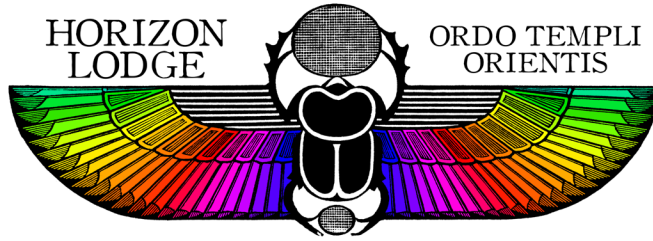


The circle of the horizon is the earth and sky's embrace

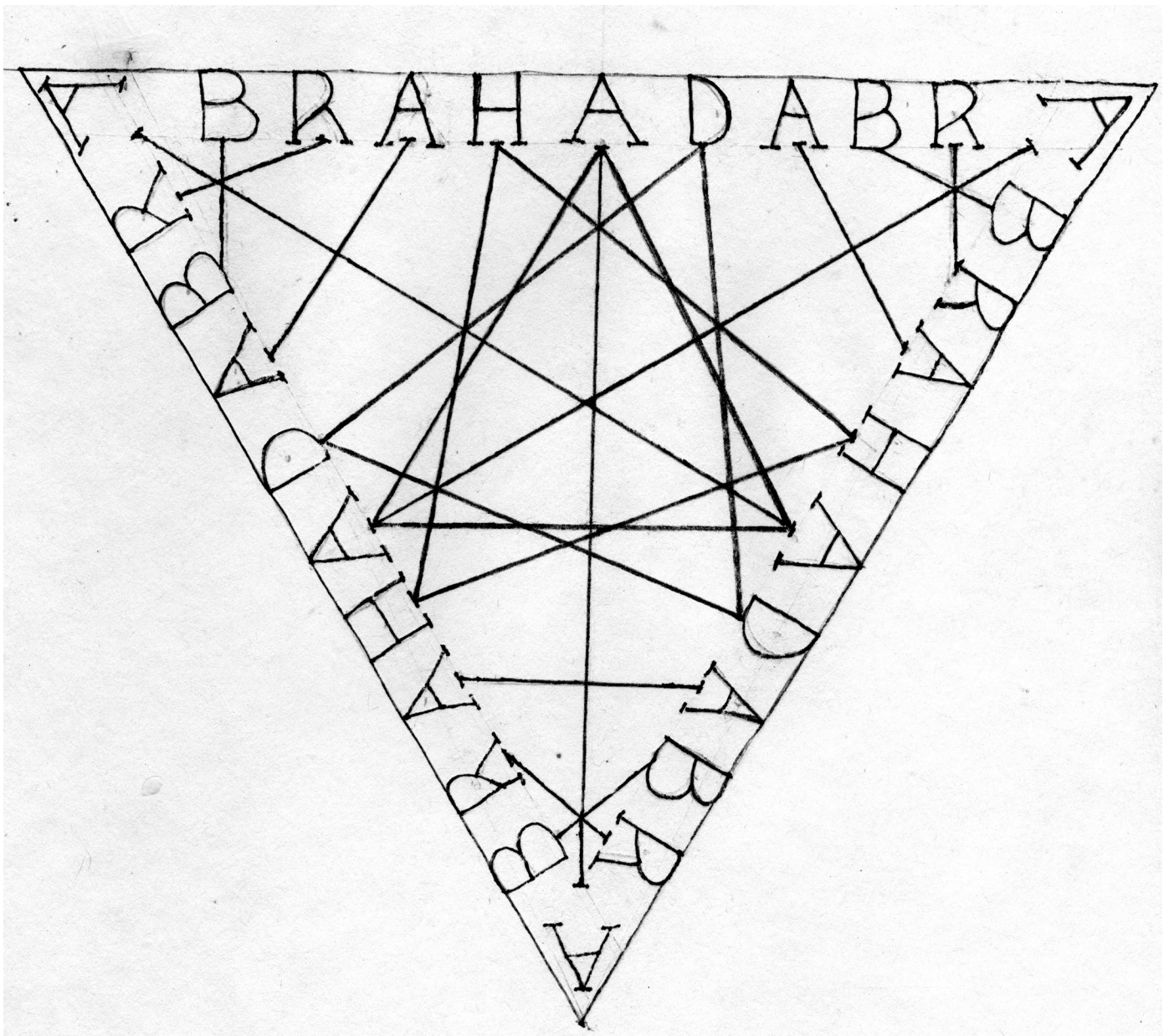
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Sky's Embrace

A Publication of Horizon Lodge, OTO



ABRAHADABRA SIGIL 5 BY AION 131

Contents

Abrahadabra Sigil , Aeon 131	Front Cover
L'Eternal Printemps , Aleister Crowley	p. 2
I Am 93 , Aeon 131	p. 3
Suspiria , Mark Dalton	p. 4
The House of God , Frater Entelecheia	p. 5
Gift of the Bennu , Aeon 131	p. 14
Birthing of a Hawk , Aeon 131	p. 14
Mandala of the House of God , Frater Entelecheia	Back Cover

L'Eternal Printemps

BY ALEISTER CROWLEY (FROM "ODIN IN RIME",
COLLECTED WORKS VOLUME III)

I.

The eternal spring is in the heart of youth.
They are the nearest to the secret of the world,
These lovers with their lithe white bodies curled
Into the rhythm of a dance; the truth
Is theirs that feel, not ours that idly see;
Theirs that inhabit, and not ours that flee
The intimate touch of love and think to sleuth
By intellect all the scent of being, whirled
In the wheel of time — roll back, slow years, and be
A monument, a memory for me;
That I may in their passion have a part,
And feel their glory glow within my heart!

II.

This holy rapture is the eternal spring.
Here in the love that tunes the untrammelled feet,
Here in the ardor of the arms that cling,
The alluring amber touch of sweet to sweet,
The ageless awe of the new love revealed,
The reverence of the new love hovering nigh;
These things are mazes flowery on the field,
Measures to trace a-dancing by-and-by.
Here in the stuated pose the rhythm is sealed
That all who are human dance to evermore.
Before this ecstasy all ages yield:
Eternity breaks foamless on time's shore.
And I, because of this delight in me,
Am one in substance with eternity.

Horizon Lodge is a local body of Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. We are located in Seattle, Washington.

The O.T.O is a hierarchical, fraternal membership organization. Our mission is to effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood. To this end, we conduct sacramental and initiatory rites, offer guidance and instruction to our members, and organize social and educational events.

For more information, visit our web site at <http://seattle-oto.org/>

RELEASED BY HORIZON LODGE O.T.O.

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I Am 93

BY AION 131

On November 18th, 1987, I was shown what to me was an Inner Self invocation within Liber AL vel Legis. It is simple; I collected all the statements that begin with 'I am.' Here they all are and for me it is a powerful invocation of Self.

I am above you and in you

I am nothing

I am Heaven

I am known to ye by my name Nuit

I am Infinite Space, and the Infinite Stars thereof

I am Nuit

I am divided for love's sake

I am the blue-lidded daughter of Sunset

I am the naked brilliance of the voluptuous night-sky

I am not extended

I am everywhere

I am the flame the burns in every heart of man

I am Life

I am the Magician and the Exorcist

I am the axle of the wheel

I am the worshipper

I am stronger

I am perfect

I am eight, and one in eight

I am none indeed

I am The Empress & the Hierophant

I am the Snake that giveth Knowledge & Delight

I am alone: there is no God where I am

I am the secret Serpent coiled about to spring

I am not for them

I am unique & conqueror

I am not of the slaves that perish

I am the Master

I am a god of War and of Vengeance

I am the strength, force, vigour of your arms

I am the visible object of worship

I am the Lord of Thebes

I am thy Theban

I am the warrior Lord of the Forties

I am in a secret fourfold word

I am the Hawk-Headed Lord of Silence & of Strength

I am the Lord of the Double Wand of Power

Aum Ha!

Suspiria

FILM REVIEW BY MARK DALTON

The 1977 movie *Suspiria* is the most well-known of Italian director Dario Argento's many films, which included two others in the "Mothers of Sorrow" trilogy: *Inferno* (1980), and *Mother of Tears* (2007). The concept of three Mothers, powerful witches, each holding dominance over a major city, was inspired by an 1845 essay by Thomas DeQuincy entitled "Suspiria de Profundis" (Sighs from the Depths). The Mothers are *Mater Suspiriorum* (Mother of Sighs), *Mater Tenebrarum* (Mother of Darkness), and *Mater Lachrymarum* (Mother of Tears). Argento's Mothers exercise their powers respectively from Germany (Freiburg), the US (NYC), and Rome.

Argento's *Suspiria* was a rather dramatic departure from the standard occult/horror fare of the period, and was it not particularly well-received by critics upon release, although it was popular with audiences and remains Argento's highest grossing film in the US. Time, however, has been kind to this intriguing film, and it has been gradually recognized as an important and influential achievement. Argento's dramatic use of color in *Suspiria* was particularly notable (and here again in *Inferno*, as was the groundbreaking soundtrack by the prog-rock band, Goblin.

Briefly, the film revolves around a girl named Suzy Bannion who is accepted into an exclusive dance academy in Germany. Over time she gradually discovers the academy is a front for a coven of witches, led by the Mother of Sighs, who has assumed the name Helen Markos, and directs the Academy. Conflict results, with our intrepid heroine ultimately destroying Markos and escaping as the wicked Academy and its minions are consumed by fire.

I was excited to hear that this, one of my favorite films (I have both the DVD and the soundtrack album, and have not tired of either over repeated viewing and listening), was scheduled for a revisit by Argento's fellow Italian director Luca Guadagnino. I had greatly enjoyed Guadagnino's earlier film, *A Bigger Splash*, which featured bravura performances by Ralph Fiennes, Tilda Swinton, and (a delightful surprise) Dakota Johnson (Hollywood progeny

of Don Johnson and Melanie Griffith – previously seen in the popularly successful "Fifty Shades..." films). Swinton and Johnson had generated a lot of onscreen chemistry in *Splash*, and I had hopes for more in Guadagnino's *Suspiria*. I was not disappointed.

Guadagnino had said that his film was not to be a remake of the original, but more of an "homage." As it happens, his film does follow the story arc of the original pretty closely in some respects, but I found he had a more complex, and somewhat richer, tale to tell. The film is now set in Berlin, in 1977 (the year of Argento's original film release), and it delves deeply into the use and abuse of power on many levels, including toxic motherhood, institutional abuse and Germany's national guilt. Our heroine (now "Susie" Bannion) undergoes a remarkable transformation over the course of the film, and the amazing Tilda Swinton plays three different roles in the film, one of which I totally did not recognize as her until the credits rolled – and my mind was blown! I won't say more, as I hope folks out there who missed the film in theaters will find it on DVD or online – to be released very soon in the various electronic media.

The dance routines in this film are fabulous – Dakota Johnson reported that she began taking ballet lessons well in advance of shooting, and it shows. The rest of the "student" dance company is equally remarkable. And the music... The band Radiohead's leading man, Thom Yorke, did the soundtrack, and he did a commendable job. Available in a double CD set (and online through the usual vendors for those who have moved beyond CDs), the music Yorke provided is a powerful mix of electronica and more traditional orchestral, choral, and vocal/acoustic music, and I find it wears well as interesting ambient music over its almost 90-minute span. It is enjoyable both as an artifact of the film, and as music in its own right.

The film is not without its critics, especially, perhaps, from dogged fans of Argento's original. I found it to be a satisfying and rewarding revisit to the tale of Susie Bannion, and I hope Guadagnino might be inspired to tackle the other two Mothers as well. It's pretty universally agreed they were handled with somewhat diminishing success by Argento, particularly in his final "Mother of Tears" effort, but the stories remain rich with possibilities.

The House of God

A RITUAL BY FRATER ENTELECHEIA

Temple Setup

In the center of the temple is a double-cube black altar upon which is the Book of the Law (center), a sword (south-west), a cup (northwest), and a cauldron filled with combustible fuel (east).



In the east is the Mandala [see Back Cover illustration] illuminated by candles. Temple is otherwise dark.

Context

From center (i.e., west side of altar, facing east):

“Into my loneliness comes—The sound of a flute in dim groves that haunt the uttermost hills.”¹

Advance to the east.

“Nothing is.” Turn right, sign of the enterer. Circumambulate once deosil. Sign of silence.

1) Liber VII, Prologue of the Unborn

“Nothing becomes.” Turn right, sign of the enterer. Circumambulate once deosil. Sign of silence.

“Nothing is not.”² Turn right, sign of the enterer. Circumambulate once deosil. Sign of silence.

Return to center.

All vibrate: “EHEIEH”.³

Light fire in the cauldron.

The Word is Uttered

*Pale blue light.*⁴

“In the beginning was the Word, and the Word was with ADNI, and the Word was ADNI. He was with ADNI in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.”⁵

Hold the Book aloft: “Do what thou wilt shall be the whole of the Law.”

All: “Love is the law, love under will.”

Kiss Book 11 times: 333-55555-333.

“May I be awake to the truth! May I speak the truth!”⁶

Advance to the east.

“I will know my own will.” Circumambulate 4x deosil.

“I will do my own will.” Circumambulate 4x deosil.

“I will rejoice in the will of my god.” Circumambulate 4x deosil.

Return to center.

“I utter the Word.”⁷

All vibrate “OM” 2 times while visualizing light at the Ajna chakra.⁸

2) Three veils of the negative. See Liber 333, The Chapter that is Not a Chapter.

3) The god-name of Kether. It means, “I am that I am.”

4) King Scale of Chokmah.

5) Paraphrase of John 1.

6) “The king realized Maat by dispensing justice and carrying out the cult ... To do this, he had at his disposal two divine powers that had stood at the side of the creator god himself: *Sia*, ‘perception,’ and *Hu*, ‘utterance.’ *Sia* enabled the king to perceive the plentitude of meaning and to keep it in his mind (in Egyptian, ‘in his heart’), whereas *Hu* gave his word the power to become a reality immediately.” (Jan Assman, *The Search for God in Ancient Egypt*, 4. In the center of the mandala (representing Kether) is the eye of Horus. The quality of being awake or aware is the highest spiritual concept. It is surrounded by the sphere of Chokmah, wherein are the dual qualities of *nous* (mind or awareness) and *logos* (speech). The word of the law is *Thelema*. The word of the individual is their true will. (See *The Book of Thoth*, “The Juggler.”) The individual does magic by the same means utilized by the creator god. Likewise, to lead a life governed by awareness of the truth and honesty has deep religious significance on its own, apart from belief in any transcendent being(s) or the efficacy of spells.

7) See Liber 333, The Chapter that is Not a Chapter.

8) Crowley assigns the Ajna chakra to Chokmah. “Om” is the mantra appropriate to it.

“This Word, this formless fire, is the gift of generations. May I serve it selflessly. May I return the gift eleven-fold for those to come.”

All vibrate “LAM” 9 times while visualizing light at the Muladhara chakra.⁹

The Word is Heard

*Crimson light.*¹⁰

While holding cup aloft:

“I will make a cup of myself to hold this formless fire.”¹¹

Advance to the east, holding cup aloft.

“May I have the wisdom to know the truth.” Circumambulate widdershins 3x.

“May I have the integrity to carry the truth .” Circumambulate widdershins 3x.

“May I be the greeting place of earth and heaven.” Circumambulate widdershins 3x.¹²

Return to center.

All vibrate “HAM” 3x while visualizing light at the Visshuddha chakra.¹³

“I hear the Word of ADNI. I carry it forth into a strange land.”

The Word is Broken Up

Light out.

Advance to West, facing outward.

“The Word is broken up.”

Advance to Southeast, facing outward.

“There is Knowledge.”

Advance to Northwest, facing outward.

“Knowledge is Relation.”

9) Crowley assigns the Muladhara chakra to Yesod. Chokmah corresponds to the grade of Magus, 9°=2°. It is associated with the utterance of the Word which gives form to chaos. Its reflected grade, 2°=9° or Zelator, is associated with Yesod. The Word volatilizes a current which travels down the tree where it is fixed at Yesod. This is the definition of magick—the science and art of causing change to occur in conformity with will—under another description. Note that Yesod and the Muladhara chakra are also associated with sexuality and prana/anima/qi/ru as well as the seat of Kundalini energy.

10) King scale of Binah.

11) Binah gives form to the creative fire of Chokmah.

12) In other words, know thyself and perfect thyself so that one can bear truth. The outward sign of the success of this will be “is” and “ought” in alignment. The poet Friedrich Schiller designated this alignment *play* and *beauty*.

13) Binah corresponds with the Vissuddha chakra. The Vissuddha chakra is located near the voice box. This is another sense in which Binah gives form to Chokmah: logos which originates at Ajna is vocalized at Visuddha. Binah, being the third sephira, has three qualities associated with it. These qualities make up the *integrity* of the individual.

Advance to Southwest, facing outward.

“These fragments are Creation.”

Advance to Northeast, facing outward.

“The broken manifests Light.”¹⁴

Return to center.

Space

Violet light.

“GOD the Father and Mother is concealed in Generation.”¹⁵

Orange light.

“GOD is concealed in the whirling energy of Nature.”¹⁶

Pink light.

“GOD is manifest in gathering: harmony: consideration: the Mirror of the Sun and of the Heart.”¹⁷

All vibrate “YAM” 6x while visualizing light at the Anahata chakra.

“I shall build a house of four walls to protect this cup of fire.”¹⁸

Yellow light in the east, red light in the south, blue light in the west, green light in the north, pink light in the center.

Advance to East, sign of Shu.

Advance to South, sign of Thoum-Aesh-Neith.

Advance to West, sign of Auramouth.

Advance to North, sign of Set Fighting.¹⁹

14) Liber 333, The Chapter that is Not a Chapter.. This section corresponds with crossing the Abyss.

15) Chesed.

16) Geburah.

17) Tipharet—together these three sephiroth with their interconnecting paths are called the *Heart of Blood*. They correspond with the Anahata chakra.

18) The Word is associated with the Hebrew letter *Beth*, which means “house”. The Word creates habitation out of chaos. *Beth* is also associated with Atu I, the Magician. Magic is incantation: the speaking of being into order. When chaos (nature) and order (the word) are in balance with one another, the world of the magician is *enchanted*. It is the beautiful dwelling place of the gods, who whisper and speak, calling the magician forth to a life of adventure. An excess of order leads to *disenchantment* (a purely mechanical view of things). A mere subjectivizing of magic—i.e., relegating it to the temple or the imagination—leads to the *bewitchment* of the magician. They’re taken over by the archetype represented by Sleeping Beauty, Snow White, Rapunzel, etc.

19) Representing the four elements and also the four powers of the sphinx. These four powers or virtues of the magician form the walls of the house.

Return to center.

“I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!”

All:

“Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee—
I, I adore thee!

“Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it kill me!”

Unsheath sword. *Red light in an upside-down triangle.*²⁰

“So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:”

All:

“The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

“By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!”²¹

“This cup of fire will rest on solid ground. I shall guard it at all four gates with the least force necessary. I shall only ever depart from conflict with honor.”

20) The Heart of Blood: “the descending tongue of grace” (Liber 333, Chapter 69), “a pyramid reaching its apex down beyond the Wrong of the Beginning” (Liber VII, V:34-44), “a guard of water in every Abyss” (Liber Trigrammaton), and one of “five footprints of a camel ... V.V.V.V.V.” (Liber 333, Chapter 42). It is also a special symbol of the Lord of the Aeon, Ra-Hoor-Khuit, as well as a symbol of the cup of our Lady Babalon into which the saints have drained every last drop of their blood.

21) Liber AL, Chapter 3.

Sheath sword.

“I shall have danger & trouble, but Ra-Hoor-Khu is with me!”²²

Time

All vibrate “VAM” 8x while visualizing light at the Swadhishana chakra.²³

“I have fled from the place I called home into the wilderness, and there I prepared a place for ADNI. There I was nourished for 1,260 days. But after that time there appeared outside my house a great dragon. And the serpent poured water like a river out of its mouth so that my home might be swept away.”²⁴

*Blue light.*²⁵

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called MISERLINESS, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called MALICE, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called DISHONOR, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called DECEITFULNESS, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called BETRAYAL, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called BITTERNESS, crumble and wash away in the flood.

“I took refuge in my house, hoping I had built it well enough to withstand the onslaught of the dragon. But I saw a seventh of the house, the part called VILENESS, crumble and wash away in the flood.

“I crouched in terror in the darkness, expecting annihilation at any moment. How had things come to this? I had spoken the Word. I had heard the Word. I had carried the Word forth with courage into a hostile land. And for what? ADNI abandoned me. The power of the Word had abandoned me. In desperation I cried out, ‘My God! How has this happened to me? What can I do to set this awful situation aright?’

“And at that moment I was plunged into unfathomable depths of night.”²⁶

Lights out.

22) In order to exercise one’s transcendent purpose, one must be on guard against accidents of nature and the malevolence of others.

23) Hod. One gets to Hod from Tiphareth by means of the path of *Ayin*, which is associated with the gross powers of generation, i.e., biological reproduction.

24) Paraphrase of Revelation 12.

25) Primordial being is often symbolized by water, particularly salt water. It is often the abode of a dragon, serpent, monster, or terrible mother (e.g., Tiamat). The return of the terrible mother is often associated with people not living in balance (e.g., the myth of Sekhmet).

26) “The Destruction of the House of God.” (Liber 868) Path of *Pe*.

“I thought for sure the walls had given way, that I was drowned, dead, gone. The darkness was all around and in me. I remained there for some unknown time. But eventually I began to see things. At first I did not realize it was even I who was seeing, let alone what I was seeing. But after a while I realized I was seeing people. It was a woman. Her face was round, radiant, and youthful. She lay in bed, dressed in a white gown from some era far in the past. In her arms she held a sleeping newborn infant, which she gazed upon with a mixture of joy and exhaustion from her recent labor. And next to her was her husband, the infant’s father. All their hopes at that moment were in that newborn child. And there were other children there, too, all living together in a tiny house with a dirt floor on a small piece of land, upon which they labored to grow the food which kept them alive. There was barely enough for all of them, but there was—just enough.

“And I realized that this infant child was me, an ancestor of mine from long ago. And this couple were my progenitors. And the other children were my siblings. This was family of mine from so long ago that their names, and their parents’ names, and even their children’s names were long forgotten, completely erased from memory.

“But by some miracle, I can see them. I can see the love they have for one another. I hear them say each other’s names. I feel the difficulties and the strains of their lives. I feel their hopes. I feel their fears. I feel the pain of their loss. I see the father torn from his wife and children by violence. I see the mother torn from her children by disease. Their pain is tremendous. The weight of sorrow is so great that at times they can barely stand. But in spite of this, do stand, and they push on. They build in desperation to keep out the dark, so that for just a moment there can be light—just enough light—before they are swept away. And the light is passed on, as well as what they built to protect and carry the light. It was not perfect, sometimes it was barely adequate, but it was enough—just enough.

“And now I see all the other generations arrayed before them and after them. Their parents. Their grand and great-grandparents. Their children and grandchildren and great-grandchildren. All of their pain, and all of their love, and all of their labor is a great river of blood, glowing like fire, protected and kindled by their awareness and strength. You feel this fire inside of you, glowing in sympathy, shining into the darkness all around you. And in that darkness you see others, your brothers and sisters in humanity, each carrying this fire which has been protected and passed down to them, and which they do their best to safeguard now.

“And now I feel them, each and every union that created each of my ancestors, the moment of orgasm leading to the fusion of sperm and egg. All at once I feel them, hundreds of thousands, millions of explosions, waves of delight, joy, peace, receding once again into infinite darkness, beyond, nothing.

“Each one played their part. Each one shaped some bit of darkness into light, and it was enough. It was just enough. Each drank from the cup. Each was swept away. But not before leaving something behind. Not before passing something else down.”

Pause.

“Hear then! By Abrasax! The bar
Of the unshifting star
Is broken—Io! Asar!
My spirit is wrapt in the wind of light;
It is whirled away on the wings of night.
Sable-plumed are the wonderful wings,
But the silver of moonlight subtly springs
Into the feathers that flash with the pace
Of our flight to the violate bounds of space.
Time is dropt like a stone from the stars:
Space is a chaos of broken bars:
Being is merged in a furious flood
That rages and hisses and foams in the blood.
See! I am dead! I am passed, I am passed

Out of the sensible world at last.
I am not. Yet I am, as I never was,
A drop in the sphere of molten glass
Whose radiance changes and shifts and drapes
The infinite soul in finite shapes.
There is light, there is life, there is love, there is sense
Beyond speech, beyond song, beyond evidence.
There is wonder intense, a miraculous sun,
As the many are molten and mixed into one.
With the heat of its passion, the one hath invaded
The heights of its soul, and its laughter is braided
With comets whose plumes are the galaxies,
Like wind on the night's inaccessible seas."²⁷

Adaptation

All vibrate "RAM" 7 times while visualizing light at the Manipura chakra.²⁸

King scale lights of the paths of the seven planets.

"After some time had passed, I realized I was alive! My house had survived the flood, but I heard the lapping of waves all around me.

"Climbing a ladder to the roof, I surveyed the world around me. The Dragon had receded, but my house was now in the center of an island shaped like a cross in the middle of a great ocean, and there was no other land in sight.

"I cautiously peered over the edge at the walls surrounding my house. I saw that where there was once MISERLINESS there was now CHARITY. Where there was once MALICE, there was now a wish to AID. Where there was once DISHONOR, there was now HONOR. Where there was once DECEITFULNESS, there was now TRUTH-TELLING. Where there was once BETRAYAL, there was now LOYALTY. Where there was once BITTERNESS, there was now JOY. Where there was once VILENESS, there was now DIGNITY.

"And I heard a voice say, 'These are the blessings of you and of your generations.'"

"And beyond those seven walls there had arisen from the waters twelve more walls. Each was made of jasper, and the house of pure gold, as pure as glass. The foundations of the house walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst. The twelve doors were twelve pearls, each door made of a single pearl. The path leading to the house was of gold, as pure as transparent glass. Look! God's dwelling place is now among the people, and he will dwell with them."²⁹

All vibrate "OM" twice while visualizing light at the Ajna chakra.³⁰

"And I heard a loud voice say, 'It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. Those who are courageous and honest will inherit all this, and I will be their God and they will be my children. But the stingy, the bitter, the dishonest, the useless, the undignified, the unfaithful, and the dishonorable—what nourishes you shall destroy them, for they will be drowned to

27) Crowley, *The World's Tragedy*.

28) Netzach.

29) Paraphrase of Revelation 21.

30) Back up to Chokmah. The Word has survived death and returned to itself, thereby proving its efficacy.

death in that very same water of life. For while that water comes from a spring, beneath that spring and all around us is a great, wild salt-water sea from which all arise and to which all return. And that sea is the abode of a great, terrible Dragon. Her body encircles the whole horizon. Her feet are like continents. Her wings span the vault of the sky, and her scales are called 'stars' by men. It is she who gave you sight. The vitreous fluid filling the eye with which you see is the water of her ocean. It comes from her, and it will return to her in the great N.O.X.”³¹

Lights out.

Context (Reprise)

Advance to the east.

“Nothing is not.” Circumambulate once as earlier, but widdershins.

“Nothing becomes.” Circumambulate once as earlier, but widdershins.

“Nothing is.” Circumambulate once as earlier, but widdershins.

Retire to center. Extinguish cauldron.

Pause. Silence.

“Into my loneliness comes —
The sound of a flute in dim groves that haunt the uttermost hills.
Even from the brave river they reach to the edge of the wilderness.
And I behold Pan.
The snows are eternal above, above —
And their perfume smokes upward into the nostrils of the stars.
But what have I to do with these?
To me only the distant flute, the abiding vision of Pan.
On all sides Pan to the eye, to the ear;
The perfume of Pan pervading, the taste of him utterly filling my mouth,
so that the tongue breaks forth into a weird and monstrous speech.
The embrace of him intense on every centre of pain and pleasure.
The sixth interior sense aflame with the inmost self of Him,
Myself flung down the precipice of being
Even to the abyss, annihilation.
An end to loneliness, as to all.
Pan! Pan! Io Pan! Io Pan!”³²

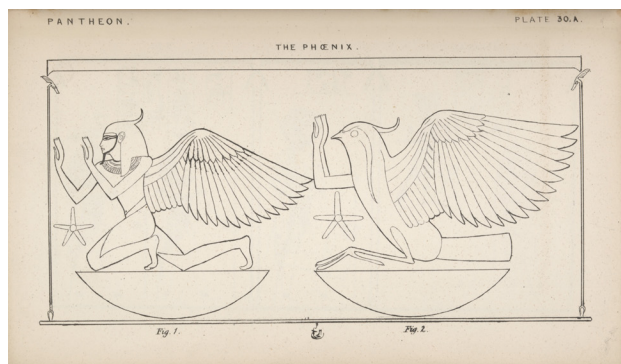
All chant: “Pan! Pan! Io Pan! Io Pan!”



Image from *Greek Mythology Systematized* by Sarah Amelia Scull, 1880. Public Domain.

31) Loose paraphrase of Revelation 21.

32) Liber VII, Prologue of the Unborn.



Gift of the Bennu

BY AION 131

Tua Tahuti!
 Hail and honor and offerings to the Creator of the Word!
 The God of Speech and of Thought
 He who opens the Paths of Knowing
 You arise from the desert sands
 Amidst the rays of the rising sun
 Veiled in blue sky and orange nimbus of power
 O Tahuti!
 With the Ostrich Plume stylus of Maat
 You scribe the Glyph of Life Upon your palm
 With the luminous blood of Ra
 Holding it forth it bursts into flame
 As the sun disc rises piercing all with its rays
 The flaming sigil arises as a Bennu
 Great Ibis Headed Lord!
 Stretch forth your hand in blessing
 Loose forth the might Bennu Bird of holy knowledge!
 Oh shining Bennu alight upon my head!
 Oh mighty Bennu, fill my mind, heart and body
 With the Word of Life
 That I may in turn scribe this Word
 Speak this Word
 Live this Word!
 Oh mind filled with Tahuti, flame forth!
 Transmitting wisdom and power and the words thereof
 The knowledge flows through me
 Like the Eternal River of sunlight
 The flame of Gnosis spreads
 Like sunlight over the waters
 So, I become the Bennu Bird
 Your Word, your wisdom, your Flame
 Hail Phoenix of Rebirth!
 Hail Lord of Maat!
 Hail Heart of RA!
 Tua Tahuti!

Birthing of a Hawk

BY AION 131

The Hawk God
 Made of rainbow colors
 Flew into the setting sun.
 The terror he invoked
 Rained upon the waiting fields.
 His wings were alabaster
 Of shell,
 His beak a-shining was
 The fires that he lit from his eyes
 Made the beast within me rear.
 His feathers contain the sacred alphabet
 Sigils, ciphers, symbols,
 Each is different
 All catch the god of wind
 And send the falcon winging home.

Image Credit: General Research Division, The New York Public Library. "Pantheon. The Phoenix." New York Public Library Digital Collections. Accessed March 6, 2019. <http://digitalcollections.nypl.org/items/510d47e2-6f9a-a3d9-e040-e00a18064a99>

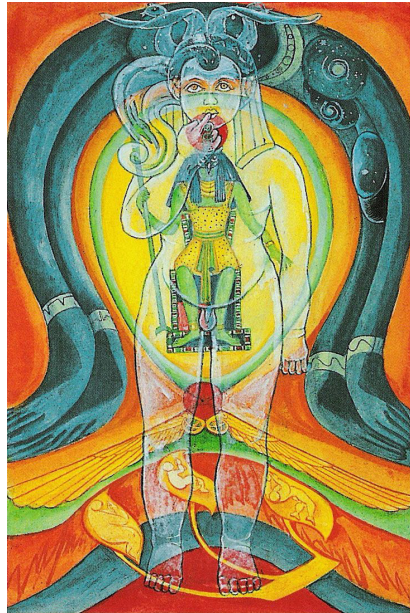
Babble On

WORDS FROM THE EDITOR

The New Age and the Aeon of Horus

This Spring Equinox is the 115th since the Equinox of the Gods in 1904, which initiated the Aeon of Horus. Thelemites still routinely refer to this aeon as “The New Aeon,” but we are well into its second century and it has lost that new aeon smell. There is nobody alive today who was born in the Aeon of Osiris, no one on earth for whom the current aeon is “new.” By continuing to use the term, we are in danger of confusing the historical Aeon of Horus with the archetypal New Age.

Those of us who grew up in the '60s will recall that “This is the dawning of the Age of Aquarius – the Age of Aquarius – Aquarius!”¹ The notion of astrological ages has been around in esoteric circles for quite some time. (But how did it become a lyric in a pop song?) The Aquarian Age formally begins when the Vernal Equinox enters the constellation of Aquarius, but the boundaries of the constellations are ill-defined and the actual date of the beginning of the Aquarian Age is a matter of considerable disagreement. Godfrey Higgins, in his classic *Anacalypsis*, places it somewhere around the year 1800.² Astrologer Robert Hand puts it a millennium later, in 2813.³ Even psychologist Carl Jung discussed the complexities of the problem,



and suggested either 1997 or 2154 based on different astronomical criteria.⁴

If Aquarius doesn't suit you, there is no lack of new ages, with prophets to proclaim them, not least of which is the New Age itself, a quasi-spiritual movement that presupposes that we are living in one.

Children of the '60s will also recall that “Today is the first day of the rest of your life,”⁵ and that is the key: there is in the human psyche an archetype of the New Age that exists outside of time but can be drawn into history whenever required. At any moment you might experience the end of a word grown stale and the coming of the New Jerusalem.

There is, we may rejoice, a timeless New Age eternally beginning, and we may draw it down into our own lives at any time we need to discard a past that no longer serves us and be reborn. As a fully Kool-Aid-drinking Thelemite, however, I accept in that in the Spring of 1904, certain praeterhuman beings inaugurated a new epoch in the spiritual development of humanity.⁶ I accept this as an objective fact within the stream of historical time, distinct from the purely personal and perpetually dawning New Age, which exists in psychological time. And though the Aeon of Horus was a new aeon back when it was actually new, as time goes on the it will cease to be new — I think it already has — but will continue to be a reality. That is why I think we should stop referring to the Aeon of Horus as the New Aeon and speak simply of the Aeon, or the Current Aeon.

1) “Aquarius,” 1969, copyright Pavel Vrba, Gerome Ragni, James Rado, and Galt Mac Dermot.

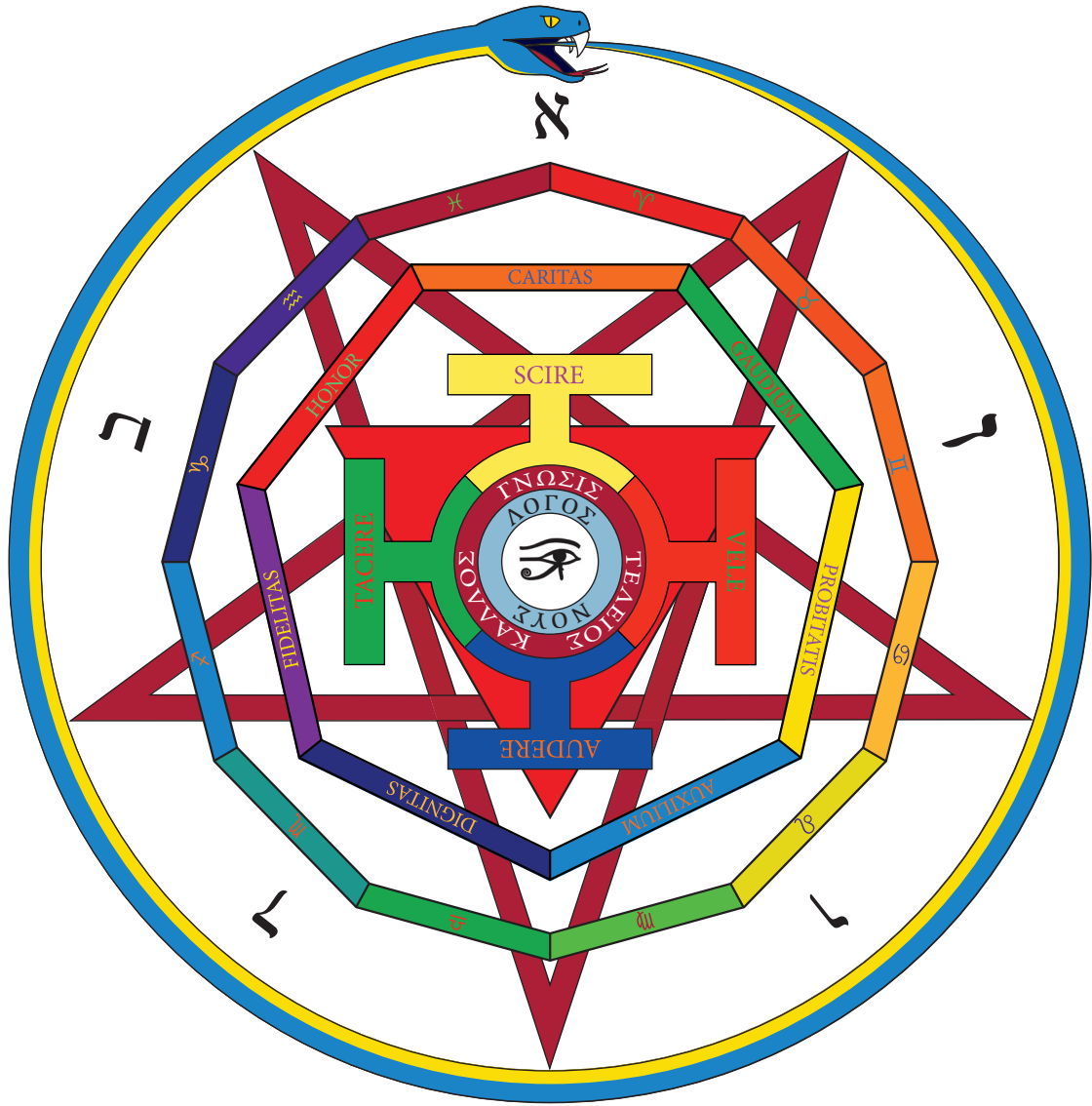
2) Jocelyn Godwin, *Atlantis and the Cycles of Time*, p. 346.

3) Edwin C. Steinbrecher, *The Inner Guide Meditation*, p. 149, citing Robert Hand, *Essays on Astrology*.

4) Jocelyn Godwin, *Atlantis and the Cycles of Time*, pp. 338-9.

5) Of unknown provenance. Sometimes attributed to Synanon founder Charles Dederich.

6) Kool-Aid is a registered trademark of Kraft Foods, Inc.



MANDALA OF THE HOUSE OF GOD BY FR. ENTELECHEIA