NOVUS MODERNUS GRIMOIRE AETERNUS MAGIA LUMTAUTO

m!:|r!:y:yua|r!:ht:th

|r!:dn:dun|r!:tn:tan|

r!:rp:rupa|r!:sy:s y

|r!:tc:tauch|r!: :a|r!:[gG]:su|

r!:[dD]:v|z:

M*A*P Psymaz Magina | IONA

NOVUS MODERNUS GRIMOIRE AETERNUS MAGIA LUMTAUTO — A Modern Grimoire of Eternal Magickal Languages*

M*A*P Adept Psymaz†

Nuchwezi Research

joewillrich@gmail.com, jwl@nuchwezi.com

EDITION: **12**th **NOV**, 2025

Abstract

In this manuscript, intentionally designed like a grimoire, we are to present for the first time, a proper distillation of research and applications in the use of esoteric languages for the purpose of performing occult operations as explored by initiates at Nuchwezi Esoteric School (NES) for the past 1 decade. This is an original contribution to the universal esoteric tradition and is meant to help curate, promulgate and advance a sane, thoughtful appreciation of the mysteries — a line of work that goes back through the ages, to the first psy-ops and occult workings attempted by primitive man, through generations of diverse and varying explorations by mystics and initiates from all kinds of schools, cultures and traditions, all the way to modern approaches best known to the true initiates of illuminism. In particular though, this manuscript shall focus on 4 different ORIGINAL RESULTS of hard-work, study and yes, applying occult philosophy at Nuchwezi;

1. **LUMTAUTO** — an application of computational mysticism in the form of an algorithmic cipher that can transform ordinary English or any language into a form suitable for occult operations and conjurations.
2. **The Grand Myrrh Transform** — a related, but otherwise later and shorter, more occult TEA[2] algorithm for turning ordinary phrases into sacred words of power reminiscent of sacred languages such as Hebrew and Aramaic.
3. The **Ozin Cipher** — a visual code first presented in an earlier work[3], useful in expressing secret or special messages in an occult and psychologically charged hand that was first developed by the Illuminates of Nuchwezi Angelic (IoNA) via esoteric workings reminiscent of the methods of medieval angel-working wizards such as John Dee and Edward Kelley.
4. **Crypt of Medina** — a special occult cipher also first developed at NES, and which, unlike most ciphers ancient or modern, allows for the visual encoding of occult messages in such a way that **one must**

---

*Proceed with Caution. This is **A Call to Practice** Occult Mysteries. There is no guarantee that tears wont be involved[1].

†**Most Ancient Priest**, also known as Fut. Prof. J. Willrich Lutalo C.M.R.W; Curator, PI and President at Nuchwezi Research, GARUGA, Uganda. **ORCID:** https://orcid.org/0000-0002-0002-4657

> **explicitly use the method of reading between the lines** in order to understand its messages.

We shall [briefly] look at the underlying philosophies and supporting literature; shall look at many guidelines concerning how to practically apply the presented ideas; shall treat of the matter of mixing modern computer technology in applying these ideas, and shall share lots of visuals, links to supporting videos, community and online tools to help practitioners further and deepen their appreciation of these modern mysteries. This is a work for the Illuminati.

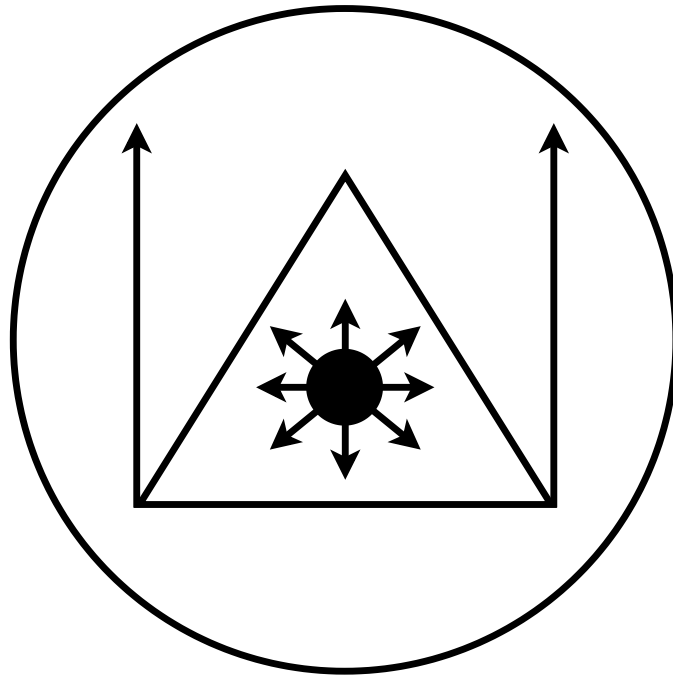**Keywords**: Foundations, Psy-Ops, Modern Magick, Computational Mysticism, Grimoire

Figure 1: Illuminates of Nuchwezi

1   An Introduction to Magickal Languages

In the preface of his treatise on applying the new mathematics of Transformatics[4] to Genetics[3], the author appeals to the sacred scriptures, particularly to the first book of the Torah (also known as the "Pentateuch") — which, not just for Kabbalists and Jewish mystics might be considered the foundational book of essential laws and instruction, but which also serves as a foundational text for many judaic-associated faiths and traditions — the likes of Christians, Moslems, Rastafarians but also, and not very surprising, Theistic Satanists[5][1]!. Lutalo calls us to con-

---

[1]Some critics might argue that actually, modern satanism only borrows the concept of Satan (as *ha-satan*) from the Hebrew bible but doesn't appeal to Judaic roots or laws and that it instead is founded on twisting and elevating the Christian idea of Satan as a fallen angel[6][5], however, and logically so, it does make sense to pin them down, and assert their undeniable roots in ancient Judaism and its traditions for that reason alone. Also, note that we talk of **theistic satanism** here and not *atheistic satanism* (also **LaVeyan Satanism**); Satan as a symbol not as a deity, and also not *acosmic satanism* (more popular with edge-lords and ecclectic modern LHP philosophers); satan as the principle that opposes order — perhaps *chaos*?)

sider the strong directive given man by God, when he is called to **"be fruitful, multiply, fill the earth and subdue it"** (Genesis 1:28).

In another work by Lutalo — **3 Core Ideas in Computational Mysticism**[7], a September 2024 paper that laid down the foundations of computational mysticism, he clearly lays down the fundamental significance of **language** not only in its use for bringing about transformations and the manifestation of will via computers, but also for general human life and affairs, when he says this in the abstract of that mini-paper:

```
    Programming languages create a medium via which one can
define and execute orders with certain effects at will,
and certainly so.  Basing on how language underlies the
ability for humans to formulate and share thoughts with
each other, we also see how the use of certain special
languages underlies man's ability to command and control
reality since ancient times.
```

As we shall see and come to appreciate in this grimoire, a careful and willful use of "special" languages — especially, and from the perspective of the theme of this work, languages both inspired by or based on natural, but also artificial or *synthetic* languages, can readily help yield results that we shall soon come to appreciate to be what "magic"[8] or rather "magick"[9] is all about. Essentially, Lutalo tells us, in [7] that:

```
    Basically, we see how it is indeed language, or rather,
its use via communication --- a willful application
of language, that makes possible the creation and
transmission of [any] thought.
```

Thus, we argue that, **it is essentially via the willful application of language that man can come to subdue reality.** Moreover, and as we shall soon see when we consider the acceptable definitions of magick, any such willful acts, whether they leverage language in the form of expressions in the mind ("thoughtforms"), expressions in sound ("incantations", "spells", "mantras", "commands", etc.), expressions in body/body-language ("gestures", "mudras", "assanas", "signs", etc.) or as visual expressions ("sigils", "mandalas", "glyphs", "signs" or "symbols", etc.) are what make magick possible.

And as for the traditional concept of *language*, still, [7] offers a compelling and reliable working definition. But what of the idea of a **magickal language**? First, we shall return to the [modern] classics, **Aleister Crowley**[2] being one very undeniably reliable authority on the subject, and shall start by considering the ideas he presents in **Magick in Theory and Practice**[9]:

---

[2]Apart from being a renown initiate into the ancient mysteries — initiated circa 1898 into the **Hermetic Order of the Golden Dawn**[10], he's also a famous and prolific writer and researcher on all matters occult and esoteric during the early 20th century, and was also well-known to have not only founded the tradition of THELEMA[9] that has inspired many modern magical traditions such as the *Wiccans* and several "new-age" spirituality paths, but that he also considered himself not just a "magus", but as also the "BEAST"!

> Magick is the Science and Art of causing Change to
> occur in conformity with Will.

To the best of our knowledge, it is not until when Crowley penned this definition, that magic as a stream of "esotericism" or "occult philosophy" and not as "stage magic" or the practice of "illusionism" passed from the realm of mere mysticism into a kind of formal science — arguably, a great contribution to the galvanizing of so-called *Scientific Illuminism.* Earlier authorities such as **Cornelius Agrippa**, despite having penned incredible tomes and compendiums on western esotericism and occult philosophy[11], never actually, or rather, explicitly offered nor extended any such formal definitions that we know of.

That said, note that Crowley's definition isn't the only authoritative, nor usable **working definition** of magick, and as for that matter, though we shall not attempt to enumerate all of them here, there is a rare compilation of such definitions that was prepared by the author of this grimoire as far back as 2014[12], and that it not only lists Crowley's definition among a whooping total of **34 distinct definitions of magic[k]**, but that is also clearly offers their associated sources (authors and books/articles/websites/traditions, etc.). Among these, let us just recall but only 3:

> The science and art of causing change (in
> consciousness) to occur in conformity with will, using
> means not currently understood by traditional Western
> science
> > — **Modern Magick**, *2010*, Donald Michael Kraig[13]

That one, especially resurfaced here, because DMK has really helped modern magick practitioners working outside of traditional initiatory systems and who might not be able to access proper initiators into hermeticism and practical western esotericism to actually get busy and attain results. His book[13] on magick is very resourceful — especially for solo practitioners, and we shall come back to it several times in later parts of this grimoire.

> The Highest, most Absolute, and most Divine Knowledge
> of Natural Philosophy, advanced in its works and wonderful
> operations by a right understanding of the inward and
> occult virtue of things; so that true Agents being applied
> to proper Patients, strange and admirable effects will
> thereby be produced.
> > — **The Goetia of the Lemegeton of King Solomon**, *1904*,
> S. L. MacGregor Mathers and Aleister Crowley[14]

That second one, not only because it is one of few that appeals to "ancients" such as **Cornelius Agrippa**[11] or **Eliphas Levi**[3] that especially championed concepts such as "High Magic" or rather highly-eclectic Ceremonial [and priestly] Magick, but also because it might align well with classical kinds of magick such as the

---

[3]This is the pen name of Alphonse Louis Constant (1810–1875), a highly influential French occult author and ceremonial magician whose writings significantly contributed to the revival of magic and esoteric thought in the 19th century[15].

Alchemy that scientists such as **Sir Isaac Newton** dabbled in occasionally, the *Hermetic Medicine* that medieval esotericists such as **Paracelsus**[4] — also "Father of Toxicology", championed, as well as mystics practicing arts such as *Theurgy* — the likes of **Emanuel Swedenborg**[5]. Moreover, and also a contemporary of Crowley, **Mathers** does deserve a special place in the hearts of modern occultists for his many contributions to formalizing and promulgating ancient mysteries in the 20th century.

Finally, we shall also re-surface this definition:

> The enhancement of the probabilities/likelihood of a desired outcome/result.
> — **PsyberMagick: Advanced Ideas in Chaos Magick**, *1995*, Peter Carroll[17]

That final one, especially because the founder of the *Chaos Magick* meta-paradigm modern magick tradition has also greatly helped inspire and liberate many practitioners from ideological slavery to ancient and medieval dogmas, but also that, as one might find when studying many of **Peter Carroll**'s works, he, like the associated magical communities he inspired, such as the **Illuminates of Thanateros**[6], but also our own **Illuminates of Nuchwezi**[7] and individual modern chaos magicians such as **Joshua Madara**[8] find much utility in associating modern Tech, Maths and Science sensibilities with Esotericism and Magick[9].

And so, having looked at all the past authorities, we shall consider just one more definition — essentially, the one we consider to be our authoritative working definition, as laid out below:

---

[4]Also known as **Philippus Aureolus Theophrastus Bombastus von Hohenheim**[16]

[5]Swedish scientist, theologian and mystic (1688-1772)[15]

[6]See IoT German Section: `https://iot-d.de/` or IoT BIS: `https://iotbritishisles.com/`

[7]Refer to IoNA home page: `https://iona.nuchwezi.com/`

[8]Originally `http://hyperritual.com/`, now `https://eldri.tech/`

[9]See for example, our take on Probabilistic Metaphysics[18], which strongly reflects or aligns with Carroll's definition and ideas of Magick.

Given the working definition of a **Certain Manifestor**[19][18]:

Transformer 1 (The **Certain Manifestor**). *In a reality space* $\Psi : N \times \psi_k$,
*a **certain manifestor**,* $\daleth : \Psi(\daleth) : \psi_\tau : \tau \implies \daleth \quad \wedge \quad \underline{\upsilon}(\psi_\tau \in \Psi) = 1$
$\forall \daleth \in [1, |\Psi|]$ *is the following operator:*
Transformation 1. $\langle \tau \rangle \xrightarrow{O_\lambda(\cdot)} \psi_\tau$

we know that the operator $O_\lambda(\cdot)$, also defined as the **Certain Manifestor**, is a **Magician**, if we define magick as such:

Definition 1 (**MAGICK**). *Given some potential distinct event* e *from the space of all possible events* $\langle e* \rangle$, *it can be manifested when requested for, willed or wanted — by the application of strong faith, belief or conscious effort on the part of the operator relative to that event,* $\lambda(\langle e* \rangle)(e)$, *in an act that is essentially one of applying psychology, but otherwise which we shall call **MAGICK**. Essentially, then, **Magick is any act that can make the following transformation happen:***

Transformation 2. $\langle e \rangle \xrightarrow{O_\lambda(\psi_\infty)(e)} \overset{>}{\psi_e} \approx \psi_e$

The critical term $\overset{>}{\psi_e}$ in **Transformation 2** is meant to symbolize the "desired result" — a *willed outcome*, that essentially is encoded in the language of transformatics[4] here as a kind of [identifying particular modal] sequence that captures the gist of that event or phenomena[10], whereas $\langle e \rangle$ could be just a symbol, a word, thought or label depicting that which is desired or wanted.

A **magickal language** then, is a concept we might formally define as such:

Definition 2 (A **Magickal Language**: $\mathbb{L} : \mathbb{N} \times \psi_\infty$). *Any system of encoding will, and particularly, such as would allow one to encode some desire or need such as in the input of **Transformation 2**, so that, by presenting it to a certain manifestor — a special kind of operator — essentially a magician, the corresponding desired event or result can then readily be manifested, is a **Magical Language**,* $\mathbb{L} : \mathbb{N} \times \psi_\infty$, *that might span the infinite set of symbols or events* ψ_∞.

At this juncture, and given what we have just clarified, it might help to set some things clearer concerning how modern magick needs be approached, but also how it might be appreciated. First, note that, magick, despite being an art, is also a science[12]. In fact, even long before modern authorities on magick such as the Computer Scientist Peter Carroll gave us a somewhat mathematical

---

[10]Note that, as we saw in the important fundamental law — **IGS: Identity Genome Sequence Law** first laid down in [3], any potential event or phenomena might be somehow reducible to or expressible as some distinct sequence, and as per the sensibilities of transformatics, any such sequence might be related to or reducible to some symbol set.

treatment[17][20] of an originally mostly speculative and mystical craft, and yet, in their work on the theory and practice of magick, Aleister Crowley did also greatly help cast magick as an enterprise one might come to properly appreciate or evaluate through the lens of a mathematician, when he laid down the following theorem and remarks:

```
    THEOREMS. 1) Every intentional act is a Magickal act.
    By ''intentional" I mean ''willed".  But even
unintentional acts so seeming are not truly so.  Thus,
breathing is an act of the Will to Live.
        — Magick in Theory and Practice, 1929, Aleister Crowley[9]
```

And so that, for our case, we can rest assured, that the following theorem likewise shall drive the point home concerning why developing, knowing and applying a magical language might be more useful than not:

Theorem 1 (**Effectiveness of a Magickal Language**). *Given some desire, τ, and a magician that can operate on it, $\lambda(\cdot)$, we can assert that: presenting the suitable encoding of τ in some magical language that the operator can process effectively, shall yield better results/increase the likelihood of manifesting the desired outcome than not.*

Proof. The proofs are several, but we shall call out just two:

1. Follows from **Definition 1** and **Definition 2**.

2. Experience and generations of successful practitioners confirm this; the most effective magical operations require or assume the need to express desire using some encoding method such as sigilization, mantras, visualization, specific asanas, specific programs in specific languages, etc. so as to readily or quickly and most efficiently bring the [desired] result into manifestation.

□ □

By now, **Theorem 1** should be obvious to anyone reading this grimoire — like, for example, considering the otherwise commonplace case of *wanting to eat food presented on a plate*: no matter what one might do, say or think, unless they actually go ahead and employ the "right" language of "eating" — which entails presenting something to the mouth, chewing and/or swallowing it so as to actually "eat" it; any other actions the operator might apply — such as smiling at the food, looking at a picture of the food, or perhaps merely smelling it, might only leave the food turning cold, and perhaps only satiate the mind (that "I have food"), but otherwise leave the person not nourished and possibly still hungry (the food hasn't been ingested, and neither has it been digested). A related, and totally absurd case might be that of *wanting to bare a [normal human] child* without having sex nor having ones sperm presented to someone's ready ova. It just wouldn't work![11]

---

[11]Well, one might will a child into existence [without sex], say, by having some donor offer them a baby, or by adopting an abandoned kid, or adopting an already impregnated girl etc. However, the original intent of bearing one's own literal child shall not be met — preternatural cases such as the immaculate conception of the Blessed Virgin Mary [dogma], and subsequently her **virgin birth** of Jesus Christ[Matthew (1:18–25), Luke (1:26–38)] might of course deviate from this, but also then, the birth of Jesus without Joseph having to copulate Mary perhaps didn't originate from an intent of Joseph's desire to bear *his own child* — as careful analysis of scripture[21] does indeed confirm.

In the rest of this manuscript, we are thus going to spend time exploring, in theory, but also in practice, several original and multipurpose (and arguably "general", but not necessarily infallible) magickal languages that have been developed or discovered by the author while exploring and applying Magick at NES, and yes, in sane, and for sane reasons[12].
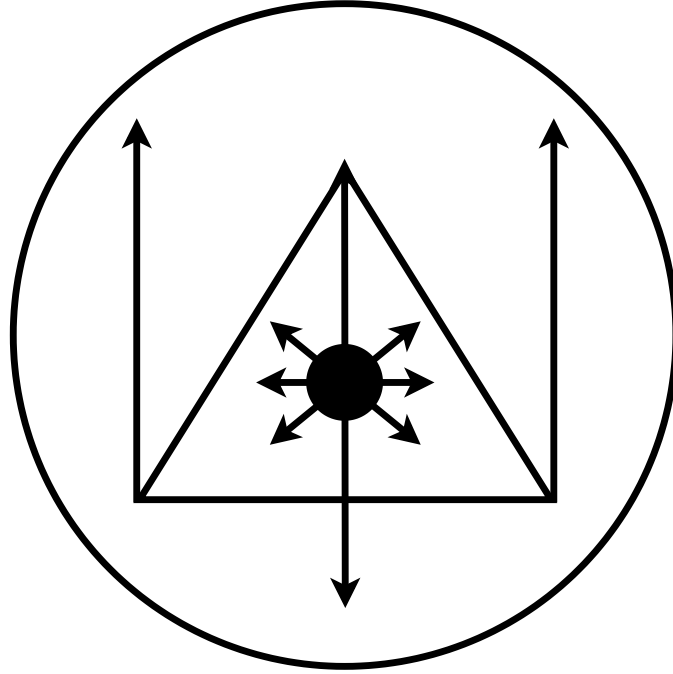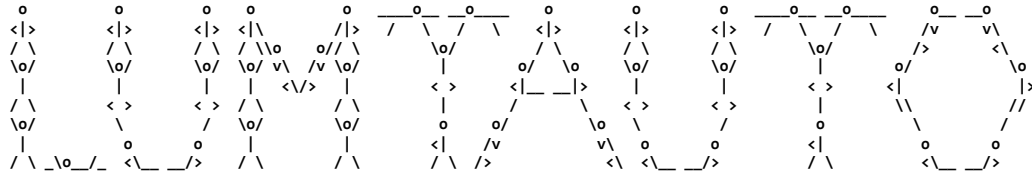

Figure 2: Illuminates of Nuchwezi Angelic

2   Language → LUMTAUTO

Transformer 2 (The **Magical Language** Lumtauto). *If Θ^n is a sequence of $n > 0$ symbols (the original message) spanning the **Latin Alphabet** or the symbol set ψ_{az}, such that:*

---

[12]There is nothing as insane as assuming that a limited operator [*an automaton and not a psymaton, a psymaton and not a man, a man and not an angel, an angel and not a god, a god and not God*] might be able to process an infinite sequence of [magickal] languages when presented with them or an infinite sequence of desires encoded using them, however, we shall still proceed to present these [limited] languages, which, even though they might seem finite and constrained for one or some operator, could otherwise find [infinite] purpose in the hands of yet another [well-prepared] operator, and thus, it might then not be insane to consider that all of magick might be somehow reducible to just the mastery of [one of] these four languages we are about to unravel.

$$\psi_{az} = \langle a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z \rangle : \mathrm{v}(\psi_{az}) = 26$$
$$\wedge \quad \Theta^n : \mathbb{N} \times \psi_{az} \quad (1)$$

then the following transformation:

Transformation 3. $\Theta^n \xrightarrow{O_{lauto(\cdot)}} \Theta^* = \Omega^n$;
$\mathrm{v}(\Theta^n) = \mathrm{v}(\Theta^*) = \mathrm{v}(\Omega^n)$
$\wedge \quad \forall \theta_{i \in [1,n]} \in \Theta^n \quad \exists \theta_{j \in [1,n]} \in \Omega^n \quad \wedge \quad \mathrm{v}(\theta_i \in \Theta^n) = \mathrm{v}(\omega_i \in \Omega^n) = 1$
$\wedge \quad \forall \alpha \in \psi(\Theta^n) : \mathrm{v}(\alpha \in \psi(\Theta^n)) = f_\alpha \implies \alpha \in \psi(\Omega^n) : \mathrm{v}(\alpha \in \psi(\Omega^n)) = f_\alpha$
$\wedge \quad \psi(\overset{>}{\Theta^n}) = \psi(\overset{>}{\Omega^n}) \vee \psi(\overset{>}{\Theta^n}) \neq \psi(\overset{>}{\Omega^n})$
$\wedge \quad \tilde{A}(\Theta^n \to \Omega^n) > 1 \quad \square$

is guaranteed to always produce/generate a derivative message — Θ^* that has the following properties:

$$\forall \alpha \in \Theta^n \implies \beta \in \Omega^n \implies \begin{cases} a \to u, \\ \textit{what happened:} \\ a \in \Theta^n \textit{ became } u \in \Omega \\ \wedge \quad I(a, \Theta^n) = I(u, \Omega^n) = i \quad iff \quad \theta_{i=I(u,\Omega^n)} = a \\ b \to y, \\ \textit{what happened:} \\ b \in \Theta^n \textit{ became } y \in \Omega \\ \wedge \quad I(b, \Theta^n) = I(u, \Omega^n) = i \quad iff \quad \theta_{i=I(y,\Omega^n)} = b \\ c \to x, \\ d \to w, \\ e \to o, \\ f \to f, \\ g \to t, \\ h \to s, \\ i \to i, \\ j \to q, \\ k \to p, \\ l \to l, \\ m \to n, \\ n \to m, \\ o \to e, \\ p \to k, \\ q \to j, \\ r \to r, \\ s \to h, \\ t \to g, \\ u \to a, \\ v \to v, \\ w \to d, \\ x \to c, \\ y \to b, \\ z \to z \\ \textit{what happened:} \\ z \in \Theta^n \textit{ became } z \in \Omega \\ \wedge \quad I(z, \Theta^n) = I(z, \Omega^n) = i \quad iff \quad \theta_{i=I(z,\Omega^n)} = z \end{cases} \tag{2}$$

□

*And so that, the resultant [transformed] message, $\Theta^* = \Omega^n$, despite being the same exact length as the original message, is not exactly equivalent to it, and is an instance of text in the language **LUMTAUTO**.*

Equation 2 explicitly specifies the magickal language **LUMTAUTO**, in which, if one had a starting message such as "language", it is then transformed into an

equivalently correct **magical message** "lumtauto" via the transformation that a transformer such as **Transformer 2**, also encoded as the operator $O_{lauto}(\cdot) = O_{lauto}(m : \mathbb{N} \times \psi_{az})$ in **Transformation 3**. This transformation is certain, and always guaranteed to occur, if one applies that lumtauto transformer to any message.

2.0.1 Relevance and MAGICKAL IMPACT of the magickal language LUMTAUTO

Of course, merely knowing that we have a mechanism by which any letter in the latin alphabet can be mapped to another letter of the same set in a certain way and not any other, might not immediately strike some people as either **odd, relevant or potent** — especially for those who have never attempted to actually practice magick literally or rather practically (and not just in theory or just wishfully — as most plebeians and the uninitiated would or might). But, for a good starter at how powerful this magickal language is, consider the impact the following transformations might have:

2.0.2 The Four Special Properties of LUMTAUTO

1. First, on the actor or agent — the magician, attempting to process; perform or utter, read or evoke, chant or vibrate, charge or apply or even merely cast or visualize these messages.

2. The immediate environment of whomever processes the resultant (transformed) messages.

3. The semantics or meaning of the resultant message vis-a-vis the original and its intent.

4. The structure of the resultant message vis-a-vis that of the original — which, and provably so, has the **interesting properties** such as; all consonants in Θ^n are mapped to *different*[13] consonants in Ω^n, while all vowels in Θ^n are mapped to **different** vowels in Ω^n **except** i.

2.0.3 FOUR Examples of Applying LUMTAUTO

The four properties depicted in **Section 2.0.2**, shall be illustrated via the following four illustrative and relevant examples:

1. **The Word "language"**. It becomes "lumtauto" as we have already seen.

2. **The Magical Cogito Ergo Sum Motto "I think, therefore I am"**. First attributed to classical philosopher **Rene Descartes** and discussed in [19], becomes the weird magical motto[14] "I gsimp, gsorofero I un" under the lumtauto transformer (**Transformer 2**).

3. The **Magical Lord's Prayer** — the *Paternoster*, first attributed to god-man **Jesus Christ** of Nazareth and presented in **Mathew 6:9-13**[21], here quoted verbatim as in the bible version [21]:

---

[13]*Different* for consonants, because, we note that the **special quartet** $\{f, l, r, z\}$ is conserved under **Transformation 3**, while all other consonants in ψ_{az} are not — they are guaranteed to change under the lumtauto transformation.

[14]For direct usage, prefer the formulation: `IGA SIMPE, GASOROFERO IUNA!`

```
Our Father in heaven, may your name be held holy, your kingdom come,
your will be done, on earth as in heaven.  Give us today our daily
bread.  And forgive us our debts, as we have forgiven those who
are in debt to us.  And do not put us to the test, but save us from
the Evil One.
```

becomes the [verbatim] and equivalent *mystical* magical prayer

```
Ear Fugsor im souvom, nub bear muno yo solw selb, bear pimtwen xeno,
bear dill yo wemo, em ourgs uh im souvom.  Tivo ah gewub ear wuilb
yrouw.  Umw fertivo ah ear woygh, uh do suvo fertivom gseho dse
uro im woyg ge ah.  Umw we meg kag ah ge gso gohg, yag huvo ah fren
gso Ovil Emo.
```

4. The **Opening Sentence of the Bible**[15] — also the first sentence in the
   Pentateuch and presented in **Genesis 1:1**[21], here quoted verbatim as in
   the bible version [21]:

```
In the beginning God created heaven and earth.
```

becomes the [verbatim] and corresponding magical utterance

```
Im gso yotimmimt Tew xrougow souvom umw ourgs.
```

This particular example warrants some little more discussion concerning
working with transformations of text for magical purposes. For example,
**one of the major utilities of a magickal language like lumtauto
would be to generate or construct arcane, charged, enchanting and
perhaps obscure magical formulas, mantras and incantations** — the
stuff of serious, barbarous, ancient and seasoned magicians, sorcerers, wiz-
ards, witches, high-priests, spiritualists[16] and perhaps exorcists to name but
a few.

Concerning this then, it would be more useful — especially for the case
of rendering the outputs of such a transformer as **Transformer 2**, to be
not only different from the original text, but that they are also rendered
~~legible~~ readable and readily utterable so as to make them more useful in
especially the sharing or reuse of standard and or, eternal spells, prayers and
commands — in a manner as how, using a normal natural language such
as English, one can have the guarantee that the words and phrases thus

---

[15]For those familiar with the TEA programming language, note that this sentence has earlier
on also shown up among the standard TEA program examples (check the TEA WEB IDE), when
we notice the interesting result of applying the **modal sequence statistic** command: u: to it
— the result " enthadgirIbGocvs." potentially telling that in transforming simple messages, one
might many times uncover some very peculiar things!

[16]Often needing strange utterances to compel or subdue spirits [using other spirits] or to
command and operate spiritually using the strange *tongues* of the Holy Spirit

encoded in a prayer, scripture or grimoire, shall stay readable and usable as originally intended across many generations of readers, users, students and practitioners. And thus, despite many phrases or words in English never requiring any modifications to their structure so as to make them readily and correctly pronounceable, and yet, for the outputs of the LUMTAUTO transformation thus presented, we find (especially out of experience, taste and necessity), that despite the succinctness and elegance of the transformer as presented either mathematically, or as a computer algorithm — refer to ..., we might want to sometimes *further massage* the lumtauto transformer output so as to make them better **for actual use**.

Thus, for example, the above transformed opening sentence of the scriptures[17] might become:

```
Imi geso yotimemimet Tewa xarougow souvom
umwa ouregus.
```

And so that, people practicing magick — especially **ritual or ceremonial magick**, where operators must speak, act, dance, shout, vibrate and do many expressive things during the operations or workings (so as to make them worthwhile and successful) — so-called *psycho-dramas*[22][18], can do so effectively, systematically and repeatably in a standardized way.

And so, with sufficient practice and experimentation transforming words and phrases or texts into magical versions using LUMTAUTO, you shall learn how to be creative, and formulate very potent and interesting spells for almost any purpose!

---

[17]And it should not come as a surprise to those who are learned or who know why certain books have survived and been passed on from generation to generation for millennia.. such as the Bible and other Sacred books — well, not just for their explicit wisdom and stories, but the fact that they contain many [sometimes] hidden nuggets of magical wisdom and wizardry if one knows what to look out for, or how to *creatively use* the written word.

[18]A term very popular with modern satanists such as **Anton Szandor LaVey**, the founder of the **Church of Satan** and author of **The Satanic Bible**[22].

2.1 The LUMTAUTO Algorithm

Using a formalism familiar to computer scientists, we shall here formally specify the LUMTAUTO algorithm using a method that could readily be translated into a compartible computer program so that an interest magician or researcher can then use the magickal language with any computer or programming language available to or familiar to them.

Algorithm 1 (The **LUMTAUTO Algorithm**: `lauto(msg_in)`)**.**

1. ***GIVEN*** *source sequence (a plain-text message),* `msg_in` *of length n.*

2. ***GIVEN*** *latin alphabet (as a list of letter symbols),* `list_a_z` *of 26 elements from* ψ_{az}.

3. ***GIVEN*** *list of vowels,* `list_vowels` $= \langle a, e, i, o, u \rangle$.

4. ***COMPUTE*** *list of mirrored vowels,* `list_vowels_mirror = reversed(list_vowels)`.

5. ***COMPUTE*** *first version of target alphabet,* `list_a_z_intermediate` *thus:*

   (a) ***INITIALIZE*** `list_a_z_intermediate` *by cloning* `list_a_z`.

   (b) ***UPDATE*** `list_a_z_intermediate` *by replacing each of its members,* v_i *at index i in that list, with another character,* v_j *from* `list_vowels_mirror`, *if the element* v_i *is located at position j in* `list_vowels`.

6. ***COMPUTE*** *final version of target alphabet,* `list_a_z_lumtauto` *thus:*

   (a) ***INITIALIZE*** `list_a_z_lumtauto` *by cloning* `list_a_z_intermediate`.

   (b) ***UPDATE*** `list_a_z_lumtauto` *thus:*

FOR each element v_i in `list_a_z_lumtauto` between positions 1 to $\frac{1}{2}\times$ `length(list_a_z_lumtauto)`:

    i. **SET** element at i as $v_i =$ `list_a_z_lumtauto[i]`.

    ii. **SET** element $vm_i =$ `list_a_z_lumtauto[n - i]`.

    iii. **IF** v_i **NOT IN** `list_vowels` **AND** vm_i **NOT IN** `list_vowels`:

        A. **SWAP** v_i at position i in `list_a_z_lumtauto` with vm_i.

        B. **SWAP** vm_i at position $n - i$ in `list_a_z_lumtauto` with v_i.

7. **COMPUTE** resultant, transformed/translated message, `msg_lumtauto` thus:

  (a) **INITIALIZE** `msg_lumtauto = msg_in`.

  (b) **FOR** each letter c_i in `msg_lumtauto` at position i:

    i. **COMPUTE** the corresponding mirror letter position $k =$ `index(`c_i` in list_a_z_lumtauto)`.

    ii. **REPLACE** c_i in `msg_lumtauto` via the **OVERWRITE** operation: `msg_lumtauto[i] = list_a_z_lumtauto[k]`

8. **RETURN** resultant sequence, `msg_lumtauto`.

☐

And as for how to go about testing or implementing this, note that an example implementation in the popular **PYTHON** computer programming language is shown in **Section 2.2.2**, and is based on **Algorithm 1**, itself based on **Transformer 2**, while a two-way, encode-decode version in the language this algorithm was first implemented is shown in **Section 2.2.1**.

2.1.1 The LUMTAUTO Algorithm in TEA

For purposes of helping you to immediately be able to study, apply and share this LUMTAUTO language and the associated text transformer, note that the following TEA[2][23] program is a first, and reliable, robust implementation of the transformer specified in **Transformer 2**.

```
TEA Program: The LUMTAUTO Transformer

i:{language} # given some message
v:vMESSAGE #store the original message

#COMPLETE LANGuage -> LUMTauto TRANSFORM
#lumtauto-TRANSFORM [lower-case]
#start transforming via the lumtauto cipher algorithm
r!:a:_%_  #U
r!:b:_%%_  #Y
r!:c:_%%%_  #X
r!:d:_%%%%_  #W
r!:e:_%%%%_  #O
r!:f:_%%%%%_  #F
r!:g:_%%%%%%_  #T
r!:h:_%%%%%%%_  #S
r!:i:_%%%%%%%%_  #I
```

```
r!:j:_%%%%%%%%%_ #Q
r!:k:_%%%%%%%%%%_ #P
r!:l:_%%%%%%%%%%%_ #L
r!:m:_%%%%%%%%%%%%_ #N
r!:n:m
r!:o:e
r!:p:k
r!:q:j
r!:r:r
r!:s:h
r!:t:g
r!:u:a
r!:v:v
r!:w:d
r!:x:c
r!:y:b
r!:z:z
#complete the transform
r!:_%_:u
r!:_%%_:y
r!:_%%%_:x
r!:_%%%%_:w
r!:_%%%%%_:o
r!:_%%%%%%_:f
r!:_%%%%%%%_:t
r!:_%%%%%%%%_:s
r!:_%%%%%%%%%_:i
r!:_%%%%%%%%%%_:q
r!:_%%%%%%%%%%%_:p
r!:_%%%%%%%%%%%%_:l
r!:_%%%%%%%%%%%%%_:n
#FINISHED: for lower-case

#j:lFINISHED

#COMPLETE LUMTAUTO TRANSFORM [for uppercase]
#LUMTAUTO-TRANSFORM [upper-case]
#start transforming via the LUMTAUTO cipher algorithm
r!:A:_%_ #U
r!:B:_%%_ #Y
r!:C:_%%%_ #X
r!:D:_%%%%_ #W
r!:E:_%%%%%_ #O
r!:F:_%%%%%%_ #F
r!:G:_%%%%%%%_ #T
r!:H:_%%%%%%%%_ #S
r!:I:_%%%%%%%%%_ #I
r!:J:_%%%%%%%%%%_ #Q
r!:K:_%%%%%%%%%%%_ #P
r!:L:_%%%%%%%%%%%%_ #L
r!:M:_%%%%%%%%%%%%%_ #N
```

```
r!:N:M
r!:O:E
r!:P:K
r!:Q:J
r!:R:R
r!:S:H
r!:T:G
r!:U:A
r!:V:V
r!:W:D
r!:X:C
r!:Y:B
r!:Z:Z
#complete the transform
r!:_%_:U
r!:_%%_:Y
r!:_%%%_:X
r!:_%%%%_:W
r!:_%%%%%_:O
r!:_%%%%%%_:F
r!:_%%%%%%%_:T
r!:_%%%%%%%%_:S
r!:_%%%%%%%%%_:I
r!:_%%%%%%%%%%_:Q
r!:_%%%%%%%%%%%_:P
r!:_%%%%%%%%%%%%_:L
r!:_%%%%%%%%%%%%%_:N
#FINISHED: for upper-case


#Complete Original Message NOW Transformed


#then store transformed message :)
v:vTRANSFORMED_MESSAGE #such as "lumtauto"
```

Figure 3: TEA Program: The LANGuage to LUMTauto transformer

Figure 3 is the **source-code** of the non-interactive TEA program implementing this algorithm, and which, when actually cleaned of comments, would be the program depicted in **Figure 4**. However, and in case one wishes to look at the code, modify or run **an interactive version** of it like on the Linux, Unix, Windows or MAC OS command-line or on the WEB, the most recent version should be what you might find or run directly and live via:

`https://tea.nuchwezi.com/?i=put+your+message+here&fc=https://gist.` `githubusercontent.com/mcnemesis/ae9d6226d49f5a8601a84241a08f07c8/` `raw/lumtauto_language_transformer.tea`

ALTERNATIVELY just use the short-link: `https://bit.ly/lumtauto`

```
i:{language}
v:vMESSAGE
r!:a:_%_
r!:b:_%%_
r!:c:_%%%_
r!:d:_%%%%_
r!:e:_%%%%%_
r!:f:_%%%%%%_
r!:g:_%%%%%%%_
r!:h:_%%%%%%%%_
r!:i:_%%%%%%%%%_
r!:j:_%%%%%%%%%%_
r!:k:_%%%%%%%%%%%_
r!:l:_%%%%%%%%%%%%_
r!:m:_%%%%%%%%%%%%%_
r!:n:m
r!:o:e
r!:p:k
r!:q:j
r!:r:r
r!:s:h
r!:t:g
r!:u:a
r!:v:v
r!:w:d
r!:x:c
r!:y:b
r!:z:z
r!:_%_:u
r!:_%%_:y
r!:_%%%_:x
r!:_%%%%_:w
r!:_%%%%%_:o
r!:_%%%%%%_:f
r!:_%%%%%%%_:t
r!:_%%%%%%%%_:s
r!:_%%%%%%%%%_:i
r!:_%%%%%%%%%%_:q
r!:_%%%%%%%%%%%_:p
r!:_%%%%%%%%%%%%_:l
r!:_%%%%%%%%%%%%%_:n
r!:A:_%_
r!:B:_%%_
r!:C:_%%%_
r!:D:_%%%%_
r!:E:_%%%%%_
r!:F:_%%%%%%_
r!:G:_%%%%%%%_
r!:H:_%%%%%%%%_
r!:I:_%%%%%%%%%_
```

```
r!:J:_%%%%%%%%_
r!:K:_%%%%%%%%%_
r!:L:_%%%%%%%%%%_
r!:M:_%%%%%%%%%%%_
r!:N:M
r!:O:E
r!:P:K
r!:Q:J
r!:R:R
r!:S:H
r!:T:G
r!:U:A
r!:V:V
r!:W:D
r!:X:C
r!:Y:B
r!:Z:Z
r!:_%_:U
r!:_%%_:Y
r!:_%%%_:X
r!:_%%%%_:W
r!:_%%%%%_:O
r!:_%%%%%%_:F
r!:_%%%%%%%_:T
r!:_%%%%%%%%_:S
r!:_%%%%%%%%%_:I
r!:_%%%%%%%%%%_:Q
r!:_%%%%%%%%%%%_:P
r!:_%%%%%%%%%%%%_:L
r!:_%%%%%%%%%%%%%_:N
v:vTRANSFORMED_MESSAGE
```

Figure 4: Sanitized TEA Program: The LUMTAUTO transformer program code

2.2   The Background of LUMTAUTO

This language and the associated algorithm was first developed at Nuchwezi Esoteric School around February 2015 (almost **15 years ago!**) as per the official repository of the associated original project — **Font Crypto**[24] — an online/web app project with the source-code plus several other occult ciphers, text-transformation programs and magickal languages (including text to **Hieroglyphics, text to Greek, Cuneiform and Masonic cipher** among others) we explored back then[19][24].

Back then, Nuchwezi as a technology startup and research community was just about a year old (since its founding in July 2014). And so, given what we have seen of the latest way that this language is approached, utilized and formalized, such as in **Transformer 2** and actual modern code for the associated transformer program as in **Section 2.1.1**, surely, this language has now reached some appreciable maturity and can be properly applied in actual workings and research.

---

[19]Refer to https://github.com/NuChwezi/font-crypto

Talking of its applications though, note that the first formal mention and heavy use of LUMTAUTO was in the literary fiction work — the novel, **Shrines of The Free Men**[25], first made public around 2018. In that book, a stealth link to the above mentioned online tool is shared, as part of a snippet of a text-chat session between various students and netizens in a school alumni social media community as depicted on page 24 of [25]. It was shared back then as the link:

```
http://tiny.cc/cry_dept#scrt
```

However, that link does not seem to be working anymore, and instead, one would better access the **original JavaScript implementation** of LUMTAUTO, together with the other ciphers and magical languages developed back then, via the up-to-date link:

```
http://crypto.nuchwezi.com
```

Also, and more concerning how it was used in that novel, note that there are several parts in that book, where the author deliberately chose to present certain text — especially specially formatted spells and incantations, via projections from the original plain versions into corresponding versions in LUMTAUTO. We shall call out just a few examples, showing the lumtauto that was depicted in the book Vs the plain text version one might decipher from them using a two-way encoder/-transformer of LUMTAUTO such as the original JavaScript transformer program could.

Figure 5: A Spiritual Battle with a Malevolent Spirit

The first example use case we are to look into occurs on on page 166 of [25] — it is the case of a "powerful mantra" — in the context of the story, being employed by Trudy inside a lucid dream, to exorcise a feminine spirit that had been impersonating her friend Olga, and which had suddenly turned malevolent:

> ### A Mantra from the novel "Shrines of The Free Men"
>
> ```
> I yimw bea im gso muno ef Rasumtu umw ull gso hkirigh ef
>     mugaro umw
> nb umxohgerh soro krohomg.
> I yimw bea roturwlohh ef dsogsor bea uro soro im hkirig, nimw
>     er yewb.
> I yimw bea umw xag fren bea ull hearxoh ef kedor gsug uro
>     Uminahgimt
> bea ritsg med, im gso muno ef gso Nehg Kedorfal Rasumtu!
> I sarl bea imge um ogormul krihem, I xag bea ge hsrowh, I
>     hannem
> gsamwor umw firo gsug ough ug gso yewb, nimw umw hkirig ge
>     hgripo
> umw wokrivo bea ef ull bear hgromtgs umw soulgs.
> I hannem gso samtriohg ef soll'h hkirigh ge fouhg em bea.
> I yimw umw wohgreb bea im Tew'h nehg selb, ampmedm munoh!
> Ritsg Soro, Ritsg Med!
> Yo Temo, Yo Temo fren gsih kluxo umw gino Ritsg Med!
> Im gso muno ef gso Imfimigo, Uyhelago umw Nbhgorieah Tew!
> ```

Which, if we run it backwards — basically, reverse/decipher from LUMTAUTO into plain text (without attempting to make any manual adjustments and assuming the presented text is proper LUMTAUTO text) — something we might do well via the online **Crypto** tool shared above, we would then get:

```
I bind you in the name of Ruhanga and all the spirits of nature and
my ancestors here present.  I bind you regardless of whether you
are here in spirit, mind or body.  I bind you and cut from you all
sources of power that are Animusting you right now, in the name of
the Most Powerful Ruhanga!  I hurl you into an eternal prison, I
cut you to shreds, I summon thunder and fire that eats at the body,
mind and spirit to strike and deprive you of all your strength and
health.  I summon the hungriest of hell's spirits to feast on you.
I bind and destroy you in God's most holy, unknown names!  Right
Here, Right Now!  Be Gone, Be Gone from this place and time Right
Now!  In the name of the Infinite, Absolute and Mysterious God!
```

Which perhaps needs no explanations, apart from the word "Animusting" potentially having been modified in the original LUMTAUTO version, so that it might possibly have been "Animating", which would have been *Uminugimt* in Lumtauto[20].

And so, with what we know now, a better, more practical rendition of this

---

[20]Further support for this analysis is by the fact that in that book, we later come across creative use of two spirit names — "Uminu" and "Uminah", corresponding to the *anima* and the other the *animus*[26] of the protagonist **Ignatius Irumba** — also refer to page 353 of [25].

mantra[21] and **exorcising formula** would be the following universally useful formulation:

A Universal EXORCISM Mantra against Malevolence

Ayimwe bea imi geso muno, efa, RU USU OSOIOS BOSOHASAU!

Umwa ulli, geso hakirigaha, efe mugaro umwa!

Nuba umixo, higerah soro karohomiga.

Iyimwe bea, roturwa-loheha efa disogesora

Bea uro soro ima hakiriga, nimwe era yewabu.

Iyimwe bea umwa xagi, frena bea ulla hearaxohu,

Efa kedora, Efa kedora!

Gisuga uro uminugimate, bea ritasagi medu!

Ima geso, muno efe gaso!

Nehagi Kedora-falu, RU USU OSOIOS BOSOHSAU!

Isarale bea, image uma ogoremule kirihema,
Xagi bea; ge hasoro-wahe, hannemi
Gasamwora Gasamwora!

Umwe firo gasuga oua gahe!

Uga, Uga, Uga! Geso yewabu,
Nimwe umwa hikiriga.

Ge hagripo, Ge umwa wokarivo bea efa ulla beara

Hagiro mitugis umwa! Soulu gase ula ro uwebu!

Ihanneme geso samite riohaga efe!
Solulah Solulah Soluleh!

Hakiri gehe, Hakiri geha!
Gege fou Gege hagi, Gege eme bea.

Iyimwa umwa, woha gureba
Belebele bea ima Tewha!

Neha neha gise laaba!

---

[21]**mantra**(n): (Sanskrit) literally a 'sacred utterance' in Vedism; one of a collection of orally transmitted poetic hymns[15]

```
Amapenduma munoh munoh!

Rita sagu, Soro, Ritasage Medu!
Yo Tema, Yo Temu, fareni gisiha kalu exa!

Umwe gano-gine ARARITA! Sagu MEDUSA!

Ime gaso muno efe gaso Imi-fifi-migo..

Uya, hela, HERA! Go! Umwa Nabahigi!
Rie AHA Lerwa EFE Ulla Lerwah!
He Yo Igu! Unoma Unoma RU!
```


Figure 6: Warding Off Undesirable Spirits

2.2.1 The ORIGINAL LUMTAUTO Algorithm in JAVASCRIPT

Note that, for especially background reasons, and for those who wish to replicate the original implementation, note that the following JavaScript program would suffice to reflect the active and two-way (encode/decode) imeplemtation of **Algorithm 1** as currently found in [24]:

JavaScript Program: DECODE-ENCODE LUMTAUTO transformer function

```javascript
function transform_chaos(src, target, reverse){
    var v_alphabet = 'aeiou'.split('');
```

```javascript
    var v_al_mirror = 'uoiea'.split('');
    var vu_alphabet = 'AEIOU'.split('');
    var vu_al_mirror = 'UOIEA'.split('');
    var l_alphabet = [];
    var l_al_mirror = [];
    var u_alphabet = [];
    var u_al_mirror = [];

    for(var l='a'.charCodeAt(0); l <= 'z'.charCodeAt
        (0); l++){
        var s = String.fromCharCode(l);
        var S = s.toUpperCase();
        if(v_alphabet.indexOf(s) >= 0) {// a vowel
            l_alphabet.push(s);
            u_alphabet.push(S);
            var _s = v_al_mirror[v_alphabet.indexOf(s)
                ];
            var _S = _s.toUpperCase();
            l_al_mirror.push(_s);
            u_al_mirror.push(_S);
        }else {
            l_alphabet.push(s);
            l_al_mirror.push(s);
            u_alphabet.push(S);
            u_al_mirror.push(S);
        }
    }

    for(var i=0; i < l_al_mirror.length * 0.5; i++){
        var t = l_al_mirror[i];
        var _t = l_al_mirror[l_al_mirror.length-1-i];
        if((v_alphabet.indexOf(t) < 0 ) && (v_alphabet
            .indexOf(_t) < 0 )) {// skip vowel
            l_al_mirror[i] = _t;
            l_al_mirror[l_al_mirror.length-1-i] = t;

            var T = u_al_mirror[i];
            u_al_mirror[i] = u_al_mirror[u_al_mirror.
                length-1-i];
            u_al_mirror[u_al_mirror.length-1-i] = T;
        }
    }

    var _in = $(src).val();
    var _out = _in.split("").map(function(c){
        if(reverse){
            var _c = u_al_mirror.indexOf(c) >= 0 ?
                u_al_mirror[u_alphabet.indexOf(c)] : (
                l_al_mirror.indexOf(c) >= 0 ?
                l_al_mirror[l_alphabet.indexOf(c)] : c);
            return _c;
```

```
        }else{
            var _c = l_al_mirror.indexOf(c) >= 0 ?
                l_al_mirror[l_alphabet.indexOf(c)] : (
                u_al_mirror.indexOf(c) >= 0 ?
                u_al_mirror[u_alphabet.indexOf(c)] : c);
            return _c;
        }
    }).join("");

    $(target).val(_out);
}
```

Figure 7: JavaScript Program: DECODE-ENCODE LUMTAUTO transformer function

2.2.2 The LUMTAUTO Algorithm in PYTHON

The up-to-date (one-way/encode) implementation of LUMTAUTO in Python is as follows:

PYTHON Program: ENCODE LUMTAUTO transformer program

```python
#!/usr/bin/env python3
def lauto(msg_in):
    a_z = ['a','b','c','d','e','f','g','h','i','j','k'
        ,'l','m','n','o','p','q','r','s','t','u','v','w'
        ,'x','y','z']
    vowels = ['a','e','i','o','u']

    #first, compute mirror of vowels
    vowels_mirror = list(reversed(vowels))

    #compute a new alphabet with all vowels replaced
        by their mirrors
    a_z_vm = [c if not c in vowels else vowels_mirror[
        vowels.index(c)] for c in a_z]

    #next compute alphabet mirror, by replacing all
        non-vowels in a_z_vm with their mirror element
        from the intermediate alphabet
    a_z_mirror = a_z_vm #first, make a copy

    #thus, we update the intermediate alphabet thus:
    for i in range(int(len(a_z_mirror) * 0.5)):
        t = a_z_mirror[i]
        _t = a_z_mirror[len(a_z_mirror) - 1 - i]
        # ensure neither t nor _t are vowels:
        if not(t in vowels) and not(_t in vowels):
```

26

```
            #swap the two opposite letters
            a_z_mirror[i] = _t
            a_z_mirror[len(a_z_mirror) - 1 - i] = t


    msg_lumtauto = msg_in.lower()  # only work on
        lowercase messages for now
    msg_lumtauto = "".join([a_z_mirror[a_z.index(l)]
        for l in msg_lumtauto])
    return msg_lumtauto

print(lauto("LANGuage"))  #prints 'lumtauto'
```

Figure 8: PYTHON Program: ENCODE LUMTAUTO transformer program

2.3 More LUMTAUTO Spells and Mantras from "Shrines of The Free Men"[25]

Before we continue, note that, considering the kind of spells, mantras, conjurations and such that we are dealing with here and in most of this grimoire, the fact that we somewhat design or re-format our formulas to make them palatable to not just the tongue, but also the mind (and especially the sub-conscious), can be best understood when we reflect on the advise given by **Janet and Stewart Farrar** in their essential book on spells:

> A traditional spell is often rather like poetry, in
> that the power can manifest even though the reasons
> for its working remain a mystery. It is best to keep a
> cautiously open mind.
> — **Spells and How They Work**, *1990*, Janet and Stewart
> Farrar[27]

In fact, that book does remind and compel us to not readily discard or take for granted, spells we find well preserved in spell books, grimoires, prayer-books and the kind often passed down from generation to generation via oral tradition alone. This, especially because we might not always understand why the spell works, and yet it actually does work! See that they tell us:

```
    The formulae, actions and objects or substances they
involve many have many different purposes.  Sometimes
they may be, frankly, just to impress the uninitiated.
Sometimes they may be a distorted memory of something
which originally had a physically, psychologically or
psychically practical reason.  And even oftener they
may be calling upon a symbolism, whether conscious or
unconscious, which aids the inter-level communication...
What one should not do is to dismiss them out of hand
just because the reason for their form is not immediately
obvious to rational analysis.  You may find that they
work though you don't know why --- that the power of
their symbology is buried too deeply in your personal
Unconscious (or even in the Collective Unconscious) for
your awareness to find it.
```

— **Spells and How They Work**, *1990*, Janet and Stewart Farrar[27]

The next spell we are going to consider, is that regarding using magick to get visions concerning events or people not immediately within physical reach — kind of like **remote viewing** or a kind of **clairvoyance** — powers normally exercised by spirit mediums, seers, scryers and people with their **third eye** open and working actively.

Figure 9: Conjuring Visions

It is demonstrated on page 171 of [25] and the equivalent literal wording would be:

A Conjuration for Visions from the novel "Shrines of The Free Men"

```
Mwimuke inywe abalibata omumuro
Mwimuke inywe abarora omukizima
Mwimuke inywe abarora omumbeho
Mwimuke inywe abarora emizimu
```

```
Mwimuke inywe abarubata omumwanya
Mwijje munyoleke omwana wange Nyamwezi.
```

However, that particular spell was for conjuring visions and images to help one old woman — a witch and grandmother of a girl child that had gone missing in the deep of night while she slept. So, for purposes of rendering it generally usable, and applicable to any matter concerning wanting to solicit for visions from the spiritual realm, we instead have the following conjuration spell:

A Universal Vision CONJURATION Spell Leveraging Familiar Spirits

```
Nana dinape imabado uyuliyugu
    enanare
Nana dinapo imabado uyureru
    enapizinu
Nana dinape imabado uyureru enanyose
Nana dinapo imabado uyureru onizina
Nana dinape dinapo inapo imabado
    uyura-yugu, enanu-dumba
Nana dinapo imabado uyure-lara suru!
Nedoqqo, namebele ape pima padomawa
    padogoti iraze!


_____ napi mabelo papa bobo sugi
    suma, enyahi, huma munura apu!
```

Figure 10: Conjuring Visions With an Assistant Medium or Seer

In that spell, it shall be useful to utter some details about the actual vision being sought, in the space left blank (with blank line) in the conjuration formula. Also, in keeping with the aesthetics and method of the original source of that spell[25], one might want to have the following as part of their operation and operating space:

1. An altered state of consciousness — performing the spell itself could cause a change in consciousness on the part of the magician, but it might be better sharped and enhanced if other methods of inducing trance or gnosis were employed as earlier steps — for example, meditation, vigorous or shamanic dance, intoxication with alcohol or a psycho-active substance, etc.

2. A source of creative power — depending on taste and tradition, but some good alternatives might be proximity to a water source or focus on some reflective substance — a mirror, water in a dark bowl, gazing at a lake, clouds, TV static/white-noise, etc.

3. A transmutation power source — especially via the element of fire; could be a candle, a fireplace, a red cloth or blood.

4. An anchorage point for the spiritual entities inducing the visions — could be a skull of a dead but familiar or benevolent person such as an ancestor or partner, could be just the bones of a dead animal (especially those of ones familiars or totem animal), could be belongings of such an entity or person or a symbolic expression of any such spiritual powers — sigilized names of angels or some god, a sacred symbol of a Godform, an identifying sigil for a legion, etc.

5. A means to copy, capture or record any such visions once they are obtained — might be as simple as having a blank piece of paper and a pen or pencil, might be a camera if the visions are to be projected or sourced external to the operator, might be a blank canvas, paints and a brush if the visions are to be obtained as via an invocation or artistic mediumship, etc.

2.3.1 Inducing Trance While Invoking Solar Deities

Often times, there are moments during a ritual, when the operator needs the support or energy of his working to be boosted further, leveraging the powers of a legion or an entire army! A well coordinated chant, especially by the onlookers or subordinate attendants at a group ritual or communal working are what can readily make this proceed fruitfully — essentially, while the main operator does their thing (perhaps performing a spell, casting or channeling some powers), the others would not merely stand or sit watching, but would join in, and sing or vibrate a particular power-evoking mantra, and if they do it in sync and with sufficient vigor, the entire space, room or the magic circle, would suddenly be filled with sufficient energy to help the magician effectively execute their operation.

We see something of the sort happening, on page 365 of [25], when four spiritual beings working inside a pristine occult temple deep in the astral, chant continuously, the following LUMTAUTO mantra for raising power and invoking a solar deity...

RA Invocation Mantra

```
Epatiziydo Piguru! Piguru!
Epatiziydo Piguru! Piguru!
Epatiziydo PiguruI Piguru!
Epatiziydo Piguru! Piguru!
Epatiziydo Piguru! Piguru!
Epatiziydo Piguru! Piguru!
```

So, while they repetitively vibrate that formula... essentially recanting the phrase "Epatizido Piguru! Piguru!" again and again... things start happening... and the operator, but also the members participating, shall experience something of a solar deity... most likely **AMUN RA** or his attributes, manifesting in the air all about them. It can be a great companion mantra to casting out evil spirits, performing healing, dispatching intents or charging tools.

It is left as an exercise to the reader, to find out what exactly those words means. The necessary tools have already been shared.
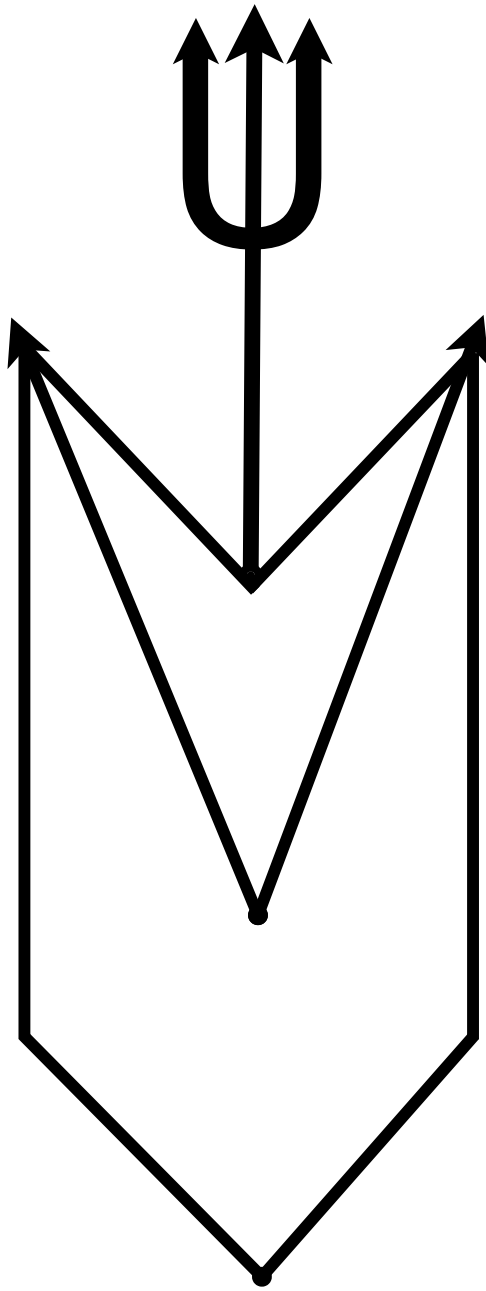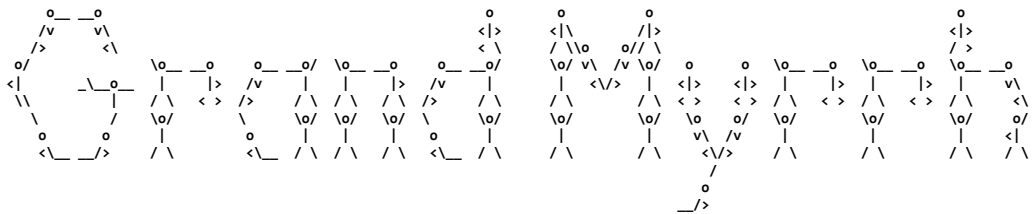
Figure 11: The Mysteries

3   The Grand Myrrh: MYRRH LANGUAGE

Without wasting time, first, consider the following TEA program:

```
m!:
r!:y:yua
r!:ht:th
r!:dn:dun
r!:tn:tan
r!:rp:rupa
r!:sy:s y
r!:tc:tauch
r!:  :a
r!:[gG]:su
r!:[dD]:v
z:
```

Figure 12: The Grand Myrrh Transform

That simple TEA program[22] has **a very very powerful application** in Occult Science and Esotericism. Before we move on, note that it is all we need to specify **the magickal language MYRRH**[23].

The **MYRRH Language** can take any ordinary word, phrase or text, and apply some subtle transforms to it that automagically turn it into something of **the sacred words, words of power or magical spells!**

Take for example, a basic, very common phrase — actually, perhaps one of the most *religious test-cases* in Computer Science and Software Engineering ever[24] — such as:

```
Hello World
```

Transformed using the MYRRH Transform depicted in **Figure 12**, it becomes as an occult conjuration...

---

[22]Much more succinct and yet no less powerful than what we saw with LUMTAUTO in its simplest form — refer to **Figure 4**

[23]Pronounced "mira", and also sometimes to be referred to as "Grand Myrrh", because of the original TEA program it was based on — early in the days (circa 2021 or so) when TEA was still just a small and niche android app (TTTT) with a very limited instruction set[28].

[24]If for no other reason, because all students and initiates of computer programming must at some point have to test their teeth at a new or unfamiliar language, and most likely, their teacher or initiator shall task them to write the so-called "Hello World Program". But also, it is one of the best test-cases for evaluating or comparing [computer] languages[29].

`avalaraoawa aoalalaeaha`

Clearly then, the Grand Myrrh language has immediate use as an effective means of preparing payloads for magical incantations in say a ritual, as part of occult mantras or spell casting. In fact, two more observations might help drive the point home...

1. Of all the nifty little spell-preparation programs we have ever attempted to develop at NES, none has ever been so confounding as the Myrrh Transform! First, because, the way it was discovered... somewhat trial and error, but also creative and perhaps inspired hacks while exploring and studying several traditional and classic spells and grimoires. The original version merely had the name "myrrh transform", mostly because of the opening TEA instruction required to make the entire transform work — the `m:` TEA primitive command also formally known as **MIRROR** command[23]. However, like the mind-altering, sacred and rare magical incense, myrrh[25], that was offered Jesus and his family at his birth in Bethlehem (**Mathew 2:12**[21]), how the discovery of this precious transformer program occurred is but a miracle! We might as well consider it a somewhat divine gift to the illuminates of Nuchwezi... perhaps by angels we don't clearly know yet!

2. Especially thanks to TEA, it is short, concise and just works! Note that, as we observed and recommended in **Section 2.0.3** concerning payloads developed using the LUMTAUTO transformer, one might often find that they need to somewhat massage or further edit the resultant payload before it can be adequate for *smooth use* in say a magickal operation. Take for example, the case of "Hello World" as we have just encountered; if we apply **Transformer 2** to it, it shall result in the phrase:

   ```
   Solle Derlw
   ```

   Which, and clearly, is no match to what we can accomplish with the Grand Myrrh Transformer:

   ```
   avalaraoawa aoalalaeaha
   ```

   Of course, experimentation and experience shall prove that each language has its place and purpose, depending on context or problem at hand, but in terms of usability, and with the examples we are going to consider, one shall come to surely love the MYRRH language!

Students and practitioners of magick and occult philosophy shall truly come to love such nifty, sacred transformer programs such as this one. Especially by realizing that.. it is ancient wisdom, that to readily bring about a transformation in real life, often, it starts with bringing about a corresponding transformation in the mind... (particularly, via proper manipulation of the subconscious mind) and the careful use of language (especially via magical transformations or projections of will.. such as this TEA program can make possible) underlie many such fundamental practices in (especially western) magick;

---

[25]Gum myrrh was one of the gifts brought by the Magi in the biblical nativity story[15].

One no longer needs to cram or memorize arcane spells or mysterious incantations from ancient or closely guarded grimoires (**Ars Goetia, Emerald Tablets of Thoth, Bhagavad Gita,**...etc), and neither might they need to learn "magical phrases or words of power" from some occult language (such as when a Roman Catholic resorts to use of **Latin, Aramaic or Hebrew** for the very occult parts of their [mass] rituals.. or when modern Occultists resort to incantations in supposedly ancient "magical languages" such as **Egyptian, Sumerian, Aztec, Yiddish, Hindu, Arabic,**... etc for their more arcane/exacting rituals).

Instead, **one merely needs have a robust and reliable text-transformation formula or algorithm fit for magical purposes**; such as a [text-processing] programming utility like TEA (the Transforming Executable Alphabet), and knowledge of how to implement such magical transformations for themselves as say via a tool like the TEA WEB IDE[26] or that failing, perhaps having access to a specially crafted, and ready-to-use phrase transformer program such as we see in the above example, and then, voila! They can take any desire, prayer or spell in ordinary natural language (doesn't have to be English), and the transformer program shall automatically generate for them a corresponding, magically (and psychologically potent) version ready to adapt or apply as is.

So, with that introduction out of the way, let us first clearly understand what the underlying algorithm is — mathematically or rather, formally so..

Transformer 3 (The **Magical Language** MYRRH). *If Θ^n is a sequence of $n > 0$ symbols (the original message) spanning the **Latin Alphabet** or the symbol set ψ_{az} — such as in **Equation 1**, then the following transformation:*

Transformation 4. $\Theta^n \xrightarrow{O_{gmyrrh(\cdot)}} \Theta^* = \Omega^k$;
$\underline{v}(\Theta^n) < \underline{v}(\Theta^*) = \underline{v}(\Omega^k) : n < k : k \geq n+2 \quad \forall n,k \in \mathbb{N}$
$\wedge \quad \Omega^k \supset \Theta^n \quad \wedge \quad \Omega^k \approx \neg\Theta^n$
$\wedge \quad \tilde{A}(\Theta^n \to \Omega^k) > 1 \quad \square$
*is guaranteed to always produce/generate a derivative message — Θ^* that has the following **extra** properties:*

---

[26]Checkout `https://tea.nuchwezi.com`

$$\forall \alpha \in \Theta^n \implies \beta \in \Omega^k \implies \begin{cases} y \to yua, \\ ht \to th, \\ dn \to dun, \\ tn \to tan, \\ rp \to rupa, \\ sy \to sy, \\ tc \to tauch, \\ g|G \to su, \\ d|D \to v, \\ . \to a.a, \\ \textit{what happened: every original character is padded by `a'} \\ . \in \psi_{AZ} \to . \in \psi_{az} \\ \textit{what happened: resultant is entirely all lowercase} \end{cases}$$

(3)

□

And so that, the resultant [transformed] message, $\Theta^* = \Omega^k$, despite being **somewhat** *composed of the same exact symbols as in the original message, is not exactly equivalent to it, is also more like an* **a-protracted** *lateral mirror inversion[30] of the original message, and is an instance of text in the language* **MYRRH**.

So, now that we have formally defined this language, it is time to explore some of its interesting applications and "magical properties"!

3.1 The Four Special Properties of MYRRH

1. First of all, note that all phrases in this language a naturally pronounceable or utterable — makes it a very useful language for practical use in all kinds of magick operations for practitioners of all levels of skill and experience.
2. The ordinary, but also magical phrases transformed into this MYRRH language are somewhat longer than their original versions, but not for the wrong reasons — naturally, spells meant to be applied via sound/voice are either cast using exacting commands or enchanting conjurations and mantras. So, for the later two cases, longer phrases are naturally fine — one would prefer to vibrate "AARAAARIIITAAA" [as it is literally expressed here in a MYRRH-like phrasing] than trying to guess at how to *correctly* vibrate "ARARITA"[13].
3. It is arguably ideal for creating **reversal spells** — the kind that are fit for effecting healing, undoing harm or hexes, returning lost or stolen things, bringing the dead back to life, resurfacing lost of forgotten memories, etc. Essentially, because it is founded on a mirror operation, and because we know[27], that mirror operations are a great basic technique in most practical magick, for reversing ill, deflecting curses and bad intent as well as helping reverse black magick.
4. It is ideal, if not one of the best methods of creating **little spells** or "basis words of power" — this, best reflected by the fact that, any single letter, when transformed using this method, shall become a word! Take the example "R"

$\rightarrow$ "ARA", "B" $\rightarrow$ "ABA"[27]. But also the protraction of basic phrases such as "AE" $\rightarrow$ "AEAAA"[28], "RA" $\rightarrow$ "AAARA"[29], etc.

3.2 FOUR Examples of Applying MYRRH

```
TEA Program: The FINAL Grand Myrrh Transform

m!:|r!:y:yua|r!:ht:th|r!:dn:dun|r!:tn:tan|r!:rp:rupa|
    r!:sy:s y|r!:tc:tauch|r!:  :a|r!:[gG]:su|r!:[dD]:v|
    z:|z*:
```
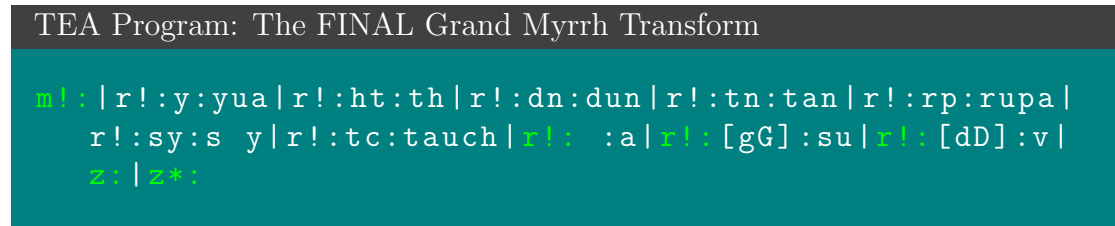
Figure 13: The Final Grand Myrrh Transform

Figure 12 is the **source-code** of the non-interactive TEA program implementing this algorithm, and which, when enhanced with just one more step — transforming the output of the original MYRRH transformer so that, instead of all lowercase output, and since the use-case is to generate spells or words of power, applies the useful Title-Case transform to the final output, and so that, the final, work-friendly version of that program (also minified) is as depicted in **Figure 13**. However, and in case one wishes to look at the code, modify/improve or run **a live version** of it like on the Linux, Unix, Windows or MAC OS command-line or the WEB, the most recent version should be what you might find or run directly and live via:

`https://tea.nuchwezi.com/?i=hello+world&fc=https://gist.`
`githubusercontent.com/mcnemesis/89a8030ba026977574930f87273fedd0/`
`raw/grand_myrrh.tea`

ALTERNATIVELY just use the short-link: `https://bit.ly/gmyrrh`

3.2.1 MIRROR Reversal SPELLS

In exploring how one might go about applying the **GRAND MYRRH** magickal language and their associated text-transformer (**Transformer 3**), we shall start by revisiting one interesting (and important) case of how mirrors are vital in **Psychic Self-Defence** — a very important addition to any magicians arsenal of weapons and utilities[30]. The example is first going to be picked verbatim from Farrar's book on spells[27]:

---

[27]Perhaps reminiscent of the main incantation or words that Jesus spoke in Gethsemane in his most trying hour (**Mark 14:36**)! The fact that it relates to "Abba", aramaic for "Father", and that, its use is closely associated with invoking divine assistance or that of the **Holy Spirit** (**Romans 8:15**, **Galatians 4:6**) would surely make this little facility of the MYRRH transform very powerful!

[28]"Who sweeps" in Runyakitara!

[29]Funnily, but perhaps relevant — "Aaara" would translate as "Who cries" in RUNYORO-RUNYAKITARA, the ancient language of the CWEZI, but also, this little find is interesting magically... it somewhat then synchronizes with "Who Scries" — essentially, who has magical sight or intuition,... and this, all just from "RA", an ancient [solar] God-name also known to be associated with magick!

[30]Because, like soldiers or any army, it is important to keep in mind that where there are means for people or entities to cause harm, induce attacks or even merely make things happen, there is also need to be able to do the reverse; defend, prevent or oppose some actions from happening or perhaps to mirror-back any such undesirable actions [by others?]

Susa Morgan Black sends us another way of ensuring the
Boomerang Effect and deflecting bad energy back to the
sender...
    'Take a special hand-held mirror,' she says, 'and
simply turn completely around with the mirror reflecting
outward and state an affirmation like -

    'Circle of Reflection, Circle of Protection, May the
      sender of all harm Feel the power of this charm.'

    We have used mirrors for this purpose ourselves when
we have known who was working against us, and in what
direction he or she lived. We would put a mirror in a
suitable window facing outwards in that direction, willing
it to send the malevolence back to its source.
                — **Spells and How They Work**, *1990*, Janet and Stewart
Farrar[27]

Thus, for a compelling first example application of our MYRRH language, let us
merely enhance the evil-reversal spell cited above, [hopefully] without undoing its
original power!

A Reversal Spell Against Black Magick

```
Aamaraaahaca Asaiataha Afaoa
   Araeawaoapa Aeataha Alaeaeafa
Amaraaaha Alalaaa Afaoa
   Araeavauanaeasa Aeataha
   Ayauaaaaama
Aanaoaiataaauacahaeataoarapa Afaoa
   Aealacaraiaca
Aanaoaiataaauacahaealafaeara Afaoa
   Aealacaraiaca.
```

3.2.2   NAMES of POWER and DIVINE NAMES

Away from spells, let us first return to the stuff that many ceremonial magicians
enjoy — the stuff of **Assuming Godforms**[13]! Essentially, there are certain parts
of arcane and HIGHER MAGICK, that call for the operator to being something
greater than their normal (basal) selves; something along the lines of **becoming
ones Higher Self** — this, so that then, the magician thus transformed and

empowered, can execute tasks and manifest things that a normal human wouldn't be able to, or which they otherwise would only be able to do wishfully but not actually.

One of the well-known methods for assuming a god-form is depicted in the modern magicians training and workbook manuscript attributed to **Donald Michael Kraig**, and which book, among many things, is a great guide to self-initiation into hermetics and especially the modern **Golden Dawn** tradition. And so, we see, on page 37 of DMK's magical treatise, the following step that is an essential part of practicing and performing the **Lesser Banishing Ritual of The Pentagram** (LBRP):

> STEP THREE. Step forward with the left foot. At the
> same time thrust your hands forward so that they point at
> the exact middle of the glowing blue pentagram in front of
> you (this position is known as a ''GodForm" and is the God
> Form known as ''The Enterer"). As you do this you should
> exhale and feel the energy come back up your body, out
> your arms and hands, through the pentagram and to the ends
> of the universe. You should use the entire exhalation to
> vibrate the God Name: *Yud-Heh-Vahv-Heh*.
> — **Modern Magick: Twelve Lessons in the High Magickal Arts**, *2010*, Donald Michael Kraig[13]

And talking of god-forms, it shall help the reader to realize that the above procedure entails knowing a whole lot of theory and practical knowledge in order to pull it off well or effectively. Basically, it is not enough to just know or vibrate the **sacred names** — such as the **TETRAGRAMMATON** — YHWH — sometimes expressed as DMK shows in the above instruction, but other times [and though it is generally known that it is not only a *fearsome* name to utter, but is also without explicit pronunciation] as "Yahweh", "Jehovah" and other variations. One needs to known and employ their **entire self** when performing these acts of assuming a godform — essentially, the meat of what invocations are all about; thus, details such as:

1. What is expressed **physically**; such as the bits about which posture/asana to assume or express, what clothing/vestments/robes to wear, etc.
2. **Psychologically**; usually, while in a relaxed but commanding and detached state of mind.
3. **Psychically**; such as when surrounded by symbols and implements of power — pentagrams or hexagrams such as in the above example, but also [and based on school or tradition] what decorum the operator employs, etc.
4. **Astrally**; for example, in the DMK recipe for the LBRP, one comes to this step after having already performed the Kabbalistic Cross ritual, by which time, the magician's astral body is most likely way more pronounced and more protracted than their physical body, etc.
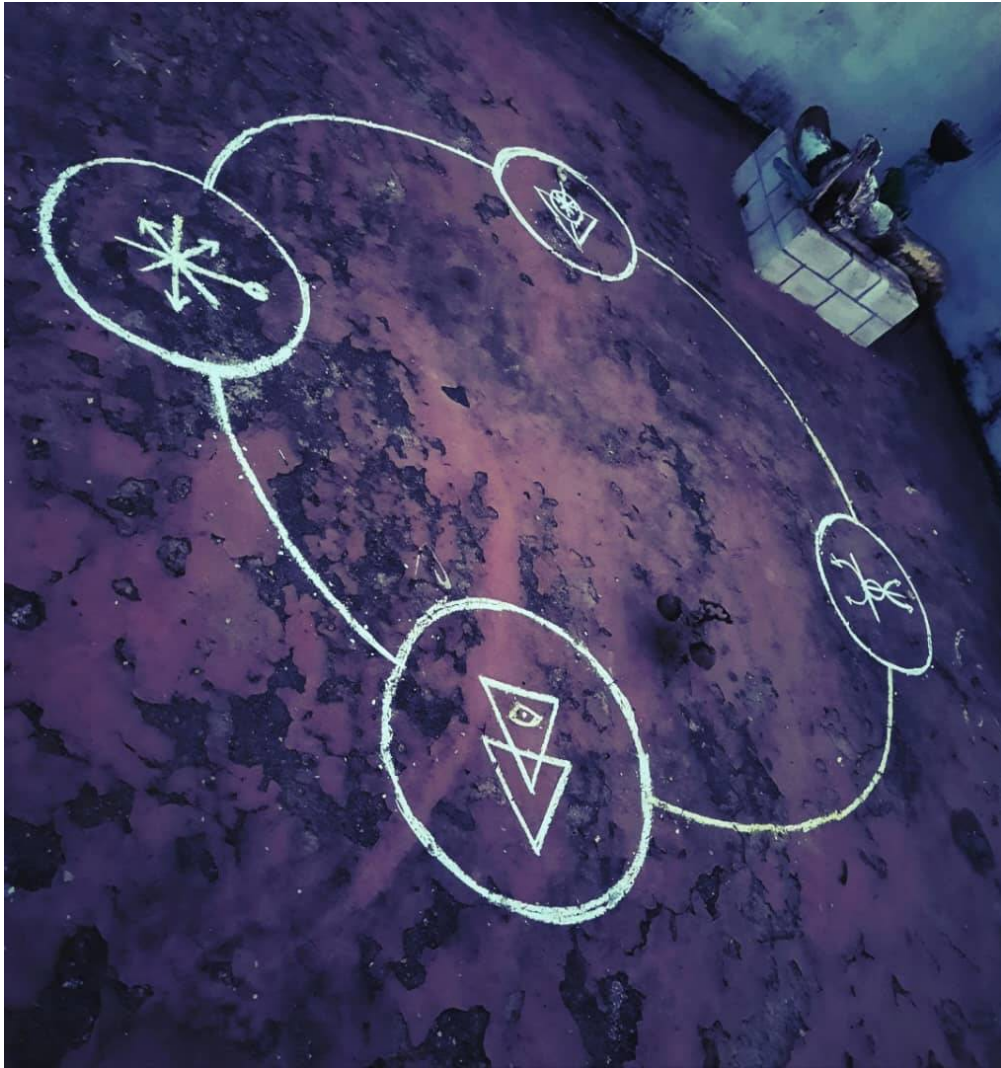
Figure 14: A Magic Circle prepared for an operation at Nuchwezi Esoteric School

However, and back to our core purpose here, one needs to perform such ritual magick when they are well employed with the RIGHT WORDS or POWER FOR-MULAE. Sometimes it helps to know why a certain ritual is supposed to be per-formed how it is taught — for example, why it is that DMK instructs the neophyte to vibrate that particular **word of power** and not any other — even though it is the fact that there are other sacred names[13] by which a Godform such as the one appealed to in such kaballistic rites might respond to:

- YUD-HEH-VAHV-HE — YHVH
- AH-DOH-NYE — ADONAI
- EH-LOH-HEEM — ELOHIM
- EL
- ME-AH-RAHB — MEARAB
- EH-HEH-YEH — EHIEH
- AH-GLAH — AGLA

But, and it is important to note this; **it is not ethical to knowingly corrupt or modify the sacred names** — especially when they are meant to be used in sacred rituals or as part of a communal tradition or rite — for example, it is well

known that the name "JESUS" isn't exactly what the original literal name of the Son of God was, based on the original language of the original scriptures:

```
    The original name of Jesus of Nazareth was not
``Jesus." In his own time, he would have been called
Yeshua in Hebrew/Aramaic, a shortened form of Yehoshua,
meaning ``Yahweh is salvation." The name ``Jesus" is the
English form that developed through Greek (Iēsous) and
Latin (Iesus) translations.
    [6].
```

BUT, it is also important to realize that, as practicing magicians, sometimes one finds themselves in a tricky situation — they know or have some form of a sacred name or word of power, such as YHVH, but they are not sure how best to go about pronouncing or uttering it while performing their ritual. And so, **it is acceptable that one modify or adapt a sacred word or name to a version easier or readily utterable.** And ADDITIONALLY and also out of experience, one finds that **it might also help to not work within the context of a ritual while using literal names of deities or entities — principals and powers**. This might be for several reasons;

1. To conceal a secret from the uninitiated — like when one must perform a ritual in the presence or within hearing distance of non-members or possibly adversaries.
2. To enhance the potency of a ritual — just like one might prefer to perform a conjuration or cast a spell in some alien or barbarous language[31] such as our own case of LUMTAUTO already well introduced in **Section 2**.
3. To help readily **short-circuit** programming of the unconscious mind — as we have already encountered in the note from the Farrars[27], but also as eminent scholars like Jung taught concerning use of clever symbolic programming for effecting psycho-social change[26] — a topic so well covered by the present author in [32].

But also just for creativity's sake. Thus, we might for example prefer to recite mass, while referring to JESUS as "YEHESHUA" — a name that one shall find in our virtual shrines at https://iona.nuchwezi.com, but also, one might instead decide to take ordinary names and words of power, and use their transformed versions — such as we show in the following table, applying the MYRRH transformer to traditional **Divine Names**:

---

[31]Talking of barbarous languages used by actual contemporary magicians, one might for example appreciate the use of [artificial?] magical languages such as **Ouranian Barbaric**[31] — see http://www.chaosmatrix.org/library/ob.php — employed by **The Illuminati** of IoT, but also several affiliate chaos magicians, and known to have been invented by **Peter J. Carroll**[6].

NAME	MYRRH'ed VERSION	RELEVANCE
RA	AAARA	Ancient Deity in Khem
AMUN RA	ARA ANAUAMAAA	Another form of RA
KA	AAAKA	The soul/spirit (Egyptian)
TETU	AUATAEATA	Deity of Magick and Writing (Egyptian) also "THOTH", "TAHUTI", "HERMES" (Greek)
YHVH	AHAVAHAYA	The Tetragrammaton/God of Israel
ADONAI	AIAAANAOAVAAA	A Deity (Kabalah)
EHIEH	AHAEAIAHAEA	A Deity (Kabalah)
AGLA	AAALASUAAA	A Deity (Kabalah)
EL	ALAEA	A Deity (Kabalah)
IAO	AOAAAIA	Greek form of "YHVH"
MAMMON	ANAOAMAMAAAMA	An Arch-Daemon associated with Wealth also "NAMON" (Illuminati)
YAHWEH	AHAEAWAHAAAYA	A popular Christianized Deity
JESUS	ASAUASAEAJA	God Incarnate (Christian Mysticism)
YEHESHUA	AUAHASAEAHAEAYA	Another form of "JESUS"
ALLAH	AHAAALALAAA	The Deity (Arabic), also "Al-Ilāh"
SATAN	ANAAATAAASA	An Arch-Angel, the "Devil", also "HUGUM" (Illuminati)
BAPHOMET	ATAEAMAOAHAPABA	Fictitious Deity (Knights Templars) often confused with "MAHOMET" (Islam)
ASTAROTH	ATAHAOARAAATASA	Demonised Deity associated with Astarte
ISHTAR	ARAAATAHASAIA	A Deity (Sumerian) also "INANNA"
ANU	AUANAAA	A Deity (Sumerian) "Father of Gods"
MARDUK	AKAUAVARAAAMA	A Deity (Babylon)
RAMA	AAAMAAARA	A Deity (Hindu) also "Ramachandra", "VISHNU"
SHIVA	AAAVAIAHASA	A Deity (Hindu) also "NATARAJA"
KAMA	AAAMAAAKA	Deity of Love, Eros (Hindu)
MAHE	AEAHAAAMA	A Deity (Hindu) also **"SHIVA"**
BANGA	AAASUANAAABA	A Deity (Ganda) associated with Aliens and Space
KIBUKA	AAAKAUABAIAKA	A Deity (Ganda) sovereign over "Air"
KINTU	AUATAAANAIAKA	A Deity (Ganda) associated with matter, sovereign over "Earth", a kind of "Adam"
MANYA	AAAYANAAAMA	A Deity (Ganda) sovereign over names and Knowledge
AHA	AAAHAAA	Deity (Cwezi) of Divine Providence
WEIRA	AAARAIAEAWA	Deity (Cwezi) Mysterious "First Cause"
IRAKA	AAAKAAARAIA	Deity (Cwezi) associated with communication
MANI	AIANAAAMA	Deity (Cwezi) Mysterious "Almighty"
HAZORAHIN	ANAIAHARAOAZAHA	Deity (Illuminati) Mysterious 1
HANUZAMEK	AKAEAMAZAUANAHA	Deity (Illuminati) Mysterious 1 also "ZHANAMUKE", "AMENUZAHK" and "NKUZAMAHE"

Table 1: Examples of **Divine Names** of Power Transformed into the MYRRH language

3.2.3 WORDS of POWER and MAGICAL FORMULAE

Having considered **Names of POWER** in **Table 1**, and which names might be well applied during either **Invocations** (for God-forms) or in **Evocations** (for daemons, thoughtforms or angels), let us now turn our attention to **Words of POWER** and some **Magical Formulae**:

PHRASE	MYRRH'ed UTTERANCE	RELEVANCE
I AM THAT I AM	AMAAA AIA ATAAAHATA AMAAA AIA	Of MASONIC relevance, also formula of God's name given to MOSES at the burning bush (**Exodus 3:14**)[21][8]

Table 2: Examples of **WORDS of Power** Transformed into the MYRRH language
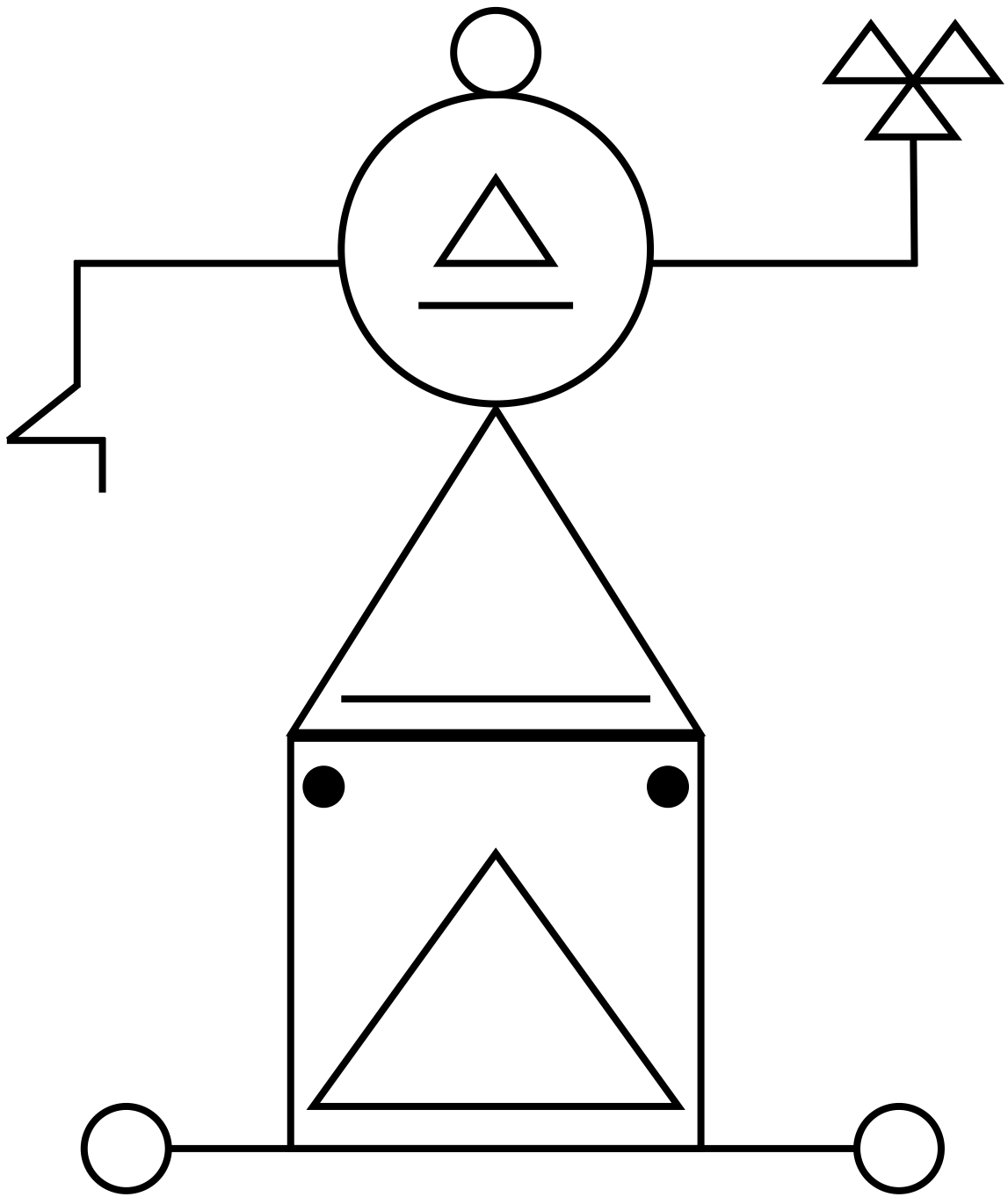
Figure 15: CODE: **Church of Dance Eternal**

4   The OZIN Cipher

blah blah
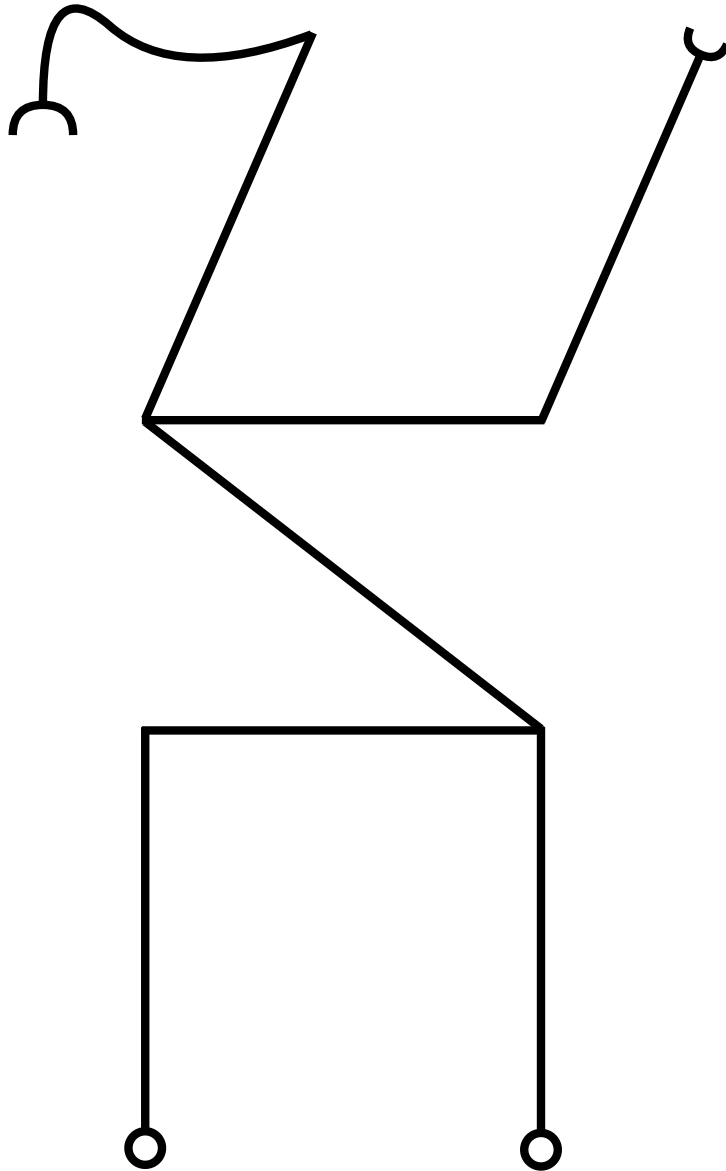
Figure 16: The Philosopher
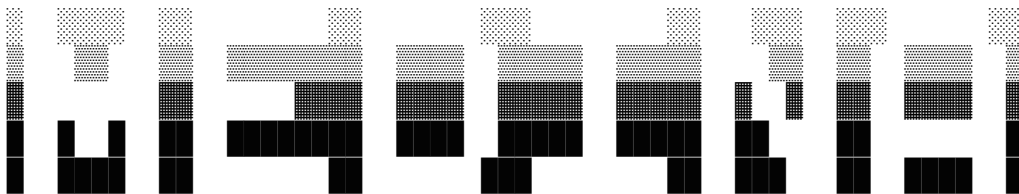
5 The Crypt of MEDINA

blah blah

6 Finale

blah blah...

References

[1] Aleister Crowley. <u>Magick Without Tears</u>. Privately published; later edited by Karl J. Germer, 1948. Free electronic version available at `https://archive.org/details/magick-without-tears.-aleister-crowley`.

[2] Joseph Willrich Lutalo. **TEA GitHub Project — The Reference Implementation of TEA (Transforming Executable Alphabet) computer programming language**. `https://github.com/mcnemesis/cli_tttt/`, 2024. *Single Source of Truth concerning the reference standards of TEA on the web and native operating systems.*

[3] Joseph Willrich Lutalo. **Applying TRANSFORMATICS in GENETICS**. <u>I*POW</u>, pages 1–206, Aug 2025. A mini-treatise on the mathematics, philosophy and practice of Transformatics for Geneticists. `https://doi.org/10.6084/m9.figshare.29941127`.

[4] Joseph Willrich Lutalo. **TRANSFORMATICS 101 - explained**. <u>Thesis</u>, page 20, October 2025. *Published by I*POW, the free electronic version is available online at FigShare. Recommended for foundational insights into the new mathematics of Transformatics:* `https://doi.org/10.6084/m9.figshare.30305056`.

[5] Wikipedia contributors. Theistic satanism — Wikipedia, the free encyclopedia. `https://en.wikipedia.org/wiki/Theistic_Satanism`, 2025. Accessed: 2025-11-12.

[6] Microsoft Copilot. Clarifying discussions on unfamiliar concepts during drafting the manuscript. https://copilot.microsoft.com/, 2025. Personal communication, November 2025.

[7] Joseph Willrich Lutalo. **3 Core Ideas in Computational Mysticism**. <u>Articles</u>, 2024. DOI: `https://doi.org/10.6084/m9.figshare.27187023`.

[8] W. E. Butler. <u>Magic: Its Ritual, Power and Purpose</u>. Aquarian Press, 1952. Online edition available at `https://archive.org/details/isbn_087728380`.

[9] Aleister Crowley. <u>Magick in Theory and Practice</u>. Privately published for subscribers, 1929. Online edition available at `https://archive.org/details/b29825064`.

[10] Cassiel. <u>Encyclopedia of Forbidden Knowledge</u>. Hamlyn, London, 1990. Electronic edition available at `https://openlibrary.org/books/OL16728500M/Encyclopedia_of_forbidden_knowledge`.

[11] Henry Cornelius Agrippa. <u>Three Books of Occult Philosophy</u>. Llewellyn Publications, Woodbury, Minnesota, 2014. Annotated edition (Edited by Donald Tyson): `https://archive.org/details/three-books-of-occult-philosophy-henry-cornelius-agrippa-donald-tyson-edition`.

[12] Joseph Willrich Lutalo. **WHAT IS MAGIC[K]? - Referential List - V1.0 (2014)**. `https://doi.org/10.6084/m9.figshare.30597191`, Nov 2025.

[13] Donald Michael Kraig. <u>Modern Magick: Twelve Lessons in the High Magickal Arts</u>. Llewellyn Worldwide, Woodbury, Minnesota, 2010. Electronic edition available at `https://books.google.com/books/about/Modern_Magick.html?id=TRH9DwAAQBAJ`.

[14] S. L. MacGregor Mathers and Aleister Crowley. <u>The Goetia: The Lesser Key of Solomon the King</u>. Privately Published, 1904. Electronic edition available

at `https://www.sacred-texts.com/grim/lks/index.htm`.

[15] WordWeb (software). Clarifying on some concepts during drafting the manuscript. https://wordweb.info/, 2025. Personal communication, November 2025.

[16] Antonio Fasano and Adélia Sequeira. Hemomath: The Mathematics of Blood, volume 18 of Modeling, Simulation and Applications. Springer, 2017. *Accessible via:* `https://link.springer.com/book/10.1007/978-3-319-60513-5`.

[17] Peter J. Carroll. PsyberMagick: Advanced Ideas in Chaos Magick. New Falcon Publications, Tempe, Arizona, 1995. Free online edition available at `https://archive.org/details/peterjcarrollpsybermagick/page/n1/mode/2up`.

[18] Joseph Willrich Lutalo. **Explorations in Probabilistic Metaphysics**, 4 2023. *Electronic version accessible via:* `https://www.academia.edu/download/101096894/Probabilistic_Metaphysics_2023.pdf`.

[19] Joseph Willrich Lutalo. **Transformatics for PSYCHOLOGY**. FigShare, 9 2025. *Presented at the 13th International East African Psychology Conference, a copy is accessible via:* `https://doi.org/10.6084/m9.figshare.30231748`.

[20] Peter J. Carroll. The Octavo: A Sorcerer-Scientist's Grimoire. Mandrake of Oxford, roundworld edition edition, 2010. Digital edition available at: `https://archive.org/download/peter-j.-carroll-the-octavo-roundworld-edition/Peter%20J.%20Carroll%20-%20The%20Octavo%20%28Roundworld%20Edition%29.pdf`.

[21] Henry Wansbrough, editor. The New Jerusalem Bible — Standard Edition. Darton, Longman & Todd Ltd., London, 1985. Digital edition available at `https://archive.org/details/newjerusalembibl0000unse_x4l6`.

[22] Anton Szandor LaVey. The Satanic Bible. Avon Books, New York, 1969.

[23] Joseph Willrich Lutalo. **TEA TAZ - Transforming Executable Alphabet A: to Z: COMMAND SPACE SPECIFICATION**. Academia.edu, 2024. Accessed on 14 May, 2025, via `https://www.academia.edu/122871672/TEA_TAZ_Transforming_Executable_Alphabet_A_to_Z_COMMAND_SPACE_SPECIFICATION`.

[24] **Crypto**. `https://crypto.nuchwezi.com/`, 2025. Online service by Nuchwezi Labs.

[25] Joseph Willrich Lutalo. **Shrines of the Free Men**. I*POW, 2023. No ISBN — The official, free-access electronic edition is accessible via: `https://t.me/ipowriters/26`.

[26] Carl G. Jung, Marie-Louise von Franz, Joseph L. Henderson, Aniela Jaffé, and Jolande Jacobi. Man and His Symbols. Aldus Books, London, 1964. Final editing by M.-L. von Franz after Jung's death.

[27] Janet Farrar and Stewart Farrar. Spells and How They Work. Phoenix Publishing, 1990. *Later edition with Gavin Bone, RGN, 1999. Preview available at* `https://books.google.com/books/about/Spells_and_How_They_Work.html?id=nGnIDwAAQBAJ`.

[28] J. W. Lutalo. **[notes][v1.1] Thoughts & Ideas Behind Design of TEA language**, 2024. Available at: `https://doi.org/10.6084/M9.FIGSHARE.26363455`.

[29] Joseph Willrich Lutalo, Odongo Steven Eyobu, and Benjamin Kanagwa. **DNAP: Dynamic Nuchwezi Architecture Platform - A New Software Extension and Construction Technology**. TechRxiv, November 2020. *Accessible via:* `http://dx.doi.org/10.36227/techrxiv.13176365.v1`.

[30] Joseph Willrich Lutalo. **The Theory of Sequence Transformers & their Statistics**: The 3 information sequence transformer families (anagrammatizers, protractors, compressors) and 4 new and relevant statistical measures applicable to them: Anagram distance, modal sequence statistic, transformation compression ratio and piecemeal compression ratio. Academia, 2025. https://doi.org/10.6084/m9.figshare.29505824.

[31] Joshua Madara. Robotheosis: Art, magic, cybernetics. Revenant: Critical and Creative Studies of the Supernatural, 4:83–111, 2019. Accessible via: https://www.revenantjournal.com/contents/robotheosis-art-magic-cybernetics/.

[32] Joseph Lutalo. **Concerning a Transformative Power in Certain Symbols, Letters and Words**. Academia, 2025. The unstripped version accessible via: https://www.academia.edu/download/121530226/edtn_25FEB_Concerning_A_Transformative_Power_in_Certain_Symbols_Letters_and_Words.pdf.