



THE CIRCLE OF THE HORIZON IS THE EARTH AND SKY'S EMBRACE

SKY'S EMBRACE

A Publication of Horizon Lodge, OTO

PAST MASTER'S ADDRESS BY SHELLAY MAUGHAN



IT HAS BEEN 11 YEARS since I took my Minerval. A good time for a transition. I've been an occultist a long time – I started reading Crowley as a teenager, so by my reckoning I've been a Thelemite for going on 40 years. For

most of that time I really had no idea how to get in touch with the Order, or anyone in it. Then one day I was starting a new job, and I saw that one of my co-workers had a little Stele of Revealing on the wall in his office. And I thought, hum...

That person was Paul C, who was Master of Horizon at that time. I got involved with Horizon, took initiation, started volunteering for stuff, and when Onyieh became Body Master she invited me to be Mass Secretary. Since then I've been an officer of Horizon, in one role or another, for most of a decade, and it's been my Joy and my Honor to be Body Master of Horizon for the past 4 years. It's been a wonderful experience.

I want to thank everybody who helped me, but we'd be here all night. So just a few people–

- Paul for founding Horizon, and befriending me

and bringing me here all those years ago.

- Onyieh for giving me the chance to serve as an officer, for all her hard work as Master, and for recommending me to the EC as Body Master.
- My mentor Doug B
- My Bishop Jim N
- The officers of Horizon, all of you, past and present.
- My husband Ken, who works for Horizon all the time, quietly doing whatever needs to be done.

Now that we have a new master, and I have some free time again, I've been thinking a lot about transitions. What it is that we're passing along – what the office of Body Master means. It's so much more than one person.

The order places a great deal of trust, and a great deal of authority, in the individuals they charter as body masters. Within reason, you can do pretty much whatever you believe is best, and you are responsible for everything that happens at the Local Body under your care. This can give the impression that the office of body master, and the person holding the office, are the same thing. And that's true in many ways – each Body Master brings their own vision, acts from their own priorities. We each bring our personal strengths and weaknesses to the job.

But the office itself is bigger than the person holding it. In some ways the office is like the body

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BODY MASTER'S ADDRESS BY JON SEWELL TRANSFORMATION

DO WHAT THOU WILT SHALL BE THE WHOLE
OF THE LAW.

BROTHERS AND SISTERS OF HORIZON LODGE,

It has been my pleasure and privilege to serve you as Body Master these past eight months, as we've worked together to accomplish our goals as a community. I thought that in light of our recent elevation to Lodge status, it would be a good time to reflect on our recent accomplishments and the role of members within the O.T.O.

I've had many proud moments during my brief tenure, installing officers, moving into the new Temple space, and working together to make that space beautiful; but none prouder than the banquet at the National Conference in early August, when the Grand Master Sabazius announced that Horizon was to be chartered as a Lodge.

This was the seal upon the work we have undertaken as a community for many years, and clearly exemplifies principals we discuss every day in our work as magicians. In light of this I recently paused to consider the words included by Levi in his illustration of Baphomet, a figure symbolic of the generative principal:

SOLVE ET COAGULA

This is a formula that alchemists use to effect transformation. It describes a process in which something is broken down to its elemental components, and is reconstituted into a new form, the next phase in its evolution.

This is the formula we implemented in our Temple move, with the planning, packing, dismantling, moving and reconstruction of the materials of our Temple. It is a process that requires as much vision as muscle, and during the process we worked together to become closer as friends and initiates.

We employ the same transformative process as we grow and develop as individuals and as a community. When we work together and play together, share experiences and develop our similar interests, we break down preconceptions and illusions that we might harbor and become more fully acquainted with our genuine selves, and with each other. This process is not easy and seldom painless. We have intentionally placed ourselves within

the hot-house of spiritual growth, and the result is a constant state of change that we are invoking, and that I hope we are all learning to embrace.

Horizon has accomplished many goals in the years I have been involved, and there are many more transformations that we will undergo. As we consider the implications of our transformation from an Oasis to a Lodge I would like to invite all of our members to meditate over this process, and to start thinking about the next steps in our evolution. Who is it that you plan to become, and how do you plan to get there? What would you like to see Horizon become, and how can you help to manifest this development?

Horizon will always need new leaders, new people to take up the cause, with vision and courage. The future of the body and the Order are in the hands of those who are willing to take responsibility for guiding and developing the myriad aspects of these institutions into the next phase of their manifestation. Please remember that you have a stake, a voice and a seat at the table, and that you are encouraged to speak your truth and pursue your will with diligence and fraternity, with an eye toward our finest principals and our sacred mission, the liberation of humanity from the bondage of ignorance.

It is my sincerest hope that we will all continue to approach this work with wit, humility and a sense of the sacredness of our task, being ever mindful that the eyes of history are upon us, as we take our place among the Saints of Light, Life, Love and Liberty.

LOVE IS THE LAW, LOVE UNDER WILL.

JON SEWELL is the Body Master of Horizon Lodge OTO, and a fine performer, singer, guitarist and composer. With his partner, Melissa Holm, Sewell is currently setting Aliester Crowley's Rites of Eleusis to music in a rock opera format.

itself – created by the people who participate, but more than any one person. Individuals come and go, “but there is that which remains”. We each inherit from the people who came before us, and we hold the Oasis in trust for the people who will come after. This is a sacred trust.

When we are talking to our Body Master, or to any of the officers, or to the Grand Lodge officers we’re lucky enough to have in our Valley, this is what we need to remember; it’s not just them. We owe them the recognition that in their official capacity, they represent the hard work, and love, and dedication of the people that came before them, they represent real authority right now, and their efforts ensure the health of the order going forward,

What we owe our new Body Master is to act with the integrity we expect from him – to support his efforts as Master in every way we can, because those efforts support us as members.

It’s traditional to give advice to the person who takes over from you, and I’d like to. But I’m too aware that each Body Master must find their own way of doing things based on who they are. Still, I can make a couple of suggestions.

First, don’t let it be about you. That way success is a shared joy, and negativity isn’t personal. Some days, people will criticize what you do, what you didn’t do, and how you do what you do. Just smile and go on.

And second, when you’re making decisions, pause and ask yourself – To what end? If you can answer – That the Oasis may be fortified thereby – then you know you’re good.

Lastly, I want to offer my favorite part of the Book of the Law – advice from the Lord of the Aeon:

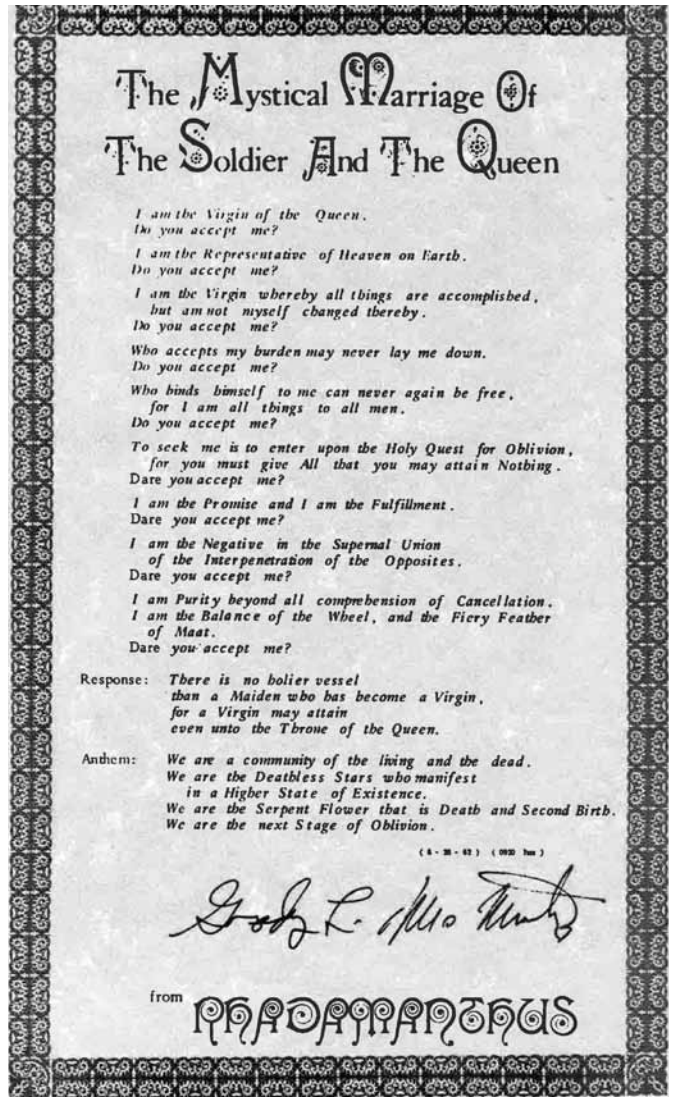
Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

And this:

Success is your proof; courage is your armor; go on, go on, in my strength; & ye shall turn not back for any!

Pass the lamp.

SHELLEY MAUGHAN has been the Body Master of Horizon OTO for 4 years and is a dedicated Thelemite.



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THE THREE RULERS BY FR. SCOTT WILDE

THE SEPHER YETZIRAH, The Book of Formation, is one of the oldest known texts on Jewish Esotericism. It is said to have been written by Adam and passed down through the generations. In this book we first see the foundation of Qabalah based on the 22 Hebrew letters and 10 emanations. Most of this book is concerned with attributing the 22 letters to astrological signs and planets, the months and days of the week, and the functions and parts of the body. The practitioner of the Qabalah that was taught by the Golden Dawn will be familiar with these sorts of attributions, except for the fact that they are all different from our modern associations. As an example, in one version of this book Bet is associated with the Moon and Sunday, attributions which one would normally expect to be to given to Gimel and Resh. Leaving aside these attributions, there is still much insight to be gained from this ancient text.

Sepher Yetzirah Chapter 6, Section 1:

*These are the three Mothers ׁ ׂ ׃
And from them emanated three Fathers,
And they are air, water and fire.
And from the Fathers, descendants.
Three Fathers and their descendants,
And seven planets and their hosts, and twelve
diagonal boundaries.
A proof of this, true witness in the Universe,
Year, Body,
And a rule of twelve, a rule of seven, and a
rule of three.
He set them in the Teli, the Cycle and the
Heart.*

Sepher Yetzirah Chapter 6, Section 3:

*The Teli (Dragon) in the Universe is like a
king on his throne,
The Cycle in the Year is like a king in the
province,
The Heart in the Body is like a king in War.*

At the beginning of chapter six the 22 letters are divided into three groups based on how each letter is pronounced. Each of these groups is assigned to a major component of reality: The twelve zodiacal letters to the universe or space, the seven planetary letters to the year or time and three elemental letters to the body. Each of these groups is given a ruler: the Dragon, the Cycle and the Heart. The

third passage of chapter six describes the style of rulership by which each rules over its domain. The meaning of each of the sentences of this passage will be explored in the following paragraphs.

“The Dragon in the Universe is like a king on his throne” The Dragon rules over space by keeping itself separate, up on its throne, watching over its subjects and ruling them from afar by creating laws and sending out its agents to enforce those laws. Its ability to rule relies on the recognition of its authority, therefore its must remain visible and its power must remain certain. This sort of rulership is self-evident to manifest beings, we cannot escape the reality of our physical existence; we are at the mercy of the laws of nature from our birth to our death.

“The Cycle in the Year is like a king in the province” The Cycle rules time by joining with time, like a disguised king who has descended from his throne to be among his people, to share in their joy and hardships, to learn about the situation of his kingdom first hand. Cycle and time are indivisible, yet they are not exactly the same. Time is what moves and the Cycle is the movement, as if Time is a river and the Cycle is the flowing of the water. You cannot point to the water and say “That is flow!” Nor can you pin point the movement of time aside from recognizing series of moments, even as you behold a moment it is already past. Nor can you know the king as he travels in his land, for if he were discovered, the point of his journey would be compromised.

“The Heart in the Body is like a king in War” The heart rules by directing, it does not rule with Omnipotence from afar as does the Dragon, nor does it have the luxury of the Omniscience and Omnipresence of the Cycle. Rather it must give orders, like a king whose army is on the field of battle, it does not have complete knowledge or control of its situation, and must deal with the hostile circumstances of life to the best of its abilities and faculties. In the following paragraphs we will explore the similarities between these three rulers and the three deities of Liber AL: Nuit with the Dragon, Hadit with the Cycle and Ra-Hoor-Khuit with the Heart.

The point of such an exercise is not to say that these deities are the same beings as the rulers, that would be mere reductionism, our purpose should be much more grand. In the Book of Lies Crowley writes:

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*Concerning the Holy Three-in-Naught.
Nuit, Hadit, Ra-Hoor-Khuit, are only to be
understood by the Master of the Temple.
They are above The Abyss,
and contain all contradiction in themselves.*

For there to be contradiction, there must be multiple ways of perceiving. It should therefore be our aim in such an exercise to be cautious, yet adventurous as we seek to add a new layer to our understanding of our most Holy Trinity.

In Crowley’s commentary on Liber AL several times he equates Nuit to the Dragon. In the New Comment on verse I:24 he states:

The 2 of Nu is therefore the Dragon — “Infinite Space” — and 1 is “the Infinite Stars” thereof. The 7 is the honorific termination representing Her fulfillment of Creative Force. 3 being the Inmost Force, and 1 its Extension. The Dragon in current symbolism refers to the North or Hollow of Heaven; thus to the Womb of Space, which is the container and breeder of all that exists.

This Dragon of Space brings to mind the Dragon of Revelation 12.4 whose tail “swept away a third of the

In the original Hebrew of the text, Dragon is given as תיל. Theli, the transliteration of this name into English, can be found in Liber ADNI, where it is equated to the Snake o Emerald, the Infinite Circle that encloseth the universe with its coils; and Typhon, the winged half-man, half dragon whose head reached up to the stars. This Infinite Circle is found in other thelemic works where it refers to Nuit. In AL II:3 Hadit describes Nuit with this symbol:

In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

Crowley sees Nuit as the circumference in his vision of the 23rd aethyr:

Glory unto the Rose that is Nuit the circumference of all, and Glory unto the Cross that is the heart of the Rose!

Nuit is also curiously related to Typhon by the number 56. In AL I:24 she tells us “I am Nuit, and my word is six and fifty.” Plutarch (46 – 120 AD), an initiate of the Egyptian mysteries, comments upon this number in his “On the Worship of Isis and Osiris”:

The Pythagorics also seem to consider Typhon a daimonic power; for they say that Typhon was produced on the six-and-fiftieth even measure; [...] and [the power] of

LETTERS	ATTRIBUTION	KINGDOM	RULER	AS A KING...	LIBER AL
12 SINGLES	ZODIAC	UNIVERSE	DRAGON (תיל)	ON HIS THRONE	NUIT
7 DOUBLES	PLANETS	YEAR	CYCLE (לגלג)	IN THE PROVINCE	HADIT
3 MOTHERS	ELEMENTS	BODY	HEART (בל)	IN WAR	RA-HOOR-KHUIT

stars of heaven and threw them to the earth.” Such an act that would certainly “bring the glory of the stars into the hearts of men” (AL I:15) Were one standing on the earth “the kisses of the stars rain hard upon thy body” (AL II:62) would describe this situation perfectly. This is also the Dragon that in Revelation 13:2 gives the Beast “his power and his throne and great authority”, which parallels the position of Nuit as she proclaims the authority of the beast in AL I:15 “Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given.”

the fifty-six angled [regular polygon], that of Typhon.

Nuit acts as a King on his throne by declaring the Law in I:39 “The word of the Law is Θελημα.” This law that our lady of the stars has delivered unto men that supersedes all other laws of men and gods. This usurpation of the right to rule is symbolized in the tarot trump switch wherein the Star has taken the place of the Emperor. She explains this law and its scope in I:40 “Do what thou wilt shall be the whole of the Law”, an ultimate law from the ultimate queen. She later expands upon this law in I:57

“Love is the law, love under will”.

Hadit is the Cycle, he is that which gives motion to all that moves in AL II:7 “I am the axle of the wheel, and the cube in the circle. ‘Come unto me’ is a foolish word: for it is I that go.” He gives life to all that lives, from stars to men in AL II:6 “I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.” In this he is the cycle of life, the ebb and flow of the lives of all. Yet he is utterly unknowable, to know him is to die and to stop, to attain to the axle of the wheel is to cease from movement. In this he is like the concealed king, Hadit even teaches how to act towards a King in the Province in AL II:58-59 “Yet there are masked ones my servants: it may be that yonder beggar is a King. Beware therefore! Love all, lest perchance is a King concealed!” Hadit rules over time by declaring the days of ritual and feasting in II:36-43. The seven lines in the book of the law that deal with the feasts can be associated or seen to represent the seven planets: Venus, Jupiter, Mercury, Mars, Saturn, Sol, Luna.

Hadit describes his unknowable omnipresence and Nuit’s absent Omnipotence in AL II:3-4 “In the sphere I am everywhere the centre, as she, the circumference, is nowhere found. Yet she shall be known & I never.” Nuit in the Universe is like the surface of an infinitely large sphere, you can define, comprehend and know it, yet it is forever out of reach, no matter who far you travel from your current point, you will never arrive at the surface. Hadit in Time is like the center of an infinitely large sphere. It is technically everywhere and all around us, yet to choose one spot and say “that is the center” will always be a lie. It is inherently indefinable, the essence of the non-definite, impossible to pin down or behold.

There are several textual references for associating Ra-Hoor-Khuit with the Heart. Liber 65, III:28 reads “The red three-angled heart hath been set up in Thy shrine”, the commentary to this verse states “The red three-angled heart is the peculiar symbol of Ra-Hoor-Khuit.” Also, in the script of Liber V vel Reguli calls for the ritualist to touch the Anahata chakra, the heart chakra, while vibrating Ra-Hoor-Khuit.

Ra-Hoor-Khuit rules over the body in Liber AL by providing instructions on how to make cakes that he says will

fortify the body in III:23-29. He claims these cakes will “breed lust & power of lust in you at the eating thereof.”

In several other places, the words of Ra-Hoor-Khuit deal with sustaining the body, verse III:11 states “Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!” On the other side of the equation, he threatens that if the Scarlet Woman leaves his work she will “die cold and an-hungered.”

The Hebrew word for Heart לב is related to one of the Egyptian words for heart jb. In the following quote from the pyramid texts, we find that the Egyptians had a similar concept of the heart ruling the body: “My heart, it creates my limbs, my flesh obeys me and raises me up.” this passage has also been translated as “Lo, your heart leads you, and your limbs obey you.”

There are numerous examples of Ra-Hoor-Khuit shouting orders as though a King in battle. There is one in particular that stands out, the tone of III:46 is that of a king rallying the troops for battle:

I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

This concludes our comparison of the three deities of The Book of the Law to the three rulers of Sepher Yetzirah. It is my hope that this article has inspired you to contemplate the nature of our Holy Trinity in order that you may better comprehend the universe and your place within it. As always, I welcome any insights or feedback that you might have.

SCOTT WILDE is Deputy Body Master of Horizon Lodge OTO, with a particular interest in Enochian magick.

RED IN TOOTH AND CLAW BY MARK DALTON

I LOVE FINDING EVIDENCE of the archaic revival in unusual places. Ke\$ha's September concert in Seattle, for example, kicked into high gear with the appearance of "LMFAO," a big troupe of singers, musicians and dancers with the giant hit of the summer of 2011, "Party Rock Anthem," still riding high on the charts. "Party rock is in the house tonight, everybody just have a good time!"

The all-ages crowd responded appropriately to LMFAO's enthusiasm – those in the roped-off bar areas cheering and raising their glasses, the rest of us out on the massive auditorium floor jumping up and down, yelling and dancing our FAO.

The simple-minded parrtee rock of LMFAO left us all sweaty and happy, primed for the arrival of one of the most overtly Dionysian artists in rock history – perhaps rivaled only by Jim Morrison of the Doors in this respect, but even more self-consciously so – and from a decidedly, aggressively female stance. From the moment Ke\$ha hit the stage, there was no doubt that we were seeing a modern-day Maenad at work!

Let's look up this term, "Maenads." According to Wikipedia, Maenads were female followers of Dionysis. Their name literally translates as "raving ones." Often the Maenads were portrayed as "inspired...into a state of ecstatic frenzy, through a combination of dancing and drunken intoxication. Cultic rites associated with worship...were allegedly characterized by maniacal dancing to the sound of loud music and crashing cymbals, in which revelers... whirled, screamed, became drunk and incited one another to greater and greater ecstasy."

Ke\$ha's music combines the booming beats of electronica with lyrics celebrating the strength and independence of modern girls. There were young men in the crowd too, many of them enthusiastically participating in the event, obviously not just dragged there by Ke\$ha-loving girlfriends. Ke\$ha may present an aggressive, challenging, often abrasive persona to men, but she's also good scary fun! Songs like "Cannibal" ("I eat boys up" – during the stage show she literally tore a manikin victim to pieces, leaving only a skeleton - "your little heart goes pitter patter, I want your liver on a platter!") tell you that if you aren't ready for Ke\$ha... "You better run!"

("In Euripede's play... 'The Bacchae'... the Dionysiac needs only to be understood as the frenzied dances of the god which are direct manifestations of euphoric

possession, and that the worshippers, sometimes by eating the flesh of a man or animal who has temporarily incarnated the god, come to partake of his divinity.")

At another point in the show, our Dionysian priestess prowled the edge of the stage, wondering aloud "if there's some guy out here that would enjoy being abused by a crazy woman?!" There was obviously some interest shown up front, and she pulled a nervous-but-willing guy up on the stage, got his name and age (20) out of him, and proceeded to tie him securely to a chair.

The song she performed here was "Grow a Pear" ("yes, it's about testicles if you didn't get that," she announced), about a whiny boyfriend she had kicked out of her life – "when you grow a pair, you can call me back." The song eventually wound to close, but not without the appearance of a giant dancing penis with pillowed testicles which were flapped in the poor guy's face ("when you grow a pair...") and then our 20 year-old representative male was released with evident relief.

"C.S. Lewis later portrayed Maenads as wild, rambunctious children who dance and perform somersaults" - and Ke\$ha at one point cart-wheeled across the stage, as well as dancing incessantly through the show. Wild, rambunctious children were certainly in evidence that night, with our chief Maenad leading them on her state-of-the-art scaffold stage, sound and light system, and her fine band (blended live and electronic instruments), backup singers and spinning dancers building the energy throughout the performance.

"Many modern feminists look at the Maenads as an early example of misandric (anti-male) behavior, through which the women of the classical period gradually took a stand against the patriarchal culture of the time." I submit that Ke\$ha is continuing this tradition of resistance through wicked humor, abrasive challenge, and setting an example of female strength and relentless attitude. The bond between performer and audience (female and male) grew stronger throughout the show, with Ke\$ha eventually shouting "I just f*cking LOVE YOU Seattle!" and leaving us with decidedly Thelemic words during the frenetic encore (The Beastie Boys' "You Gotta Fight for Your Right to Party!")

"Get out there and be YOURSELVES," she shouted. "Don't EVER be ashamed to be who you ARE!"

HORIZON CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
OCTOBER 2011						1.
2. Liber XV The Gnostic Mass 2-5pm All are welcome.	3.	4. Second Degree Lecture (Fr. Scott) 7-9pm Open to Second Degree and above	5. Kundalini Yoga with Fr. Zeke 7pm - 10pm Donations to Horizon Oasis are welcome	6. Free Class: Magic in Theory & Practice Study Group 7pm - 10pm All are welcome	7. Enochian Group Ritual 8pm-11pm All are welcome	8. Liber XV The Gnostic Mass 6pm Documentary: US Revival of Rites of Eleusis 8:30pm
9. Sisters' Clothing Swap 4pm-6pm (women only)	10. Private Mass 5pm-8pm	11. Liber Al vel Legis: Discussion Group - Review and discuss the Book of the Law 7-10pm	12. Kundalini Yoga with Fr. Zeke 7pm - 10pm Donations to Horizon Oasis are welcome CrowleyMas	13.	14. Private Event 6-11pm	15. Lodge Master Installation 3:30pm (First Degree & higher only) Lodge Dedication 7:30pm All welcome
16.	17.	18. Free Class: Introduction to the Lesser Banishing Ritual of the Pentagram 7pm - 10pm Fr. Scott	19. Kundalini Yoga with Fr. Zeke 7pm - 10pm Donations to Horizon Oasis are welcome	20. Monthly Lodge Meeting: Tyled to First Degree 7pm-9pm	21. Daughters of Lilith Now on-site 7-9pm Women of all paths welcome	22.
23. Liber XV Gnostic Mass 6-7:30pm Public Celebration	24.	25.	26. Kundalini Yoga with Fr. Zeke 7pm - 10pm Donations to Horizon Oasis are welcome	27.	28. QBL Study Group All are welcome for Kabbalistic Discussion 7pm	29. First Degree Initiation 7am arrival time NO EVENTS 10/30 or 10/31

Key: Public Events / **Private Events** / *Outside Events (not hosted by OTO)*