

# Lion & Serpent

⊙ in ♀, Anno IVix ~ Volume 6, Number 3



Potential

Frater Gerald Del Campo, Anno IViii ~ Photography

# Lion & Serpent

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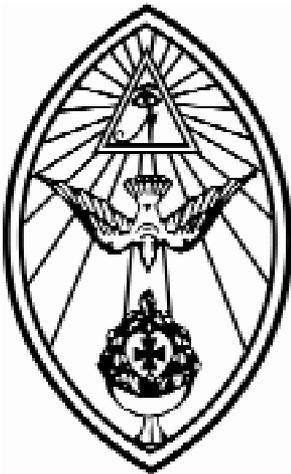
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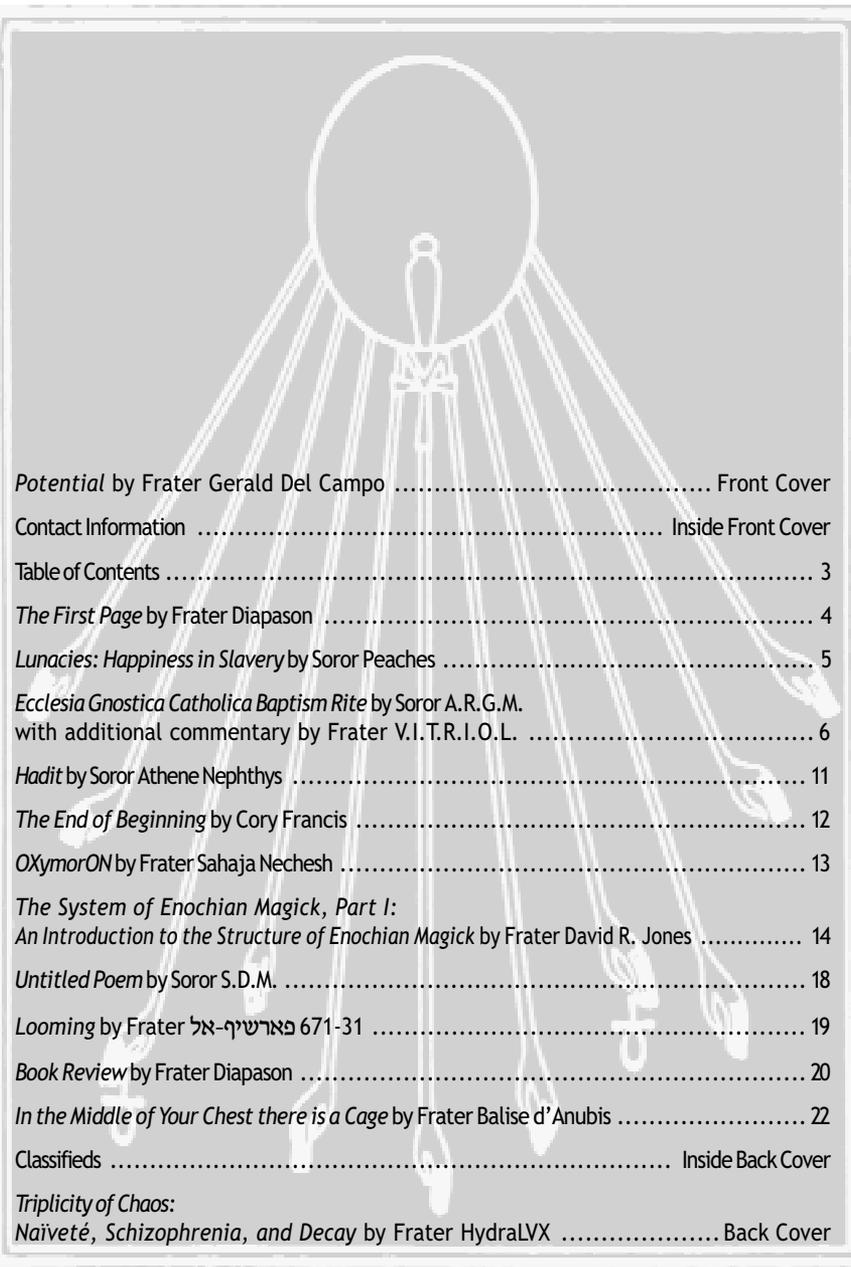


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# The First Page

by Frater Diapason



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

Only a few weeks until NOTOCON2001. And that gives me pause. Two years have passed since the last conference. Some things change. Some things stay the same... but I'll resist the impulse to wax too nostalgic. Of course, one of the extremely refreshing aspects of this conference for many of us who will be heading down from Portland is that, this time, we can go as attendees! No frantic last minute hand wringing. Nobody to pick up at the airport. No "to do" lists to check off. No scheduling shuffles to negotiate. Just show up, and soak it all in... It's also kinda nice to see some of the folks who attended the Portland conference as freshly minted members going this time around as seasoned veterans. It's also funny to think that many of those same members' basic point of reference for local OTO activity is the PTCC. A lot of the current crop never experienced the pre-Center "basement days" at all: to them, that's just the stuff of older, grizzled members sitting around the campfire telling tales of "way back when." I always get a grin out of recalling the time when one of our present members (you know who you are), newly introduced to the Portland OTO, upon attending their first event at the Center, asked us, "Is this the basic design for all OTO buildings, or do they vary somewhat from city to city?" I've gotten a lot of pleasant anecdote mileage out of that one...

And Now for News Tidbits:

Iacchus Is As Good as Mine: Summer Solstice brought us a terrific evening of ritual, festival, and the kissing booth!! Thanks to Fra. K and his team for pulling this all off so splendidly.

Austin-tatious: Fra. G. A. rolled into town for a week to head up the Init' Workshop... Portland will never be quite the same.

Banned in the Northeast: The latest of many incarnations of the Darsan Trio played their premier gig at the L.T. — to much well-deserved applause.

Canine Have Another, Sir: Mini-dogs seem to be popping up everywhere. Artemis. Dante. Who will be next?

Checking the Bounce: Fra. H, Sor. E, and Fra. J paid a weekend visit to Seattle where they celebrated Liber XV by day and played Egg in the Middle on Sor. O's trampoline by night.

Taking a Pater: Fra. G has begun his tenure as new Center Padre, providing the illimitable Sor. M with some well-deserved rest after her outstanding performance as Center Mom.

*Love is the law, love under will.*

# Lunacies: Happiness in Slavery

or, How I Found Redemption in Cleaning the Portland Thelemic Community Center

by Soror Peaches

Being Center Mom is neither a glamorous nor a well-loved position. Still when the garbage is overlooked or, Christ Forbid! we run out of coffee, I'm usually the first to hear about such things, over and over again. Arrgh!

"Enough of the Center Mom complaining already," you say, "We already know how hard your job is. That's why we don't want it, and don't want to hear about it." Right? Well, you're missing out on the best, most important part of being Center Mom.

Go back and take another look at Liber OZ. What is this all about? Freedom. "There is no god but man." How liberating! You are your own god. You control your own destiny. You are the one and only thing that can make your future. Grab it and go.

It's also about Slavery. "The slaves shall serve." What is this doing here? Is it a reminder to do our will? To reinforce that we are free people, that we are gods and have the right to live in our own ways according to our own dictates?

The essence of Liber OZ is summed in these quotes – "There is no god but man. . . . The slaves shall serve." Free yourself and enslave yourself in service. Discovering one's true will is an essential part of becoming a magician. The magician must, however, utilize all her powers to aid her in serving her Will.

The idea of slavery here is that we can give up certain freedoms to serve our will and become better people. One becomes a slave when she surrenders or dedicates herself to something more sacred or holy as an act of love – whether it is to the Order, art, duty, work, magick, etc. Slavery can be described as loving one thing above all else, or, the death of ego. Herein one can find forgiveness, and all dreams fulfilled.

With these words, I thank you all for giving me the opportunity to learn this very powerful and emotional lesson as your Center Mom. I wish to congratulate and welcome my successor, Fr. G., on the many lessons the care and feeding of the Center will bring to him. Be gentle with him, and help him keep the PTCC clean. Agape.



# E.G.C. Baptism Rite

by Soror A.R.G.M., with additional commentary by Frater V.I.T.R.I.O.L.

## On Baptism

Baptism is a symbolic birth into the Ecclesia Gnostica Catholica (EGC).

It can also mark an entrance into a religious or ceremonially abstracted perception of the World (Universe), an introduction to that mode of operation on the Way, another possible mode of expression of the individual's Will.

Baptism is, in a way, a form of lustration, or cleansing by water. It is symbolic of birth - a change in the mode of being, of action, of operation: a stepping into a new arena.

It is very important to note that this is not a cleansing of original sin.

"Thelema rejects the idea of original sin. So, for us, baptism represents a symbolic birth into the Thelemic community. The child heeds the call of Nuit, who declares, 'Do what thou wilt shall be the whole of the Law.' The child enters the portals of Her Church, where he or she is welcomed into the community of worshippers, leaving the profane world and its materialistic obsessions behind." - R.S.S. Sabazius, EGC Baptismal Ritual

The church is the World itself, the Universe of both inner and outer spaces (for in reality, there is no difference.) The religion of this church aims to unite the individual consciousness with the universal consciousness, to elevate and expand experience through the mode of the religious form.

It also states that the characteristic expression of this act of uniting is perfect equilibrium's dissolution into bliss, into ecstasy. "Unite by thine art so that all disappear" - Liber AL vel Legis I:47

Baptism may also be viewed as a cleansing intended to remove the accumulation of the inessential, a ritual to help restore the Self to Original Virtue, to dissolve accumulated layers

of "dust upon the road," to reveal the shining flame that blazes "in the heart of every man and in the core of every star." By cleansing is greater freedom achieved, and in that sense can it be viewed as a ritual to assist the true Self to leap forth unhindered and pursue its Will.

At baptism, a formal bond is not made with the EGC. But the newly baptized person is expected to study its mysteries and mode of operation in order to make an informed decision about whether a more formal bond (the full membership bestowed at confirmation) is desired.

"The baptized child joins the community at what is essentially a probationary level. The recitation of the creed by the congregation during the baptismal ceremony represents the instruction of the child in the essential tenets of the church. The child is not a full member of the community until he or she has learned these tenets and has made a conscious, informed decision to accept them." - R.S.S. Sabazius, EGC Baptism Ritual

## This Ritual

The aesthetic inspiration for this rite of Baptism comes from the symbolism of the Tarot Atu XVII, The Star. In it is depicted the graceful fluid and materialized image of Nuit, Heaven, the Lady of the Stars. She holds two chalices, a golden one held above her head and pouring out water upon it, and a silver one held in the lowered left hand.

"From the golden cup she pours this ethereal water, which is also milk and oil and blood, upon her own head, indicating the eternal renewal of the categories, the inexhaustible possibilities of existence.

"The left hand, lowered, holds a silver cup, from which also she pours forth the immortal liquor of her life. This liquor is the Amrita of the Indian Philosophers, the Nepenthe and Ambrosia of the Greeks, the Alkahest and Universal Medicine

of the Alchemists, the Blood of the Grail; or, rather, the nectar which is the Mother of that Blood. She pours it upon the junction of land and water. This water is the water of the Great Sea of Binah; in the manifestation of Nuith on a lower plane, she is the Great Mother.” - Aleister Crowley, *The Book of Thoth*, pp.109 “The Star”

So we have here depicted the goddess holding above the limitless cup of (macrocosmic) possibility, and below the same chalice, but on a lower octave, pouring forth the (microcosmic) specific manifestation.

Here are depicted two faces of the Great Goddess: 1.) the Great Sea of Binah (Marah, the superior mother, the macrocosmic waters of creation) acting through the upper cup, and 2.) the Bride of Malkuth, the fertile earth that results from the outpouring of the lower cup (Kallah, the inferior mother, the microcosmic waters of creation.) These are the two matrices of Heaven and Earth fulfilling their function of purifying and perfecting the essential being. These two matrices could also be called by their other names, Nuit and Babalon.

As it is advised in several alchemical texts (Maier, *Atalanta Fugiens*, Epigrams 3, 5, 22; Mylius, *Philosophia reformata* 1622, epigrams 22, 27,) the alchemist must first “do women’s work,” that is (as depicted in the accompanying epigrams or emblems) “cleaning” and “cooking/nourishing.” This isn’t entirely an outright sexist set of instructions...cleansing and nourishing are essential foundational practices in the early stages of producing the stone of the Wise, when the operator is working at “whitening” the stone. The inessential elements must be removed, lest they become obstacles later on down the path.

Again, here we have the two goddesses - The Great Sea who cleanses, and the Fertile Earth-Mother who nourishes, refreshes; brings-forth. As sephirotic “gates”, both goddesses actually fulfill both functions in their own planes (or non-planes, as the case may be); both are simultaneously solvents and givers of form.

This is not the baptism that is also a death, as would be depicted in *Atu XII, The Hanged Man*. Here the still waters of MEM (mother-letter of

the primal element of water, path #23) are used dynamically for the purpose of cleansing, of dissolving and removing the unnecessary. Also in the course of the rite they are life-giving, renewing, as in the death that can only lead to birth.

This is not a state of suspension or of sacrifice to achieve redemption (as in the Aeon of Osiris, the Lesser Mysteries of the Dying God) but is rather an expression of change-in-continuity. Self-existent Immortality. It is valuable to remember that both Death and Birth = Change, and that one will inevitably (often simultaneously) result in the other.

## I. Preparations and Setting

The individual to be baptized and the Priest and/or Priestess (hereafter referred to as PRIEST/ESS) meet on the shore of an Ocean, or at a natural spring, river or stream, or waterfall. The water should be running or moving water<sup>1</sup>. The DEACON may be present to hold the necessary items.

- Two chalices<sup>2</sup>
- A vessel of (drinking quality) water
- rose-water or water-soluble essence of rose to be added to drinking water
- sea-salt if meeting at a freshwater source
- wine, wiping cloth
- small bell
- a small towel for each candidate

The PRIEST/ESS and DEACON are present, clad in plain white robes if discretion allows. A plain white cap or white sash may be worn by the PRIEST/ESS if performing in a less private place.

*continued on next page...*

1. This ritual is specifically written to be performed outdoors. It may be adapted for indoor use, but is most effective if given in the setting described here

2. I recommend two small chalices of metal (for safety considerations). It would be ideal to have one brass or gold chalice and one silver, to reflect the imagery and active/passive, heavenly/earthly symbolism of *Atu XVII*.

*continued from previous page...*

The DEACON holds a small towel for each candidate over his arm, and has the chalices, vessels of water and wine, and salt in a shoulder-bag at his or her side (for convenience).

## II. Preliminary Considerations

*PRIEST/ESS wades out into the waters to mid-thigh level or as close to that as s/he can. If this is not possible, then the ceremony should take place next to the water. PRIEST/ESS faces west.*

*DEACON follows with materials bag and candidate, placing the candidate in front of the PRIEST/ESS (facing east).<sup>3</sup>*

**The DEACON** (behind PRIEST/ESS, facing East, with the appropriate gesture) **says:**

“APO PANTOS KAKODAIMONOS.”<sup>4</sup>

*DEACON returns to stand at the PRIEST/ESS’ right side, towel over arm and ready to hand off implements as needed.*

*PRIEST/ESS and DEACON anoint their own heads, hearts, and pubis with a little of the moving water.*

**PRIESTESS** addresses candidate(s) and sponsor(s):

“There is no bond that can unite the divided but love : all else is a curse.”<sup>5</sup>

Candidate, is it your Will to be baptized, to be received into the Ecclesia Gnostica Catholica, the Church of Light, Life, Love, and Liberty, the word of whose Law is THELEMA?

**Candidate:**

It is.

---

3. I like to also bring some small offering for the spirits/ Goddess of the Waters and give it up at this point. Asking the candidate to offer all the change they have in their pockets, or asking them to bring something else to offer (a little fish food, a small bottle of perfume or scented water, etc.) would be appropriate. Burning candles is not advisable if it isn’t being done on your own property - leave no trace!

4. APO PANTOS KAKODAIMONOS - “Away, away malignant spirits!!!” A brief banishing.

5. Liber AL vel Legis, I:41

**PRIEST/ESS:**

Then know that it is written: “With the God and the Adorer, I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.”<sup>6</sup>

And: “Every man and every woman is a star.”<sup>7</sup>

(*emphatically, looking into candidate’s eyes*) “Do what thou wilt shall be the whole of the Law.”

Recite with me the confession of our Creed.

(*All present do so.*)

**PRIEST/ESS or DEACON:**

Do you swear to study and to penetrate the Mysteries of this Creed?

**Candidate:**

I will.

**PRIEST/ESS or DEACON:**

Under what name do you approach baptism?

**Candidate:**

(*give baptismal name.*)

## III. Cleansing and Baptism by the Waters

*PRIEST/ESS takes one chalice from DEACON and fills it with fresh water from the local source (waterfall, river, etc.) and sprinkles sea-salt into it, or scoops up a portion of sea water.*

**PRIEST/ESS:**

“May the salt of the earth admonish the water to bear the virtue of the Great Sea. MOTHER, be Thou adored!”<sup>8</sup>

*PRIEST/ESS elevates chalice then breathes into it, “MARAH<sup>9</sup>.”*

---

5. Liber AL vel Legis, I:41

6. Liber AL vel Legis I:21

7. Liber AL vel Legis I:3

8. From Liber XV, section III. Infusion of the heavenly/macrocosmic feminine force (Marah/Nuit) into the cup of salt water.

## PRIEST/ESS:

O Mother of Peace profound,  
from Whom all things come  
and to Whom all must go;  
Most Excellent Solvent,  
Vitriol of the Wise

Restore Original Virtue!

*PRIEST/ESS takes other (empty) chalice from DEACON and pours a little rose-water in it. Breathes over it, "KALLAH"<sup>9</sup>.*

*Bending, PRIEST/ESS holds the chalice of salt water in the right hand over the crown of the candidate's head and the chalice with rose-water in the left hand below the base of the spine.*

*PRIEST/ESS pours salt water out of chalice over candidate's crown, causing the stream of salt water to run down the candidate's spine and into the chalice of rose-water. The stream may cause the lower chalice to overflow.*

**PRIEST/ESS** (*says while pouring*):

"I am uplifted in thy heart; and the kisses of the stars rain hard upon thy body".<sup>11</sup>

*The mingled waters in the lower chalice are then carried to the shore and poured out where the earth and water meet. Upper (empty) chalice is given back to the DEACON.*

---

9. MARAH, i.e. MRH = 245 – from the root Mar (MR) – bitter, sad; fierce, violent, wild. A name of the sphere of Binah, the Great Sea. The macrocosmic Mother. Gematrically equivalent with Adam Kadmon (ADM KDMVN), the perfected (archetypal) Man. ADM is a name of Tiphareth, the "Sun – Son".

10. KALLAH i.e. KLH = 55 – literally, "Bride"; a title of Malkuth, bride of the microprosopus, of the "Sun – Son". 55 is the "mystic number" of Malkuth, being the sum of the numbers 1 – 10.

Infusion of the earthly/microcosmic feminine force (Kallah/Babalon) into the cup of rose water. Roses here symbolize the fertile Earth as they do in Atu XVII:

*"For the Great Sea is upon the shore of the fertile earth, as represented by the roses in the right hand corner of the picture." – A. C., Book of Thoth, pp.110 "The Star"*

11 Liber AL vel Legis, II:62



*The lower chalice is rinsed out and refilled with rose water.*

**PRIEST/ESS** (*lifts the cup and says to it*):

"I set thee upon the summit of the Earth."<sup>12</sup>

*The cup is then offered to the candidate to drink. The remaining rose water in the cup (even if only a few drops) is poured out over the candidate's crown.<sup>13</sup>*

## IV. Baptism and Fortification by Wine

*PRIEST/ESS pours a little wine into the chalice, breathes over it "IACCHE"<sup>14</sup>, elevates it towards the Sun.*

**PRIEST/ESS:**

Lord of Life and Joy, grant unto [baptismal name] the Power of the Holy Spirit<sup>15</sup> to persevere in his/her Way, and to grow in Knowledge, even to Understanding and Wisdom itself.

*continued on next page...*

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12. From Liber XV, section IV. The daughter (Malkuth) is uplifted and set upon the throne of the Mother (Binah), completing the circulation of heavenly and earthly fluids. Also, the sweet waters of the bountiful earth (as contrasted with the "bitter" salt waters of the sea) are being raised and offered to the newly cleansed candidate, whose person may also be seen as the "summit of the Earth."

13. It is important to note that even if you are at a freshwater source, the candidate should NOT be given that water to drink as it may contain harmful microorganisms. Even if the water runs fast and looks clean, it could very well still contain bugs that would make you and/or the candidate seriously ill for a very long time. Unless you are absolutely sure of the source, use bottled spring water. In that vein, the DEACON should be sure to rinse out the chalices and wipe them down thoroughly between candidates. It is useful to have a little wine on the cloth to act as a mild antiseptic.

14. IACCHE, IACCHUS (also DIONYSUS, SABAZIOS, ZAGREUS, etc.) is the Greek (Thracian) God of Ecstasy, of Resurrection and of Light. Also, the "Lord of Life and Joy" – PAN-Therion/Hadit.

continued from previous page...

**PRIEST/ESS** dips fingers into wine and sprinkles candidate's crown thrice:

NUIT – HADIT – RA-HOOR-KHUIT

*Offers candidate the remaining wine to drink.*

**PRIEST/ESS:**

“Thou shalt mingle thy life with the Universal Life. Thou shalt not keep back one drop.”<sup>16</sup>

*Candidate drinks.*

**PRIEST/ESS:**

“Then shall every gain be a new sacrament, and it shall not defile thee.”<sup>17</sup> “But ecstasy be thine and joy of earth...”<sup>18</sup>

---

15. “Holy Spirit” – Pneuma, Ruach – the animating “Breath” of Life and of Mind. Chi. Jing. The life-force itself, that which is the only thing that can beget other life. The original spark that began in the antediluvian mud and which continues to this day as the animating force of all living things. The ever moving life-force; eternal, continuous, through generation to generation. “For of the Father and the Son, the Holy Spirit is the norm;...” (*Liber XV*, section VII, *The Office of the Anthem*)

See also *Liber XV*, Collect 5, *The Saints*: “Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men...”

Also, this is the Holy Spirit that resides in the Blood or Essence that is poured out to the last drop by the enraptured Saints to fill the Cup of Babalon. (See *Atus XI Lust*, *XIV Art*, and *XVI The Tower*.)

16. Excerpted from *Liber Cheth vel Vallum Abiegni sub figura CLVI* (*Liber 156*), verse 3.



## V. Reception

**PRIEST/ESS and DEACON** (*together*):

We receive thee into the Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

**PRIEST/ESS** (*raising hands in blessing*<sup>19</sup>):

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

I proclaim [baptismal name] duly baptized into the  
Ecclesia Gnostica Catholica!

Love is the law, love under will.

*(The DEACON rings the bell or strikes breast or claps  
333-55555-333.)*

---

17. Excerpted from *Liber Cheth vel Vallum Abiegni sub figura CLVI* (*Liber 156*), verse 14.

18. Excerpted from *Liber AL vel Legis I:53*.

19. Three crosses in six motions are made for the following:

PATRI – vertical line of cross on forehead

MATRI – horizontal line of cross on forehead

FILIO – vertical line of cross over heart

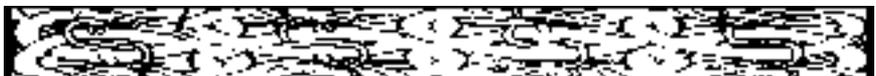
FILIAE – horizontal line over heart

S.S. INTERNO – vertical line drawn over genital region

S.S. EXTERNO – horizontal line over genital region

UT ERAT EST ERIT IN SAECULA SAECULORUM  
– Priest/ess indicates the glorious world around them.

SEX IN UNO PER NOMEN SEPTEM IN UNO  
ARARITA – Priest/ess raises hands in characteristic  
blessing/adoration fashion, with both hands raised,  
thumbs between index and medius.



# Hadit

by Soror Athene Nephthys

Beginning exploding  
bursting out of  
void well abyss  
Implosion.  
Reversal occurs  
and matter  
is spewed forth.  
A sneeze.

# The End of Beginning

by Cory Francis

the water of fire,  
the fire of water,  
the water of hate  
and the fire of love.

the air of earth,  
the earth of air,  
the earth of structure  
and the air of freedom.

the life of death,  
the death of life,  
the death of ending  
and the life of beginning.

# Oxymoron

by Frater Sahaja Neches

I  
AM  
fool  
of wholes  
naught breath  
knot Life  
know when  
know time  
know myself

# The System of Enochian Magick, Part I:

An Introduction to the Structure of Enochian Magick

By Frater David R. Jones

What follows is the beginning of a work in progress; any and all questions, suggestions and corrections are heartily encouraged. It is dedicated to my Sisters and Brothers in the Hermetic Brotherhood of Light.

## Prolegomena

The student of Enochian magick is initially faced with the often-bewildering complexity of its structure. Studying the published manuscript records of John Dee and Edward Kelly can be more confusing than helpful and often yields information that is at variance with the chief expositors of the system: the Golden Dawn and Aleister Crowley. The Golden Dawn system offers elegant solutions to many of Enochian magick's seeming incongruities, but these often differ with instructions given by the Angels in Spirit Actions received by Dee and Kelly and sometimes with essential details in the delivered materials themselves. Later reconstructionists such as the Aurum Solis and Donald Tyson address some of these problems but leave many of them unsatisfactorily resolved. It is the purpose of this work to analyze this material and explain it in a useful and coherent manner for the use of both the student of the system and the practicing ceremonial magician.

## Synopsis

For convenience's sake, the entire system of Enochian magick can be divided into three meta-structures and these sets correlate to the three classic divisions of Hermetic Science and magick: Zodiacal, Planetary and Elemental. The distinctions between these structures is necessarily not clear-cut, as each structure within the system is connected to other parts within its own subset and various significant parts are interconnected to parts within the other main meta-structures, interweaving the parts into a complex but harmonious whole. These three divisions are:

**Zodiacal:** The Aires or Aethyrs

**Planetary:** The Sigillum Dei Aemeth and Heptarchical systems

**Elemental:** The Watchtowers including the Round Table of Navlage

## Zodiacal System

The system of the 30<sup>1</sup> Aires<sup>2</sup> includes a substructure of Governors<sup>3</sup> and Parts of the Earth by which it is intimately tied to the Watchtower structure, and these in turn are correlated to the 12 Tribes of Israel and a system of angelic governance, peculiar to Enochian magick. This twelve-fold angelic rulership is the key by which the astrological associations are related to the parts of this aethyric system. The Keys of Calls form the introduction and a part of this structure but also provide a further intersection with the Watchtower hierarchies that are, metaphysically speaking, below and within the Aires in the overall cosmological geometry of Enochian magick.

## Planetary System

The Sigillum Dei Aemeth and the various heptarchical elaborations form an extremely complex system of planetary and sevenfold magical structures. This is the earliest received portion of the entire system. It is related not only to the science of alchemy and the traditional seven-fold systems of Hermetic Science but to the

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1. The student of Enochian magick may find fruitful correlations between this thirty-fold structure and the 30 Aeons of classical Gnostic symbolism (cf. G. R. S. Mead, *Fragments of a Faith Forgotten*) and the developments of E. J. Gold in his *New American Book of the Dead*.

2. Aleister Crowley's *Vision and the Voice* (Liber 418) is the classic exploration of this metaphysical realm, and though available in a variety of formats (including free and online) it is best represented in *The Equinox* Vol. IV: 2.

3. Some useful insights into this division can be found in Denning and Osborne's *Mysteria Magica*, Gerald Schueler's *Enochian Magic: a Practical Guide* and Salli Glasman's exploration in the *Kali Lodge Newsletter* and her depictions on Schueler's *Enochian Tarot*.

various complexes of sevens that permeate biblical symbolism, from the seven days of creation in Genesis to the multiplex seven-fold combinations of Revelation. The myths of these paradigms is combined with its own unique imagery and Britannical historiography<sup>4</sup> to explicate its often nearly impenetrable mysteries. Each of its parts has its own talismanic geometry and cryptographic liturgy. These discrete artifacts delineate each part but as above they are interrelated: within themselves, with other parts of this subsystem and not only to the other meta-systems of Enochian magick but to identifiable structures without it, including works published by Dee in his own lifetime, Qabala, Biblical symbolism, Hermetic science and magick (such as Agrippa<sup>5</sup>, Bruno<sup>6</sup>, Trithemius<sup>7</sup>, Abano<sup>8</sup>, Ptolemy<sup>9</sup> etc.), Alchemy, Astrology, Astronomy etc. The various parts that are inclusive of the whole within this heptarchical structure are:

### The Sigillum Dei Aemeth

**The Holy Table**, containing the 7 Tablets of Creation, and connecting The Mystical Heptarchy & The 49 Good Angels with The Lamien.

### The Book of Enoch

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4. Camden's *Britannica* and E. Ashmole's *Order of the Garter* both provide useful insights into this symbolism.

5. Agrippa's *Three Books of Occult Philosophy* and the pseudo Agrippan *4th Book* are essential to understanding almost every aspect of the Enochian magical system. The *Three Books* have recently been very usefully edited by Donald Tyson.

6. Frances Yates' *Art of Memory* and *Giordano Bruno and the Hermetic Tradition* are outstanding introductions to much of the metaphysical mathesis that underlies the structure of Enochian magick and particularly to Giordano Bruno's related influence and influences. John Crowley's trilogy *Aegypt, Love & Sleep* and *Daemonomania* offers interesting fictional speculations in regard to these relationships as well.

7. Wayne Shumaker's *Renaissance Curiosa* is a good place to start to see the connection between mathematical trends in the Renaissance and its influence on the various movements in Hermetic Science.

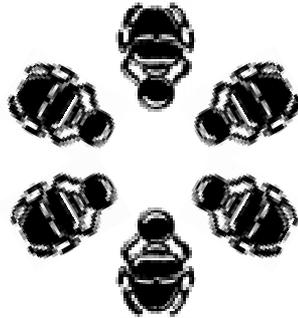
8. This and many other related and important texts of classical magick can be found on the internet at the following locations: <http://www.esotericarchives.com/sitemap.htm> and <http://w3.one.net/~browe/classics.htm>

9. The terminology used in Ptolemy's *Almagest*, *Tetrabiblos* and *Geographia* is the basis of many of the chief logical proofs used throughout the primary source documents of Enochian magick.

## Elemental System

The Watchtower structure is probably the most familiar part of Enochian magick. It has been popularized by the Golden Dawn and its descendants. In fact much of the material presented in the initial degrees of these orders, such as the Lesser Pentagram and Hexagram Rituals<sup>10</sup>, are designed to prepare the student for working with the ultimate integration of the various symbols of Hermetic and Cabalistic magick that is the heart of the second order of the Golden Dawn<sup>11</sup>. This integration and correlation of symbols is sometimes naturally derived from the angelic communications, sometimes based on the geometric indications in the Dee corpus<sup>12</sup> and sometimes the wholly synthetic creation of the chiefs of the Golden Dawn. There are significant problems with much of this synthetic material<sup>13</sup>, including the correlation of the Keys to the divisions of the Watchtowers, the derivation of angelic hierarchies and the directional mechanics of the Watchtowers themselves.

*continued on next page...*



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10. Two examples will suffice to explain: The attribution of the elements to the Pentagram (air = upper left point, water = upper right point, earth = lower left point & fire = lower right point) is derived from the identical assignments of the elements in the Reformed version of the Great Table, of which the Watchtowers are divisions. Each of the 4 Lesser Hexagram forms has, in fact, 6 linear formulations and these in turn correlate to the 24 Seniors.

11. The elaborations of this material are numerous and can be found in works ranging from Crowley's explanations in Liber 89 and Regardie and Zalewski's various compilations to the simplifications and elaborations of Schueler and many others.

*continued from previous page...*

These problems will be elucidated and some solutions offered in the analysis of The Watchtowers, which follows this introduction and overview.

The Watchtower structure begins with the Round Table of Nalvage and progresses to the construction of the Watchtowers themselves, where the Calls or Keys are both related and divergent. The Watchtowers are themselves complex magikal figures from which lengthy hierarchies of angels can be derived. It should also be noted that the hierarchies thereof are related not only to the symbolism of the biblical books of Revelation and Ezekiel but provide geometric means of associating and conjuring various complex combinations of elemental, sub-elemental, planetary and zodiacal forces.

## Conclusion

In the chapters following, each of these divisions will be dealt with in detail and the mechanics and literature of each analyzed. This analysis will proceed, naturally, from the Watchtower hierarchies of the elemental realms of the Earth

through the planetary spheres of the Sigillum Dei Aemeth and the various heptarchical structures related to it, to the aethyric realms of the 30 Aires. The divisions of the Aires will then be correlated back to their earthly junctions within the network of the hierarchies of the Watchtowers showing how each part of the system is a thread in the complex tapestry that makes up the structure of Enochian magick. All of the available literature and approaches will be explored, the logic and problems with each explained and some new hypotheses proposed. These will be elucidated by exercises that will lead students to a greater understanding of each part in turn.

The student would do well to acquire either Geoffrey James' *Enochian Magick of John Dee* and/or Robert Turner's *Elizabethan Magic and Heptarchia Mystica* as a textbook of the system. Many of the axioms for understanding the logic of Enochian magick are derived from the works of John Dee<sup>14</sup> and the Spirit Actions themselves<sup>15</sup>, so the student is advised to begin collecting this material, as they are able. Beyond that, the serious practitioner of the Enochian system will want to scrutinize many of the other contributions, but these will be dealt with in turn in the following overview. In order to fully appreciate and operate the intricacies of Enochian magick, a basic understanding

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12. Dee's *Monas Hieroglyphic, Introduction to Euclid* and *Propaedumata Aphoristica* each contain essential keys to understanding sometimes otherwise incomprehensible aspects of Enochian magick. Though these keys apply across the entire system, the *Introduction to Euclid* applies particularly to the Elemental system, the *Monas Hieroglyphic* to the Planetary system and *Propaedumata Aphoristica* to the Zodiacal. Several editions of *Introduction to Euclid* are available as is an outstanding Dover edition of *The Elements of Euclid* in 3 vols. Several editions of the *Hieroglyphic Monad* are also available including several online, but Josten's translation in the periodical *Ambix* remains the standard. The *Propaedumata Aphoristica* exists as a workable translation by W. Shumaker under the title *Dee on Astronomy*.

13. Some of these problems are addressed by the *Aurum Solis*, by D. Tyson in his *Tetragrammaton* and *Enochian Magic for Beginners* and by various scholars of the Enochian system to be found on the *Enochian Web Ring* (<http://members.tripod.com/~bzb/enochian/>). Though workable many of the solutions to these problems are nearly as unsatisfactory as the Golden Dawn's.

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14. *Vide supra nota* 12, but also some analysis of this material is useful, esp. Nicholas Clulee's *John Dee's Natural Philosophy*, Ben Rowe's *Enochian Magick Reference* (<http://w3.one.net/~browe/featured.htm>), F. Yates in *The Rosicrucian Enlightenment* and elsewhere in her numerous works, Peter French and Charlotte Fell Smith's (<http://www.johndee.org/>) biographies of Dee and the Calder thesis (<http://www.johndee.org/>).

15. The Spirit Actions are divided into two main collections, the *Liber Mysteriorum* material and that presented by Casaubon in *A True & Faithful Relation*. The Magickal Childe ed. is the best of many of the latter. Christopher Whitby's 2 vol. *John Dee's Actions With Spirits* is the only complete ed. of the former though two incomplete and excellent collections of some of this material is available online, the John Dee Publication Projects (<http://www.dnai.com/~cholden/>) ongoing work in progress and the Center for Enochian Studies complete *Mysteriorum Liber Primus* and partial appendix ([http://www.budget.net/~jdnolan/texts/D\\_Jones/ENOCHLP.txt](http://www.budget.net/~jdnolan/texts/D_Jones/ENOCHLP.txt)).

# SIGILLVM DEI; ÆMÆTHI; EMETH

magical

DEI

PGM }  
FCM }  
S. 100



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of Euclidean geometry, astronomy, astrology, logic, grammar and the renaissance magikal point of view is vital. The student is encouraged to acquire a straight edge, compass and the books of Euclid<sup>16</sup> and begin the process of

construction indicated therein. Beyond that, some indications are given in the notes herein and in the material that will follow, but the student is left to their own ingenium to devise a course of studies that will fill in the gaps of knowledge and understanding as they arise.

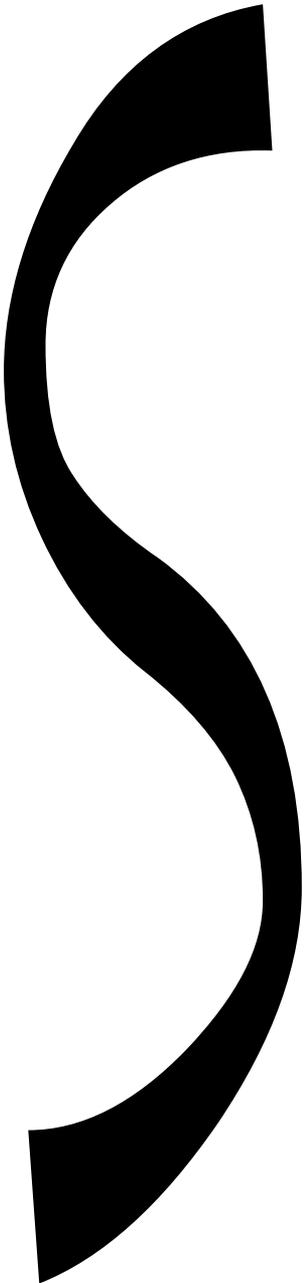
16. *Thirteen Books of Euclid's Elements*, Thomas Heath (Ed.) 3 vols. It should be noted that the introduction to this edition has many details on the life of John Dee that will be of interest to the student of Enochian magick.

Coming in Part II: The Watchtowers Explained, including the angelic hierarchies as delineated in the Spirit Actions.



by Soror S. D. M.

Bare-breasted night bird  
sits and sings the love-death song  
tickling clicking wicking slowly  
licking lambent flame of blue,  
tastes a feast of eagle's wings  
of lust and things  
hissing wishing softly  
kissing the soul of infinite space -  
tell a story of Victory and Glory  
transmission of death to life -  
wheeling reeling rapid feeling  
twine entwine around the heart  
force and feeling reeling wheeling  
thunder in the star-filled  
dark -



# Looming

by Frater פארטיף-אל 671-31

Weaver of Fate's tapestry: sullen Norn,<sup>1</sup>  
Your inept sorcery fails of its aim,  
Your threadbare spells of old evoke my scorn.

You cast the craven hex ere I was born,  
Destroy or plague or bless with fickle fame -  
Weaver of Fate's tapestry: sullen Norn.

For ages you did cunningly adorn  
Your loom, with but a twist you'd slay or maim -  
Your threadbare spells of old evoke my scorn.

Your time has passed, and passing squalls forlorn,  
You flourish feeble threats - guilt, fear, and shame -  
Weaver of Fate's tapestry: sullen Norn.

I invoke your doom with destiny's horn.  
Bethought you, you alone would fortune name?  
Your threadbare spells of old evoke my scorn.

With eyes ablaze, I greet the golden morn  
My hopeful heart, stalwart spirit aflame.  
Weaver of Fate's tapestry: sullen Norn,  
Your threadbare spells of old evoke my scorn.

<sup>1</sup> Scandinavian Myth: Any one of the goddesses of fate, commonly represented as three in number (Present, Past, and Future), whose decrees were irrevocable. The myth describes these three Norns as constantly at work weaving a tapestry emblematic of Fate's Decree. The threads represent the complexly interwoven lives of men, gods, all that exists.

# Book Reviews

by Frater Diapason

Williams, Michael Allen. *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category*. Princeton University Press. 1996.

Wasserstrom, Steven J. *Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*. Princeton University Press. 1999.

The contemporary student of the Western Magical tradition often operates, perhaps necessarily, as somewhat of a free agent, a vagabond among the more settled enclaves of Western culture. It's not surprising, therefore, that (perhaps in periodic bouts of loneliness) such students more than occasionally attempt to attach themselves to this or that cultural institution, to various established fields or disciplines (both within and without the academy), to ostensibly hospitable aesthetic currents, intellectual trends, pedigreed subgroups, schools of thoughts, passing Zeitgeistis. It's nice to have a home.

In this resolute, if sometimes disheartening, search for a place to hang their hats, students of magic have variously allied themselves, in different ways and at different times during the last three quarters of a century, with two distinct, but related, avenues that they have supposed would conveniently lead into cultural settings that might be accommodating, maybe even amenable, to their own singular grooming habits and conceptual peculiarities. The first "avenue of affinity" comprises the various points of view and intellectual threads that reside under the name of *Gnosticism*, largely because of its explicit emphasis upon the possibility and desirability of direct, personal theophanic experience. The second avenue consists of a not-too-dimly perceived affinity with the various distinguished scholars and writers that loosely assembled for nearly half a century under the name of *The Eranos Group*. The clarion call of "myth" and "symbol," championed by the majority of Eranos members and resounding throughout the pages of the *Eranos-Jahrbuch*, has particularly exerted, for many students, an almost irresistible appeal. Over the years, these students of magic have held out the hope that, by somehow lining up under the banners of Gnosticism and/or Eranos, better access might be granted to various cultural realms that have, more typically, marginalized their own distinctive interests, practices, and histories.

It's prudent, however, before too hastily proceeding down either of these two tempting paths, for students of magic to, as much as possible, acquaint themselves with some of the potentially problematic aspects of the ideas, theories, assumptions, and normative biases embraced by the exponents of both Gnosticism and the Eranos Group. Two studies, published within the last few years, provide just such cautionary critiques to aid the student in her or his search: *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category*, by Michael Allen Williams, Professor of Comparative Religion at the University of Washington, and *Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*, by Steven M. Wasserstrom, Professor of Humanities at Oregon's Reed College.

In *Rethinking Gnosticism*, Michael Williams presents a careful analysis of primary textual sources in order to demonstrate his thesis that "the sources that are routinely classified as *gnostic* do not in fact share some of the important features that are usually treated as the characteristic or identifying traits of *gnosticism*." He devotes separate chapters to considerations of and reasoned arguments against the various descriptive labels that have been almost axiomatically applied to "the large assortment of sources and movements" typically (but erroneously, he asserts) classified under the umbrella term *gnostic*, e.g., Anticosmic World-Rejection; Libertinism; Hatred of the Body.

In other chapters, he examines various methodological and theoretical trends in the Sociology of Religion and Comparative Religion that have contributed toward the creation of the ostensibly descriptive and explanatory category *gnosticism*. His conclusion is emphatic: "The category is a modern construction." Moreover, he warns, in even stronger terms, "it is best to avoid imagining something called *the Gnostic religion*." He insists that the grounds on which the claims for its existence are based, whether hermeneutical, theoretical, or typological, are spurious constructs at best, phantoms at worst.

His concern, however, is not entirely to dismantle. His avowed purpose is also to reclaim the lived experiences, ideas, and practices of the individuals who populated the "variegated assortment of religious movements," and who have been lumped together, albeit politely, under the single,

misleading category *gnostic*. Thus his insistence that, rather than helping to unfold the texts that are these peoples' true legacies, this misapplied and inaccurate term, and the assumptions and conclusions that it embodies, functions as "more an impediment than an expedient to understanding." Or, put bluntly, "What is the worth of a category that is generative of misunderstanding and misinformation about the very data it encompasses?" To this end of better understanding, he proposes a variety of theoretical and methodological approaches that might be better suited to the veracity and integrity of their chosen subject matter, for he is adamant that a simple change in terminology will not do: the category *gnosticism*, "needs to be not simply renamed or redefined, but rather dismantled and replaced." His study provides, at the very least, a potent opening salvo toward achieving that goal.

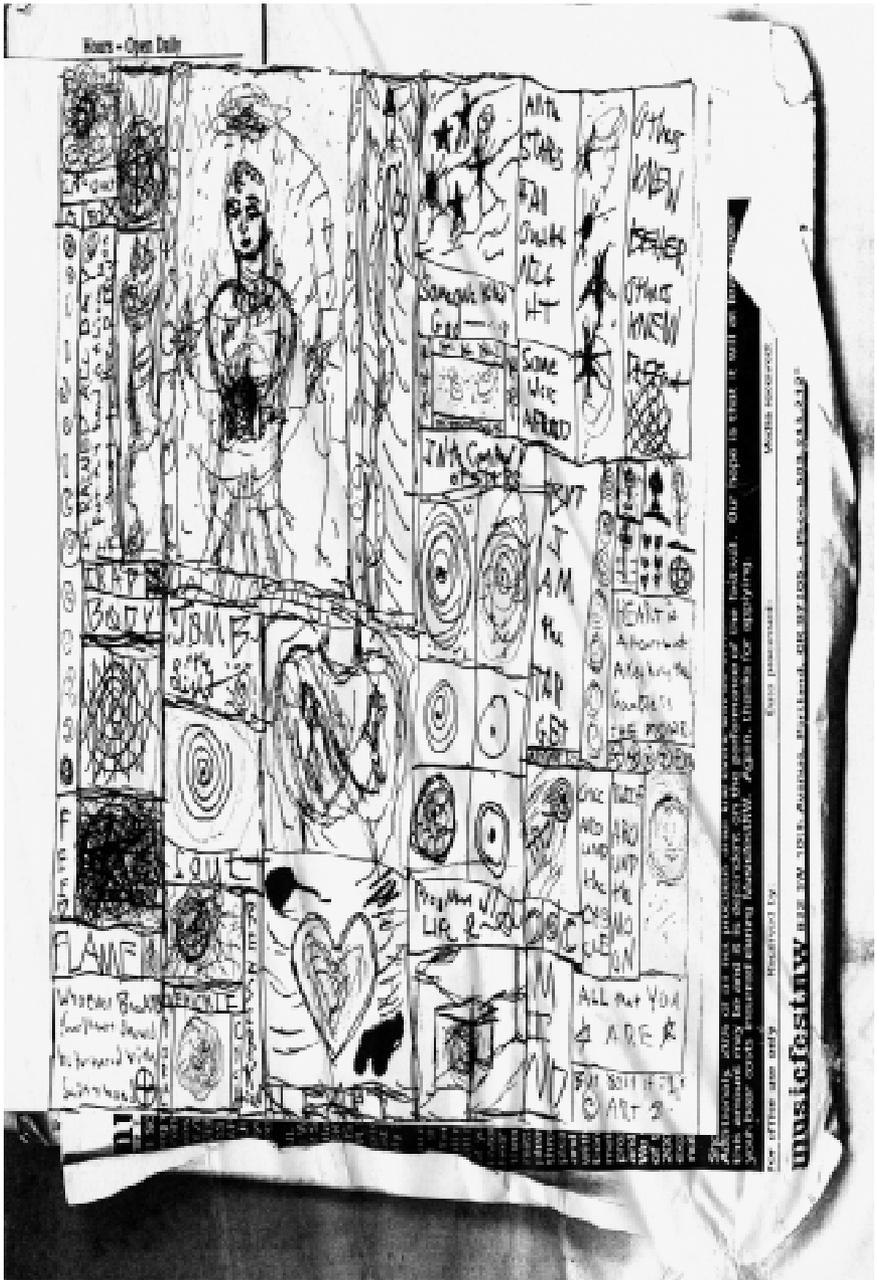
In a related, although patently less caustic vein, Steven M. Wasserstrom argues, in *Religion after Religion*, for a thorough reexamination and reassessment of the driving social, intellectual, and psychological forces that he concludes underlie the formation and life cycle of the Eranos Group, in the persons of three of its most distinguished members and advocates, Gershom Scholem, Mircea Eliade, and Henry Corbin. His explicitly stated goal is to "elucidate, for the first time, their theory of religion," especially the theories as they appeared during the decisive postwar Eranos period between 1949–1978. Through thoughtful and insightful analyses of their published works, the author teases out the main theoretical threads that unite his three subjects under the "History of Religions" banner of Eranos, and yet also serve to illumine their distinctive approaches. Noting that contemporary understandings, particularly within academia, but also among new religious movements and various aesthetic circles, of the terms "symbol," "myth," and "imagination," to name a few, are largely influenced by the work of these three scholars, whether acknowledged or no, he accords ample space to an exploration of their appropriation and interpretation by each writer as they developed their views. Moreover, he discusses the influences, e.g., theosophical, Zionist, psychoanalytical, that contributed to and enervated their theories.

In surveying the development of their theories, methodologies, and terminologies, Wasserstrom is at once careful and insistent in the task of situating and describing the social contexts from which they emerged. And it is in this light that the second, equally explicit, but more measured, goal of his study comes most clearly into view.

As representatives of the "Generation of 1914," Scholem, Eliade, and Corbin were part of a group of European intellectuals whose writings, among other things, were paradigmatic of certain "totalizing" approaches to religion that characterized the interwar period, approaches that attempted to recover the "sacred" from the relentless onslaught of 20<sup>th</sup> century secularization. By positing, by inventing, in effect, a "religion after religion," their goal was not only that the religious secrets of the past might be preserved, or even revitalized, but that they would, more importantly, be brought to their ultimate fruition.

And therein lies the primary critique Wasserstrom levels against his three Historians of Religion, and against "the interwar European turn to myth and symbol": "it imposes patterns on the past that never were (demonstrably) there in order to draw lessons for a present that isn't (demonstrably) here." Like the author of *Rethinking Gnosticism*, his fear, his caution, is that the lived experiences of those who constitute the religions of the past might be forever obscured by the process, however admirably it is framed. By solely and overwhelmingly stressing "the study of religion restricted to the visionary, the exceptionalist preoccupation with the special case of enlightenment," the concepts which each of these three scholars championed might become so inbred that they cease to benefit anyone but themselves, their small coterie of disciples, or the scattered handful of religious visionaries that emerge from time to time throughout the centuries.

Despite their criticisms, both Williams' and Wasserstrom's studies convey a high regard for their subject matter, a body of texts in the case of the former, a kind of mini-pantheon of writers in the case of the latter (Wasserstrom reiterates numerous times the cliché, "The greatest scholars require the greatest study"). Their professional concern is not to unmask or to shatter; rather, they ferret out inadequacies, hidden assumptions, and so on, in order to do better justice not only to their subject matter, but also to better serve the needs of their respective academic disciplines. That's both the task of the academic and the desired benefit accrued to their readers. The student of magic is, of course, not a member of the audience to which these studies are addressed. In fact, her or his very premises and motivating drives are likely anathema to these authors. No, the student of magic certainly won't find a home here. Nonetheless, familiarity with such studies is useful to the student because they help to expose, in the light of academic discourse, some of the brambles that may possibly line roads that, at first glance, seem to lead to more pleasant and inviting environs.



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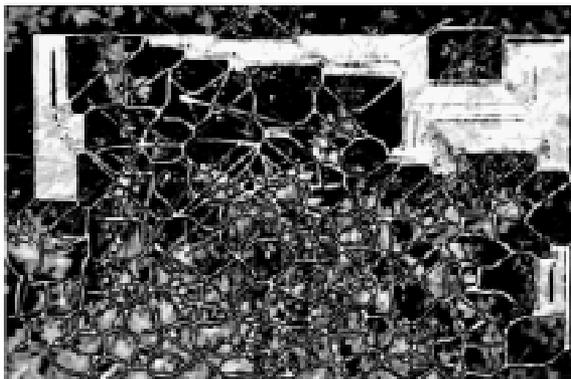
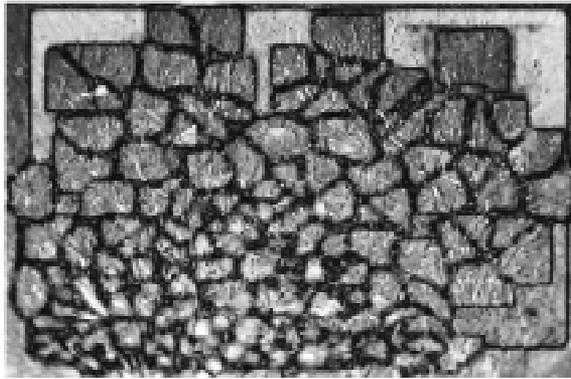
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