

L I O N



S E R P E N T

© in 0° V3, Anno IVxvii — Vol 14, No 4



Lion & Serpent

The Official Journal of Sekhet-Maat Lodge, O.T.O.

Volume 14, Issue 4

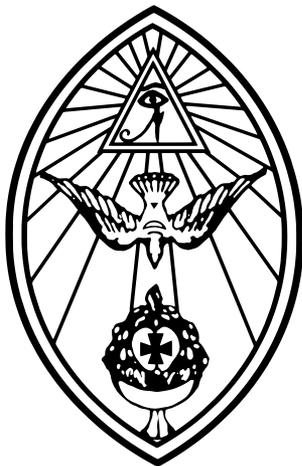
Published ☉ in 0° ∅ : ☽ in 26° ≈ : dies ☽ : Anno IVxvii

Publisher _____ Sekhet-Maat Lodge
Editor/Layout _____ Br. Clay Fouts
Art Editor _____ Sr. Fawn
Proofreading _____ Fr. IOI

For all letters, submissions, subscriptions, and requests for information contact lionserpent@sekhetmaat.com.

Contents Copyright © Anno IVxvii Ordo Templi Orientis and individual authors except where otherwise noted. All rights reserved.

The opinions expressed herein are those of the individual authors and do not necessarily reflect those of O.T.O. or of Sekhet-Maat Lodge.



Ordo Templi Orientis
P.O. Box 32
Riverside, CA 92502
<http://oto-usa.org/>



Sekhet-Maat Lodge
1409 SE Stark St.
Portland, OR 97214
<http://sekhetmaat.com/>

Contents

An Account of the Season – Editor.....	3
Elocution Magick – Κηαβξ Καος	5
Sekhet (I) – Aleister Crowley.....	11
God's Muse – Sr. Daphna Kohn.....	12
The Rended Veil – Fr. Hrumachis.....	13
Plumage – Liv Rainey-Smith.....	14
Paean to Capricorn – Br. Obelos.....	15
Symbolism of the Creed – Fr. Ἰακχος υ	19
The Starry Sky – Sr. Theodora.....	24
While You Were Sleeping – Andropos Troy.....	27
Liber LXV Series (part 2) – Dathan.....	Back

Front cover: Aleister Crowley, “Beauty,” a portrait of Ninette Shumway, ca. 1920EV. Image © Ordo Templi Orientis.

An Account of the Season

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

Sol in Libra

We began our autumn with a divinatory ritual by Srs. Theodora and Διοτιμα, an invocation of Hecate who answered querants with knowledge gleaned from her realm. This, followed by a feast and cavorting. Later in the month the women of the community came together as Sisters of Babalon to celebrate our Lady of Abominations' mysteries. A Council of Princes and Princesses of Jerusalem met for a feast and discussion of how the modes of recognition in the Man of Earth degrees intimate the knowledge revealed in the initiations.

We closed the month with our annual member forum, an event wherein all Lodge members and affiliates can come together for a fat meal followed by an open discussion to offer ideas and critiques of the business way of the Lodge and to simply share about our experiences and observations of how the Law of Thelema affects us and the world.

Sol in Scorpio

We embraced the shady side of life manifested in this sign with initiations of various stripes. We held several M.:M.:M.: initiations: a I°, two II°, another III°, and even an exemplification of the Minerval degree. In addition, as the Sun and Moon conjoined, T Pelagius and Sr. Διοτιμα initiated Sr. Fawn and Br. Pangloss into the mystery of Marriage by officiating their wedding ceremony with a celebration of the Gnostic Mass.

Sol in Sagittarius

Everyone who eats has cause to observe rites of the harvest, preferably with a fine meal as part of it. To this end, the Psyche-Eros Rose Croix Chapter organized a Thanksgiving feast for the Lodge, an enormous potluck banquet with an array of foods, from the delicate to the delightfully crass. We cooked and ate and drank and talked for much of the day and long into the evening. Also this month we saw Br. Pangloss, after two years of service, hand off the role of Lodge Treasurer, and to which Lodge Master Fr. IOI then appointed Fr. Ίακχος υ. We used this ceremony as a proper time to offer recognition to Sr. Διοτιμα and Fr. ΝΘΑΜΚΜΝΡΓ in their long-standing roles of Special Events Coordinator and as Webmaster, respectively. We finished off the season with Sr. Sophia introducing two independent, shining stars to the Gnostic Catholic Church through baptism, and T Pelagius welcomed two new servants of Ra Hoor Khuit as members of the church through the rite of confirmation.

Beyond the seasonal events, our standard schedule of Masses and classes carried on in its intractable way. We held fora to discuss personal religious experiences, the intersection of drugs and magick, and the sexual revolution. Fr. ΝΘΑΜΚΜΝΡΓ has continued to elucidate us in practical aspects of the Law with the Kaaba Series of classes and booklets, finishing up booklet three, “The Word of the Law,” and beginning the last booklet, “Soldiers of Thelema.” Our examination of the tarot and the vast breadth of knowledge it carries with it has continued under the studied tutelage of Sr. Beth, covering the significance of the minor

Continued on page 26

Elocution Magick

Κηαβς Καος

Magick is the proper force applied to the proper medium. Elocution is the part of writing that has to do with speech. Let us begin with the voice.

Tone

I have divided tone into five categories: Breath, Open Throat, Pitch Level, Projection, and Resonance/Harmonics.

I. Breath

When speaking, inhale short breaths through the mouth into the abdominal diaphragm; be careful not to take in too much air. For breath support, push down and out with your abdominal muscles as you speak.

Your posture must be very natural. Stand erect; Do not tuck sacrum, flex pelvis, suck in stomach, or use lower back muscles. Remember to push down and out with your abdominal muscles. You must practice and learn to isolate the abdominal muscles from the lower back muscles. You can, with practice, master this technique in short time, especially my readers who are practitioners of pranayama. It is no minor fact that one result of pranayama is sweetness of voice.

II. Open Throat

The term Open Throat means that the tongue is in a concave position. For our purposes concave will be defined as “bowl shaped.” This is easily achieved by doing the following exercise: say “ka”; repeat. This is a concave tongue and an open throat. You can feel it.

III. Optimum Pitch Level

The Optimum Pitch Level (OPL) is the center line of five notes natural to the pitch of your voice and can easily be located by this exercise. Say “uh huh” as if some one had just said your name and you were responding. That relaxed response is your

center line. Now going two notes above it and two notes below it you have five notes available. Use the OPL as your reference. Get into the habit of rehearsing, reciting, reading and performing from your OPL. When we get excited there is a strong tendency to speak fast, loud, and at the top of our pitch range. OPL puts you in the driver's seat.

IV. Projection

Breath support and an open throat are the two most important elements in projecting your voice. While practicing these techniques you will notice fluctuations in pitch, heaviness of tone, stress, volume, resonance, and possibly accent. Sound natural, and as your voice opens up you will find your sweet spot. The OPL and many of the other possible vocal manipulations will become magical weapons at your command. After practice you should have the feeling in your lungs of having gone for a brisk walk with the added satisfaction of a soothed, exercised throat and generally feel invigorated. Do not strain your voice. Yelling is not projection nor suitable to performing the Mass, nor is timidity. Being loud at will is projection. Being audible is projection, and once you have the congregation's loving attention, your aura is projection.

V. Resonance

Our church's Holy Name IAO is a natural descending scale. EE is formed by spreading the lips into a smile, tongue slightly elevated. EE resonates in the facial cavity and is at the top of our pitch range. AH is formed by an open mouth, tongue concave. AH resonates in the throat and mouth and is in the middle of our pitch range. OH is formed by tightening the lips into a circle, tongue concave. OH resonates in the chest and is at the bottom of our pitch range. Remember to make use of IAO's inherent strength of descending pitch and avoid the struggle to sustain the tension of unfluctuating pitch and simply run out of breath. The face, mouth, throat, and chest are the bodies resonating chambers; what resonates is tone, and tone is made up of harmonics.

The vibrating frequency of any note produces harmonics at

least subconsciously. Notice your mid-range tone at AH resonating simultaneously in all three of your body cavities because of harmonics. The higher the pitch, the fewer harmonics are produced. The very excellent speech pathologist, Dr. Lillian Glass, teaches this. If we were actually monotone we would resonate in one body cavity only, like when we have a cold and sound stuffed up. Further more, if we were actually tone deaf we would not notice if someone sounded stuffy, because what is meant by saying you sound stuffy is also saying “I don’t hear your harmonic resonance.” But because this happens subconsciously we say, “you sound stuffy.”

Like body language, Freudian slips, and such expressions, our voices reveal psychic information about our character, thoughts, and feelings. To be monotone is to be a one trick pony. A fairly common monotone is the nasal tone. Example: Dr. Glass wrote her PhD. thesis on the psychology of nasal tonality and has diagnosed it to be symptomatic of a person who feels unattractive about themselves, enough so that it has become ingrained into their psychic structure and constantly expressed through their speech.

We have all heard the throaty tone at the excited level, loud and at the top of the pitch range, strained, basically yelling, audibly piercing tones, or the soft mumble, shy, toothless expression, slurred speech, nasality, chesty cover tones, big operatic, forced emotion, weirdly affected, hollow tone.

Tone deaf mostly means that a person is slow at identifying and matching pitch. Socially this is a problem and can be awkward and embarrassing. The following exercises can aid in over coming this phobia also.

Vowels

The healing. That IAO is the very medicine for our vocal ills may come as a pleasant surprise. It was to me. Vowels are what

*That IAO is the very
medicine for our
vocal ills may come
as a pleasant
surprise.*

we intone or sing and have a natural tonal variation in any pitch. Take the Name IAO (EE AH OH). It naturally descends in pitch with EE at the high end, AH in the middle, and OH at the bottom. Reverse it to OAI, and you get the ascending scale Do Re Mi Fa Sol La Ti, the seven notes of western music. Note that AH is still in the middle. Within IAO are also the Seven Sacred Vowels in the English. These are: EE, IH, EH, AH, AW, UH, OH. Standing in your natural posture, tongue concave say this IAO vowel mantra: EE as in beet, IH as in bit, EH as in bet, AH as in bat, AW as in bought, UH as in but, OH as in boat. Use the breathing technique and practice maneuvering through these vowels keeping an open throat. Good. Experiment and test the resonance/harmonic theories.

Consonants

Consonants soft or hard form breaks and meter through syllables and require a further dexterity of the jaw, tongue, teeth, and lips. Exercise: Standing in your natural posture, tongue concave use the abdominal breathing and practice the consonant/vowel exercise sets on the facing page.

It is my opinion that this vowel and consonant practice have sufficient force to exercise the lodge of any vocal pathos daemons. In Greek ΦΑΔΔΕ = 1366, O Phallus, corresponding to ΗΦΟΝΗ, the voice. And, in the E.G.C. Mass, the Phallus is Lord. It has proven to be very useful in the analysis and pronunciation of Holy Words and Names to memorize the above terms and their meanings. Use the abdominal breathing technique. Open your throat. Get toothy and resonate.

Writing

Punctuation is an important part of elocution as it is a use of grammar that informs the orator as to what the author may have intended for speech.

Period - Like a fading pause and full stop in speech, a period usually terminates a sentence that is neither interrogative nor exclamatory.

Question Mark - A question mark usually indicates in writing the incompleteness or anticipation conveyed in speech by any of

Bilabial (sounds made with two lips together).

ME MAY MY MO MU
PE PAY PY PO PU
BE BAY BY BO BU
WE WAY WY WO WU

Labiodental (upper teeth on lower lip).

FE FAY FY FO FU
VE VAY VY VO VU

Linguadental (Tip of tongue between teeth)

(voiceless as in “think”)
THE THAY THY THO THU
(voiced as in “them”)
THE THAY THY THO THU

Lingua alveolar I (Tip of tongue against upper teeth)

TEE TAY TY TO TU
DEE DAY DY DO DU
NEE NAY NY NO NU
LEE LAY LY LO LU

Lingua alveolar II (Tip of tongue against lower teeth)

SEE SAY SY SO SU
ZEE ZAY ZY ZO ZU

Lingua palatal (tongue against roof of mouth)

CHE CHAY CHY CHO CHU
JE JAY JY JO JU
SHE SHAY SHY SHO SHU
ZHE ZHAY ZHY ZHO ZHU
RE RA RY RO RU

Lingua velar (tongue against soft palate or uvula)

KE KAY KY KO KU
GE GAY GY GO GU
NGE NGAY NGY NGO NGU

Glottal (larynx or voice box)

HE HAY HY HO HOO

various intonation patterns and frequently but not exclusively by a rising pause. The word order may be that of a question or a statement.

Exclamation Point - An exclamation point follows an expression or statement that is an exclamation and corresponds to a heavy, relatively high pitched terminal stress in speech.

Comma - Of all the marks of punctuation, the comma offers the most difficulty in use and the widest range for individual choice. Though often marking rhetorical or elocutionary pauses, the comma is used primarily to separate or to set off in a group. A word, phrase or clause is often inserted in a sentence to supply explanatory or supplementary information. In speech, the rising pause or sometimes the sustained pause sets off such material when it is of relatively minor importance and is not essential to the main idea.

Semicolon - In general the semicolon functions as a weak period or as a strong comma. As a weak period the semicolon corresponds to a fading pause and full stop in speech similar to but perhaps not quite as final as that represented by a period. As a strong comma the semicolon corresponds to a rising or sustained pause in speech possibly longer or slightly more definitive than that represented by a comma.

Colon - The colon corresponds to sustained pause in speech and is a rhetorical mark of supplementation. It links clauses, phrases, or, less often, single words; it indicates that what follows it coordinates with some element of what precedes back to the beginning of the sentence. Usually what precedes a colon is general and what follows is specific, but sometimes the relation is reversed.

Dash - In its function in writing and in the speech intonation to which it corresponds, the dash is similar to the comma and the colon, and a pair of dashes is similar to parentheses.

References

Dr. Lillian Glass, Jocelyn Goodwin, Merriam Webster, Kieren Berry, and Sir Aleister Crowley.

Sekhmet (1)

Aleister Crowley

Eatest thou me, O Sekhmet, cat of the Sun?

O thou that hast eaten up the Apep-snake!

O thou that hast passed the pylons one by one

Till the nineteenth God came wallowing in thy wake!

Thou hast whispered me the wonder unknown of them

That I am Amoun, and I am Mentu, that I am Khem!

Thou hast eaten the snake, O Sekhmet, cat of the Sun!

Thou hast led me about the earth in a wizard walk;

Thou hast loved me at every pylon, one by one,

Thou hast hast thou armed me, Sekhmet, against the hawk?

I am winged and erect and naked for thee, my Lord.

Have I any shield, have I any helm, have I any sword?

Thou hast eaten the snake, O Sekhmet, cat of the Sun!

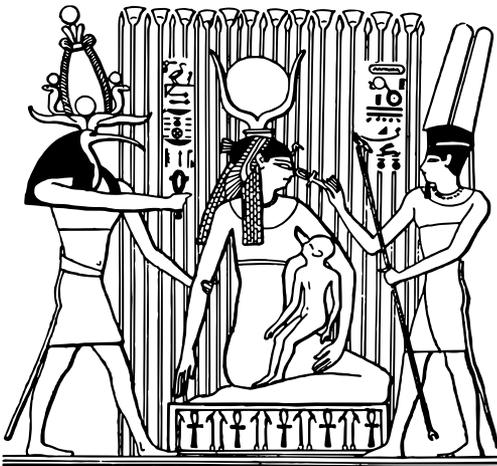
Shall I be strong to strike at the black hawk's throat?

Shall we tread on the Sebek-crocodiles, one by one?

On the Nile, the Nile of the Gods, shall we sail in one boat?

Yes, we are strong, we are strong, we shall conquer them!

For I am Amoun, for I am Mentu, for I am Khem!



God's Muse

Sr. Daphna Kohn

I am God's muse. She creates, delectably,
with me in mind.

I am God's muse. When she sees me,
she wants to play. When she thinks of me,
she thinks of making someone to love.

I am God's muse. When I am awake and with her,
we are at ease. When I go,
she devises clever plans
to woo me back.

I am God's muse. We're never far apart
but just far enough
to want it.

I am God's muse. Continuity of form,
bedazzlement of Spirit, growing and changing,
for her astonishment and delight.

I am God's muse. She marvels at me,
unseen before, a masterpiece
of freshness every hour, the one who
takes her back again and again
without loss or recrimination.

I am God's muse
and she is my wonder
and together we are
Divine.

The Rended Veil

Fr. Hrumachis

The veil is rent, revealing
your infinite eternal mystery
Green eyes of my Isis, unveiled
as deep as oceans, fathomless
Sinking in I remember, my Self
Osiris slain and risen, again and again and again
Drawn up, a flowing font of living water,
from this endless well of souls
Refreshed, released and realized
within the expansive realms
Of your wild wide-open heart.
Reborn again within your ceaseless sighing,
Undying, ever-flowing grace
pours forth as divine radiance
from your flawless face
My consciousness held in perfect poise,
enraptured in your form
Your radiance blissfully blinding,
staggering my sight
Raising me to unimagined heights,
stirring me to my depths...
This endless expanse of bliss
Penetrating the sweetly scented temple
 of your sex, I give
the secret signs allowing me
entry into the holy of holies of your deep heart
Pushing further, ever anon,
into the beauty of your boundless beyond.
Sublimely present to this moment of
ecstatic merging, moving
ever more deeply into you.
Caressing your sacred, secret center
Parting the veils, you cast off
each successive layer until your soul is,

Continued on page 26



Paeon to Capricorn

Br. Obelos

Originally performed in ritual at Sekhet-Maat Lodge, ☉ in 0° ♁, dies ☽, IV:xvii

Lord of the Gates of Matter; Child of the Forces of Time!

“And they that walk upon their hands shall build the holy place.

Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat.”

The Sun and the Moon conjoin in thine honor, shedding your favor in the loneliest places.

Devil, our Lord, Goat of Mendes, taunting us with your glistening eye: the darkness that is light; the death that is life;

Thou who drives the virgins to dance and drunkenness, who shout and heave to rustle in thy heat;

Peacock angel, let us strike at thy beauty; damnation of rapture drunk from the well of purple.

Cataclysm and panic. A new word shakes the Son of Night.

Thou worshipped by blemish, stain, and scar; enemy of beauty, refresh us at the sacred well.

Lord of the Gates of Matter; Child of the Forces of Time!

Rocky crag in the moonless night. Blasted oak, defiant and wrathful, flooding the world with fire, drowning it with water.

Author of disobedience, shake the throne of the enfeebled king.

Give us idolatry, wine, venomous rapture, a king dethroned.

Mighty and Terrible Lord, the king is fallen and locked away!

“Thou that art one! Our Lord in the Universe, the Sun,” let your light gleam upon us at rule, at victorious armies, at all the joy.

Proof our strength with decay, vigour, and subtle delectation.

Feed us with corpses on the Day of Be-with-us!

Lord of the Gates of Matter; Child of the Forces of Time!

Lord of Liberty, if ever we did one good deed, let us now repent it.

Sweeten us with dreams of forgotten sunshine and limpid mountain meadows.

Yield to us divine fruit from your most sacred and forbidden

limbs.

Lord of the monsters of the sea, may Caesar render unto you what is yours.

The twins hawks lash at thee, chastise thee, and bring thee to the greatest glory.

Wrought of the primordial and quickened in mystery, our prophet is mighty.

We cannot restrain thee, and we go chasing after, wild with the hunt, given to the passion of the stars!

Lord of the Gates of Matter; Child of the Forces of Time!

Pivot of the firmament! Sprung high on the silver of moonlight, yield a golden shower for the sacred cow.

Rich and destitute. Fat with the thickness of becoming, and wan with the thirst of life.

Ass-headed mercurial nightmare!

The servant of the Star & the Snake devotes us to your mystery.

Write in blood upon our hearts and on our brows the sign of initiation!

Help us to destroy our father's house.

Unveil the Virgin of Eternity climbing into the bed of CHAOS.

Lord of the Gates of Matter; Child of the Forces of Time!

Pour us libation of your Wisdom that we may speak your name to the ancient Whore that is throned in Eternity.

With your wine wash the stale and stagnant water from our mouths

Stop the Moon in her orbit and draw forth the sweet song.

The delicious, bitter wormwood kissed upon our lips, fiery star fallen to Earth!

Lord who satisfies godhead, uniting with the universe, rise up!

“But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!”

Hideous god, leap forth from where one of us gathers alone in your name!

Lord of the Gates of Matter; Child of the Forces of Time!

"The Eye! Satan, my Lord! The Lust of the goat!"

Bend us, your lovers, upon your branches; chastise us with many rods; draw us to the holy places.

Let us bear up in your example, the pillar in the void, though ten million burst from us to enliven the sigil of the demon.

Liquor, Laughter, Lewdness, and Lust, be with us!

Child of battle and wrath, hardened by the wind which bears thee up,

Let us eat the Word made flesh while vultures feast upon the carcass Christ.

Bury your seed in the dark, dead Earth; fruit everlasting; mystery rebirth.

Lord of the Gates of Matter; Child of the Forces of Time!

Thou, angel who wields a spiral force, we dress ourselves as blushing whores that you might chase us through the marketplace, lashing at our thighs and dragging us to the wastes.

We play upon the golden harp to enrapture thee; we sing thee infinite tunes to envince thy essence.

Holding daggers to our throats we taunt thee and prey at thy bloodlust.

Seed of the stars, word of the age, dawn of the night piercing the heavens, fix your eye upon the End.

Let us adore the Universe! So may we drink the immortal dew.

Break the measure! Bend the square! Flatten the compass! Forge gold to steel!

Let us adore the Universe! So may we break the arrow of thought.

Lord of the Gates of Matter; Child of the Forces of Time!

Leaping from summit to summit, writhing with clamour and lust, return to us, O mighty god of the south.

"We swear to work our work abhorred / Careless of all but one reward / The pleasure of the Devil our Lord"

We hear thy song sweetly sung from the mud and scum of things.

Heaven and Earth; Male and Female; Spirit and Matter; Incorruptible Corruptor!

Showing you the white and the black, the Eye and the Phallus we sweep our swathes and rejoice.

Devour our spirits totally with dis-ease as acid through steel that
we may be black, absorbing all.
Lord of the Storm, principle of corrosion, devote us to rapture.

Lord of the Gates of Matter; Child of the Forces of Time!
“O Lion and O Serpent that destroy the Destroyer, be mighty
among us!”

Tongue of fire, heart of blood; ancient roots stretching to Heaven;
Iron exalted at thy heights! Indigo smoke; and the ass-headed
adversary of humanity,

We have sold a broken crown of thorns to stroke at your lily-
white fur.

Man made god, exalted and eager, reveal the key of death which
is the secret of generation.

“So bright we could not look! But behold! a blood-red rose upon
a rood of glowing gold! / So I adored the God. Bacchus! thou
art the lover of my God!”

Pan, Set, Satan, Adonai, Saturn, by whatever name we call thee,
thou art still the namer of Eternity.

Lord of the Gates of Matter; Child of the Forces of Time!
Sacred adversary, darkness veiling light, look on as we forge the
next link of the Infinite Chain.

Bear up against us! Devour and chasten. Strip us to our essence;
cast our remains upon the midden and scatter even that to the
winds.

Reign in your night over the City of the Pyramids as virgins fling
roses upon us.

Rough hewn consort to the lissom veil, let there be dancing and
song and feasting to your black figure.

Give us strife for our comforts and madness for our visions. Soak
us in the ferment, the infested, the wine that is life.

Let us drink and give glory to the Most High God.

“But the chosen ones drank thereof, and became even as my
Lord, my beautiful, my desirable one. There is no wine like
unto this wine.”

The Symbolism of the Creed

Fr. Takchos ▽

The Deacon and all of the congregants present at celebrations of the Gnostic Mass (a.k.a. *Liber XV*) recite the creed. It is a significant component of the Mass because it summons the Priestess forth so that she can begin the rite. In its rudimentary form it is a statement of belief. However, what is it that we are claiming we believe here? In summary, it is my view that we are declaring our individual freedom as a Star in the Universe.¹

The Creed is as follows (it has 187 words and eleven clauses where the first line makes four of them, separated by semicolons):

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

We should first note it is typical that words which are in all capital letters have some extra meaning through use gematria (for Hebrew) or isopsephy (for Greek), and words that are capitalized tend to have some other special meaning. The word LORD calculates to 304 in Hebrew, which has meaning of “white” and “gold.” Both of these colours correspond to Kether, the Crown, on the Tree of Life. In addition, the gold can correlate with the Sun, which also is referenced by “one Star.”² The “Company of Stars” is a reference to all of us, and it indicates right off that we believe in ourselves (or at least we should). The correlation between the first and second clauses may even allude to believing in the divinity of the individual as being a part of the whole. It should also be noted that the word LORD has secret meanings which shall not be divulged here, but those who seek to discover these Mysteries can do so by pursuing their own studies.

There is also CHAOS, which adds to 871 in Greek. The meaning of this is “secret, dark,” “web; cloak,” and “to purify.”

Chaos is also known as a place without form or Peace.³ Here we find ourselves in a position to mould our Universe with the formless yet malleable Chaos according to our True Will. Again, this adds to a statement of belief in our own power as a deity.

The elements Fire and Air are also both represented within this section. This could further allude to the masculine energies. Hadit is also shown to us here. In a basic sense, the Sun gives us Light, and without the Sun we would not be able to grow.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

In Hebrew, “BABALON” equates to 156 which corresponds to “THE VICTORIOUS QUEEN,” “tablet of Enoch,” “a viper,” “a bird,” “crying aloud” and “limpid blood.” Babalon represents the liberated woman and the full expression of the sexual impulse. Babalon also corresponds to the Scarlet Woman, in which all power is given,⁴ and to Binah,⁵ Wisdom, on the Tree of Life.

Nuit is one representation of “the Mother of us all” (she also corresponds to Babalon).⁶ While the Sun gives us Light, we would not have Life in this world if it were not for Birth. This section represents the elements Earth and Water, both characteristic of the “Womb,” pregnancy, and being born onto Earth. It also signifies the feminine energies.⁷

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

This is an easy one because we are each Baphomet, and Baphomet is each of us. “BAPHOMET” adds to 666, the number of the Beast and the Spirit of the Sun. The Beast is within each of us and simply wants to come out to play. The Spirit of the Sun corresponds to Ra-Hoor-Khuit, the Magickal Child of Nuit and Hadit.⁸ The color that corresponds is yellow, and the sephiroth is Tiphareth. If the layout of the Gnostic Mass were looked upon from the sky, Tiphareth would be the position where the Deacon stands most of the time. Note that his clothing is yellow to match this symbolism. Thus, the Deacon takes on the persona of Baphomet, the Beast, and Ra-Hoor-Khuit. Due to his position and duties within the Mass, the Deacon acts as the balance of the

entire ritual. Note also that this clause is the sixth clause of the eleven total clauses of the Creed, thus being in the middle.

The “Serpent” represents Love as well as Death and the “Lion” represents Will as well as Courage. The union of “the Serpent and the Lion” alludes to the Knowledge & Conversation with our Holy Guardian Angel. This represents the element Spirit. The whole of the symbolism we see here amounts to Love. This Love is a key aspect of our individual freedom.

Note that the combination of the last three sections or six clauses gives us the formula of IAO, where “I” equals Osiris/Hadit/CHAOS, “O” equals Isis/Nuit/BABALON and “A” equals Hoor/Ra-Hoor-Khuit/BAPHOMET.

*And I believe in one Gnostic and Catholic Church of Light,
Life, Love and Liberty, the Word of whose Law is THELEMA.*

This clause refers to Ecclesia Gnostica Catholica (E.G.C.), or the “Gnostic and Catholic Church,” which was incorporated into O.T.O. in 1908 EV and formally accepted the Law of Thelema in 1920 EV. As currently understood, E.G.C. represents the aspect of O.T.O. that administers the Gnostic Mass and associated ecclesiastical rituals. The word “THELEMA” means “will” in Greek, and it equates to 93. The number 93 also equates to “AGAPE,” meaning “love.” This clause then reveals our primary tenets which are “Do what thou wilt shall be the whole of the Law” and “Love is the law, love under will.” These are very liberating tenets, and so here we also find Liberty. As a general concept, without Liberty we would not be free to find Love; without Love what is Life; and how would we spread Light if we did not have truly have Liberty, Love & Life? Our individual freedom is once again being declared in our statement of belief.

Note that the combination of the last four sections or seven clauses gives us the Tetragrammaton (IHVH), where “I” equals Light or CHAOS, “H” equals Life or BABALON, “V” equals Love or BAPHOMET and final “H” equals Liberty or the E.G.C.

And I believe in the communion of Saints.

The “communion” is the Eucharist that we consume in the Mass which consists of a Cake of Light (body), a goblet of wine (blood), and our declaration that, “There is no part of me that is

not of the gods.” This last statement is again declaring our individual freedom and oneness with deity. The “Saints” aspect factors in that those the Deacon calls in the Mass are present with us, and by virtue of their presence we are partaking of the Light they gave mankind which we then emit also.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

Here we are referencing the alchemical process of transmuting one thing into another. Specifically, we are declaring that sustenance we take is changed into the life force providing continued spiritual growth. This could then be transmuted once more into the accomplishment of our True Will. The Mass itself is a group magical ritual, after all. This alchemical process is then “the Miracle of the Mass,” which once more pertains to our individual freedom to fulfill our purpose.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

The “Baptism of Wisdom” is the experience we gain through living, and the “Miracle of Incarnation” is Life itself. Here we are proclaiming that it is our individual freedom or right to live Life to its fullest because it is a miracle, and we should relish it.

And I confess my life one, individual, and eternal, that was, and is and is to come.

This is the culminating statement that represents what I began this paper with, that we are declaring our individual freedom as a Star in the Universe. There is also the subtle reminder of the three in one whereby we are all three but still one, and thus is our divinity found. We can potentially see the illustration of both past, present, and future along with birth, life, and death in this final clause, as well.

AUMGN, AUMGN, AUMGN.

This ending is the final magical formula which concludes the creed and calls for the Priestess and the Children. MGN by itself adds to 93. AU equals 7, which has the meaning of the “Initials of Adonai.” AUMGN together equate then to 100. Each successive AUMGN then adds another 100, progressing to 200,

then 300. Each of these numbers have more significant meanings in Liber 777. The final 300 value has a significant meaning of “The Spirit of GOD.” Thus, we are invoking the “Spirit of GOD,” and since we are all part of the gods, we are in essence invoking our inner deity to come forth. We then celebrate the Mass as the gods or goddesses we are and in which we have the full capability to manifest our lives according to our True Will.

Notes

1. *Liber CCXXI*:3.

2. *Liber CCXXII*:6.

3. “This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace ... Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms! ... But when the balances are equal, scale matched with scale, then will Chaos return.” Aleister Crowley, *The Vision & the Voice With Commentary and Other Papers: The Collected Diaries of Aleister Crowley, 1909-1914 EV* (Weiser Books, 1999), 208-209.

4. *Liber CCXXI*:15.

5. “Atu I. This is Mayan, the Great Magician, he who has created the Dyad (2 = 2) and thus made possible the conception of Opposition, and hence of ‘Evil.’ He is to be distinguished from Chokma, the creative Mercury who transmits the Essence of Kether as a Logos, that Kether may become intelligible to Himself through Binah. This lower Mercury asserts the Dyad as Reality, and denies alike Kether and the Ain. Hence its issue is in Materialism.” Crowley, *The Vision & the Voice*, 215.

6. *Liber CCXXI*:13.

7. The topic of BABALON is extremely in-depth, and there is simply much more to cover than is possible in this short article. I encourage readers to pursue further study of this topic to gain further understanding beyond what I provide here.

8. *Liber CCXXIII*:17.

The Starry Sky

Sr. Theodora

I have been pondering the nature of symbols lately. When I was a child of six years I began reading Roman mythology. It was in my reading books at school. I found the stories engaging and began developing relationships with them, asking questions of the characters. As a child, one is complimented on imagination and creativity when one talks about the gods as though they are real. The child's mind does not distinguish between "reality" and what's symbolic at this point in development. That shift begins soon after, but at six years, magic is still real. This is my foundation in astrological study. I accepted the reality of the planets and stars as powers over me in my life.

When I consider the nature of astrology as a study, this idea seems very important to me. Our ability to engage with magical belief is paramount. I know, I know; we are also employing scientific method in our work. We want verifiable results, not superstitious flights of fancy. As a professional astrologer, over the years, I have made mistakes. I have misunderstood dates and times, and tried to interpret charts for people that were based on incorrect information. The results were unremarkable. I got odd looks and "that doesn't sound like me," and a personal sense of disorientation, a feeling of having set off going some place with a map to somewhere else. While this is hardly concrete data, it is far more tangible as an individual scrying experience than newspaper astrology columns that are more good writing than astrology and far less likely to be accurate on any specific points. One can not judge astrology as a discipline by these pop culture peons.

When I was six, I began to create a set of relationships with symbols. The glyphs became entities that I could call by name. If we learn our magick from books and it stays in those books, it never becomes real. Our practices, the yoga and the walks in the woods, the stargazing, the point where the word on the page becomes our own, in memorization, is where the power is. We make it our own.

In astrology the magick is about relationship. As I studied those stories, the characters became real. Their relationships could explain phenomena in my life. These basic energies are endemic in the human experience. We are troubled to a more or less similar degree by the the same sorts of things and, conversely, joyful about the same sorts of things as ancient peoples. We love, we hate, we have to feed ourselves and we struggle for freedom against many factors. The magic for me comes in the anthropomorphization of heavenly bodies. Our human desire to connect to all of our environment underlies this process. We look up and see ourselves. We look around us and see divinity in our teachers, leaders, the trees, and in ourselves. We see god in man. We see god in the stars and seek to engage in relationship with them. We are under them in our beginning perception. As we grow, we become like them.

These sorts of gods are the ones that walk with us and talk with us. The concept of a distant and cold god comes only when the relationship with divinity all around us, in our environments, nature, is lost. Our magical children within, the ones who still see god everywhere, must be fed or god is dead. As we become mature beings, we are god. We realize our true natures.

As we head into winter, with all of its correspondences, we find those personified in the astrological signs. Capricorn with its ultimate practicality, is predictably an earth sign of the cardinal nature. Its word is use. It starts at the solstice as the Sun begins its return toward summer. Its symbol is the goat and the glyph is a stylized goat emerging or climbing from the water. Capricorn is ruled by Saturn, the god of the underworld.

Aquarius, its odd neighbor, is also ruled by Saturn archaically. Upon our perception of the further outlying planets, it began a shared rulership with Uranus. Aquarius is about innovation, breaking out of conventional thinking and perceiving beyond the box. Aquarius is an air sign of the fixed nature. Interestingly that could translate to dogma or fixed thinking patterns. Aquarius, like all of the air signs, has a duality to its nature, a paradox. The polarity is between the self and the community. Its energy reflects the concept of Thelemic promulgation. We believe it is of primary importance that the individual learn his/her Will and that activity will bring about the

greater well-being of all. One must find balance in this sign, as with the other air signs, and the mind itself.

Pisces is the deep sensitive one, moving with the depth of the currents of the ocean. It is symbolized by two fishes swimming in opposite directions. Pisces is a water sign of the mutable nature. It is the least structured from a visual standpoint. In this lack of grounding in the visible world comes the ability to perceive the depths of reality. The energetic layers become as solid as the physical becomes transparent. Look for where Pisces lands in the astrological chart for the doorway to clairvoyance and, particularly, clairaudience. Pisces, at the end of the zodiac, is able to surrender itself that the cycle may be renewed with the spring.

The Rended Veil (continued)

finally set free, infinitely, intimately
Laying bear and rejoicing before me,
here in your secret temple
I move into you, parting portals of endless pleasure
Pressing deeper, ever deeper
Moving evermore
into the perfumed garden of your core,
where the separation ceases within
this gift of tongues
your moon swallowed up in my sun
eternally becoming...
One.

An Account of the Season (continued)

arcana. We held classes on the practice of the Star Ruby, Babalon, and of secrets pertaining to the initiate of the I°. And, of course, our central rite, the Gnostic Mass, we celebrated on twenty-four occasions throughout the season.

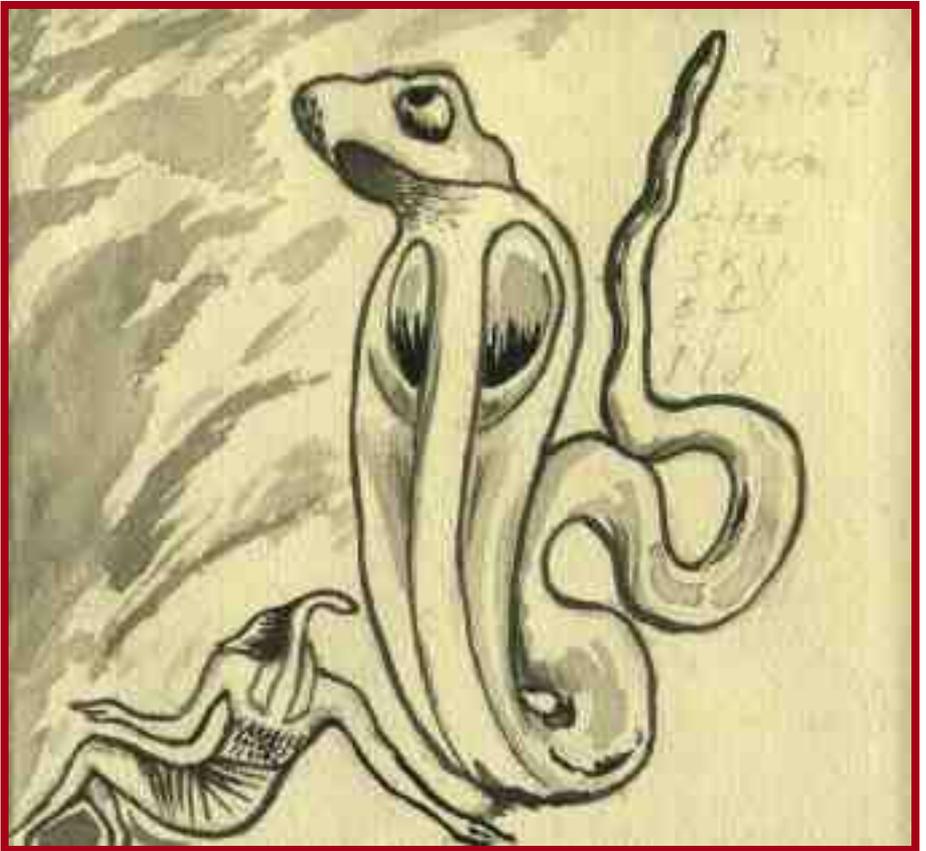
Blessing & worship to the prophet of the lovely Star! as we prepare for the wintry cold wherein the earthy gods of the south manifest.

Love is the law, love under will.



While You Were Sleeping

Little Timmy often wonders what goes on while he's asleep. In those hazy moments before sleep overtakes him, he is sure that there is a magical, wonderful world that takes place while he's asleep. As he slips into Dreamland, the furthest thing from Little Timmy's mind is all the awful nasty things his mom has told him not to do when he's alone at night. His mom is afraid Little Timmy might let his fingers stray to places they ought not to go. Luckily, Mr. Clown is standing vigil, making sure Little Timmy keeps his hands safely above the blankets.



“I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me.”