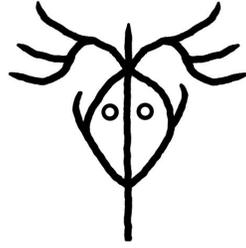


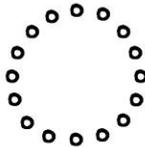


THE GATEWAY RING



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**The Formation of Sacred Ground
For Devotional *or* Ritual Purposes**



*Being a True Account of a Sorcerous Working done by Robin Artisson to channel from a Wise and Helpful Spirit of the Underworld a **Word of Power** that can create a Ring or circular space Metaphysically Opened to the Unseen reaches of the world, and to impress a favorable or Sympathetic influence upon Spirits called to that space and given offerings by those within.*

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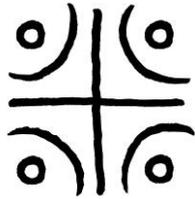
By Robin Artisson

July 20, 2020
Ledgewood House



"The singing went on, and the people in the ring kept swaying to and fro for a long time, and at last the moon would rise over a place they called the Tole Deol, and came up and showed them swinging and swaying from side to side, with the sweet thick smoke curling up from the burning coals, and floating in circles all around them. Then they had their supper. A boy and a girl brought it to them; the boy carried a great cup of wine, and the girl carried a cake of bread, and they passed the bread and the wine round and round, but they tasted quite different from common bread and common wine, and changed everybody that tasted them. Then they all rose up and danced, and secret things were brought out of some hiding place, and they played extraordinary games, and danced round and round and round in the moonlight, and sometimes people would suddenly disappear and never be heard of afterwards, and nobody knew what had happened to them. And they drank more of that curious wine, and they made images and worshipped them..."

-Arthur Machen, *The White People*



Part I: A Sorcerous Working to Win a Word of Power

In my sorcerous manual *An Carow Gwyn*, I talk at length about the use of certain powerful spoken charms or ancient spells- given in the book- that have the power to bring to bear mighty subtle influences upon relational systems and the worldly events produced by them. I call these charms the *Key Invocations*. While I endeavored in my work to demonstrate the many ways the Key Invocations could be used to bring about needful or desirable outcomes through sorcery, it is truly impossible to list all the potential extraordinary workings a man or woman might assay through those sorcerous treasures.

Not long ago, I set about to use one of the Key Invocations- *The Horned Moon Charm*- to gain an extraordinary favor. After performing a *breaching charm*- the first of all breaching charms, which me and mine call *The Elphillock Charm*- I said the words of the Horned Moon Charm with perfect execution, between fire and water, and on a night sympathetic to such a Lunar-related charm. I was bodily prepared and mentally focused on my work with deep clarity. Certain forces that I am in allegiance with who aid me with sorcerous works had been given the satisfaction they require to attend me in my effort.

My goal was to conjure a Wise and Helpful Spirit from among the Underworldly Hosts, through the power of the Horned Moon Charm and with the help and aid of the spirits that it invokes naturally- Them called by some the Good Mothers, and by others the *Brides from Below*- the Fateful attendants of the Netherworldly Queen. I intended to conjure a spirit who could reveal to me a Word of Power that would have the ability to do several specific powerful things if I said it and utilized it along with certain other conditions. Further, any man or woman that I taught the word and its use to would be able to gain the same benefits from it.

My goal was to gain a Word of Power that was, in effect, a *Breaching Word*- a word that could be used to transform circular ritual spaces into "Open Spaces"- places where the doorways or barriers between This World and the Other were opened, or any barriers thinned, breached, or otherwise made more permeable, so that any spirit I called upon while inside the circle would be able to hear my words and be aware of my actions. Further, the Word should make the circular space protected from any spirits who might intend my hurt or the hurt of anyone inside it. This is not a usual dimension of sorcerous engagement that I seek, but I included this condition in the Word I was questing after because I knew that many of the men and women who would use this

Word one day would want such a thing, coming as we all do from a society that bears much conscious and unconscious fear of the Unseen World. But also, the power of the Word to make a protective space could be *practically useful* in darker times, or in unfortunate or dangerous situations that serious sorcerous practitioners might occasionally find themselves in.

Lastly, the Word would have to accomplish the following thing, as my spell made clear:

" If I call upon a spirit or spirits for their aid in a sorcerous act, or for any kind of aid whatsoever, and give to them an offering of blood or strong liquor or tobacco or meat or milk or cheese or butter, the Word I will have used ... will act to encourage them to come forth to my circle and to help me in all that I ask, and never to harm me. I will seem a friend to any spirit I call upon, I and my aims will seem sympathetic to them."

This clause was very important, as it makes the use of the Word of Power not only practical for creating an Opened space for ritual works, but it places an influence upon spirits to be kindly disposed to those within, and to their requests. This is not simple compulsion or deception. It is a subtle influence that makes spectral interactions more easily accomplished and maintained- the metaphysical equivalent of a glass of wine shared by strangers at a party to make conversation easier and help people to relax with one another.

To gain the Word from the spirit, I utilized a special word and name-gaining tool that I have used with great success in the past, an oracular device comprised of two bowls. One bowl contains a large amount of small wooden squares containing all of the consonants of the English alphabet, and multiples of them based on their frequency in ordinary usage. Thus, there are more "S" tiles in that bowl, than there are "Q" tiles. The other bowl contains a large pile of small wooden squares marked with vowels. In standard practice, when trying to gain names from spirits- or in this case, Words of Power- I draw out 13 letters, while under the influence of the Spirit conjured to aid me: 8 consonants and 5 vowels.

While still under the influence of the ritual act and the conjured spiritual forces, I put those letters before me, and begin moving them around and combining them until words start to form. I stop any time I have a strong interior sense that I have formed a name or word that I was intended to form, as the spirit's task is to bring influences upon my nervous system and body to influence the movements of my hands. My mind and aesthetic sense "triggers" when I see a combination of letters that seems powerful or feels correct, and I write it down. Afterwards, I use other divinatory methods to "check" and see if I gained the proper name or word that the spirit's influence was trying to create through me.

This is a form, I suppose, of automatic writing, in the sense of "automatic word assembly" from different letters. It requires a certain skill in trance, though not what I would consider an overly

advanced one. It relies upon the strong, certain, and perfect performance of the Key Invocation that makes it possible at all- in my case, the Horned Moon Charm- and upon the good graces of the Great Spiritual Beings who will, through their influence, send forth the needed spirit-helper. It also relies upon a very carefully worded spell of request, to be stated after the Key Invocation is said, so I spent a goodly while making certain that the text of my petition was as good as I could make it.

And then, aside from the environmental conditions being good, and one's own body and soul being prepared and strong, one must be able to *go open* to the subtle influence of the attending spirit thus conjured. I did not merely assume that a Wise and Helpful Spirit or Spirits would come because I assayed the Horned Moon Charm and asked; they almost certainly *will*, but I exercised extra layers of caution in a work such as this, a work whose final results are meant to be so immediate and specific.

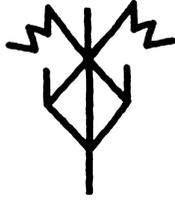
I used my bodily field of sensation to sense the spirit when it did arrive, and in my sensation field, the spirit's presence felt very "full"- like it packed the sensation field tight and made it more solid than it normally feels. It was a presence, and it did come after my Key Invocation and my call, so there was little doubt in me that the time had come to use the letter-lots as described above.

My ultimate goal for this working was to obtain a Word of Power that would have enormous practical value to my own sorcerous and religious practices- and it can never be mentioned enough that sorcerous practices and religious ones are not the same kinds of things. This Word of Power would be of great value, a very direct and easy way to **create an area that was removed from the ordinary metaphysical forces acting on a place- forces that often occlude connections to the Otherness- and instead be open to the Unseen**, so that other-than-human Persons that I wished to call upon (whether for worship or for sorcerous aid) would be able more easily sense me and engage me. It would have the added benefit of creating an area and a situation in which spirits would be more willing to help me, if I called for particular aid and gave them certain offerings on the spot. And perhaps most critically, **It would be easy to create anywhere with either minimal, or zero extra "materials" or implements needed.**

This was never just for me. I fully intended to do what I am doing now and share this- not just with my closest allies and my co-religionists in the Circle of the White Stag, but with the world. Our world needs very accessible methods such as this to help human beings to re-establish certain degrees of contact with the Unseen, with the other-than-human. This is a metaphysical bandage on an ancient injury, or the re-joining of a broken bone. This working allows nearly anyone to have a simple method of asking or petitioning for extraordinary help from spirits- even those who are not ordinarily religiously inclined to Spirit-worship or sorcery.



"If I ever surround myself with a circle of any size made from flour, sand, stones, twigs, branches, or if I draw a circle of any size about myself on a floor with charcoal or chalk, or mark a circle out on the earth around me with a stick or blade, and say the word that I am seeking and which you are about to reveal to me aloud three times to each of the cardinal directions, beginning in the east then going to the south, the west, and finally to the north to say the word three times, and then crouch in the center of the circle and whisper the word to the ground, the interior of that circle will be open to the Unseen World."



Part II: The Word of Power and the Method of its Use

The Word of Power that the Wise and Helpful Spirit revealed to me was **NURTANUMO**. This word's ultimate "meaning", in any human sense of that word, is unknown and probably unknowable. I will point out some interesting things about it- but these things are only aesthetic or perhaps synchronicitous connections that my own breathing mind made with the word after I had received it and verified by divination that it would work as my spell asked, and if I used it in a certain way (which will be explained here shortly).

To begin with, the word **NURTANUMO** is pronounced Ner-Tah-Noo-Moh. There is no emphasis on any syllable; each syllable is given equal stress. To be 100% certain that my readers understand this pronunciation, I give the following:

NER sounds like the "ner" in the word "nerve."

TAH sounds like the "to" in the word "top."

NOO sounds like the word "new".

MOH sounds like the word "mow" as in "to mow the yard."

Upon studying the word in my ordinary state of mind, I instinctively divided the word between **NUR** and **TANUMO**. The reason why is because I know that the proto-Celtic word ***Nerto** means something like "power" or "strength", and has a connotation of mystical power, too. It extends itself from the word ***narito**, which derives from the Proto-Indo European ***ner**, which refers to creative power or some kind of mystical or magical energy. This term may be connected to a historical name that the ancient Earth Mother was worshiped under in Northern Europe- *Nerthus*.

This was a connection I made with **NUR**, and even **NURTA** (if we take the first five letters of the channeled word.) The **TANUMO** portion of the word I couldn't help but think seemed a lot like *Temenos*, the name given to ground put aside for the Gods or sacred shrines in the Pagan past- but also a word associated with magical circles or places of mystical workings.

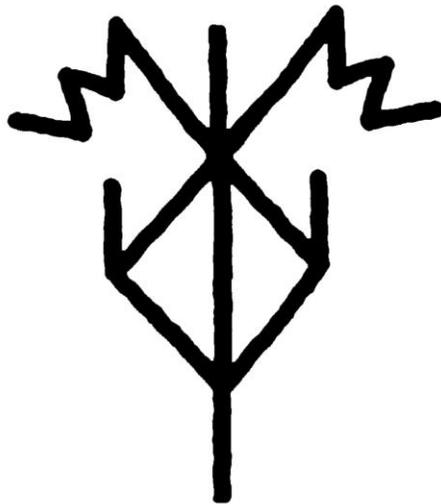
Of course, any attempt to analyze an otherworldly Word of Power in this way is just a breath-souled exercise that ultimately has little value. It's tempting to imagine that the word just literally means something like "powerful circle-shrine" or "empowered, made magical space"- but I put no

real stock in that. This is just what my ordinary mind started doing when it began to try and dissect the outcome of my oracular channeling. The word **NURTANUMO** is ultimately mysterious, but carries with it a power to bring certain influences to bear upon a place if used a certain way.

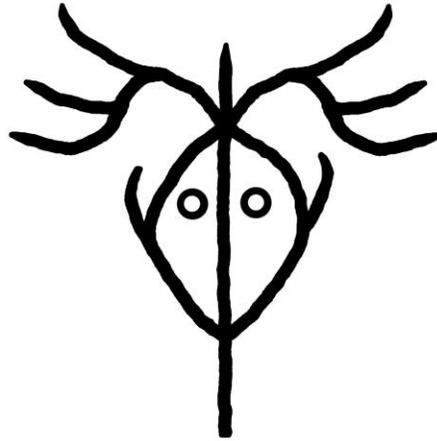
In the letters of my Allos Alphabet, a personal sorcerous and devotional alphabet I use based on the ancient Celtiberian and Raetian alphabets, the word **NURTANUMO** is rendered as so:

N V P X A N V M I

And when these Allos Letters spelling **NURTANUMO** are placed together into a "Bind Letter"- a symbol in which each of the nine letters are merged together in an aesthetic (and in this case, symmetrical) way, it yielded this to my mind:



And as is my custom, I take all rectilinear Bind Letters or Symbols and transform them into curvilinear, stylized forms for spiritual and aesthetic reasons. This Bind Letter given above transforms into this:



In my still-entranced or *Otherness*-influenced mind, this came to me as no accident. That I would have arranged the Allos letters so, and then further transformed them (following my own well-established rules of angular-to-curvy mutations) into something that looked like an antlered mask or face was meaningful. For me, there are several spiritual conclusions to be drawn from this, any of which might be true, but **none of which** are strictly necessary to understand or accept for this working to work just as I am about to describe it.

1. This word **NURTANUMO** is the name of a spirit that does just as I have described thus far in this report, if its name is said in the right way. The bind-letter that yielded an antlered face might be somehow connected to this spirit.
2. This antlered mask or face is somehow connected to *the* spirit that revealed the word **NURTANUMO** to me.
3. This antlered mask or face is a chthonic, underworldly symbol for the protection or sanctification of land or spaces.
4. **NURTANUMO** is only a word of power, which like any Barbarous Word, extends subtle influences beyond the reach of our breathing, rational minds and coaxes spirits and unseen powers to arrange themselves in certain ways or do certain things.

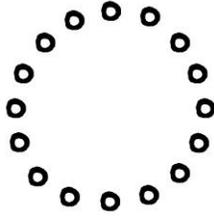
There are other conclusions to be suggested, but none of them are important to the simple and direct methodology I am about to give for utilizing the Word of Power. I will say that the "Horned Mask" image given above- which is **not** just a primitive image of a Horned Mask, **but a Bind Letter that conceals the nine letters of the word NURTANUMO**- can be used in the methodology I am about to give below in a simple way. As you are about to see, it will be enormously helpful to mark the "North" portion of your circular space which will be created with this powerful Word. A wooden stake carved with this Horned Mask image or a stone etched with it could be made and

carried about and used to mark the North. This would bring the word itself in another way to the sacred space. This is not necessary, but might be aesthetically (and therefore spiritually) powerful.

The major point of the creation of this space using this Word of Power is simplicity. It was meant to allow potent spiritual activities to be carried out with great ease. With only the knowledge of this word and very few other things, a person should be able to make a "breached" or opened space for devotional and sorcerous purposes, at anytime, anywhere. If you are a sorcerous practitioner, this can be used in conjunction with other methods of "breaching" or opening; "layering" these practices together only results in stronger Otherworldly opening or connection.

But if you are a practitioner of sorcerous arts, and for whatever reason you find yourself needing to do sorcerous workings and you do not have access to your ordinary working implements, this still empowers you to work. If for some reason you desire or need to do a devotion to the Unseen Powers pursuant to a spiritual-ecological religious practice, and you're not in your ordinary spaces in which you do that, this can be used anywhere.

There is not, to my knowledge, *any* kind of occult worker (sorcerous or otherwise) nor any spiritual-ecologically oriented religious practitioner who could not use this methodology and the space it creates. It could form the regular basis of the creation of extraordinary meeting-ground for any working group (whether they be witches, sorcerers, or just spirit-worshippers of any sort).



The Method of Creating and Using the Gateway Ring

1. If you are outdoors, create a ring or circle of any size, made from flour, sand, stones, twigs, or branches. Use sand or flour only if the ground below you is darker in color, so that the sand or flour contrasts with the earth. The stones used to make your ring don't have to touch, but there should be enough of them to clearly see that they enclose a circular space. Twigs and branches can touch or not touch as you like, again so long as they clearly show a circular space. If you are indoors, mark a circle on the floor with chalk or charcoal. If you are outdoors and the ground below you is smooth enough or agreeable, you can draw the ring with a stick or a blade. I would suggest a stone blade- like an obsidian knife- if you have one- but any blade will do. When your ring is made, mark the Northern point of the ring somehow.

If you want to surround the ring with candles or other such things, you can- but they are not necessary. You may need them at night, though. You can also just have candles inside the Ring when working at night, or a fire bowl, or a fire if it is safe and possible.

2. Collect a small bottle or pouch of earth from the ground anywhere near your ring. If you are working indoors, you'll still need this small amount of earth from the grounds of the building that your working room is within.

3. When you are ready to empower the Gateway Ring, go to the East of the Ring and face outward, calm yourself and then say the word **NURTANUMO** aloud three times clearly. You can draw out the syllables a little, or even more than a little if you like- or just say it normally, but with some extra force. Each time you say it, cast a small handful of the earth you have towards the East. It is okay to pause a bit between each recitation of the word.

4. Do the same to the South next, then the West, and finally to the North.

5. Go to the center of your ring, kneel, and let fall a small handful of the earth onto the ground at the center. Bend down and whisper **NURTANUMO** to the ground there as the earth is falling.

After this, the Gateway Ring is open and operating as described before in this work. If you call upon any spirits while inside this Ring, they will hear you and be aware of anything you are doing. It doesn't matter how many you call upon, or how few; they will all become aware. You are free to do anything inside the Ring; if you want to build a fire inside and light it to support some other working, that's very fine. Devotional dancing, singing, multiple offerings to spirits, it's all made easy and accessible to them inside the Ring. Sorcerous works of any sort can be done inside the Ring. Remember- the Ring is protective. You can leave the ring and return to its interior as many times as you like; this does not "banish" the Ring or impact it in any bad way.

Other people can join you inside the ring. If those others will want to call themselves upon spirits and give spirits offerings or communicate with them, **they must participate in the creation of the Ring**. The way this is done is simple.

If you and several other working partners are making a Gateway Ring to use it together, one person must be chosen to lead the creation. When that person stands to a direction and says the Word of Power and casts a handful of earth, everyone else participating says the word after them and casts a small portion of earth, too. That means that the leader will say **NURTANUMO** once, cast a handful of earth, and then everyone else will do the same. The leader will then say the Word twice more, and each time, those standing just behind them (but always facing the same way) will repeat the word and cast the earth right after the leader.

When the Rite Leader bends down to whisper the Word to the center, while dropping the final earth, all others with them will bend down *after* them and do the same.

This is important- *only those who have said the Word and cast the earth have any guarantee of being heard by Spirits that they call upon*. Of course, a group of people may allow only one person to create the Ring, and trust that person to speak to spirits for all of their needs or make petitions on their behalf, while they simply enjoy other activities in the Ring. But more commonly, a small group of people who make a big enough of a Ring should all participate in the creation of the Gateway and all should be able to call out and upon spiritual beings for help, guidance, or what have you.

To *close* the Ring- which should be done when all activities are finished there- you must *go to the center of the circle and strike the ground seven times in rapid succession*. Anyone who participated in the creation of the Gateway Ring must do this.

And that is it; this is the entire methodology. The Gateway Ring is very simple to create, but also very powerful and useful for many things. Without any other need for special preparation, a man or woman standing in a properly created Gateway Ring has an advantage if they should ask a spirit or spirits for a favor: the enchantment of the Word **NURTANUMO** makes it so that spirits

will be more favorably inclined to an operant. But to gain that favor, one must offer one (or more if you want) of the following things in the Ring: a twig smoothed off and marked with drops of their own fresh-shed blood, a cup of strong liquor, a small handful of fresh tobacco, a portion of cooked or raw meat, a cup of milk, a block of cheese, or a stick of butter.

The offering can be given into a simple bowl or laid directly on the ground in the Ring. When calling upon a spirit for help or aid with something, one must either know the **spirit's name** (or one of its names) or be able to **describe a being, a place, or a condition that can only refer to that spirit**.

No one can call upon "All the Spirits"- that doesn't work. The Hidden Suprasystem of Life is too huge for that. One could call upon "The Spirits of the Forest Around me", though. One could call upon "The Spirit that indwells the river running next to my Ring". One could call upon "The wandering soul of the dead man or woman X who is buried in X cemetery." And so forth- one must understand this very clearly.

After giving the gift and calling properly, one must continue speaking as though the spirit is present and can hear and see them. This is true for *any* spirit called upon properly. Assume that they are there and listening. If you have a request for help, make it. If you have further promises of gifts that you'll give in exchange for a favor or help, make those promises. If you have to explain a situation, explain it as though the being was standing right outside of your ring.

When you are done with your message, your gifts, your requests for help, your promises, or whatever, say so- say "I have spoken all that I intended to speak, and done what I intended to do, and I bid you (spirit) to remain as you will, or depart with my friendship and my wish for your strength and well-being."

Obviously, a "license to depart" (to use the old term) like this doesn't have to be given to Great Spiritual Beings- like the Earth Indweller or the spirits of a mighty storm that is brewing over your region. This "sign off statement" is really for 'smaller' spirits that you might be trying to bargain with or obtain help from. If you are begging *Greater* spirits for help, you merely thank them when you are done, and say that you entrust your genuine needs to their wisdom and generosity. And of course, never forget to end your time in the ring with the seven strikes on the ground at the center when the time comes to leave. Rituals in the Ring don't have to be lengthy or complex, though they can be so if you need or desire.

In general, workings done inside a Gateway Ring will be defaulted to "face North"- but you can face in any direction you want within one of these Rings. This sorcerous working ritual and resource is deeply flexible and simple. The methodology given here for making the Ring *must* be followed just as given. No 'results' can be guaranteed if the method is broken somehow.

Obviously, from reading the methodology, the easiest possible place to create a Ring would be on sand. One could easily make a ring in sand with a stick, and simply reach down and pick up the sand to cast it to the four directions and trickle it down onto the center. But the Ring can be made anywhere, and many are the shapes it can assume.



A jar of earth gathered to use in the creation of a Gateway Ring

I have now delivered the treasure gained from my sorcerous work to anyone who reads these words. I intend this as a gift to all genuine people anywhere in the breathing world who seek better and deeper connection with the Unseen Dimensions of life. I hope that many people will get good use out of the methodology described herein in the pursuit of devotional and sorcerous goals. Any reader can share this methodology with anyone- and it will work **just as described** for anyone who follows the instructions as given herein.

May the Good Powers keep my readers and my friends known to me, and all people of goodwill unknown to me, safe- now and in the life to come.



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