

Lion & Serpent

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Our Father Who Art Within Us

Frater ZyGoat, Anno IVix ~ Pen and Ink

Lion & Serpent

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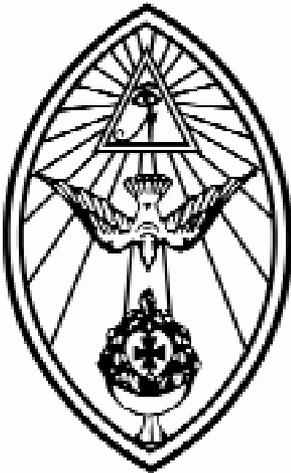
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The First Page

by Frater Diapason

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

About fifteen local members headed down to Southern California in early August for NOTOCON2001. As expected, it was a memorable event, with almost 200 in attendance from across the U.S. A month later, on Sept. 8, we passed the first anniversary of the opening of the current PTCC. It's a testament to the success of the Center that the calendar was so heavily booked with regularly scheduled events, that there wasn't even an opportunity to fit in a commemoration party (somehow I don't think we really have to worry about a shortage of local parties, though...). The Fall months are shaping up to be just as busy as the Summer, with mucho initiations, classes, and masses already filling up the schedule. Never a dull moment (fortunately). As we shift into Autumn, we will have the pleasure of working with a new Lodge Treasurer, Fra. J, who has taken over that role from Sor. E, who, during her tenure, performed her many duties with dogged dedication, precision, and good humor.

Sadly, this particular Fall Equinox presents each of us with the task of pausing to inwardly consider and come to terms with the ramifications of the recent distressing world events. It's my sincere hope that we are all able to draw out of such reflection something other than negative, destructive emotional responses, something approaching a deeper sense of our own individual commitment to and understanding of the Word of the Law.

"Every step in evolution is accompanied by colossal catastrophe, as it seems when regarded as an isolated event, out of its context, as one may say." (*Diary of a Drug Fiend*, Book III, Chap. 7)

News Bits:

Banish the Thought: 24 hours of Center Banishing, thanks to Fra. T. That sure cleaned out the cobwebs.

Why Knot: Fra. M and Sor. K married. Sor. B. performed the beautiful ceremony, and almost everybody in town was there to share in the happy event.

EGC Him, Now You Don't: Fra. M successfully inaugurated his series of EGC training classes. Many more to follow.

The Birth of the Ghoul: Fra. H, Sor. E, Fra. J, and Fra. O motored up to Seattle to attend Agartha Camp's superbly hilarious performance of "The Ghouls."

And Baby Makes Three: A tiny new member of the family arrived for Sor. A and Fra. G. She's oh so cute!!

Love is the law, love under will.





Divine Fraternity

A Report from the National
O.T.O. Conference

by Soror Isabella

We arrived on Thursday afternoon. The hotel lobby was filled with Brothers and Sisters lugging bags, standing in line, and just sitting and watching the crowd. There was a nearly constant stream of greetings and waves thrown across the room, shouts of recognition and of joy, and running hugs. The air hung with anticipation; who would arrive next? NOTOCON 2001 was about to begin.

After settling in, a couple dozen of us gathered on the patio for drinks in the late afternoon, pulling tables together, introducing ourselves to new friends, and catching up with old ones. I am always amazed at how easily Thelemites can identify each other. We need not wear a lamén shirt, or present ourselves in any particular way. We just know each other on sight, smiling shyly across the room until introductions are made.

The first event was scheduled for that evening, an art opening at a nearby gallery. The work of many Thelemic artists was shown, some well established masters, like J.F.C. Fuller, Austin Osman Spare, Harry Smith and Aleister Crowley himself, and some current artists, including our own Brother JT from Portland whose *City of the Sun* looked right at home. It was a divine feast for the eyes. I had never seen Fuller's

work before, and it took my breath away. Among the modern artists, Sister CT stole the show for me with her amazing rendition of the Stele of Revealing and a large, three-dimensional Tree of Life. The gallery was overflowing with people; we spilled out onto the sidewalk, sipping wine in the soft southern California air. A certain well-known Thelemic filmmaker drifted in and out of the

crowd, and several non-initiates came to enjoy the show. The atmosphere was light and sparkling, with conversations bubbling up all around. Right then I knew this would be a weekend to remember.

Friday we attended an initiation workshop led by several prominent initiators; others spent the day touring the local sites in Long Beach. That evening, we gathered on the terrace for cocktails, munchies and opening remarks. It was hard to believe the conference was only just beginning. The portly and pleasant Deputy Grand Master gave a patently pleasing, paternal and poignant address, later proffering Pez to prominent people. The band played, the line at the bar remained steady, and the scent of the sea wafted in the air. Around nine o'clock, people broke into informal groups and went to dinner at some of the various restaurants in the area. Downtown Long Beach has a thriving nightlife these days, and there was no shortage of places to choose from. I ended up with a large group at a Middle Eastern restaurant, dining well, and watching my brothers and sisters tuck bills into the belly dancer's costume (and maybe tucking in a few myself...). Many of us

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stayed up way too late in one of the many room parties in the hotel. Some of us even left various articles of clothing in those rooms.

Saturday morning the papers and presentations began at the reasonably civilized hour of 9:30. (I slept through the yoga and Tai Chi sessions offered earlier.) There were always two concurrent events, and most of us wished we could have seen both. Luckily, the videos are available, and before too long we hope to have a full collection at the Center. See the NOTOCON website for the complete schedule of speakers. I attended Frater IO Pan's talk on *Tools of Divination*, which presented an interesting approach to seeking the sacred wherever we are at any given time.

After quite a bit of strong coffee and a bracing shower, we were ready for the Banquet of the Stars. Everyone donned their finest apparel and headed to the beautiful ballroom. Sabazius gave a moving address about the direction of the Order. I was reminded once again of how lucky we are in our King. His speech is available on the Grand Lodge website, and I highly recommend checking it out. He then announced the formation of the new O.T.O. Grand Lodge Building Fund, to a rousing round of applause. The dream of an OTO-owned building has been long held by many of us, and it now looks like it may be in sight, thanks largely to S&L from Oklahoma.

Then the entertainment began with a sensuous and lovely dance by Sister L from southern Oregon, followed by a production of *The Ship*. As far as we know, this was the first

After quite a bit of strong coffee and a bracing shower, we were ready for the Banquet of the Stars. Everyone donned their finest apparel and headed to the beautiful ballroom.

For lunch we headed to Divine Foods, a sumptuous ten-course meal prepared by Sister CT that included such delicacies as caviar, champagne sorbet, paté and many more dishes, all served with a wonderful wine designed to bring the divine directly to our palates. It was truly one of the most memorable meals I have ever tasted.

Slightly groggy from all the food, I headed next to Sister Content's discussion of *Divine Pleasure*, an engaging exploration of the history of the sacred prostitute. She is an excellent speaker and well versed in her topic, and could easily have filled the entire afternoon.

Next we once again explored the divine as experienced through the taste buds with Sister LC and Brother SC at Divine Wines, which included a wonderful lecture and slideshow on the historical sacramental uses of that nectar, along with about eleven different vintages.

time *The Ship* has ever been produced. Brother CP produced, directed and starred in the show, and by the end, nearly all of us needed to wipe the tears from our cheeks. It was the highpoint of the conference for me, and I'm afraid I cried like a little girl in the arms of Soror Ariche. Once again, many of us stayed up later than our bodies were content with, drinking, chatting, and just basking in the beauty of so many of us looking so lovely and dapper. I was touched at how hard people had worked and how much they had given to bring us to where we are today, not just in the hard work that went into *The Ship*, and into the conference itself, but the work over the decades that it's taken to bring this Order to where it is today. There were many old timers there, and the current O.T.O. is largely built on their sacrifices and their determination and will to realize Crowley's vision. We owe a debt that can only be paid by building on their work for the next generations.

Sunday, I slept through yoga, tai chi, and Sister Constance's *Morning Devotionals*, the last of which I had attended at the Portland NOTOCON. Brother Tim M. presented an excellent talk on *Scientific Meditation*, which looked to bridge the gap between science and the sacred. Then came an abbreviated version of Brother Lon and Sister Constance's Gnostic Mass seminar, which many of us recall from their full presentation in Portland several years ago. This was the third time I'd heard their talk, and I continue to unfold into greater understanding of this ritual every time. They offer this presentation regularly around the country – and the world – and I highly recommend it.

The mood changed at lunch on Sunday. We all knew the weekend was coming to an end. Some people were already preparing to leave. We gathered on the same terrace that we had gathered on for the opening, exchanging email addresses, buying the last of the T-shirts, and saying the first of our goodbyes to those who were leaving. The door finally opened for Mass, and of course Sabazius and Soror Helena did a stellar performance as always. The communion cups were a deep cobalt blue, with the O.T.O. lamen and "Deus Est Homo" imprinted upon them in gold. Much to our surprise, we got to keep our cup as a wonderful souvenir. After Mass, we enjoyed the dessert buffet, and began more melancholy goodbyes. When it came time for closing remarks, our numbers were quite reduced.



The Mass Team at NOTOCON

Sunday evening, many of us remained in the post conference haze, exhausted from too little sleep over several days, but still looking for just one more experience of the divine fraternal before we headed home. I joined up with about 20 folks at a local place for margaritas and Mexican food, and later found myself in the conference suite at a sedate after-party. The conference organizers glowed with both pride and sleep deprivation while their feet were lovingly massaged.

On Monday morning, the few remaining attendees said our final farewells over breakfast. We gathered our group and headed for LAX. Amazingly, it turned out that Sister MCS and Brother MS were seated next to us for the flight home, and we were able to enjoy their reunion with their pod at the gate in Portland as the final touch of the weekend.

Everyone who worked on the conference did an amazing job. I've been lucky enough to attend all three conferences, and the bar was definitely raised in Long Beach, particularly with the additional day for the initiation workshop, the art show, the "labs" of food and wine, and the stirring performance of *The Ship*. My hat is off to Sister KJ, Brother RC, and their amazing crew for a job very well done.

I sometimes wonder why I'm in the O.T.O., why I give so much for what often seems like minimal payoff (this usually occurs when the Center hasn't been left clean...). These large gatherings remind me — not of why I'm *willing* to continue devoting my life to Thelema by working in the O.T.O., but why I'm *blessed* to have the opportunity to do so.

Sabazius asked the question, and it echoes still, Who will host the 2003 NOTOCON?



Rite of Marriage

by Soror A.R.G.M.

Temple Setting / Opening

All attendees are seated in the temple.

High altar in the east, Priest/ess stands near it.

In addition to the usual arrangement for Mass, on the high altar are a wand and a chalice of wine or mead.

There is a smaller altar in front of the high altar upon which the wedding braid is laid out.

The PRIEST/ESS (P) stands between the high altar and this smaller altar.

There are four small tables or altars placed at the cardinal directions, between the seating for the attending membership. The eastern station is on the high altar. At each of these stations are the following:

East/Air: a censer with (lit) charcoal and incense

South/Fire: an unlit red candle anointed with Oil of Abramelin (and a lighter or matches)

West/Water: a chalice or glass bowl and a small bottle of rose-water

North/Earth: a cup of earth or a stone, and a cake of light or bread and salt

Each elemental officer has a piece of parchment with the appropriate elemental seal on it. Seals should be small enough as to be entirely hidden by the items they rest under.

Elemental Invocations

The elemental officers enter and stand at the center of the room, each facing their proper direction (standing back to back)

The four vibrate together the “Thelemic Cross”, beginning with “**APO PANTOS KAKODAIMONOS**” from the Star Ruby.

Elemental officers walk simultaneously out to their respective quarter altars. (at bell, rung by P)

1. Fire officer formulates an invoking fire pentagram over the red candle. He charges it by vibrating **BITOM** and then says:

“Hail and respect, ancient of Fire. Father, Creator; welcome and hail.”

He then lights the candle, places the seal under it and turns to face the center (bell).

2. At bell cue, Water then formulates an invoking water pentagram over the chalice/cup of water. She charges it by vibrating **HCOMA** and then says:

“Hail and respect, ancient of Water. Mother, Shaper; welcome and hail.”

She then pours the rose water into the cup, places the seal under it and turns (bell).

3. Air then formulates an invoking pentagram of air over the censer and incense. He charges it by vibrating **EXARP** and then says:

“Hail and respect, ancient of Air. Son, Transmitter; welcome and hail.”

He then sprinkles incense on the coals in the censer, places the seal under it and turns. (bell)

4. Earth then formulates invoking earth pentagram over the disk/earth. She charges it by vibrating **NANTA** and then says

“Hail and respect, ancient of Earth. Daughter, Transmuter; welcome and hail.”

She places the cake/bread & salt on the earth or stone and places the seal under it. She then turns to face the center.

All return to center (facing one another) and say together **EHNB**, then give the sign of silence.

The operators the turn outwards and repeat the Thelemic Cross as in the beginning.



Entrance and Declaration

Honor guard and elemental officers line up between smaller altar and west end of the temple, forming a hallway between them.

Bride and groom stand in the northwestern and southwestern quarters, respectively. (He in tomb in SW, she behind door in NW). They should be positioned so that they are directly facing one another, along a single line.

Ring bearer stands at west end of the temple B&G approach one another simultaneously and meet in the middle.

Bride unveils herself as they meet, saying, **“Come unto Me.”**

The Groom replies, **“It is I that go!”**

They turn and walk towards the high altar together. As soon as they meet and turn to walk together, honor guard draw swords and form an arch of steel. Bride and groom walk together to the east, passing under the arch of steel formed by the honor guard.

Ring bearer follows them through, all three approach altar.

The Statement of Intent

P: *“There is no bond that can unite the divided but love : all else is a curse.” AL I:41*

We are gathered here today on the witness of the World under the Vault of Heaven, in the presence of our Father the Sun and, as perpetually, that most Sacred and Secret Center thereof to celebrate the marriage of Michael Gray Taylor and Julia Kirsten Stone

- 1. Thank celebrants for coming**
- 2. Announcement that this wedding ceremony is purely ceremonial in nature**
- 3. Mention that reception is immediately following the ceremony, and is indeed to be considered part of the ceremony**

P to B&G: *Do what thou wilt shall be the whole of the Law.*

B&G: *Love is the law love under Will.*

P: *What is thy will?*

Groom’s words to the Bride, Bride’s words to the Groom (or in the other order, whatever is preferred).

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The Talisman

Wedding Braid - P holds the braid-end ring, Bride & groom do the braid while repeating the charm together:

Terra Amorem Coeli (Earth Loves Heaven)
Coeli Amorem Terra (Heaven Loves Earth)

I in thee, and thou in me
As it Was, Is and Is To Be

-or-

Two become One,
One becomes None

By our Will

The miracle done.

Terra Amorem Coeli
Coeli Amorem Terra

ARARITA (P&B&G together)

(knot tied on end of braid by B&G)

P: As it is made, so may it be unmade
at any hour upon any day,
should this day's truth be no longer so.

The Invocation and Union

P: *By the Sanctity of the Life that is within you*

And through the Will that guides that Life

And from the Love that forms that Will

I hereby invoke upon you the blessings of PAN:

Great Father of Life, grant unto these who this day unite with love under Will success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

B&G take up their cup/wand from the altar.

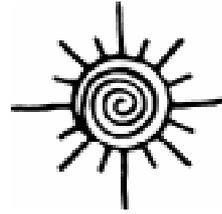
Both participants have their hands on each weapon, like so:

Groom presents wand, grasping it with his right hand.

Bride places cup directly under wand with her right hand.

Groom places his left hand on hers, also holding the cup.

Bride slides both rings onto the wand with



her left hand and grasps it herself so that the rings are between their two hands on the wand.

At the right moment, both depress the lance into the cup whispering **HRILIU**.

(See the Lovers card in the Thoth Tarot)

P loops braid ring over wand-end and loosely loops free end around bride and groom's hands (or waists), making a figure-eight.

P strikes bell 3-5-3, then indicating the B&G joined together:

P: HAGIOS HAGIOS HAGIOS IAO!

P unwinds braid and places it on altar, takes cup (freeing B&G hands, but still holding it in place)

B&G lift wand and remove hands, rings, put them on each others' fingers

B&G take cup together, sip wine and kiss. (sacrament is shared)

P: By the authority vested in me as a Priest/ess of the Ecclesia Gnostica Catholica, which exists within the Ordo Templi Orientis, I declare you Husband and Wife!

(raising hands in blessing)

P, B, G (together) –

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

Champagne is popped! Congratulations abound! Woo hoo!!! Yaaay!!! Party!!! Reception!!

CLOSING

(After Reception, before real end of the afternoon's festivities)

Officers meet at center altar and repeat ritual, but this time proceeding in reverse order (earth – air – water – fire), without vibrating the names, and formulating the appropriate banishing pentagrams at each station:

All four vibrate “Thelemic Cross” (again, without the APO PANTOS KAKODAIMONOS). If necessary or more convenient, the P can perform all the hails and farewells instead of the four operators.

1. Earth goes north and says:

Benediction and peace, Holy Earth. Hail and farewell.

She formulates banishing pentagram of earth in silence, takes back seal and turns to center.

2. Air goes east and says:

Benediction and peace, Holy Air. Hail and farewell.

Air formulates banishing pentagram of air in silence, covers censer, takes back seal and returns to center.

3. Water goes west and says:

Benediction and peace, Holy Water. Hail and farewell.

Water formulates banishing pentagram of water in silence, covers chalice, takes back seal and returns to center.

4. Fire goes south and says:

Benediction and peace, Holy Fire. Hail and farewell.

Fire formulates banishing pentagram of fire in silence, puts out candle, takes back seal and returns to center

All four walk simultaneously to the center and vibrate **EHNB**, then give the sign of silence.

All four turn to face outwards (back to back as in the beginning) and vibrate the “Thelemic Cross”, ending with **APO PANTOS KAKDAIMONOS**.

The chalice water, a tiny bit of ash from the incense and the cake of light/bread and salt (touched with a tiny bit of Abramelin) should be taken outdoors and poured out on / buried in the earth as a libation to the elements. (this might be considered their share of the feast). The anointed red fire candle can either be re-lit and burned all the way down or saved and used for future fire invocations. It shouldn't be used for any other purpose.



ISIS

Listen to the stars
you remember their voice
like a long forgotten friend
the clouds let you forget
you thought you were lost in
darkness
but as the window clears
you can hear them again
singing jewels
on your Mother's vast body
distant, immediate
immaculate brilliance
falling in spirals
of unending ecstasy

The Great Work

I Am a stone
stuck in my ways
washed by a river
stripping away
all that i mistook for myself
'til I Am no more a stone
but dust dissolved
among the waters
flowing in tune
with the dance
of moon, earth and sun
I Am breathed
into the blood of a fish
who is eaten by an eagle
and I fly

Poetry by Greg Foster

The Grotto

As I crossed the gate
of a sacred grove
I was greeted by Old Ones
wearing the mask of trees
I gave an offering
and they let me pass

In the grove I was greeted
first by Brother Serpent
then by Sister Spider
I knew then whose place it was
the stones are much older than
Jesus

Endless

trying to be giants
in the Infinite Bliss
going great lengths
measured against Nothingness
looks like a Stupid Game
from the Moment of Endless

Aleister Crowley and the Legend of Pasiphae

by Michael Osiris Snuffin

In his commentary on The Hierophant in *The Book of Thoth*, Aleister Crowley states:

“There is a distinctly sadistic aspect to this card; not unnaturally, since it derives from the Legend of Pasiphae, the prototype of all the legends of Bull-Gods. These persist in such religions as Shaivism, and (after multiple degradations) in Christianity itself.”¹

As per his usual style, Crowley mentions nothing more on this subject, leaving the investigation of this almost casual remark to the curious reader. So what is the significance of the Legend of Pasiphae, and what is its relevance to the Hierophant and the New Aeon? The answer lies scattered among Crowley’s writings; but first let us recount the Legend of Pasiphae itself.

The Legend is set in ancient Crete, where Poseidon sends King Minos a beautiful white bull up from the sea to offer as a sacrifice to the god. King Minos is so struck with the beauty of this bull that he keeps it, sacrificing one of his own herd in its place. His actions anger and offend Poseidon, who punishes Minos by causing his wife Pasiphae to fall madly in love with the white bull. With the help of Daedalus, who constructs for her a wooden cow covered with real hide, she copulates with the bull and conceives the monstrous Minotaur.

There is little mention of Pasiphae in Crowley’s works, but what commentary and analysis we can find is very enlightening. In *The Paris Working*, Crowley establishes the general concept behind the Legend as he interprets it:

“This is the great idea of magicians in all times:—

“To obtain a Messiah by some adaptation of the sexual process.

“In Assyria they tried incest; also in Egypt; the Egyptians tried brothers and sisters, the Assyrians mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods. The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi by making chemical experiments with semen.

“But the root idea is that any form of procreation other than normal is likely to produce results of a magical character.

“Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.”²

Crowley goes on to link this concept with the Legend of Pasiphae:

“SPRING CEREMONIES IN CRETE

“There was a labyrinth there; they had the worship of Apis from Egypt.

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¹The Book of Thoth, page 79.

²The Equinox, Vol 4, No 2, pages 386-387.

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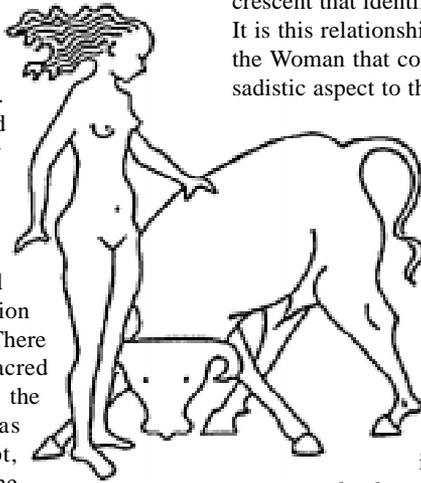
“There was a sacred bull in this labyrinth, quite white. At the spring festival they sacrificed twelve virgins to him.

“Here the brutish act appeared:
Pasiphae
being covered by the bull in the cow’s
place’
Aeneid VI

“They wanted to get a Minotaur, an incarnation of the sun, a Messiah. They said they had one, but they hadn’t.”³

Here the Legend of Pasiphae is given by Crowley as a historical example of “procreation other than normal.” There is reference to the sacred white bull, as well as the Apis bull that was worshipped in Egypt, another “legend of the Bull gods.” The virginity of twelve women was sacrificed each Spring in hope that one would bear a Minotaur, an offspring of “magical character.”

The idea that “either the father of the child should be a symbol of the sun, or the mother a symbol of the moon” is also supported by the Legend of Pasiphae. The Minotaur’s actual Greek name was Asterius, meaning “of the Sun,” and Pasiphae, “she who shines for all,” was originally a Cretan Moon



goddess.⁴ The virgins are twelve in number to represent the twelve signs of the zodiac through which the Sun travels on his yearly journey, suggested here as starting in the spring with Taurus.

This symbolism of the Legend of Pasiphae is also found in the Hierophant trump. The Hierophant is Osiris, or, taken in context with the bull that supports him, Serapis. The bull is focused on the loins of the Woman, who is Isis, holding the lunar crescent that identifies her with the Moon. It is this relationship between the bull and the Woman that constitutes the “distinctly sadistic aspect to this card.”

The Legend of Pasiphae is also interpreted at the beginning of the 16th Aethyr of *The Vision and the Voice*, where we begin to understand its relevance:

“There are faint and flickering images in a misty landscape, all very transient. But the general impression is of a moonrise at midnight, and a crowned virgin riding upon a bull.

“And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished. For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths.”⁵

³ Ibid. Note that the quote from the Aeneid originally appeared in Greek in Crowley’s text; for convenience I have given the Robert Fitzgerald translation included in the notes of the Equinox 4:2 version.

⁴ See Robert Graves *The Greek Myths* for more on the historical basis for the Legends of Pasiphae and the Minotaur.

⁵ Equinox Vol. 4, No. 2, page 125.

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The woman speaking is Pasiphae, who wears a crown as the Queen of Crete. The symbol of the Bull itself was originally identified with the Sun and was sacred to Apollo. Her child is the Minotaur Asterius, who is "of the sun." The labyrinth she speaks of is the sky, which is divided into the 72 quincances of the zodiac through which the Sun passes in a year.

The commentary on this passage of the 16th Aethyr points to a modern representation of the Legend of Pasiphae, to be found in Crowley's tarot:

"This reference is to Pasiphae and the Minotaur. All mythologies contain this Mystery of the Woman and Beast as the Heart of the Cult. Notably certain tribes in the Terai, at this day, send their women annually into the jungle; and any half-monkeys that result are worshipped in their temples. Atu XI exhibits this mystery; and it is the subject of constant reference in the higher Aires."⁶

Atu XI shows a woman riding on a lion-beast, an image almost identical to that in the 16th Aethyr. The elucidation of this card in *The Book of Thoth* explains the Legend of Pasiphae in terms of the new Aeon:

"The central mystery in that past Aeon was that of Incarnation; all the legends of god-men were founded upon some symbolic story of that kind. The essential of all such stories was to deny human fatherhood to the hero or god-man. In most cases, the father is stated to be a god in some animal form, the animal being chosen in accordance with the qualities that the authors of the cult wished to see reproduced in the child.

"Thus, Romulus and Remus were twins begotten upon a virgin by the god Mars,

and they were suckled by a wolf. On this the whole magical formula of the city Rome was founded.

"Reference has already been made in this essay to the legends of Hermes and Dionysus.

"The father of Gautama Buddha was said to be an elephant with six tusks, appearing to his mother in a dream.

"There is also the legend of the Holy Ghost in the form of a dove, impregnating the Virgin Mary. There is here a reference to the dove of Noah's Ark, bringing glad tidings of the salvation of the world from the waters. (The dwellers in the Ark are the foetus, the waters the amniotic fluid.)

"Similar fables are to be found in every religion of the Aeon of Osiris: it is the typical formula of the Dying God.

"In this card, therefore, appears the legend of the woman and the lion, or rather lion-serpent. (This card, Atu XI, is attributed to the letter Teth, which means *serpent*.)

"The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the procession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse; but on the Tree of Life, that path of Gimel, the Moon, descending from the highest, cuts the

continued on next page...

⁶ Ibid, footnote 3.

⁷ The Book of Thoth, pages 93-94.

⁸ AL 1:15-16.

⁶ Ibid, footnote 3.

continued from previous page...

path of Teth, Leo, the house of the Sun, so that the Woman in the card may be regarded as a form of the Moon, very fully illuminated by the Sun, and intimately united with him in such wise as to produce, incarnate in human form, the representative or representatives of the Lord of the Aeon.”⁹

Here the Beast and the Scarlet Woman are given as modern manifestations of the elements of the Legend of Pasiphae. They are identified with the Sun and the Moon in *The Book of the Law*:

“Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman all power is given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

“For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.”⁸

The last verse also identifies the Beast with Hadit (the winged secret flame) and the Scarlet Woman with Nuit (the stooping starlight.) They are likewise described in *Liber Reguli* as “the earthly emissaries of those Gods.”⁹ Such is also the role of the Priest and Priestess of the Gnostic Mass.

It is noteworthy that all of the masculine entities of Thelema are given animal forms, each solar in character: Hadit as the “winged snake of light”¹⁰, Horus as the “Hawk-Headed Lord of Silence & of Strength,”¹¹ and the Beast as the Lion-Serpent. Each is a symbol of the Sun, the essential father in each of Crowley’s interpretations of the Legend of Pasiphae.

Thus does the Legend of Pasiphae manifest in our New Aeon of Horus as expressed through the writings of Aleister Crowley. Blessing & worship to the prophet of the lovely Star!

“The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.”

We know that the product of the union of Nuit and Hadit is the Crowned and Conquering Child, Ra-Hoor-Khuit, the Lord of the New Aeon.

Crowley identifies the formula associated with this myth In One Star in Sight when he discusses the third of Three Tasks that must be accomplished in order to advance to the grade of Adeptus Exemptus in the A.:A.::

“Thirdly, [the Adeptus Major] must exert his whole power and authority to govern the Members of the lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called ‘The Beast conjoined with the Woman’ which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphae, and others. He must set up this ideal for the Orders which he rules, so that they may possess a not too abstract rallying point suited to their undeveloped states.”¹²

This raises the question: what is the Formula of the Beast conjoined with the Woman? Our investigation must start with the Greek myth of Pasiphae itself.

Both deities have animal forms, Nuit as the Egyptian sky-cow (the complement of the bull) and Hadit as the “winged snake of light,”

⁹ Liber ABA, page 566.

¹⁰ AL 3:38.

¹¹ AL 3:70.

¹² Liber ABA, page 484.

An Adventure with ZyGoat Through the Unicursal Hexagram

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

The Unicursal Hexagram is recognized as the distinguishing glyph of Thelemites. Thelemic Orders, communities, projects and individuals are represented by and identify with this Solar Sign. We are moved to ask, "How does this symbol convey a glimpse of the Thelemic Gnosis? What makes this different from the traditional hexagram?" The purpose of this paper is to open the way to deeper comprehension of the world-view and way-of-going expressed by this version of the Six-Rayed Star.

The first doctrine proclaimed by the Thelemic Hexagram is that it is unicursal, or drawn with a single line. By this we are shown that the Union of God and Man is not through worship (as it is commonly understood) but through identity. The above and the Below are one god ... ARARITA. In the previous Aeon of Osiris, man was the slave of God. The best that he could hope was to be on good terms with God, to be "atoned." Thus, the expression of Union was made of two parts, fitted together. In the New Aeon of Horus, we rejoice in our perpetual discovery of Divinity, of Sovereign Creativity, within ourselves. Our Work is to draw the hexagram with one line, with a single stroke of the Wand. Our Life is one, individual and eternal, that was and is and is to come. Initiation is the unveiling of this simplicity in diversity, not the abdication of authority to anything supposedly above.

Looking further in the Unity of our Star, we find that it conceals Pentagrams forming from its center and projecting upward and downward. These are conjoined by the fact that their horizontal lines have become diagonal. The static has become dynamic. This suggests that as Thelemites, we extend our consciousness until it penetrates both the Above and the

Below, until All is equilibrated within our embrace. We avoid neither the Light nor the Dark in our Loves. The Rising Star of Transcendence and the Falling Star of Manifestation are the right and left hands of our single Path. Without mysticism, magick is blind. Without magick, mysticism is impotent. We choose to be whole. Psychic deformity results from fear or fixation upon either extreme. As the Triumphant Pentagram of Man, we rise beyond or elemental limitations through self-conquest. As the Horned-Star of the All-

Father, we plunge deeply into our Baptism of Wisdom, tasting the fullness of incarnation. The Tree can only grow as high as its roots are deep. The Unicursal Hexagram proclaims that we are neither puerile nor puritan, neither afraid of the Dark nor unworthy of the Light. The Unity of our Star reminds

us that all such dualities are resolved in "love under will."

Try visualizing the Unicursal Hexagram within, connecting the Sephiroth of the Ruach, during the appropriate phase of the Pentagram ritual ("...and in the pillar stands the six-rayed star"). Doing so will demonstrate these principles both graphically and ritually. By occupying the middle pillar, the Hexagram suggests extension simultaneously into the above and the below. By bringing the total number of points of the stars drawn to 26, identity with YHVH and with the Sephiroth of the middle pillar is affirmed. (Four pentagrams and a hexagram means 26 points in all. Also, $1+6+9+10=26$) This announces the union of the Five and the Six as a fulfillment of one's True Nature. May this paper serve to stir the imagination and reflect the intuition of any who gaze upon this Star, our Sun.

Love is the law, love under will.

The Armchair Magician

by Frater I. Sh. (Nexist, DARist)

In occult circles one will eventually hear the dreaded phrase “Armchair Magician”. This phrase is considered one of the greater insults one can level at a practitioner of the Mystic Arts, and rightly so. Simply put, an “Armchair Magician” is one who has no practical experience with Magick, one who may be knowledgeable in the theory, but doesn’t understand by virtue of being too timid to practice Magick — or because they don’t really believe in Magick. While this description may be accurate, one should also be aware that — as with any ad hominem attack — this phrase can be misapplied. All too often I see it utilized when the target is merely more knowledgeable on a topic than the person applying the label. This brings up an important point with ‘Armchair Magicians’ — just because someone is knowledgeable or informed on a topic does not mean that they have no practical experience — an assumption I see all too often on fuzzy Pagan e-mail lists.

In essence, the “Armchair Magician” is a variant of the Occult Scholar. The Occult Scholar is a seeker of knowledge who has no desire to practice the knowledge they have acquired. There passion is more abstract, whereas the Magus is more visceral. One desires to ‘Know’, the other to ‘Do’. This is a fine and noble path. Where would the occult community be without the legions of non-magician researchers, historians, anthropologists, librarians, psychiatrists, and the like whose love for knowledge preserved the teachings of those who came before us. To bring it home, how many collections of Crowleyana are held by Magicians and how many by non-Magicians?

However, this is tangential to the issue of “Armchair Magicians”. An “Armchair Magician” is a derisive label. The “Armchair Magician” is different from the scholar in that the “Armchair Magician” seeks a label they do not deserve — they misrepresent themselves. If they referred to themselves as Scholars of Magick and/or Mysticism, they would be accurately reflecting their interests and knowledge. By pretending to be a magician, they are lying. If one studies Aviation, should one be able to call themselves a pilot? Sure, they would know the specialized language of a pilot, and they could fool the inexperienced, but they are not to be considered a competent pilot. Their opinions regarding the actual flying of a plane would be less than that of any experienced pilot — as it should be.

This striving for recognition of an undeserved title is why the “Armchair Magician” is derided. At best, the person is merely attempting to bolster their own ego and earn respect — and to be honest, this may be done through naiveté, they may not realize (especially if the reason for not practicing Magick is from a lack of belief) their transgression. Unfortunately, the more common scenario is that the “Armchair Magician” is a poor scholar. They are incapable of the discipline true scholarship requires, and since they are not able to attain the lofty heights of the true scholar, they turn to the more fuzzy realms of pseudo-Magick. Here, they can find those who are less knowledgeable than they and receive the unwarranted recognition they crave. However, they are condemned to mediocrity. The performance of true Magick requires as much discipline as any other path to excellence — a fact which may account for the furious denouncements that the “Armchair Magician” makes against those who identify them as such.

This having been stated, I should also point out that there are varying degrees of “Armchair Magician”-itis, and that all of us — to some extent — are guilty. To use myself as an example, there are many areas that I researched prior to actual practice, and upon research found that my interest had waned. When I speak on these topics, I am guilty of “Armchair Magician”-itis (a fact I admit to by prefacing my statements with “I haven’t done it, but . . .” or “I read that . . .” and thus avoid the derisive label). Fortunately, I have the common sense to avoid those topics — I only contribute when asked or a dialogue I am involved in turns to that topic.

All in all, the “Armchair Magician” is to be dismissed, not for studying the Mysteries but for pretending that they are practitioners of Magick. If one is too timid to practice Magick, or if one does not believe in Magick, do not pretend to be a Magician. A Scholar may not receive the scary mystique of the Magician, but any scholar should have the respect of his peers and of those who practice within the discipline they study. If one does not have the discipline / drive to be either a scholar or magician, then be honest, you are a dabbler, or maybe a hobbyist. The shame lies not with what one is, but with one’s pretending to be what one is not. ♦♦♦

The System of Enochian Magick, Part II: The Evolution of the Tablets

By Frater David R. Jones



Figure 1. Edward Kelly



Figure 2. John Dee

The Tables that form what are commonly referred to as the Watchtowers were received by Dee and Kelly, during the Spirit Actions, from the period of Tuesday, April 10, 1584 through April 18, 1587. During this period their formation evolved and changed and produced a number of arrangements that often confuse the practitioner of the Enochian system. The Golden Dawn and such other modern systems as the Aurum Solis and A.:A.: use only the final evolution of this structure and then impose upon it an hierarchy of governance that is only loosely based on the derivations of rulership given to Dee and Kelly by the Angels during the Spirit Actions. We shall first explain this evolution with some possible explanations for existence. Then we shall explore the hierarchies as given by the Angels, in the various visions of the Watchtowers (such as the well known one immortalized in the Golden Talisman), in the methodology for nomenclature formulation given by the Angels in the Spirit Actions and finally in Dee's own development in his Enochian grimoire, *Liber Scientiæ Auxilii et Victoria Terrestri*.¹

The material that is essential to understanding the development of the Watchtowers is contained in the following structural artifacts:

- The Round Table of Nalvage
- The 91 Governors
- The Golden Talisman
- The initial Watchtower reception and explication
- The Reformation of the Great Table

1. This text exists in a number of versions and translations. It can be found in Dee's original in Sloane MS. 3191 and in Ashmole's copy thereof in Sloane MS. 3678. Crowley's *Liber 89 vel Chanock* is a poor adaptation of it, Peterson's "Tabula bonorum angelorum invocations," (<http://www.esotericarchives.com/dee/invocat.htm>) is a reliable literal extraction of the material pertinent to this discussion. James vide post contains an excellent translation and analysis as does Robert Turner's *Elizabethan Magic*, (London: Harper Collins, 1990).

though only material from the 91 Governors, Watchtower reception and Reformation are contained in the actual formulation of the Watchtowers.

Let us examine this formulation first.

The Formulation of the Watchtowers

First the various delineation of the 91 names that govern the parts of the Earth were given; correlated with Angelic King that rules over them, the Part of the Earth they are assigned to, the Aire in which they dwell and the number of ministers that serve them, etc.

The initial data for this can be seen collected in James² 101-115 This is important because the directional details that are derived

herefrom will prove the essential key, the Rosetta Stone, so to speak, in ultimately unlocking the reasons for the various directional shifts. But it is critical to formulation because the names given here for the 91 Governors will prove to match exactly (within statistically acceptable variance) the letters that constitute the Watchtowers themselves. The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated that, by discrete (7 letters,

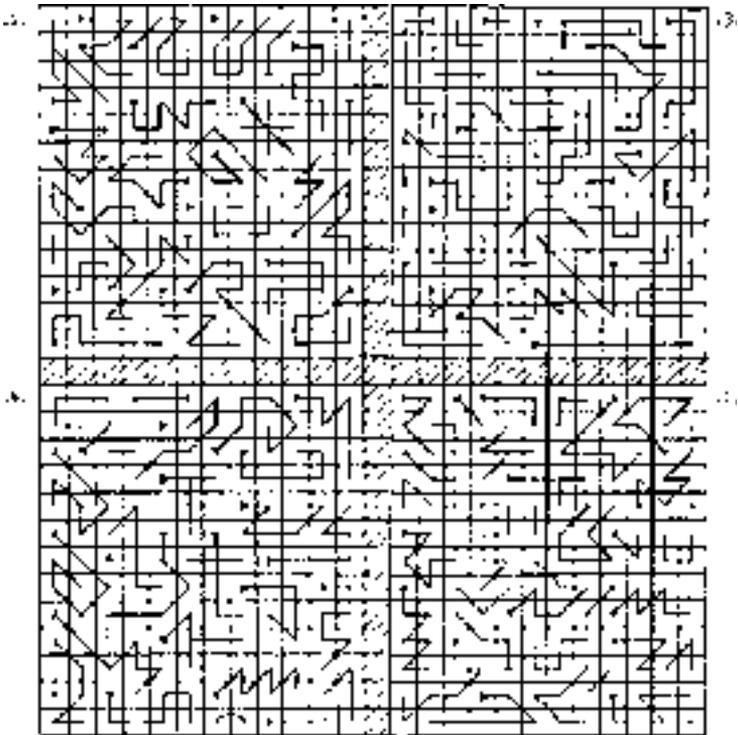


Figure 3. The Characters upon the Original Great Table from Sloane MS. 3191.

2. Geoffrey James ed. & trans., *The Enochian Evocation of Dr. John Dee*, (Gillette, NJ: Heptangle, 1983).

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Demystifying the Eleusinian Mysteries

or, What Were those Greeks Doing and Are We Still Doing it Greek-style?

by Frater פארטיף-אל 671-31

Due to the powerful propensity of profane (uninitiated) people to view things (all things) as essentially dualistic,¹ the third force, the equilibrating or neutralizing force that reconciles all apparent opposites, remains invisible. Rather than instilling Mystery in our lives, the modern duality-infused perspective – an unnatural cross-eyed perception – causes no end of misery for the denizens of Earth.

In opposition to that fantastic perception, the secret that was revealed in dramatic form to candidates for the Eleusinian Mysteries was identical with that which had aforesometimes been revealed in the [Emerald Tablet of Thrice Greatest Hermes](#). “That which is above is as that which is below, and that which is below is as that which is above, to perform the miracles of the One Thing.”

The myth of Persephone’s descent into Hell, her marriage with Hades, her ability to rise from the depths and renew the life of Earth, are all aspects of the intricate blending of the three forces. When properly blended, they constitute the amalgamation of the ‘Higher’ and the ‘Lower’ within humanity. The inseparable intermixture and interplay of the three forces at differing levels of being and consciousness are the specific goal of all consciousness-inculcating initiatory traditions.

Often, as with the Eleusinian Mysteries, the stage is set so that at the proper moment a shock is delivered to the candidate, often quickened by the evocation of fear or revulsion. Resisting change (initiation), the ego, the status-quo-maintaining aspect of the human being, constructs barriers. These barriers must be either shattered or

exhausted so that a significant breakthrough may occur. The transmutation will then proceed. The ceremony or dramatic enactment of Persephone’s legend was intentionally designed to destroy the ill-built foundation, to dissolve the wrongly prepared mortar that secured the building-blocks, and to refurbish the Temple of human consciousness in accordance with a Higher purpose. A part of the theatrical drama used in the Eleusinian Mysteries, and reputedly practiced by some traditions, it proved helpful to take advantage of the ego-diminishing benefits derived from hallucinogenic plants. These substances, used as sacraments, facilitated the transmutation of ‘Lower’ substances or energies to ‘Higher’ vibrations.² If the ceremony ‘takes,’ the candidate learns something about transmuting energy, be they negative emotions or other undesirable effluvia, into inspiration, devotion, or excitement. When that happens, when the exultation is consciously directed towards positive change, initiation has occurred.

Similar to the resistance experienced³ during the first sexual encounter – a commingling of fear/excitement, shame/titillation – once the ‘initiation’ is complete, the candidate(s) enter a new dimension of consciousness. So long as the rite is rightly performed, the ceremony alters any fear and shame that might have existed through the unconscious

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1. Black/White, Wrong/Right, Hell/Heaven, Matter/Spirit, Death/Life

2. “And for as much as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.” -- Creed of the Gnostic Catholic Church

3. Only in “barbarous countries” (from the Gnostic Mass) of course, where as the foundation of a moral upbringing, sex repression is foisted upon populace at a young and vulnerable age.

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conditioning of society. If initiation really occurs, negative emotion morphs into joy and ecstasy. Once the falsehood of previous perceptions is graphically experienced, a new reality,⁴ the child (emblematic of, and vivified by, the third force), arises. With proper care, usually given in the form of instructions to the candidate, the child will grow and thrive.

This psychological process translated in ancient times in primitive agricultural societies (usually through a solar-phallic, dying god oriented myth cycle) into:

1. planting the seed (Persephone's descent into Hell),
2. shedding the husk in order to be embraced by and embrace new life (Persephone's surrender to Hades' embrace),
3. sprouts seeking sunlight once they rise above the sod (Persephone's arising from Hell),
4. harvesting the grain and saving the seeds to continue the process of fertility (Persephone's original and subsequent annual descent into Hell).

Of course, different traditions portray the sequence in their own particular language, each suited to fit the prevalent cultural symbolism. For instance, Christianity tells the Dying God story in these terms:

1. the descent of God, into human form,
2. crucifixion,
3. resurrection,
4. Jesus' return.

The four stages are portrayed in Christian symbolism by the letters, I.N.R.I. above the crucified god. As was the case in ancient societies, the Dying God represented the crystallization of an anthropomorphic solar/fertility deity. Given the mores of our

culture, the current incarnation of this god is adorned in the innocuous trappings necessary to conceal from the masses his true nature. The educated priesthood is not so thoroughly hoodwinked.

In Tantra Yoga, the process might be seen thus:

1. raising sexual energies to the spiritual plane
2. offering the sexual energy to the god or goddess in the form of concentrated prayer
3. re-arousal of the worshipper(s)
4. re-consecrating the prayer and re-offering the sexual energy to the god or goddess. This step in the process may include consuming a sacrament, symbolic of the prayed-for child (result of the operation).

The Tantrists recognized, understood, and accepted the holiness of the physical manifestation of the human being, and seem to have consciously incorporated that wisdom in their human interactions. Certainly, that is the case with human sexuality – to a much higher degree than most of the current religions would vouchsafe. The Tantrists, ancient and modern, saw no need to deny, subvert, or attempt to divert the deeply sexual nature of humanity. Rather, they sought to incorporate it into the harmonious development of human potentiality. Nor apparently did ancient practitioners find it necessary to camouflage their rites to protect themselves from the repercussions of others with less comprehension of the purpose of human existence.

Here in America, with Freedom of Religion in full blossom, I pause to consider our ancient Brethren's liberty. And I wonder too, if those, perhaps, were the good old days? If so, with Thelema rising in the consciousness of our culture, it looks like a new day is dawning. I sincerely hope that it will be brighter than those days that fostered the enlightenment of our predecessors!

4. As all sexually experienced persons will agree, the universe is never quite the same after that "first time."

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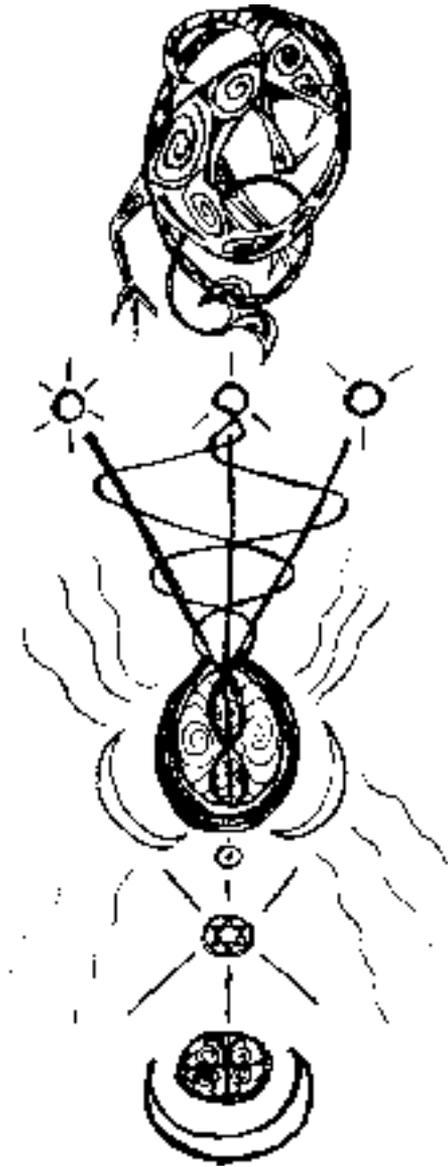
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