

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

SKY'S EMBRACE

A Publication of Horizon Lodge, OTO

ON COMMUNION PART II, THE ELEMENTS BY SHELLAY MAUGHAN

THE HOST represents the Grain of Ceres, which was the Child as well as the Sun. The wine is that of Bacchus, the Holy Spirit of Ecstasy. The Particle plunged into the Wine represents the Union of Hadit and Nuit, the dissolution of the King, the "Baptism of Wisdom," and the casting of the last drop of blood into the Cup of Babalon. It is both the process of incarnation and of illumination. ⁽¹⁾

CAKES OF LIGHT

First, let's look at the Cakes of Light. What do they represent?

Crowley links the Cakes of Light to the element of Earth, to the Sun, and to the physical body:

The Eucharist of two elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance: and the wine is appropriate to Bacchus). [] Corn and wine are equivalent to flesh and blood. (2)

The priest declares that the Cakes are his body and the Body of God, and that the particle broken off the Cake is sperm. Later, he declares that the Cake is "the essence of the life of the Sun" – he's probably saying the same thing here, in poetry. Yet it is the priestess, as virgin at the beginning of mass, who brings in the Cakes. Because of that it's often suggested that the Cakes represent the eggs the priestess carries within her.

Even though there seems to be contradiction, taken together these attributions all say the same thing, in different ways. The Cakes of Light represent physical incarnation – the 'stuff' from which our body is created.

INGREDIENTS FOR THE CAKES OF LIGHT

The name Cakes of Light is from Liber XV, although Liber XV itself doesn't actually say what the Cakes of Light should be made of. While a simple wafer such as the ones used in the Catholic mass would qualify as "Hosts", our Thelemic roots provide us with a more evocative recipe, one uniquely our own. The basis of our recipe for Cakes of Light comes to us in Chapter III of the Book of the Law:

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make Cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things



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sacred unto me.

Arguably only the ash needs to be made of the ingredients in III:23, the Cakes could be made of anything as long as this ash is included. But we are not interpreting the Book of the Law when we bake our mass Cakes; we are celebrating our heritage by providing a Eucharist that is meaningful within our Order. Based on III:23 the E.G.C. Manual states that:

... The Cakes of Light provided by the celebrants to the congregation shall be made with the following ingredients and with no other ingredients: Meal (any ground edible grain), Honey, Leavings of red wine, Oil of Abramelin (a blend of cinnamon, myrrh, galangal and olive oils), and Olive oil.” (3)

To this is added the ash of a burnt Cake of Light that included “any reasonable interpretation of CCXX III:23”. (3)

Interestingly, CCXX III:23 is specified, CCXX III:24 is not.

Congregants may bring their own Cakes of Light to mass, for their own personal consumption, and these Cakes may contain whatever ingredients the congregant wishes. (3)

This can be done for a variety of reasons – some people think ash in the Cakes is too extreme, others don’t think it’s extreme enough, and some simply prefer to personalize their communion by consuming Cakes they make themselves. Congregants who are allergic to the ingredients in the traditional recipe can bring their own ‘Cake’ made of ingredients that are safe for them, so that they may participate in communion. The Cakes and wine are, after all,

“spiritual food”(1). The actual ingredients are symbolic, they are not essential to the miracle of the mass.

DRINK TO ME, FOR I LOVE YOU; THE WINE

As noted above, wine is linked to the element of Water, to Bacchus, to ecstasy and joy. The wine is red to remind us that it represents blood.

The priest energizes the wine by declaring it is the “Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit! By the virtue of the Rod! Be this wine the Blood of God!”

Turning to the people, he displays the chalice of wine and says “This is the cup of my blood”. And later, taking communion, he affirms that the wine is “...the essence of the joy of the earth”.

The wine is the blood of the priest, the blood of the priestess, the blood of the God Bacchus-Dionysis who brings illumination through ecstasy. As the Cakes represent our physical vehicles, the wine represents the spirit that moves the flesh and makes it live.

Symbolically, the wine is always wine – even when water or grape juice is used. The E.G.C. manual affirms that substituting a non-alcoholic drink is perfectly acceptable.

1) *[The Gnostic Mass] Annotations and Commentary* by Helena and Tau Apiryon; http://hermetic.com/sabazius/gnostic_mass.htm

2) *Magick in Theory and Practice*, Chapter 20

3) *U.S. Grand Lodge O.T.O. E.G.C. Manual*

SR. SHELLAY MAUGHAN is former Body Master of Horizon Lodge and a frequent contributor to Sky’s Embrace.

From the Editor

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW. Welcome to the autumn edition of Sky’s Embrace! We are wishing all readers a happy, rich and nurturing Harvest Season. This issue concludes our three-part look at the Gnostic Mass with part two of Sr. Shellay Maughan’s article On Communion, this time focusing on the elements. Sr. Kelley Beebe continues her excellent series on the Gnostic Saints of the E.G.C. with a piece on Siddhartha Gautama and the rise of Buddhism. Brother Kolson offers another in his series of annotated Crowley essays, and we have the editor’s report on the advent of the OTO’s Gnostic Mass at Burning Man. We hope you enjoy this issue of Sky’s Embrace!

LOVE IS THE LAW, LOVE UNDER WILL.

Mark

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A RIVER OF STARS: THE SAINTS OF E.G.C. BY KELLYE BEEBE
PART 4: SIDDHARTHA

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

Welcome to the next installment of “Saints of the E.G.C.”, in which every installment focuses specifically on one Saint listed in the fifth Collect of Liber XV, the Gnostic Mass. Last month, we stepped slightly out of order in order to discuss Krishna and Brahmanism, with its belief on the Atman. This month, we will focus on Siddhartha and Buddhism, which arose in reaction to Brahmanism and rejected the atman.

Let us first describe the setting in which Buddhism arose. Place: northeastern India/Nepal, in the foothills of the Himalayas. Time: Sometime between 600 and 400 BCE. Setting: Urbanization and increased trade had caused widespread social change. The agricultural society, with its stable cycles and unchanging castes, was being challenged by the rise of a new middle class—the merchants—and the Vedic religion of the Brahmin, with its externally oriented rituals and faith, no longer satisfied. Life and its cycles of suffering from illness, loss, and death was causing a profound societal funk. People in increasing numbers were making the decision to leave their lives of domesticity and become itinerant monks, following a number of teachers who preached various ways of ending the endless cycles of birth, pain, and death caused by reincarnation. One of those people was Siddhartha Gautama, the twenty-nine year old son of a village leader. ⁽¹⁾

The teachers who gathered disciples from the disaffected preached a doctrine that the root of all suffering was desire, and had various methods for exorcising desire. Gautama fell in with first one and then another teacher, learning meditation and later practicing extreme asceticism. He achieved the profound trance states which were thought to be the mark of success, but he disagreed with his teachers’ conclusions and finally set off on his own. ⁽²⁾ The resulting doctrines of the Four Noble Truths and the Eightfold Path are easily read, but not so easily understood. They are as follows:

The Four Noble Truths:

1. The truth of suffering
2. The truth of the origin of suffering

3. The truth of the cessation of suffering
4. The truth of the path to the cessation of suffering

The Eightfold Path, which outlines the way to the cessation of suffering:

- Right Understanding
- Right Intention
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Mindfulness
- Right Concentration ⁽³⁾

One key concept in Buddhism is that of anatta, which is:

“ . . . in Buddhism, the doctrine that there is in humans no permanent, underlying substance that can be called the soul. Instead, the individual is compounded of five factors (Pali khandha; Sanskrit skandha) that are constantly changing.” ⁽⁴⁾

Anatta forms a cornerstone of Gautama’s teaching—it is indeed the way out of the cycle of suffering. In the Mahavagga, the Buddha says:

“Considering this, O Bhikkhus, a learned, noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the Samkhâras, weary of consciousness. Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realises that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world.” ⁽⁵⁾

In other words, freedom is achieved when the ego is utterly renounced.

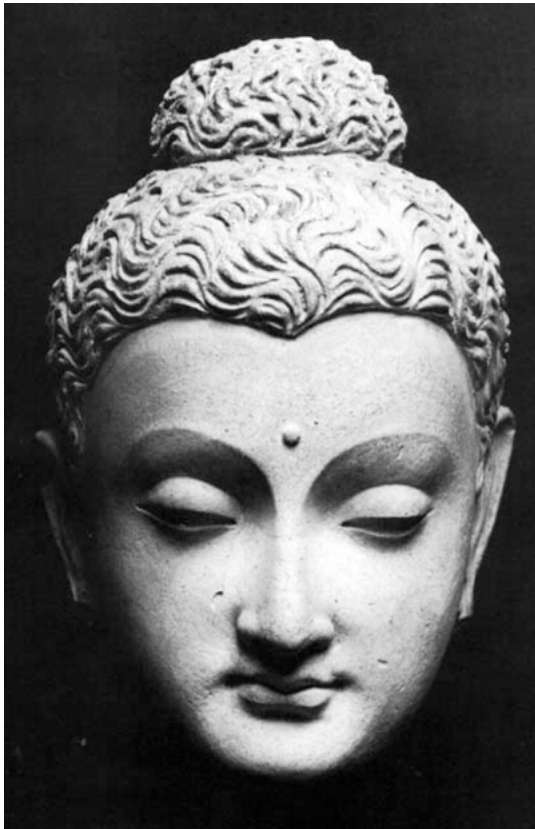
What, then, does Buddhism have to do with Crowley?

In 1901, Crowley traveled to Ceylon (now Sri Lanka) and studied Buddhism under Allan Bennet. ⁽⁶⁾ Crowley embraced Buddhism and integrated it into his system of thought, writing the classic essay *Berashith* as one result. However, his Buddhist honeymoon would only last until 1904 and his reception of *The Book of the Law*. In *The Confessions*, Crowley writes:

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The fact of the matter was that I resented The Book of the Law with my whole soul. For one thing, it knocked my Buddhism completely on the head. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains. (7)

Ultimately, Crowley states that there are problems with Buddhism—namely, he is annoyed at the lack of an explanation for the existence of mara, the veil of illusion (8) and at Gautama’s fixation on suffering (9). However, the concept of anatta is, I believe,



key to understanding Crowley’s vision of attainment. As he says in Liber Aleph:

Whom Men call Gotama, or Siddhartha, or the Buddha, was a Magus of our Holy Order. And His Word was ANATTA; for the Root of His whole Doctrine was that there is no Atman, or Soul, as Men ill translate it, meaning a Substance incapable of Change. Thus, He, like Lao-Tze, based all upon a Movement, instead of a fixed Point. And His Way of Truth was Analysis, made possible by great Intention of the Mind toward itself, and that well fortified by certain tempered Rigour of Life. And He most thoroughly explored and Mapped

out the Fastnesses of the Mind, and gave the Keys of its Fortresses into the Hand of Man. But of all this the Quintessence is in this one Word Anatta, because this is not only the foundation and the Result of his whole Doctrine, but the Way of its Work. (10)

Finally, can the concept of anatta be found within Liber XV? There will be as many opinions about this as there are Thelemites to argue about it. I would like to put forth for consideration one particular moment which is when the Congregant takes the Cake and the Wine, and composes himself in the Attitude of Resurrection and says, “There is no part of me that is not of the Gods.” In that moment, the concept of anatta, “no self”, is transformed from a Buddhist escape from suffering into a joyous proclamation of love. But that, of course, is merely my opinion.

- (1) Armstrong, Karen. Buddha. New York: Penguin Group, 2001. pp 20-24
- (2) Ibid, pp 61-64
- (3) BBC News. BBC, 17 Nov. 2009. Web. 16 Sept. 2012. <http://www.bbc.co.uk/religion/religions/buddhism/beliefs/fournobletruths_1.shtml>.
- (4) <http://www.britannica.com/EBchecked/topic/23116/anatta>. Accessed 5/31/2012
- (5) <http://www.sacred-texts.com/bud/sbe13/sbe1312.htm> Vinaya: Mahavagga, 1:6
- (6) Kaczynski, Richard. Perdurabo: The Life of Aleister Crowley. Berkeley, CA: North Atlantic, 2010. Print. pp 93-95.
- (7) Crowley, Aleister. The Confessions of Aleister Crowley. <http://herkellybeebe.com>

KELLY BEEBE is a dedicated member of Horizon Lodge, and is currently working her way through the Gnostic Saints of the E.G.C., sharing her learning with the readers of Sky’s Embrace as she goes along.

DEMOLAY’S LAST WORDS

Jacques Demolay’s (Gnostic Saint Jacobus Burgundus Molensis the Martyr) last words were:

"Let evil swiftly befall those who have wrongly condemned us - God will avenge us."

When the last living relative of Philip the Fair (the French King who condemned Demolay and the Templars, and looted their wealth to line his own pockets) died during the French Revolution, and a voice was reported to have yelled from the crowd: “Jacques deMolay, you are avenged at last!”

This essay appeared in the second number of the first volume of The Equinox in 1909. All though brief it includes many important concepts. Most obvious to these is a synopsis and comparison of the two major threads of the magical and mystical system of the A.:A.:, namely yoga and magick. It is important to note the syncretic nature of the Order which can also be said to be true of all of Thelema generally. So even though it is addressed to Probationers of the A.:A.: its advice and hints are applicable to all students of Thelema. One last important concept to direct the reader's attention to is how both of these methods are united by one supreme method, and that is Silence. – Michael Kolson

POSTCARDS TO PROBATIONERS

BY ALEISTER CROWLEY

THEOREMS

- I. The world progresses by virtue of the appearance of Christs (geniuses).
- II. Christs (geniuses) are men with super-consciousness of the highest order.
- III. Super-consciousness of the highest order is obtainable by known methods.
Therefore, by employing the quintessence of known methods we cause the world to progress.

ESSENTIALS OF METHOD

- I. Theology is immaterial; for both Buddha and St. Ignatius were Christs.
- II. Morality is immaterial; for both Socrates and Mohammed were Christs.
- III. Super-consciousness is a natural phenomenon; its conditions are therefore to be sought rather in the acts than the words of those who attain it.
The essential acts are retirement and concentration --- as taught by Yoga and Ceremonial Magic.

MISTAKES OF MYSTICS

- I. Since truth is supra-rational, it is incommunicable in the language of reason.
- II. Hence all mystics have written nonsense, and what sense they have written is so far untrue.
- III. Yet as a still lake yields a truer reflection of the

sun than a torrent, he whose mind is best balanced will, if he become a mystic, become the best mystic.

THE METHOD OF EQUILIBRIUM

I. THE PASSIONS, ETC.

- I. Since the ultimate truth of teleology is unknown, all codes of morality are arbitrary.
- II. Therefore the student has no concern with ethics as such.
- III. He is consequently free 'to do his duty in that state of life to which it has pleased God to call him.'

II. THE REASON

- I. Since truth is supra-rational, any rational statement is false.
- II. Let the student than contradict every proposition that presents itself to him. {197}
- III. Rational ideas being thus expelled from the mind, there is room for the apprehension of spiritual truth. It should be remarked that this does not destroy the validity of reasoning's on their own plane.

III. THE SPIRITUAL SENSORIUM

- I. Man being a finite being, he is incapable of apprehending the infinite. Nor does his communion with infinite being (true or false) alter this fact.
- II. Let then the student contradict every vision and refuse to enjoy it; first, because there is certainly another vision possible of precisely contradictory nature; secondly, because though he is God, he is also a man upon an insignificant planet.
Being thus equilibrated laterally and vertically, it may be that, either by affirmation or denial of all these things together, he may attain the supreme trance.

IV. THE RESULT

- I. Trance is defined as the ek-stasis of one particular tract of the brain, caused by meditation on the idea corresponding to it.
- II. Let the student therefore beware lest in that idea be

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any trace of imperfection. It should be pure, balanced, calm, complete, fitted in every way to dominate the mind, as it will. Even as in the choice of a king to be crowned.

III. So will the decrees of this king be just and wise as he was just and wise before he was made king. The life and work of the mystic will reflect (though dimly) the supreme guiding force of the mystic, the highest trance to which he has attained.

YOGA AND MAGIC

I. Yoga is the art of uniting the mind to a single idea. It has four methods.

- Gnana-Yoga. Union by Knowledge.
- Raja-Yoga. Union by Will.
- Bhakta-Yoga. Union by Love.
- Hatha-Yoga. Union by Courage. add
- Mantra-Yoga. Union through Speech.
- Karma-Yoga. Union through Work.

These are united by the supreme method of Silence.

II. Ceremonial Magic is the art of uniting the mind to a single idea.

It has four Methods.

- The Holy Qabalah. Union by Knowledge.
- The Sacred Magic. Union by Will.
- The Acts of Worship. Union by Love.
- The Ordeals. Union by Courage.
- add The Invocations. Union by Speech.
- The Acts of Service. Union through Work.

These are united by the supreme method of Silence.

III. If this idea be any but the Supreme and Perfect idea, and the student lose control, the result is insanity, obsession, fanaticism, or paralysis and death (add addiction to gossip and incurable idleness), according to the nature of the failure.

Let then the Student understand all these things and combine them in his Art, uniting them by the supreme method of Silence.



COMPUTER ART BY JAMES F. DALTON

ORPHIC HYMN TO HECATE

“SAFFRON CLAD,
 YOU LEAD SPIRITS OF THE DEAD
 IN THE BACCHIC RITE
 AMONG THE TOMBS.”

THE GNOSTIC MASS COMES TO BURNING MAN!

BURNING MAN is a giant festival of life, art and music that takes place every year in the forbidding climate of the Black Rock Desert of northern Nevada at the end of summer. This year's "burn" was attended by over 50,000 people, who set up a functioning city, literally in the middle of nowhere; worked hard, partied hard, made new friends and experienced remarkable things over the space of the seven-day festival, and then burned or disassembled everything, hauling it all away, leaving no trace of human habitation of the barren desert floor, as if nobody and nothing had ever disturbed its wind-blown silence.

Like Thelemites, "Burners" tend to be a tough-minded, independent lot. There are ten Burning Man principles, and they emphasize the importance of individual expression and development. Here's a few principles:

Radical Self-reliance: Burning Man encourages the individual to discover, exercise and rely on his or her inner resources.

Radical Self-expression: Radical self-expression arises from the unique gifts of the individual. No one other than the individual or a collaborating group can determine its content. It is offered as a gift to others. In this spirit, the giver should respect the rights and liberties of the recipient.

Participation: Our community is committed to a radically participatory ethic. We believe that transformative change, whether in the individual or in society, can occur only through the medium of deeply personal participation. We achieve being through doing. Everyone is invited to work. Everyone is invited to play. We make the world real through actions that open the heart."

As might be expected, there is some overlap of the Thelemite and Burner communities, and this year, for the first time, the Order brought an officially sanctioned Gnostic Mass to Burning Man through the efforts of Grand Lodge; Star Sapphire Lodge in L.A.; Blazing Star, S.F.; 418 Lodge in Sacramento; and our own Amy Phillips from Horizon Lodge, Seattle!



The Mass was presented on three consecutive nights, and I was able to attend on the second and third nights. The Temple was situated within the large "Sacred Spaces Village," a group of covered domes radiating off a large common area where

yoga classes and various kinds of dance events were held. The team did a beautiful job of creating a large and comfortable Temple in the desert, and the masses were well attended by both OTO initiates and curious occultists of many kinds. I talked to several people who spoke of a long-standing curiosity about the OTO and the Gnostic Mass, and who were pleased to have the opportunity to pursue that interest in the context of Burning Man – which can easily be seen as a massive, magickal event in itself.

The priest both nights I attended was T Apollyon from Star Sapphire Lodge, and he did a fine job of announcing and officiating. His good humor, booming voice and clear, knowledgeable approach to the event were just what was needed, particularly as the throbbing dubstep immediately outside the Temple on my first night made hearing the details of much of the Mass an issue. Sister Himiko from Star Sapphire was the priestess the first night I attended, and the deacon the second, and fulfilled both roles admirably. Sister Amy was the priestess the second night, benefitting from a somewhat more restrained musical program outside, and represented Horizon Lodge in exemplary fashion, as usual!

What a treat for me and everyone in attendance! Frater T Apollyon extended his thanks to Grand Master Sabazius after the event, and I would like to extend my thanks as well, both to the Grand Master and to everyone who participated in bringing the Mass to Black Rock City. This was my third year at Burning Man, and I highly recommend the experience to everyone who is ready. Burning Man is both an ordeal and a joy, and an experience of a lifetime.

MARK DALTON is the librarian for Horizon Lodge.



HORIZON OCT 2012 CALENDAR

THE OFFICIAL AGENDA OF HORIZON LODGE O.T.O.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1.	2.	3.	4.	5. Enochian Group Ritual 8-11pm All are Welcome	6. Private Event 10am-2pm Fall EC meeting
7. Gnostic Mass 2:30-4:30pm Daughters of Lilith 5-7pm Fall EC meeting	8.	9. Thelemic Holy Book Discussion 7-10pm	10.	11.	12. Crowleymass	13. Gnostic Mass 5:30-7pm
14.	15.	16. Rite of Sol: "Cliff's Notes" 7-10pm	17. Private Event 6:30-10pm	18. <i>Monthly Lodge Meeting 7-9pm</i>	19.	20. III* Initiation 4-10pm
21.	22.	23. Temple Cleaning Party 7-10pm	24.	25. Events Committee 7-8pm	26. Gnostic Mass 8-9pm	27.
28. Gnostic Mass 5:30-7:30pm	29.	30.	31.	1.	2. Rite of Sol opening party 9-11pm with Lon DuQuette	3. Rite of Sol 7-9pm Hugo House

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