

Volume 2
Issue 2a
February 2009
Sol in Aquarius

Sky's Embrace

The Official Publication of Horizon Oasis O.T.O.

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“THE CIRCLE OF THE
HORIZON IS THE EARTH
AND SKY’S EMBRACE”

SKY’S EMBRACE
VOLUME 2
ISSUE 2a
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SOL IN AQUARIUS

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ADDITIONAL WEBSITES

<http://groups.yahoo.com/group/sea-oto/>
<http://www.cafeshops.com/horizonoasis>
http://www.livejournal.com/community/horizon_oasis/

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Report from the Officer’s Retreat



At the beginning of each year the officers of Horizon go away to bond, brainstorm, and plan the coming year’s activities. We put together the Annual Report Form that we send to Grand Lodge each Year. We also talk about what went well and what could be improved on, our goals and hopes for the Oasis, random Thelemic questions... you get the idea. It’s fun to spend the weekend together, and we’re able to get a lot of work done.

Horizon is doing really well and continues to grow – we’re all very grateful for the community support that keeps our temple open and for the members who make our events so rewarding and enjoyable.

We’ve made plans for some new things this coming year, and a few changes. Have a look at our planning page for details: www.seattle-oto.org/planning. Our Annual Reports for each year are online as well: <http://seattle-oto.org/records.htm>; 2009 will be posted early in February. And last but not least, our financial records are online at <http://seattle-oto.org/treasury.htm>.



Horizon Fundraising: Current Progress and Future Goals

Kudos to you! Through the generosity (and greed?) of several local members \$225 was raised in the last massage fundraiser on January 4th. For those tuning in late, Sister Melissa has been offering her LMP skills to the Oasis a couple of times per year in exchange for donations to Horizon. Look for other opportunities to participate in this fundraiser quarterly, as Melissa has set a goal of raising \$1200 this year.

Why \$1200? Melissa explains:

“Well, \$1200 is the approximate cost of monthly expenses at our Oasis temple. I was thinking, wouldn't it be great if everyone with the means to do so would set a goal to cover one month's worth or to support those who are already making that effort?”

There are others who have cool fundraising ideas as well. Sr. Autumn and Fr. Doug make obelisk-pillar candles each Candlemas. Profits from the sale of these are donated to Horizon Oasis. If 60 sets of candles were purchased from Autumn and Doug, the same mark could be reached (they might kill me for saying that, I don't know how many they have the capacity to make). I'm sure there are lots of ways that members could find to donate services, or to support others who are donating products or services. Really, if you just put \$10 in the donation jar each week, you'd be nearly halfway there. ”

The next Massage Fundraiser will be held on Sunday, April 12th. Scheduling details will be announced soon, but if you'd like get your name in, go ahead and contact Melissa at scathan@gmail.com.

O.T.O. Members Wanted for Short Research Survey



Dear Brothers, Sisters, and Welcome Guests-

Do what thou wilt shall be the whole of the Law.

I am currently looking for research participants who will fill out a short survey on-line. The survey concerns religious/spiritual strivings in daily life. This is not an official O.T.O. survey. Following this initial survey, I am hoping to eventually administer a full-length survey to as many members as I can reach. I would like to publish the results from the data I collect in Neshamah or the Journal of Thelemic Research and possibly give a presentation at one of our national conferences.

It's a one-page survey with an intro and conclusion. The average time for completion is 5-8 minutes. Since I am not collecting identifying information, your answers cannot be traced back to you. If you choose to take this survey, please answer as honestly as possible.

If you would like to participate in this preliminary survey, please visit the address below.

<http://xrl.us/bedm6x>

If you have any questions about the survey, please feel free to contact me at kallisti.research@gmail.com.

Love is the law, love under will.

Yours Fraternally,

Soror Kallisti

Sunset on the Beach

by Br. Jon Sewell



I watched the sunset on the beach. All around me, children were building castles of sand, and I thought, "This is who we are." One child danced quickly around her small structure, asking over and over both her disinterested parents and friends, "Do you like this? Does it look o.k.? Is it good enough? Am I doing it right?"

She sourced her value as a creator from the outside, and her need for attention smothered her joy.

Another child ran up the beach and crushed her castle, and she began to cry. "Shut up", he said. "The waves would have wrecked it anyway."

His frustration with what he saw as the futility of creation lead him to believe that no creation had value.

"Play nice with your sister", one of the adults mumbled.

Further up the beach, another little boy worked diligently, so engrossed in the process he seemed transported to another world, but then the waves came. As the forces of the sea began to reclaim their own, he started to weep, and destroy his own work out of frustration.

A little ahead of me two little children played together, creating another large castle. This was a structure that seemed it might have taken weeks to build, were it not for the roar of the tide reminding me that time was fleeting for such pursuits.

These two played and encouraged each other to ever greater marvels of architecture, complimenting one another's ideas, and never afraid to expand upon the others design, until, at last, the tide reached them. Yet instead of being disappointed, they danced in the water around the collapsing castle and splashed each other, laughing and singing.

"Why are you not sad?" I asked.

"Because we knew the waves would come", said the little boy.

"The boy up the beach cried when the waves came," I offered. "He must not have been very brave."

"He was brave enough to build a castle", replied the little girl, smiling at me.

"Well", I said, "another little boy broke up his sisters castle because he said that it didn't matter. He must not have cared very much for her, or for castles."

"He must have cared very much or he would not have bothered", said the little boy. "He was trying to teach her something, even if he was being unkind."

"It must be hard for him to live without hope", said the little girl, her smile now a little sad.

"Do you have hope?" I asked.

Her smile brightened and she said, "The sand will be here tomorrow."

They departed together, and I wandered back up the beach as the tide flowed in and the sunset. The waves created wild sculptures from the remains of the castles along the beach, but slowly they were worn down to a uniform smoothness

We desire to create beauty for many reasons. To be noticed by others, to be impressed by ourselves, or to illustrate what we think we know about life. All these motives lead to the creation of beauty, but only those who are aware of change can enjoy their creation even when it fades away.

The sea is severity. It is the relentless wiping away of pasted forms.

The sand is mercy. It stretches eternally before us, ever unchanged in nature, but always in different forms.

When we stand in the face of change with cour-

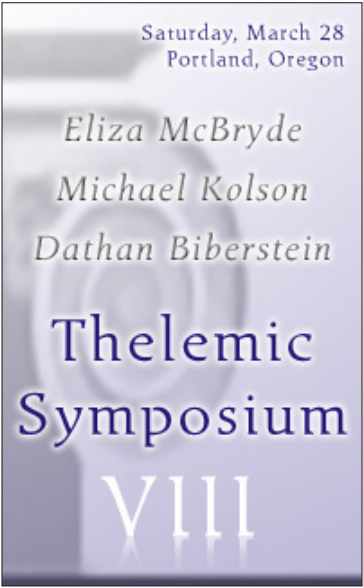
age, and are willing to change ourselves in order to love the transformation, we express that which is sublime within the nature of severity.

When we create out of an abundance of love for the process, without fear of loss, or concern for ego, we express that which is sublime within the nature of mercy.

As this sense of grace lives within ourselves, we cannot help but see it in others. Sourcing life from these highest ideals, we cannot fail, because we act in love.

So let us always endeavor to create within this state of grace, with courage and abundance of love, knowing that the tide will eternally wipe away our achievements and correct our mistakes, and that the sand will be there tomorrow, for us to build again.

.....



Saturday, March 28
Portland, Oregon

Eliza McBryde
Michael Kolson
Dathan Biberstein

**Thelemic
Symposium
VIII**

Registration Open! Space Still Available!
http://sekhemaat.com/wiki/Thelemic_Symposium_2009_ev



NOTOCON UPDATE

On Sunday, January 18th the majority of the NOTOCON VII local committee met at the DoubleTree for a planning session. We've accomplished a lot to date, but there is still a LOT to do. With a deadline of June 1 to have our plans in place, we only have 4 months to go!

It's ***definitely*** time for us to start getting a firm list of volunteers for the work to come, particularly for scheduling of volunteer shifts on the conference weekend, August 7, 8, and 9. To that end, members of Horizon Oasis and other PNW O.T.O. bodies will be hearing from Sr. Cristin, the Onsite Assistant, as she gathers information from you regarding your availability and areas of interest.

What she will want to know:

- Are you available that weekend, and are you willing to work?
- Are you willing to commit to the time now?
- Do you have a car that would be available for running errands, etc, that weekend?
- Are you able to do heavy lifting?
- Are there any particular events on the schedule (speakers, etc) that you would really like to attend?
- All volunteers must be dues current with Grand Lodge, current members of their local body, AND registered for the conference. Will this be problematic for you? Depending on the situation, there is limited assistance for the conference. Limited local comps will be made based on financial need and amount of work done and/or pledged.

Sr. Melissa Holm
Onsite Coordinator
NOTOCON '09



“Of Resinous Woods and Gums”: Incense, Fire and the Gnostic Mass

by Br. Michael Kolson

I. Incense, Consecration and the Gnostic Mass

Liber XV, the Gnostic Mass makes use of incense as part of its formula and praxis. The references to it are not many, though it is obviously of some import. In this article I will examine the use of incense in Eucharistic ceremony with a primary focus on how it is used in the Mass. My comments are meant to be more suggestive than authoritative.

In the section on the Officers the Missal mentions that one of the two Children carries “a censer and a casket of perfume”¹. Although it is not stated definitively which child carries which elements one could make the assumption that the child clothed in black carries the elements related to fire. If one takes a close look at the text Crowley says that the two children are clothed in white and black and then states that “One bears a pitcher of water...the other a censer”² seeming to indicate that the order was intentional and relates to the previous sentence.

During the “Introit” the Priestess takes the censer from the child and places it on the small altar. Note that this altar is at the base of a descending triangle. Though the descending triangle is normally associated with water in this case I propose that this triangle is part of the Holy Hexagram and so the colors are reversed³. One way to draw out the Gnostic Mass temple would place this altar at the cross roads of Gimel and Teth. If the Priestess stands in front of the small altar facing the Super Altar she would be standing in the sphere of Tiphareth and with its solar attribution would have a clear reference to Fire. Note that the Priestess uses the words “Fire and Air” compare these with the first paragraph of

the Creed which relates Fire and Air to Chaos and the ineffable Lord etc. When the Priestess returns to the Priest she makes him “fervent of body and soul” Fervent relates to fire again, in particular heat, and “zealousness”⁴. The OED adds that in the 17th Century this almost exclusively related to “love, or hatred, zeal, devotion or aspiration”⁵. Zeal can be further looked at with its relationship to the Grade Zelator in the A.'.A.'. .

Crowley recommended that magicians follow a three fold pattern as part of their magical workings; these three relate specifically to the three Mother letters in Hebrew which are Aleph, Mem and Shin. Which in turn relate to the operations of Banishing (Aleph); Purifying (Mem) and Consecrating (Shin). In this essay I am only concerned with the last of the three but it is valuable to look and see how all of them manifest within the Mass. The word “consecrate” means to “render sacred”⁶ and as such what the Priestess is here doing is making the Priest a sacred participant in the Mysteries. The Priest will later return the favor by both purifying and consecrating the Priestess, though interestingly enough this is after she has been enthroned upon the Altar.

II. The Symbolism of Incense

The use of incense in religious ceremonies is old indeed, and goes back to the remotest times of antiquity. In Christian Eucharistic celebration it is viewed as having several symbolic values:

When offered to a person it expresses homage and respect. The Magi gave a gift of incense to the Divine Infant. Our dead are blessed with incense because the Sacraments they have

1 Crowley, Magick pg. 584

2 Magick pg. 584

3 Book of Lies pg. 148

4 See Skeat's Etymological Dictionary pg. 148

5 Oxford English Dictionary pg. 987

6 Skeat pg. 411

received have made them temples of the Holy Ghost.

When employed by the Church it signifies-

(a) The fire of holy charity that should consume us

(b) The good odor of Christ that is diffused in our hearts

(c) The practice of prayer "Let my prayer, O Lord, be directed like incense in thy sight"⁷

Incense was originally used by the Christians for funerary processions which was a carry over from ancient pagan practices. This may be why Crowley speaks of a "casket of perfume" in the Mass. The Christians later began to use it as an honorific and then later still it was applied to people and the Sacramental tools, altars etc.⁸

In Chapter XVI of Book Four Pt. II Crowley gives a thorough analysis of the Magick Fire, Incense, and the Censer etc. He indicates that primarily the incense is a symbol of prayer⁹. If the altar is located at a descending triangle that is related to the descent of grace the incense itself represents, in one form, the ascending tongue of prayer. Thus you have one example of the Holy Hexagram manifesting within the Mass. In Crowley's commentary to Chapter 69 of The Book of Lies he indicates that the blue ascending triangle relates to aspiration, a word we have already found in connection with "fervent".

III. Suggestive Incenses for the Mass

Crowley doesn't mention what incense should be used in the Mass so this leaves it up to the Clergy to decide what would be most appropriate. In magick one should never do anything haphazardly but instead give each action careful symbolic thought. Here are some suggestions of possible incenses to use and some of the symbolic reasons associated with them. It is very far from exhaustive and is meant to be

simply suggestive.

A) Olibanum/ Frankincense: This is one of the most classic of all incense gums and is indeed a catholic, that is, universal incense. It is related to Tiphareth and as such can have many uses, particularly those related to the Sun. The Mass being a particularly, though not exclusively, Solar Rite, this seems well placed. Crowley says of Olibanum that it possesses a "comprehensive catholic quality such as no other incense can boast"¹⁰. The word frankincense means "pure incense" which can relate both to its quality and to its effect¹¹.

B) Abramelin Incense: One of the most famous of all magical incenses, as such, it is first mentioned in the Sacred Magic of Abramelin the Mage where the components are said to be "Incense of Tears one part; of Stacte half a part; of Lignum Aloes a quarter of a part; and not being able to get this wood ye shall take that of cedar, or of rose, or of citron or any other odiferous wood"¹². Mathers in his footnotes to the above passage says that the Tears refers to olibanum and that the stacte is storax. Though not mentioned by Mathers stacte can refer either to fine grade myrrh or to storax¹³, thus giving the components as 1 part olibanum/ frankincense; 1/2 part of storax or myrrh; 1/4 part of lignum aloes or another odiferous wood.

In Crowley's Chapter "The Magick Fire; with Considerations of the Thurible, the Charcoal and the Incense" in Book Four: PT II a recipe is given for an incense, which though it is not called Abramelin by name, we can ascertain that it is one and the same based on its components and context¹⁴. Crowley also gives us a simple model for how to interpret existing components

¹⁰ 777 in Qabalah of Aleister Crowley pg. 113

¹¹ See Skeat's Etymological Dictionary and the Oxford English Dictionary for more details.

¹² Mathers (trans.), Sacred Magic of Abramelin the Mage pg. 77

¹³ See the Oxford English Dictionary.

¹⁴ See also Liber VIII contained in The Vision and the Voice 8th Aethyr.

⁷ Walsh The Mass and Vestments of the Catholic Church pg. 341

⁸ See Davies. A Select Liturgical Lexicon pg. 80

⁹ Magick pg. 113

in incense or how to build our own based along symbolic lines:

*This Incense is based upon gum olibanum, the sacrifice of the human Will of the heart. This olibanum has been mixed with half its weight of storax, the earthly desires, dark sweet, and clinging; and this again with half its weight of sagonum aloes, which symbolizes Sagittarius, the arrow, and so represents the aspiration itself.*¹⁵

The incense of Abramelin is given in relationship to the Operation of Invoking your Holy Guardian Angel for the purposes of Knowledge and Conversation as such it is also related to the Sphere of Tiphareth. Note that if you were to take myrrh for the storax you would be exchanging a Saturnian influence for an earthly one. This too can be symbolically important in the Mass for is not the Daughter raised to the thrown of the Mother in the Mass? This Thrown could be seen as that of Binah which is Saturn.

This incense, Abramelin, is from a Grimoire of Jewish origin and seems actually to be based on a much older recipe, which comes from the Old Testament. In Exodus there is mention of both a sacred oil and a sacred incense. The incense is described as: "Take unto thee sweet spices, stacte, onycha, and galbanum' these sweet spices with pure frankincense: of each there shall be a like weight"¹⁶. It is a little unclear but the "sweet spices" could be the stacte, onycha and galbanum. The two readings of this passage could be 1/2 of the "sweet spices" and 1/2 of the frankincense or equal parts of all of the ingredients. Incidentally it appears to have been an excommunicable offense to have made the incense above for your own use¹⁷.

C) An Ecclesiastical Incense: Another example of a possibly suitable incense is given by C.W. Leadbeater in his book *The Science of the Sacraments*. Leadbeater was one of the ranking figures in Theosophy and also a Bishop in the

"Liberal Catholic Church". His book is on the reading list for E.G.C. Clergy and in it he gives the following account:

*Nearly all the incenses prepared for church use contain a large proportion of benzoin and olibanum, as experience has shown that these are both pleasing and effective. Benzoin is almost savagely ascetic and purifying... Olibanum is the special incense of devotion; its fragrance tends strongly to awaken that feeling in those who are at all capable of it, and to deepen and intensify it where it already exists. A judicious mixture of these two gums is found satisfactory in practice, so it is frequently employed as a basis or central stock, to which other less important flavorings may be added.*¹⁸

If we look at these two incenses in 777 we see that these two incenses relate to the spheres of Tiphareth and Netzach, or the spheres of the Sun and Venus. Thus this incense would show both masculine and feminine qualities and thus be suited to the nature of the Mass. It could also represent Aspiration or Love (Venus) towards our Lord the Sun.

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¹⁸ Leadbeater Science of the Sacraments pg. 87

¹⁵ Magick pg. 114

¹⁶ Exodus 30:34

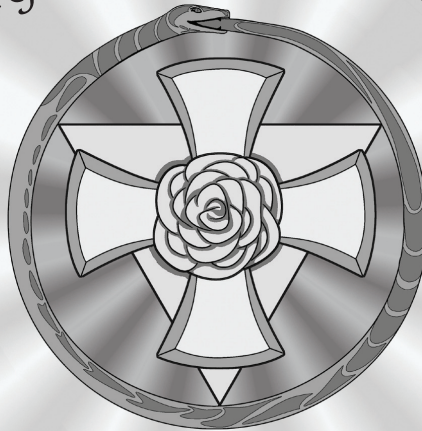
¹⁷ Exodus 30:37-38

NOTOCON VII

the seventh biennial National O.T.O. Conference
August 7-9, 2009 EV • Seattle, WA

Registration now open!

“Unity Uttermost Showed!”



Come meet your brethren from across the globe!

- Minerval Colloquium • Electoral College Meeting •
- Lectures • Banquet • Wine Tasting • Vending •
- Fraternity • Beauty • Unity •

<http://vii.notocon.org/>

The Rhyme of the Aethyrs

by Frater Jonah

Divestiture

At Ring Pass Not: Reflections at the First Abyss

Being the tenth of thirty-six poems detailing an epic of self discovery.

A spider in the wheels is turning, a ghost in the machine,
A candle in the darkness burning, a man reaches for reason.
The flame a spark in a sea of dark, a blossom on the tree of life,
In arrogance we deem to call it goodness in a sea of night;
Here am I clothed in armor, call it reason, call it law,
Seeker to define life's purpose, answer to a silent call.

And in her naked aching does the sky of night cry-out: To Me!
Every star therein enraptured, armor shields me from this ecstasy,
Deprive myself of reason, like sweet breath, fall to the sirens song,
A star within the lapis night bound up in lapis bonds;
For here must reason reach it's end, and here lie it's remains:
The candle lives to light the dark, and night to shroud the flame.

Form is! That life may move therein, each seen in their relation,
So reasoning cannot reveal the purpose of creation.
To sing, to dance, to live, to love, for these there is no why,
But for the chance to sing, and dance, and live, and love, and die!
I strip away my armor standing naked, not alone,
For all who cling to reasoning are equally unknowing!

I see beneath their armor to their nakedness and shame,
I love them from my ecstasy reposed, I am the candles flame.
In darkness does my reason die in That Which Has No Name,
In the bosom of the night, I am the candles flame!
As I am thus a naked fool, so are we all the same,
In the bosom of the night, the countless candles flame.

My eyes perceive the starlight and are blinded by their mystery.
My body touches the divine and knows the heavens, intimately.

Spring 2009 Initiation Schedule

Second Degree:

Applications due Sun. February 1

Initiations on Sat. March 7

Minerval Degree:

Applications due Sun. February 22

Initiations on Sat. March 28

First Degree:

Applications due Mon. March 16

Initiations on Sat. April 25

Third Degree:

Applications due Mon. April 13

Initiations on Sat. May 23

Please contact the initiation secretary for applications or initiation information at initiations@seattle-oto.org.

NEW CLASS: HORIZON ORIENTATION

Horizon Oasis is now offering "Horizon Orientation," a monthly event for newcomers and people from the community who would like to learn about Thelema and the O.T.O. The orientation will occur monthly at 4:30pm on the fourth Sunday of the month, starting on February 22nd. We will gather in the common area (the area adjoining the kitchen and restrooms) outside of the temple. The orientation will last until shortly before the scheduled mass.

The orientation will begin with a brief welcome and distribution of information on the Order and Thelema, followed by questions and discussion. All are welcome. Please the Deputy Body Master at nealdodge@gmail.com with any questions.

Horizon Oasis Regular Monthly Events for Feb. 2009

All these events open to the public and held at the Horizon Oasis Temple, 1423 10th Ave, Seattle WA 98122 (except as noted!)

Horizon Orientation - NEW EVENT!

4th Sunday - Feb 22nd @

4:30PM (Prior to Mass)

Orientation is an opportunity for newcomers to be introduced to the basics of the O.T.O. and Thelema.

Gnostic Mass

February 14th @ 6PM

February 22nd @ 6PM

Horizon performs Liber XV, The Gnostic Mass, on the 2nd Saturday and 4th Sunday of each month. All are welcome.

Horizon Monthly Class

4th Tuesday - Feb 24th @ 7PM

This Month: "Center of Pestilence" Discussions.

Novice Night - NEW DAY!

2nd Thursday - Feb 12th @ 7PM

Novice Night is a monthly date where Novices (and potential Novices) in the E.G.C. can gather to share, practice, and receive information through discussions and workshops.

Enochian Magic Class

2nd Tuesday - Feb 10th @ 7PM

A focus on detailed knowledge about the history, symbolism and practice of the Enochian magic system.

Drum Circle w/ Ken - NEW DAY!

4th Thursday - Feb 26th @ 7PM

All experience levels are welcome. We are not restricted to drums, please bring any instrument and join with us. The emphasis is community, humor and good times.

Kundalini Yoga - NEW EVENT!

Every Monday @ 6:30PM

Local instructor Ai offers this class in our space each week, teaching the esoteric

yet practical discipline of Kundalini Yoga.

RPG Night

1st & 3rd Thurs. - Feb 5 & 19 @ 6PM

Join fellow Horizoners for a night of gaming.

Offsite Events

Magic in Theory and Practice

1st Sunday - Feb 1st @ 5PM

Br. Kolson hosts a study of *Magick in Theory and Practice*, Aleister Crowley's "treatise on magic and mysticism for beginners." Contact mkolson@attglobal.net for details.

Garden of Pomegranates

3rd Saturday - Feb 21 @ 12PM

Each month Brs. Diego & Ken offer a discussion of *Garden of Pomegranates* by Israel Regardie, an essential text of western esoteric qabalah. Contact ken_r_barton63@hotmail.com to RSVP.

Horizon Oasis Calendar

February 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Private Rental: ATC 1PM Offsite Study Group 5PM Magic in Theory & Practice	2 Kundalini Yoga 6:30PM	3	4	5 RPG Night 6PM	6	7
8 Private Rental: ATC 1PM	9 Kundalini Yoga 6:30PM	10 Enochian Magic Class 7PM	11	12 Novitiate Night 7PM	13	14 Liber XV The Gnostic Mass 6PM
15 *** at 3PM Members and guests only	16 Kundalini Yoga 6:30PM	17 Officers Meeting 7PM <i>Horizon officers and invited guests only</i>	18 Anahata Chapter of Rose Croix 7PM <i>v° & above only</i>	19 RPG Night 6PM	20	21 Offsite Study Group 12PM Garden of Pomegranates Private Rental: Temple Dremtz 7PM
22 Horizon Orientation 4:30PM Liber XV The Gnostic Mass 6PM	23 Kundalini Yoga 6:30PM	24 Horizon Monthly Class 7PM Center of Pestilence Discussions	25	26 Drum Circle with Ken 7PM	27	28
1 Offsite Study Group 5PM Magic in Theory & Practice	2 Kundalini Yoga 6:30PM	3	4	5 RPG Night 6PM	6	7 2° Initiations Order Members 2° and above only ALL DAY

Public Events

Private Events