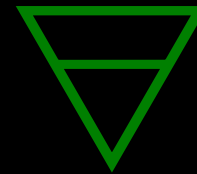
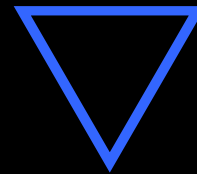
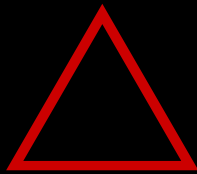
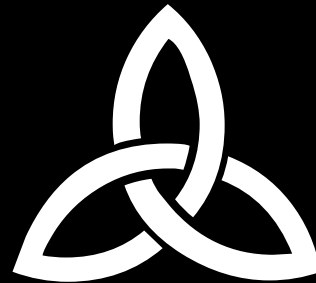


The Three and the Four:

Selohaar, Swordsmanship, and the Seven Liberal Arts



Goals

- To examine connections between our own model of reality with that expressed by medieval thinkers
- To gain an understanding of how the late medieval fighting arts that we study are *directly* relevant to core Selohaar philosophical principles
- To realize that there's nothing *new* at all about "New Age Holism"

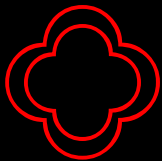
The Framework of the Western Tradition & Selohaar Mysticism

The *Inner World* – the Triquetra



- This is the world of humanity and human nature, usually described in the Western tradition through *triplicities*

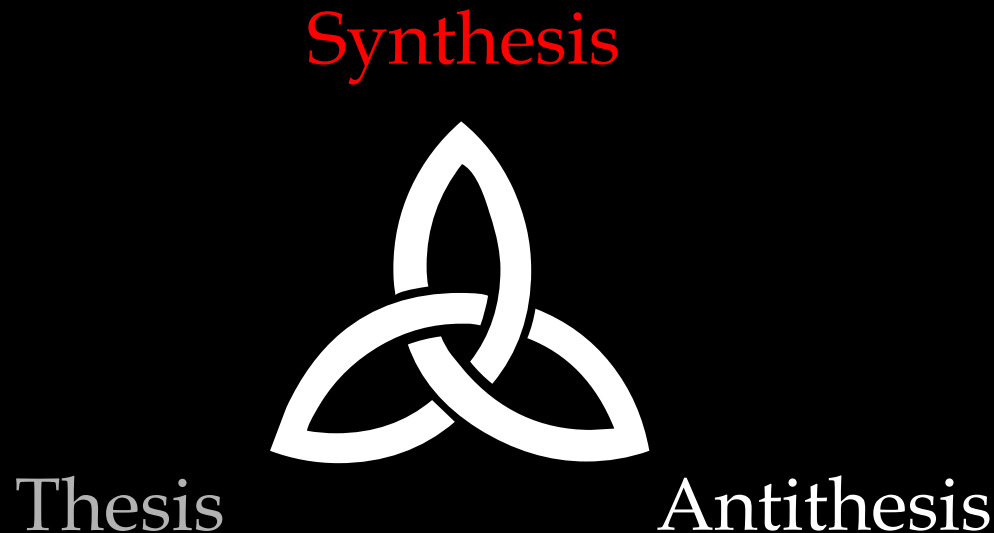
The *Outer World* – the Four Elements



- This is the natural world, usually described in the Western tradition through *quadraplicities*

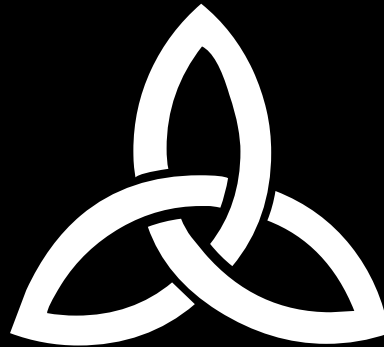
Why Three? - Dialectic!

Western culture and philosophy abhors true dualism and seeks a middle road that reconciles apparent contradictions or opposite forces (male/female, light/dark, etc.)



Three: The Selohaar Triquetra

Crown
The Philosopher
Volnar

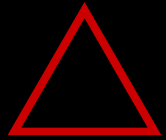


Grail
The Mystic
Verena



Sword
The Strategist
Vorthr

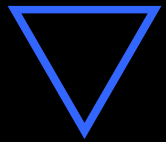
Four: The Four Elements & Their Regents



Amemon Fire – Hot & Dry, Dynamism



Oriens Air – Hot & Wet, Inspiration

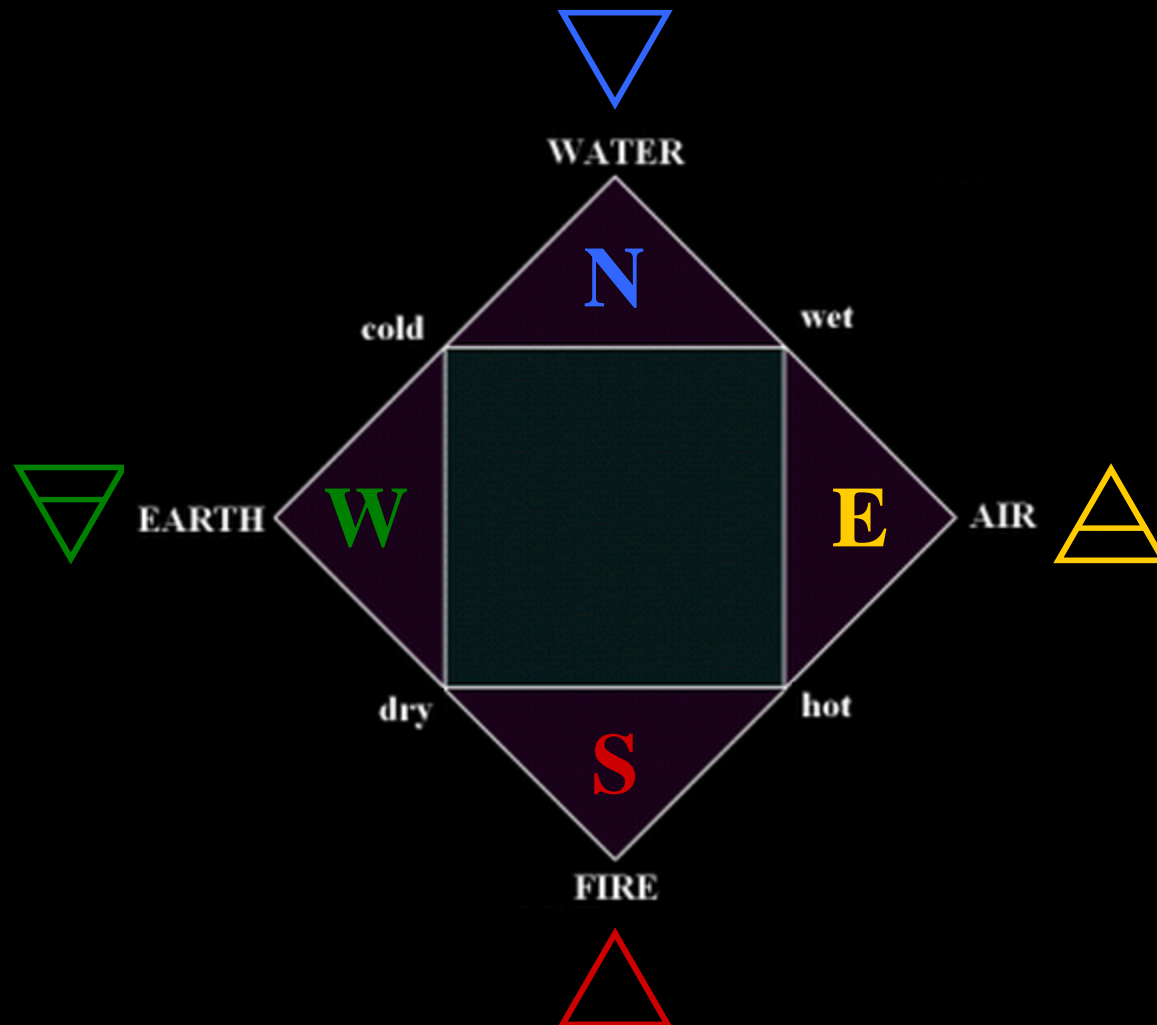


Eltzen Water – Cold & Wet, Fluidity





Boul Earth – Cold & Dry, Solidity

The Elements and Their Qualities



Elemental Correspondences

<i>Element:</i>	 Fire	 Air	 Water	 Earth
<i>Quality:</i>	Hot & Dry	Hot & Wet	Cold & Wet	Cold & Dry
<i>Direction:</i>	South	East	North	West
<i>Season:</i>	Summer	Spring	Winter	Autumn
<i>Temperament</i> :	Choleric	Sanguine	Phlegmatic	Melancholic
<i>Humour:</i>	Yellow Bile	Blood	Phlegm	Black Bile
<i>State of Matter:</i>	Plasma	Gas	Liquid	Solid

Mysticism and the Medieval World

The Holy Trinity & Four Evangelists

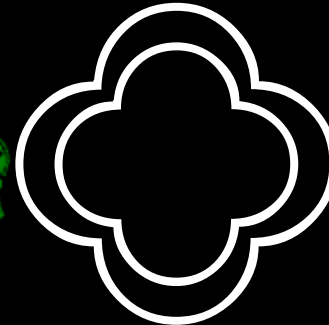
Son



John



Father



Luke



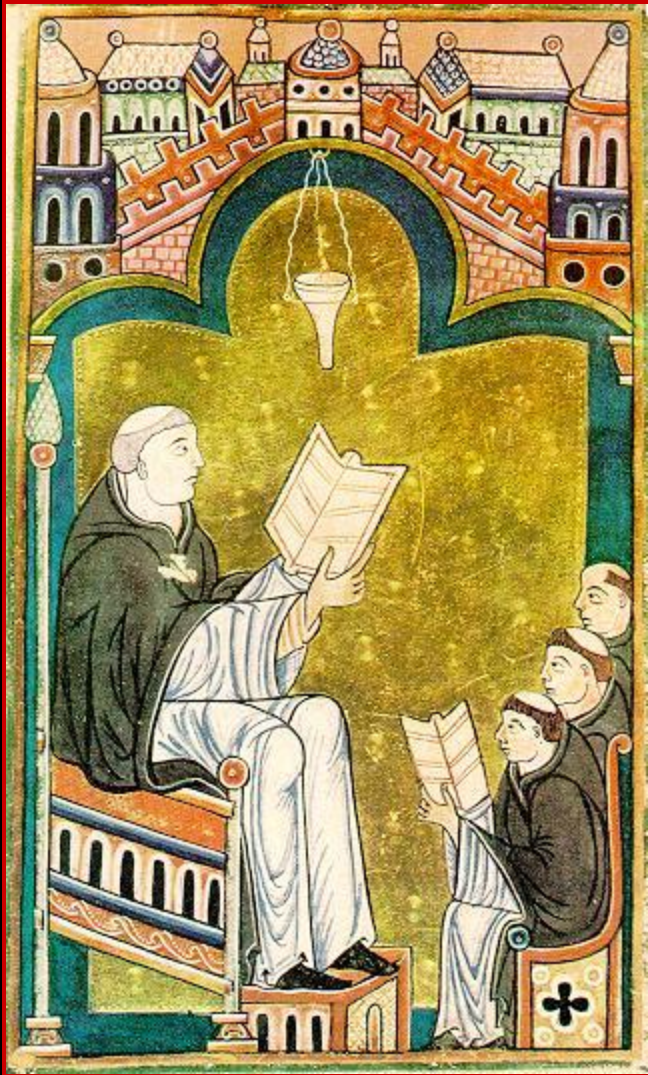
Matthew



Mark

Holy Spirit

Three and Hugh of St. Victor



Hugh of St. Victor (c. 1078 – Feb. 11, 1141) was a 12th century Christian mystic philosopher.

He was likely born in Hartingam in Saxony, Germany

After completing his studies in a religious house in Hamersleben (also in Saxony), he moved first to the abbey of St. Victor in Marseilles and then to the Abbey of St. Victor in Paris, where he became a canon (c. 1125), and later, perhaps, a prior

He founded the *Victorine School*

Hugh of St. Victor's Ark of Wisdom

from *De arca Noe morali*

In his *De arca Noe morali*, Hugh describes three stages of moral judgment using the Ark of Wisdom (or Prudence), an allegorical rendering of Noah's Ark where each level, or storey, of the vessel represents a stage in the internalization of spiritual wisdom. The stories of the ark are:

- On the First Storey, one begins to memorize Scripture and the virtues until that knowledge is *correct* (Latin, *Rectus*) within one's self.
- On the Second Storey, one activates this knowledge by evincing its qualities in one's deeds. The knowledge, so activated, becomes therefore *useful* (*Utilis*).
- On the Third Storey, this knowledge becomes fully internalized and becomes a part of one's very being – it becomes 'domesticated' and *habitual* (*Necessarius*) and necessary in one's life.

Hugh of St. Victor's Eyes of the Soul

Hugh also described the very *seeking* of knowledge using a three-fold distinction:

- *Cogitatio* is simple empirical cognition, a seeking of the facts of the material world using the eye of the flesh.
- *Meditatio* is a seeking for the truths within one's self using the mind's eye – this involves internal action.
- *Contemplatio* is the knowledge, seen by the eye of contemplation, whereby one is united with the divine, which involves attainment and the creation of a new, synthetic being comprised of one's former self and one's link with divinity.

In more modern parlance, we may think of these processes – Hugh's Ark and his description of the eyes of the soul – as *reception*, *activation* and *moderation*; or, in dialectical terms, *thesis*, *antithesis*, and *synthesis*.

Hugh of St. Victor and the Selohaar Cycle of Initiation

Hugh's progressions describe perfectly the role of our initiatory degrees:

- The progression is Neophyte (1) > Adept or Knight (2) > Councilor or Master Knight (3)
- As a 1st Degree member one acquires knowledge so that it is *correct* in their thoughts
- As a 2nd Degree member one acts using this wisdom, so that it is then *useful*
- As a 3rd Degree member, the knowledge becomes more a part of the initiate's being; the knowledge becomes *habitual* to them and they may freely impart it to others

Hugh of St. Victor and the Selohaar Triquetra

Necessarius (Habitual)
Contemplatio (Contemplation)
3rd Degree of Selohaar



Rectus (Correct)
Cogitatio (Cognition)
1st Degree of Selohaar

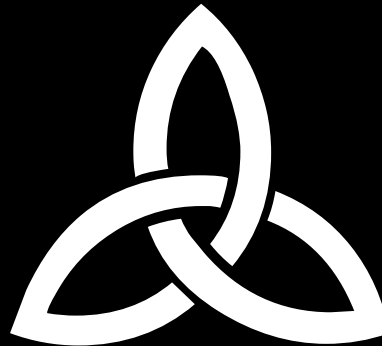
Utilis (Useful)
Meditatio (Meditation)
2nd Degree of Selohaar

Three Renaissances and the Evolution of Knighthood

10th Century

Ottonian Renaissance

The Peace of God – Defender of the Church



12th Century

Scholastic Renaissance

Courtly Love – the Romantic Knight

8th Century

Carolingian Renaissance

Miles – the Warrior

Our image of the knight today

Cetrone Id Est Narancia

(Oranges)

Tacuinum Sanitatis, Rouen Codex



- *Nature:* The pulp is cold and moist in the third degree, the skin is dry and warm in the second.
- *Optimum:* Those that are perfectly ripe.
- *Usefulness:* Their candied skin is good for the stomach.
- *Dangers:* They are difficult to digest.
- *Neutralization of the Dangers:* Accompanied by the best wine.

Luctatio

(Fencing)

Tacuinum Sanitatis, Vienna Cod. Fol. 96



- *Nature*: It is a moderate exercise involving two persons.
- *Optimum*: The kind that, once over, leaves one with a feeling of lightness.
- *Usefulness*: For strong bodies.
- *Dangers*: For the chest.
- *Neutralization of the Dangers*: By sleep after a bath.

Threes and Fours in the Martial Arts of Medieval Europe

Elemental Tables in a Medieval Housebook

Hs. 3227a, Nuremberg, c. 1489

[illegible]

¶ Ad potum facit vinum & appetit. Verum et ad potum
calidum & humidum. Et facit vinum & multum appetit &
multum potest ut aqua per se & clarum. Et colorem
quod est ignis & spiritus quod put calidum & siccum. Et
colorem multum appetit & parum potest. Et facit multum
quod est aqua & ymo quod put frigidum & humidum. Et
facit parum appetit & multum potest. Et facit calorem
appetit & siccum & autumnum quod put siccum & frigidum.
Et facit calorem parum appetit & parum potest.

1. Oculi. iung amat / & febriq. aliquo clamat
 2. ardens arna padit / aprili floida ydit
 3. flos 2 frons nemore / mayo sut fomes amoris
 4. dat iunig fena / iulio refectur aenea
 5. Augustus spiras / septiber colligit vnas
 6. Berniat october / spoliat vngula no uerber
 7. Cunct hic totu porcu mactado dember

Elemental Tables in a Medieval Housebook

Four Elements:	Fire Air Earth Water	“things that are” Hot & Dry:	Fire Choleric Summer <i>Pueritia</i> (Childhood)
Four Humors:	Sanguine Choleric Phlegmatic Melancholic	“things that are” Cold & Dry:	Earth Melancholic Autumn <i>Iuventus</i> (Youth)
Four Seasons:	Summer Winter Spring Autumn	“things that are” Cold & Wet:	Water Phlegmatic Winter <i>Senectus</i> (Old Age)
Four Ages [of Man]:	<i>Pueritia</i> <i>Infantia</i> <i>Iuventus</i> <i>Senectus</i>	“things that are” Wet & Hot:	Air <i>Infantia</i> (Infancy) Spring Sanguine

Winter	~ Tempus Cold & Wet ~	Phlegmatic
Spring	~ Tempus Wet & Hot ~	Sanguine
Summer	~ Tempus Dry & Hot ~	Choleric
Autumn	~ Tempus Dry & Cold ~	Melancholic

Threes and Fours in the Martial Arts Tradition of Master Johannes Liechtenauer

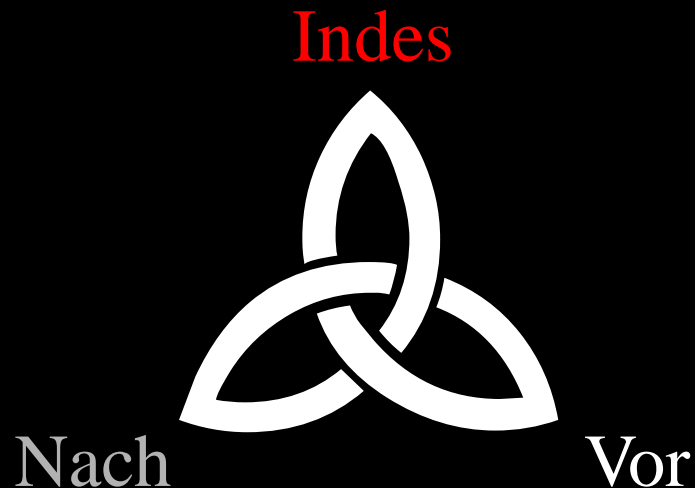


Master Johannes Liechtenauer

- Lived in the 14th Century
- Inaugurated a 250+ year tradition
- An *Auctor*, in the Medieval academic sense
- His work is known to us through his commentators
- Like many medieval disciplines, his art reveals correspondences of three and four

Initiative in Liechtenauer's Art

- *Vor* “Before” – Active/Offensive Principle
- *Nach* “After” – Responsive/Defensive Principle
- *Indes* “During” – Decision-making Principle



Master Paulus Kal's Fechtbuch

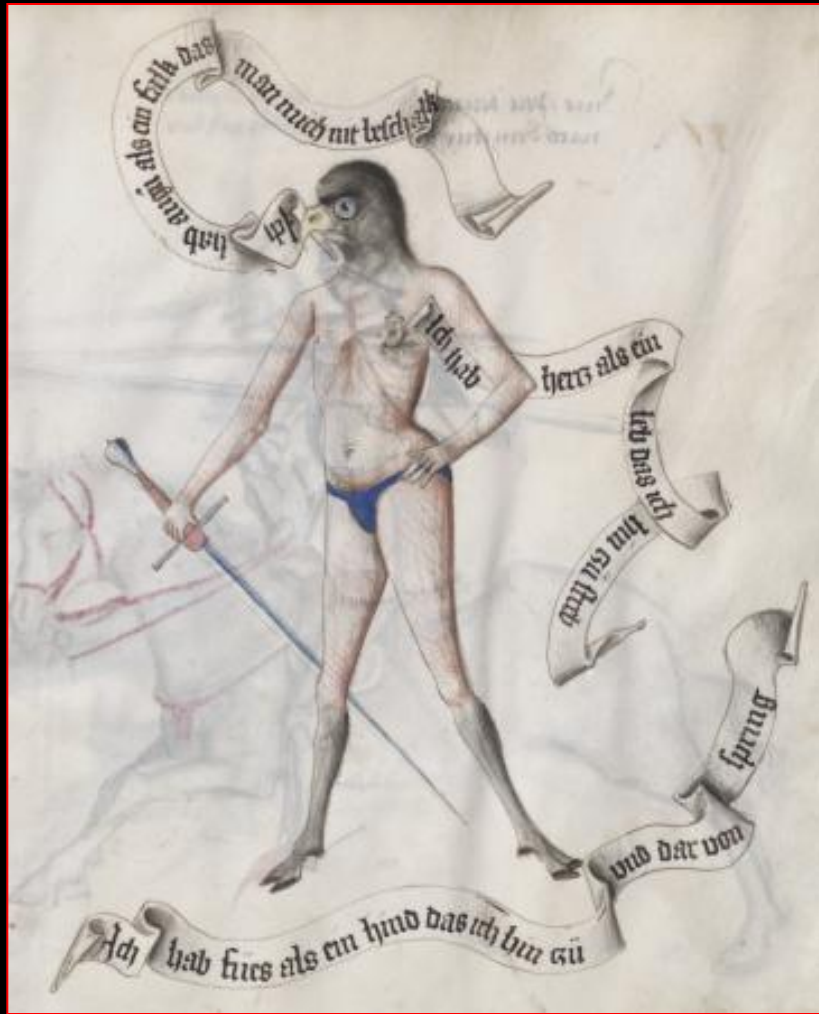
mss. Cgm 1507, c. 1470



“Take this sword, gentle lord, and you will be granted all knighthood by the mother of God and the knightly Saint George”



Master Paulus Kal's Three Fencing Virtues

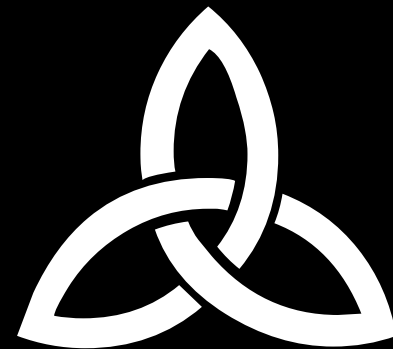


Judgment – Falcon's Eyes

Courage – Lion's Heart

Nimbleness – Hind's Feet

Judgment



Nimbleness

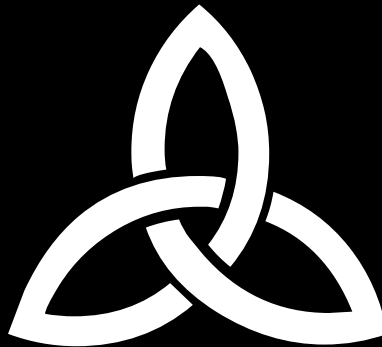
Courage

Ott the Jew's Wrestling Virtues

“Here begins the wrestling composed by Master Ott, God have mercy on him, who was wrestling teacher to the noble Prince of Austria.

*In all wrestling should there be three things. The first is **skill**. The second is **quickness**. The third is the **proper application of strength**. Concerning this, you should know that the best is quickness, because it prevents him from countering you. Thereafter you should remember that you should wrestle a weaker man in the Before, an equal opponent simultaneously, and a stronger man in the After. In all wrestling in the Before, attend to quickness; in all simultaneous wrestling, attend to the balance; and in all wrestling in the After, attend to the crook of the knee.”*

Skill

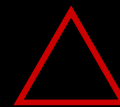
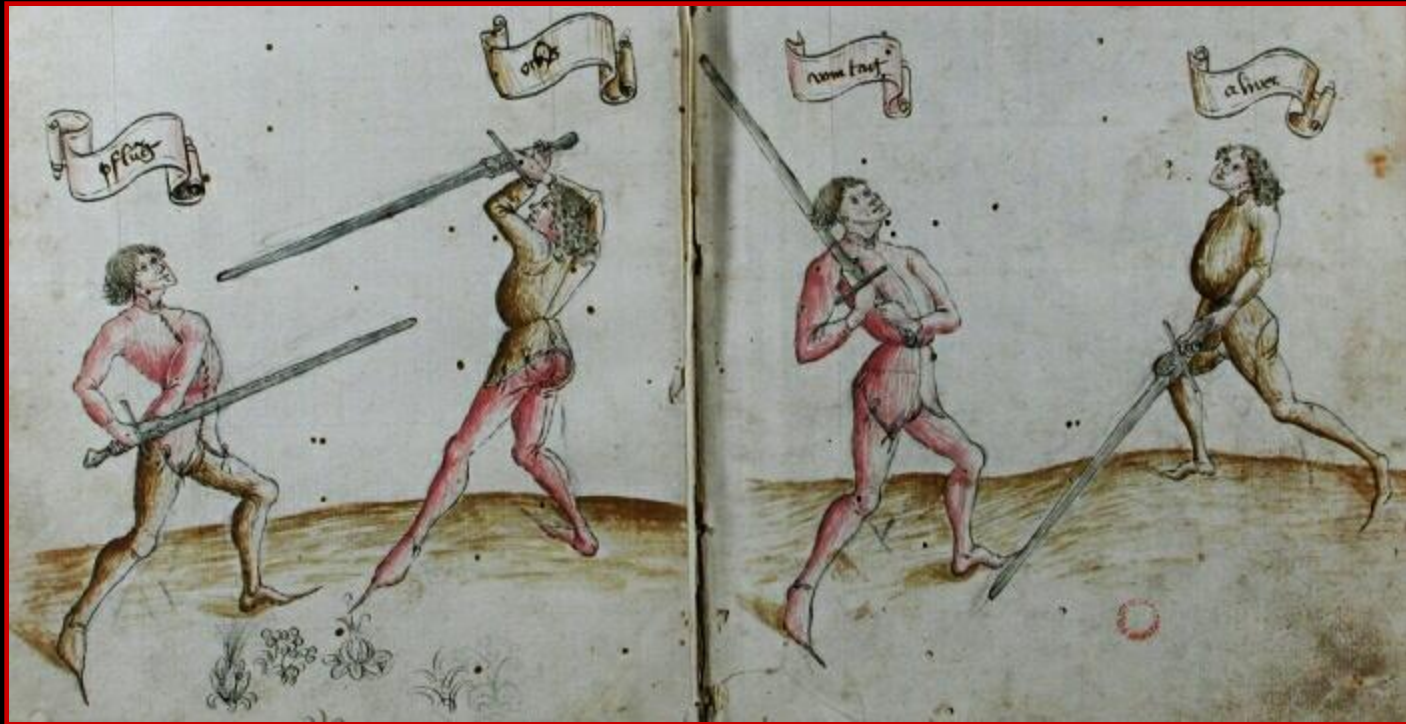


Strength

Quickness

Vier Leger – Liechtenauer's Four Guards

from the von Danzig mss., c. 1452

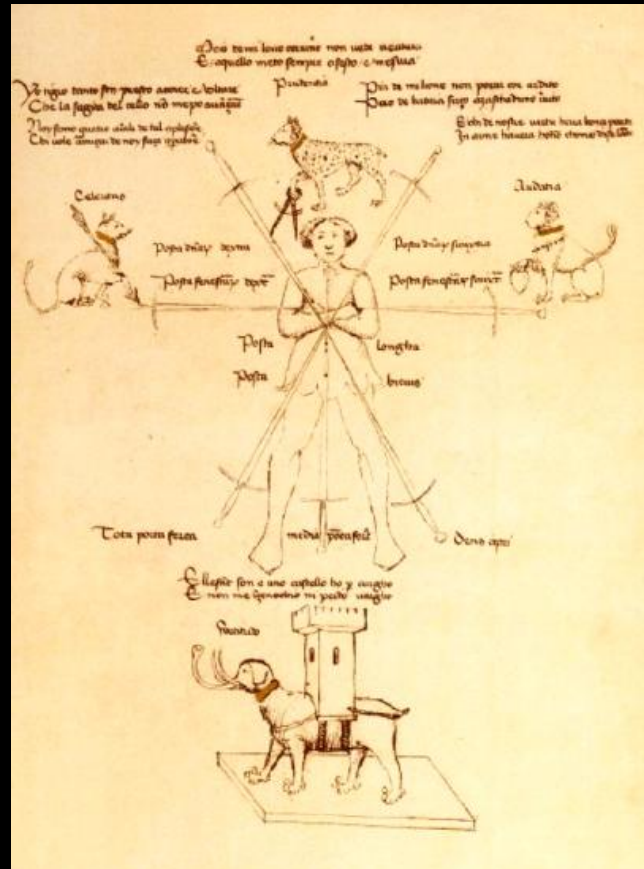
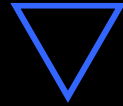


Across the Alps: The Segno of Fiore dei Liberi

MS Ludwig XV 13 - J. Paul Getty Museum

△ *Prudentia*

Celeritas



△ *Audatia*



Fortitudo

The Three in Summary

Crown

Sword

Grail

Selohaar Regalia:



Selohaar Archetype:

Philosopher

Strategist

Mystic

Selohaar Deity:

Volnar

Vorthr

Verena

Selohaar Initiatory Degree: 3 – Master Knight or Councilor

2 – Knight or Adept

1 – Neophyte

Hugh of St. Victor's Ark:

Necessarius

Utilis

Rectus

Hugh's Eyes of the Soul:

Contemplatio

Meditatio

Cogitatio

Liechtenauer's Initiative:

Indes

Vor

Nach

Paulus Kal's Virtues:

Judgment

Courage

Nimbleness

Ott's Wrestling Virtues:





Skill

Quickness

Strength



The Four in Summary

<i>Element:</i>	Fire 	Air 	Water 	Earth 
<i>Regent Name:</i>	<i>Amemon</i>	<i>Oriens</i>	<i>Eltzen</i>	<i>Boul</i>
<i>State of Matter:</i>	Plasma	Gas	Liquid	Solid
<i>Tarot Suit:</i>	Wands	Swords	Cups	Pentacles
<i>Wind:</i>	Auster	Orient	Boreas	Occident
<i>Cardinal Point:</i>	South	East	North	West
<i>Season:</i>	Summer	Spring	Winter	Autumn
<i>Sword Guard:</i>	<i>vom Tag</i>	<i>Ochs</i>	<i>Pflug</i>	<i>Alber</i>
<i>Physical Nature:</i>	Hot and Dry	Hot and Wet	Cold and Wet	Cold and Dry
<i>Temperament:</i>	Choleric	Sanguine	Phlegmatic	Melancholic
<i>Bodily Humor:</i>	Yellow Bile	Blood	Phlegm	Black Bile

3 ÷ 4: The Seven Liberal Arts

The Seven Virtues

Theological Virtues

- Faith
- Hope
- Charity

Cardinal Virtues

- Justice
- Prudence
- Temperance
- Fortitude

The Seven Liberal Arts

The Trivium

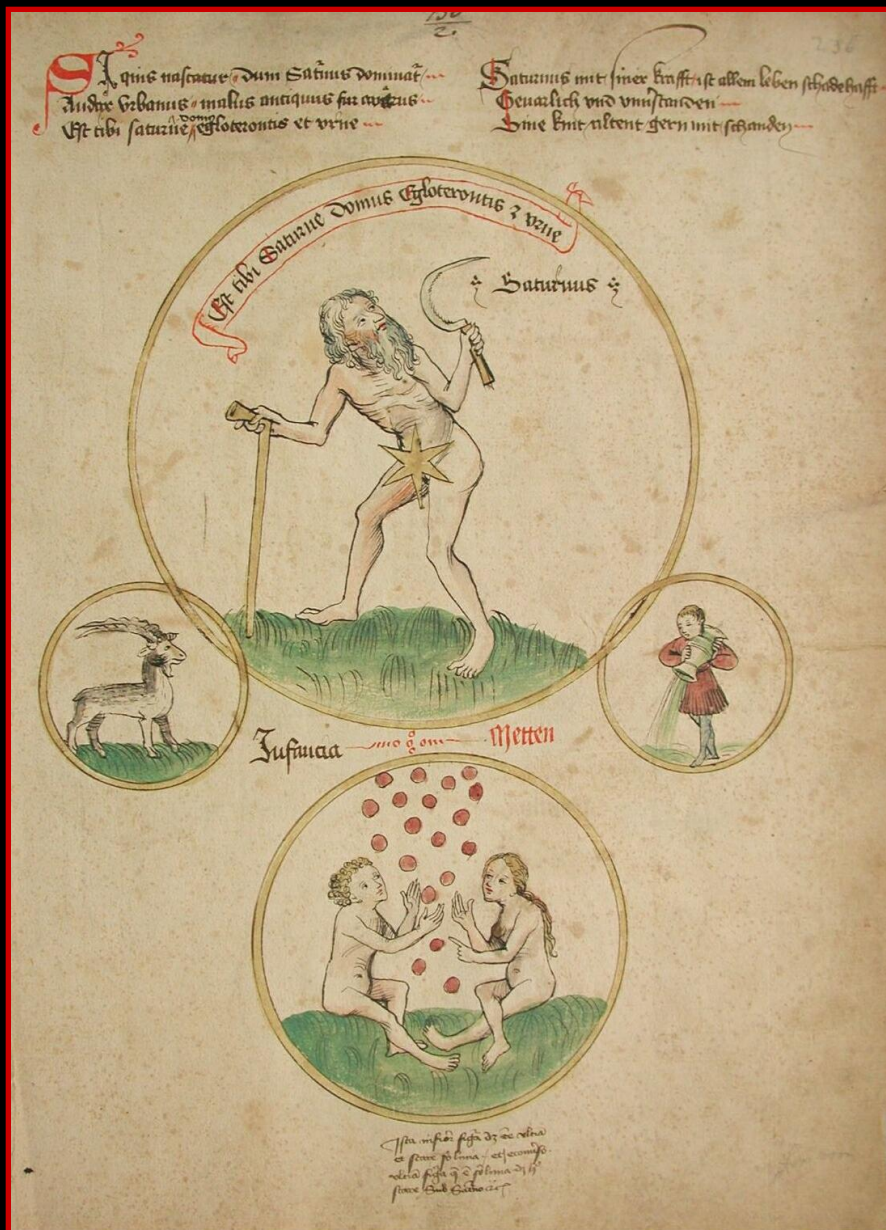
The World Within

- Grammar
- Logic
- Rhetoric

The Quadrivium

The World Without

- Arithmetic
- Music
- Geometry
- Astronomy



The Seven Planets 'Saturn'

mss. M III 36,
Universitätsbibliothek Salzburg

Wie der Planeten siben sint: Vnd wie genaturet sint ire kint. In Astronomie
 Ist man das vint: Wand er belibet in sinem hus: vnd zu genfinden stat
 Ptolemaeus gen Norden: polus Archilus: Wie so stat des himmels flus
 Dis zougert kint: ptolemaeus

Astronomia



Istea vias poli: vixit michi vendito poli: Et siderum corp' rety' in flumen: confidere
 rursus



King: ptolemaeus

The Seven Liberal Arts 'Astronomy'

mss. M III 36,
Universitätsbibliothek Salzburg

The Seven Liberal Arts

Planetary Associations

Quadrivium

♄ Saturn ▽ – Astronomy

♃ Jupiter △ – Geometry

♂ Mars △ – Music

☉ Sun △ – Arithmetic

Trivium

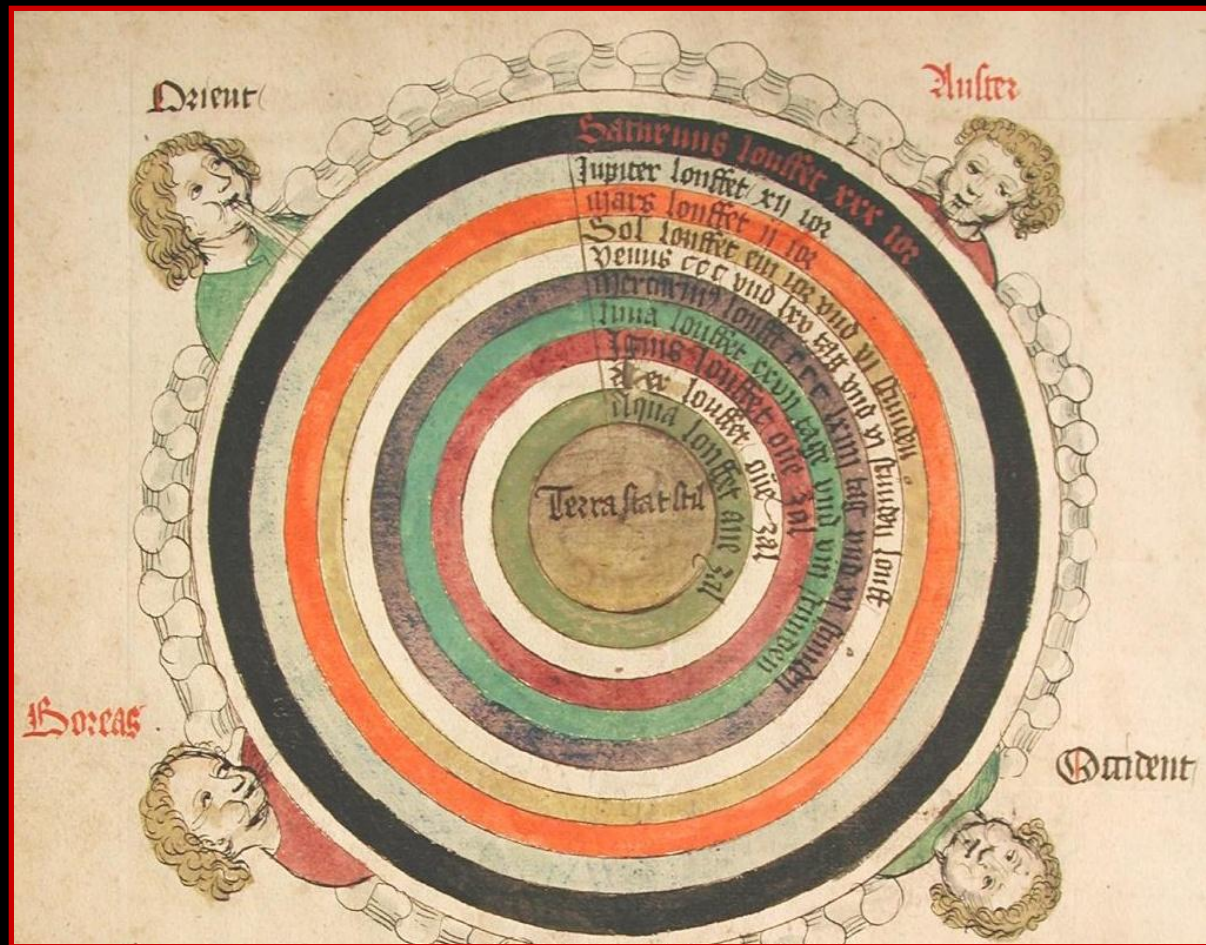
♀ Venus ▽ – Rhetoric

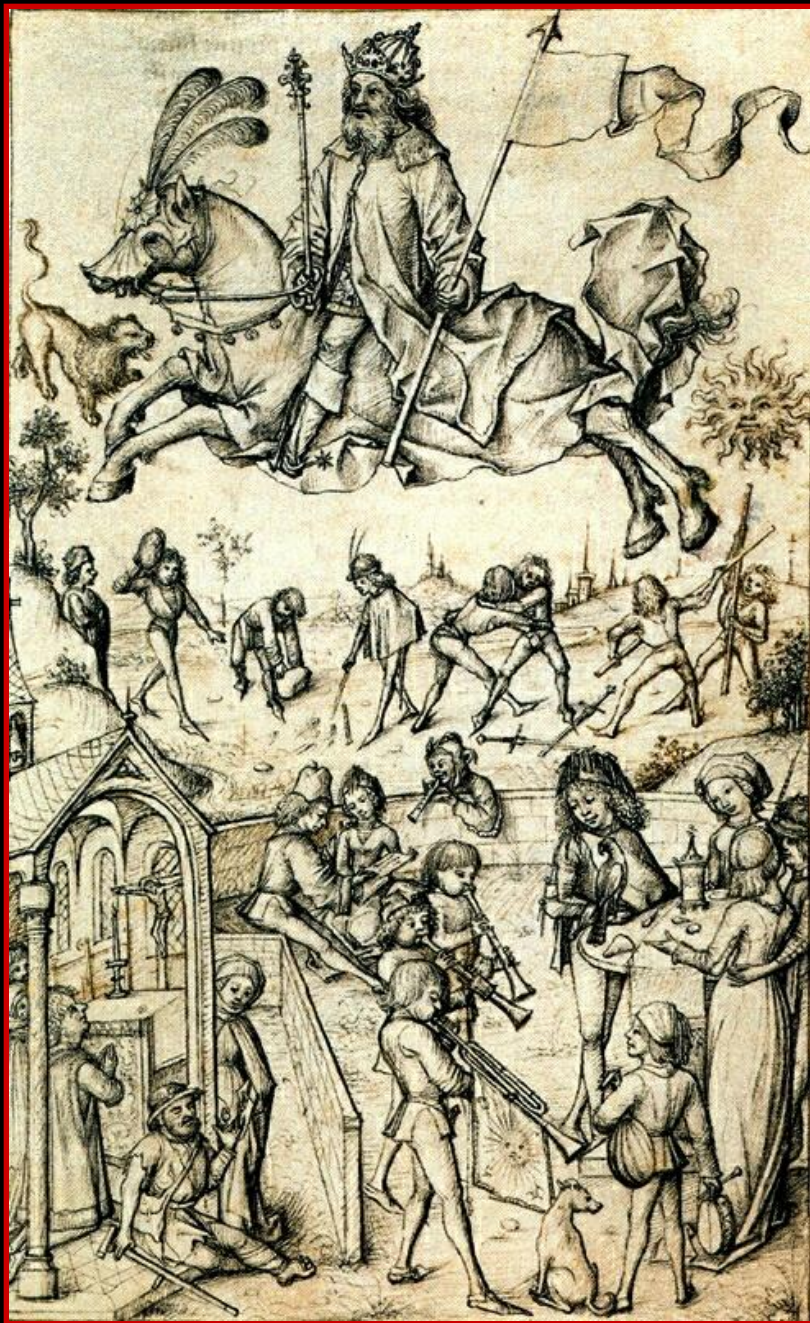
☿ Mercury ? – Logic

☾ Moon ▽ – Grammar

The Spheres: Elements, Planets, and Winds

mss. M III 36, Universitätsbibliothek Salzburg





The Children of the Sun

The Medieval Housebook of Castle Wolfegg

“Men call me Sol, I am the sun,
the middle planet, on I run.
Beneficent and warm and dry
by nature, my rays fill the sky.
The Lion’s in my house, therein I dwell,
and brightly shining I do well.
There I stand, fair and bold,
against old Saturn’s bitter cold.
In the Ram I rule and reign,
but in the Maid I fail, I wane.
And through the stars my way to wend,
three hundred sixty-five days I spend.

Noble and fortunate I am,
as are all my children. [...]
Happy, kindly, well-born, strong,
fond of harps, viols and song.
All morning long to God they pray,
and after noon they laugh and play.
They wrestle and they fence with swords,
they throw big stones, and serve great lords.
Manly exercises are their sports,
they have good luck in princely courts.”

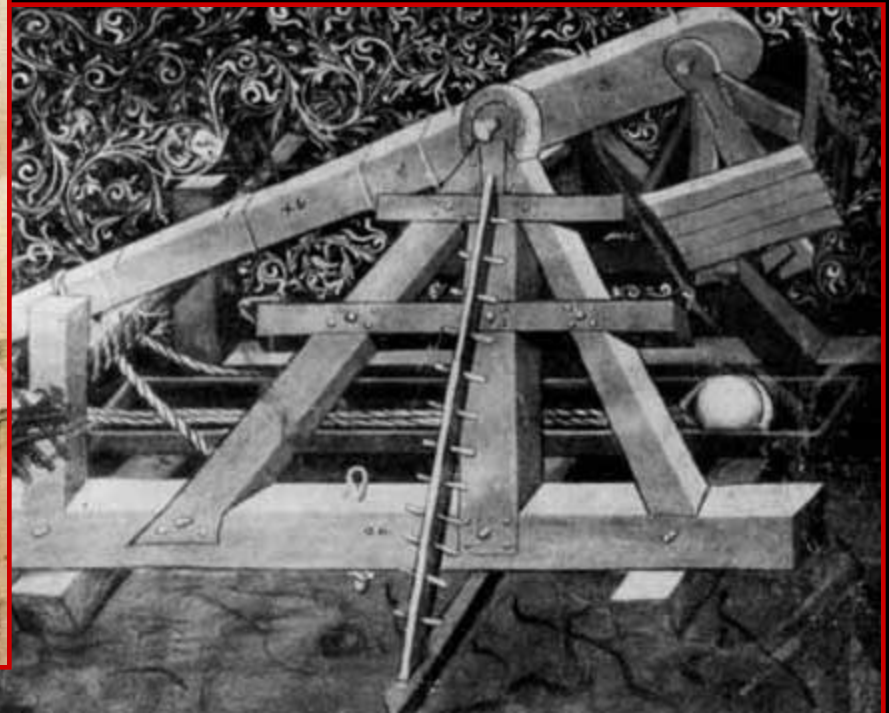
The Sun

from *Bellifortis* by Konrad Kyser



Trebuchet

from *Bellifortis* by Konrad Kyser



1459 Thott Codex

Disest ein große plad mit der man stam
verreiset und fahrt und reisen lernet



Saturnus ist der oberst planet und daller vntzige
hastst und der grösst und ist kalt und drut
und kumpt darumb saturnus zu in gelich
eile die vnter alle got bi in herten und sie ambata
und man ouertr offer gabent und bracht den
In sinen thronpal. Der dem in siner are gemacht
wilt und die vnter hastst den selben man got
maneten in Saturnus. Daz ist als vil gessworen
der hofste und wann die vnter also sprachen so
ist in dem hofsten tron der himels also daz fast
ander gott. und In allen hert zugehoben und si
s maneten sie in Saturnus eile amen oberst gott
und wann sie in wolken umherumb bitten so datten
sie got grosse heit an in und datten daz ain genhert
und sprachen daz er vber alle got erholer vber und
darumb bitte man in so vil zueg zimlichen bitten
dem der oberst gott wolten mit zueg und langer gabent
werden dan die ander götter alle sint und daz was in
vber mit den ain in selker heit. Darumb daz er erholer
vber oder ander götter. dem wann in die vnter anflehen
an ruffent so werden sie von in erholer und daz
s vber daz siner hofstet gemessen. wann man lasset
von den vnter wann sie an an ruffent von allen
sachen wegen. Daz sie die nach dem in siner herten
erholt werden erholer in der siner daz erholer
man wann man daz got der vnder den abgötter
der oberst was. also die vnter sprachen vnder trugst
also ist ouer der planet genant nach in von am
gahen wann und den selben planeten so ist saturnus



3 x 4: The Twelve Signs

Zodiacal Man

Book of Hours of Jean, Duc de Berry



Zodiacal Correspondences

Fire: Aries, Leo, Sagittarius

Air: Gemini, Libra, Aquarius

Water: Cancer, Scorpio, Pisces

Earth: Taurus, Virgo, Capricorn

Conclusions...

- Master Liechtenauer's art of combat has philosophical and physical connections with core Selohaar principles.
- Study of the philosophies and folkways of the Middle Ages can help us better understand our own path and ourselves.
- Our attempts to create a holistic lifestyle are not so very different from other attempts throughout history.
- Then and now, all aspects of the path inform all others. Or, in short, we are *all* magicians, philosophers and swordsmen.

