

VI
ION
SERPENT

⊙ in ☉, IVxvi - Volume 13, Number 1



VISION
SERPENT

*the Official Journal
of Sekhet-Maat Lodge, O.T.O.*

⊙ in ☉
Anno IVxvi
Volume 13
Number 1

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

Managing Editor - Frater Peredur

Layout Editor - Soror Hanashi

Art Editor - Soror Morgana

Typesetting and Layout - Frater John, Soror Hanashi, Frater Peredur

Proofreading - Soror Hanashi, Soror Theodora, Soror Mackay, Brother Robert,
Frater Peredur, Soror Morgana, Sister Terry

Production - Frater N0AMKMNP

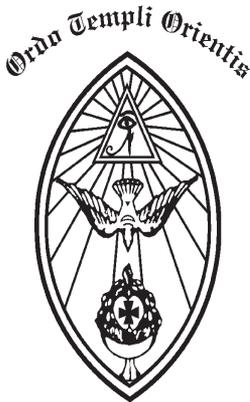
Distribution - Frater Peredur

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PIAN

Undead Inveigler

Sister Beth Wilson

Brother Joseph Thiebes



A Word from the Editor...

Gentle Readers,

Do what thou wilt shall be the whole of the law!

Much has been happening in the Sekhet-Maat community since the last issue of Lion & Serpent. For starters, the entire staff of this journal has changed! Many thanks are owed to Frater Dorje, who has stepped down as Managing Editor and moved on to other things after much service to this publication and to the community at large. Also to Frater Theaprax-
is, who left us to move to Austin, Texas. A grateful nod as well to Frater Wandering Yeti who has stepped down as Art Editor and is pursuing musical projects.

Our Librarian Frater IOI has finished updating the contents of the library and is in the progress of getting our ever-expanding collection organized. See page 32 for a list of some of the wonderful new titles on our shelves! The lodge beatification project continues as we finished painting the temple and have painted the exterior of the lodge, including adding stencil designs on both the front door and the temple door! We also added a pass-through leading from the kitchen into Narnia to better facilitate feasts.

Following is a brief recap of the last half of 2007:

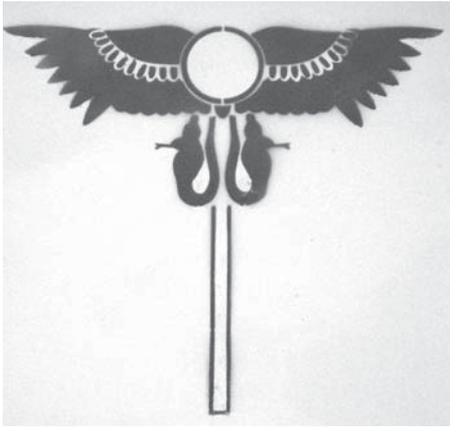
Sol in Cancer

The sign of the Crab began with a celebration of 7-7-7 in The Marriage of Lucifer and Babalon (see this issue). We held a Going Away potluck feast in honor of Frater Theaprax-
is before he left for the valley of Austin, Texas and the land of Scarlet Woman Lodge. Sister Sheridan began her seven part class on 1000 Hands Buddha Qi Gong and also offered her class on the Cosmology of the Unicursal Hexagram (see part 1 of her 3 part essay on this topic on page 27). Other classes included Taoist 5 Elements, a

forum on Crowley and Drugs, and Soror Aletheia Mnemonicas offered her world famous class, A Magickal Woman's Guide to Her Cunt!

Sol in Leo

This month began with Minerval and Second Degree Initiations. As we



*Caduceus stencil on the front door
of the lodge*

moved into the heat of August, Sister Sheridan concluded her classes on 1000 Hands Buddha Qi Gong. On the 12th, a romantic evening get together was held to celebrate the First Night of the Prophet and His Bride. Classes were held on the topics of Vengeance, Eris – the Goddess of Discord, the Pantacle, and the Enochian Watchtowers. We also held discussions and walk-throughs of Minerval, Second and Third Degrees.

Sol in Virgo

As the Sun moved into Virgo, Soror MRTH began her workshop on the construction of Pantacles that continued for several weeks. The lodge also hosted a 4th/PI Initiation with out of town guests coming from as far away as Knights Templar Oasis in the valley of Salem, Massachusetts (the OTHER Salem)! On the 22nd of September we held our Annual Membership Forum, followed by a celebration of the Equinox in Libra – A Night in the Kaaba which featured a reading of De Lege Libellum, feasting, music, dancing and merriment! This month also featured classes on Sex Magick and the Feminine, Effectiveness Training for Magickians, and a special forum entitled "Paste the sheets from right to left then behold!"

Sol in Libra

This month began with a discussion of First Degree Symbolism. Then, as we moved into October, we welcomed Dr. David Shoemaker from the

valley of Sacramento, California who brought us his fascinating presentation on the Psychology of Initiation. Soror Mackay conducted several Yoga classes, and the 19th saw the first meeting of the Sisters of Babalon, our Thelemic women's group. This month also featured an Officer Training Update and Information class and Frater Wandering Yeti held his Groove Bootcamp. In addition to Thelemic Groove, other classes this month included The Schedule of All Magick, De Lege Libellum and the first in a series of monthly Tarot discussions, The Fool.

Sol in Scorpio

As the Sun moved into the sign of the scorpion, many at the lodge flashed their own venomous tails when filmmaker Vince Jennings stopped into town to debut his poorly made film *Abbey of Thelema* at the Hollywood Theater. The reviews were less than flattering. Baptisms and Confirmations were held on the 10th, and this month we had classes on the subjects of IAO, the Collects, a continuing exploration of "Paste the sheets," and Centres of Pestilence. We finished off the month



New font for our weekly celebrations of the Gnostic Mass

with a full day and night of initiations in *Midnight at the Oasis*; featuring First Degree Initiations at dawn, Second Degree at noon, Third Degree at sunset and Minerval Initiations at midnight!

Sol in Sagittarius

The sign of the archer brought with it a Thanksgiving feast on the 22nd sponsored by our chapter of *Psyche-Eros Rose Croix*. As we approached the first day of winter, there were walkthroughs and discussions of both

the Minerval Degree as well as 4th/PI. On the 15th, the Gods and Goddesses of ancient Greece were invoked in an original ritual called The Last Night of Troy (see page 35 in this issue). Then the Solstice in Capricorn was welcomed with a three-day event entitled Kephale O, beginning the evening of the 21st and wrapping up on the evening of the 23rd. Several wonderful classes were held this month, including a discussion of True Will vs. Free Will, the second monthly Tarot Talk on the Magus, the Myths of Troy, a continuation of De Lege Libellum, and on the 25th, a demonstration of how to use the Creed as a Banishing Ritual (followed by a fondue potluck!). We finished off the vulgar year with a New Year's Astrology Ball and Feast on the evening of the 31st, featuring live music by Zonewire.

This concludes the activities of 2007 ev. See you next issue!

Love is the law, love under will!

Frater Peredur

Dao De Jing chapter 1

By Sister Sheridan M. Horning

you said something, you drew me out of my trance and into
this reality, to create something else,

to say this is not that,

to say here and there,

two separate things for me to divide myself about.

before, it was,

but now, what do i call it, which one am i in this moment?

which one to go towards, to create with words?

what hurried movement must i make to get to virtue, to
satisfaction.

my cheek was brushing against yours only a second ago; i
was leaning, resting counter to your border without a care,
thought, worry, or plan. and then your mouth opened and it
suddenly wasn't always like i'd known it before, it could be
anything, it had to be something else.

it's the middle of the night.

i close my eyes and fall deep to sleep against you.

Practical Alchemy of Self

By Frater ZyGoat

Sulphur – Salt – Mercury

The Magician is One who has become Emperor and Empress of Itself. The Child is One who has become Father and Mother of Itself. The Child is the Self reborn. The Father is self-rule. The Mother is self-love. The Magician presides at the marriage of the Emperor and Empress. The Alchemist presides at the marriage of Love and Will.

How shall this be effective? The Emperor must raise his scepter and scourge, for the child that does not rule itself will be ruled by others. The Empress must open her embrace and bare her breast; for the child that does not love itself will not love another. The Magician must learn how to perfect the child through both of these powers.

The Mother warms the Mysterious Egg with kind attention and constant touch. The Father protects the Egg from its own imbalanced forces. The Egg must conduct its parents in perfect balance, for excess in either leads to its injury. Baphomet is renovated in this way.

The Yogi holds a Lance that is Triple; It is for Brahma, Vishnu and Shiva, being Creator, Preserver and Destroyer of Itself. The Yogi enjoys the play of the Gunas. Rajas, Satva and Tamas. They are as Three Teeth of a single Flame that burn upon the Lance. This Flame is a God that worships Itself by becoming three pleasures: the giver of the gift, the gift itself and the receiver of the gift. The Yogi satisfies by self-giving. (Y.O.G.I. = 93)

Two Serpents play upon a Tree. One is Cold. One is Hot. Their weaving is called Experience.

Two Serpents play upon a Tree. One is Cold. One is Hot. Their weaving is called Experience. Wherever they touch, a child is born. They do not

otherwise exist. The Magician juggles them as components of the Art. The Alchemist fuses and separates their Venom in search of the Medicine. They must be first firmly grasped in the Hand.

How are we to do this? These elusive opposites must be approached in their most tangible forms...in the 10,000 ordinary moments of the day. We can begin by calling one self-discipline and the other self-acceptance.

How does the Magician discipline the Elements of the Self without perverting or destroying the child-like nature? This is a crucial and personal puzzle that every aspirant faces. You are your child. How is this child to be trained in the Royal Art without being buried under oppressive expectations? The Serpents of Mercy and Severity wrestle over this question upon the Tree of Self.

Once a polarity as personal and practical as this is grasped, the marriage of its principles cultivated, a door opens. The skills and grace necessary for deeper, subtler marriages are gradually attained. When we apply the symbols of Alchemy, Qabbalah, Dream and Myth to the tangible factors of our lives and relationships, paradoxes and dilemmas, we make their formula accessible, and are empowered to apply their algebra to further, more advanced work. We become fluent in the patterns of intercourse and then can choose the Forces to which they are applied at Will. The Language of the Royal Art need not be so distant and abstract. In fact, it must be warmed by our touch and fed by our experience before it can become a true Homonculus, and teach us through our daily lives.

May the Benediction of the Self-Born, Self-Devouring, Self-United Hermaphrodite be Thrice upon you!

Po Door

By Soror Theodora

Through the door,
March the ones,
The eyes, the ears
The drum of my heart,
All seven of the rays,
The chakras, the wheels ever moving,
Keeping the beat,
The rhythm of
My physical being.
They watch, they dance,
They watch, they dance,
A perpetual dance
That my mind, my shen,
That my mind, my spirit,
May wander,
That I may know faith.

A Meditation on Babalon, Lucifer, And the Number 7

By Frater Samekh ben Shahar

*“To exhaust the meanings of 7
would take as many pages as an encyclopaedia.”
Dr. Paul Foster Case*

Seven. The perfect number.

Seven days of the week. Seven notes on a musical scale. Seven chakras in the human body. Seven nights in each quarter moon. Seven continents. Seven seas. Seven planets in classical astrology. Seven. Seven. Seven. Over and over again it appears, like a signature. Like a thumbprint.

The number Seven has many mystical meanings. Equilibrium, mastery, poise, rest, conquest, victory, peace, safety, security, art. In his commentary of Chapter 49 of the Book of Lies, called WARATAH-BLOSSOMS, Crowley states that the number seven “is the passive and feminine number.” According to Crowley, the number seven is “the holiest and most perfect of the numbers.”

In what is called the Yetziratic Mandala, one may take the 22 trump cards of a Tarot deck and, beginning with Atu 0 in the middle, arrange them in a spiral pattern ending with a unicursal septagram, laying them out in such a way that each arm of the star adds to 33.

There are two forms of the seven-pointed star. One is the heptagram. This is the “wide” version, as seen on John Dee’s Sigillum Dei Aemeth (the original with seven crosses on each of the seven arms). It is also the seal of the Argentum Astrum, the Star of Babalon, and is the more feminine form of this star.

The other unicursal seven-pointed star is the septagram. This is the masculine version of the star, and was used by Crowley to symbolize the

Mark of the Beast. In modern Wicca, this symbol is often called a fairy or elven star. There is nothing in Pagan lore until very recently to suggest any such connection between this particular star and fairies or elves. There is, however, an interesting planetary meaning in that the septagram is the star associated with the planet Venus, also called the Morning Star. This is, of course, synonymous with Lucifer.

Lucifer as the Morning Star is a representation of the principles of Light.

Lucifer was the first Angel created by God. He was the most beautiful, the most powerful, and favorite of all of God's Angels. He was the Angel of Light. His Light is visible to the human eye in a spectrum of

To early Christians, the idea of Lucifer was identical to that of Christ.

seven colors. In the Pagan world, this idea was celebrated. Light is, after all, generally considered to be a good and positive thing. Many a Pagan myth tells of a Light-bearer. Often he is stealing the "fire" of the Gods.

To early Christians, the idea of Lucifer was identical to that of Christ. It was common for early Christians to name their male children Lucifer, and there was even a Bishop named Lucifer Calaritanus in the late 4th century. Modern Gnostic Christian sects still maintain this point of view. It was not until the later Christian (mis)translation of the Book of Isaiah that the fallen angel myth was created from the story of the fall of the King of Babylon. After that, Lucifer began to be considered synonymous with Satan, who is in fact his polar opposite. This idea was further cemented into the public mind when John Milton wrote and published Paradise Lost. The true identity of Lucifer is all but lost to modern man.

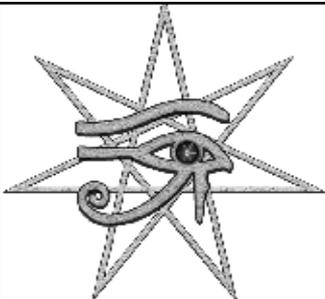
For several thousand years, the wise have told us of the mysteries of Light. They have hidden their teachings in parables and Kabbalistic code. Today scientists, mathematicians and quantum physicists studying String Theory are confirming what Hermeticists and Alchemists have long believed – that the universe is made of Light.

On the Tree of Life, Kether is often viewed as the unknowable, purest form of existence. It is God, or at least the closest thing to God that our

minds can begin to imagine. The actual manifestation of God doesn't actually begin until Chokmah, with Yod. Heh is in Binah, Vau in Tiphareth and the final Heh in Malkuth. Yod is the Fire of the Pure Mind of Kether. With the upper tip of the letter pridefully reaching up toward Kether, Yod in Chokmah is Lucifer.

In the translation of *Corpus Hermeticum* by Clement Salaman, Dorine van Ovin, and William D. Wharton, Book 1 (also called *Poimandres*), verse 9 says, "Nous, God, being male and female, beginning as life and light, gave birth, by the Word, to another Nous, the Creator of the world; he, being the god of fire and air, formed seven powers who encompass in their circles the sensory world, and the governance of these powers is called destiny." The translation by G.R.S. Mead reads, "And God-the-Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate."

The first Nous, which is Kether, creates a second Nous, which is Chokmah. This is the Light of "Let There Be Light." It is the Light of which



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everything that “exists” in this universe is made; the Light of Lucifer.

According to *The Kybalion* by the Three Initiates, there are seven Principles of Truth by which the material world operates. These are the Principle of Mentalism, the Principle of Correspondence, the Principle of Vibration, the Principle of Polarity, the Principle of Rhythm, the Principle of Cause and Effect, and the Principle of Gender. These Seven Principles “encompass in their circles the sensory world.” Most people are unaware of these principles that control the universe around them. To the everyman, these powers are Fate or Destiny and are beyond their control. But the wise know differently. As it is written in *The Kybalion*, “Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being the log which is carried here and there – so is the wise man compared with the ordinary man – and yet both swimmer and log, wise man and fool, are subject to the Law.” It has long been my personal view that the seven Principles of *The Kybalion* and the “seven powers” of the *Corpus Hermeticum* are the same.

I tried to keep these things in mind when I set out to write 7.:7.:7.:– The Marriage of Lucifer and Babalon. Seven is a number that is crucial in Luciferian theory, though in Thelema its meanings are somewhat different. I sought to merge these two ideas as one, and in the process discover a deeper understanding of the esoteric meaning of this number.

The ritual is, in essence, the creation of the Universe through the mating of the masculine principle (Lucifer) and the feminine (Babalon), each represented by a specific seven-pointed star. The ritual is in four parts, each corresponding to one of the Qabalistic Worlds.

The first part of the ritual begins in darkness, with a recitation from *The Pathworkings* of Aleister Crowley describing Ain, Ain Soph, and Ain Soph Aur. Kether comes into being and creates the first emanation, Yod/Chokmah/Lucifer. This portion of the ritual is representative of Atziluth, the Archetypal World. As yet, the Universe and the Tree of Life do not exist.

In the second portion of the ritual, Lucifer calls forth seven Sephiroth, from Binah down to Yesod, with Light. The Septagram Ritual begins

with Lucifer invoking the Macrocosm with the LVX signs. He then creates the heavens and bestows upon them their planetary significances. With his movements in this portion of the ritual, he traces the invoking Septagram of the Sun. After invoking the Sun, he calls into existence the Moon, Saturn, Venus, Mars, Jupiter and Mercury. To each he gives a candle, thus representing an extension of His light. This is the Creative World of Briah.

In the third part Lucifer has taken manifestation as TO MEFA ΘHPION. The sword has descended the Tree of Life and now the Beast calls forth the Serpent to rise on the Tree in the form of Babalon, beginning in Malkuth, rising along the paths of Atu XVIII (The Moon), Atu XIII (Death) and Atu V (The Hierophant), returning to Chokmah. The path of Atu IX (The Hermit) is not represented because it is an extension of the Father Yod in Chokmah above. This is the Formative World, Yetzirah.

In the final part, Creation has been manifested in Assiah. The planets are in the heavens and the Sephiroth have taken their places on the Tree of Life. Babalon has been invoked and her Divine copulation with Lucifer has resulted in the manifestation of the physical universe. Now begins the dance of Life!

Suggested Reading

Case, Paul Foster – The Tarot: A Key to the Wisdom of the Ages
Crowley, Aleister – 777 and Other Qabalistic Writings

– The Book of Lies

– The Pathworkings of Aleister Crowley

– Liber ABA, Book Four, Parts I-IV

Mead, G.R.S. - Corpus Hermeticum

Russell, Walter – The Universal One

– The Secret of Light

Salaman, Clement, et al. – The Way of Hermes, A New Translation of The Corpus Hermeticum

Three Initiates – The Kybalion

Zwiebach, Barton – A First Course in String Theory

For more information on Patrick Mulcahy's fascinating research project on Yetziratic Magic, check out his website at:

<http://members.optusnet.com.au/~astroqab/231gatesmain.htm>

Oct
10-12



ēs'ō-zōn
[noun]

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7::7::7::

The Marriage of Lucifer and Babalon

*A Ritual by Frater Samekh ben Shahar
Originally performed at Sekhet-Maat Lodge, July 7, 2007 ev*

The Characters

Lucifer / Therion.....	Frater Samekh ben Shahar
<u><i>The Seven Heads of the Beast</i></u>	
The Angel.....	Soror Isabella
The Saint.....	Soror Theodora
The Poet.....	Frater Andropos Troy
The Adulterous Woman.....	Soror Alethia Mnemonicas
The Man of Valor.....	Frater Ophion
The Satyr.....	Brother Jeff!
The Lion-Serpent.....	Frater Pangloss

Set Up

Temple: The lights are out. The main altar is not lit. There is an unlit candle on each side of the altar. In the center of the room, a small altar is set up. It is covered with a red cloth. In the middle a large oil lamp burns, around which are arranged seven unlit candles – red, orange, yellow, green, blue, indigo and violet. There is also a large copy of the Book of the Law with the Star of Babalon on the front cover. Around the room are placed six small tables, each with three unlit candles.

The characters listed above are seated on the floor around the outside of the magick circle in the form of a septagram. Each wears a black robe. They are seated in the following order, beginning in the east and moving deosil; the Lion-Serpent, the Poet, the Adulterous Woman, the Saint, the Satyr, the Man of Valor, the Angel. Lucifer, wearing a white robe, is seated in front of the main altar in the east.

The Rite [0]

The temple is opened and the celebrants enter. When all are seated, Frater Zir cleanses the temple by performing the Star Ruby Ritual, as per the Book of Lies, Chapter XXV [1]. When finished, he blows out the flame of the oil lamp and is seated. The Temple is now in darkness.

The Beginning

Lucifer: (*rising and slowly moving toward the small altar*) In the Beginning there was Naught, and Naught spake unto Naught saying: Let us beget on the Nakedness of our Nothingness the Limitless, Eternal, Identical, and United: And without will, intention, thought, word, desire, or deed, it was so.

Then in the depths of Nothingness hovered the Limitless, as a raven in the night; seeing naught, hearing naught, and understanding naught: neither was it seen, nor heard, nor understood; for as yet Countenance beheld not Countenance.

And as the Limitless stretched forth its wings, an unextended, unextendable Light became; colourless, formless, conditionless, effluent, naked, and essential, as a crystalline dew of creative effulgence; and fluttering as a dove betwixt Day and Night, it vibrated forth a lustral Crown of Glory.

[2]

And the Lord IHVH spake saying, Let there be Light!

(Lucifer lights the lamp)

...and there was Light.

And the Lord created an Angel of Light and this Angel was beautiful and perfect in every way. And the Lord called His Angel Helil – LUCIFER [3], for He was the Star of the Morning, the Son of the Dawn, and was the first and most glorious of all Angels.

As it is written in the Book Hermeticum:

“IHVH, being Male and Female, beginning as Life and Light, gave birth, by the Word, to Helil, the Creator of the World; He, being the God of Fire and Air, formed Seven Powers who encompass in their circles the sensory world, and the governance of these Powers is called Destiny.” [4]

Thus didst LUCIFER go forth into the Void and, with the power of Seven, didst create the Universe with Light.

The Creation

(Lucifer stands before the small altar, facing east. He gives the sign of Hoor-Par-Kraat.)

Lucifer: I. N. R. I.

Yod Nun Resh Yod

Virgo, Isis, Mighty Mother *(gives the sign of Isis Mourning)*

Scorpio, Apophis, Destroyer *(gives the sign of Apophis-Typhon)*

Sol, Osiris, Slain and Risen *(gives the sign of Osiris Risen)*

Isis, Apophis, Osiris – IAO!

(Taking the yellow candle and lighting it with the lamp, Lucifer approaches the Lion-Serpent, who rises giving the sign of Osiris Risen. With the candle, Lucifer traces the invoking septagram of the Sun. [5])

ShMSh, O Great Father who's Name of Mystery is ON, by IHVH ALVH
VDOTh I invoke thee!

(Lucifer gives the candle to Lion-Serpent)

(Crossing the circle, Lucifer lights the blue candle and approaches the Saint, who rises giving the sign of Puella. With the candle, Lucifer traces the invoking septagram of the Moon.)

LBNH, O Lady of the Night Sky, in the name of ShDI AL ChI take form
and be with us!

(Lucifer gives the candle to Saint)

(Crossing the circle, Lucifer lights the violet candle and approaches the Angel, who rises giving the sign of Mulier. With the candle, Lucifer traces the invoking septagram of Saturn.)

ShBThAl, O Dark and Mysterious One, in the name of IHVH ALHIM
take form and be with us!

(Lucifer gives the candle to Angel)

(Crossing the circle, Lucifer lights the green candle and approaches the Adulterous Woman, who rises giving the sign of Mater Triumphans. With the candle, Lucifer traces the invoking septagram of Venus.)

NVGH, O Brightness of Morning, in the name of IHVH TzBAVTh take
form and be with us!

(Lucifer gives the candle to Adultrous Woman)

(Crossing the circle, Lucifer lights the red candle and approaches the Man of Valor, who rises giving the sign of Apophis-Typhon. With the candle, Lucifer traces the invoking septagram of Mars.)

MADIM, O Ruler of Forces, in the name of ALHIM GBVR take form and
be with us!

(Lucifer gives the candle to Man of Valor)

(Crossing the circle, Lucifer lights the indigo candle and approaches the Poet, who rises giving the sign of Puer. With the candle, Lucifer traces the invoking septagram of Jupiter.)

TzDQ, O Righteous and Glorious One, in the name of AL take form and be with us!

(Lucifer gives the candle to Poet)

(Crossing the circle, Lucifer lights the orange candle and approaches the Satyr, who rises giving the sign of Baphomet. With the candle, Lucifer traces the invoking septagram of Mercury.)

KVKB, O Vision of Splendour, in the name of ALHIM TzBAVTh take form and be with us!

(Lucifer gives the candle to Satyr. He then returns to the center of the circle and faces east. He gives the sign of Osiris Slain.)

Omnia in Duos: Duo in Unum: Unum in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil sunt. Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto Externo et Spiritui Sancto Interno ut erat est erit in Saecula Saeculorum Sex in Uno per nomen Septem in Uno! Achad Rosh: Achadotho Rosh: Ichudo Tamaratho Achad! [6]

(Knock 3-1-3)

Having thus summoned forth the powers of the Seven, the Angel of Light hath manifested Himself in the Universe. TO MEGA THERION hath taken form through the Seven-fold division of Matter.

The Invocation

(Lucifer takes the Book of the Law, kisses it, and presents it to Lion-Serpent. He then returns to the west side of the altar and faces west. He traces the Star of Babalon.)

Lucifer: I invoke thee BABALON, Lady of the Earth, who art both Virgin and Whore!

I invoke thee BABALON, Queen of Love, whose moonlight shines upon the Path of Initiation! [7]

I invoke thee BABALON, Queen of Life, by whose power we transcend Death! [8]

I invoke thee BABALON, Queen of Liberty, who teacheth Secret Wisdom through Mercy and Beauty! [9]

I invoke thee BABALON, Mother of Fertility, on whose breast lieth water,

whose cheek is caressed by air, and in whose heart is the sun's fire! [10]

Thou, who art the Most Holy Temple! [11]

Thou, who art the Wine in the Sacred Cup! [12]

Thou, who art Zion in the Day of Coming! [13]

Come forth BABALON, Great Mother of the Earth!

Come forth BABALON by the power of your Secret and Holy Name ...!

[14]

(Lucifer gives the sign of the Enterer followed by the sign of Hoor-Par-Kraat and faces east.)

Poet: Seven are the veils of the dancing-girl in the harem of IT.

Angel: Seven are the names, and seven are the lamps beside Her bed.

Man of Valor: Seven eunuchs guard her with drawn swords; No Man may come nigh unto Her.

Satyr: In Her wine-cup are seven streams of the blood of the Seven Spirits of God.

Saint: Seven are the heads of THE BEAST whereon She rideth.

Angel: The head of an Angel,

Saint: The head of a Saint,

Poet: The head of a Poet,

Adulterous Woman: The head of an Adulterous Woman,

Man of Valor: The head of a Man of Valor,

Satyr: The head of a Satyr,

Lion-Serpent: And the head of a Lion-Serpent.

Adulterous Woman: Seven letters hath Her holiest name; and it is BABALON!

Lion-Serpent: *(holding aloft the Book of the Law)* This is the Seal upon the Ring that is on the Fore-finger of IT: and it is the Seal upon the Tombs of them whom She hath slain.

Lucifer/Therion: Here is Wisdom. Let Him that hath Understanding count the Number of Our Lady; for it is the Number of a Woman; and Her Number is An Hundred and Fifty and Six.

The End

Lucifer/Therion: Now mine eyes are seven, and are as stars about a star; and the lids of mine eyes are fourteen, two to each eye. Also have I seven arms to do the bidding of the seven eyes; and each arm hath an hand of three fingers, so that I may rule the great ocean and burn it up with the Spirit of Flame, and that I may drown the fire in the Abode of the Waters.

Thus I am rendered naked; for neither flame nor water can clothe me; therefore am I as a breath of wind blown over an Earth of Adamant, that knoweth neither sorrow nor rejoicing; then do I abide as a River of Light between the Night of Chaos and the Day of Creation. [15]

Behold, Brothers and Sisters! For it is written: "Every man and every woman is a star!" [16]

We are bodies of Light! And we dance and feast tonight to celebrate the Light! Come, dance with us and let us unite in Light, Life, Love and Liberty!

All chant: We are Light!

(The musicians play at will with lots of drumming. The Seven characters take their candles and use them to light the rest of the candles in the Temple. L-S lights candles on the main altar and places the Book of the Law in a prominent place. From here on the celebrants are free to dance if they will, or just hang out in the Temple. The doors are opened. The feast begins.)

A Qabalistic Commentary

[0] This is a ritual in four parts, corresponding to the four Qabalistic Worlds. The Beginning is Atziluth. The Creation is Briah. The Invocation is Yetzirah. The End is Assiah. We begin with the pure Mind of Kether and finish with the manifestation of body in Malkuth. Along the way, each of the Sephiroth are called forth by their planetary correspondences.

[1] It is very important to use this particular version of the Star Ruby as it has a more primal feel to it. It is more appropriate to invoke KAOS than it is to invoke THERION who makes His appearance later in the ritual.

[2] The Pathworkings of Aleister Crowley, pg. 33, The Chapter known as The Perception of God that is revealed unto man as a snare.

[3] Isaiah 14:12 - Helil is Day-Star and ben Shahar is Son of the Dawn. HILL has a value of 75 and BN ShHAR is $52 + 506 = 558 + 75 = 633$. This is the number given in Crowley's 777 as the number of Light, being AUR spelled out: ALP VV RISH.

[4] Corpus Hermeticum, Book 1, verse 9. The original translation reads, "Nous, God, being male and female, beginning as life and light, gave birth, by the Word, to another Nous, the Creator of the world; he, being the god of fire and air, formed seven powers who encompass in their circles the sensory world, and the governance of these powers is called destiny."

[5] Below is the Planetary Septagram used in the ritual. It may be noted that it differs somewhat to other Planetary Septagrams. This particu-

lar septagram is based on the Tree of Life, assuming one were to raise Tiphareth to the topmost point of the star, flanked by Binah and Chesed, below which are Geburah and Netzach, and at the bottom Hod and Yesod. I felt it very important to use the Tree of Life configuration as this ritual primarily deals with the creation of the Sephiroth and the Tree of Life.

During the Septagram Ritual, the magician traces an invoking septagram of the Sun with his movements. The Sun is the only one of the 7 planets that is actually invoked outright. The other 6 planets are called upon, but in a more passive manner. This is symbolic of the Sun's dominance over the planets and its role as being representative of the Light of the Crown.



[6] ARARITA. Translation: "One is His beginning. One is His individuality. His permutation is One."

[7] This is a reference to Atu XVIII, The Moon. This card shows the Moon shining over a path that winds between two towers. On the Tree of Life, this card lies between Malkuth and Netzach. The letter associated with this card is Qoph, value 100.

[8] This is a reference to Atu XIII, Death. The path of this card lies between Netzach and Tiphareth. The letter associated with this card is

Nun, value 50.

[9] This is a reference to Atu V, The Hierophant. This path on the Tree of Life lies between Chokmah and Chesed. The letter associated with this card is Vau, value 6.

[7-9] BABALON is invoked seven times, beginning from Malkuth with the Maternal energies of Netzach, rising along the 29th path as Atu XVIII, the Corporeal Intelligence. This is the sleep of Material Consciousness. From here, She passes through Netzach and the Sphere of Venus and on to path 24, the path of Death and Atu XIII. This is the Death of the ego and the spiritual rebirth in Tiphareth. From here the invisible hand of the Hermit, the power of Yod from above, guides Her to the Sphere of Jupiter where She teaches Secret Wisdom (Chokmah) through the 16th path, Atu V, the Hierophant. Here the Triumphant and Eternal Intelligence is the Voice that teaches "Wisdom through Mercy and Beauty." It is also interesting to note that $V + XIII = XVIII$.

[10] The Collects of Liber XV, Ecclesiae Gnosticae Catholicae Canon Missae.

[11] "Most Holy Temple" – AHL MVOD, value 156.

[12] "Wine" – IIN, value 70; "Cup" (Pudendum Muliebre) – KVS, value $86 + 70 = 156$.

[13] "Zion" – TzIVN, value 156.

[14] It would be inappropriate at this time to reveal the Name.

[15] The Pathworkings of Aleister Crowley, pg. 115, The Chapter known as The Unconsciousness of God that is hidden from man for a sign.

[16] Liber AL vel Legis, I:3

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The Cosmology of the Unicursal Hexagram

By Sister Sheridan M. Horning

In order to even begin to communicate how the unicursal hexagram fits into a very scientific universal view, a lot of groundwork must be laid as a basis of understanding. It is obvious that the unicursal hexagram has significance in Western occultism, but the focus of this discussion is its demonstrable value when applied to Chinese cosmology. In Chinese medicine, there are 12 regular meridians, named and corresponding to 12 organ systems. This basis of twelve forms a foundation for a number of correspondences, including zodiac signs for a 12 year cycle, 12 months, 12 two hour segments in every day, in addition to 12 rivers and 12 specific hexagrams. These segments form a circular symbol, a clock and calendar. Like the Qabbalah we are more familiar with, these initial correspondences can be extrapolated even further.

In Chinese medicine, there are a series of interrelational dynamics, correlating to the various numbers of divisions. Before all else, there is the great nothingness of zero, wu ji. Then, thankfully so, the body is seen as one holistic entity, with physical, emotional, psychological, spiritual, pretty much any aspect of perceiving one's self, considered part of the same thing. There is the famous set of two, yin and yang, called tai ji, the great ultimate. A few different systems of three exist, such as the three treasures of qi, jing and shen, and earth, consciousness, and heaven.

Qi is the motive force of life, jing is essence and shen is spirit, in Chinese as well as Hebrew. Jing is a term for a series of ideograms meaning lineage, classic text, meridians, semen, egg, the well, and also the weft of crosswise threads on a loom over and under which the other threads, the warp, are woven when weaving the fabric of the body or reality. The tips of your fingers and toes have acupuncture points called jing well. These contact points are creative vectors flowing both in and out on the tao, through shen, from jing. Shen, both singular and plural as a general Chinese Medical term, are the spirits that dwell within the organs, and

even more specifically, within the Heart. Since there is the understanding that everything seen in the external world is reflected in the internal, ancient Chinese medical theorists understood the human body system to be analogous to the world in which it lives, with valleys and ravines, hills, rivers, granaries, storehouses, treasurehouses, marketplaces, cities, and streets. Various organs are the homes and workplaces of these spirits and acupuncture meridians are the roads by which they regularly travel.

The placement of the unicursal hexagram divides the twelve based clock-calendar into three sections of earth, human, and heaven. This divides 360° into three portions of 120°. 120 has significance in the Thelemic gematria, so let your system of correspondences continue to run wild. This focus will continue on Chinese principles. Please refer to the diagram, as it makes more sense with visual cues. The day begins at 3 am, where there is the lower left point of the star. The Lung, Large Intestine, Stomach, and Spleen are considered Earth based, representing the carnal need to breathe and defecate, along with the appetite for sex and food. The next division belongs to Heaven, and begins with the upper-

The placement of the unicursal hexagram divides the twelve based clock-calendar into three sections of earth, human, and heaven.

most point of the hexagram, and includes the Heart, Small Intestine, Bladder, and Kidney. These energies include regal humility, transformation and magick, evolution and cultivation, and alchemy and gnosis. The third division correlates to Humans, and covers Pericardium, San Jiao, Gall Bladder, and Liver. These concepts include the communion

and connection between earth and heaven, communication and expression, the ability to see beyond natural and accepted paradigms and memes, and death and rebirth.

To continue with the significance of numbers, there are four seasons or levels of disease when affected by a cold pathogen. Five corresponds to the transforming and controlling phases of fire, earth, metal, water, and wood. Commonly translated as elements, these are by no mean fixed entities, but regularly change. Six corresponds to the six climatic influ-

ences from weather, which then become pernicious influences of warm disease if they get inside the body. These are wind, summer heat, fire, damp, dryness, and cold. These six energies and tendencies also correspond to six meridians when the 12 organ systems become paired. When divided into 12 channels, there are 6 meridians that travel from the arms to the trunk and 6 meridians that travel from the legs to the trunk and head. When these are paired together, there are a total of 6 that traverse both the arms and legs, along with the trunk and face. As an example, with 12 meridians, the Pericardium meridian is considered the hand Jueyin channel, and the Liver is the foot Jueyin. Together, the Pericardium and Liver channels form the Jueyin meridian of the regular six.

This has significance because the lines and angles of the unicursal hexagram reflect these pairings. Similar to the Yi Jing's association of broken lines with yin and solid lines with yang, the yang meridians are unified and designated as pairs with the tips of the descending triangle showing Yangming from Large Intestine and Stomach, Taiyang as Small Intestine and Bladder, and Shaoyang as San Jiao and Gallbladder. The lines of the ascending triangle connect the separated organs of Lung and Spleen for Taiyin and Heart and Kidney for Shaoyin. The Jueyin meridian is connected through the cross in the center. This holds special meaning because of the nature of Jueyin, which is to revert and reverse, as counterflow and afflux. Jueyin is enough of a topic to write volumes, so it will be continued later, along with the importance of 7, 8, 9, 10, and 11. In part 2 of this article, I will describe where these meridians exist within the human body, and will also explain what role the unique San Jiao organ has. In part 3, I will discuss roles of each of these organs because each have associations with political and government positions in the body as empire. Specifically, I will discuss how the Pericardium is directly related to the import of the Heart, which is the Lord.

Sisters of Babalon



- **Would you like to meet other women who share an interest in Thelema and discovering your true Will?**
- **Have you ever been curious about our Lodge, but found attending a Mass as your first visit a little daunting?**
- **Would you like to take part in a lively discussion of topics in the company of passionate women, in the spirit of fellowship, support, and chocolate?**

Sisters of Babalon is a bi-monthly event hosted by the women of Sekhet-Maat Lodge, Ordo Templi Orientis. We spend devotional time with each other, and we invite new women with our common interests, including Ceremonial Magick, Hermetics, Tarot and Astrology, into our community.

This event was conceived by the Sisters of the Lodge, to facilitate opportunities to get together on a regular basis and spend time doing ritual, feasting and discussing the roles of women within the O.T.O today.

This event is open to all women and those who live and identify as women. The meeting opens ritually with an invocation of Babalon, including offerings to Her. Afterwards there's chatting, feasting, and fellowship. Please bring food and drink to share. If you have a ritual chalice that you are fond of, please, bring this as well. Contact any Sister of the Lodge whom you may know with any questions you might have about our event; we would love to welcome you!

SATVA

(Being of 11 lines containing seven syllables each, for S.A.T.V.A. = 77)

By Frater ZyGoat

I pass through the Gate of Breath

I pass between the extremes

I choose the path most Lucid

Scorching nor drowning no more

I awaken from my sleep

I let go of my phantoms

Life blooms in the gentle space

Held sacred is the Garden

I Am the Middle Pillar

I am both Serpent and Tree

Holy is the Lotus Jewel

New in the Sekhet-Maat Library!

Voudoun Gnostic Workbook by Michael Bertiaux

A long-awaited new edition of the seminal text on the spiritual system that is a convergence of Gnosticism and Haitian voodoo, The Voudon Gnostic Workbook is a singular sacred work that is comprehensive in scope. Complete with charts and graphs and instructive interdimensional physics, The Voudon Gnostic Workbook is the most comprehensive and illuminating contemporary book on the subject. Launched out of a correspondence course and series of classes for students and followers of Voudon Gnosticism and the O.T.O., this seminal text is at once one of the most mysterious and magnificent of all esoteric books.

Inside Solar Lodge, Outside the Law by Frater Shiva

Solar Lodge is arguably one of the most interesting and controversial of the many occult groups that sprung up in 1960s America. It was founded by a student of one of the original initiates of Agape Lodge of the O.T.O. and taught a system of magick closely based on that of Aleister Crowley. This book gives a rare glimpse into the lives, aspirations and practices of this group of twentieth century magicians, viewed not through the eyes of an historian or sociologist, but from one who was there and a part of it.

The Book of Abramelin: A New Translation by Abraham von Worms

The first modern translation of this magical work since Mathers' original translation over 100 years ago. It includes voluminous important material left out of Mathers' work, including an entire Part 2 filled with magical recipes, important distinctions in the Knowledge and Conversation of the Holy Guardian Angel ritual, and complete word grids that were only partially completed by Mathers.

Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism by Hugh B. Urban

Focusing on a series of key figures including American spiritualist Paschal Beverly Randolph, Aleister Crowley, Julius Evola, Gerald Gardner,

and Anton LaVey, Hugh Urban traces the emergence of sexual magic and gives remarkable new insight into sexuality in the modern era.

Opus Mago-Cabbalisticum et Theosophicum by Georg von Welling
This first ever English edition of *Opus Mago-Cabbalisticum et Theosophicum* will appeal to anyone interested in the history or practical aspects of alchemy, astrology, magick, Rosicrucianism, esoteric Freemasonry, and the Golden Dawn. *“For the modern student of the Western Mystery Traditions, it is impossible to overestimate the importance of von Welling’s work. Its influence can be traced through the doctrines and teachings of a host of European esoteric institutions—even those that helped give birth to the Golden Dawn and the Modern Occult Revival.”*--Lon Milo DuQuette



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One Child

Written within the confines of the Oregon State Penitentiary in 1993,
under the motto OPHION

I AM both the Father and the Mother,
Observes the Child of its own reflection upon the Waters.
Self created as the product of Will in motion,
Seeking expression, along the varied paths of Embodiment.
Both Life and Death are as but a singular moment by which transforma-
tion of a self,
within Self,
may come to understand that the One is the other,
with only the chasm of experience providing an illusory perception ,
with in the Separation of Time.
The wholeness of One as seen in the Mind of the many,
Predisposes the perpetuation of an All encompassing emptiness on loss
of Self,
Furthered by the Child's realization of concept dwelling within the
Heart.
Within the Heart that does not beat,
Is established the pulse of a multiverse in the definement of the One
hour...
One age...
One Aeon...
Needed for awareness to arise from that Self made true at the Dawning.
Blessed is this Child that comes to Understand...
Yet woe for the unspoken responsibilities it entails.
I AM the Father...
I AM the Mother...
I AM the Child of the One.

Last Night In Troy: A Divination Ritual

By Frater Andropos Troy

Originally performed at Sekhet-Maat Lodge on December 15, 2007 ev

(Setting: There is a small altar in the center of the temple with a single candle upon it. The altar is at an angle. The super-altar is open with several decks of tarot cards upon it. The super-altar is alight with candles on either side of the altar. In the west, there is a throne. Cassandra is seated upon the throne wearing a simple beautiful white dress. She is very regal, but also sad. On either side of her are two handmaidens in simple robes. They are emotionless. In the four corners of the room are the four gods. Apollo is in the South. He wears yellow/gold. Athena is in the East. She wears gray or silver. Ares is in the North he wears red. Aphrodite is in the West. She wears blue. Eris is dressed in black and is hidden in the shadows of the room.)

Part I: Purification

Attendees are allowed into temple space and ushered into circle around altar area by Banishing Officer. The Banishing Officer then takes her place among the attendees. The two Handmaidens leave their spot and walk around temple, purifying attendees with salt/water and incense. Both Handmaidens chant "Vitriol" as they purify the attendees. Handmaidens start in same spot in the east and work their way in opposite directions around the circle, stopping in the same place they started. Handmaidens then return to their spots beside Cassandra.

Part II: Banishing

The Banishing Officer breaks formation with the attendees and goes to altar in center of temple space. The Banishing Officer performs a banishing. Once this is done, the Banishing Officer returns to her place among the attendees.

Part III: Opening

(The Handmaidens leave Cassandra's side, going to the center of the temple and face each other across the altar.)

Handmaiden One: Hail Ra, that goest in thy Bark!

Handmaiden Two: Into the caverns of the Dark!

Handmaiden One: Bring us through temptation!

Handmaiden Two: Deliver us from good and evil!

Handmaiden One: That mine as thine by the Crown of the Kingdom,
even now!

Handmaiden Two: These ten words are four, the Name of the One.

Handmaiden One: ABRAHADABRA

(Both Handmaidens do five-three-five applause together, then return to Cassandra's side. A bell rings. The lights go out.)

Part IV: the Battle of the Ants/Curse of Eris

(A match is struck in the darkness, revealing the face of Eris. She wears dark robes and holds a golden apple filled with incense. Eris lights the candle and looks around the room at the attendees)

Eris: *(while circling the altar widdershins with the lit candle)* That is not
which is

The only Word is Silence

The only Meaning of the Word is not.

Thoughts are false.

Fatherhood is unity disguised as duality.

Peace implies war.

Power implies war.

Harmony implies war.

Foundation implies war.

Alas! For the Kingdom wherein all these are at war.

(Eris stops her revolutions around the altar. She opens the golden apple and

removes incense, sprinkling lovingly it into the censer. She waves smoke into the air. She sprinkles more incense, blowing smoke into the temple. She closes the apple.)

Eris: *(circling the altar once again, speaking to the people)* There will war
beyond the walls of Troy
The men will die one by one, in battle
The sons will be slaughtered by invading armies
The women and daughters will be taken away as slaves
There shall be death, destruction, and blight upon their souls
Each and every one
No one in the city of Troy shall escape
And who's doing is this?
Surely you can not blame me
I merely tossed a golden apple
An apple belonging to the fairest one of them all
You may not blame me
I could not know that those goddesses would be so petty, so vain
So susceptible to the Golden Apple of Discord

(Eris offers a wicked smile, as though she is enjoying a private joke)

KALLISTI!!

(Eris stops her revolutions and slams the apple down on the altar. Eris then retreats.)

Part V: Call to the Gods

(The four gods leave their corners and take their places at the altar in the center of the temple. Apollo is in the South and has a wand, Athena in the East and holds a sword, Ares in the North and possesses a disc, and Aphrodite to the West with a cup. The lights go up so that the candle is no longer the sole light in the temple. The gods represent the attributes of the Tarot Deck—Apollo-the wands/fire, Athena-the swords/air, Ares-the Pentacles/Earth, and Aphrodite-the cups/water. The gods face each other, ignoring the attendees, they assume God Forms

while not offering their invocations. The gods move deosil around the altar while delivering their invocations.)

(Apollo steps forward, pointing his wand to the sky)

Apollo: God of the golden face and fiery forehead!
Lord of the Lion's house of strength, exalted
In the Ram's horns! O ruler of the vaulted Heavenly hollow!
Send out thy rays majestic, and the torrid
Light of the song! They countenance most splendid
Bend to the suppliant on his face extended!
Hear me, Apollo!

(Apollo steps back against the altar, once he is back in place Athena steps forward, offering her sword to the sky.)

Athena: From war-torn hills, she gazed grey-eyed
Proud tall and fierce
Wisdom percolating within
An owl upon her shoulder
Athena came down from Olympus
To curb your passion, if you obey
Don't draw your swords, fight with your words
Men and woman follow my instructions
Even if angry at heart, to those obedient to the gods
The gods attend to all the more.

(Athena steps back against the altar, once she is back in place Ares steps forward, offering his disc to the sky.)

Ares: Black Ares hath called me from the deep!
Blind and appalled,
Shall the palace high-walled shake as I leap
Over the granite, the marble over

One step to span it, One flight to hover
Like a moon round a planet, A dream round a lover!
Hail to the Lord of glittering spears,
The monarch of the mighty name,
The master of ten thousand Fears
Whose sword is as a scarlet flame!
Hail to Black Ares! Wild and pale
The echo answers me: All Hail!

(Ares steps back against the altar, once he is back in place, Aphrodite steps forward offering her cup to the sky.)

Aphrodite: Daughter of lust by the foam of the sea!
Mother of flame! Sister of shame!
Tiger that sin nor her son cannot tame!
Worship to thee! Glory to thee!
Venus Callipyge, mother of me!
Fruitless foam of a sterile sea
Wanton waves of a vain desire
Maddening billows flecked with fire
Storms that lash on the brine, and flee,
Dead delights, insatiate ire
Broke like a flower to the birth of thee,
Venus Callipyge, mother of me!

(Aphrodite steps back against the altar. All four gods remain facing one another, admiring their own God Forms, preening while oblivious to the attendees.)

Part VI: The Royal Court

(The Banishing Officer steps from the crowd and talks to the attendees.)

The Banishing Officer: Our city has been under siege for ten years
Outside the walls the armies surge
Yet, finally, peace!

The Greeks have gone, leaving behind a great gift
A great wooden horse
We have brought it to the temple of Athena, an offering
Our tribute to our wise goddess who has finally bestowed favor upon us
Again
Now, we shall dance and revel
We shall celebrate
And the Princess of Troy will peer into our futures, to see whatever there
is to see.

(Cassandra stands from her throne, the Handmaidens flank her on either side as she moves about the room as she looks into the eyes of each of the attendees, once she has made one revolution and reaches her throne again, she begins to speak to the attendees.)

Cassandra: Now then I saw these things adverse and evil; and they were not, even as Thou art Not.

I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.

I saw the devouring mothers of Hell, that eat up their children—O ye that are without understanding! I saw Thee in these.

I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.

I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.

I saw the petty, the quarrelsome, the selfish—they were like men, O Lord, they were even like unto men. I saw Thee in these.

I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.

I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down in hell. I saw her from the head to the navel a woman, from the navel to the feet of her man. I saw Thee even in her.

But I was not deceived by anything of all these things.

(Once the lament is complete, Cassandra's Handmaidens lead her to the super-altar, stopping once Cassandra is upon the altar. The veils are closed around Cassandra by the Handmaidens, who remain in place at the part in the veils. The four gods return to the four corners of the room. Behind the Veil, Cassandra places a veil decorated with small sparkling gems/crystals on her head.)

Part VII: Dance of the Veil

(Once the veil is closed, the Handmaidens turn to one another and smile in joy.)

Handmaiden One: Dance, when you're broken open!

(The Banisher begins to dance slowly)

Handmaiden Two: Dance, if you've torn the bandage off!

(Aphrodite begins to dance slowly)

Handmaiden One: Dance in the middle of fighting!

(Ares begins to dance slowly)

Handmaiden Two: Dance in your blood!

(Athena begins to dance slowly)

Handmaiden One and Two *(together and in mad jubilation):* DANCE,
WHEN YOU'RE PERFECTLY FREE!

(Apollo begins to dance.)

(The Handmaidens burst into manic mad laughter which lasts several minutes, during which the gods and the banisher begin to dance faster as the music begins to go faster, they begin drawing the attendees into their mad dance. Everyone dances, and the attendees all go faster and faster. The Handmaidens join in the wild dance and cry out "CASSANDRA", "HEAR ME CASSANDRA." The gods and attendees join in the Handmaiden's chanting. The dancing and chanting continue for quite some time. During the dancing, behind the veil, Cassandra has removed the tarot cards from their place on the super altar and shuffled them, putting them into a giant bowl and mixed them up as she feels is appropriate. Once a suitable level of energy has been reached, the Handmaidens stop.)

Cassandra's Handmaidens: (*screaming together*) STOP!

(*The music stops. The Handmaidens return to the veil, moving quickly with purpose and destination. The Handmaidens switch sides once they reach the veil. The attendees should just stop where they are as the gods go over to the altar.*)

Handmaiden One: The princess is ready to tell us of our fair city's future!

Apollo: She is mad! The light of day reveals a madwoman!

Aphrodite: Why should anyone believe her mad ravings? She has forsaken the love of a god!

Athena: It is wise to take anything said by one touched by insanity's taint with no more than a grain of salt.

Ares: Who is she to prophesize? She knows nothing of the proud war that rages beyond these city walls. She is a coddled spoiled princess.

Eris: (*smiling mischievously*) I say we believe her.

(*The gods laugh, pointing at Eris and speaking to the attendees.*)

Ares: You would listen to my sister? The goddess of discord?

Athena: It is she who brought about this war with her cursed apple.

Aphrodite: She is filled with hate and has never known love.

Apollo: You would trust Eris? Who invited her anyway?

(*The gods laugh*)

Eris: Your gods have turned their backs on you. Yet again. Let the Princess be heard by those brave enough to gaze into what the future holds.

(*The four gods again face one another across the altar, assuming their god forms again.*)

*Your gods have
turned their backs
on you. Yet again.
Let the Princess be
heard by those brave
enough to gaze into
what the future
holds.*

The Unveiling of Cassandra

Handmaiden One: Now is the time; Now is the hour.

Handmaiden Two: All shall be revealed by the Princess's power.

(The Handmaidens open the veil revealing Cassandra in her splendor and glory.)

Handmaiden One and Two: *(together)* All Hail Cassandra! The Last Princess of Troy!

Eris and the Attendees: HAIL! ALL HAIL! *(This should be repeated several times until Cassandra smiles and nods for silence. The four mistrusting gods should remain silent, while posing and preening for one another.)*

Cassandra: *(pulling a single TAROT card from the bowl and showing it to the people)*

The Great Wheel of Samsara

The Wheel of the Law

(She returns the tarot card to the bowl and mixes it back into the decks within.

She pulls another card from the bowl and shows it to the people)

The Wheel of the TARO

The Wheel of the Heavens

The Wheel of Life

All these Wheels be one; yet of all these the Wheel of TARO alone avails thee Consciously

(She returns the tarot card to the bowl and mixes it back into the decks within.

She pulls another card from the bowl and shows it to the people)

Meditate long and broad and deep, O Man, upon this Wheel, revolving it in thy Mind!

(Cassandra returns the card to the bowl and mixes it, she motions to an attendee, who comes forward to draw a card from the bowl. If they so wish, the attendees may draw multiple cards. There should be enough tarot cards to afford the attendees this ability. As the attendee leaves the super-altar, the Handmaidens select the next attendee to go and draw a card, then the next, and so on and so forth until all have taken a card save for the ritualists. Once the last attendee has taken his/her card, The Banisher goes and takes a card. Once the banisher has left, Apollo goes, followed by Athena, followed by Ares, followed by Aphrodite, then Eris. Cassandra then hands a card to both of the Handmaidens, who return to either side of the altar. Cassandra removes the final card for herself. After Cassandra has taken her card, she then turns her back to the people long enough to look at her card and meditate briefly upon it.)

Cassandra: *(taking an Attitude of Resurrection and turning to the people)*

Be this thy task, to see how each card springs necessarily from each other card,

even in due order from the Fool unto the Ten of Coins.

Then, when thou know'st the Wheel of Destiny complete, mayest thou perceive

THAT Will which moved it first.

Handmaiden One and Two: *(together)* There is no first or last.

Cassandra: And lo! Thou art past through the Abyss.

(The gods return to the corners. The Handmaidens close the veil, sealing Cassandra within in. The handmaidens then go to the center of the temple, facing each other across the altar.)

Handmaiden Two: There is no grace;

Handmaiden One: There is no guilt!

Handmaiden Two: This is the law:

Handmaiden One: DO WHAT THOU WILT!

Handmaiden Two: ABRAHADABRA!

Handmaiden One: I entered in with woe; with mirth

Handmaiden Two: I now go forth, and with thanksgiving

Handmaiden One: To do my pleasure on the earth

Handmaiden Two: Among the legions of the living.

(Both Handmaidens do five-three-five applause together. The Handmaidens return to their places at the veil. A bell rings. The lights go down and Eris approaches the altar.)

Eris: *(standing so that her face is illuminated in the candlelight)* Come in here and spend life

Come in here and see the serpent eat it's tail

(Eris blows the candle out plunging the temple into darkness.)

The door is opened, the lights go up, and the attendees leave the temple.

**Ritual written using selected excerpts from "The Book of Lies" and "The Collected Works of Aleister Crowley Vol 1 & 2"*

Okra and White Bean Stew with Spinach and Herbs

By Sister Beth Kimbell

Ingredients

2 tablespoons olive oil

1 large red onion, diced small (1 1/2-2 cups)

2 teaspoons finely minced garlic (2 large cloves)

2 pounds fresh crinkly leaf spinach, stems trimmed

or two 10-ounce packages or 1 1/4 pounds frozen spinach

2 cups coarsely chopped fresh parsley (about 4 ounces)

3 tablespoons coarsely snipped fresh dill, rosemary, thyme, or other fresh herb

1/2 pound frozen cut okra, dried on paper towels if begins thawing

1 tablespoon ground turmeric

2 teaspoons ground mustard (or spicy brown mustard)

1 1/4 cups light broth

2 tablespoons white wine, champagne, or flavored vinegar

1/2 cup navy beans, cooked

Salt and pepper to taste

Preparation

In a 4-quart heavy-duty Dutch oven, heat 2 tablespoons of the oil over medium heat. Add the onion and sauté, 10 minutes; add garlic, and sauté, stirring occasionally, until just tender, about 5 minutes more.

Add the turmeric and ground mustard, stir for a few seconds; add the spinach, parsley, and dill, and stir constantly, 7-10 minutes. If spinach is fresh, cook until just wilted.

Add the broth, scraping bottom of pan, and bring to a boil. Add okra and stir. Cover the Dutch oven, return to a boil, and reduce heat to low. Add the vinegar and simmer for 1/2-hour.

Stir in the cooked beans and continue to simmer 10 to 15 minutes more, until the beans are hot. Season with salt and pepper and serve with rice or orzo. Serves 6.

the cascade continues

By Sister Sheridan M. Horning

this love i feel,
i share with you,
i know.
the love of all,
of one,
of none.
to me,
its never been so great and so cohesive,
the world explained.
its what we're learning,
thats teaching through us,
and my heart pouring out towards you
is the clearest its ever been.
see what you will,
as i will,
as the clouds
clear and form
and clear again.
you are still there with your shining bright eyes.
i recognize you with a remembering that is so severe,
it explains the rest of the universe.

Review: *Zen and the Brain*

By Brother Jeff!

The voluminous (700+ pages with 144+ pages of endnotes), *Zen and the Brain: Toward an Understanding of Meditation and Consciousness* by James H. Austin, M.D., offers a serious challenge for the casual reader. Even for the not-so-casual Thelemic reader, there is indeed much to ponder. Written by a neurologist with several decades of experience in neurological studies and Rinzai Zen practice, *Zen and the Brain* purports to be an ongoing examination of current models of how the brain works and how meditation affects specific brain centers. These topics are significant to Thelemites, for as we have been told, "The law of inverse squares may not apply; but some such law does apply" (Book 4, Aleister Crowley, pg. 218) and "Diverse as these statements are at first sight, all agree in announcing an experience of the class which fifty years ago would have

This book will be controversial for some Thelemites, as it proves...that drug-induced states are not the same as meditative ones.

been called supernatural, to-day may be called spiritual, and fifty years hence will have a proper name based on an understanding of the phenomenon which occurred." (Book 4, Aleister Crowley, pt. 1, pg.9, paragraph 15.) Dr. Austin is telling us about the laws! - the laws governing the spiritual transformation of consciousness.

This book will be controversial for some Thelemites, as it proves--or goes a long way towards proving--that drug-induced states are not the same as meditative ones. For several chapters the author provides a high level of detail about the interactions of serotonin, dopamine, norepinephrine, and gamma-aminobutyric acid (GABA) in both drug-induced and non-drug-induced states. According to Dr. Austin, drugs can only manipulate one or two sites in the brain, whereas meditation operates on several in a more balanced fashion. Yes, I know you always have to do the work. Dr. Austin clearly states that medication is no substitute for meditation:

The emphasis in this book is on the Zen approach to the Middle Way. This means meditation, not medication. Meditation in moderation, not to excess. Indeed, the major meditative disciplines tend to remain very conservative. The fact is, anything that makes the setting and the experience itself more artificial will later make it more difficult to assimilate this brief state in a positive way into the rest of life's ongoing experiences. I do not endorse or use drugs. But many others have tried both routes. Sooner or later, most abandon LSD. It turns out to be an obstacle, not an aid, to their practice of Zen. Watts, recounting his earlier LSD experiments, went on to entitle his later article: "Ordinary Mind is the Way." "Ordinary mind" meant a state that was clear, stable, and undistracted by hallucinations. This is the Zen Way. (pg. 425)

Dr. Austin also gives summary discussions of the impact of other drugs on the brain, including peyote, mushrooms, and nitrous oxide. He is highly critical of all New Age movements, saying for example that their leaders are largely untrained, and the movements do not have a tradition of accomplishment going back 25 centuries. These are not entirely invalid criticisms, but many of us know from experience that Thelema is different: the experiences are for the most part exactly the same, and the religious memes -- which all belief systems have -- are simply those appropriate to our system. Our greatest disadvantage continues to be one of egotism. We haven't been around for long enough, and we don't have enough people.

Coming from a scientific background, Dr. Austin stresses a great deal of scientific information. This was highly attractive for this reviewer, as I thought, "if I--or anyone else--can figure out what happened in my initiation, what a boon that might prove for Scientific Illuminism-m-m-m." No researcher knows the answer to that question, and this book does not attempt to answer it but still remains fascinating on a number of levels. Due to his essential attitude, Austin is most drawn to Zen because of its empiricism. Therefore, the visualization techniques of Vajrayana Buddhism did not appeal to Dr. Austin even though his own research (and that of others) seems to indicate that meditators using Vajrayana techniques have the most brain involvement--as measured by the number of active brain centers, 6--of all the types of meditation studied (includ-

ing Transcendental Meditation). The data Dr. Austin presents also goes a long way toward effectively proving what “visualisers” have always said, namely that those practices help them or speed the operant (Austin uses the word experiant) along the spiritual path. Since the same research indicates that Rinzai Zen creates more involvement than Soto Zen, presumably (he says) because of the koans, Dr. Austin switched to Rinzai Zen very early in his personal practice.

Dr. Austin reproduces parts of his meditation journals--there's a familiar practice!--throughout the book. Often beginning with an appropriate quote from either Zen or scientific literature, he tells his experiences in Zen sesshin, or retreat. A sesshin might include a week or more of meditative practice. During one sesshin, Dr. Austin describes a vision of an isolated leaf, falling, in the midst of nothingness. No background, just a leaf against pure nothingness. Later he describes his puzzlement, and then realisation that he had photographed that very same leaf while on vacation a month or two prior to the retreat. He believes that some part of his mind captured the leaf, just as his camera did, and that his preliminary form of satori --the Japanese word used for advanced mystic states -- brought it back up again. This led to further development of his view of consciousness and how the brain works.

Zen and the Brain is an incredible book. Should every Thelemite have a copy on his/her bookshelf? Perhaps not. But for those Scientific Illuminists who absolutely must know how, if, and why meditative practices and drug-induced states work--like this reviewer--the book gives some well-supported and plausible explanations. Perhaps this could eventually give birth to a new field of research, the interface between neurological studies and spiritual technologies, although I am quite sure it will be some years yet before we see the title *Magick and the Brain* in print. But it's nice to dream, isn't it? *Om Mani Padme Hum..*

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