

Volume 2
Issue 8
August 2009
Sol in Leo

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”

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VOLUME 2
ISSUE 8
AUGUST 2009
SOL IN LEO

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Additionally, we are taking new contributions of any painting, drawing, photography or other visual art. Visual pieces do NOT have to be related to Thelema or the occult to qualify for publication (but they are subject to editorial approval).

Visit <http://groups.yahoo.com/group/sea-oto/message/1565> for more information or contact the editor at the address to the left to arrange a submission!



The Prophet and His Caliph

by Hymenaeus Alpha 777

Originally Published in the O.T.O. Newsletter Vol.1 No. 4 March 1978

One of the mysteries of Thelema is why Aleister Crowley should choose me to be his Caliph. Perhaps it is because I am a poet. As the greatest poet of the English language, Aleister Crowley would appreciate that. It was indeed my privilege to submit my poetry to Aleister Crowley for his critique. How many times in an incarnation would you have a chance to do that? It was not an unmixed blessing. Sometimes his judgments could be severe. Getting a stinging letter from Aleister Crowley, especially when he had rejected your favorite poem and praised one you had thought was just off-hand, could be a sobering experience.

Or it could have been Karma. The great men of the time in the Thelemic government were otherwise occupied. Jack Parsons was too great a genius; to this day, the only member of the OTO to have a crater on the Moon named for him. Wilfred Smith was too old for the armed forces, and besides, as Lodge Master of Agape Lodge, in much too responsible a position to go galavanting around. Somehow, that left only me. There is a saving grace in being Parcival, the stupid soldier. War may be bad for your health, but you damn sure see a lot of sunrises and sunsets.

Anyway, I offloaded the troopship at Grenock, Scotland, on my birthday, Oct. 18, 1943. (It is a curious fact that three of the heaviest people in Thelema...Crowley, Jack Parsons and myself... are all Librans) ...went thru the interminable processing...spent time in Liverpool...came barreling down the road from Bath to London in a jeep over Salisbury heath...stopped at Stonehenge under a leaden sky racing East at about 30 miles an hour about thirty feet off the ground...there was absolutely no one there...it was the most prehistoric thing you can imagine...and found 93 Jermyn Street (which is spelled "Jermyn" but, British

style, is pronounced "GERman") which is just off Picadilly Circus in London. I walked up to the door and pounded on it. The gentleman who opened it you can see on the other side of this gave me the original of this photograph.

He said; "Yes?" and I said, "I am Lieutenant McMurtry." "Well, come in dear chap!" was the response. Naturally I was in uniform. You can see here what I looked like at the time. Don't tell me that you do not believe it. Looking at these photographs, I do not believe it either. As Shirine, my Lady has said, "How could a Company Commander in the Invasion of Normandy have also been an associate of Aleister Crowley in London in the '40's?" My answer was that of a little Japanese prostitute who had just been balled by this American GI, and they are sitting there smoking a cigarette. He says to her, "How did a nice girl like you get mixed up in a lousy racket like this?" She came back with, "Oh, just lucky I guess!" I think you have to have done time in the Orient to appreciate that. ...but this is an Oriental Order. It says so right in the title.

People have asked me what it was like to know Aleister Crowley. The answer is; "It depends." The Aleister Crowley I knew, ie, the gentleman who opened the door at 93 Jermyn St. in London in Oct. of 1943 was a person capable of meeting you at any level you could meet him. He was at the height of his powers. I mean psychically and mentally. Of course he wasn't climbing mountains any more. Unfortunately, I was a dumb kid from Oklahoma and completely incapable of taking advantage of my situation. On top of that, I was heavily involved in the War. I was a Company Commander of a unit destined for the invasion of the Continent. We did not know it would be Normandy. Fortunately, neither did Hitler. He thought we were coming into Calais. That is why he withheld the armored units

from Rommel until it was too late. By the time we were established on the beach-head there was no way he could stop us. Some time I must tell you about good old Ernie...but, anyway...

I wasn't so dumb that I couldn't think. I was stationed up at Bury St. Edmunds at the time. That is up at Bury Anglia, the "Land of the Angels."—because they had blond hair and blue eyes. They were the Vikings who would come up the water ways ravaging and raping as they came. We were surrounded by B-17 bases. It was fantastic. In the early morning dawn you would hear the thunder as they were revving up. Then you would see them start taking off. A B-17 loaded with bomb is as heavy as a pregnant goose. They would come swinging around, with their bottoms painted light grey and their tops dark green. The rising sun would glint off their undersides. Once in a while you would hear this fantastic explosion. War time explosive ordnance was not all that good, and sometimes the vibrations from the propellers would set off a bomb load. The funny thing was, that the next bomber would take off right through the flailing debris. Then they would swing higher and higher, forming up by section and echelon and division until finally they formed up into a vast aerial armada. Whoever was in command would give the word, and they would all take off into the East, trailing contrails (England is very damp). It was one of the most beautiful things I have ever seen. I was writing the poem Pangenator at the time. The part that wasn't beautiful when they would return home at night. The B-17's came back thundering in low. You could see empty spaces where the Messerschmits and the Fockwulfs and the flack had gotten to them. That one was gone, and that one was gone. One would show two red very pistol shots out of the left waist gun position, meaning "wounded aboard!" One thing was for sure. They never broke their formation. This is something that the American soldier learned in the Civil War, "Never break discipline!" It is the one thing that will get you thru when all else fails.

Once in a while I could turn the Company over

to my 2nd in Command and grab the Company jeep to go barreling into London. That was like driving onto a battlefield. I mean a real battlefield. It was the time of the second "Baby Blitz" on London.

I would sit down with Crowley at 93 Jermyn Street, playing chess with him, drinking brandy and smoking perique. The black-out blinds would be on the windows. We could hear the German bombers upstairs with their motors revving up and down. The British anti-aircraft over in Trafalger Square would be blasting away, making sheet lightning in the night.

One night we sitting there, and after a while he excused himself to disappear into the kitchen. He went to make tea. We sometimes forget, but Crowley was a Britisher. He drank tea, not coffee. Immediately after he left the room...there I was, big eyes all over the place. How many times in an incarnation would you have the chance to check out Aleister Crowley's personal library? Down at my right was a sort of turntable full of books. I took a look and flashed on one of them. The covers were obviously artificial. They were Crowley's paintings. That was unusual. So I picked it up and sat down to look. There were two paintings. One was of a light visaged Oriental sage obviously doing a guru trip in the Himalayas. The other was a dark image showing a small temple in what seemed to be an Oriental setting. I didn't get it. It was too dark. Unfortunately, at that point, Crowley came in with the tea tray, saw me looking at it, and asked me what I thought. Stupid me, I told him "Not much!" Whereupon he stood over me and gave me a finger wagging lecture. The substance of which was that I was an ignoramus who wouldn't ever appreciate a good painting if I saw one! IT was one of the only two times he every got really pissed at me. Unfortunately, he was right, but at the time I really didn't appreciate it all that much. There is a sequel.

When we finally brought down the Superior Court Order in the State of California saying that Crowley's library be law belonged to me as the representative of O.T.O., I found the volume. This

time I opened it. It was absolutely priceless. It is the original Legge edition of the I Ching., with Crowley's notes and comments on Legge's mentality, all over it in Crowley's own handwriting. (Editors note: See issue #3 for an example of a page from this volume.) In other words, being around Aleister Crowley was like being around a very hot fire. You were lucky if you didn't come off scorched.

On the other hand, he could be a very beautiful human being. As I have said, how many times in an incarnation would you have a chance to ask Aleister Crowley questions? So I thought about it. Yes, I was young. Yes, I was stupid. But, I could really think. One thing I thought was: "You know, on occasion this guy has really blown it." So one night we were sitting at 93 Jermyn Street. Maybe two games of chess have been played. My uniform blouse was unbuttoned—"Big John the First Lieutenant" relaxing. I had a brandy snifter in my left hand (Crowley was civilizing this "American Barbarian."). My perique pipe was in my right hand. I took all my courage in both hands. I knew that he was my friend, but I never forgot (Old Oriental Maxim) that this was the Great Wild Beast of the Aeon sitting across from me. I said, "Well, you know, there have been times when you have done things that didn't turn out the way you expected." He looked up at me with a twinkle in his eye. He knew exactly what I was thinking, that he could very easily kick my ass out into the street and tell me never to come back. Instead, what he said was, "Well, you have to do what seems right at the time!" and made his next move on the chess board. I heaved a big sigh of relief, and we went on with the evening. I think that that is also one reason why he designated me to be his Caliph to come. He admired courage. He didn't want any weak sisters around. If a guy had the guts to stand up and "beard the Lion in his den,"-and I had done just that-then there was some hope that that guy might make it.

93 H.A.

Do What Thou Wilt... Ask Me How!

With Your Host, Brother Jon

Originally Published in Sky's Embrace Vol. 2 No. 1 Jan. 2009

Our January letter is something special. It reads in part: "**I am the reincarnation of the Beast 666 and I am ready to take my place as the head of the O.T.O.**"

Editorial Note: In the history of the O.T.O., this subject has come up a few times, and it seems only right that it be addressed directly. With that in mind, I will be presenting this month's article as correspondence directly to the purported reincarnation of the prophet.

Greetings Good Sir or Madame,

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

First, allow me to say welcome! As you can well imagine, we have been looking forward to hearing from you, and I will do my best to give you a brief outline of what will be expected of you.

Incidentally, for the purposes of efficiency and to avoid confusion you have been assigned reincarnation-of-the-prophet claim #415, and we ask that you reference this number in future correspondences. Sadly, you missed 418 by only 3, but with your encyclopedic knowledge of the Qabalah, I am certain you can explain why and how 415 is an even more auspicious numeration.

To begin with, in order to verify your assertion, you will need to provide a detailed record of your birth in June or July of 1948. There is a little room for flexibility here, but reincarnation can be seen as a predicable event, and current wisdom indicates that it should have happened in the time frame within 6 months of Sir Aleister Crowley's death on December 1st 1947. You may have experienced several incarnations since that time. In such a case, a detailed accounting of each of these incarnations

will be absolutely required in order to validate the claim. Any documentation you can supply to validate this claim would be extremely helpful.

Next, you will need to supply a complete bibliography of all of your currently publishable materials. In order to raise the money you will need to sustain yourself during the years it will most probably require to advance through our order, you will need a means of support, and publishing your current works would certainly meet these requirements. Obviously those titles published during previous incarnations will not be useful for this venture, so we will need access to documents written during this incarnation. 5,000 pages should be enough to start, and of such profound quality so as to quell all doubt of your authenticity as the prophet incarnate. Even so, you should not slow your writing, and we will be expecting regular publications of a profound nature.

I would be happy to help you find a publisher once you have gathered sufficient materials, provided that one of your many students shoulder the task of editing the documents before they are delivered to me. Oh, I nearly forgot, you will need to show evidence of your abilities as a profound teacher, basing these assertions upon the testimony of your several well-trained students.

Next, of course, you will need to initiate into the Order itself. I understand that this is a formality, but it is a formality that you observed in your last incarnation, so it should be no trouble this time around. You will need to find sponsors, and raise the money for dues and fees. The fees could probably be covered by publishing royalties, but they needed to be mentioned as formalities. However, I feel moved to write a few words about the degrees in the O.T.O. and sponsorship.

As you may or may not be aware, sponsorship in the O.T.O. is taken very seriously, and if your public and private behavior during your incarnation as the Prophet of the Aeon are an indication of your current deportment and disposition, you may have some difficulty finding

sponsors. In modern order protocol, when an initiate sponsors a candidate in the O.T.O., they essentially vouch for the good conduct of that candidate in public and private events, attesting to that candidate's suitability for initiation. Having exhaustive records of your historical conduct may give some of our more thoughtful initiates pause about signing their name next to yours during this process. Of course this could become a nuisance, but these initiates cannot be faulted for their diligent desire to protect the Order from the scandals that so often surrounded you during your earlier incarnation.

Provided you can secure sponsorship and with minimum waiting periods between the degrees, you should have reached the paramount of those degrees open to all free men and women in roughly 5 years. At this point, you will have to be invited to the more solemn degrees that constitute the first actual leadership roles within the O.T.O.

This brings up another point: If you are currently incarcerated, on probation, or in others ways adjudicated mentally unfit, you cannot be initiated into the O.T.O. As the post mark of your letter indicates it originated in a correctional facility, I must assume that you are either an inmate or an employee of the state correctional facility. If you are an inmate, you will need to wait until you are freed from incarceration and off of probation before petitioning for initiation in the O.T.O.

With all the above in mind, there is still the matter of the current O.T.O. leadership to discuss, but these mysteries are beyond my ability to address. I can only say that if you display only a small portion of the wit, wisdom, guile and humor of your past incarnation, you will ascend steadily to a place of prominence within this Holy Order.

Thank you for contacting us, reincarnation-of-the-prophet claim #415! May you come rapidly to the realization of your true will!

Love is the law, love under will.

Jon

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

by Br. Michael Kolson - Originally Published in Sky's Embrace Vol. 2 No. 2 Feb. 2009

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 lignum aloes, which symbolizes Sagittarius, the arrow, and so represents the aspiration itself.¹

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 throne of the Mother in the Mass? This Throne 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"². 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 use³.

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.⁴

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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⁴ Leadbeater Science of the Sacraments pg. 87

¹ Magick pg. 114

² Exodus 30:34

³ Exodus 30:37-38

The Awakening of the Bride and the Building of the Temple

No sooner has the Princess made her appearance than the Prince wins her in marriage, and she is set upon the throne of her Mother. She thus awakens the Eld of the original old King; who thereupon becomes a young Knight, and so renews the cycle.

~ Aleister Crowley, *The Book of Thoth*

Ordo Templi Orientis is a hierarchical, religious membership organization with an emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood. This is accomplished through promoting the doctrines and practices of the philosophical and religious system known as Thelema.

The O.T.O. is a body dedicated to nothing less than the freedom of man; freedom from superstition, ignorance, and manipulation from without or within. This freedom is attained through self-discipline, as we are taught to root out those prejudices we have been taught that pander to our weakness, and self-knowledge, as we are guided through self-discovery to the apprehension and realization of our own true wills. As we undertake these efforts, we begin to embody these ideals, and in our turn act as beacons that draw others toward this same freedom, enriching our communities through the accretion of individuals who will unite with us in this purpose.

We are the manifestation of the law of Thelema in the world. This is our privilege, our honor, and our responsibility. This torch has been passed to us, and it is ours to carry forward.

As magicians, Qabbalists, and students of the symbols of antiquity, we understand that the Princess of the Tarot is the earth, the material, the world of Assiah, the building blocks of the soul, the soil awaiting the seed and sunlight, and all things

that are the measure of wealth. She is passive, and can be shaped by any influence, and thus she is the tool that can be employed in the promotion of our liberation, or our enslavement! There is no difference between the stones employed in the building of a temple, and those that build a prison!

We are also aware that the Princess may be awakened by the Prince. This is the allegory of the awakening of the soul by the influence of the divine through what we call the Holy Guardian Angel, and it is perfectly reflected in the building of our Lodges, Oasis, Camps and Temples through the application of the principals and precepts of our Order. These sacred structures are magickal manifestations through which our material efforts are redirected toward the ideals embodied in the philosophies and doctrines that have been entrusted unto us.

In our daily toil, it can seem that the matters of great consequence are the sound and fury of the mass mind. But let us not be fooled by appearance, or the illusion will become the reality. Those areas where we invest our efforts and attention are the areas that will thrive. If we set aside our sacred trust, and loose ourselves in the folly of the day to the detriment of our charge, our work may be undone, and the materials that might have been used to build our Temples will be used to adorn the edifices of industry, and we shall be the architects of our own enslavement.

We have built our temple with our hands, drawing upon the wisdom of those who preceded us, inheriting the fruits of lifetimes dedicated to the development of dissemination of the Law of Thelema. Every donation of time, of wealth, of effort, of support, of passion, of ideas or of inspiration is a magickal act that incrementally molds the gross mater of the material world into the edifice of the Temple.

And at the heart of our devotion lies this truth: the material manifestation of our efforts is not the goal. It is the act of devotion that defines us: it is the effort, and the joy we take in that effort, that is

the consummation of our actions with our ideals. The Temple itself is simply the outward manifestation of what we have already become and attained, and the success that is our only proof.

The Temple that we currently enjoy is the manifestation of the collective wills of our members over many years, and we are grateful to all of those who have shared their efforts for our benefit. Not so much a Temple of Gold or Ivory, but a Temple that has become our home over these past years, and a place for communion and growth. If we are to continue to celebrate our rites and share our visions in this space, it will be as a direct result of collective will of the current body membership, with the understanding that future Thelemites will worthily commemorate us worthy for our efforts.

*7pm Friday August 21
at Horizon Oasis Temple*

*Daughters of Lilith:
A Gathering of Women*

present

*An Evocation
of the Shekinah*

*Please join us to celebrate the feminine at our
monthly social to explore Women's Mysteries.*

Open to the Public, Newcomers Welcome.

Horizon Oasis Regular Monthly Events for July 2009

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

Gnostic Mass

*August 8th **Mass Cancelled**
August 15th @ 8PM (White Robe)
August 23rd @ 6PM*
Horizon performs Liber XV, The Gnostic Mass, on the 2nd & 3rd Saturday and 4th Sunday of each month. All are welcome.

Saturday Social

2nd Sat. - Cancelled for August

Horizon Orientation

4th Sun. - Aug. 23rd @ 5PM
Orientation is an opportunity for newcomers to be introduced to the basics of O.T.O. and Thelema.

Horizon Monthly Class

4th Tuesday - Aug. 25th @ 7PM
Centers of Pestilence discussions:

a round table of Thelemic topics.

Novice Night - ON HIATUS

E.G.C. related training events will continue after NOTOCon...

Enochian Magic Class

2nd Tuesday - Aug. 11th @ 7PM
A focus on the history, symbolism and practice of the Enochian magic system.

Kundalini Yoga

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

3rd Thursday - Aug. 20 @ 6PM
Join fellow Horizoners for a night of gaming. *Aug. 6 session cancelled.*

Daughters of Lilith

3rd Friday - Aug. 21st @ 7PM

A monthly women-only gathering hosted by Horizon. All are welcome. E-mail matertiamat@gmail.com for more info.

Offsite Events

Magic in Theory and Practice

1st Sunday - Aug. 2nd @ 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 - Aug. 15th @ 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.

Schedule correct as of printing date - all events subject to change - visit the Horizon Calendar online @ <http://www.seattle-oto.org/calendar.htm> and the Sea-OTO Yahoo Group @ <http://groups.yahoo.com/group/sea-oto/> for the most current information.

Horizon Oasis Calendar

August 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
2 Offsite Study Group 5PM Magic in Theory & Practice	3 Kundalini Yoga 6:30PM	4	5	6 NOTOCON Open House at Horizon Temple 7PM Order Members and Guests Only	7 NOTOCON at Doubletree Hotel in Tukwila Registered Guests and Volunteers Only	8 NOTOCON Registered Guests and Volunteers Only
9 NOTOCON at Doubletree Hotel in Tukwila Registered Guests and Volunteers Only	10 Kundalini Yoga 6:30PM	11 Enochian Magic Class 7PM	12 Feast for the First Night of the Prophet and his Bride	13	14	15 Offsite Study Group 12PM Garden of Pomegranates Liber XV The Gnostic Mass 8PM (White Robe)
16 *** at 3PM Members and guests only	17 Kundalini Yoga 6:30PM	18 Offsite Officers Meeting 7PM Horizon officers and invited guests only	19 Anahata Chapter of Rose Croix 5PM V° & above only	20 RPG Night 6PM	21 Daughters of Lilith 7PM	22
23 Horizon Orientation 5PM Liber XV The Gnostic Mass 6PM	24 Kundalini Yoga 6:30PM	25 Horizon Monthly Class 7PM Centers of Pestilence Discussions	26 Anahata Chapter of Rose Croix 5PM V° & above only	27	28	29 Embodied Magic Workshop
30	31 Kundalini Yoga 6:30PM	1	2 Anahata Chapter of Rose Croix 5PM V° & above only	3 RPG Night 6PM	4	5