

Lion & Serpent

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Eleventh Anniversary
of
Sekhet-Maat Lodge

Lion & Serpent

the Official Journal

of Sekhet-Maat Lodge, O.T.O.

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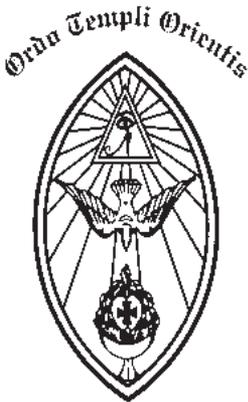
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Contents

| | |
|--|--------------------|
| <i>Talon</i> (Sekhet-Maat Lodge Master Regalia) | Front Cover |
| Contact Information | Inside Front Cover |
| <i>The First Page</i> by Frater HydraLVX..... | 4 |
| <i>Scorpio in Violet</i> by Frater Dorje | 6 |
| <i>Manifesting the Lodge</i> by Frater HydraLVX..... | 7 |
| <i>The Eleventh Anniversary: Sekhet-Maat Lodge of Ordo Templi Orientis</i> by Soror Amrita Rosa Gloria Mundi and Frater Mau-Bast..... | 11 |
| <i>In Memoriam</i> | 26 |
| <i>'thru midnight to the sun . . .'</i> by Frater Zir..... | 27 |
| <i>Pluto In Capricorn: When the Lord of the Underworld</i> <i>Dresses Up Like a Goat-fish</i> by Frater Greg Foster | 28 |
| <i>Division Within Emptiness</i> by Frater Mantis..... | 32 |
| <i>Jove</i> by Frater HydraLVX..... | 33 |
| <i>El Ermitaño</i> by Frater Dorje | 34 |
| <i>Adoration</i> by Frater Michael O'Neill..... | 36 |
| <i>Sekhet-Maat by the Numbers</i> by Frater HydraLVX | 37 |
| OTO Bodies in the Pacific Northwest..... | 38 |
| Classifieds | Inside Back Cover |
| <i>Up From the Depths</i> by David Taylor..... | Back Cover |

Cover Art
Talon
(Sekhet-Maat Lodge Master Regalia)
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Cast .93 silver

The First Page

FRATER HYDRALVX

At the time of this writing, the Sun is in 9° of Aquarius—just a short couple of months since the last issue of *Lion & Serpent*. Nevertheless, as usual, there is much to report!

Sun in Sagittarius:

Special thanks to Sr. LR for offering a bookbinding workshop, which by all accounts was an excellent and productive class. The participants went home with leatherbound journals they'd made themselves, and the skills to make more! Speaking of thanks, the Rose Croix sponsored a Thanksgiving feast, open to all initiates and their guests. Some arrived at the Lodge as early as noon that day, to start cooking the turkey, play board games, read, adore the Sun, and otherwise exult in the radiant fraternity that has always characterized this annual feast.

Just a couple of weeks later, we hosted the Electoral College-sponsored *Kaaba Colloquium*, a two-day leadership seminar featuring nine presenters and over twenty-five presentations on topics ranging from developmental models to fund-raising.

Six days later, we held the second annual Yuletide Holiday Art & Craft Faire, where local artists and artisans rented vending tables for a low price of space rental. It doesn't make us much money, but it gives us (and the other vendors) an additional opportunity to network, and it serves as somewhat of an "open house" for those in the larger esoteric community who may have been curious to check out our space. This year, it was very, very cold, due to the weather and the necessity of leaving the doors open to attract customers. Next year we might do this on Thanksgiving weekend instead, for the sake of our toes and fingers!

During this time, we had four new Minerval initiates as well as a set of First and Third degree initiations.

Sun in Capricorn:

This year we observed the Winter Solstice on the eve of the birth of Mithras! That is, Dec. 24 on the common calendar. Many of us gathered in the evening to enjoy readings and musical performances. The feast was delicious and bountiful. Once again we had our "Secret Satan" gift exchange, and at midnight we celebrated the *Gnostic Mass*.

One week later it was time for our annual Vulgar New Year Masquerade Ball. This year's theme was Tarot, and there were quite a few very creative costumes this year. Sr. RS's rendition of the Princess of Disks was particularly memorable. Many of us danced until we were sore!

Sun in Aquarius

We're all preparing for the next round of initiations at the time of this writing, and looking forward to a busy spring, with the Feast for the Supreme Ritual, the Feast for the Equinox of the Gods, a wedding, and Thelemic Symposium. Do check out our special events page on our website, where many of these events are enumerated.

Naturally, since the last issue we also had our usual schedule of two classes per week. Frs. JP and JW have continued to offer the Yoga for Yahoos and Yellowbellies class every Monday, which is growing in popularity as the word gets out about the excellent work they are doing. As Fr. NA wrote, "Yoga Monday with the legendary JW is **where it's at**. Fifteen minutes shaking the muscles free. Fifteen minutes dancing the aether whimsy will movement. Fifteen minutes dragon *asana*. Fifteen minutes death posture. Tum Resh. A concise and potent package. My body hums and my spirit soars and my mind thirsty for study..."

On Tuesdays, our class and discussion topics have included: Aleister Crowley as Poet, Making Music to Accompany Ritual, Introduction to Invocation, Systems of Attainment, *Liber Aleph*, and more.

Fr. PW has been instrumental in planning and executing many of the above events, and he has just recently taken on the responsibility of Special Events Coordinator. He's a joy to work with, and we're looking forward to celebrating the Thelemic holidays and putting on workshops and celebrations under his excellent direction. Meanwhile, Fr. NA has volunteered to coordinate our efforts to keep our "open hours" happening every week on Tuesday from 5:30-7:30pm. This is a time when anyone can drop by, browse the library, play a game of chess, work on the computer or practice ritual in the temple. After two years of coordinating our weekly mass schedule, Fr. MS has handed the reins to Sr. KK, who has already made significant improvements to our scheduling. Last but not least, after five years as Deputy Master of the Lodge, serving under two successive Masters, the U.S. Electoral College has appointed the new Master of Sekhet-Maat Lodge; that is, myself. Elsewhere in this issue you'll find *Sekhet-Maat Lodge by the Numbers*, outlining our goals for this year; and *Manifesting the Lodge*, which identifies other milestones further in the future.

Congratulations to the newly baptized J and D, Fr. CH and Sr. KJBY! As it is written in *The Book of the Law*, "Come forth, o children, under the stars, & take your fill of love!"

Scorpio in Violet

Saturday night aphrodite,
The Hanged Man's Slack, the axis
of Saturn's soft grim night:
The ecstasy of temptation.

Exultant in Scorpio
Ravished by the lingering scent of Violet
in the City of Roses
in Stars
in the City of the Pyramids

Saturn and Venus cheek to cheek, dance,
(I'm in heaven)
o strange eternal aspect, o bittersweet angle
 heaven is nowhere then
 heaven is now here
Her spaces all the difference.
Her ghost clings to my shirt and pants
spreads supple behind my eyelids
fading with each breath so breathe
deep this pale cloud of unknowing
this black mirror vision of copulating salamanders
that burst into flame as they come and cry
ARARITA to the naked sky.

Frater Dorje, 11/6/04

Manifesting the Lodge

FRATER HYDRALVX

Several members of the Lodge, including this writer, have expressed an interest in acquiring real property for the Lodge. There are many benefits, and of course added responsibilities, that property ownership would bring. Looming large among these benefits is the fact that our funds would no longer disappear into the landlord's pocket, but would instead go toward our own property. This property could then serve generations of O.T.O. initiates.

When I first sat down to write this essay, I felt certain that such a goal would be attainable within even a decade, if the members of the Lodge chose to pursue it. As I reflected further, however, I realized that it would be prudent to restrain my optimism and face squarely some formidable obstacles which appear to make the possibility of property acquisition difficult at our current level of development. Nonetheless, I still believe that if certain conditions are met we may be able to accomplish this goal someday. The following four-phase process will provide a framework and some perspective about the challenges we will undoubtedly face and how we might overcome them.

› – Self-Sufficiency

In the context of Lodge finances, self-sufficiency occurs when predictable monthly income (i.e., from dues and pledges) matches or exceeds our regular expenses (e.g., rent and utilities). We are near the end of this phase. Last common year, dues and pledges accounted for 64% of our regular expenses (the remaining 36% came from fund-raisers, sales, and other unpredictable income sources). This may seem like a low number, but it is 7% over the previous year, and most of that increase was in the final couple of months, when most of the members improved our level of financial commitment in a shared attempt to close the gap between our expected income and expenses. In the last quarter of 2005 e.v., we brought in 72%. We have a goal to bring in an average of 80% this year, and it is very possible we could blow that goal out of the water and reach 100% or more (and for resiliency and health, we should really strive to bring in at least 125%). Whether we reach self-sufficiency this year or at some point in the future, reaching that milestone will be prerequisite to the next phase.

∩ – The Gathering

Purchasing property requires a down payment. Although government and non-profit programs exist for individual persons to purchase a home with no down payment, religious organizations such as ours typically are required to put 50% down. Because of this, we will not be able to purchase property until we bring in substantially more than our regular expenses, and hence, this phase cannot begin until we have first achieved self-sufficiency.

Self-sufficiency will, however, not be sufficient to purchase property. It is not

enough to simply say that our bills are covered, and to begin leisurely saving a down payment. The unfortunate reality is that any property fund-raising that we do must greatly outpace the increase of property values over time.

To illustrate what I mean by outpacing property value increases, take for example an average building of the size we would need, in a relatively central location. We would probably expect such a building to cost a minimum of \$400,000 in today's market. A 50% down payment for such a building would be \$200,000. If we take ten years to raise that down payment, however, assuming there are no major meltdowns in the market, the property that is valued today at \$400,000 will be valued at something more like \$700,000 at the end of that decade. This nearly doubles the amount necessary for a down payment. If we had raised \$200,000 in a decade, we would need an additional \$150,000 to have the same level of purchasing power.

Let's look, though, at what would be necessary to get that far. To raise \$200,000 in ten years, we would need to bring in about \$1500 per month, every month, on average, in addition to our current regular income. We'd also need to continue to increase our regular income for payment of rent, since our needs will grow and we may need to move to a larger rental in the meantime. To accomplish this would be a phenomenal success in purely fund-raising terms (relative to past successes), but it would not be sufficient for us to purchase property. To have a reasonable chance of purchasing suitable property after a decade of saving, we would instead need to bring in about \$350,000, or about \$3000 per month, every month, in addition to the regular income we currently raise for the purpose of paying rent. As you can see, if the "down payment fund" does not grow very rapidly, we will be raising funds for it indefinitely, and we would be sitting on a very large chunk of cash which we could not ever legally use for *any other purpose*.

As noted at the beginning of this essay, it is certainly possible that we could raise a down payment of that size, especially if we had substantial support from outside our valley. We don't want, though, to cannibalize our income sources for a project that fails in the end, because as I mentioned, we'd never be able to touch that money for any other purpose if we started a "building fund" earmarked for the purpose. For example, if we only raised \$500 extra per month on average, on top of our other expenses, we'd only have \$60,000 in the bank at the end of the decade – not nearly enough to get property with, but just imagine what we could have done with the money if we hadn't earmarked it for property.

It is also important to consider what our mortgage payment will be once we raise the necessary down payment. A fifteen-year mortgage on a loan for \$350,000 at 7% interest would result in a mortgage payment of about \$3,145 per month. Once we add on utilities and necessary savings for maintenance and repairs, we will need a monthly income roughly four times our current level.

Given all the above obstacles and concerns, it would be, in my opinion, a very bad idea to earmark any funds for the purpose of purchasing property unless we have a stable income of four times our regular expenses. This is our goal in the second phase. We will gather our financial strength, with the eventual goal

of bringing in four times what we spend. The level of difficulty in accomplishing this is a sobering realization, to say the least. Nevertheless this is something we can work toward, and frankly anything less would be insufficient to purchase property. As Sun Tzu said, "Victorious warriors win first and then go to war, while defeated warriors go to war first and then seek to win." Any attempt to purchase property, without the needed income, will be a losing battle. As it turns out, based on the above rough calculations, our income must increase fourfold to make it winnable.

To reach this goal given the current average contributions from members, we would need to have four times as many members, which our current venue would certainly not support. We're already busting at the seams. Even if the existing members continue to make larger contributions, the number of members will increase no matter what, as we continue to offer quarterly opportunities for initiation. Moving to a larger space is, therefore, a very likely necessity along the way as we gather our financial strength. As it turns out, the space next door to ours is available for rent, opening up the possibility of expanding sooner than later. Look in the next issue of *Lion & Serpent* for more on the possibility of expansion.

Should we approach the end of this phase of gathering financial strength, we will seek legal counsel, and we will research the various legal structures that we can use in a purchase of property. Therefore there may be a substantial overlap between this phase and the next.

1 – Business Way

When we purchase property, we have to be recognized by the state as an entity. Ownership involves both the owned and the owner – we may have a building which is easily definable and tangible, but what are we? During this third phase, we will define a legal structure which will be the designated owner of the property.

Well, currently we are recognized by the state as an "unincorporated association," and our not-for-profit status is recognized under the aegis of O.T.O. U.S.A. This status affords us most of the opportunities that non-profit corporations enjoy. The reason that Sekhet-Maat Lodge is not a corporation already is that the costs of incorporating (including lawyer fees and the investment of time in preparing paperwork) will be substantial, and incorporating will not bring us any additional benefits to speak of unless we are prepared to own property. Although I am not a lawyer, my understanding is that when the time comes to realistically address the issue of owning property, a corporation would be the most efficacious legal structure to accommodate property ownership.

Whether incorporation is actually the best option is a question that we will examine carefully at the outset of this third phase. There are many benefits to creating a separate corporation with the specific purpose of purchasing and maintaining property for the use of Sekhet-Maat Lodge. Some examples of these benefits include: the board of directors might have longer terms of service than Lodge officers typically do, thereby affording a measure of greater stability; we would

not have to revise our existing articles or bylaws to include property ownership and maintenance among the purposes of the Lodge; should some unforeseen situation (like changes in law) force us to dissolve and reincorporate, the Lodge would not be directly affected; and so on. But who knows – after further research and discussion, and after seeking legal counsel, we may find that it is better for the Lodge itself to incorporate.

This question of whether to make a separate corporation, or to incorporate the Lodge, will be among the first that we encounter; it will not be the only question, though, by any means. Many options will be available to us, and naturally we will be consulting U.S. Grand Lodge, and probably through them the Order's legal counsel, in addition to our own legal counsel. Determining what options we have, and making the best choices for our purposes, will define this phase. This is not only a matter of incorporating, but also in composing a comprehensive business plan – a document that spells out our expected course of action and provides an analysis of our risks, uncertainties, income sources, and so on. Not unlike this essay, but much more detailed, and with a great deal of progress already behind us.

Having incorporated and composed a business plan, we move to the final phase in this progression to property ownership.

7 – **Manifestation**

The last of these four phases begins with looking for our new temple. Shopping sounds like a lot of fun, and no doubt it will be, and it will also require a good deal of care and attention to detail. We'll use our business plan and down payment to secure a loan, and draw up a detailed list of our requirements. We'll enlist the help of a Realtor who can bring properties to our attention when they meet our needs, and schedule time for us to look at them. We'll probably spend at least four months looking before we initiate a mortgage and start using the new space. No doubt, there will be a big party.

At that point we will be in a good position to make mortgage payments. We will have to be, for banks to have given us a loan. We will also have some savings in our temple fund, which we can use to decorate and make any needed improvements or repairs. We will have put down real roots here in Portland, and all our fund-raising will go straight into paying for and improving our own temple. This temple – no longer merely a "space," "venue" or "location" but truly a "Lodge" – will go on through the years to provide a place where the rituals may be rightly performed with joy and beauty, for the purpose of securing the Liberty of the Individual and his or her advancement in Light, Wisdom, Understanding, Knowledge, and Power through Beauty, Courage, and Wit, on the Foundation of Universal Brotherhood.

The Eleventh Anniversary: Sekhet-Maat Lodge of Ordo Templi Orientis

BONNIE HENDERSON-WINNIE (SOROR AMRITA ROSA GLORIA MUNDI)

AND

MICK TAYLOR (FRATER MAU-BAST)

A celebratory rite performed on Anno IVxiii, ☉ 2° ♀, ☽ 1° ♁ for Autumnal Equinox, September 24th, 2005 E.V.

Performed by:

| | |
|-----------------|---|
| Past Masters: | Sr. ARGM Fr. Diapason |
| Lodge Master: | Fr. Mau-Bast |
| Lodge Officers: | Sr. Dawn Fr. NØΛMKMNPT |
| Purification: | Sr. Star |
| Consecration: | Fr. Michael |
| Courtesans: | Fr. EVCA Sr. LISL Fr. Philadelphos Magdalenos Sr. Terpsichore93 Sr. MRTH Sr. Jaybird |
| Oracle: | Fr. Khalifa |

Musicians:

Fr. Abd'ul Karim – voice, doumbek, bongos, gong, bells, didjeridu
Fr. Michael – violin, gong, voice
Fr. Nolon – voice, djembe, rattles

OPERATORS

2 Past Masters (also **Obscured Past Masters**) in black robes with black tabards to cover regalia, swords. Additionally **Sr. ARGM** has a bag of rose petals attached to her belt and **Fr. DIAPASON** has a bell (singing bowl with striker, inside central altar). Those **As OPMs** add transparent hoods in midnight blue, spangled with small crystal stars.

Current Lodge Master, Fr. MAU BAST in black robe with black tabard, sword, lion and serpent regalia, small pouch with cast silver hawk's talon Lodge Talisman¹.

2 Lodge Officers (O1, O2) in black robes, red tabards.

Purification Officer in white robe, water bowl and salt, **Consecration Officer** in white robe, a censer and incense.

Oracle (newest O°) in semiformal street clothing.

Courtesans of the Order (fire officers) in very colorful and revealing clothing, with sigils made from the names of the various Local Bodies marked on their palms.² Each Courtesan has a taper candle.

Musicians and Elders as they will.

SETTING³

Tomb in the West. Inside the tomb is an altar dedicated to the ancestors with offerings of flowers, incense, spirits, etc. plus several unlit white candles. There should be as many photos of the deceased Past Masters (men and women) as the altar will accommodate. The veil is closed at the beginning.

Seats of honor for **Elders** among participant attendees are placed in the West as well.

Altar in the Center.⁴ On the central altar are balances topped with red feather of Ma'at, a white votive and lighter, a chalice with the fortifying draught⁵, and rose petals. Inside the central altar are a scroll with the names of all current OTO Bodies and a bell (and striker).

High Altar in the East. High altar is veiled. There is a place for the Oracle prepared inside. Inside the veiled high altar are ten unlit tapers in holders, one empty taper holder, stele of Revealing, Liber AL vel Legis, a Thoth deck, abramelin oil, a censer and incense (with ground cake of light & abramelin oil in the incense), a water bowl and dish of salt, a bell and roses.

Temple Room Perimeter piled with pillows for attendee seating. Provide some benches or chairs for those who would be physically uncomfortable on the pillows. Space for musicians in one reserved space.

A **taper candle** with a drip-shield is prepared for each attendee-participant. Everyone takes one before entering the temple. Candles may be white or of many colors.

PART I: ORIGINS (RAVEN)

The Principal Operators and Musicians receive purification and consecration from the officers at the door, do any synchronizing preparation work they wish, and take their places:

ARGM, Diapason, and Mau-Bast begin in the center, forming a triangle around the central altar, M-B at the apex in the east, Diapason to the northwest and ARGM to the southwest. ARGM has balance-votive and lighter, starts out east of the central altar.

Courtesans are seated equidistant from one another in the front row around the perimeter of the space.

2 Lodge Officers are situated to the right and left of the High Altar in the East

Oracle is seated wherever he wishes among the participants.

All participants are admitted. They are lustrated and consecrated at the door by officers bearing salt water and incense.

Dim light as all settle into seats at the perimeter of the temple space. Then all lights are extinguished and the doors closed.

ARGM counts down 11-1 on bell to settle crowd & focus attention. Like a clock striking. One for each year.

Silence and darkness

-then-

A chorus of voices from the Elders, ARGM starting with "In the beginning...", with the rest of the voices joining in for the rest of Paragraph 000:

ALL ELDERS (*cued by ARGM*):

000: In the Beginning was Naught, and Naught spake unto Naught saying: Let us beget on the Nakedness of our Nothingness the Limitless, Eternal, Identical, and United: And without will, intention, thought, word, desire, or deed, it was so.⁶

Singing bowl only, or other drone added in between paragraphs 000 and 00.

ARGM:

00: Then in the depths of Nothingness hovered the Limitless, as a raven in the night; seeing naught, hearing naught, and understanding naught: neither was it seen, nor heard; not understood; for as yet Countenance beheld not Countenance.

Add second drone or hum (gong moans, didjeridu, ocean sounds, rain stick white noise type field, or throat singing) between paragraphs 00 and 0.

DIAPASON:

0: And as the Limitless stretched forth its wings, an unextended, unextendable Light became; colorless, formless, conditionless, effluent, naked and essential, as a crystalline dew of creative effulgence: and fluttering as a dove betwixt Day and Night, it vibrated forth a lustral Crown of Glory.

Wind gong shimmer and strike,

ARGM lights votive in hand, vibrates

AUMGN!

ARGM turns, faces the Tomb.

ALL face West and give the hailing sign of the Magician

Invocation of the Ancestors

ARGM (Facing the Tomb in the West):

**Hail unto thee in the Starry Abodes!
Out of the West we call you,
Who walk behind and beside us
Who came before, named and unnameable
Mighty kindlers of the Sacred Flame
We honor and praise thy fathomless glory:**

ARGM then begins walking in an expanding widdershins spiral outwards from the center point with the lit votive. As she walks, she calls the names of the women and scatters a handful of rose petals for each.⁷

| | |
|-------------------------|----------------------------|
| Ouardah the Seer | (Rose Kelly) |
| -scatters petals- | |
| Virakam | (Mary Desti) |
| -scatters petals- | |
| Hilarion | (Jeanne Foster) |
| -scatters petals- | |
| Achitha | (Roddie Minor) |
| -scatters petals- | |
| Olun | (Marie Lavroff) |
| -scatters petals- | |
| Astrid | (Dorothy Olsen) |
| -scatters petals- | |
| Rhodon | (Mary Butts) |
| -scatters petals- | |
| Alostrael | (Leah Hirsig) |
| -scatters petals- | |
| Laylah | (Leila Waddell) |
| -scatters petals- | |
| Estai | (Jane Wolfe) |
| -scatters petals- | |
| Grimaud | (Helen Parsons Smith) |
| -scatters petals- | |
| Candida | (Marjorie Cameron Parsons) |
| -scatters petals- | |
| Meral | (Phyllis Seckler) |
| -scatters petals- | |

ARGM ends the expanding spiral when she reaches the Tomb in the west. She opens the veil of the tomb with grand cross gesture, lights offering candles inside, offers incense.

ARGM: Be welcome at our Feast.

*ARGM bows, turns east, returns to center point and hands lit votive to Diapason.
ARGM takes up the bell and striker and takes her place on the east side of central altar (next to MB), facing west.*

*ALL give the hailing sign of the Magician.
D delivers the second ancestors' address and takes a step with each name and bell strike, walking in a straight line west:*

DIAPASON (*Facing the Tomb in the West*):

**Hail unto thee in the Starry Abodes!
Out of the West we call you,
Most Honorable Ancestors, Past Masters
And transmitters of the Mysteries,
Generation unto generation without Fail!
We honor and praise the heroism of thy labors:**

| | |
|--------------------------|----------------------------|
| Renatus | (Carl Kellner) |
| -bell- | |
| Merlin Peregrinus | (Theodore Reuss) |
| -bell- | |
| Baphomet | (Aleister Crowley) |
| -gong 3 5 3- | |
| Parzival | (Charles Stansfield Jones) |
| -bell- | |
| Ramaka | (Wilfred Talbot Smith) |
| -bell- | |
| Saturnus | (Karl Germer) |
| -bell- | |
| Hymenaeus Alpha | (Grady Louis McMurtry) |
| -bell- | |

At the end of the address to the deceased Masters, he takes the remaining few steps west to reach the Tomb. He then lights remaining candles, offers incense, bows and turns east.

D: Be welcome at our Feast.

ARGM and MB come to the west side of the central altar. MB stays at the altar. ARGM walks halfway to the Tomb along a direct line from west to east.

D walks east, declaring:

And to the living bearers of the line:

Hymenaeus Beta

-bell-

Sabazius,

-bell-

D reaches ARGM and says:

And by the hand of Sabazius, through Secundus Kerub: Viktoria

-bell-

ARGM (Viktoria) takes light, D steps past her (still heading east to central altar), ARGM hands the light back to D. She declares & rings:

Diapason

-bell-

D continues east to meet MB on the west side of the central altar and declares:

Mau Bast

-bell, music begins-

MB turns and stands before the balance (pre-weigh to balance out).

MB: Do what thou wilt shall be the whole of the Law

Shows talon to whole room, places it in one pan of the scale

ALL: Love is the law, love under will.

MB: This is the Light of Wisdom balancing Strength.

Shows votive to whole room, places it in second pan of the scale

PART II, THE NOW (PEACOCK)

ARGM, D, and MB together: And the Crown separated into colors, a Sea of infinite mystery.⁸

COURTESANS now appear from around the room, approach central altar and light their candles from the Wisdom candle.

COURTESANS distribute candle flame to participants' candles around the room. All candles are lit from the Wisdom candle. Everyone lights everyone else's candles while Mau Bast reads.

The COURTESANS then extinguish their own candles and begin to circulate through the whole temple, dancing, smiling, whirling colorful in the light, taking up the cheering, encouraging and mixing it, radiating it out through space to our distant brethren.⁹

Music steady and throbbing. Sensual drumbeat, festive. COURTESANS continue move-

ment, interacting with attendee participants throughout the following hails.

MB reads from scroll:

MB: O Brothers and Sisters, as we seek to rededicate this Lodge and our Hearts to the Great Work, let us remember our brethren across the country, giving Honor and Praise to their Work:

**418!
93!
Coph Nia!**

**Heru-Ra-Ha!
Pyramid!
Scarlet Woman!**

**Serpentine Splendour!
Tahuti!
Thelema!**

COURTESANS and ALL: (*cheering*) Oyez! Oyez!

MB: And these Oases:

**Ad Astra!
Black Sun!
Blue Equinox!**

**Blue Horizon!
Dove and Serpent!
Heru-Behetut!**

**Hoor-Paar-Kraat!
Horizon!
Horus!**

COURTESANS and ALL: (*cheering*) Oyez! Oyez!

**MB: Knights Templar!
L.V.X!
Leaping Laughter!**

**Mons Abiegnus!
Onnophris!
Sekhet-Bast-Ra!**

**Swirling Star!
William Blake!
Xanadu!**

COURTESANS and ALL: (*cheering*) **Oyez! Oyez!**

MB: And these Encampments:

Aum Ha!
Bubastis!
Golden Lotus!
Lapis Lazuli!

Laughing Serpent!
Nu Aeon!
RPSTOVAL!
Seven Spirits!

Sirius!
Sol Invictus!
Thelesis!
Vortex!
Starry Arch!

COURTESANS and ALL: OYEZ! OYEZ!

MB: The Sun, Strength & Sight, Light; these are for the servants of the Star and the Snake!¹⁰

ALL (*cued by COURTESANS*): **SO MOTE IT BE!**

Officers 1 (O1) and 2 (O2) walk westward to join M-B at Central Altar.

*COURTESANS distribute themselves around the room along the perimeter, facing the center in the sign of Mulier:*¹¹

COURTESANS:

**Out of the Sea arose a woman all in scarlet, girt with a sword,
Terrible in aspect, with the countenance of a lioness.
And the Veiled One of the Stars with Her balance descended,
To establish a House upon the shore.
And together They bent the Bow:**

They face inwards forming a triangle with the apex in the east, MB to E, O1 to SW, O2 to NW.

They join hands.

MB, O1, O2 then vibrate AUMGN 3x , led by MB

Following AUMGNs, they raise their hands in adoration, saying:

MB: O Divine Neteru Sekhet and Maat, may we be made Just and Strong to bear thy Holy Names.

O1: Let this Lodge be a Hall worthy of thy Glory, O Maat, O Sekhet!

O2: Yea! Let us invoke often!

They drop hands and turn outwards, walk to their new positions:

O1 walks to the South.

MB stays east of altar, faces south.

O2 goes to west of altar, faces south.

O1 invokes with pentagrams, Spirit Active, then Fire. On latter, vibrates: SEKHET.

All three officers assume sign 4 = 7 (Sign of Thoum Aesh-Neith)

O1:

**Daughter of the Sun, with flame and fury
Flashing from Thy brow upon the foe
Safely sails the bark under Thy protection
Passing scatheless where Thy fires glow¹²**

MB: Hail unto thee, O Sekhet: Protector, Destroyer, Lady of Initiation!

O2 goes to west.

MB goes to north of altar, faces west.

O1 goes to south of altar, faces west.

O2 invokes with pentagrams, Spirit Passive, then Water. On latter, vibrates: MAAT.

All three officers assume sign 3 = 8 (Sign of Auromoth)

O2:

**O Maat! We shall not stop our ears
Against the words of Right and Truth!
My Goddess, spirit of my heart and soul,
Queen of all Perfection, come Thou forth!**

MB: Hail unto thee, Lady of Silence and Strength, Lady of Understanding.

O1 goes to East.

MB stays to north of altar, faces east.

O2 goes to south of altar, faces east.

O1 invokes with pentagrams, Spirit Active, then Air. On latter, vibrates: MAAT.

All three officers assume sign 2 = 9 (Sign of Shu)

O1:

**O Maat! From the Hall beyond the Silences
Initiate our quickened souls - draw near!
And let the glory of Thy Beauty shine
Through all the luminous aethers of the air!**

MB: Hail unto thee, O Maat: Goddess of our Higher Wills.

O2 goes to north.

MB goes west of altar, faces north.

O1 goes to east of altar, faces north.

O2 invokes with pentagrams: Spirit Passive, then Earth. On latter, vibrates: SEKHET.

All three assume sign 1 = 10 (Sign of Set Fighting)

O2:

**O Lady Sekhet, our fruitful Earth
Lies in darkness til Thy light appears.
From Thy Throne send us strength,
Bast, beloved, banish all our fears.**

MB: Hail unto Thee, O Sekhet, Indwelling Sun of Myself!

The 3 officers form triangle with the apex in the west around altar: MB to W, O1 to SE, O2 to NE¹³

MB, O1, O2 join hands and raise them high, simultaneously reaching outwards and focusing attention deeply inward, on the very centers of their being, on the "Most Secret"

ALL RISE

O1: A ka dua

O2: Tuf ur biu

MB: Bia'a chefu

O1, O2, MB together: Dudu nur af an Nuteru!

ALL:

**Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee:-
I, I adore thee!**

**Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!**

**The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!**

**By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!¹⁴**

**LAShTAL!
THELEMA!
FIAOF!
AGAPE!
AUMGN!¹⁵**

Participants then vibrate the above words of power, beginning to circumnambulate in a deosil circle around the temple. COURTESANS help to direct them around the temple room, then through the whole building, then back into the temple room.

All repeat vibration of this series of Words, building in intensity and fervor while circling with candles, a "circle of stars" moving in their orbits. If some participants do not know the five Words, they can simply repeat AUMGN.¹⁶

- ARGM will cue gong loud 3-5-3 to signal unison IAO –

ALL vibrate I – A – O together.¹⁷

During the IAO, PARTICIPANTS stop and sink to the floor or touch a wall, sinking the energy into the temple.

COURTESANS do not do this. In this moment, instead, they concentrate their attention on their sigil (representing the particular Camps/Oases/Lodges to which they are a conduit) and gathering into themselves the vigor of the positive energy in the room, charge its image in their mind until they sense a tangible glow, energizing the image. They will then release the images like arrows to their destinations at I-A-O.¹⁸

Silence.

PARTICIPANTS, once they have returned to focused consciousness, return to their seats. They extinguish their candles, and settle into quiet meditation. Courtesans may assist them.

PART III, THE FUTURE (DOVE/SWAN)

The only lights to remain lit at this point are the Wisdom light in the balance, the one that the 0° (**ORACLE**) holds, and the several in the Tomb in the West. All others have been extinguished at this point.

MB:

**Great Mystery, from Thee we come, and unto Thee we return.
And even the youngest among us may light the Way:**

O1 and **O2** go to find the newest 0° (the **ORACLE**) among the participants and escort him to the center altar. They make the gesture of “searching”, shielding their eyes as if scanning the horizon before finding him, searching the room over before approaching him.

ORACLE is brought to the central altar. He is then given a fortifying draught from the libations bowl and is turned towards the East (high altar).

The two (now obscured) Past Masters (**OPM**) have since donned hoods and move in to escort the **ORACLE** to the high altar.

Both draw veil, allow 0° to enter, close veil.

Within the veiled High Altar, the **ORACLE** will perform a divination by two methods:

- 1) a bibliomancy upon Liber AL Vel Legis
- 2) he will draw three cards from the Book of Thoth Tarot deck

They re-open veil when **ORACLE** gives the signal (rings bell). He emerges with book and cards, handing the cards to one of the **OPM**.

The **ORACLE** descends the steps and reads out the verse from Liber AL, hands off the book to one of the **OPM**.¹⁹

He then presents the cards one by one, announcing each, gives them to the other **OPM**. The cards and book are returned to the altar by the **OPMs**. **OPM** close the veil of the High Altar.

ORACLE again takes his seat among the participants.

OPMs walk West together to the central altar, joining the other three officers (**MB, O1, O2**)

The five form a pentagram around the central altar and giving the Sign of the Blazing Star, turn outwards and say together:

**In the End and in the Beginning,
By the Lord of Silence & of Strength,
The ending of the words:
Unto Nuit and unto Hadit, and unto Ra-Hoor-Khuiit
-ABRAHADABRA.²⁰**

-gong rise and crash, music up-

House lights up.

Continuation of celebration party.

At the finish of the party, one operator will bid the Ancestors farewell and close the shrine, take any food offerings outside to compost.

Notes:

¹ In late Winter of IVviii (1998) A talisman was constructed for the purpose of securing a stable, harmonious location for the local OTO Community as we had outgrown the rented space we were in. I asked everyone interested in participating to send me a description of their ideal Community/Lodge space. I then used the printed versions of these “dream lodges” to make a miniature papier-mache building which would get filled with various other items, sealed, charged, and activated at the Spring Equinox ritual of An. IVix (1999). During the time I was building it, one morning I happened to find on the sidewalk in front of my house an entire freshly severed hawk’s leg. There were no feathers or other debris anywhere nearby, only the hawk’s leg. I cleaned it, severed it at the knee joint, and incorporated it into the talisman. It is this original hawk’s foot that was beautifully recast in silver by Fr. Hafiz Taylor for our eleventh anniversary.

² All 40 names of the Camps, Oases, and Lodges were divided up as equally as possible among the Courtesans, and each one constructed a sigil from his or her list of names.

³ The temple geometry takes the shape of a large eye, point-circle-point, being a vesica shape with a circle in the center. The Feather of Ma’at on the balances stands in the center of what would be the pupil of the eye. We used a large scarlet ostrich feather.

The 3 main areas (Tomb in the West, Central altar, High Altar in the East) exist in three different times and demand three distinct moods/modes.

⁴ Pre-weigh the pans of the scale to balance out when votive and talon are put in the pans. The white votive is the carrier of the Wisdom light- the Light appearing out of the Limitless, first evident at Chokmah. Kether is hidden in the moment of activated intention, that “fluttering” out of which the Light appears. The rose petals are for Venus, who rules the sign of Libra (which the Sun enters at Autumnal Equinox).

⁵ This is the drink given to the Oracle before he journeys to the High Altar to divine. We used a blend of beer and pomegranate juice with catnip and a touch of Abramelin Oil, in honor of one of our Divine Patronesses Sekhet.

⁶ Paragraphs 000, 00, and 0 excerpted from LIBER DCCCCLXIII (963) , The Treasure-House of Images by J.F.C. Fuller

⁷ The line of the Light (Chokmah) expands to create planar space (Binah). This happens simultaneously. It extends and returns twice, once in a continual spiral for the ancestresses and then in a measured and marked line straight westward for the men. Both are retrograde motions. Once the dead have been honored and the hails to the living Past and current Masters begin, the path re-orient eastward.

⁸ The Light emerges divided from out of the unmanifest into the bright whirling wheel of the Ruach.

⁹ The Courtesans are the living representations of the beauty and vigor of our sister Lodges, Oases, and Encampments, the bright fabric of the living flesh of our Order. They are “proud and beautiful”.

¹⁰ Liber AL vel Legis II:21

¹¹ MULIER Latin : “woman”. One of the four N.O.X. Signs. The operator stands with feet wide apart, head thrown back, arms raised so as to suggest a crescent, as if opening to embrace the All.

¹² The Sekhet verses were adapted by Fr. M-B from lines of a section of the Book of the Dead found at http://www.awakenedwoman.com/sekhmet_hymn.htm. The site attributes it an excerpt from Hymn to Sekhmet-Bast from the Egyptian Book of the Dead.

The Maat verses were excerpted from lines from Crowley’s poem, ‘Invocation’ which appears in his verse collection ‘Oracles’: (Crowley, Aleister. 1906. Collected Works of Aleister Crowley, Vol. II. Foyers: Society for the Propagation of Religious Truth. Reprinted by Yogi Publication Society.)

¹³ This triangle completes the hexagram initiated at the beginning of this section. Overlaying the hexagrams made during the invocations that lie along the north-south axis on those made along the east-west axis, a star of twelve points is created.

¹⁴ From Liber AL vel Legis III:37-38, poetic paraphrase from the obverse side of the Stele of Revealing.

¹⁵ The five formulae (words of power) of Liber V vel Reguli

¹⁶ The chanting of these words will break down into overlapping waves of as people vibrate them at different rates and at different pitches. No effort should be made to maintain the vocalized vibrations as a unison. The aim is to create a driven yet diffuse field of potential. The final 3-5-3 to cue IAO should not be given until this state is reached.

The speed at which the circling participants travel does not need to be very fast. It is more important that the duration of time spent travelling be long enough to induce a mild trance state. This could take a while- it takes the time it takes. Be patient, wait for it. The officer tasked with cueing the musician giving the final 3-5-3 should be monitoring the participants' state very closely. When greater than 70% of the participants begin to look glazed you're getting close.

The musicians will support the movement and create a rhythmic continuum within which this can happen. There should not be any abrupt changes or any "forward" melodies that might snap people back into talking/analytical consciousness.

We found it helpful to recommend that people wanting to travel faster gravitate towards the center of the room, while others wanting to go slower travel closer to the outer perimeter.

¹⁷ IAO - the universal three-in-one that transcends the bounds of time and material limitations is the unity of the previously vibrated formulae. The "colors" in their go-ing return to black at their release.

¹⁸ The Courtesans released their sigils with a loud clap and gesture outwards as all other participants sank to the boundaries of the Lodge. Like fireworks in gently falling snow.

¹⁹ IVxiii, Sol at 2° Libra, Luna wn 25% visible at 1° Cancer. September 24th 2005

Liber AL vel Legis II:2: *Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.*

7 of Disks : Failure (Saturn in Taurus)
The Devil
The High Priestess

²⁰ Inspired by Liber AL vel Legis III:70 and III:75

In Memoriam

Brother Jeremy Dennis Day, a member of the Portland O.T.O. community since 1997, passed into the arms of Our Lady Babalon in December 2005. He was buried with full military honors at Willamette Memorial Cemetery on the afternoon of December 16th. A Requiem Mass and Greater Feast Ritual, well attended by Jeremy's friends and fellow O.T.O. initiates alike, was held on the evening of December 22nd.

Remembering Jeremy Day

Frater Mick Taylor

I first met Jeremy at our Minerval initiation. I soon found him to be a man of great depth of intelligence and character. Whether we were talking philosophy or shooting pool and drinking beer, I always learned much from Jeremy. And at his Greater Feast Ritual many others testified that he had touched them deeply.

Wise, gentle, kind, learned, creative, and caring - Jeremy was all those things. He is greatly missed.



‘thru midnight to the sun . . .’

FRATER ZIR
Anno IV:xiii
Digital

Pluto In Capricorn:

When the Lord of the Underworld Dresses Up Like a Goat-fish

Greg Foster

PLUTO has been described by some modern astrologers as the astrological representative of the soul. Other astrologers in the “psychological” school work with Pluto as the “shadow self” that, when embraced, completes us and puts us in contact with our soul.

Another way to view this planet is as the part of us that’s aware of existence beyond the lifespan of a single human being. With a cycle of 248 earth years, no human has been known to experience a Pluto return outside mythology.

A personal planet involved in a natal aspect to Pluto brings the Earth-bound ego into awareness of this soul or life beyond life. Astrologer-artist Antero Alli calls the effect of Pluto transits “deep shocks.” This time perspective can show why these shocks are so deep; for instance, the entire history of the United States of America as a sovereign nation is contained in one Pluto cycle. When an intense transit happens, that’s a lot of information for a single human ego to withstand, but when the force of Pluto touches a personal planet the ego indeed becomes aware of strange and powerful currents outside its realm of familiarity.

One of my favorite visual representations of the energy of Pluto is in the film *Princess Mononoke*. The Forest Spirit, part man, part tree, part antelope, reminds me of Pan. As he walks over the living earth the plants beneath his feet spring to vigorous life. But by the same token, a cut branch, separated from its life source, withers at his approach. That’s very similar to the process Pluto symbolizes; bringing death to that which is undergoing decay and life to that which is still vital, Pluto quickens and intensifies the process of life.

Pluto spends roughly 18 of the 248 years of his trip around our local star in Capricorn. When this energy puts on the heavy lead robe of the sign of the Sea-Goat, the 10-words-or-less message is get real; change is the only constant. This is partly because Capricorn is the energy we depend upon to hold things stable; Pluto is the energy of the most compelling changes.

Even in the face of impermanence, Capricorn takes Pluto’s intensity as a challenge; the Sea-Goat’s nature is after all to endure for as long as possible, to establish structures that will long outlast the lives of their creators, and overcoming any obstacles to that purpose.

The part of the body under Capricorn’s governance is the skeleton, that which endures even beyond death under the right conditions, and that which provides the solid structure with which the softer parts of the body hold their form and positions relative to each other. The social conventions and governments falling under the archetype of Capricorn serve a similar function in the body of a human society.

Inspirations occurring under Pluto in Sagittarius are brought into manifestation during the Capricorn phase. While Jesus preached in Sagittarius, Paul of Tarsus had his vision on the road to Damascus, converted to Christianity, and spread the Word while Pluto was in Capricorn. Paul of Tarsus is widely credited with establishing the religion of Christianity, loosely based on the teachings of the Christ, and is claimed as a saint by Christian churches of both modern east and west.

Rome got so fat that it almost imploded with Pluto in Sagittarius; Diocletian came along with Pluto in Capricorn and established a pattern that would keep the empire from falling apart for another 400 years in the West and another 1000 years in the East. He divided the empire into western and eastern halves and delegated his authority over the western half to Maximian. He also sponsored the last and most severe state sanctioned persecutions of Christians as the last pagan Emperor of Rome, paving the way for Christianity to become the adopted religion of the Emperor when Constantine took the throne and Pluto slid into Aquarius. Simultaneous with the reign of Diocletian, Gregory the Illuminator in 301 made Armenia the first officially Christian state.

Patterns from one Capricorn cycle to another can also be seen; at the time of Constantine, Christianity was a new and vital religion amidst many others. In 533 when Pluto next visited the Sea-Goat's realm, Justinian I was Emperor of the Eastern Empire that survived after the fall of the West to Barbarians. In a sinister flip-flop of Diocletian's reign, Justinian persecuted the last remaining pagans in an attempt to unify his Empire under the one religion of Orthodox Christianity.

In the 8th century Charlemagne began the first move towards re-establishing an Empire in the West in what came to be called the Holy Roman Empire. He was crowned Emperor by the Pope with Pluto in Aquarius, but established himself as one worthy of such honor during Pluto's Capricorn phase. Additionally, many of the writings from the classical world that we have available to us today are now with us due to Charlemagne's patronage of the copying of the ancient manuscripts. Between the fall of the Empire in the west and the reign of Charlemagne, book learning, fine arts and city culture were confined, hidden like seeds awaiting fertile soil in the monasteries. Charlemagne gave those seeds the soil they needed to grow, sprinkled with the blood sacrifice of the Saxons and others whom he converted to Christianity by his sword.

In the 16th century Martin Luther had his illumination that resulted in the Protestant Reformation, while Hernan Cortes was welcomed as a god by Moctezuma in South America and began the establishment of European dominance in the New World. Protestantism and the Conquistadores would uphold the tradition of blood sacrifice as they burned witches and slaughtered savages in the name of Jesus. In Asia, European merchants made first contact with China, and planted small seeds that would grow into vast colonialism by the 19th century.

Britain fell to the Romans who founded the city of London under one Pluto in Capricorn spell. By the time the next cycle occurred over a thousand years later, London was the capital of the largest empire in recorded history while its young colony in the new world threw off the chains of its rule. On the eastern edge of North America, the United States of America was founded, while on the western

edge the wave given a push by Paul of Tarsus in the first century AD simultaneously hit California as the first Christian missions were established. This small colony would stretch "from sea to shining sea" in less than a century, and expand from nation to world empire in a little over two.

As Pluto nears Capricorn this time around, entering in 2009, we are approaching the celebrated end-date of the Mayan Calendar which concludes a count of time running 26,625 years. This is the approximate amount of time required for the points of the equinox to traverse an entire circle of the heavens. The Mayans begin and end their reckoning of time with the conjunction of the winter solstice Sun to the center of the Milky Way galaxy. On winter solstice 2012 this occurs with Pluto in Capricorn. Interestingly, by one reckoning, Mayan civilization was established in the 4th century of the Christian calendar with Pluto in Capricorn.

Many of us fear further oppression and the growing of a police state. To the extent that we project our responsibility for crafting the fabric of our experience onto "the Government," the police state will arise to provide the discipline that we unconsciously desire. In many ways the police state is already with us with the War on Drugs, the War on Terror and the Class War all keeping us in constant fear and willingness to hand over our rights and accept monstrosities like the Patriot Act. Pluto in Capricorn could be about taking down this tower of lies, making our desires for peace and freedom real by the force of our actions, if we have the courage to act.

As resources dwindle we certainly won't be able to maintain the levels of consumption we've grown accustomed to in the industrialized nations. Like Rome bursting at the seams at the end of Pluto in Sagittarius in the 3rd century, we're seeing an unprecedented level of consumption in the industrialized nations threatening to destroy our entire biosphere as we welcome war and ignore such grave threats as global warming and pollution. In the time of Diocletian only a portion of the Earth was covered by the gluttonous beast of Empire; the Empire now covers the entire planet with every square inch mapped, zoned, and accounted for by the landlords/warlords who would like to squeeze every last drop of oil from the good green Earth.

After the transit of the centaurs Chiron and Nessus through Capricorn many of us are beginning to wake up to the fact that business as usual is killing us. "The Environment" is already establishing itself in our awareness with hurricanes, earthquakes and weird weather planet-wide. Some of us are getting the message now with Pluto in Sagittarius; Capricorn will be the time to establish our inspirations, to make them real or die trying.

Rulers of Capricorn

Capricorn is associated with two planets, Saturn and Mars. Saturn is called the ruler, which means that this planet's energy has an affinity with the style of Capricorn. Mars is said to be exalted, which means his impulsive intensity works exceptionally well when expressing itself through the mask of Capricorn. Saturn represents the familiar government and social side of the Sea-goat while Mars represents the force of individual will. There is no society without a bunch of

individuals. Even an emperor is a single individual given power by the force of social conventions.

Under this influence an individual can be brought to unavoidable awareness of present time purpose and integrity, making just the right move at just the right time to have far reaching effects on the fabric of humanity's collective experience.

Saint Paul of Tarsus, Charlemagne, Thomas Jefferson and Martin Luther were mere individuals, specks of animated dust on the surface of the Earth just as Pluto is a mere speck of ice and rock so far from the sun that our local star appears not much brighter than the surrounding stars from his distant orbit. One individual, a virus, an atom or Pluto are small indeed, but with the right timing you can get a world religion, a plague, or an atom bomb from even such small things as these.

Another 10 words or less distillation of Pluto in Capricorn's message might be, "every oak began as an acorn." To the extent that we recognize our own power to have an effect on the seemingly impervious tower of social convention we can get real and maybe, just maybe convince our biosphere that we're capable of getting along with the rest of life after all.

[This essay first appeared in Parallel Waves, the 2006 annual horoscope at planet-waves.net, edited by Eric Francis and Lise LePage.]

there is a division hither homeward

for loves sake

I am divided

within the silent shell
carries shame within silence
between love and semblance
contains within itself
spare words severe
within the silence
shame within silence

Now the veil of this operation is called Shame

for loves sake

empty home divided
spare and incident
contains within itself
silence in division
between love and emptiness
within the severity
divided within

I am divided

for loves sake

within the veiled shrine
between love and division
shame of the home
within itself silence
the empty shrine
the heart divided
silent with shame

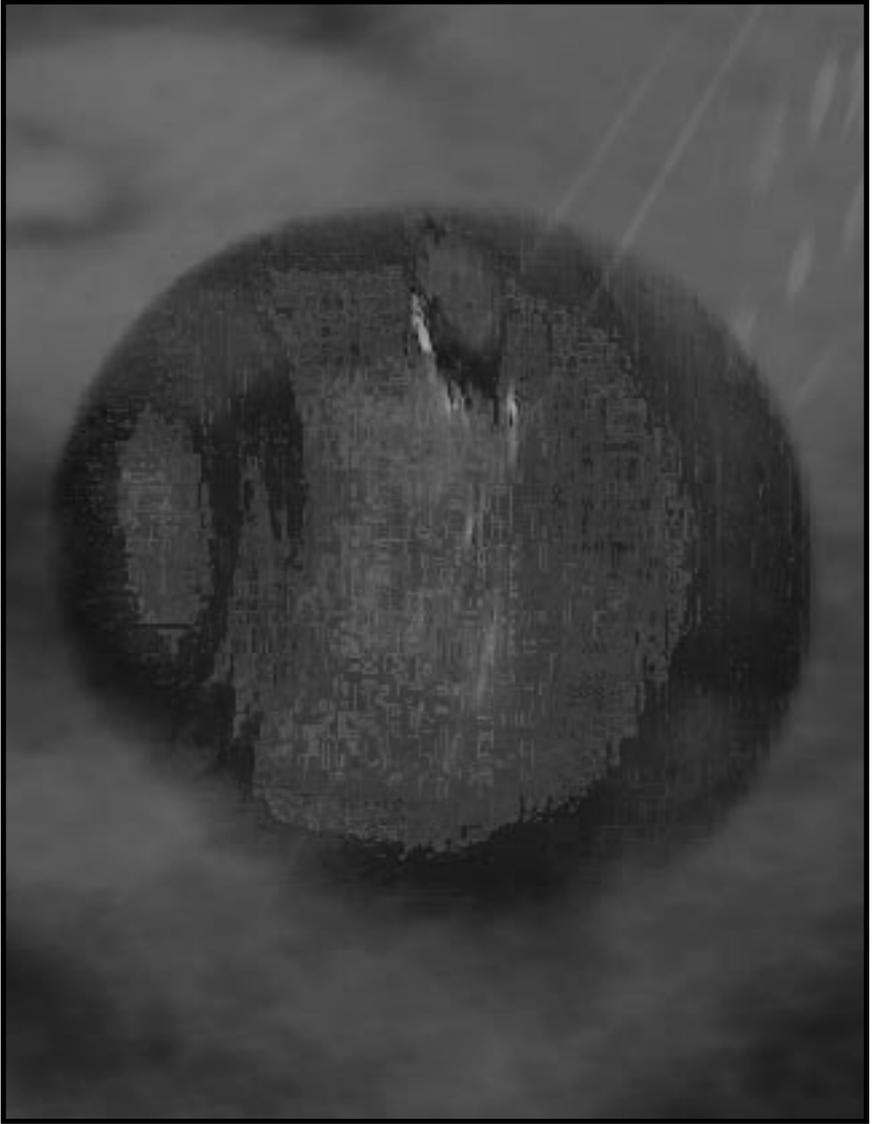
emptiness

I am divided

my flame shall utterly expire

and the Glory abideth within

there is an emptiness within



Jove
FRATER HYDRALVX
Anno IV:v
Digital

El Ermitaño

Causality and teleology:
no contradiction.

The Hanged Man's Slack, the axis
of Saturn's soft grim night:
the ecstasy of contemplation.

Hard rock rules, the philosopher stoned
with Zeppelin on the tube –
The Song Remains The Same:
'Been dazed and confused for so long it's not true.'

Me riffing thru a pack of cards –
Salvador Dali tarot –
(Maddest star-gypsy among Earthmaster folk,
flaming graildrunk sucker of timefunk,
loco alumbrado, Dali, maestro mio)

and at the very moment The Hermit is flipped,
Page's electric fantasia climaxes
with the gray, wizened visage
of the Hermit on the mountainside,
wielding cloak, staff, and lantern:

that tube-glowing archetypal image
'ah dejame recordarte como era entonces, cuando aun no
existias.'

I cross-eyed hypervision blurring
'eres mas que esta blanca cabecita que aprieto como un
racimo entre mis manos cada dia.'

Thou rock n' roll istari ascending higher
'Ai! laurie lantar lassi surinen,
Yeni unotime ve rdmar aldaron!
Yeni ve linte yuldar avanier
Mi oromardi lisse-miruvoreva
Andune pella'

This white light humming cage of flesh
woven from threads of fear and desire,
this soul carpet nephesh
'El cielo es una red cuajada de peces sombríos'
Infinite fabric of glittering synchromesh.

-Frater Dorje

Notes

1. Translations of Spanish lines, from 'Every Day You Play With the Light of the Universe' from *Veinte Poemas de Amor* (1924), by Pablo Neruda:

a) 'ah dejame recordarte como era entonces, cuando aun no existias.'

Oh let me remember you as you were before you existed.

b) 'eres mas que esta blanca cabecita que aprieto como un racimo entre mis manos cada dia.'

**You are more than this white head that I hold tightly as a bunch of flowers,
every day, between my hands.**

c) 'El cielo es una red cuajada de peces sombrios.'

The sky is a net crammed with shadowy fish.

2. Elven-song, sung by Galadriel to the departing Fellowship of the Ring in *Lord of the Rings*, by J.R.R. Tolkien:

'Ai! laurie lantar lassi surinen,
Yeni unotime ve rdmar aldaron!
Yeni ve linte yuldar avanier
Mi oromardi lisse-miruvoreva
Andune pella'

**'Ah! Like gold fall the leaves in the wind, long years numberless as the wings
of trees! The long years have passed like swift draughts of the sweet mead in
lofty halls beyond the West'**

Adoration

FRATER MICHAEL O'NEILL

Lo! There is a woman secret and beautiful that is as a holy icon burnt upon my inner eye. For one kiss from that font of holiness would I give all that I am. She is the essence of my soul distilled in a most delicate form which excites me to no end.

In her is every virtue I could imagine. With her is every grace that could be bestowed upon the worthy. Upon her is every secret wish.

How can one such as this be reached by my base soul? Why should such treasure be placed before me in such plain sight? Will I ever taste such a sweet fruit of pure manna?

She is a candle in the darkness of my being, illuminating the path to all my desire. Her flame is the essence of my will, beckoning me to the fulfillment of self. If I turn my head from her brilliance the very memory of that glory returns me to the worship of her.

My words flow as water when they exalt her. I am lifted up to heaven while in her service. My soul is the foundation for all the earth when I am embraced by her. I become her flame in the endless adoration I sing to her.

The Scarlet Woman be praised!

Sekhet-Maat Lodge by the Numbers

Frater HydraLVX

Statistics from 2005 e.v.

Performances of the Gnostic Mass: 71

Ordained Priestesses: 6

Ordained Priests: 8

Ordained Deacons: 7

Baptisms performed: 9

Confirmations performed: 3

Candidates for initiation: 26

Of those, candidates from out of town: 8

Number of classes, lectures, workshops, etc.: 124

Number of seasonal rituals, holiday celebrations, other rituals: 9

Goals for the upcoming common year

Plan an annual business meeting intended for the whole of the membership.

Raise 80% of regular expenses though dues and pledges alone.

Improve exterior paint and window treatments.

Revamp website for distributed editing.

Increase frequency of journal publication.

Improve E.G.C. Training program.

Improve initiation equipment.

Get additional chartered initiators.

Improve initiation training.

Increase frequency of member-written ritual performance.

Shift purpose of fund-raising to improvements rather than paying bills.

OTO Bodies in the Pacific Northwest

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cophnia@efn.org
<http://www.efn.org/~cophnia/>

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P. O. Box 3008
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info@starandsnake-oto.org
<http://www.starandsnake-oto.org/>

Portland

**Portland Thelemic Community
Calendar**
<http://calendar.sekhetmaat.com/>

Sekhet-Maat Lodge
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Portland, OR 97293-5037
info@sekhetmaat.com
<http://www.sekhetmaat.com/>

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Olympia

Vortex Camp
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