



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

SKY'S EMBRACE

A Publication of Horizon Lodge, OTO

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

PART 4: TAHUTI

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

Welcome to the next installment of "Saints of the E.G.C.", in which every installment focuses specifically on one Saint listed in the fifth Collect of Liber XV, the Gnostic Mass. This month I'm going to discuss the next Dinosaur on our list, an Egyptian god variously named Tahuti, Djehuty, or Thoth.

TAHUTI, DJEHUTY, THOTH

Tahuti is commonly known as the scribe of Re, the lord of writing and magic, and the one who weighs the hearts of the dead against the feather of Ma'at. We name him when we perform Liber Resh:

. . . Tahuti standeth in His splendor at the prow, and Ra-Hoor abideth at the helm . . . ⁽¹⁾

But who is this god, really? And is there more we can know about him?

Indeed there is, for Tahuti, who came into existence at the dawn of Egyptian civilization, continued to be adored throughout Egypt's three thousand year history. In this article, which of necessity barely skims the surface of what there is to know about him, I will trace his evolution through the lens of ancient Egyptian funerary literature. We will look at three sources: The Pyramid Texts (c. 2300 BCE), the Coffin Texts

(c. 2000 BCE), and the Book of the Dead (c. 1700 BCE). My hope is that through this effort you will gain a fuller picture of the evolution of this complex and multi-functional god.

Let us start with the Pyramid Texts, a group of recitations inscribed in the inner chambers of a group of late Old Kingdom royal pyramids. The Pyramid Texts are the oldest example of Egyptian religious writing and are in fact among the oldest religious writings currently known in the world. ⁽²⁾

The purpose of these writings was to provide a mechanism for the resurrection of the dead king and other members of the royal family. In the Pyramid Texts, Tahuti is not always portrayed as a "good guy". In two places, there are allusions to some deed done by him in concert with Seth—presumably the murder of Osiris:

Osiris, this Unis has come, the Ennead's fledgling, an imperishable akh, who surpassed you and surpasses you, wearier than you and greater than you, sounder than you and more acclaimed than you, and your time therein is no more. It is what Seth and Thoth have done, your brothers who do not weep for you. ⁽³⁾

In the next recitation, Seth and Tahuti are specifically mentioned as ones for whom Osiris

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“was made to revive and live that he might catch” them. (4)

However, in direct contrast to these two passages, Tahuti is in many other places not the enemy but is instead a valuable aid to the king who seeks to become Osiris:

Ho, Osiris Teti! Horus has come seeking you. He has made Thoth drive back Seth’s followers for you, he has gotten them corraled for you, and has turned away the desire of Seth . . . (5)

This passage also illustrates one of Tahuti’s most prominent roles in the Pyramid Texts: that of protecting the dead from a variety of potential enemies. Tahuti is the knife-bearer who came from Seth⁽⁶⁾, and he never hesitates to use his knife against the enemies of justice.

The dead king is also enjoined to become Tahuti in his role as the Moon who sails across the sky, along with Re the Sun:

. . . Sun and Thoth, take Unis with you, that he may eat of what you eat of, that he may drink of what you drink of, that he may live on what you live on, that he may sit where you sit, that he may grow powerful from what you grow powerful from, that he may sail in what you sail in. . . Unis will circumnavigate the sky like the Sun, Unis shall course the sky like Thoth. (7)

Interestingly, what you do not see in the Pyramid Texts are any references to Tahuti in what

is nearly his most famous role—that of scribe in the sun-boat of Re.

Let us now turn our attention to the Coffin Texts, a corpus of writings inscribed on burial equipment during the Middle Kingdom, first appearing about two hundred years after the Pyramid Texts. The Coffin Texts were used in elite non-royal burials and evolved directly from the Pyramid Texts. Tahuti has a major presence in the Coffin Texts, especially in his role as peacemaker and healer in the great conflict between Horus and Seth, when Seth injured the eye of Horus and Horus relieved Seth of his testicles:

The earth was hacked up when the Rivals fought, their feet scooped out the sacred pool in On. Now comes Thoth adorned with his dignity, for Atum has ennobled him with strength, and the Two Great Ladies are pleased with him. So the fighting is ended, the tumult is stopped, the fire which went forth is quenched, the anger in the presence of the Tribunal of the God is calmed, and it sits to give judgment in the presence of Geb. (8)

He is also the peacemaker who calmed the eye of Re when she became wrathful:

I raised the hair from the Sacred Eye at its time of wrath. What is the Sacred Eye at its time of wrath? Who raised the hair from it? It is the right Eye of Re when it was wroth with him after he had sent it on an errand. It was Thoth who raised the hair from it. (9)

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From the Editor

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

Welcome to the gala Winter Solstice edition of Sky’s Embrace! We are wishing all readers a warm, dry, satisfying year’s end, as we wait for the return of the Sun’s warmth and light. This issue commences with Soror Kelley Beebe’s excellent series on the Gnostic Saints of the E.G.C., zeroing in on the Egyptian deity Tahuti, Patron of Scribes and Master of Magick. Brother Kolson offers another in his series of annotated Crowley essays, Jon Sewell illuminates some of the creative process that brought The Rite of Sol recently to the stage, and there’s much more! We hope you enjoy this expanded issue of Sky’s Embrace!

LOVE IS THE LAW, LOVE UNDER WILL.

Mark

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All this peacemaking has not caused Tahuti to lose his ferocity. He is still the knife-bearer who beheads the enemies of the gods and the dead. However, he has also taken on some additional duties. He is now the head of the tribunals of the gods ⁽¹⁰⁾, as well as a contract lawyer:

Spell for sealing a decree for a man concerning his family. I have come to you, you lords of appearing, that you may give an order to the Great One who is in the Tribunal, that there may be sealed a decree concerning this family of mine. . . Thoth has said to me; 'The decree which is given to you is sealed'. So said he.⁽¹¹⁾

But he is not yet the scribe in the sun-boat of Re.

Finally, let us examine the Book of the Dead, which is actually not a single book at all but a large collection of papyri which helped the dead navigate the dangers of the various trials and perils of the Afterlife. They were produced during the New Kingdom, from approximately the time of the Eighteenth dynasty (c.1550BCE)⁽¹²⁾.

Here we begin to see Tahuti in the roles in which he is most familiar. Now he is the scribe of Re, accompanying him in the boat that sails across the sky:

. . . may those who are below worship you, may Thoth and Maat write to you daily . . . I have seen Horus as helmsman, with Thoth and Maat beside him...⁽¹³⁾

He is the one who judges the deceased by weighing his heart against the feather of Ma'at:

Thus says Thoth, judge of truth, to the Great Ennead which is in the presence of Osiris: Hear this word of very truth. I have judged the heart of the deceased, and his soul stands as a witness for him. His deeds are righteous in the great balance, and no sin has been found in him . . .⁽¹⁴⁾

I will end with one chapter in particular that beautifully sums up the roles of Tahuti in the New Kingdom:

I am Thoth the skilled scribe whose hands are pure, a possessor of purity, who drives away

evil, who writes what is true, who detests falsehood, whose pen defends the Lord of All; master of laws who interprets writings, whose words establish the Two Lands.

I am the Lord of Justice, one truly precise to the gods, who judges a matter so that it may continue in being; who vindicates him whose voice is hushed; who dispels darkness and clears away the storm. I have given the sweet breath of the north wind to Osiris Wennefer as when he went forth from the womb of her who bore him; I cause Re to go to rest as Osiris, Osiris having gone to rest at the going to rest of Re; I cause him to go into the secret cavern in order to revive the heart of the Inert One, the Holy Soul at the head of the West. Acclamation for the Inert One, Wennefer the son of Nut!

I am Thoth, the favored of Re; Lord of strength who ennobles him who made him; great of magic in the Bark of Millions of Years; master of laws who makes the Two Lands content; whose power protects her who bore him; who gets rid of noise and quells uproar; who does what Re in his shrine approves. I am Thoth who made Osiris triumphant over his enemies.

I am Thoth who foretells the morrow and foresees the future, whose act cannot be brought to naught; who guides sky, earth, and the Duat; who nourishes the sun-folk. I give breath to him who is in the secret places by means of the power which is on my mouth, and Osiris is triumphant over his enemies.⁽¹⁵⁾

By the time of the New Kingdom, Tahuti has had many promotions and a fruitful career as a god. But all along the way one thing remains true: he is not merely a complacent bureaucrat in the cabinet of Re, but a fierce defender of justice and champion of the defenseless.

(1) Liber Resh vel Helios sub figura CC. <http://hermetic.com/crowley/libers/lib200.html>. Accessed December 6, 2012.

(2) Pinch, Geraldine. *Egyptian Mythology: A Guide to the gods, Goddesses, and Traditions of Ancient Egypt*. New York: Oxford University Press, 2002. P. 9.

(3) Allen, James P. *The Ancient Egyptian Pyramid Texts*. Atlanta: Society of Biblical Literature, 2005. Unis no. 151, p. 34.

(4) *Ibid.*, p. 35 Unis no. 152



THELEMIC ADVENT BY DAVID PARKS



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

As the year comes to a close, many thelemic Brothers and Sisters will spend the holiday season with family as they celebrate the coming of their Lord, Jesus of Nazareth, and we will likewise celebrate the Feast of the Times on December 21st at the Winter Solstice. Despite our own ritual at the Temple and any we may plan for ourselves at home, many of us will still be expected to spend holiday time with our non-thelemic family members. For some this obligation can be fraught with annoyance, but this can be an excellent time to reflect on our own understanding through the mirroring of religious truths in other faiths.

Many Christians await the Christmas season through the celebration of Advent. During this time, they can prepare their hearts and minds for the birth (and foreshadowing of the second coming) of the individual proclaimed as humanity's savior. Through Grace, they strive to allow their bodies to become fitting receptacles for their Lord. Like the virgin priestess that raises the priest from the Tomb, the Virgin Mary birthed the Christian Lord (and was also present at his resurrection). The alternative aspect of Mary Magdalene later reflects the non-virginal priestess that mirrors the Christian aspirant awaiting their own marriage and union. To many in the neo-pagan tradition, the Winter Solstice is likewise the time that the Great Horned God is reborn of his mother. Later in the year, he will take his mother as wife and bear himself anew within her to be born again.

In our own Gnostic Mass, the priestess calls the priest from the tomb through the line, "By the power of Iron, I say to thee, arise. In the name of our Lord the Sun, and of our Lord... that thou mayest administer the virtues to the Brethren." Although Thelema is agnostic, it is clear that we do have a *conceptual* Lord -- more than one in fact! At the Winter Solstice, "our Lord the Sun" is at the southernmost point of his transversal. The southern Sun leads to this being the day with the shortest daylight hours of the year in the northern hemisphere. Additionally, on this day, the Sun is preparing to leave the sign of Sagittarius and enter Capricorn, the goat. The birth, marriage and death of the Lord is ripe for meditations in the context of the YHVH formulation - which I will leave to the reader's leisure to do - the process of the birth and sacrificial death of the Lord also resonates

with the mysteries of Osiris and IAO that are central to thelemic doctrine and the Gnostic Mass.

Although some thelemites consider the formulation of Osiris to be too "old-aeon," I would posit that its importance to the mass and to the M.M.M. hint at its significance. While Christian and pagan family and friends are preparing their hearts and minds for the birth of their Lord, we can as well prepare ourselves for the coming of ours. Although our tradition does not include the concept of sin and need for purity, part of the Work is preparing ourselves mentally and magically to be suitable vessels for our Lord. Each of us can use this time to reflect on the ways that concepts of our Lord, our Lord the Sun, and our Holy Guardian Angel can increase their reign in our own lives. What will you allow to be born into your life this Winter Solstice?

Love is the law, love under will.

DAVID PARKS is a dedicated magician and member of Horizon Lodge.

TAHUTI CONTINUED FROM PAGE 3

- (5) Ibid., p. 72 Teti no. 145
- (6) Ibid., p. 122 Pepi I no. 312
- (7) Ibid., p.30 Unis no. 143
- (8) Faulkner, R.O. The Ancient Egyptian Coffin Texts, Aris & Phillips Ltd, Warminster, England 1973 3 volumes. P. 3-4
- (9) Ibid., p. 270
- (10) Ibid., p. 272
- (11) Ibid., p. 116
- (12) Kitchen, K.A. "The chronology of ancient Egypt". <http://hbar.phys.msu.ru/gorm/dating/chroneg.pdf>. Accessed 12/5/2012
- (13) Von Dassow, Eva. The Egyptian Book of the Dead, The Book of Going Forth By Day, The Complete Papyrus of Ani Featuring Integrated Text and Full-Color Images. 2nd ed. San Francisco: Chronicle, 2008. Plate 1: Introductory Hymn to the Sun-God Re.
- (14) Ibid., Plate 3, chapter 30B
- (15) Ibid., P. 133.

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

THE MIDDLE PILLAR BY SHELLAY MAUGHAN

DEVELOPED by the Golden Dawn and expanded by Israel Regardie, the Middle Pillar exercise is one of the basic magical techniques that every practitioner should know. Learning the Middle Pillar exercise introduces the practitioner to the basics of the Tree of Life, breath control, visualization, memorization of divine names, and the LBRP.

Use this active meditation for cleansing and balancing the auric body, establishing mental and emotional equilibrium, and increasing vitality.

“To my mind, the exercise described as the Middle Pillar is the groundwork of all actual developmental work. It is a process which is the basis of magic. The name of the exercise is taken from the position of the central Sephiroth on the diagrammatic Tree of Life. This exercise concerns those centers numbered one, six, nine, and ten. It also includes the shadowy center drawn in dotted lines, placed between three and four.” ⁽¹⁾

As has been said... “The Secret of Wisdom can be discerned only from the place of balanced power” - that is, from between the pillars of Severity and Mercy. ⁽³⁾ The Middle Pillar positions us at a balanced point, neutralizing to some extent the swing of the psychic pendulum from one extreme to the other.

THE MIDDLE PILLAR EXERCISE ⁽⁴⁾

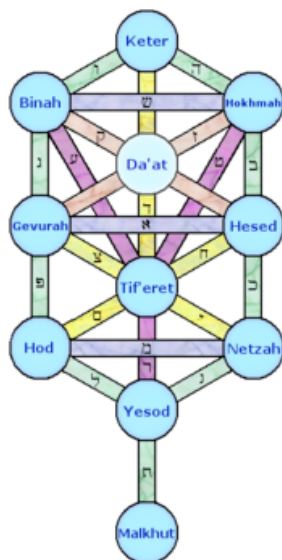
In this exercise we will visualize the sephiroth of the middle pillar as part of our bodies, illuminating them in descending order. ^(1a)

This establishes balance and fills us with energy.

Once the middle pillar is ‘lit’ we will circle the energy around and through our bodies, to cleanse and fortify.

The exercise can be performed standing, sitting, or lying down.

Begin rhythmic breathing. You will continue using the same pattern of rhythmic breathing



throughout the Middle Pillar visualization. There are many ways to bring your breathing into a rhythmic pattern; often, each breath is timed by counting our heartbeats, with pauses between each breath:

- Breathe in, slowly counting to 4
- Hold the breath in, slowly counting to 2
- Breathe out, slowly counting to 4
- Hold the breath out, slowly counting to 2.

Regardie suggests a more organic approach, allowing the timing of rhythmic breathing to establish itself by focusing on the breath while consciously relaxing the body, until the body's natural rhythm takes over. ⁽⁵⁾

After a few minutes of relaxed rhythmic breathing, visualize the sephiroth of the middle pillar within your body.

ESTABLISHING THE PILLAR

KETHER

Imagine a sphere of white light just above your head. Hold this image for a few breaths, letting it become a clear and steady visualization. Then imagine a shaft of light descending from your Kether center to your Daath center at the nape of the neck.

DAATH

Form a sphere of light at the Daath center. Again, pause and hold this visualization for a few breaths, until the visualization is steady and you can feel the light of the Daath sphere. While you focus on Daath remain aware of Kether above.

TIPHARETH

Bring a shaft of light down from the Daath center to the Tiphareth center around your heart. Form a sphere of light there, as described above.

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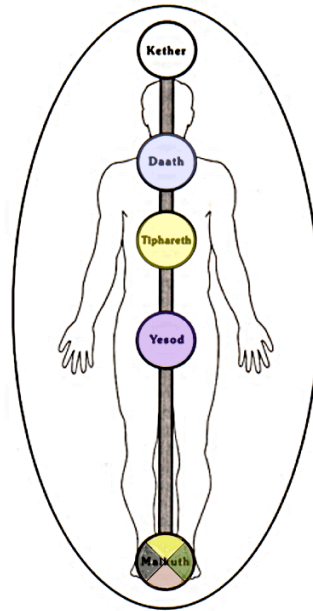
YESOD

See the shaft of light descending from Tiphareth into the Yesod center in the genital region. Imagine a sphere of light formed there, as described above.

MALKUTH

Visualize the shaft of light descending from Yesod into your Malkuth center at the feet and ankles.

Visualize the Middle Pillar complete. Hold this visualization for several breathing cycles, seeing the glow of the complete middle pillar within you.



CIRCULATING THE LIGHT

Once the pillar is established within, circulate the light you have brought down through the Middle Pillar around the outside of your body, to strengthen and clear your aura. Perform each circulation a number of times.

CIRCULATION ONE: SIDE TO SIDE

Using the cycles of rhythmic breathing, bring the light down one side of the body and up the other, from Kether to Malkuth and back to Kether. Exhale and visualize the light descending the left side of the body. Inhale and imagine the light ascending the right side of the body back to Kether. [4b]

CIRCULATION TWO: FRONT TO BACK

After performing this for a short space of time, imagine the ribbon of light descending from Kether down the front of your body to Malkuth and rising up your back, returning again to Kether. [4c]

CIRCULATION THREE: THE SHOWER OF LIGHT

Still employing rhythmic breathing, visualize the sphere of Malkuth, then see the shaft of light rising up the Middle Pillar in the center of your body. When it reaches Kether, imagine a shower of light cascading down the outside of your body as it descends to Malkuth again. Circulate the light in this manner for some time.

CIRCULATION FOUR: THE ASCENDING SPIRAL [4d]

Then see the light rise again in a ribbon that spirals

around the outside of your body from Malkuth to Kether.

CLOSING

Finally focus some of the energy back into your Tiphareth center, the seat of equilibrium and balance.

ADDING THE DIVINE NAMES

“To the four central Sephiroth plus the shadowy Daath as the fifth, are attributed divine names - which, as in the former exercise, are to be vibrated powerfully in conjunction with the imaginative formulation of various images.” [1]

Once the basic visualizations have become familiar through regular practice, add the divine name to each Sephira by vibrating the name as you visualize the sphere. This can be done internally,

feeling the vibration of the name. However, it is more effective to actually vibrate each name aloud.

KETHER

Vibrate the name Eheieh (pronounced Eh-hey-yay, meaning I AM). Keep vibrating this word until it is the only thought in your conscious mind.

DAATH

Vibrate the name YHVH Elohim (pronounced Yode-heh-vav-heh El-oh-heem, meaning Lord of Hosts).

TIPHARETH

Vibrate the name YHVH Eloah ve-Daath (pronounced Yode-heh-vav-heh El-oh-ah v'-Dah-ath, meaning Lord of Knowledge).

YESOD

Intone the name Shaddai El Chai (pronounced Shah-dye El-Chai meaning Almighty Living God. (4a)

MALKUTH

Vibrate the name Adonai ha-Aretz (pronounced Ah-doe-nye ha-Ah-retz, meaning Lord of Earth).

“Let me expatiate upon these divine names by stating that they may be considered as the keynote or vibratory rates of various degrees or grades of consciousness. In their prolonged investigation into the hidden knowledge and the secret side of man’s nature, the ancients who were as empirical scientists as our psychologists today, came to associate various sound-

values or rates of vibration with various parts of the body, and also with particular types of magnetic force and strata of consciousness. No religious or metaphysical theory need attach to the employment of these names. The system rests entirely upon its own merits. The simplest way of regarding them is, as explained above, as vibratory rates. Again, they may be considered as key notes by means of which access is obtained to the consciousness of the different parts of our being, the existence of which hitherto we have been kept in ignorance.” [1]

ADDING THE LBRP

Often, the Middle Pillar is combined with the Lesser Banishing Ritual of the Pentagram. To do this:

- Perform the opening Kabalistic Cross
- Formulate the Pentagrams
- Call the Archangels
- Perform the Middle Pillar exercise
- Perform the closing Kabalistic Cross

THE LESSER BANISHING RITUAL OF THE PENTAGRAM

THE KABALISTIC CROSS

Face east. Perform the Kabalistic Cross as follows:

- Imagine a sphere of light just above the crown of your head.
- Touch the forehead and vibrate **Ateh** (Thou Art, or, Unto Thee)
- Bring hand down the body. At about the level of the genitals, indicate the feet and vibrate **Malkuth** (The Kingdom)
- Imagine a shaft of light descending from the Crown Sphere to the feet where another sphere expands just under your feet.
- Touch the right shoulder and vibrate **Ve-Geburah** (and The Power)
- Imagine a 6 inch sphere of brilliant white light appears just next to the right shoulder.
- Touch the left shoulder and vibrate **Ve-Gedulah** (and The Glory)
- Imagine a shaft of light emerge from the right Sphere and cross your breast to expand and form another Sphere at your left shoulder.
- Clasp the hands before you and vibrate **Le-Olam** (For Ever)
- Imagine clearly the cross of light as it extends through your body.

Amen.



THE PENTAGRAMS

Draw, in the air facing east, a banishing Earth Pentagram (Begin at the lower left corner and trace clockwise). Bringing your hand to the center of the Pentagram, vibrate the Name **Y H V H** (pronounced Yahd Hey Vau Hey)

Trace a semicircle before you as you turn toward the south. Again trace the Pentagram, bring your hand to the center of it, and vibrate the Name **Adonai**, (pronounced Ah-Do-Neye)

Again, trace the semicircle with the dagger to the west, trace the Pentagram, bring your hand to the center, and vibrate the Name **Eheieh**, (pronounced Eh-Hey-Yay)

Then, turn towards the north, trace the circle, trace the Pentagram, bring your hand to the center and vibrate the Name **AGLA**, (pronounced either Ah-Gah-Lah or Atah Gibor Le-Olahm Adonai) Return to the EAST, completing tracing the circle of Light, bringing your hand to the center of the east Pentagram.

THE ARCHANGELS

Extend the arms in the form of a cross, say:

Before me (then vibrate) **Raphael**

Behind me (then vibrate) **Gabriel**

At my right hand (then vibrate) **Michael**

At my left hand (then vibrate) **Uriel**

About me flames the pentagrams, and in the column shines the six-rayed star.

<At this point, perform the Middle Pillar exercise>

Repeat the Kabalistic Cross.

ADDING COLOR

Once the ritual becomes familiar, try adding color. While white light contains all colors within it, visualizing the spheres, directions, etc as separate colors can strengthen the individual energy of each.

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COLORS IN THE MIDDLE PILLAR

Kether – White

Daath – Lavender or grey

Tiphareth - Yellow

Yesod – Violet

Malkuth – Traditionally a swirl of russet, olive, citrine and black. Or the combination of all of these, a rich earthy brown.

COLORS IN THE LBRP

Ateh – White

Malkuth – Brown, or russet – olive - citrine – black

Ve-Geburah – Red

Ve – Gedula – Blue

Le-Olam – Yellow

Visualize the complete cross in white.

East - a yellow pentagram

South – a red pentagram

West – a blue pentagram

North – a green pentagram

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Other resources

A Thelemic variation: <http://thelemicgoldendawn.net/neophyte/tmp.htm>

An Enochian variation: http://www.hermetic.com/enochia/enoch_pillar.html

Notes:

(1) Regardie, Israel. The Middle Pillar. Llewellyn Publications, 1970, Print

[1a] Some will note that this exercise corresponds in some ways to the yoga chakra system. There is, assuredly, correspondence. But there are several very important differences and variations. The first, a minor difference, is the number and position of the centers involved. But this does not require discussion. What is fundamental, however, is the entirely different approach. The yoga technique commences its meditations from the lowest chakra and works upwards to the Sahasrara above the head. On the other hand, in the western system, the Middle Pillar starts from the highest and works downwards. In a word, the Western ideal is not to escape from the body but to become involved more and more in life, in order to experience it more adequately, and in order to obtain a mastery over it. The ideal is to bring down godhead so that one's manhood being enriched may thereby be assumed into godhead. Always does this system begin from the real center of working - the higher genius which, by definition, is in contact eternally with whatever infinite deity there may be.

[2] Regardie, Israel. A Garden of Pomegranates. Llewellyn Publications, 1974, Print.

[3] Regardie, Israel. The Golden Dawn. Falcon Press, 1984, Print

As has been said... "The Secret of Wisdom can be discerned only from the place of balanced power" - that is from between the two temple pillars. Poise at a third point, which neutralizes to some extent the violence of the swing of the psychic pendulum from one extreme to the other, is the result of cultivating equanimity representing an equal capacity to be either at rest or active, interested or withdrawn at will, and not from emotional compulsion.

[4] <http://www.hermeticgoldendawn.org/>

(4a) The "ch" in Chai is to be pronounced like the "ch" in the Scottish word loch. The word rhymes with "eye."

(4b) The direction of this circulation (down the left and up the right) has a tendency to energize power in the Middle Pillar, resulting in a feeling of energy increase and a swelling in the Body of Light. The other direction (down the right and up the left) tends to relax the energy body, possibly resulting in a trance-state.

(4c) This direction of circulated energy tends to cleanse the Subtle Body.

(4d) In his early works, Regardie advocated using the Ascending Spiral circulation. In his later works, he replaced this circulation with the Shower of Light. Some students still enjoy the Ascending Spiral circulation, so it is included here as an option.

[5] Regardie, Israel. The Art of True Healing. Helios Books, 1964, Print.

"Therefore in attempting to attune ourselves once more to the intelligent spiritual power functioning through nature's mechanism, we attempt, not blindly to copy, but intelligently to adopt her methods. Make, therefore, the breathing rhythmical at certain fixed times of the day, when there is little likelihood of disturbance.

Cultivate above all the art of relaxation. Learn to address each tensed muscle from toe to head as you lie flat on you back in bed. Tell it deliberately to loosen its tension and cease from its unconscious contracture. Think of the blood in response to your command flowing copiously to each organ, carrying life and nourishment everywhere, producing a state of glowing radiant health. Only after these preliminary processes have been accomplished

should you begin your rhythmic breathing, slowly and without haste. Gradually as the mind accustoms itself to the idea, the lungs will take up the rhythm spontaneously. In a few minutes it will have become automatic. The whole process then becomes extremely simple and pleasurable.

SHELLAY MAUGHAN is a former Body Master of Horizon Lodge, and a dedicated magician and teacher.

CORPSE ART

Fingertip kiss
water color
destruction
a light wash
of emotion
touch the paint
morning fades
a day of sorrow begins
rippled effect
human print
in an imitation
of distress.
Rinse the layers off
pigment drips
where you least expect
shocking mistake
Start over with a knife
a new medium
oil and blood
this darker take on life
this time layers peel.
Smearing at the edges
forgetting there is
a dry shift
flaking away
antiquated scrapes
medicated inspiration
implicated technique
artistic fervency.
Panoramic lust
a masterpiece of disguise,
theatrical.
No longer flat visual,
shifting schemes and sets...
starving movement in regret.
Take up your cross and follow
life's imitation.
Cast down your guilt and rut
without a moment's hesitation.
A trade craft, trafficking in prana
woven bone threads, bloody tissue skeins
the master architect's final draft
a life in death and dreams.

Jasmine Selene

AFTER MORE THAN A DECADE; WHY I STILL LOVE THE OTO.

“The moment I took Minerval I knew I was home and that feeling has never left me despite all the changes that have occurred in my life and my Order career. I have stood up in court and defended my membership and the very Law we are gathered to promulgate and because of it I lost my biological family (parents, a sibling) but deep inside I knew I had found my REAL family that day at Watchtower Camp seventeen years ago. The ups and the downs only serve to strengthen my resolve to stay committed to this Most Holy Order.”

John H Nance; Atlanta Georgia

“I took my Minerval degree back in 1998, and although I participated in numerous group rituals I was always a bit of a lone wolf inside, so my vision of O.T.O. came exclusively through the initiation system and my personal experience. People came, people went, and I'm still here with my own vows and my own way. O.T.O. as system never interfered with my individual vision of freedom and magickal growth, but quite the contrary, it helped me to strengthen up and clear away many dark clouds and doubts. For as much as I was always skeptical; inside the O.T.O. I never found anything that would contradict my magickal experience, so by far I find O.T.O. to have been the right choice.”

Christian Ivo Sisko; Split, Croatia

THE RITE OF SOL - REX MORTUUS EST BY JON SEWELL

It was November of 2000 e.v. when I first sat down with a guitar and the script for The Rite of Jupiter and started composing music for one of Aleister Crowley's Rites of Eleusis. It was something frivolous at the time, a way of bringing the material into a context that I would enjoy and could relate to, and not really something I considered integral to my efforts as an initiate or as a ceremonial magician.

No one was more surprised than me when the material so seized my imagination that continuing to explore and create music around these Rites became a central part of my personal magickal practice and my life as an artist. They have become so integral to my daily life that a majority of my acquaintances have little other context for me as an individual outside of The Rites of Eleusis.

In the ensuing 12 years, I've been involved with many presentations of these Rites, in supportive roles for local O.T.O. bodies, or as a producer and composer working with volunteers to craft The Rites as rock operas, or as a student simply studying their history and symbolism. I've also taken it upon myself to acquaint myself with some of the history of the presentation of The Rites of Eleusis since their revival in 1980e.v. Many of those involved in those early Rites will attest that these planetary rituals have a profound impact on those who perform and attend them regularly, and my life has become a testimony to the truth of this.

As we're wrapping up postproduction on The Rite of Sol DVD, and preparing ourselves for the response of the larger community to our latest presentation I've been considering all the effort involved in the creation of one of these Rites. After all, seeing as so much of the result of my personal magickal practice is available to the public for their entertainment or occasional disdain it seems fitting to make some record of the process available as well.

THE MUSIC

The earliest music for The Rite of Sol was certainly composed during the writing of The Rite of Venus in 2006. The Chorus from *Atalanta at Calydon* (Before the Beginning of Years) by A. C. Swinburne was something I found particularly moving, and as I had been exposed to another musical interpretation of this poem that I found humorous, but not aesthetically satisfying, it became something of an imperative that I craft a dif-

ferent arrangement with haste. This first arrangement was performed at NOTOCON in 2007, by myself with Melissa Holm and Joseph Thiebes, which was perhaps the second time it had ever been performed with an audience.

When the Swinburne piece had originally been composed I had invested a few hours reading through the remainder of The Rite of Sol, playing variations on the themes. I discovered that by simply restructuring the tempo and root chord progressions, these variations could be employed to create some simple, pleasing musical arrangements around many of the key sections of dialog. When composing Jupiter years earlier it had been my practice to try to keep some sections of the music simple and accessible, especially when the lyrical content was complex, and this practice has served me well in all of the Rites since.

Several years later, when composition for Sol began in earnest, I revisited this concept, and found these simple variations easily employed in composing the chord progressions for Hymn to the Spirit of Nature, The Leo Section of Liber 963 and No More Sacrifice. Completing this portion of the material then became a matter of working out the action on stage with Melissa, determining where the instrumental sections would be required in order to incorporate the action that would in turn fill out the narrative of the Rite.

By the time we were working this all out, recording was already well underway. The earliest recording for The Rite of Sol, largely completed before The Rite of Mercury was staged in 2010, was the Overture combined with the aforementioned *Atalanta at Calydon*.

The Overture for The Rite of Sol represents a musical meditation on the stations of the Sun in Liber Resh vel Helios. The opening tones are intended to capture the slow waking of sunrise, as the efforts of the day commence. There is a crescendo (later revisited) as the individual finds awareness of self and proceeds with their appointed tasks for the day.

As the music develops, the 7/8 rhythm is coupled with a bass line that plays each note in the chromatic scale only once before resolving back to the opening root. This is intended to capture the rolling gait of the early parts of the day, still vexed by dreams but moving toward productivity. Here a saxophone is employed to good effect, wandering in and out of



the obscure pattern like the breath of an athlete before he hits his stride, or the wandering of an unfocused mind.

The music of noon becomes assertive. The 4/4 time is the most natural of western music, emulating the human heartbeat. It is the sound of a strong man, rejoicing in his way. Here is a structured and repetitive ode to productivity, and the satisfaction of the artisan.

The music changes again to that of sunset, and the time cuts to half. This is a time of rest and beauty, but also can afford an opportunity for disruption. An intentional dissonance is written into this section, employing minor chords that quickly resolve toward a natural resting place. Here the music repeats the earlier crescendo as the self reaffirms its nature, much as a magician might practice devotion at the beginning and end of a single day. The key of A is employed, as the tone corresponds to Saturn and Capricorn, who in turn are related to Satan-Typhon in our cosmology.

The earlier crescendo is repeated and at last the music proceeds into Atalanta at Calydon. Yet there remains a fourth theme later in the Rite to complete this daily pattern, representing Kephra in Hiding.

These themes, along with themes from The Rite of Mars and The Rite of Venus that are included within the narrative, become the key to unlocking the musical structure of The Rite of Sol as it was composed. Additionally, there are rhythmic and Kabbalistic tones, beats, knocks and intervals employed throughout all these arrangements, but I've detailed much of

that material elsewhere.

THE MAGICK

Despite the fact that we composed The Overture long before the bulk of The Rite of Sol, and employed it in crafting much of the remaining music, Melissa and I knew we would be incorporating the adoration "Liber Resh vel Helios" quite early in the process. We already had a nearly completed version when The Rite of Sol soundtrack was released, and we might have waited in order to include it, but chose not to for a variety of reasons; not the least of which being that it is not a part of the script as written, and thus could be reserved for the live presentation.

More to the point, as the Overture incorporated references to the day in part four, employing the signs and energies of Liber Resh was a forgone conclusion. The incorporation of Liber Resh as a musical number within the show offered additional context for these signs, and created a point of reference and continuity. The cast received information on the solar adorations of Liber Resh in the first days of rehearsal, and we counseled them to work with this solar energy throughout the rehearsal process.

We also made a study of some of the principal officers as they related to the stations of the Sun and the elemental aspects of the cardinal points of the compass. These meditations and conversations helped shape the characterizations of several of the principals, particularly Besz, whose place in the ritual

CONTINUED ON PAGE 12

ual might otherwise have been confusing. Besz is a deity of the household, hearth and childbirth, likely adopted by the ancient Egyptians from an even older culture. With relationship to Sol, who represents the Osiris and other similar agricultural gods associated with grain, Besz can be seen as the harbinger of Venus, both in terms of the fecundity of the grave as it relates to the hearth, where the cut grain having been ground into meal is baked into bread (host), and as the deity that delivers the child once the seed has germinated. These roles are a natural bridge between the solar agricultural archetypes and those associated with motherhood. There are a variety of similar juxtapositions of roles within this Rite, but space dictates that I leave them to the meditations of interested magicians.

Additionally, much of the symbolism from The Rite of Sol is drawn directly from the Hermetic Order of the Golden Dawn initiation for the Adeptus Minor grade, and those familiar with their initiations will recognize parallels in our staging of the Rite

Between the ritualized internment of Sol within the *pastos**, and the presence of Besz as the agent of the hearth (slow heat) and birth, we find the dramatization of an alchemical process within the Rite. This process comes to fruition when Scorpio-Apophis is enthroned as Venus.

THE MOTHER

Given that we've taken to completing these adapted Rites out of their natural order, completing The Rite of Sol left us standing where we were at the beginning of The Rite of Venus when we first started composing it in 2005. But rather than experiencing the fall of the Goddess, we had been granted the opportunity to explore her in her ascension.

Thus, composing music and planning staging for the close of the Sol was a particular pleasure, because we were allowed to revisit music and ideas associated with the luxury of Venus, while only hinting at the darkness beneath. In particular, the composition and staging of "Nature from Orpheus" was intended as an invocation and exploration of "Netzach as Victory."

The composition of Nature from Orpheus revolves around the keys of G and A. The key of G (natural) corresponds to Venus and Libra, who are

the principal figures in The Rite of Venus, and represent the subtle transformation of the principal officers as the new paradigm is established. The key of A corresponds to Saturn and Capricorn, which can be interpreted as a reference to the beginning and ending of the planetary cycle, which opens with The Rite of Saturn and closes with Pan, the goat god in The Rite of Luna. Furthermore, Saturn is also a reference to Babalon, with whom Scorpio-Apophis identifies when she declares herself as "the goddess that cometh forth riding upon the Lion."

So The Rite of Sol closes with a new peace established (despite the fact that there remains something of a persistent mystery regarding the life of Sol, and the outcome of his trial).

Throughout this creative process that now spans more than a decade and promises to devour another, I have had the help of many friends and supporters, fans and volunteers, but none has been so close and integral as Melissa Holm. While I tend to be the mouthpiece that talks and writes about the work we do, much of what is presented comes directly from her understanding of the material, her research, and her tireless pursuit of a sublime vision of what these Rites might be. We work together, often suffering through long hours of research and debate, working out the problems as they present themselves, and occasionally suffering the nightmares that seem to ride on your coat tails when you are doing community theater. She laughs with me when the ideas get silly, and cheers me up when dilettantes post scathing reviews of our work that seem to be more clever than honest.

So, in case I don't say it enough, Melissa Holm is my fucking hero.

Composition has already begun for The Rite of Mars, where we will be exploring other themes and ideas as we continue to progress. We'll see you in 2014!

* The term *pastos* in the Golden Dawn Ritual denotes a combination of coffin and altar, and resides within the vault of the Adepti.

JON SEWELL is the Body Master of Horizon Lodge OTO, and a fine performer, singer, guitarist and composer. With his partner, Melissa Holm, Sewell is currently setting Aleister Crowley's Rites of Eleusis to music in a rock opera format. More information at www.eleusyve.com.

RITUAL FOR ENHANCING LIFE BY KARLA CLARK

MANY PEOPLE in the modern Western world are no longer familiar with intentional ritual, especially rituals meant to harness the unseen. If a person does have a behavior pattern they call a ritual, it may be more of a practical nature - getting up in the morning, stretching, reading the news, having a cup of coffee. Common "rituals" are used setting the tone for the day, settling in to work, or calming in the evening time before bed. All of this is well and good, and yet there is so much more possible for our daily experience. I teach ritual and meditation as part of my work, and I often hear from clients that the individual would like more focus or more clarity. Ritual and meditation can be immensely effective to achieve these goals. Ritual is the use of a specific, stylized method to call in, utilize, and dismiss energy. Rituals can be simple and fast or extraordinarily long and elaborate.

If one has never worked with ritual, how would one begin? Books are interesting and can contain much information, but since ritual is working with energy, I recommend learning ritual from a trusted practitioner. In truth, there is often misinformation in books (often intentionally so), and learning from a magickal expert or initiate is often the surest path to be achieving what you truly would like to achieve with the ritual work. As in many aspects of life, and even truer with the unseen: you don't know what you don't know.

Trusted practitioners can help teach you the basics: how to cleanse a space, how to set and claim space, and how to perform a basic protection ritual. Casting a circle is a common and powerful way of claiming space, and there are many ways to do this ritual, depending upon the tradition you follow. Once you have mastered these fundamentals, you can branch out to experience other ways of working with energy.

The goal of ritual is to contain, command, direct, and use energy. Most of us here on earth are still operating from our ego. The ego is commonly understood to be the individuated aspect of the personality. Some portion of the energy we hold or direct will be affected by our ego. For most Americans, ego plays a very large role in our engagement with the world. To control our ego, and refine our relationship with the cosmos and with each other is an essential part of the Great Work.

Once we know ourselves well enough, we can accurately describe and acknowledge our blocks, our stopping points. This will allow us to better direct and flow our energy, as well as to be able to focus and work on those parts of ourselves that we most want to improve, and those skills we wish to broaden.

The more we utilize ritual, the more we may develop our strength. Ritual helps clear the cobwebs and let us see who we truly are. Rituals offer a way to purify our being and use discipline and precision to transform ourselves.

To examine the value of a ritual practice, imagine something you really want in your life - abundant social ties, complete physical health, the perfect partner, the perfect job - whatever that may be for you. To what extent do you have this in your life? If not enough, why not? Often, the answer lies in the strength of our focus or commitment.

How long can you hold that thought or vision in your mind? How detailed is your vision?

In order to create a great work of art, the vision for the final piece must be held firmly in the mind. The same is true for creating an amazing life!

With a committed ritual and meditation practice, you will be able to expand the length of time and the clarity with which you hold your vision, allowing you to manifest more of your ideals in the physical plane. You will also become more connected with your true self, and your creations will flow from the true you, not the programmed aspects of the personality.

Ritual is the most effective thing I've seen for breaking the shell of conditioning and societal expectation. I have seen it to be best used in combination with meditation and a practice of gratitude. Committing to this kind of practice allows us to be more of who we are each day and less reactive to old programs. Then we can truly be ourselves!

Though I have found power in creating my own rituals (utilizing symbols and methods from regional magickal traditions), the biggest shifts I have made personally and seen in others have been using sets of rituals that are ancient and handed down. There is power accumulated over time in multiple magicians using the same method of calling in energy for the same purpose. It seems to create a reservoir of energy behind those rituals that allows the initiate to

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OUR LADY OF THE SYCAMORE — STELE OF NIGHT SHELLAY MAUGHAN

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access the full power when they perform the ritual.

When each of us is more of who we truly are - more in our power, more in control of our own mental and emotional energies - we bring more divine light to the world and more hope, change, abundance, and bounty. We can also live much more intentional, connected, and fulfilling lives. The world could use more intentional, creative, effective, powerful people right now, don't you think?

If you want a regular, usual, normal life, enjoy regular, normal, usual rituals meant to harness the usual energies of the day.

If you crave an extra-ordinary life, a beautiful new creation, being in command of your experience in every way – crafting your life, expressing yourself, using all of your skills - utilize effective, energetic rituals!

I invite you to step into your full power and explore adding a ritual practice to your life if you do not already have one.

KARLA CLARK is a 'magician, Kabbalist & healer in the lineage of King Solomon'. She would be delighted to have tea with you and compare notes on magick and ritual practice!

PROPITIATION BY MARK DALTON

IT WAS MY GRANDMOTHER'S 90TH BIRTHDAY, and all of her kids, grandkids and great-grandkids were gathered around her for a party, and listening to her talk about her many years on the planet. She wound up her comments by saying ... "And I love God. And I fear him."

I couldn't swear to it, but it seemed like she'd given me, her oldest grandson, a kind of sidelong glance, a raised eyebrow when she said "And I fear him." Okay, I had a good job, a wife, two great little kids who were sitting at her feet... but I was still an unregenerate rock 'n roller, a hippie with questionable politics, a big city resident... and my grandmother was a devout German Lutheran from a small town on the Nebraska prairie.

The idea that God, or the Gods, are to be feared as well as loved seems to be as old as mankind's ability to conceive of a higher power. The world was, and still is a scary place for most people. Disease, infection, famine, and all manner of other "natural" disasters are lurking around every corner, and until recently, children all over the world had a better than even chance of not making it out of infancy in spite of a parent's best efforts. So much was out of human control that it seemed reasonable that unseen powers must be running things, and if they weren't happy with a person, or a tribe, or a nation, well, you can run, but you can't hide. As Randy Newman says in his deliciously sarcastic "God's Song" – "Lord, if you can't take care of us, won't you please just let us be!"

Traces of this kind of thinking are all around us. Some evangelicals are convinced our nation is being punished for our supposedly lax collective morals. It's not just homosexuals that are the problem; it's everyone else's tolerance of them. It's not just the people that are having abortions, it's the fact that abortion is legal and we aren't throwing people in jail for having or performing them that's causing all these hurricanes and drying up the fields. If you insult Allah, you run the risk of some radical Muslim hunting you down and doing you in... thereby, one assumes, currying some favor with the deity that can be cashed in at the gate of paradise.

Britannica Online says this: "Serious illness, drought, pestilence, famine and other misfortune have universally been regarded as the workings of supernatural forces. Often they have been understood

as the effects of offenses against the sacred order committed by individuals or communities, deliberately or unintentionally. Thus, it has been considered necessary in times of crisis, individual or communal, to offer sacrifices to propitiate sacred powers and wipe out offenses (or at least neutralize their effects) and restore relationship [with the sacred order]."

Because they lived so close to the edge of the desert, the Egyptians personified its destructive power in the god Set. According to Sacred-texts.com, Set was characterized as "a strong god whose anger is to be feared... Set was a deity of the desert, of drought and feverish thirst... as an enemy to life, Set is identified with all destruction. He is the waning of the moon, the decrease of the waters of the Nile, and setting of the sun." Egyptians "had good reason to remain on friendly terms with Set, the Lord of the desert."

Dear me. What can be done to keep the gods happy? Music was one way. According to Maps of the World.com, "Music is an integral part of the Egyptian culture." True to this day, as anyone who has been there can testify. "While Thoth is believed to have invented music itself, Hathor was regarded as the patron of music. Almost every Egyptian God was propitiated by the use of music and hymns... Music was an indispensable part of religious rituals and court entertainment in the Old Kingdom." Throughout history, however, there have been other, darker offerings in sacrifice to propitiate angry gods.

Thelema offers another view of man's relationship with the divine. "There is no god but man." And "Every man and every woman is a star." And, as stated in chapter two, verse 44 of Liber AL vel Legis sub figura CCXX - The Book of the Law: "Aye! feast! rejoice! there is no dread hereafter."

Thelemites apply the methods of science with the aim of religion. Fear is not the basis of our belief. Again, in chapter three, verse 17 of The Book of the Law it states:

"Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light, and I [the entity Ra-Hoor- Khuit] am the strength, force, vigour of your arms."

Now THAT is good news!

MARK DALTON is the editor of Sky's Embrace

This publication by Crowley was originally released in The Equinox Volume III:1 in 1919. It is published in A.'.A.'. Class E. This Class of A.'.A.'. libri came into use about the time of this publication and consisted of "manifestos, broadsides, epistles and other public statements." Crowley wrote of it in his Confessions "I wrote the book called De Lege Libellum, otherwise called The Sandal, in which I analyzed the Law as the source of light, life, love and liberty, and pronounced a panegyric upon it in each of these respects successively. For sustained sublimity of prose this book perhaps ranks next to those in which my pen was definitely and authentically inspired". (Confessions pg. 831) These notions of Light, Life, Love and Liberty are also written about in Liber Aleph Chapter 151-159. Here these four qualities are likened to the Sphinx of which it is said to be the female partner of the masculine pyramid. The four creatures that are embodied in the sphinx are equated to the four L's: The Bull is Life, the Lion is Light, the Man is Liberty and the Serpent is Love. These concepts have important implication for an Understanding of the Creed and other aspects of the Mass where they are mentioned and should be studied and meditated on accordingly. MICHAEL KOLSON

Liber CL
DE LEGE LIBELLVM
L-L-L-L-L
Preface
THE LAW

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

IN RIGHTEOUSNESS OF HEART come hither, and listen: for it is I, TO MEGA THERION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willeth your whole Freedom, and the arising within you of full Knowledge and Power. Behold! The Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you.

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

By Light shall ye look upon yourselves, and behold All Things that are in Truth One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now by the Light ye beheld, by Love ye feel. There is an ecstasy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things di-

verse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.

I
OF LIBERTY

IT IS OF LIBERTY that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is a poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfillment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: "Thou hast no right but to do thy will. Do that, and no other shall say nay." Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points--it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make open confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect--and for very shame I have not emphasized that imperfection--if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare

of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now then will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

"There is no law beyond Do what thou wilt:" but it is only the greatest of the race who have the strength and

courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many aeons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfillment of thy transcendent Will, that is hidden within thee. For this, then, up to arms! Win thine own Freedom for thyself! Strike hard!

II OF LOVE

IT IS WRITTEN that "Love is the law, love under will." Herein is an Arcanum concealed, for in the Greek Language Agaph, Love, is of the same numerical value as Velhma, Will. By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end,

become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not co-eval with Eternity!

Consider that as Love is mighty to bring forth all Ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically "Dryness." For this there is, as I believe, no cure but patient persistence in a Rule of life.

But this Dryness hath its virtue, in that thereby the soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension,

since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjunct to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behoove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and

no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.

In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

MICHAEL KOLSON is an occult bookseller, editor and writer of note, and an important member of the OTO on a local, national and international level.

This is PART 1. PART II will appear in the Spring, 2013 Edition of Sky's Embrace.



HORIZON CALENDAR

JANUARY 2013

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1.	2.	3.	4. Enochian Group Ritual 8-11pm <i>Offsite</i> 1st degree & up and guests RSVP req'd Babalon93@ hotmail.com	5.
6. Gnostic Mass 3:00-4:30pm All are Welcome Daughters of Lilith 5-7pm	7.	8. A. A. . Class A Books Discussion – Liber Cordis Cincti Serpente 7-10pm	9.	10.	11.	12. Gnostic Mass 6:00-7pm All are Welcome EC meeting
13.	14.	15. Third Tuesday Class 7pm	16.	17. Thursday Monthly Lodge meeting 7pm 1st degree and up	18.	19.
20.	21.	22. Temple Cleaning Party 7-10pm	23.	24.	25.	26. Saturday Minerval Initiations 4pm
27. Gnostic Mass 6:00-7:30pm All are Welcome	28.	29.	30.	31.	FEB 1. Enochian Group Ritual 8-11pm All are Welcome	2.

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