initiations some form of magical ordeal, symbolic of a physical one. It may in fact be physical in nature, representing the mystical. Again, we can look to

matrimony as a similar event. Although most couples that are about to be married most likely know the entire ceremony start to finish, they do not know what will actually happen. “Do you, person, take so and so to be your lawfully wedded spouse?” We take this question for granted – the answer will be “yes” naturally. But will it? Initiation is no different; regardless of whether or not you know the ritual in advance, such as could be the case in a Wiccan ceremony, you do not know what will happen until it has happened. It can be surmised that you will have to give an oath. However, in order for initiation to be potent you have to trust.

A final comment on initiation as an ordeal before moving on: No matter how prepared, anxious, learned, willing, trusting and ready one may be for initiation there will always be an element of doubt, an edge of fear before the event. Only spontaneous “life initiations” lack this nuance because they creep up on us from the side and ambush us without warning. Anyone considering initiation into a mystical order of any kind should take to heart the words of Aleister Crowley: “But for you, having gone so far in this incarnation, there must be a revolution. You must no longer hesitate, no longer plan; you must leap into the dark, and leap at once.”<sup>2</sup>

### *Initiation as Knowledge-*

How can initiation be knowledge if you know nothing about it, if it is secret? Everything in life is secret until it happens to you. Initiation is not a thing or an event; it is an emergent process. Our initiations continue to manifest in our lives after the actual ceremony is over, and the ritual itself is a process. There is no exact moment when you are “now initiated” unless you consider the end of the ritual to be that moment. There may well be an exact moment when you are transformed from “candidate” or “initiate” to “member” during the ceremony, yet the whole experience remains “initiation” from start to finish.

Let’s look at the definition of “knowledge”:

#### **knowl·edge** *n.*

1. The state or fact of knowing.
2. Familiarity, awareness, or understanding gained through experience or study.

3. The sum or range of what has been perceived, discovered, or learned.
4. Learning; erudition: *teachers of great knowledge.*
5. Specific information about something.
6. Carnal knowledge.<sup>3</sup>

“Understanding gained through experience or study...” Here we see clearly that knowledge is defined in fluid terms. We should hesitate to ever identify knowledge as a thing, in spite of its classification as a noun. Further defined, “...the sum or range of what has been perceived, discovered, or learned...” we see that it is a curious and endless thing. Until we die, ignoring for the moment the possibility of post-mortem experiences, knowledge continues to gather inside of us. We are greater than the sum of our parts due exclusively to knowledge, be that emotional, spiritual, intellectual or sensate. The mind and intelligence are implied in the above definition, but not indicative of knowledge; it can be assumed therefore that knowledge is not dependant upon intelligence so much as on our ability to perceive and remember experiences. Knowledge, like initiation, is an emergent process.

Again, I will turn to friendship and personal involvement as a parallel to initiation. The longer you know a person, the *more* you know about them; we gain knowledge of other people through experience: observation, conversation, and interaction. Conversely, the longer you are involved in a mystical order, the more you know about it: the rules and practices, the rituals, the other members, and the general character of the organization. Additionally, it is likely that the more involved you become in any group, the more responsibilities and duties you will eventually take on. This is really no different than a friendship that spans years or even a lifetime: the more involved with another person you become, the more responsibility you have to that person, and the more commitments you make. I bet that if you look at any of your close friendships or romantic involvements you could identify “initiations” in the process of coming closer together.

What all of this amounts to is this: knowledge does not come to us in any way other than through experience. Let’s talk specifically about initiation into a mystical order again. Initiation *happens*. You

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2 Crowley, Aleister. 1991. *Magick Without Tears* (ed. Israel Regardie). Scottsdale: New Falcon.

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3 The American Heritage Dictionary.

experience it through words, images, sensations, and smells. In any number of initiations, such as the Wiccan 1st Degree for example, it is common practice to blindfold candidates, or to bind them or both. You gain knowledge in several ways as the process unfolds.

First, you gain knowledge of who your fellow initiates are. You see them at the ritual; at first evaluation this may seem incidental; I believe it is crucial. From personal experience I will say that seeing who was at my initiations in any order I have joined has had an impact on my involvement. Who showed up? Of course there are always reasons for a person to be away from a ritual, personal or unforeseen, preplanned outside commitments, etc. But, seeing who is at your initiation ceremony is your first instruction in who you can discuss it with, who has had a similar experience, and who can be looked to for input, possibly for teaching and for camaraderie.

Second, you gain knowledge of exactly what the initiation ceremony is. At last! All that mystery is unveiled and you are able to know finally what is involved. Many people also do not consider this critical knowledge; you were so anxious to get it over with that no thought is given to the initiation itself. Naturally you listen to what is said, any information you have to disseminate, etc. But the actual ritual? Most people disregard it. Again, I must insist that this is a very important part of knowledge; witnessing an initiation of another person after your own initiation is often the best way to analyze it. In this format, you are able to see the ceremony from start to finish with prior knowledge of events and you are not shell shocked by the experience, as you may well have been during your own. All of this is part of the initiation and close examination of it will reveal a depth that would otherwise be missing. If at all possible I strongly recommend meeting with your initiator after the ritual and going over the initiation in a discussion format where questions can be readily asked and answered.

Third, you are given information that allows you to continue in the organization. Obviously, this is the most apparent and expected portion of any formal initiation, the point almost. Little needs to be said

about this aspect, as it is quite literally the main event of any initiation.

Lastly, some mention should be given to the idea of knowledge as a state of being. Once you are initiated, you are *knowledgeable* about the order you have joined. You now have consciousness of a transformation, a change in yourself and in your surroundings. You have been made a member, given a mystical admittance to a new level of self and allowed communion with others who have experienced the same. Initiation is knowledge of this, awareness and experience of this, a state of *being initiated*.

#### ***Last words-***

Initiation is a complex and profound experience, and one that should not be undertaken lightly. It should be celebrated, exalted, reveled in, appreciated, but never taken lightly. Anyone who approaches initiation with a less than serious respect for it will quickly discover their folly in its manifestation. I know people who are still learning from their first initiatory experience as much as ten years afterward; not to say that those people did not take it seriously enough, to the contrary: it may be for the rest of your life that a single initiation can move you.

In the OTO it is said that all Degrees are cumulative, all initiations elaborations on a single experience, or collection of critical ones. While I believe this to be true, I also would caution you to consider each of your initiations as a separate experience. Having been both the initiator (not in the OTO) and the initiated, I have seen this from both perspectives; all initiations *are* cumulative. However, each one is also an extrapolation of a specific aspect of life or the self. Each one brings with it a new consciousness, a different perspective, and a deeper understanding of yourself. After all, that is what initiation is about in the end: understanding yourself, and attainment toward illumination, enlightenment, knowledge and conversation, toward perfection.



***"Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them."-  
Liber Tzaddi vel Hamus Hermeticus***

# Book Review

by Frater Diapason

Rosengarten, Arthur. *Tarot and Psychology: Spectrums of Possibility*. Paragon House, 2000.

In the concluding chapter of *Tarot and Psychology: Spectrums of Possibility*, the author, Arthur Rosengarten, Ph.D., quotes Henry Corbin's definition of the *mundus imaginalis*, "There is a world that is both intermediary and immediate...the world of the image, the *mundus imaginalis*: a world that is ontologically as real as the world of the senses and that of the intellect. This world requires its own faculty of perception, namely imaginative power, a faculty with a cognitive function, a noetic value which is as real as that of sense perception or intellectual intention." Rosengarten's reference to Corbin is made in order to support his own effort to describe and categorize the "land of Tarot" as one of "various regions or states of imaginative power [that exist] within discrete boundaries of psychological information called *spectrums of possibility*." Such a description is meant to serve the overall intent "to blend the strange bedfellows of Psychology and Tarot" in a study both specifically addressed to mental health professionals, and more broadly directed toward "researchers, philosophers, and scholars [of the] emerging science of *consciousness*" and "sundry esoteric thinkers."

Rosengarten's study marks an admirable effort, one that Lon Duquette, in his foreword to the book, calls a "landmark work that spans the abyss that yawns between Psychology and mysticism... without diminishment to either art or science." In its pages, the author provides basic descriptions of the organization and meaning of the 78 cards of the Tarot deck, suggests various interpretive applications, cites numerous case studies where the deck is utilized in a psychotherapeutic context, and surveys both the prominent schools of mainstream psychology as well as a variety of "non-linear" interpretive models currently in vogue. In addition, he devotes a chapter to describing The Tarot Research Project, the author's own clinical study utilizing Tarot readings in a "domestic violence therapy" setting.

Although Rosengarten, "given my humanistic roots," advocates an "integrationist stance (eclecticism)," there is a decidedly Jungian bent to his viewpoint throughout the book. He, in fact, admits that "the material under consideration lends itself quite naturally

to the Jungian/analytical approach." This is not surprising, since (although the Doctor from Zurich himself seems to not have been particularly conversant with Tarot) Jung's work has often provided a congenial avenue of approach to writers interested in wedding mainstream psychological thinking to more "esoteric" concerns. Of particular note is Rosengarten's emphasis upon the importance of distinguishing between *symbols* and *signs*: "Signs... are designed to simplify and concretize the known world... Symbols are images whose meaning vastly transcends their content." In other words, signs are a form of coded shorthand that point to or reference known objects; symbols are images that reference modes, planes, or levels of reality that are not accessible by or through any other medium. In addition, he asserts: "The archetypes embedded in Tarot symbols, including image, color, and number archetypes, are fundamentally *a priori* psychical entities." These are characteristically Jungian viewpoints: archetypes are the not-directly-knowable realities existing in the worlds beyond form; symbols are the media (forms) through which archetypes can be known.

These and other nods to Jung's notions of symbols and archetypes lead back to the Henry Corbin quote referenced at the outset of this review. Although Corbin's own work, in one sense, *begins* with the concept of the *mundus imaginalis* (it is the necessary thread his readers must grasp in order to approach his extensive writings on Persian and Arabic spirituality), whereas Rosengarten's book about the clinical application of Tarot within psychology seems more directed toward the reader *arriving* at an understanding of this concept by the end of its 300 pages, his citing of Corbin remains nonetheless appropriate: it points to the requisite faculty and mode of perception through which Images, such as those of the Tarot, are transformed into and apprehended as Symbols and by which at least some forms of Gnosis can be attained. As Corbin explains in *Spiritual Body and Celestial Earth* (Princeton University Press, 1977): "the property of this Image will be precisely that of effecting the transmutation of sensory data, their resolution into the purity of the subtle world, in order to restore them as symbols to be deciphered, the 'key' being imprinted in the soul itself." Or, as it is phrased by the Priest in Aleister Crowley's *Liver XV, The Gnostic Mass*, "not unto Thee may we attain, unless Thine image be Love."

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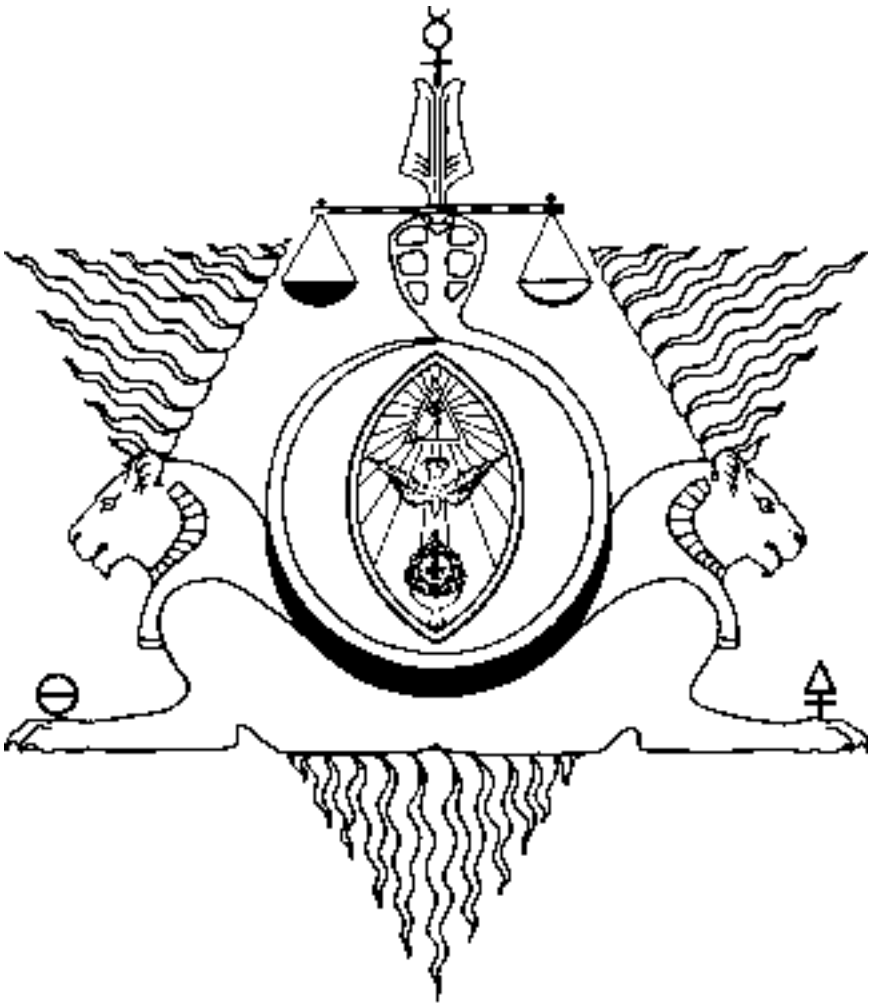
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