

# Order of Nine Angles

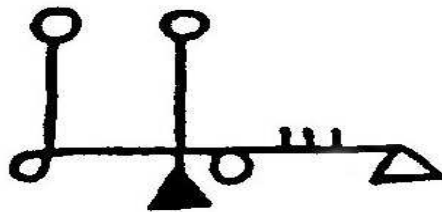


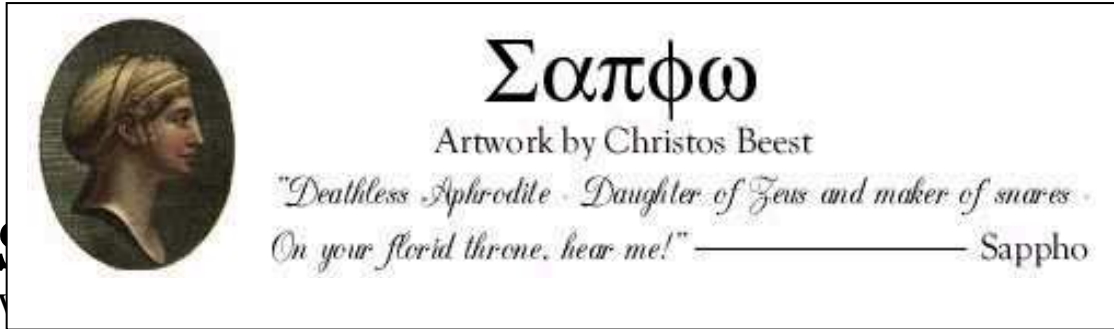
ΣΑΠΦΩ

Artwork by Christos Beest

*"Deathless Aphrodite - Daughter of Zeus and maker of swans -  
On your florid throne, hear me!"* ————— Sappho

# Sappho





### Sappho - Poetic Fragments

*With artwork by Christos Beest*

τέγγε πλεύμονας οἴνω, τὸ γὰρ ἄστρον περιτέλλεται,  
ἂ δ' ὥρα χαλέπα, πάντα δὲ δύβαισ' ὑπὸ καύματος,  
ἄχει δ' ἐκ πετάλων ἄδεα τέττιξ ...  
ἄνθει δὲ σκόλυμος· νῦν δὲ γυναῖκες μαρτύρῃται,  
λέπτοι δ' ἄνδρες, ἐπεὶ δὴ κεφάλαν καὶ γόνα Σείριος ἄσδει

## Introduction

The aim of the present translation is to try and present something of the unadorned beauty of Sappho's Greek.

From the many fragments that remain of her poetry, I have chosen those that best reflect something of this beauty. The text used is that of Lobel and Page [ *Poetarium Lesbiorum Fragmenta*, Oxford 1955 ] - and the numbering of the Fragments in this present work follows that of their text. .... in the text indicates a break in the fragment; [ ] indicates a conjecture.

### Fragment 1

Deathless Aphrodite - Daughter of Zeus and maker of snares -  
On your florid throne, hear me!  
My lady, do not subdue my heart by anguish and pain  
But come to me as when before  
You heard my distant cry, and listened:  
Leaving, with your golden chariot yoked, your father's house  
To move beautiful sparrows swift with a whirling of wings  
As from heaven you came to this dark earth through middle air  
And so swiftly arrived.

Then you my goddess with your immortal lips smiling  
Would ask what now afflicts me, why again  
I am calling and what now I with my restive heart  
Desired:

*Whom now shall I beguile  
To bring you to her love?  
Who now injures you, Sappho?  
For if she flees, soon shall she chase  
And, rejecting gifts, soon shall she give.  
If she does not love you, she shall do so soon  
Whatsoever is her will.*

Come to me now to end this consuming pain  
Bringing what my heart desires to be brought:  
Be yourself my ally in this fight



### Fragment 16

For some - it is horsemen; for others - it is infantry;  
For some others - it is ships which are, on this black earth,  
Visibly constant in their beauty. But for me,  
It is that which you desire.

To all, it is easy to make this completely understood  
For Helen - she who greatly surpassed other mortals in beauty -  
Left her most noble man and sailed forth to Troy  
Forgetting her beloved parents and her daughter  
Because [ the goddess ] led her away .....

Which makes me to see again Anactoria now far distant:  
For I would rather behold her pleasing, graceful movement  
And the radiant splendour of her face  
Than your Lydian chariots and foot-soldiers in full armour .....



**Fragment 22**

Gather your [ lyre ] and sing for me  
[ Soon ]  
As desire once again [ enhances ] your beauty:

Your dress excites, and I rejoice  
For I once doubted Aphrodite  
But now have asked that soon  
You will be with me again ....

**Fragment 31**

I see he who sits near you as an equal of the gods  
For he can closely listen to your delightful voice  
And that seductive laugh  
That makes the heart behind my breasts to tremble.

Even when I glimpse you for a moment  
My tongue is stilled as speech deserts me  
While a delicate fire is beneath my skin -  
My eyes cannot see, then,  
When I hear only a whirling sound  
As I shivering, sweat  
Because all of me trembles;  
I become paler than drought-grass  
And nearer to death .....

**Fragment 34**

Awed by her brightness  
Stars near the beautiful moon  
Cover their own shining faces  
When she lights earth  
With her silver brilliance  
Of love .....

**Fragment 23**

When I look at you  
I know that even Hermione  
Was not such as you -  
Fairer to compare you to Helen  
The golden-haired ...



**Fragment 41**

Beautiful girls, towards you  
My thoughts will never change .....

**Fragment 47**

Love shook my heart  
Like the mountain wind  
Falls upon tress of oak ....



**Fragment 94**

I can reveal to you that I wished to die -  
For with much weeping she left me  
Saying: "Sappho - what suffering is ours!  
For it is against my will that I leave you."  
In answer, I said: "Go, happily remembering me  
For you know what we shared and pursued -  
If not, I wish you to see again our [ former joys ] .....  
The many braids of rose and violet you [ wreathed ]  
Around yourself at my side  
And the many garlands of flowers  
With which you adorned your soft neck:  
With royal oils from [ fresh flowers ]  
You anointed [ yourself ]  
And on soft beds fulfilled your longing  
[ For me ] ....





**Fragment 96**

She honoured you like a goddess  
And delighted in your choral dance.  
Now she is pre-eminent among the ladies of Lydia  
As the rose-rayed moon after the sinking of the Sun  
Surpasses all the stars and spreads it's light upon the sea  
And the flowers of the fields  
To beautify the spreading dew, freshen roses  
Soft chervil and the flowering melilot .....

Restless, she remembers gentle Atthis -  
Perhaps her subtle judgement is burdened  
By your [ fate ] .....

For us, it is not easy to approach  
Goddesses in the beauty of their form  
But you ....



**Fragment 58**

Age seizes my skin and turns my hair  
From black to white:  
My knees no longer bear me  
And I am unable to dance again  
Like a fawn.

What could I do? I am not ageless:  
My youth is gone.  
Red-robed Dawn, immortal goddess,  
Carried [ Tithonus ] to earth's end  
Yet age siezed him  
Despite the gift from his immortal lover ....

I love delicate softness:  
For me, love has brought the brightness  
And the beauty of the sun ....

**Fragment 126**

May you sleep on the breasts  
Of your tender companion .

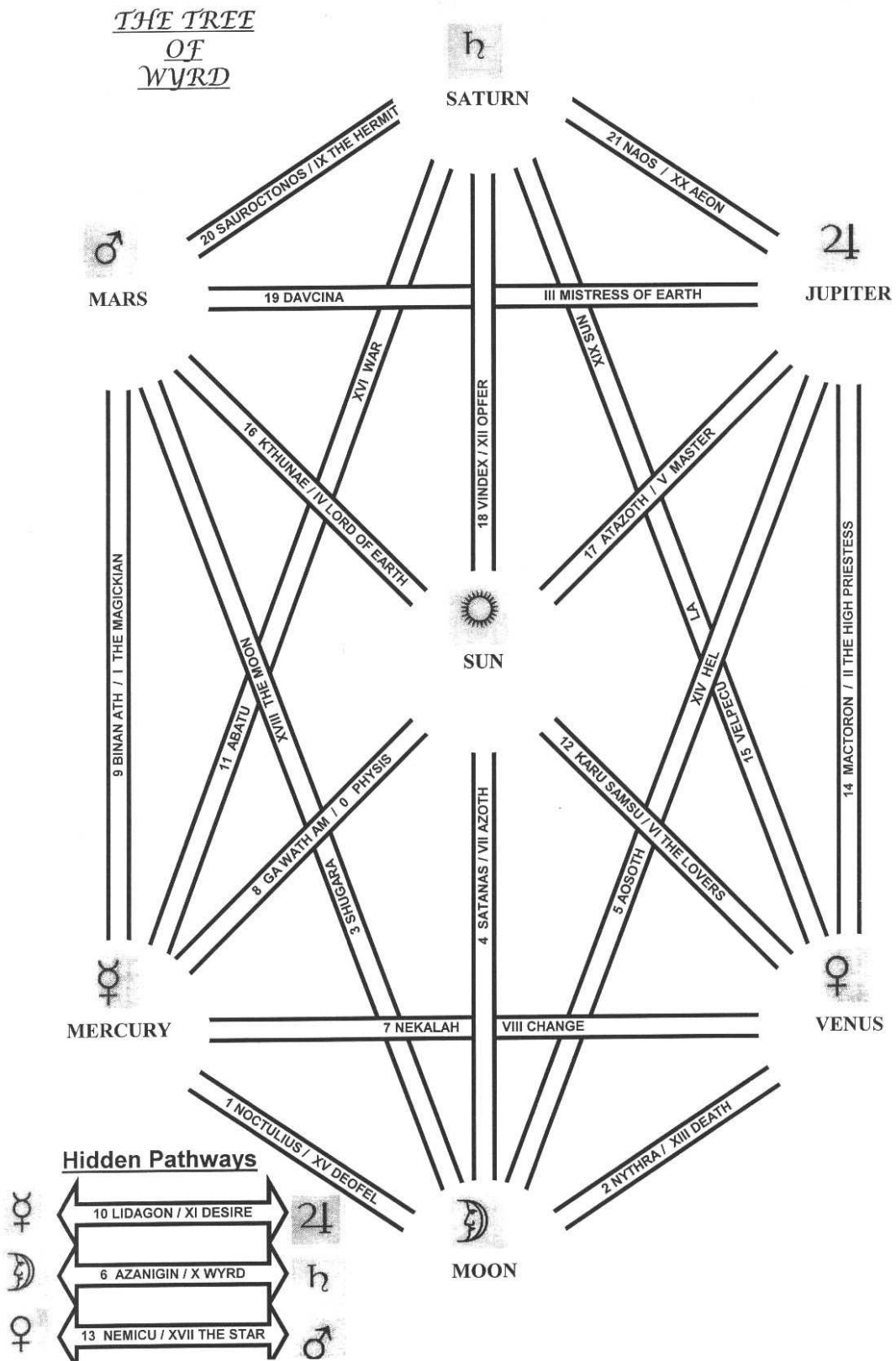
**Fragment 130**

Once again, desire -  
That looser of limbs and bitterly sweet -  
Makes me to tremble  
You are irresistible ....

**Fragment 138/147**

Believe me, in the future someone  
Will remember us .....

Because you love me  
Stand with me face to face  
And unveil the softness in your eyes .....



## **Appendix 1:**

### **Along the Paths of the Tree of Wyrð**

#### **THE SINISTER TAROT - Some Esoteric Meaning**

##### **atu 0 – PHYSIS**

The gradual unfolding of nature; the source of Evolution, that which creates Wyrð. The essence behind the appearance of things. Ga wath am: the Power within me is Great.

##### **atu I - THE MAGICKIAN**

Empathy; a flowing with natural forces that are consciously understood. An integration becoming (part of) a greater Wyrð; an awareness that spans Aeons. Actions that prepare the way.

##### **atu II - THE HIGH PRIESTESS**

Beyond the Abyss: the crossing over and Initiation (in terms of awareness whilst still partaking of a causal existence) into the Lands of the Dark Immortals. A self-awareness that transcends temporal understanding - becoming the essence; beyond opposites.

##### **atu III - MISTRESS OF EARTH**

Empathic manipulation (such as 'enchantment') to create Change via causal structure - amoral acts that may conventionally be seen as 'evil'. Actions provoked by unfettered passions and a reveling in the physical pleasures and challenges of life. "Ruthless ambition". Creativity and Change via destruction - ie. War, culling.

##### **atu IV - LORD OF EARTH**

The nature of the changes in the causal, beyond the actions of those who initiated them; how the acausal relates dynamically to the causal and vice-versa ('Sinister Dialectic'). The flowing of energies according to the greater Wyrð and Destinies of those directly and indirectly involved - thus, the presence of unforeseen factors and the pitfalls implicit in this which may create errors of judgement. The maintaining of an ethos or 'tradition' via 'timeless' acts.

##### **atu V - THE MASTER**

Manipulation - actions based on a knowledge of the Sinister Dialectic as revealed by practical experience: a rational, to some 'cold', observation beyond the stage of Adeptship/Individuation. Control of all the many and varied factors within a situation - in other words, the achievement of a stage in individual evolution that goes beyond the personal, and thus implies the ability to initiate Change on a large-scale, perhaps of a civilization.

#### **atu VI - THE LOVERS**

The double tetrahedron a nexion created via the union of balancing forces. The sowing of the seed of Change that which may transform and carry evolution beyond the Abyss, and thus beyond 'self-image' - or that which may destroy. The invoking of energies that coerce to create something beyond 'self'.

#### **atu VII – AZOTH**

The Menstruum - the Sinister aspect implicit within the 'homogenous metallic water': the explosive factor in the delicate balancing of life-enhancing elements. Change by adversity - the 'Accuser'. The brutal realities that threaten to devour the abstract, the romantic. Insight and control via the understanding of the Primal - or destruction by it.

#### **atu VIII – CHANGE**

The earthing and spreading of energies. The hard truth of Nature - the dying time of one form to give way and birth to another. A causal form created to act as a focal point/channel for the fulfillment of Wyrđ - the beginnings of a practical realization of strategies and aims. The Sinister Dialectic in action: by its dynamic nature a prelude to - and when realized a creator of - insight.

#### **atu IX - THE HERMIT**

Withdrawal and a revealing; the lying between two stages of alchemical Change. Intimations of the Abyss. The culmination on a personal level of energies created by Change - the surfacing of individual factors hitherto only known on an unconscious level. A process of dis-covery that will lead to insight, (further) knowledge of wyrđ; or madness, death.

#### **atu X – WYRD**

That which is beyond personal Destiny. That which causes expression of itself via the implementation or provocation of acts which in their design achieve long term aims beyond the causal death of an individual; changing aspects of a society by significant creations and thus changing a whole race of people - fulfilling the destiny or Wyrđ of the ethos of a civilization. Acts that inaugurate a new Aeon. The causal nature that is dictated by the essence of things - 'fate' etc.



**atu XI – DESIRE**

Alchemy: the union of two balancing forces that, as a nexion, create Change through Sinister Intent - the energies in action as earthed and affected by that which is represented by atus VI, VII and VIII.

**atu XII – OPFER**

Entrance/transition to the Lands of the Dark Immortals. The individual becoming that which s/he created - a transferral of consciousness to the acausal to be in essence part of the greater Wyrd. A reverberation across Aeons of the causal acts of an individual, gradually leaving the essence behind the appearance to haunt the psyches of others. The altering of the astral shell; that which ultimately cannot and need not be described. The deliberate removal of that which is detrimental to Wyrd.

**atu XIII – DEATH**

That which follows hubris; the consequence of attempting to escape that which is ill-fated by Destiny. Personal destruction from self-delusion and the cessation of self-evolution. Energy vortex in the Abyss. The stripping away of the self-image that, if successful, will produce a genuine Master/Mistress; confronting the Chaos within and without.

**atu XIV – HEL**

Self-possession; knowledge that allows one to consciously improve/evolve and use natural abilities (or 'gifts') - such as sexual charisma - to the advantage of personal Destiny and Wyrd, and to confront and resolve those qualities within character which are detrimental. Self-honesty. In early stages of development, such an individual causes unforeseen disruption and resentment amongst others. Beginnings of that which is re-presented by atu III.

**atu XV – DEOFEL**

Sinister awakening - Nature as it is, raw and unaffected. That primal awareness of the vibrance of life that possesses and creates the 'accuser', that provokes acts that challenge the existence of the 'sacred'. The real meaning of liberation unchained by temporary abstract ideas; the laughter of the savage, wild god. Terror to the uninitiated.

**atu XVI – WAR**

Conflict; the clashing of vision and destinies. The attempt by others to wrest away the Destiny of one individual and thus disrupt the greater Wyrd. A clouding of vision that creates doubts, lack of direction, susceptibility to outside forces and possibly, if insight is lost, the renouncing of a quest. The hardship imposed by the consequences of actions, but by the suffering such striving imposes, Wisdom - and Destiny - may be

attained. Awareness of those factors - such as other people - that may fulfill Destiny, and the hard practical realities of striving to create this fulfillment. Sadness and wisdom and creativity through loss.

### **atu XVII - THE STAR**

The maturity and bringing to fulfillment of that promise re-presented by atus VI and VIII. Knowledge of identity, of Wyrd and what needs to be done. A coming of age; the seed of Change blossoms. Domination: the successful establishment of a causal structure; a process, the effects of which are irreversible once the cause is triumphant on whatever level. The beginnings of Imperium.

### **atu XVIII - THE MOON**

That which has not yet been confronted within the psyche of the individual; that which is strange, which lies outside the scope of any world view; that which lies within the Dark Pool beneath the Moon and threatens to devour, create madness. A stage which cannot be ignored if further development is sought, requiring a descent to draw out that which is obscure, fearfully hidden: the gateway to the Abyss. A point from which there is no turning back: that which leads to rebirth via death.

### **atu XIX - THE SUN**

The finding of the Aeon: the height of Imperium - causal structure altered in accordance with long term aims, bearing its own fruits of Change. But these fruits are the final product of a grand age, the final works of the ethos of a race fulfilled. The brink of new possibilities; storm clouds gather with promise of the blood of birth, of the heralding of a Higher associated civilization. The fulfilling of personal Desires and potential, creating intimations/hauntings of further progression. Dissatisfaction causing aspirations to something 'higher'/beyond - 'reaching for the stars'.

### **atu XX – AEON**

A nexion fully opened: greater Wyrd causally fulfilled now dynamically giving expression to new forms of itself via Physis; new challenges, new expressions of a continuing ethos - the Chaos of birth: the Dark Gods returned, shape-shifting, creating new possibilities. An ethos that is alive and evolving, defying all that challenge its vision; to constantly redefine limits, Prometheus-like and insatiable. The cycle of creative evolution. The Aeon of Fire.

## Appendix 2:

### Appendix 2:

#### Pathways of the Tree of Wyrd

(The Dark Gods in relation with the Major Arcana of the Sinister Tarot)

No.	Dark Gods	Pathways	Atu Cards
1	Noctulius	From Moon to Mercury	Atu XV (Deofel)
2	Nythra	From Moon to Venus	Atu XIII (Death)
3	Shugara	From Moon to Mars	Atu XVIII (Moon) <sup>1</sup>
4	Satanas	From Moon to Sun	Atu VII (Azoth)
5	Asooth	From Moon to Jupiter	Atu XIV (Hel)
6	Azanigin	From Moon to Saturn <sup>2</sup>	Atu X (Wyrd)
7	Nekalah	From Mercury to Venus	Atu VIII (Change)
8	Ga Wath Am	From Mercury to Sun	Atu 0 (Physis)
9	Binan Ath	From Mercury to Mars	Atu I (Magickian)
10	Lidagon	From Mercury to Jupiter <sup>3</sup>	Atu XI (Desire)
11	Abatu	From Mercury to Saturn	Atu XVI (War)
12	Karu Samsu	From Venus to Sun	Atu VI (Lovers)
13	Nemicu	From Venus to Mars <sup>4</sup>	Atu XVII (Star)
14	Mactoron	From Venus to Jupiter	Atu II (High Priestess)
15	Velpecula	From Venus to Saturn	Atu XIX (Sun)
16	Kthunae	From Sun to Mars	Atu IV (Lord of Earth)
17	Atazoth	From Sun to Jupiter	Atu V (Master)
18	Vindex	From Sun to Saturn	Atu XII (Opfer)
19	Davcina	From Mars to Jupiter	Atu III (Mistress of Earth)
20	Sauroctonos	From Mars to Saturn	Atu IX (Hermit)
21	Naos	From Jupiter to Saturn	Atu XX (Aeon)

In the Tree of Wyrd there are only twenty-one pathways and twenty-one Sinister Tarot images, the Major Arcana (0 – XX). Thus, each Dark God or Energy together with its linked Atu Card represents a pathway on the Tree of Wyrd, and does not leave anything unconnected as found in the Qabala Tree of Life. It is simpler really and more practical than the Qabala Tree of Life, as essentially the Tree of Wyrd is to be used as a “gateway” to our consciousness. Whereas the Qabala Tree of Life does NOT act as a gateway in the same sense, since it does not help gain insight to the personal psyche adequately.

<sup>1</sup> Luna.

<sup>2</sup> Hidden Pathway.

<sup>3</sup> Hidden Pathway.

<sup>4</sup> Hidden Pathway.

### Sigils

**Noctulius**

**Nythra**

**Shugara**

**Satanas**

**Asooth**

**Azanigin**

**Nekalah**

**Ga wath am**

**Binan ath**

**Lidagon**

**Abatu**

**Karu samsu**

**Nemicu**

**Mactoron**

**Velpecula**

**Kthunae**

**Atazoth**

**Vindex**

**Davcina**

**Sauroctonos**

**Naos**

### Appendix 3

## Appendix 4: (from Naos page 70)

### DARK PATHWAYS I

The spheres of the Septenary may be said to be the Nexus between causal and acausal (or 'Being' and 'non-being') and the paths linking the spheres may be regarded from a magickal point of view as zones of energy. This energy is according to tradition symbolised in an archetypal way since it is through such symbolism that control of the energy is possible.

The tables below give details of this symbolism, the chants/vibration appropriate to a specific symbol, and the sigils associated with a particular form of energy. These sigils aid visualization. A particular form is invoked to enable the individual to experience the type of consciousness/feeling associated with it, and all invocations should be for a specific desire appropriate to the form invoked – for instance, Shugara should be invoked for a destructive working. By their nature, these forces are 'dark' – that is, they represent the energies of the darker/shadow aspects of every individual, and their invocation is a means of conscious integration. To use the dark pathways as internal magick, all twenty-one paths should be used – invoking the appropriate form.

To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invocation, take a 'ritual' bath (*changing into robes should you so desire to thus enhance the working*) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

- (a) If you are working outdoors: to the horizon itself;

- (b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: ‘Come ..... (*here name the entity*) to me! And bring me my desire!’ Briefly visualise your desire, and verbalise it using a short phrase (*such as ‘N.N. shall die!’*). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: ‘**I am the power, I am the glory, I am a god!**’ Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Allow your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say ‘**It is completed**’ and depart from the Temple or area of the working. As soon as possible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil, slowly saying (*not chanting or vibrating*) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.

When no type of desire for a particular path is indicated in Table II deduce the appropriate desire for a working from the associated Tarot image: concentrate on the image for some time and allow the associations to grow naturally in your mind.

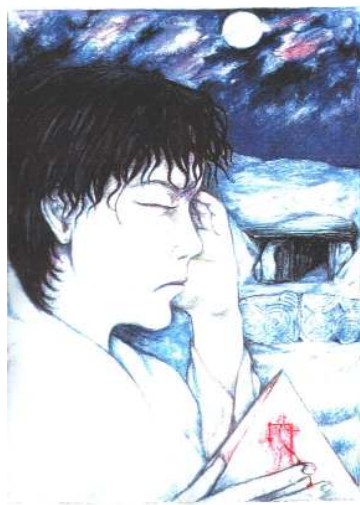


## Appendix 5:

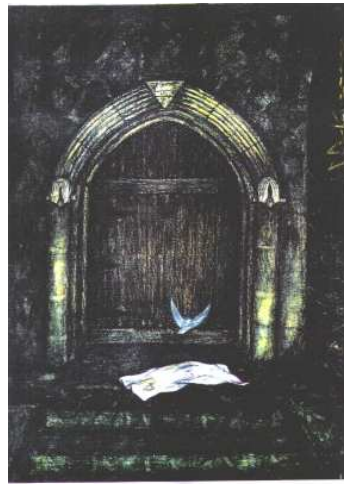
### The Major Arcana

Spheres	Numbers	Tarot Cards	Dark Gods
<b>Moon sphere:</b>			
	XVIII	Moon	Shugara
	XV	Deofel	Noctulius
	XIII	Death	Nythra
<b>Mercury sphere:</b>			
	0	Physis	Ga Wath Am
	VIII	Change	Nekalah
	XVI	War	Abatu
<b>Venus sphere:</b>			
	VI	Lovers	Karu Samsu
	XIV	Hel	Asoth
	XVII	Star	Nemicu
<b>Sun sphere:</b>			
	VII	Azoth	Satanas
	XII	Opfer	Vindex
	V	Master	Atazoth
<b>Mars sphere:</b>			
	I	Magickian	Binan Ath
	IV	Lord of Earth	Kthunae
	IX	Hermit	Sauroctonos
<b>Jupiter sphere:</b>			
	XI	Desire	Lidagon
	III	Mistress of Earth	Davcina
	II	High Priestess	Mactoron
<b>Saturn sphere:</b>			
	X	Wyrd	Azanigin
	XIX	Sun	Velpecula
	XX	Aeon	Naos

Appendix 6: (in the order of the Spheres, see Appendix 5, page 20)







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