



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

SKY'S EMBRACE

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ARISING FROM THE DEPTHS BY FR.: DVGLS JMS BLK

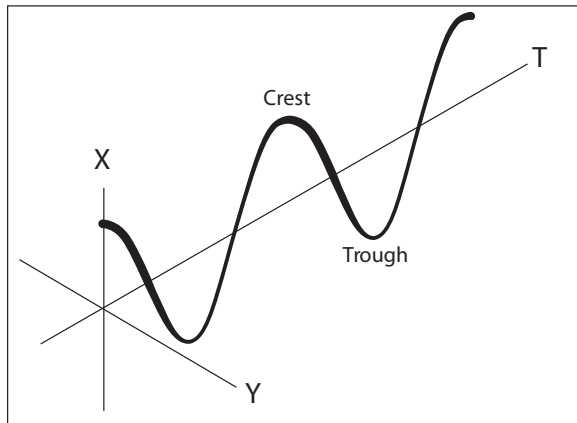
Ritual for personal rejuvenation and Spiritual Renaissance

“I am the *Benw*, the *B3* of *R*, the guide of the *Nwt̄erw* to the *Dw3t*; the *B3w* (souls), they come forth upon earth to do the will of their *K3w* (spirits)...”

- From Columns 1 and 2 of Chapter for a heart amulet of Zehet-stone,
Papyrus of Ani, Plate 33

IN TROUBLED TIMES and darker moments, I often contemplate the cycles of life and periodicity observable in the universe. Modern sciences provide us with techniques and vocabulary for exploring these concepts. The Sine Wave, if thought of as a Helix in its spiral motion, provides us with a good model for consideration of cycles in a broader sense than the two-dimensional circle. Using mathematics, this can be well represented thusly:

$$z = x + iy = r(\cos \varphi + i \sin \varphi)$$



Our current economic situation, though bleak from our perspective while experiencing it in the present, may seem less daunting and, certainly not so permanent when we attempt to observe objectively the cycles of history. Though we may be in the “Trough” of a cycle presently, I know that I may take some comfort in the idea that, just as there have been cyclic “Crests” before, there will also be so again.

I believe that we may experience unpleasant friction when we do not perceive the action of cycles in our universe as well as our lives and, attempt hold on to the outmoded as opposed to embracing positive change. I think that a good example of this ‘friction’ may be seen in the strife created by people who enslave themselves to religions lacking the ability to evolve or apply them to contemporary circumstances in wholesome ways. Likewise, people may do well to visualize the transition of the Aeons using models such as the Sine Wave as opposed to purely ‘black and white’ limitations of two-dimensional linear models.

When I was in grade school, I was introduced to the Greek concept of the Phoenix. This illustration of self-perpetuation through a periodical utter destruc-

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WHY I LOVE THE OTO BY JON SEWELL

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

Frater Oz recently challenged his friends in the Order to describe what they love about the O.T.O. This is either the easiest or the hardest question I've ever tried to answer, which mean that as an exercise, it's clearly the best thing for me.

To start with, it's important to note that the O.T.O. is the place I came to when I was completing my search for my own spiritual discipline and social connection, and it is a great distance from where I started. I traveled many paths, met many fine people, and in the end the O.T.O. is where I found a home, and I have been consistently involved for 12 years. I find the initiations to be moving and informative, with obligations that provide me with a method for developing a philosophical discipline within the context of real world interactions. In short, they make me more effective as a human.

The Gnostic Mass captures the interactions and interplay of spiritual concepts as they parallel primal aspects of the human psyche, making it equal parts instructive and satisfying to behold. I've been celebrating the Rite for nearly a decade and continue to learn with each celebration.

The principals of Thelema resonate for me. They demand that I take full ownership of my destiny by taking full responsibility for finding and pursuing my true will. Nothing else even comes close. But that is only the beginning - Thelema also demands that I accept and celebrate the freedoms of others, even when I don't agree with them. Even when I think they are misguided. Even when I hate everything they have to say. That takes discipline. There are a variety of paths that will instruct a person in how to become Holy by seeking the divinity within themselves. Being a member of the O.T.O. has pushed me toward seeing the divine in others, not just in the confines of the temple, but in daily practice, in the faces of those I do not agree with.

It has taught me to respect my fellow man, not because he is always noble, but because he is also profoundly beautiful and dangerous when he is his least noble. It's challenging to make this clear, but perhaps it is best said that the O.T.O. works with the understanding that its initiates must approach their spiritual growth as adults, taking responsibility for the role they play in the

world. It encourages a profound level of personal freedom, with all the personal responsibility that goes with it.

It's interesting that the areas some people find most challenging in the O.T.O., the perception of political motivation, questions of legitimacy, disagreements about the vision for the Order... these are the areas where I find I have the most to learn in terms of my personal growth within the Order. Working with my fellow initiates while we navigate the subtle motivations, doubts and diverging viewpoints of our chosen path has become the most profound opportunity for growth that the Order has afforded me. The very reasons that people might walk away from the O.T.O. are the aspects that have forced me to grow in order to maintain my relationship with the core teachings that I value so highly.

The O.T.O. is not for the thin-skinned, for the faint of heart, or for those who have an attachment to everything going their way. There is a reason we stand erect, eyes open when we commemorate death in the Gnostic Mass. It is one of the many ways we practice accepting unflinchingly those changes that comprise the human experience. The O.T.O. has toughened me up, in the best sense of the word.

“There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!” The Book of the Law, chapter 2, verse 70.

And there is the added benefit of having the opportunity to help guide new initiates through the process. People who come to the understanding of their true wills can be more challenging, but by God I love them, and love to be around them. They are interesting and as such the value of my experience within the Order is increased with every interaction.

LOVE IS THE LAW, LOVE UNDER WILL.

tion demonstrates well the concept of immortality as cyclic yet, including a transitory, periodic mortality.

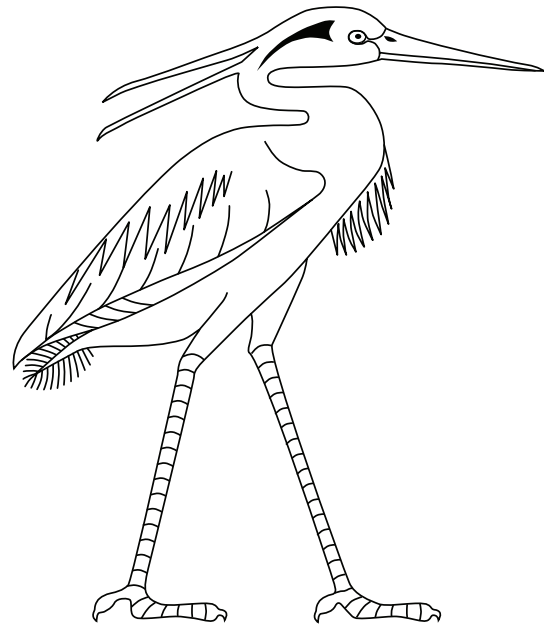
The Greek historian Herodotus in his *Histories* makes reference to the Phoenix in Egypt, connecting it with “the temple of the Sun” at Heliopolis. This associates the Phoenix with the Egyptian *Benw*. Though descriptions of this archetype from Greek and Egyptian sources may differ in certain details, important elements remain consistent.

Translations of Egyptian texts reveal to us that the *Benw* played a part in the creation story of Heliopolis (*Īwnw*). From the abyss of the primordial waters arose the *Benben* stone. This primordial mound is typically depicted as an obelisk or pyramidion upon which the *Benw*, alighted in the form of a heron. In this sense, the *Benw* represents the event of creation. In the belief that the first rays of the sun fell upon the *Benben* stone, as represented in the corresponding stone in the solar temple at Heliopolis (*Īwnw*), the *Benw* in its alighting thereon as such, also represents renewal, regeneration and resurrection in harmony with the sun’s annual and diurnal motion.

For a number of years, I have been moved to create Ceremonial Magick Rituals derived from historical Egyptian Religious and Magical texts. To aid my efforts in this area, my studies have included in depth study of the Ancient Egyptian language to the end that I may both read directly from source material (facsimiles of original texts in Hieroglyphs, Hieratic, Demotic and Coptic) as well as speaking and intoning the Ancient Egyptian language in performance of Ritual work. This process has included study of Semitic languages (of which family the Ancient Egyptian language belongs) going so far as learning spoken Arabic. That being said, I come to the purpose of this article: the composition (or compilation) of material for RITUAL INTENDED TO BRING ONE INTO ATTUNEMENT WITH THE CYCLES OF LIFE.

It is apparent in Egyptian texts that for various purposes, persons would identify themselves with forces or deities (*Nwĭerw*), invoking or ‘becoming’ them. Thus, in order to bring about renewal, regeneration or, the bringing about of a new cycle, one might ‘BECOME’ THE *BENW*.

The Ritual oration that follows [page 5] was assembled for the above purpose. The verbiage is derived from translation of excerpted passages of the *Papyrus of Ani*. It begins with a hailing or adoration in which the ritualist proclaims their intent in the form of a petition. References are made to self-purification (with water) and consecration (with incense) at which point the ritualist would do well to actually perform them. Shortly thereafter, an association is



made regarding the symbolism of the Acacia, a reference to immortality or “raising” that is of particular relevance within a Masonic context. References are made to appearances and performance of functions in various temples at locations along the Nile. As we may be reminded by the Hermetic axiom, “as above, so below” likewise we may glean relevant correspondence between the Microcosm and Macrocosm as regards our personal vehicle, these physical locations, and their correspondences within our subtle bodies. Next a proclamation is made wherein the ritualist takes personal responsibility for the protection of that which is the ‘soul’ of their life as incarnated while announcing their will to manifest this invocation by the power of their word. This is the crux of this oratory and ritual.

At this point the shift is made from adoration to invocation. The ritualist now makes direct identification with the *Benw*. The ritualist *is* the *Benw*. As the *Benw*, the ritualist details their role in cre-

DO I DARE?

DARE I USE THREE LETTERS
TO FORM A WORD, WHICH HAS SPARKED
SO MUCH CONFLICT AND
MISUNDERSTANDING THROUGHOUT
THE AGES

DARE I USE THESE THREE LETTERS TO
FORM A WORD FOR YOU
TO OWN OR DISOWN

DARE I PUT THREE LETTERS
TOGETHER TO FORM A WORD WHICH
FOR ME IS THE SPARK OF
ALL INSPIRATION
OF ALL CREATION

DARE I PUT THREE LETTERS
TOGETHER TO FORM A WORD
TO GIVE A PLACE FOR THAT WHICH
IS EVERYTHING AND NOTHING IN THE
SMALL MINDS OF MAN

DARE I PUT THREE LETTERS
TOGETHER TO FORM A WORD
FOR THAT WHICH I SEE IN YOUR EYES
AND FEEL IN THE COLD STONE
IN MY HAND...

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ation and the creative process. Next the ritualist (as the *Benw*) identifies with other forces or deities (*Nwt_{erw}*) and sacred locations, exemplifying the unity of divine forces and coming full circle but, on a higher circuit of rungs upon the spiral staircase of cycles as it were. Now, taking their place among the forces of constant and perpetual creation, the ritualist is beautified and fully empowered, activated on all levels as a co-creator with the Divine.

In closing, a reaffirmation is made in identification with the *Benw*. The ritualist may now consciously guide natural forces and themselves as divine energies through the apparent darkness of cyclic "troughs" as well as the brighter "crests". There is no need to wander aimlessly through the *Dwst** without hope. Affirmation is made that one may incarnate under will in harmony with their vital essence to perform their True Will.

Below is the text in English with some transliterated Egyptian. Persons interested in hearing practiced pronunciation of the latter are welcome to contact the author to obtain digital recordings or hear them demonstrated in person.

*The *Dwst* can be thought of in a number of ways. One view is that it is the time and space traversed by *R'* as the Sun when we see him not, between Dusk and Dawn. As such, it parallels the hours of the night and the states of sleep. Likewise the *Dwst* can be thought of as a transitional state after the subtle bodies depart the physical vehicle. It is not 'the Afterlife' in totality rather, a transmutational process. In contemporary psychological terms one could think of the *Dwst* as a 'Dark Night of the Soul.' One might also look upon the *Dwst* as a pupal stage of metamorphoses though not necessarily of a passive manner.

DVGLS JMS BLK currently serves on the Electoral College of the OTO US Grand Lodge, with one year left to complete his eleven year term, having served eight years as the E.C. President. Br. Doug is a long-time member of Horizon Oasis OTO. He lives in the Puget Sound area enjoying activities as a graphic artist, vocalist and musician as well as researching and practicing the arcane arts.



Ḥeperw em Benw

(Becoming the Benu)

Hail to thee, Pillar of myriads, Grant unto me power in the sky, might on the earth, and truth of voice in the ***Ḥert-Neter***, to sail downstream to ***Dedw*** (Busiris) as a living ***Bꜣ*** [soul], to sail upstream to ***ꜣbdw*** (Abydos) as the ***Benw*** bird; [and] to enter in and egress from all the doors of the ***Dwꜣt*** without hindrance.

Grant that I might come forth as the ***Benw***, and hold conversation as such. I have been Purified in the waters of the river. I have Consecrated with incense. I have made my way by the Acacia Tree of the Divine Aspirants. I have been in ***ꜣbw*** (Elephantine) in the Temple of ***Satet***.

I am pure, I am pure, I am pure with the purity of that great ***Benw*** which is in ***Neni-nešw*** (Heracleopolis).

I am the protector of the ***Bꜣ*** soul. I make the ***Benw*** bird to appear by my words.



I am that ***Benw*** which is in ***Ḳwnw*** (Heliopolis), I am the custodian of the book of that which is, and of that which is to come.

I flew forth from primeval matter, manifesting as ***Ḥeperi***. I germinated as the plants. I am concealed as the Tortoise [in its shell]. I am of the parts of every ***Neter***. I am yesterday of the quarters [of the earth], and the Seven ***Ḳrꜣtw*** (uræi) which came into being in the East. I am [***Ḥerw***] the mighty one, illumining the people of the Sun by his body. [I am] that ***Neter*** in respect of ***Šwt***. [I am] ***Deḥwtw*** [who decided] concerning them by judgment, that of the dweller in ***Zehem*** (Letopolis) together with the ***Bꜣw*** of ***Ḳwnw*** (Heliopolis). Sailing among them I have come, I am shining, I am glorified, I am empowered, I am a Force among the ***Neterw***.

I am the ***Benw***, the ***Bꜣ*** of ***Rꜣ***, the guide of the ***Neterw*** to the ***Dwꜣt***; the ***Bꜣw*** (souls), they come forth upon earth to do the will of their ***Kꜣw*** (spirits).

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Daughters of Lilith: A Gathering of Women

TEHOM

IN THIS SEGMENT of this series of articles we have entered into the realm of the Supernal Triad where we encountered the sphere of Binah. Binah is that original watery chaos when the earth was waste and void and darkness was upon the face of the deep, before matter formed. The Hebraic word for deep or abyss is Tehom (Tau, Heh, Vau, Mem); Tehom is the Queen of the Waters of the Deep, the creation story from Genesis reveals traces of Mesopotamian influence and most certainly Tehom is akin to the Babylonian Tiamat. Breaking down the word Tehom into its component letters, we have the letter Tau which is attributed to Earth & Saturn (Cross), the letter Heh which corresponds to water and earth in the formula of Tetragrammaton, the letter Vau which corresponds to the air element of YHVH, and the mother-letter Mem represents the element of water. In the word Tehom it can be interpreted that water (Mem) must be condensed (Tau) from its gaseous (Vau) state to its liquid (Heh, the mother) form before a physical body (Heh, the daughter) can utilize it for its own sustainability.

And so it is with Chaos or *tohu* the Hebraic word for emptiness, nothingness, waste, desolation and without form, the unformed matter of infinite space must be congealed through the sphere of Binah before the ordered universe can be formed. Without Mem the universe cannot be formed and remains in a state of *tohu*. And when the letter Yod, the letter symbolizing the father aspect and the fire element of YHVH, is added to the Tau, Heh, Vau, Mem, combination the concept of the unfathomable that which is abysmal, infinite or endless comes to mind; or Yod is the secret fire that gestates in Binah.

SATURN

SATURN represents the principles of truth, of contraction, of solidification, and aging; and is the planet that is associated with the sphere Binah. Shabbathai (Shin, Beth, Tau, Aleph, Yod) in Hebrew is the name for Saturn and is related to the word Shivah (Shin, Beth, Ayin, Heh) the word for seven. Saturn is the remotest and slowest of the seven planets of antiquity. Bathsheba (Beth, Tau means daughter and Shin, Beth, Ayin denotes oath) is an interesting alteration of Shabbathai; she is the dark mother who bears Solomon (Wisdom/Chokmah). Solomon, as in the theory of Tetragrammaton takes Sheba (Shin, Beth, Aleph) in

this case the daughter-in-law and places her on the throne of his mother. Oaths are typically ratified by contact with a sacred object, the object itself has its own inherent power and when a sovereign-to-be utters the coronation oath while being crowned over the coronation stone, the vows become binding and if the sovereign violates the oath and does not carry out the obligations they suffer the penalties outlined in the oath. The throne as a symbol of the Seat of God reaches back in time when the sacred stone was regarded as a Divine dwelling place. The throne is revered by itself as a seat of Divinity regardless if there is a human seated upon it and when the monarch is enthroned, their statements are considered to be prompted by God. Sheba therefore represents Malkuth and Bathsheba represents Binah as well as the perfect number seven which signifies the completion of consummation; that rest period enjoyed by both the divine and humans following a time of work. The letter Tau attributed to Malkuth is also assigned to Saturn reinforcing the concept of the daughter being raised to the throne of her mother. The other interesting connection that the Hebraic letters Shin and Beth have with Saturn is the meaning of growing old and becoming gray, Saturn governs older persons and the decline or decay of things.

[note: Beth and Shin are interchangeable or perhaps equivalent in a sense if one considers their correspondence when using the ATThBaSh substitution Cipher of the Qabalist's Temurah.]

Saturn presides over the law which confines and defines manifestation; its action is limiting and as a higher octave of Malkuth it represents the physical as the extreme limit of existence and foundation of all. The inevitable outcome of manifestation is death which leads us back to the womb of our Great Mother, which confines the nascent life. The Saturn-Magna Mater combination as in the Cronus-Rhea partnership provides the tomb and womb as life alternates between the two principles. Cronus in the Greek cosmology devours his own offspring, the children of Rhea his sister and wife; she substitutes a stone for each child she wants to save. This myth fortifies the concept of the stone as the dwelling place of god and of the transmutation of the stone or lead, which is the metal associate with Binah, into the gold of the alchemists. Saturn is the teacher and taskmaster; before the soul can be at a state of rest after physical death Saturn must consume and digest its past karma. During this period our past is condensed until the

Seeds of Spirit can be fertilized and we are ready to progress further. If Binah did not have the qualities of confinement, life neither divine nor human would exist; she must contain the energies of Chokmah and patiently let it gestate over a period of time before the seed fructifies.

Saturn is very suitable as the planet that is attributed to Binah both having the qualities of patience and stability and the depth of insight is acute. Saturn as a 'major malefic' governs all things saturnine; sorrow and despair can be the motivating factors in moving beyond comfortable indolence and ignorance. Saturn can shift us so that we are able to look inwards and perceive the Understanding of Binah.

Binah is also called Mara (Mem, Resh) meaning bitterness, when she is feeling melancholic (Mem, Resh, Heh) she is known as the Mother of Sorrows. In the ocean of time, her children cause her grief as they are swallowed, disgorged and eventually rebel (Mem, Resh, Daleth) against, rendering the Old Order impotent; therefore Saturn, as portrayed as Father Time, is also representative of barrenness and sterility, through the use of the scythe he becomes the terminator who harvests the grain that bears the seeds of the New Order. These seeds are deposited into amniotic fluids of the Great Sea (Yod, Mem) another of her epithets. Binah as the Great Sea is known in later Christian Mysteries is called Mary a variant of Miriam (Mem, Resh, Yod, Mem); the womb that bears the Anointed One. These Mem-Resh words have infused the English language through the Latin word mare which means sea (marine, maritime, mermaid) and mori or mort which means to die (moribund, mortal, mortify, mortuary, morass, marsh); the Indo-European root word mer which means to rub or waste away, wither or harm gives rise to such words as murder, morbid, remorse and mortar. All these words aptly describe the traits of Binah. Binah is the sphere of Mem (water) that womb which incubates the seeds of light Resh (sun).

From the sea came the first forms of life, and she is rightly called the Great Mother who is the ultimate source of all things. One of her magical images is the mature woman or Matron emerging from an ocean and bearing a cup, which is the container that holds the wine or the blood of life which is used in the Holy Mysteries. This vessel containing the sparks of light is also symbolized by an ark or chest floating on the Eternal Ocean. As in the story of Noah (Nun, Resh meaning to rest, lamp or light and till) a casket (Nun, Resh, Tau, Yod, Qoph) carrying the essence of all life-forms weathers the gloomy and stormy days upon Yam (Yod, Mem). Water does not move by its own motivation, its nature is to remain still and silent. The motion of water is generated by outside

forces; these forces are received and transmitted by water and after a gestation of forty (Mem) days (each ten day period being the equivalent of the Tree of Life thus the embryonic matter germinates through all four worlds) the infant is born on the mountain (stone, earth) and the sheath (Nun, Resh, Tau, Qoph) of the placenta is cast off. It is in Binah the Great Mother of the Infinite Ocean where the sun (Resh) warms the water so that the fecundity of the fish (Nun) brings life to the world. The story of the ark on the tempestuous seas in the Biblical scriptures comes from the older tales of Egyptian and Mesopotamian mythologies. In Egypt it is the body of Osiris that is enclosed within a chest constructed by Seth (Saturn) who is eventually rescued by the Nile goddess (Isis).

One of the titles of Binah is Ama (Aleph, Mem, Aleph) which means mother, in this aspect she is the dark unfertilized empty womb awaiting impregnation, when Yod (the primal father, the foundation of all the other letters of the Hebrew alphabet, wisdom, the sperm) enters the equation into her title of Aima (Aleph, Yod, Mem, Aleph) she becomes the bright fertile mother that has conceived the seed of light. This construct is astutely depicted in the tarot trump the Hermit for he is the fluidic essence of Light that gestates in Binah. The Aleph (air) and Mem (water) combination can be interpreted as variant of the son and mother theme that permeates mythologies that originated out of the Near East and Egypt. When Tau is added to the end of the Aleph-Mem sequence the principles of truth (Aleph, Mem, Tau) are revealed which can be, in one way explained as that the sperm/seed/germ must lie languid (Aleph, Mem, Lamed), at least to all external perceptions, within the mother and when the light of the father reaches the summit (Aleph, Mem, Yod, Resh) she is ready to give birth and faithfully (Aleph, Mem, Vau, Nun) she nurses (Aleph, Mem, Nun) the son to manhood and the people (Aleph, Mem, Heh), the daughter becomes his bride. AMEN (Aleph, Mem, Nun) the two principal letters (Aleph, Mem) that are attributed to the epithets of Binah plus Nun and Yod crystallizes the light of the sun (Resh) during the creative processes that produces the daughter (Beth, Heh).

NUN

IN THE PRIMEVAL TIMES of Egyptian culture, the Egyptians believed there had been originally only a primordial, waste of watery mass that was deep, boundless, void and without shape or order, called Nun. The seeds of all creation exist in this void in a state of formlessness and in one myth the process of cosmic creation of giving cohesion and organization to the amorphous is initiated

when the life-giving wind moves over the inert waters of Nun. Thus, time, the heavens, the earth, and everything that is in the universe came into being. The primeval hill emerged from this watery abyss and thereby the concrete world of humans became manifested through the process of emanation. Nun in the physical world is represented by the Nile, and the seemingly limitless expanse of water, the Mediterranean Sea which lay beyond the teeming waters of the delta. The primordial gods of Egypt are always depicted in pairs representing the masculine and feminine aspects of a concept and therefore the idea of watery abyss is divided into Nun the male and Naunet the female. The Coptic word (nōūn) which denotes the abyss, the deep, and other analogous theories stems from the Egyptian word nun. The second pair of deities connected in the creation myth is Hehu and Hehut ; the word heh represents the concepts of an undefined and unlimited number, of time as in the phrase “millions of years”. The Greek word Aeon would be the Hellenistic equivalent of Heh. Like the planet Saturn, the Egyptian Nun governs time and the organization of the nebulous into structure.

TIAMAT

THE CREATION MYTH of the Babylonians is called Enuma elish (‘When above’). This story of the deified forces of nature in the conflict between Order and Chaos was recited on the fourth day from the liturgy of the New Year festival at which time order was menaced by the spring floods; the chief seasonal crisis in Mesopotamia. During the spring season the capricious floods of the Tigris and Euphrates deposited silt onto the rich alluvial plain, these fields that yielded food were not only ravaged by floods but also by the baking sun. In order to increase the likelihood of the crops growing to fruition the Mesopotamians needed to regulate the flood waters; and so they developed a system of irrigation and drainage ditches. In the Akkadian version of the myth it is Marduk, the city-god of Babylon, who brings Order out of watery Chaos.

The Babylonian myth concerning the creation of the universe describes when there was only a primordial chaos personified by the salt waters or sea called Tiamat and Apsu, the personification of the fresh waters. Tiamat, the cosmic ocean and Apsu, the sweet waters merged and out of this joining the first generation of the gods were born in the brackish waters of the marshes and out of the earliest formation of the Mesopotamian slime the sky god Anu and the god of controlled waters Ea came into being.

As the orderly gods increased, the fear of sub-

jugation by the primeval powers of Apsu and Tiamat causes a schism. Ea/ Enki defeats Apsu and imposing control over Apsu, Ea begins the first stage in the civilization of southern Mesopotamia. After Ea had overcome Apsu, Tiamat prepares for open warfare. Tiamat, depicted as a dragon, seeks to revenge the conquest of Apsu by destroying the gods. As ‘Mother of Dragons’ she spawns a monstrous brood to carry out her vengeance. Her commander-in-chief, Kingu, became appointed and invested with the Tablets of Destiny, the divine blueprint which it is his commission to carry into effect.

The conflict escalates and the menace under the leadership of Tiamat proves to be too great for the orderly gods to challenge her that causes Anu distress. When the great gods met in council they were at a loss as how to bring order from the troubled waters. They find none to respond and confront the horrific appearance of Tiamat or the monsters she created to aid her that threatened to destroy them.

The gods of the celestial court were saved from obliteration by the birth of Ea’s virile son Marduk. The destiny of Marduk, a new generation of gods, was to restore order to the cosmos. The heavenly court terrified by Tiamat entered into an agreement with Marduk, in exchange for championing the divine court he would obtain the power to declare fates and work miracles, be invested with the kingship to sustain the royal authority of Anu and have his supremacy recognized over the rest of the pantheon. Marduk undertakes the commission; after an initial offensive and derisive verbal altercation, Marduk engages Tiamat in single combat. Marduk the storm-god driving his chariot drawn by a team of four, the Killer, the Relentless, the Trampler and the Swift; armed with a bow, a mace, lightning, a net and winds defeats and kills Tiamat; splitting her body like a shellfish, he fashions the universe from her body, spreading it out as heaven and earth. The allies of Tiamat are slain or captured and imprisoned. Next, Marduk subdues Tiamat’s marshal Kingu; taking away the Tablets of Destiny from Kingu he affixes the tablets to his own breast, so that control of the world should be under the authority of the heavenly court. Marduk’s first gesture of the efficacy of his authority to uphold Order against the menace of primeval Chaos, he completes creation by creating humans out of the blood of the leader of Tiamat’s monstrous horde, Kingu. The other gods in appreciation to Marduk built him a shrine in his city of Babylon.

ATHIRAT & ASHERAH

ATHIRAT, the principal goddess of the Canaanite pantheon is perhaps a development of the Mesopotamian goddess Ishtar. The great Canaanite mother goddess Athirat is known as Asherah or Asherat of the Old Testament and she is frequently called Asherat of the Sea or Lady Asherah of the Sea. She is also called simply as Elath or Goddess.

The most sophisticated centers of Canaanite culture, which influenced the whole region were the cities on the Syrian coast. Her domain was the sea and Asherah was associated with several of these coastal cities where she was worshipped in her local manifestations. The inhabitants of these cities depended on the bounty of the sea and the benevolence of its ruling lady Asherah for their prosperity. Tyre and Sidon have been for long periods of time been capitals of independent states but very important Mediterranean seaports as well. Ugarit now known as Ras Shamra had many contacts by sea with many people during the second millennium BCE. These cities traded with two great empires of antiquity, Mesopotamia and Egypt which influenced the culture of Canaan. At Elath a port city far to the south, on the Gulf of Aqaba may have been named after her. There were Asherahs of many localities just like there is a Virgin of Fatima, a Virgin of Guadalupe, etc.

Not much is known about Asherah before the period of the Ugaritic myths. Asherah is called Ashratum, the bride of Anu in a Sumerian inscription dating from 1750BCE. The Canaanite supreme god El, whose name means simply 'the god', is her husband; and he is strongly connected with the Sumerian and Akkadian deity Anu, both are gods of heaven. It seems that Asherah held the status of the major mother goddess for at least three centuries prior to the Ugaritic period. As the great mother goddess Asherah is the giver of fertility, that utmost of all blessings. In the function as "Progenitress of the Gods" she bore seventy deities by El, including Baal, Anath, Mot, and the other chief protagonists of the Ugaritic pantheon.

On an ivory relief from the seaward quarter of Ugarit is a depiction of a mother goddess, in all likelihood she is Athirat who is represented as the nourisher of life. The mother goddess occupies the place of the Tree of Life and offers ears of corn to two rampant caprids, which depend on her for sustenance. This portrayal is a development of the rampant caprids reaching up to the fruit of the Tree of Life, which is common throughout the Near East. In Biblical references the 'asherah' is a natural or stylized tree, a feature found in the sanctuaries symbolizing the mother goddess as the receptive element in Nature and as the universal nourisher. In Canaan the asherah

was a wooden pole. It sometimes was a living tree but more often than not it was a tree-trunk with the branches lopped off, standing in a socket on a stone base. Although the worship of Asherah was a communal or public affair, the wooden image of the goddess belonged to the town's chieftain who was also the priest of Asherah and the Baal. The Children of Israel adopted the cult of Asherah from the Canaanites; and she was the earliest female deity to have been worshipped by the Hebrews dating back to the first days of their settlement in Canaan. The physical shape of Asherah for public worship according to Biblical references indicates that they were carved wooden images that were held upright by having their base implanting into the ground. These images stood next to altars dedicated to the Baal and were located on hilltops, under leafy trees in earlier times and later her image was placed in the Jerusalem Temple. Asherah in Biblical usage can mean the goddess herself or to her image. For private religious use, Asherah as a household goddess was depicted by small clay figurines, these statues showed the goddess in the nude holding her own breasts in emphasis of her fertility qualities. The abundance of these figurines found all over Palestine far exceeds the quantity of images of male gods, which indicates that she her popularity was huge in all segments of Hebrew society. Her preeminence was probably due to the idea that she promoted fertility in women and facilitated childbirth. The upright pole is a symbol of life, generation and fertilizing power. In the ancient Near East the Tree of Life is tied with the king in his sacral purpose as mediator of the divine blessing, as shown in Assyrian sculpture and on the royal couch from the palace of Ras Shamra.

In the Ras Shamra myths; although Asherah was at first hostile to her son Baal, she later joined forces with her daughter Anath to help him and she becomes actively engaged in the myth of the fertility cult concerning Baal's conflict with Mot the personification of sterility. When Anath has conquered the god of drought and has revived the life of nature, it is Asherah who intercedes with El to sanction a temple for Baal in tribute of his conquest over the power of chaos and of his royal authority. And when Baal dies it is El who asks Asherah to name one of her sons to succeed him as king. It would seem that as the cult of Baal developed and became more popular the devotees of both goddesses endeavored to attach themselves to the fertility god.

Asherah was also worshipped in the Southern Arabia by the name Atharath and by the Amorites, the Semitic nomads who by 2000BCE had spread northwards from Arabia into Palestine, Syria and Mesopotamia. And like her Sumerian counterpart the Amorites called her 'the bride of heaven'.

Abdu-Ashirta meaning “Servant of Asherah” was a king of the Land of the Amorites and a devotee of her cult; he sacrificed cattle and flocks to Asherah. He is mentioned in the 14th century BCE Amarna tablets where the names Asherah and Astarte interchange. During the time when the Canaanite petty chieftains were subject to their overlord the pharaoh of Egypt the Canaanite goddesses were imported into Egypt. In the 13th century BCE Pharaoh Rameses II called himself ‘the companion of Anath’. In Egyptian sculpture both Anath and Asherah are shown in sculpture as Qodshu or Qedeshat, ‘the sacred prostitute’. In this depiction she is naked, stands on a lion, in her right hand she holds a lotus flower, a symbol of life, and in her left hand the goddess holds a pair of serpents, which are symbols of life renewed because snakes shed their old skins every year.

From the arrival of the Israelite tribes in Canaan the worship of Asherah was prevalent among the Hebrew populace for several generations and a central feature of ordinary Hebrew religion in the pre-monarchic period; but it wasn’t until the Sidonian wife of King Solomon brought into the royal household her cult that her worship was introduced into his capital city of Jerusalem. Asherah’s thus after three centuries of worship among the Hebraic general population became a mainstay in the royal court. King Rehoboam, the son of Solomon, brought her into the Jerusalem Temple about 928BCE. Her statue remained in the Temple for the next 35 years, until King Asa removed in 893BCE. In most places and times the worship of Asherah was well established it was only occasionally, although with progressively intensifying and become more frequent, did the prophetic demand for the worship of as the one and only god did hostilities against Asherah manifest, those were the times when she was worshipped covertly.

The capital city Elath of Sidon, that is Asherah of Sidon, the worship of the goddess had be going on since the 14th century BCE and when the Sidonian princess Jezebel, daughter of King Ethbaal became the bride of King Ahab in the 9th century BCE, the reintroduction of the worship of Asherah into the ritual of the royal court occurred. At the capital city of Samaria King Ahab of Israel with the influence of Jezebel and to reinforce the alliance with Ethbaal built an altar to Baal in Samaria and erected an Asherah. With Jezebel’s support the worship of Asherah in Samaria was enhanced by a statue of Asherah that would have been more highly crafted and impressive than the simple wooden images in the villages, consequently the center of the Asherah cult was Ahab’s capital. When the prophet Elijah led the anti-Baal and pro- uprising, the cult of Asherah escaped

without harm nor was she removed as a result of Elijah’s triumph, only Baal at this time was considered a rival of . When the Baalists were massacred and the temple of Baal in Samaria was destroyed again by King Jehu the Asherah of Samaria once more escaped unharmed.

At the Jerusalem Temple, Asherah was again restored in 825BCE by King Joash and there she was worshipped for nearly a century until King Hezekiah removed her in 725BCE. In 698 BCE King Manasseh was more brought Asherah back into the Temple. There she stood for the next 78 years until King Josiah the last great bi-ased monotheist reformers among the Judean kings, he would not tolerate any worship of any god besides in any part of the country under his control, so in 620BCE he had the images of Asherah hewed down. When Josiah died eleven years later in 609BCE she was reestablished in the Temple and there she remained until its destruction 23 years later, in 586BCE when Nebuchadnezzar destroyed Jerusalem. From the time of the first Israelite settlements in Canaan the worship of Asherah carried out by the Hebrews for nearly six centuries, her worship survived the few prophetic voices that were opposed to her, down to the end of the Israelite monarchy. She was part of the legitimate religion approved and led by the king, the court and the priesthood for nearly two-thirds of the time when the Solomonic Temple stood in Jerusalem.

TETHYS

In Greek mythology it is the Titans who are the primordial gods. Tethys the lovely queen of the sea is one of the twelve Titans, the daughter of Heaven and Earth. Her husband the Titan Oceanus was also a son of Uranus and Gaia and was Lord of the river Ocean, a great river encircling the earth. Tethys along with her husband Oceanus become the parents of all waters. She is the mother of the river gods and bears three thousand nymphs called Oceanids. One of the daughters of Oceanus and Tethys the sea goddess Doris married Nereus the Old Man of the Sea, the son of Oceanus and Gaia, who was distinguished for his knowledge and had a reputation for wisdom, justice and truthfulness, together they produced the fifty lovely daughters named after him, the Nereids the mermaids of Greek tradition. The most famous of the beautiful and immortal Nereids were Amphitrite, Thetis, and Galatea.

AMPHITRITE

Amphitrite an old sea goddess became the wife of Poseidon after hiding from him, Poseidon came riding on a dolphin to court her, after having wooed her; the dolphin merited his elevation was rewarded by being placed among the stars. When Zeus and his brothers defeated the Titans and obtained their power, Poseidon and Amphitrite succeeded to the dominion of the waters in place of Oceanus and Tethys. Amphitrite by Poseidon bore the sea deity who was man from the waist and above and the dolphin below the waist called Triton, the trumpeter of the sea, his trumpet being a great shell.

GALATEA

The most prominent story of Galatea is of Sicilian origin, in this myth the sea-nymph Galatea was pursued by the son of Poseidon, the Cyclops Polyphemus he was so enamored with her that he would stop at nothing to have her. But she was in love with Acis, the son of Faunus and a Naiad, and Acis was passionately in love with her. As she hid under a rock by the side of her beloved Acis, Polyphemus raved about her beauty and raged about her coldness and cruelty. Galatea overcome with terror plunged into the sea. The jealous giant pursued Acis and tore a huge rock from the side of the mountain, he hurled it at Acis, crushing him to death. The purple blood flowed out of Acis from under the rock, gradually the blood turned into a clear stream of a river. After Acis' death he was endowed him with the honors of his grandfather, the river-god and became the river that flows from Mt. Aetna. Galatea found no escape from the passion of the Cyclops but in the depths of the sea.

THETIS

Thetis is the chief of the Nereids. Thetis is so beautiful that she is courted by both Zeus and Poseidon but both abandoned her when they learn from Prometheus that the son of Thetis is destined to be greater than his father. To avoid the overthrow the divine dynasty Zeus decreed that Thetis should be the wife of a mortal. By the aid of the Centaur Chiron, Peleus succeeded in winning the goddess for his bride by sheer strength and persistency wrestling with her and keeping his hold although she assumed all manner of shapes. In this event she resembles other metamorphic powers of the sea, notably Proteus. It is at the wedding of Thetis and Peleus the king of the Myrmidons in Thessaly that Eris outraged at not being invited to the nuptial feast throws the golden apple among the god-

esses inscribed "For the Fairest" that causes the famous Trojan War. The union of Thetis and Peleus produced the greatest of the Greek heroes Achilles, renowned for his valour, strength, beauty and swiftness. Thetis was a devoted mother to Achilles, helping him in all difficulties and watching over his interests from the first to the last.

After her son was born Thetis dipped the infant Achilles into the river Styx to make every part of him invincible, leaving the heel by which she held him the only vulnerable part about him that could be wounded.

When Thetis learned of the impending war, she disguised Achilles as a maiden and hid her son among the daughters of King Lycomedes, ruler of the island of Scyros, for she knew death was destiny if he went on the campaign against Troy. Although Odysseus found out about Thetis' plan to prevent Achilles from going off to war and easily persuaded him to ignore his mother's cautious strategy and join his countrymen in the war. Thetis looked after her son throughout the Trojan War, when Agamemnon insulted Achilles by taking his prize of honor the maiden Briseis; she took great offense at the affront done to her son and told him not to have anything more to do with the Greeks. Thetis immediately went up to heaven and requested Zeus to make the Greeks repent of their injustice to Achilles by granting success to the Trojans. Zeus could not resist Thetis and consented to her request; the following battle the Trojans were victorious driving the Greeks from the field back to the refuge of their ships. Thetis also helped out Achilles after he lost his armor that he lent to his companion and dearest friend Patroclus; Hector killed Patroclus and seized Achilles' armor. Thetis at once went to console him and counseled him not to exact revenge on Hector until she could procure him suit of armor. She set off to see Hephaestus; and upon hearing the request of Thetis, Hephaestus swiftly made new and magnificent equipment that was more than equal to the armor he had lost. This armor Achilles wore to his last great fight; he slew Hector and indulging his rage he dishonored the body by dragging the corpse behind his chariot. Zeus in pity summoned Thetis to prevail upon Achilles to give back the body of brave Hector to the Trojans, Achilles acceded.

As was foretold Achilles would soon die after Hector; Paris shot at him with a poisoned arrow which fatally pierced the heel that Thetis held when she dipped him in the river Styx. The body of Achilles was brought back to the Greek camp by the greater Aias and Odysseus to be buried with due honors amid the wailing of Thetis and her sister Nereids. After the funeral of Achilles, Thetis directed the Greeks to bequeath her son's armor on the hero who of all the survivors should be judged most worthy of it.

LEUCOTHEA/INO

Ino, the daughter of Cadmus and Harmonia, was once a mortal woman who was the second wife of King Athamas of Thebes. She became invidious of her stepchildren, Phrixus and Helle, and conspired to murder them. She schemed to have the country go through a famine, when the king sent a messenger to consult the oracle at Delphi to enquire about the cause of the dearth; Ino bribed the messenger to report that the drought would not end until Phrixus and Helle were sacrificed to Zeus. The children however, were saved by the golden-fleeced winged ram. Athamas later was struck with madness, in his state of insanity he confused with one of their children for a wild beast and killed their son Learchus. Next he attempted to take the life of their remaining infant son Melicertes, but Ino rescued the child and fled from her frantic husband, running away with Melicertes. With Melicertes in her arms, she jumped from a cliff into the sea. The gods, out of compassion, saved them both and transformed mother and son into marine divinities, she became goddess of the sea, under the name of Leucothea and her son became the sea god Palaemon. Palaemon received special homage at the isle of Tenedos where babies were sacrificed to him, his province was harbors and shores and is usually represented riding on a dolphin. Both mother and son were invoked by sailors and had power to save people from shipwrecks. In the Odyssey it is Leucothea who rescues Odysseus from drowning when his raft was wrecked in a storm stirred up by Poseidon, she gives him her wimple as a kind of magical life-belt, at last he was to get ashore safely.

CONCLUSION

GODDESSES OF THE SEA usually fall into two categories that primal dark mother who gives birth to the monsters of the deep and the mother figure that is worshipped for her fecundity. Among the people who settled the natural harbors and deltas, the theme of the triumph of a divine champion of Order, such as Marduk, has a critical conflict with a primeval monster of the sea is a common belief. The prevailing sovereignty of Cosmos over Chaos brings beneficence to the people, the great gods maintain Order against the recurring menace of Chaos in the great seasonal crisis. The sea is also the source of the rejuvenating power of the eternal mother, such as the Sumerian goddess Nammu, the female principle of a watery creative force, she is the personification of the sea, and is called 'the mother, the ancestress, who gave birth to all the gods'.

PLEASE JOIN US TO CELEBRATE THE
FEMININE AT OUR MONTHLY SOCIAL
TO EXPLORE WOMEN'S MYSTERIES.
OPEN TO THE PUBLIC, NEWCOMERS
WELCOME!!!

OUR NEXT RITUAL WILL BE

SEA GODDESSES

WHERE: HORIZON TEMPLE
WHEN: FRIDAY JULY 15TH, 2011
7:00PM

SOURCES

- The Book of Thoth by Aleister Crowley
- Man, Myth & Magic – An Illustrated Encyclopedia of the Supernatural
- The Ladder of Lights by William G. Gray
- Dictionary of all Scriptures and Myths A Classic Reference Guide to the Sacred Language of the Religions of the World by G. A. Gaskell
- Near Eastern Mythology – Mesopotamia, Syria, Palestine by John Gray
- The Goddess by Shahrukh Husain
- The Gods of The Egyptians by E.A. Wallis Budge
- Dictionary of Classical Mythology by J. C. Zimmerman
- Bulfinch's Mythology
- Mythology – Timeless Tales of Gods and Heroes by Edith Hamilton
- Gods and Heroes of the Greeks by H. J. Rose
- Etruscan Magic & Occult Remedies by Charles Godfrey Leland
- The Golden Bough by Sir James George Frazer
- The Hebrew Goddess by Raphael Patai

COMPASSION AS A VICE BY JASMINE SELENE

“Mitigate energy with love, but let love devour all things.”

- Khaled Khan, *The Heart of the Master*

THIS PASSIONATE DIRECTIVE is stated with purity and simplicity. However, simplicity does not necessarily indicate the directive is easily done. A love that devours everything in its path is not lightly undertaken; it is the solitary path of the individual, a path that requires the highest dedication. Compassion consumes and transmutes the ego. Compassion, as an expression of Will, must avoid a variety of pitfalls. Mistaking enablement, pity, or altruism for love will leave the ego bound and the Will unrealized.

For the discerning, it is obvious that enablement is not compassion. Whether we enable our own destructive behaviors or those of others, we catch ourselves in a trap. The Shambhala tradition has a term for this, “idiot compassion.” Chogyam Trungpa describes it thus:

Your gentleness should have heart, strength. In order that your compassion doesn't become idiot compassion, you have to use your intelligence. Otherwise, there could be self-indulgence of thinking that you are creating a compassionate situation when in fact you are feeding the other person's aggression. If you go to a shop and the shopkeeper cheats you and you go back and let him cheat you again, that doesn't seem to be a very healthy thing to do for others.

Compassion is not a position of weakness; it is not martyrdom in which we lay down our lives for people who would walk all over us. It's a position of strength and intelligence.

Or, we may pity others and mistake it for compassion, placing ourselves on a pedestal so we might look down upon those we see as less moral or less blessed. This is not an attitude that acknowledges the star nature of those around us. If this is how we see others it is a short step to internalizing that view, taking pity on our own egos, thereby compounding the problem and coddling various obstacles. “Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world.” AL. II. 21 As kings and stars, we have no choice but to destroy any obstacles

that stand in the way of the accomplishment of our Will, there is no room for weakness or pity.

One of the most recognized aphorisms is; “Do unto others, as you would have them do unto you.” This statement at its loftiest employment is used to inspire altruistic action, action taken to the benefit of someone else with no motivating reward. However, there is a good deal of debate that altruism is even possible, the theories of kin selection and inclusive fitness would indicate that altruistic action is instead an enlightened sort of selfishness hard coded into our basic genetic structure. It seems that telling ourselves that we are taking action on behalf of another, rather than being in service of the Will is often a way of obfuscating our purpose and is a game of semantics within our internal dialogue. If we take action with strength and integrity we see deeds that might benefit another also clearly benefit the self. The common idea of altruism can be a way of lying to ourselves and reinforcing the duality of the ego. Furthermore, if we view the experiences and ideals of the individual as unquantifiable and subjective, then altruism is not possible.

If compassion is not martyrdom, weakness or dualism, what is it?

(“This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by ‘Compassion’ the sacrament of suffering, partaken of by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

Liber 418

Within acknowledgement of our star nature and the previously mentioned position of kingship, we have the freedom to experience compassion. If we saw ourselves as anything less than we are, it is a vice in which we may not indulge, as it endangers the weakness of ego. When we overcome ego, we experience compassion as

CONTINUED ON THE NEXT PAGE

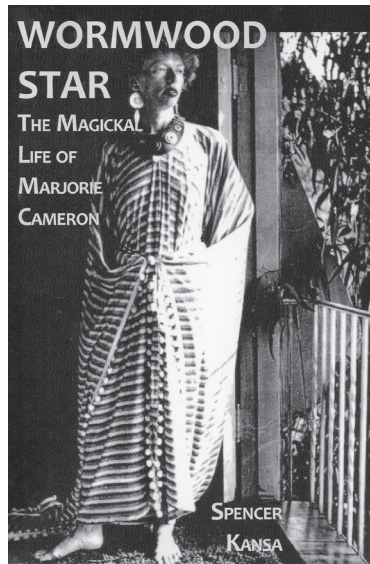
BOOK REVIEW:
WORMWOOD STAR – THE MAGICKAL LIFE OF MARJORIE CAMERON
BY SPENCER KANSA

A WORTHY ADDITION to the historical studies revolving around the Hollywood magick of the OTO's Agape' Lodge in Pasadena, *Wormwood Star* is a well-researched look at the eccentric life of John Parson's scarlet woman, Marjorie Cameron.

The life of rocket scientist and magician Parsons has already been explored in detail in two very different biographies - *Sex and Rockets* and *Strange Angel*. Cameron figures in both books, but her interesting life was really just getting rolling when Parsons blew himself up in a tragic accident in the spring of 1952.

A small town girl from Belle Plaine Iowa, Cameron stood out from her class as a restless artistic type from an early age – her teachers kept her busy decorating the school for proms and other events, and she was remembered as a sweet, odd and very intelligent girl by her teachers and classmates (some of whom were found and interviewed by our diligent author). World War Two offered her the chance to escape small town life when she enlisted in the Navy and wound up working in the Pentagon, first as a cartographer, and later, allegedly, as an intelligence agent. The end of the war led her (and thousands of others) to

California in search of adventure and good fortune, and there she met Parsons and fell in with the crowd of bohemian artists where she would remain until the end of her long and eventful life in 1995. Actress, artist, magician and friend to some of America's most talented creative people, Cameron's unusual life is well worth reviewing, and this book - clearly a labor of love; not without its awkward moments and typographical errors – is worth reading. The contributions of Cameron's friends, including Dennis Hopper, Dean Stockwell, Russ Tamblyn and Excene Cervenka, among many others, as well as the assistance of magickal historians Martin P. Starr and William Breeze and some excellent photographs add value to the experience – recommended!



MARK DALTON is currently the librarian and publications manager at Horizon Oasis OTO. A long-time habitué of Seattle nightlife, he can also be found playing his bass in various venues around the area.

COMPASSION

CONTINUED FROM PAGE 17

bliss; as a unification of Dionysian proportions, a lustful and willful abandonment, and the fervent surrender of the self to the many. Within this undertaking there is no room for word games, dualism or the fostering of ego.

By its very nature compassion is an all-consuming fire and from that fire one love becomes infinite.

JASMINE SELENE is a Seattle artist, music producer, and independent Thelemite who enjoys sharing her thoughts with Sky's Embrace.



NATIONAL OTO CONVENTION

REGULAR MONTHLY EVENTS

LIBER XV, THE GNOSTIC MASS

Now three times each month!

1st Sunday - July 3, 3pm

2nd Saturday - July 9, 6pm

4th Sunday - July 24, 6pm

Horizon performs Liber XV, The Gnostic Mass, the official public rite of our Order.

All are welcome.

KUNDALINI YOGA

Every Wednesday Fr. Kiret Singh offers this class in our space, teaching the esoteric yet practical discipline of Kundalini Yoga.

Donations to Horizon Oasis are welcome.

OFFSITE EVENTS:

ENOCHIAN GROUP RITUAL

1st Friday - July 1, 8pm

Br. Scott and Sr. Onyieh host and lead a group ritual and scrying of the Enochian aethyrs.

All levels of experience welcome.

Email asicath@keepsilence.org for directions.

DAUGHTERS OF LILITH

3rd Friday - July 15, 7pm

A monthly women-only gathering hosted by Horizon.

E-mail matertiamat@hotmail.com for location.

An opportunity for the magickal women of our community to gather together for fellowship, celebration and learning. Open to all who identify as women, from all traditions.

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ALL EVENTS AT
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CLOSE TO THE SEATTLE CENTER,
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UPCOMING CLASSES ALL ARE WELCOME!

QBL DISCUSSION GROUP

Friday, July 22, 8pm-Midnight

Facilitated by Fr. David P.

Open to all interested in cabalistic magick!

WORKSHOP: THE CREED

Sunday, July 24 Noon – 5pm

Facilitated by Br. Joseph Thiebes

An interactive discussion examining both the esoteric and exoteric sides of the Thelemic Creed.

\$10 workshop fee

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 CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>JULY 2011</p>					<p>1. Private Mass Rehearsal 6pm</p> <p>Offsite Enochian Group Ritual 8pm-10pm</p>	<p>2.</p>
<p>3. Liber XV The Gnostic Mass 3pm</p>	<p>4.</p>	<p>5. Private Initiation Rehearsal 7pm</p>	<p>6. Kundalini Yoga with Fr. Kiret Singh 7pm - 10pm Donations to Horizon Oasis are welcome</p>	<p>7. Offsite Finance Committee 7pm-9pm</p>	<p>8. Private Mass Rehearsal 6pm-9pm</p>	<p>9. Liber XV The Gnostic Mass 6pm</p>
<p>10. Minerval Rehearsal 4pm-8pm</p>	<p>11.</p>	<p>12. Liber Al vel Legis: Discussion Group - Review and discuss the Book of the Law 7-10pm</p>	<p>13. Kundalini Yoga with Fr. Kiret Singh 7pm - 10pm Donations to Horizon Oasis are welcome</p>	<p>14. Private Working 7pm-9pm</p>	<p>15. Daughters of Lilith 7pm More info asicath@keepsilence.org</p>	<p>16. Initiation Exemplifications Noon-7pm</p>
<p>17.</p>	<p>18.</p>	<p>19.</p>	<p>20. Kundalini Yoga with Fr. Kiret Singh 7pm - 10pm Donations to Horizon Oasis are welcome</p>	<p>21. Monthly Oasis Meeting: First Degree and Business Meeting 7pm-9pm</p>	<p>22. QBL Discussion Group Facilitated by Br. David P. 8pm to Midnight</p>	<p>23. Anahata R&C BBQ Tacoma 2pm-9pm</p>
<p>24. Joseph Thiebes Workshop; The Creed: 12pm to 5pm; then Liber XV Gnostic Mass 6pm</p>	<p>25.</p>	<p>26.</p>	<p>27. Kundalini Yoga with Fr. Kiret Singh 7pm - 10pm Donations to Horizon Oasis are welcome</p>	<p>28. Private Working 7pm-9pm</p>	<p>29.</p>	<p>30./31. July 30 Joint Chapter Meeting (Portland)</p>

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