



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

SKY'S EMBRACE

A Publication of Horizon Lodge, OTO

ON THE EPICLESIS BY MICHAEL KOLSON

EPICLESIS (from the Greek *ἐπίκλησις*) means invocation, and in Eucharistic practice this related specifically to the invocation of the Holy Ghost, or sometimes the Logos, either directly or through God. It is used primarily in Christian Eucharistic celebrations of the Eastern Orthodox Churches but has also found its way back into Western Churches through a study of Eastern Liturgies.

In Liber Aleph Crowley gives a detailed analysis of a Eucharistic celebration called The Mass of the Holy Ghost, or De Missa Spiritus Sancti¹. It is to be noted that this Mass is not the same as Liber XV: The Gnostic Mass, but they do have certain commonalities.

In Chapter 86, De Formula Tota, or On the Complete Formula, Crowley writes "perform the Mass, not omitting the Epiclesis, and let there be a Golden Wedding Ring at the Marriage of thy Lion and thine Eagle". This comment of the "omitting not the Epiclesis" speaks to the importance of this part of the ceremony of the Mass of the Holy Ghost and a possible connection to the Gnostic Mass.

Since, the epiclesis is important and not to be omitted it is worth looking at the same and

equivalent part of the Gnostic Mass. The epiclesis in practice is, as has been said, an invocation of the Holy Ghost. The chorus of the Anthem of the Mass can be looked at as a commentary on the nature of the Holy Ghost. Starting with the line "*For of the Father and the Son, The Holy Spirit is the norm*".

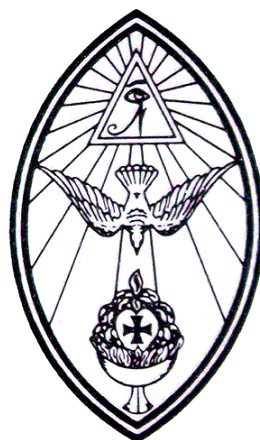
This concept of the Holy Spirit being the "norm" can be studied in The Book of Lies particularly chapters 8, 15, and 16 among others.

*"Male-female, quintessential, one,
Man-being veiled in woman form."*

Here, the Holy Spirit is defined as male and female, as one quintessence. It is further elaborated and defined that man = being and woman = form. This is an important notion within Crowley's sexual metaphysics and can also be studied in The Book of Lies see the aforementioned chapters and Chapter 4 among others.

*"Glory and worship in the highest,
Thou Dove, mankind that deifiest,"*

The Dove is likened to the Holy Spirit in Jesus' Baptism, it is sometimes thought that it was at Jesus baptism, at the hands of John, that Jesus became divine; that is through the descent of the Holy Spirit Jesus was "deified". In the Christian Gospels it is written:



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“And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending, and lightening upon him” (Matthew 3:16)

“And straightway coming up out of the water, he saw the heavens opened and the Spirit like as dove descending upon him” (Mark 1:10)

“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee am I well pleased” (Luke 3:22)

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him” (John 1:32) ²

We can now see how the Holy Spirit is equated to the Dove, which would of course be the same Dove that we see on the O.T.O.'s Lamen descending from the Eye of the Father into the Chalice of the Mother. The Holy Spirit is therefore of dual form, it is the seed or logos of transmission and it is also the male-female quintessence.

This is further elaborated upon in Aspects

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From the Editor

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

This is the second of three issues of *Sky's Embrace* with a particular focus on *Liber XV: The Gnostic Mass*. We are fortunate to have contributions from several points of view; coming from Michael Kolson, a noted author, Thelemic scholar and occult book-seller; from Shellay Maugham, former Horizon Body Master and a pillar of the OTO in the Pacific Northwest for many years (her submission is in two parts, with part two coming up in the next issue of *Sky's Embrace*); and from Jon Sewell, current Body Master of Horizon Lodge, and a well known musician, composer and performer who is currently working on bringing Crowley's *Rite of Sol* to the stage later this year.

Kelley Beebe continues her excellent series on the Gnostic Saints with Krishna, and Frater Oz weighs in with his many reasons for loving the OTO. Why do YOU love the OTO? Frater Oz challenges you to write it down and send it to your editor!

Finally, we are beginning a series of Crowley reprints with *The Dangers of Mysticism* in this issue, including some introductory notes by Brother Kolson. Thank you to all our contributors!

LOVE IS THE LAW, LOVE UNDER WILL.

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of the Mystic Marriage (Part VIII of The Gnostic Mass), which follows the Anthem. The Priest breaks off of a portion of the host with the words, translated from the Greek, "This is my seed. The Father is the Son through the Holy Spirit". These words of consecration again point to the same Mysteries as conveyed in the Anthem.

After the words of consecration are spoken the Priest recites AUMGN, thrice. AUMGN adds up through gematria to 100, its recitation three times equaling 300. In Crowley's "An Essay Upon Number" we read "300. The letter ψ , meaning "tooth" and suggesting by its shape a triple flame. Refers Yetziratically to fire, and is symbolic of the Holy Spirit, RVCh ALHIM = 300. Hence the letter of the Spirit. Descending into the midst of IHVH, the four inferior elements, we get IHShVH Jeheshua, the Saviour, symbolized by the Pentagram" (Crowley et al. 1992, 103). It is interesting to note that the word quintessence, used in the Anthem, comes from the Latin for "fifth essence". Here relating to one aspect of the Pentagrammaton and the name of Jesus.

The particulate is then depressed into the Cup by the Priest and Priestess with the word HRILIU. This word is from The Vision and the Voice, Second Aethyr where it is translated as "the shrill scream of orgasm" (Crowley et al. 1998, 242) In The Heart of the Master it is said to be the Voice of the Dove (Crowley 1992, 39), further tying this word to the symbol of the Holy Ghost.

The cup is covered, the Lance is retrieved and then the Priest joins hands and strikes his breast. The Holy Ghost having been invoked by song and gesture is now invoked explicitly by the triple recitation of "O Lion and O Serpent that destroy the destroyer be mighty among us". This is the logical location of the epiclesis within the Mass as the Holy Ghost has now become manifest through the comingling of the particulate into the cup. Compare the Mozarabic Mass where the epiclesis uses the words "Adesto, adesto Jesu, bone Pontifex, in medio nostril: sicut fuisti in medio nostril: sicut fuisti in medio discipulorum tuorum" or "Be present, be present in our midst, O Jesus, great High Priest: as thou wert in the midst of thy disciples." Jung quotes this pas-

sage as an example of the epiclesis and further explains "This naming likewise has the force of a summons. It is an intensification of the Benedictus qui venit, and it may be, and sometimes was, regarded as the actual manifestation of the Lord, and hence as the culminating point of the Mass." (Jung 1975, 213)

Sabazius writes of this moment in the Mass:

"...the Priest strikes his breast, once, just before invoking the Lion and Serpent prior to communion. This time, the people of the congregation do not repeat the gesture.

In this instance, the striking of the breast does not symbolize fidelity and fellowship; neither does it symbolize grief or penitence or self-denial, as it does in the Roman Catholic Mass, it symbolizes the opening of the heart to receive (or emit) the influence of a particular force being invoked: the force of Baphomet, the Lion and Serpent 'that destroy the destroyer', the dialectic union of opposites that conquers death."

This is further shown by the Cakes of Light themselves. In Crowley's commentary to The Book of the Law published in The Law is for All we read:

"These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the Qabalistic statement that "the blood is the life," consulting Book 4, Part III, and applying the knowledge which reposes in the sanctuary of the Gnosis of the Ninth Degree of O.T.O. The "child" is "Babalon and the Beast conjoined, the secret saviour," the being symbolized by the egg and the serpent hieroglyph of the Phoenician adepts. The second kind is also a form of Baphomet, but differs from the "child" in that it is the lion-serpent in its original form" [emphasis added] (Crowley 1988, 284).

We here see that the Lion Serpent is equated to Babalon and the Beast conjoined and to Baphomet, it is also the "child". Of which one could see as the resultant of the union of the Priest and Priestess. Returning to Liber Aleph

Crowley writes “*The Substance is the Father, the Instrument is the Son, and the Metaphysical Ecstasy is the Holy Ghost, whose Name is HRILIU*” (Crowley 1991 Chapter 87) Indicating quite clearly that the commixture in the cup is representative of the Holy Spirit. In the Syrian interpretation of the Eucharist the words of consecration represent the death of Christ while the commixture shows his resurrection. St. Chrysostom refers to the commixture as “*The fullness of the Holy Spirit.*” (Davies 1966, 56) It is of course, therefore, fitting that the people communicate in an “*attitude of Resurrection.*”

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1 See in particular Chapters 85-87.

2 For an interesting comparison to the descent of the Holy Spirit and magical practices see Morton Smith’s excellent *Jesus the Magician* particularly pages 96-104.

SLIPPING

Slipping... I never fall.
Twisting under it all
Laughing head thrown back
Maniac.
Call me something sweet today
Touch me not I runaway.
This is the filter
Black convex peering out,
A darker glass
What I’m about.
Legs splayed sleeping sideways
Smoke lingers clinging
Reminders of yesterday
Ears ringing
Memories won’t fade.
Tell me something true this time
I’ve played a fool,
I know the signs.
Caresses and laughter
No guilt
The morning after.
Stretching sinuous limbs
Learning to rise again.
Locked in a deeper place
We’re set to go
It’s not a race.
Looping around again
A heart in rebound
I call it sin.
I want something new for once
A closer hold,
A better chance

- Jasmine Selene

LIBER XV, THE GNOSTIC MASS

OBSERVATIONS ON THE CENTRAL RITUAL OF THE O.T.O. BY JON SEWELL, PRIEST OF THE E.G.C.

“Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. Were this so, it would be no more “indecent” than it is “blasphemous” for the priest to make bread and wine into the body and blood of God.”

~Aleister Crowley, Energized Enthusiasm

Note: These observations were recorded some years ago, and many of my personal feelings have evolved over time. As I approach my 10th year serving as a novice and Ordained Priest in E.G.C., many of these reflections appear rather crude. None the less, I have left the majority of my earlier impressions intact despite my changing opinions, with the exception of the correction of a few glaring errors, as these earlier observations serve as a reminder of the growth that individuals experience throughout their development.
~Jon Sewell, June 19, 2012

The following is a brief outline of my observations on the mysteries of Liber XV, the Gnostic Mass. These observations are the result of a decade as an initiate of the O.T.O., five years as an ordained priest of the E.G.C. and public celebration of the rite as an officer in excess of 60 times. They are based upon my personal practice, communications I have shared among initiates, prolonged study of the Holy Books of Thelema, and studies in magick, alchemy and comparative religion. They are in no way sanctioned by the U.S. Grand Lodge of the O.T.O. and I do not purport to be communicating any mysteries of the order, as no such mysteries have been communicated to me so far as they relate specifically to the content of this essay.

The central thesis of my observations regarding Liber XV revolve around my understanding of the Gnostic

Mass as a veiled depiction of the talismanic¹ consecration of human sexual fluids through invocation and copulation, and their subsequent consumption in a Eucharistic² ceremony designed to sublimate³ generative forces to aid practitioners in the regular, daily progress toward the accomplishment of their True Will⁴. The symbols used throughout the ceremony point to this conclusion repeatedly, and it is the central thesis around which many other observations of the Mass are best understood⁵.

In order to comprehend the most basic operations of the Mass it need only be said that the lance is a symbol for the phallus, and the cup for the womb. The host becomes a symbol for the sperm of the priest and the wine for the vaginal fluids of the priestess. Such are the mechanical manipulations of the Mass that little more must be referenced on this point, yet this is only the beginning of the understanding of the energies at work during the Mass⁶.

For reference to the efficacy of the consumption of sexual fluids, and their application in ritual see *Magick in Theory and Practice*⁷, *Magick Without Tears*⁸, and *The Book of Lies*⁹ as well as the numerous other texts and footnotes to which these references allude. I should also stress the necessity of reading *Energized Enthusiasm* in its entirety with these notions specifically in mind.

It must be said that it is the opinion of the author that a definitive understanding of the ritual is entirely unnecessary for the proper operation of the rite, just as a man need not be a gynecologist to father offspring.¹⁰ Yet with increase of understanding should come increase of skill if the manifestation of the object of the ritual is to be more than happenstance. The deeper the understanding of the mystery, the more effective, efficient and joyful is its practice. As with any magickal practice, regular celebration of both Liber XV, and those sexual practices that Liber XV symbolize, is the key to understanding the mysteries.

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For the purposes of the Eucharistic portion of the Gnostic Mass proper, as opposed to the sexual practices to which it alludes, each member of the congregation is an operator. While one need not be present during the consecration of the Eucharist¹¹ for it to be effective, it is in keeping with the celebratory nature of the ritual to make the mystery open to the body of the church¹², and a congregation is explicitly called for in the text of Liber XV. Furthermore, regular attendance of the public celebrations of Liber XV coupled with regular practice of the sacraments of this and the more veiled ritual to which it alludes will instill in the practitioner, over time, a more sublime understanding of the ritual. This increased apprehension of the mystery of the ritual is useful in the perfection of its practice when one makes the transition from congregation to practicing clergy.

A Brief Description of the Energies of the Mass with Regard to Sexual Sacrament

“DE FORMULA TOTA.

Here then is the Schedule for all the Operations of Magick. First, thou shalt discover thy true Will¹³, as I have already taught thee, and that Bud thereof which is the Purpose of this Operation.

Next, formulate this Bud-Will as a Person, seeking or constructing it, and naming it according to thine Holy Qabalah, and its infallible Rule of Truth. Third, purify and consecrate this Person, concentrating upon him and against all else. This Preparation shall continue in all thy daily Life. Mark well, make ready a new Child immediately after every Birth. Fourth, make an especial and direct Invocation at thy Mass, before the Introit, formulating a visible Image of this Child, and offering the Right of Incarnation.

Fifth, perform the Mass, not omitting the Epiklesis¹⁴, and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine Eagle. Sixth, at the Consumption of the Eucharist accept this Child, losing thy Consciousness in him, until he be well assimilated with thee. Now then do this continuously, for by Repetition cometh forth both Strength and Skill, and the Effect is cumulative, if thou allow no Time to dissipate itself.”

~Aleister Crowley, Liber Aleph, Gamma eta

Authors note: During much of my study of Liber XV I have found myself repeatedly recreating the work of other authorities on the subject. With that in mind, I must confess that while the creation of a detailed description of all of the elements of the Gnostic Mass is something I have undertaken in my personal studies, I have found that much of my work is a duplication of material included in The Red Flame, volume 2. I heartily recommend study of The Red Flame volume 2 to any serious student of the Gnostic Mass. As such, I will make every effort not to include too much information in this paper that is a repetition of that work.

With that in mind, much can be said about Light, Life, Love and Liberty that are covered in Liber CL, and on the formula of IAO, but these are covered at length by others¹⁵.

Thus we open the deeper study of the sexual forces invoked during the course of the celebration of Liber XV with the Creed.

The Creed at the opening of Liber XV is an invocation of the anthropomorphic expressions of the four Quabalistic Worlds¹⁶, followed by special stipulations involving the mystery of the Eucharist, closing with allusions to the transmission of life to future life. As such, the Creed contains within itself the map of the cosmos, formula of the operation, and reference to the generative force employed in the completed operation of the ceremony. During the course of the ritual this formula is reversed, following manifestation backward to its source, and then reinstated with the will of the operator integrated into formula, employing these procreative energies as the force that propels the will of the operator into manifestation.

Note carefully the placement and combination of elemental forces as they are referenced during the Creed. First the ineffable spirit, then fire, then air, then earth, and then the womb where-in all men are begotten. This order is in some ways reversed as the priestess combines them for the first lustration and then consecration of the priest, as earth, then water, then air, then fire. When the salt and water are combined at the font as the feminine principals are referred to as Mother, not woman. Likewise when fire and air are combine at the small altar as they are adored as Father, not man. It is noteworthy that these references to mother and father, as opposed to woman and man, give a clear indication that the core of the mystery revolves around the sublimation of the male and female sexual potencies, not just

the genders. It is these potencies that make the priest worthy to communicate the virtues to the brethren, and these are the same forces eventually imbued into the host and wine for communion.

The reversal of direction with regard to the actions of the ritual give an indication of the direction of the flow of energies during this portion of the ritual. Thus, from the opening of the ritual, through the Creed, the entrance and dance of the Priestess, and the opening of the tomb, we are given the complete formula of manifestation. When the direction reverses, we see the return of the created to the consciousness of the divine.

Much of the symbolism of the Mass between the opening of the tomb and the opening of the veil follows the archetypal hero's journey, in which the priest plays the role of the fool¹⁷ who is raised by the virgin/mother to be King. Again, we see the priest exiting the tomb as a turning point of the energies, in the changing role of the priestess. In symbolic terms, once the priestess has raised the priest from the tomb she can be seen as the daughter, although carrying the potential of the mother. In Oedipal terms she can be also be representational of the mother, as the mother to be, who he exalts as his bride to the throne of the earth. It is when she is upon the altar and undergoes the purification and consecration from the Priest that she symbolically attains to a sexual maturity, in that the potencies of mother and father are invoked into her.

In order for them to mature, the priest must travel for a time¹⁸, and then pass through the series of steps or trials in order to be worthy to open the veil.¹⁹

At the first step he invokes the goddess in the name of love, and she replies from within the secret shrine. His invocation is unto Nuit, the circle of stars, and she is invoked in the name of procreative generation²⁰. In her answer she extols him to love her above all things, which, while quoting The Book of the Law chapter one directly, also reflects the injunction of renunciation unto Babalon²¹ and the sacrament of the Holy Grail in the chapel of abominations. There appears to be a shift from one goddess to another that takes place during the orations before the veil, prior to its opening.

The priest answers as Hadit, but again, this is a transitory role, for pure consciousness gives way to pure desire²². Hence, the invocation upon the third step is not an invocation of the crowned child, but of the mature god of force and fire. The child, as the babe in the egg, is to be the outcome of the rite, manifested as the True Will. Rather, it is an invocation of the Beast, the solar-phallic all-father, who shall unite with the scarlet woman to bring forth the child²³. In this moment the priestess represents the path of the moon upon the tree of life, crossing from Tiphareth (the throne of the Sun) to a union above the abyss in the supernal. The crossing of the elements as the priest crosses the veil represents the change in polarity as consciousness encounters the supernal triad.

The sexual desire within the priest has become a symbol of his will to unite with the divine and complete the first half of the cycle of energies within the ritual, the ascent of the consciousness of man into the heavens. The remainder of the ritual deals with imbuing the elements of the ritual with magickal energies and their return to earth.

The Collects represent the invocations upon the opening of the veil. These are delivered in magickal voice (intoned) as they represent the first direct applications of the energies toward the supernal triad, as they are invoked in the mass. These energies are invoked eleven times to sustain healthy operation of various aspects of reality necessary to the comprehension and operation of the mysteries of the rite, and those of life and a future life. These are the rather akin to the prayers of the congregation, and are sanctioned, each in turn, by the inclusion of the phrase "So Mote It Be". Note the parallel between the 11 kisses upon the lance, and the 11 passages of the Collects that directly follow them.

After the collects, the seed and womb, represented by the host and cup, are again magickally charged within the shrine. These steps are largely self evident, and a brief reading of the translation of the Greek will render a clear understanding of the symbolism and intent of this portion of the ritual. In particular one should attend the distinction between the English reference to "God" and the Greek "Mou" (me). Thus the priest indicates the host is "the Body of God!" and then refers to the host in the Greek as "TO SOMA MOU" which translates "the body of me".

With regard to the sexual symbolism of the mass and the Eucharistic nature of the ceremony it is again worthy of note that the sexual fluids are purified and consecrated repeatedly during the course of the ritual, either incidentally through the priest and priestess, or symbolically through the consecration of the host and chalice.

At the close of the consecration of the elements, we have an invocation of the unity of the supernal triad drawn into Kether, in the single sounding of a bell. Aside from the numerous clues given in the symbolic gestures of the ritual, the absence of any specific favorable magickal hour, day or astrological attribution for the celebration of Liber XV indicate that it is an invocation of the energies of Kether²⁴. Also, note the single breast strike at the Epiklesis, as these energies are invoked into the Priest and by extension the congregation, in light of the following quote from *Magick in Theory and Practice*, chapter X, section iv page 85:

“The general rule is that a single knock has no special significance as such, because unity is omniform. It represents Kether, which is the source of all things equally without partaking of any quality by which we discriminate one thing from another. Continuing on these lines, the number of knocks will refer to the Sephira or other idea Qabalistically cognate with that number.”

~Aleister Crowley, *Magick in Theory and Practice*

After the culmination of this consecration, at the striking of the bell, the materials are set aside to rest, for the performance of the Anthem. As with any talismanic consecration, a period of rest within the sacred space is highly beneficial for the energies invoked to firmly integrate them-selves into the material base. A study of the text of the Anthem in light of this invocation is recommended, with specific attention being afforded to the concept of the alignment of the will of the orator with the divine will.

Once the Anthem is completed, a final invocation is performed over the materials of the operation, in the form of seven blessings corresponding to the planets²⁵, and they are combined. This is the moment where the magickal wedding is consummated, and the spiritual energies begin their reintegration with those of the earth.

As the will of the operator has been united with the divine energies that manifested the universe, as outlined in the Creed, the magician has created the most efficacious conduit for the transmission of the will of the operator into material manifestation. Sexual fluids themselves serve as an exceptionally potent material basis for the impression of subtle forces, as they are composed of living materials that contain the potential for growth and increase. These materials maintain a direct sympathetic and physiological connection to the operators of the ceremony, the priest and priestess.

The ceremony, as a whole, revolves around the conscious redirection of the procreative forces of nature, the life force that allows one generation to create the next generation from itself. This force is redirected back into the current manifestation by means of ingestion, for the promotion of, among other things, health, wealth, strength, joy and peace, and that fulfillment of will, and love under will, that is perpetual happiness. These blessings become the offspring of the union, and through the absorption of that offspring as a sacrament they are manifested in the life of the practitioner. These blessings also represent the course the energy follows to ultimate manifestation.

It has been said that any single idea held firmly in the mind from the sounding of the bell, through the Epiklesis unto the consumption of the Eucharist will be brought into manifestation through the proper application of the ceremonies of the Gnostic Mass²⁶. I would add that provided that this idea is in alignment with the true will of the celebrant, that this would invariably be the case.

Compare the invocation of the Creed with the communion of the priest that directly precedes the communion of the congregation (as saints of the true church) approaching the close of the ceremony. Through the statements of the priest we see that the communion symbolically expresses the consumption of the potencies of these four worlds alluded to in the Creed as follows:

As the host is identified with the life (ruach is life-breath and intellect) of the sun (fire and force), expressing the combination of the invoked forces of Baphomet and Chaos, are ingested by the priest in the form of the cake of light they are a symbol of the male sexual contribution to the elixir.

These are followed by joy and the earth, which represent the combination of the emotional expression of Nuit²⁷ with the material basis for knowledge and womb of all life that is Babalon²⁸. These are consumed from the cup of the priestess, within which the magickal act of procreation has already taken place.²⁹

Life, Sun, Joy and Earth can also represent the middle pillar of the tree of life, connecting the energies of the supernal to the material plane, this being a further reference to the talismanic manifestation of will into action.

Additionally, the Eucharistic ritual at the close of the ceremony indicates that the magickal formula of this sublimation is through consumption. It is through the process that the seeds of will in Kether find their manifestation in Malkuth through their consumption into the body (guph).

As has been previously stated, it is the opinion of the author that a definitive understanding of the ritual is entirely unnecessary for the proper operation of the sexual rites herein described³⁰. Yet with regular practice should come increase of skill and with that the manifestation of the object of the ritual may be more readily accomplished. The deeper the understanding of the mystery, the more effective, efficient and joyful is its practice.

In light, life, love and liberty.

FOOTNOTES

1 Talismanic, in that the ritual is generative in nature, as opposed to the amuletic, protective effect which is not the focus of the ritual.

2 Eucharistic is not used in the strictest sense, relating to the Christian ceremony commemorating the Last Supper, in which consecrated bread and wine are consumed (Oxford English Dictionary), but to the ritual consumption of any food and drink imbued with religious energies.

3 Sublimate in the sense that the energies and materials usually used in the procreative function may, through this application, be used for spiritual purposes.

4 The accomplishment of the true will, and love under will are mentioned at several points throughout the mass, including the blessing of the spiritual food just prior to the consummation of the Rite. As such, the accomplishment of the true will is a necessary component of the magickal practices of the Gnostic Mass.

5 Most of the observations of Liber XV contained in this essay rely upon this central thesis.

6 For a full comprehension of these magickal tools in the roles described, read the text of Liber XV with these specific ideas in mind. See footnote 29 for an alternative theory.

7 Chapter 12, *On Bloody Sacrifice and Matters Cognate*

8 Chapter 66, *Vampires*

9 Chapter 69, *How to Succeed and How to Suck Eggs*.

10 This opinion is supported by the regular sanctioned celebration of Liber XV by clergy who have not been fully instructed in the mysteries of the ritual.

11 Liber XV Ms. "The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes."

12 See *Energized Enthusiasm* section XV for notes on the predominant effects of public attendance of veiled sexual rites.

13 See footnote 4

14 Epiklesis, transliteration of Greek, a term referring to the prayer of invocation of the divine that imbues the objects of the sacrament with the Holy Spirit.

15 See the rituals of the Golden Dawn, esp. Hexagram, plus *Red Flame* vol. 2 section 3 and Chapters 23, 36, 61 & 69 of *The Book of Lies*.

16 See *The Red Flame* issue 2, part 2, chapter 3.

17 Parsifal.

18 Circumambulation.

FOOTNOTES (CONTINUED)

19 These steps reference steps in the maturity of the priest as well, and symbolize landmarks in the course of life, degrees in the Man of Earth, chapters of Liber Al Vel Legis, Grades in the Order, and stages in the development of the consciousness, all to greater or lesser degrees.

20 By seed and root and stem and bud and leaf and flower and fruit.

21 See Liber Cheth

22 Liber al vel Legis Chapter 2, verse 32-33.

Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

Enough of Because! Be he damned for a dog!

Note these are the verses that directly precede the calendar.

23 Hence the repeated invocations unto the Gods of generation, Phalle, Priopus, Pan.

24 A talismanic ritual, in order to be most effective, requires specific hours, days, etc. in order to promote its efficacy, and the singular exception to this rule is the invocation of the forces of Kether, which govern the manifestation of the future.

25 Note the reversal of energy, as the forces of Kether move down the tree toward manifestation. Health-Saturn, Wealth-Jupiter, Strength-Mars, Joy-Sol, Peace-Venus, Fulfillment of Will-Mercury, and Love under will-Luna.

26 Lon Duquette has expressed the sentiment explicitly in his dissertation on the Gnostic Mass.

27 Liber al vel Legis Chapter I verse 13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

28 And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

29 There is an interesting article entitled The Gnostic Mass as Biological Allegory, A Speculative Reading by Dionysos Thriambos which asserts that the cake of light is feminine (as being sacred to Demeter) and the wine within the chalice, masculine (sacred to Dionysos). It is available at <http://www.hermetic.com/egc/mass-bio.html>

30 This opinion is supported by the regular sanctioned celebration of Liber XV by clergy who have not been fully instructed in the mysteries of the ritual.

WHY I LOVE BEING A MEMBER OF ORDO TEMPLI ORIENTIS BY FRATER OZ

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

I recently made a “challenge” to the OTO members on my friends list on Facebook. The challenge? To write a note on their profile outlining the reasons why they love the Ordo Templi Orientis. It has been brought to my attention that some feel this isn’t much of a challenge, but I beg to differ. There are many people out there who have what I personally consider to be a distorted view of the Order, primarily based upon the vast amount of misinformation about it on the internet in various forms. This creates a climate of dissent, not only within the Thelemic community, but outside it as well. Many people have family and friends on their lists who might be affected by this misinformation regardless of their spiritual inclinations, and to publicly align oneself with it could be considered “Challenging” in my opinion. But originally, the challenge was meant more as a “call to arms” to my fellow soldiers. A way for us to use our collective voice to shout from the mountaintops “The vast majority of us love being OTO members!”. I hope that many more of you will take up this cause and write a note of your own. You might be surprised at the impact it could have. With that said, here is my answer to the challenge...

I love the OTO for too many reasons to list them all here, so I will outline those that I would consider to be at the top of the list.

Ordo Templi Orientis printed my copies of The Book of the Law, and I would assume 99.9% of yours. They are committed to keeping our most holy book on the shelves for people to find. Their primary mission is to:

“effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood.” - USGL website

This is something that is very important to me on a personal level because of the positive effect this book

has had in my life, and the more actively I can be involved in that quest, the better.

I have found an overwhelming amount of fraternity during my time in the Order, and my Brothers and Sisters have rushed to my aid in many times of need, as I would do during theirs. This fraternal bond reaches beyond the apparent restrictions of class, race, sexual orientation, political stance, or just about any other difference that one would encounter in secular society. This is not only attractive to me, but it is also a measuring stick, speaking to just how successful integrating the Values learned through the initiatory process of OTO could be if they were more widely adopted. We are truly Brothers and Sisters.

Ordo Templi Orientis is, in my eyes, the ONLY place one can undergo the initiatory system that Crowley intended. There is, of course, the A.'A.' as well, but that is a different animal altogether. To form the fraternal bonds Crowley intended, and gain the experience of being a part of a society based upon the principles of Thelema (as Crowley envisioned them), OTO is more or less "the only game in town". This societal part of Thelema is (like the new Aeon itself), in its infancy, so it is not perfect, but I do so enjoy spending my effort working toward its evolution from within, rather than watching with critical eyes, from without.

I absolutely love that OTO is moving more and more toward "The Blue Equinox Model" all the time. Crowley had a specific vision for how the Order should function, and it is important to me that we keep moving steadily toward the full manifestation of that plan. The transparency and business-like manner with which OTO operates makes it the largest, most successful Thelemic Order out there, and it is very comforting to be able to see where my dues go, and reap the benefits of the things that they pay for. These things, for me, fulfill the charge given in Liber AL vel Legis, Chapter III, verse 41:

"Establish at thy Kaaba a clerk-house: all must be done well and with business way."

This is important to me, and shows that those who are working so diligently to manifest OTO as Crowley envisioned it, are serious about what they are doing, and not just interested in hosting dinner parties in

someone's living room forever.

Finally, being in the order during two different periods in its development, separated by 9 years of inactivity gives me what I consider to be a very keen view of how it has evolved and changed over the last 16 years. I took initiation in 1995 and was active for about 3 years before losing contact, and then returned in 2007, to find a much more serious and refined order than that which I knew before. This speaks volumes to the hard work and dedication to success that is put forth by the volunteer government that runs the Order, and that is something that I think deserves both recognition, and praise.

There is a LOT of misinformation out there, and there are many people who would tell you all about the bad experience they may have had. I am here to say that if you ever wondered who was right, I implore you to come see for yourself. It isn't for everyone, but there are a great many of us, myself included, and even a larger number who did not remain active for whatever reason, who have had an extremely positive experience with the Ordo Templi Orientis.

I LOVE the O.T.O.. You may or may not, but you should find that out for yourself. Commit to the experience if it interests you and give it an honest try. You cannot live your life through the experiences of others... Their experiences, no matter how good or bad, can never compare to first-hand knowledge.

Love is the law, love under will.

Sincerely,
Frater Oz



FRATER OZ is Magician, Father, Musician, and an avid Promulgator of the Law of Thelema. Currently a full-time student living in Fort Worth, Texas, he is an active member of the Ordo Templi Orientis, Bubastis Oasis O.T.O., an Ordained Deacon within E.G.C., and serves as both Deacon and Priest in Celebrations of Liber XV, The Gnostic Mass.

A RIVER OF STARS: THE SAINTS OF E.G.C. BY KELLEY BEEBE PART 3: KRISHNA

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

In this installment, we are going to discuss another “Dinosaur”⁽¹⁾ of the Saints’ List, Krishna. Those of you who are paying attention are likely going to say “Hey, she skipped Siddhartha!” Rest assured that Siddhartha is not forgotten and will be discussed in the next installment. I’d originally planned to discuss him in the order in which he appears in the Saints List of the fifth Collect of Liber XV, which places him before Krishna. But I found that his roots are so embedded in the ground of Krishna’s Brahmanism that I could not effectively discuss him without addressing the religious context in which Buddhism arose. Therefore, Siddhartha will be discussed in the next issue.

KRISHNA: A VERY BRIEF HISTORY

Krishna is a mythical figure/deity, an avatar of Vishnu, the preserver. The earliest written record of him is contained in the sacred epic Mahabharata, which dates to around the 4th century BCE but most likely contains material that is older. Krishna belongs to the Indian religious tradition known as Brahmanism, which in its most basic form asserts the existence of the Brahman, “. . . a pure essence which not only diffused itself everywhere, but constituted . . . being. Men and gods were merely manifestations of that Spirit.”⁽²⁾ There are also depictions that are possibly of Krishna dating from as early as 2600 BCE, so Krishna is likely much older than the explicit written evidence suggests⁽³⁾, perhaps even contemporaneous with the Indian Vedic tradition, which venerated deities that were rooted in the natural elements.⁽⁴⁾

In the epic Mahabharata, within which is the Bhagavad Gita, Krishna is featured as a divine super-hero, and he also has quite a reputation as a pleaser of milkmaids. The Bhagavad Gita is on Crowley’s Liber E and A:A:. Section 1 reading lists⁽⁵⁾.

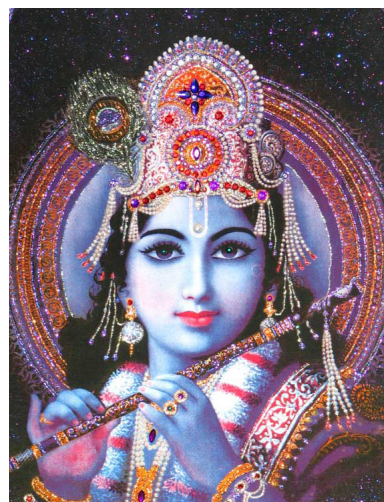
Krishna was and still is an enormously influential figure in Hindu religion, serving as a popular focus of one branch of Hinduism known as the Bhakti tradition, or bhakti yoga, in which an intense emotional attachment and love of a deity is cultivated.⁽⁶⁾ One

religious organization that performs a form of bhakti yoga even today is the International Society for Krishna Consciousness, otherwise known as the Hare Krishnas.⁽⁷⁾

KRISHNA AND THELEMA

Crowley was first exposed at length to Hindu philosophy during his extended stay in Ceylon (now known as Sri Lanka). During that time, he wrestled with Vedanta, the Hindu philosophy of which can be summed up as follows:

“The primary philosophy captured in the Upani-



shads, that of one absolute reality termed as Brahman is the main principle of Vedanta . . . The concept of Brahman – the eternal, self-existent, immanent and transcendent Supreme and Ultimate Reality which is the divine ground of all Being – is central to most schools of Vedanta. . . An illusory power of Brahman called Maya causes the world to arise. Ignorance of this reality is the cause of all suffering in the world and only upon true knowledge of Brahman can liberation be attained.”⁽⁸⁾

Although there were parts of it that appealed to him, he found this philosophy ultimately unsatisfying. He compares and contrasts Vedantism and Buddhism, sometimes seeming to seesaw between them, and ultimately rejects both⁽⁹⁾ But we will go into more detail about that in the next installment of this series.

For now, we will end with the chapter of Liber Aleph that explains Krishna's place in the Saints' List:

Krishna has Names and Forms innumerable, and I know not His true Human Birth, for His Formula is of the Major Antiquity. But His Word hath spread into many Lands, and we know it to-day as INRI with the secret IAO concealed therein. And the Meaning of this Word is the Working of Nature in Her Changes; that is, it is the Formula of Magick whereby all Things reproduce and recreate themselves. Yet this Extension and Specialisation was rather the Word of Dionysus; for the true Word of Krishna was AUM, importing rather a Statement of the Truth of Nature than a practical Instruction in detailed Operations of Magick. But Dionysus, by the Word INRI, laid the Foundation of all Science, as We say Science to-day in a particular Sense, that is, of causing external Nature to change in Harmony with our Wills.⁽¹⁰⁾

Love is the law, love under will.

FOOTNOTES

(1) Crowley, Aleister. *The Book of Lies*. San Francisco: Red Wheel/Weiser Books (1981), p. 25

(2) Williams, Monier. *Religious Thought and Life in India; Vedism, Brahmanism, and Hinduism*. London: John Murray (1885), p. 21. Accessed electronically at <http://books.google.com> on 6/17/12.

(3) <http://en.wikipedia.org/wiki/Krishna>. Accessed 6/15/12.

(4) http://en.wikipedia.org/wiki/Vedic_period. Accessed 6/18/12.

(5) <http://hermetic.com/sabazius/krishna.htm>. Accessed 6/15/12.

(6) <http://www.britannica.com/EBchecked/topic/63933/bhakti>. Accessed 6/17/12.

(7) <http://iskcon.org/philosophy>. Accessed 6/17/12.

(8) (<http://en.wikipedia.org/wiki/Vedanta>, accessed 6/14/12)

(9) Kaczynski, Richard. *Perdurabo*. Berkeley, North Atlantic Books (2010). P. 98.

(10) http://sacred-texts.com/oto/aleph_3.htm, accessed 6/14/12)



ASRAIYA DEYO AGAIN BRINGS MAGICK TO THE STAGE!

Seattle-based initiate, magician, thespian and fire dancer Asraiya Deyo tackled Johann Wolfgang von Goethe's 1795 allegorical story, *The Fairy Tale of the Green Snake and the Beautiful Lily*, and successfully brought it to the stage in the beautifully restored Everett Historical Theater in downtown Everett for a weekend run in mid-June of this year. Scripting and directing Goethe's play for a modern audience was a challenge Deyo obviously enjoyed, particularly for its alchemical content. She worked on this project for five years, studying the original story closely to make sure all the alchemical references were done correctly in the play. The resulting work I saw at the Sunday matinee performance certainly met Deyo's stated goal of "[furthering] attainment of our own Great Work, which is to whisper the secret wisdom: 'The time is now!'" Bravo for Asraiya Deyo and her magickal cast and crew! Deyo will likely be returning to the stage at the Historic Everett Theater this fall, reprising her scary role as the Demoness in the heavy metal opera, *Aeterno Elementum*!

Mark Dalton

This essay was first published in The Equinox, volume I no. 6, in the year 1911 and was probably written around that time. It forms part of a series of attacks on the person it is dedicated to, A.E. Waite. Waite was a member of the Golden Dawn, who went on to form his own order based on the G.D. This new Order had a decidedly anti-magical slant and incidentally sought to limit women's roles by having the leadership required to be Masons. He felt that there were too many women in high ranking positions in the Golden Dawn and sought to redress this supposed problem. Waite exemplified much of the fuzzy headedness that Crowley critiques in this essay. Though generally quite scholarly, especially for the times, he had a deep distrust of Magick as is shown in his Book of Black Magic and Pacts. At the same time he had a deep conviction of being a Christian mystic. His work Azoth: or the Star in the East is an embodiment of his mystical thought.

Mysticism does have a proper place in Thelemic practice; it is the OAI formula that has its corollary in the Magical formula of IAO. Crowley indicates this formula, in part, in this essay as a particular expression of the $0=2$ formula, shown as $1 + (-1) = 0$. What Crowley is attacking here are those that hole themselves up, the hermits that retreat into the woods and are too wary to do battle in the fields as they seek Union with the Divine. It is much easier to deceive ones' self when the temptations and challenges of daily life are limited or removed. The effect of this selfishness is that the aspirant has then limited his ability to effect change in the world. In addition, it is much harder to test ones own mastery and easier to be deceived by supposed spiritual experiences. --Michael Kolson

THE DANGERS OF MYSTICISM

(“AFFECTIONATELY INSCRIBED TO ARTHUR EDWARD WAITE”)

BY ALEISTER CROWLEY

THE EQUINOX NUMBER SIX, FALL 1911

A CURIOUS idea is being sedulously disseminated, and appears to be gaining ground, that mysticism is the “Safe” Path to the Highest, and magic the dangerous Path to the lowest. There are several comments to be made on this assertion. One may doubt whether anything worth doing at all is free from danger, and one may wonder what danger can threaten the man whose object is his own utter ruin. One may also smile a little grimly at the integrity of those who try to include all Magic under Black Magic, as is the present trick of the Mystic Militant here on earth.

Now, as one who may claim to a slight acquaintance with

the literature of both paths, and to have been honoured by personal exposition from the adepts of both paths, I believe that I may be able to bring them fairly into the balance.

This is the magical theory, that the first departure from the Infinite must be equilibrated and so corrected. So the “great Magician,” Mayan, the maker of Illusion, the Creator, must be met in combat. Then “if Satan be divided against Satan, how can his kingdom stand?” Both vanish: the illusion is no more. Mathematically, $1 + (-1) = 0$. And this path is symbolised in the Taro under the figure of the {153} Magus, the card numbered 1, the first departure from 0, but referred to Beth, 2, Mercury, the god of Wisdom, Magic and Truth. And this Magus has the twofold aspect of the Magician himself and also of the “Great Magician” described in Liber 418 (EQUINOX, No. V., Special Supplement, p. 144).

Now the formula of the mystic is much simpler. Mathematically, it is $1 - 1 = 0$. He is like a grain of salt cast into the sea; the process of dissolution is obviously easier than the shock of worlds which the magician contemplates. “Sit down, and feel yourself as dust in the presence of God; nay, as less than dust, as nothing,” is the all-sufficient simplicity of his method. Unfortunately, many people cannot do this. And when you urge your inability, the mystic is only too likely to shrug his shoulders and be done with you.

This path is symbolised by the “Fool” of the Tarot, who is alike the Mystic and the Infinite.

But apart from this question, it is by no means certain that the formula is as simple as it seems. How is the mystic to assure himself that “God” is really “God” and not some demon masquerading in His image? We find Gerson sacrificing Huss to his “God”; we find a modern journalist who has done more than dabble in mysticism writing, “This mystic life at its highest is undeniably selfish”; we find another writing like the old lady who ended her criticism of the Universe, “There's only Jock an' me'll be saved; an' I'm no that sure o' Jock”; we find another who at the age of ninety-nine foams at the mouth over an alleged breach of her {154} alleged copyright; we find another so sensitive that the mention of his name by the present writer induces an attack of epileptic mania; if such are really “united with” or “absorbed in” God, what of God?

We are told in Galatians that the fruits of the Spirit are peace, love, joy, long-suffering, gentleness, goodness, faith, meekness, temperance; and somewhere else, “By their fruits ye shall know them.”

Of these evil-doers then we must either think that they are dishonest, and have never attained at all, or that they have united themselves with a devil.

Such are “Brethren of the Left Hand Path,” described so thoroughly in Liber 418 (EQUINOX, No. V., Special Supplement, pp. 119 “sq.”).

Of these the most characteristic sign is their exclusiveness. “We are the men.” “Ours is the only Way.” “All Buddhists are wicked,” the insanity of spiritual pride.

The Magician is not nearly so liable to fall into this fearful mire of pride as the mystic; he is occupied with things outside himself, and can correct his pride. Indeed, he is constantly being corrected by Nature. He, the Great One, cannot run a mile in four minutes! The mystic is solitary and shut up, lacks wholesome combat. We are all schoolboys, and the football field is a perfect prophylactic of swelled head. When the mystic meets an obstacle, he “makes believe” about it. He says it is “only illusion.” He has the morphino-maniac’s feeling of bien-etre, the delusions of the general paralytic. He loses the power of looking any fact in the face; he feeds himself on his own imagination; he {155} persuades himself of his own attainment. If contradicted on the subject, he is cross and spiteful and cattish. If I criticise Mr X, he screams, and tries to injure me behind my back; if I say that Madam Y is not exactly St. Teresa, she writes a book to prove that she is.

Such persons “swollen with wind, and the rank mist they draw, Rot inwardly, and foul contagion spread,” as Milton wrote of a less dangerous set of spiritual guides.

For their unhappy followers and imitators, no words of pity suffice. The whole universe is for them but “the glass of their fool’s face”; only, unlike Sir Palamedes, they admire it. Moral and spiritual Narcissi, they perish in the waters of illusion. A friend of mine, a solicitor in Naples, has told me strange tales of where such self-adoration ends.

And the subtlety of the devil is shown particularly in the method by which such neophytes are caught by the Black Brothers. There is an exaggerated awe, a solemnity of diction, a vanity of archaic phrases, a false veil of holiness upon the unclean shrine. Stilted affectation masquerades as dignity; a rag-bag of mediaevalism apes profundity; jargon passes for literature; phylacteries increase about the hem of the perfect prig, prude, and Pharisee.

Corollary to this attitude is the lack of all human virtue. The greatest magician, when he acts in his human capacity, acts as a man should. In particular, he has learnt kindheartedness and sympathy. Unselfishness is very often his long suit. Just this the mystic lacks. Trying to absorb the lower planes into the higher, he neglects the lower, a mistake no magician could make. {156}

The Nun Gertrude, when it came to her turn to wash up the dishes, used to explain that she was very sorry, but at that particular moment she was being married, with full choral service, to the Saviour.

Hundreds of mystics shut themselves up completely and forever. Not only is their wealth-producing capacity lost to society, but so is their love and good-will, and worst of all, so is their example and precept. Christ, at the height of his career, found time to wash the feet of his disciples; any Master who does not do this on every plane is a Black Brother. The Hindus honour no man who becomes “Sannyasi” (nearly our “hermit”) until he has faithfully fulfilled all his duties as a man and a citizen. Celibacy is immoral, and the celibate shirks one of the greatest difficulties of the Path.

Beware of all those who shirk the lower difficulties: it’s a good bet that they shirk the higher difficulties too.

Of the special dangers of the path there is here no space to write; each student finds at each step temptations reflecting his own special weaknesses. I have therefore dealt solely with the dangers inseparable from the path itself, dangers inherent in its nature. Not for one moment would I ask the weakest to turn back or turn aside from that path, but I would ask even the strongest to apply these correctives: first, the sceptical or scientific attitude, both in outlook and method; second, a healthy life, meaning by that what the athlete and the explorer mean; third, hearty human companionship, and devotion to life, work, and duty.

Let him remember that an ounce of honest pride is better than a ton of false humility, although an ounce of true {157} humility is worth an ounce of honest pride; the man who works has no time too bother with either. And let him remember Christ’s statement of the Law “to love God with all thy heart, and thy neighbour as thyself.”



JULY 2012

HORIZON CALENDAR

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1. Gnostic Mass 3pm All are Welcome Daughters of Lilith 5-7pm	2.	3.	4. Kundalini Yoga with Br. Kiret Singh 7-10pm (donations to Horizon welcome)	5.	6. Enochian Group Ritual 8-11pm All are Welcome	7. Anahata Chapter BBQ offsite 2-8:30pm
8.	9.	10.	11. Kundalini Yoga with Br. Kiret Singh 7-10pm (donations to Horizon welcome)	12. Magick in Theory and Practice Study Group 7-9pm	13.	14. Gnostic Mass 6-7:30pm Summer EC meeting offsite
15. Summer EC meeting offsite	16.	17. Magical Prop- erties of the Behenian Stars Class 7-10pm	18. Kundalini Yoga with Br. Kiret Singh 7pm (donations to Horizon welcome)	19. Monthly Lodge Meeting 7-9pm 1st degree	20.	21.
22. Gnostic Mass 6-7:30pm	23. Reiki Circle 7-9pm	24. Temple Cleaning 7-10pm	25. Kundalini Yoga with Br. Kiret Singh 7pm (donations to Horizon welcome)	26. Events Committee 7-8pm	27.	28. Minervals 8pm-Midnight
29.	30.	31.				

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