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Sky's Embrace

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LIBER XXXVI

THE STAR SAPPHIRE

Ritual by Aleister Crowley

Analysis by Frater Osiris

1. Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose].

The Rood is the phallus and the Rose is the vagina. Note that the Rood is a cross, particularly the Cross of the Crucifixion; it also means lance.

2. In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

The proper signs to use are the N.O.X. signs, which conceal a certain method of energy work. Note the correspondence between the chakras and the hand positions of the signs:

Puella—Root and Heart chakras

Puer—Navel and Brow chakras (N)

Vir—Brow chakra (O)

Mulier—Crown chakra (X)

This sequence moves energy from the Root chakra to the Crown chakra and is analogous with the path of the Kundalini serpent. While making the signs, activate the chakras involved and move the energy between them.

The order of the Signs given above is taken from Liber Reguli. The instructions in the Star Sapphire give a different order of the Signs, ranking them by grade:

L.V.X.—Plexus (Adeptus Minor 5=6)

Puer—Navel and Brow chakras (Adeptus Major 6=5)

Vir—Brow chakra (Adeptus Exemptus 7=4)

Puella—Root and Heart chakras (Babe of the Abyss)

Mulier—Crown chakra (Babe of the Abyss)

This arrangement separates the N.O.X. Signs by gender. The signs of Puella and Mulier are further differentiated by their sexual attitude. Puella is also referred to as the Sign of Chastity, the virtue practiced in the 7th Degree of the OTO. Mulier is also referred to as the Sign of Babalon, who is characterized as a whore. The two Signs represent a bridge between the "celibate" Lovers Triad and the sexually active Hermit Triad of the OTO initiatory system.

3. Then let him advance to the East and make the Holy Hexagram, saying: Pater et Mater unus deus Ararita.

4. Let him go round to the South, make the Holy Hexagram and say: Mater et Filius unus deus Ararita.

5. Let him go round to the West, make the Holy Hexagram and say: Filius et Filia unus deus Ararita.

6. Let him go round to the North, make the Holy Hexagram and then say: Filia et Pater unus deus Ararita.

The Holy Hexagram is defined in Chapter

69 of The Book of Lies. It refers to mutual oral sex. The heads and legs of the interlocked man and woman form a hexagram.

The orations give further instructions, indicating which gender will take the dominant position in each quarter. Thus in the East the man would lie on top of the woman in the formation of the Holy Hexagram, while in the South they would switch positions, and so on. Alternatively, the orations may only indicate the nature of the energy being invoked by the Holy Hexagram, the union of opposites.

In any case, the formula ARARITA should be uttered aloud in each quarter. ARARITA is notariqon for "One is his beginning; one is his individuality; his permutation is one." It is a planetary formula, having seven letters.

"The use of this Name and Formula is to equate and identify every idea with its opposite; thus being released from the obsession of thinking any one of them as true (and therefore binding); one can withdraw oneself from the whole sphere of the Ruach"

—Aleister Crowley, The Holy Books of Thelema.

7. Let him then return to the Centre, and so to the Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita.

The "Centre of All" is Pan.

"Making the Rosy Cross" is a term for sexual intercourse. Remember that the Rood is a cross. The operators should exclaim ARARITA three times at the moment of orgasm.

Note that at this point, the climax of the ritual, the planetary formula ARARITA has been uttered seven times. Seven is the number of Venus, and

7 X 7 = 49, the Mystic Number of Venus.

8. (In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)

The Sign of Set Triumphant is the Sign of Apophis from the L.V.X. Signs, not the Sign of Mater Triumphans as commonly reported.

The Sign of Baphomet is the Sign of Mulier from the N.O.X. signs.

The two Signs are very similar in appearance, but the first is masculine in nature while the second is feminine. When the two Signs are superimposed on each other during intercourse, they form a hexagram; the woman lies with her arms and legs extended, while the man lies on top of her with his arms extended and his legs together.

Set is samekh-teth, symbolic of the Sacrament. In the tarot, teth depicts the physical

act of intercourse and the energy generated thereby, while samekh shows the product of that sexual union, the charged sexual fluids commingled in the vagina that is the Sacrament of the operation. In Hebrew, set means "transgression" or "sin" and enumerates to 69.

There are other interesting correspondences between samekh and teth. They are the vertical and horizontal middle paths on the Tree of Life; samekh connects the Sun and the Moon, while teth joins Mercy and Severity. Also, teth is Leo and samekh is Sagittarius, and the sigils of these zodiacal signs are symbolic of the vagina and the phallus.

The pronoun "him" in the third sentence refers to the male operator. The Sacrament is consumed by both operators, with the man communicating the Sacrament to the woman. It is suggested elsewhere in Crowley's writings that the Sacrament be dissolved and absorbed in the mouth to obtain the fullest effect.

9. Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

"All in Two: Two in One: One in Nothing: These are neither Four nor All nor Two nor One nor Nothing."

What number is missing from this oration? Three, the number of the Sacrament. It the product of the All in Two, it is the Two in One, and as One becomes Nothing when sacrificed.

10. Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

This oration may be broken down into two sentences.

"Glory to the Father and the Mother and the Son and the Daughter and the Holy Spirit without and the Holy Spirit within which was, is and shall be, world without end."

The first sentence describes the six Elements found in the Greater Ritual of the Pentagram: Fire, Water, Air, Earth, Active Spirit and Passive Spirit.

"Six in One through the names of the Seven in One, Ararita."

The second sentence is a definition of ARARITA in reference to the first sentence, which describes six Elements in one "world without end."

11. Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

The Sign of Isis Rejoicing would indicate that an actual child was conceived through the sexual act, which is certainly not the case.

Magickally Speaking

By Frater Jonah

In a recent conversation I was asked my opinion on speaking about ones magickal work. I was quick to point out that I often speak about my magickal workings, particularly those I find humorous or illuminating. Often they are one and the same. As with an initiation, one desires magickal workings that are memorable for how well they went, not how peculiar they became, but the peculiar ones are more fun to talk about afterward.

“But what about the injunctions to keep your work secret?”

So I restated myself. I often speak about my magickal workings after the fact.

I went on to explain my thoughts on injunctions toward silence.

Aside from the obvious secrets with regard to degree and ceremony, there are very few things in the realm of the magickal or mystical that cannot be openly discussed after they have happened. These have become historical events. They are useful for instruction, meditation and anecdote. They are the substance of every instructional tome on magick, and every Holy Book. They are, in short, the very literary terrain of the practicing magician. If we were to all keep silent, there would be a damn-site fewer of us!

On the other hand the injunctions toward silence can be very useful when applied to current workings, because discourse over workings in action can skew the results. To give voice to an unfinished working is speculative in the extreme. One would have little faith in a doctor who diagnosed his patience before the test results were in. Furthermore, the verbal expression of the emotional expectation can lead to anxiety about the results, and anxiety is poison to any working.

So keep your work secret. Keep your records and engage in your practices. Then, when you have completed the work, or a phase of the work, feel free to share your results if you will. Discuss, compare and contrast with others on a similar path. You cannot skew your history.

Roar of the Lion, Hiss of the Serpent

What’s in a Name?

By Frater M.C.

Reprinted from *The Scarlet Letter* with permission from the author

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

I admit it. I shamelessly plucked the title of my article from one of Crowley’s Simon Iff stories. It seemed appropriate since so much of his work has been inspirational to my own. A favorite technique of Crowley’s, that many of us have used for years, was the practice of taking new magical names upon personal or initiatory attainments. I assume that he was influenced to this end by his contemporaries in the Hermetic Order of the Golden Dawn and that they, in turn, were influenced by the traditions of their antecedent rites.

The Jews have used a name changing practice for centuries. However, their ceremony is used primarily on people with serious illnesses. Some of them believe that death or the ravages of disease can be cheated by ritually changing their Jewish name. This is done in a short ritual and has affected some striking results on the newly renamed individuals. I’ve heard stories of people being cured - of fighting off their diseases - after ritualistically changing their names. The new name gives them a feeling of control. This change in focus of identity has caused some to take a completely new direction in their personal and professional lives.

While I have never experienced a name change at that level of intensity, I have had several changes of name over the years. The first magical name that I took in the OTO was *Mutatio est Stabilitas* – Change is Stability. I took that name on the occasion of my first degree initiation. I was still a confused kid, and I had a problem with too much change in my life. Since then, I have used that name as a tool to focus my consciousness toward learning the lesson of Impermanence. I am now extremely comfortable with change. It just took viewing life through the lens that my magical name provided for me.

My next name was chosen for my ordination to the priesthood of the EGC. I was looking for inspiration by flipping through the tables at the back of 777 when my eyes fell

upon the name *Panotragus*. *Panotragus* can be translated as He Who Hears All or He Who Listens to All. I thought about that in relation to my aspirations toward becoming a psychologist, the priesthood’s ability to give pastoral counseling, and my love of music. Listening plays a large place in my life, as does my identity as a priest. More than a lesson to be learned, like *Mutatio est Stabilitas*, *Panotragus* is a focus for my identity within the church. As such, I only use it when I’m doing EGC work.

As my life has progressed, I have found the need for a new magical name. *Mutatio est Stabilitas* has proven very useful over the years, but I feel that I have learned the lesson that I wanted to learn when I took that name. I will keep M.S. as one of the many “hats” that I wear, but my Work will progress under a new banner. My new magical name is *Ministerio Caritas* – Love Through Service. I have been serving the OTO in various officer roles for many years, and I think that this new name provides a good description of my Work within the Order. It also reflects some of the sacrifice that OTO officers take upon themselves. They sacrifice their time and energy to do the Work of the Order out of love of their brethren and the Order itself.

The Zohar says that, “a change of name acts as an atonement for sin” (Zohar, Genesis 133b). While I don’t believe in sin other than restriction, I think that a change of name is a powerful magical act. It is a declaration of intention, and it is my intention to serve the Order for many years to come.

Love is the law, love under will.

Aphrodite

by Soror Cristin Williams

Rise from the sea, enchantress,
Dance for your Adonis,
for Hephaestus cannot see.

Your girdle of gold shines, lady,
Creating a glow that sets
Even the most frigid to a flame.

The streets of Athens now pay
homage,
Tonight you live again,
In the souls of the temple ladies.

And when the streets come to rest,
Lovers shall retreat, and create
Shrines to you in their beds.

Three In Love: Ménage a Trois

from Ancient to Modern Times

*Book Review by Soror Melissa
Holm*

*Authors Barbara Foster, Michael
Foster and Letha Hadady*

From Adam and Eve and the Serpent to financier Warren Buffett, Susie Buffett and Astrid Menks, to Superman, Lois Lane and Clark Kent the ménage a trois has long been a vital part of the landscape of human experience. Examined and alluded to in literature and in films, the topic is taboo for some, and the dream of others. Nevertheless, the ménage has also been the daily, loving reality of a remarkable number of people throughout history. As one who embraces the modern term “polyamory” to describe a wealth of love and relationship available to us all, a concept upheld in Liber OZ, as we truly have the right to love when, where, and with whom we will, for me this book was a must read.

Barbara Foster, Michael Foster, and Letha Hadady are writers and scholars who themselves are involved in an ongoing, loving partnership. This book is based on extensive research as they trace the evidence of relationships of more than two.

While the topic is fascinating personally and much of the information is titillating, often it felt to me like this book was only justifying the fact that human beings have a hard time being monogamous. Rare was the story that revealed a self-responsible and “multi-mutually” supportive relationship.

Granted, as we are today, the relationships of historical record were living in the confines of societies limitations, most often made easier by wealth and status. The only poor or working class people mentioned in the book were those whose station was elevated by their association with an aristocrat or patron. There were still wives and mistresses,

examples of the secretive variety, the tolerated variety, and the embraced...most relationship examples, unfortunately, seemed to center around one person holding the balance power.

It was not always men, either, who held the power. There were examples of women who held multiple men on a string; men who would do anything for their lady, regardless of how they were treated, because of their strong desire and weak self esteem. As historically interesting as this may be, I would not consider this the foundations for polyamory. On the other hand, I should say, haven't we come a long way?

These stories do succeed in providing a broad symbol set for our culture and evidence for a psychological need in human kind to explore multiple relationships, whether it is in the context of infidelity, serial monogamy, or polyamory (also referred to as responsible non-monogamy, among other terms). The emphasis the stories place on the duplicity and hyperactive discretion in order to mask the reality of love to an unaccepting culture shows me the ways in which we have not come far enough.

It is an interesting book, although a bit long. Since the examples fall so predictably into husband A + wife B + lover C (D, E, F, sometimes simultaneously and sometimes serially) the stories seemed to blur together after a while into monotony.

My favorite person noted? Emilie, the marquise du Chatelet, who became a lover to Voltaire and to the duc de Richelieu while married to the marquis. Voltaire and Richelieu shared a home with her for many years and their home environment served as a haven for love, creativity and the pursuit of knowledge. Of Emilie, Voltaire is quoted as saying: “To pay her court you must talk metaphysics, when you would like to talk of love.”

Holy Virgin, Sacred Whore by Soror Autumn Gray

I have taught kings and the sons of kings
I am the cup, empty, overflowing
Beauty, honor, source of life and history
I teach the weave of instinct,
hunter, prey and
Confidence, consciousness, satiation

I am the bump and grind to remind
you that
You own your body
But the field I have you plow
Is imagination, not cock I want but
Idea, commune-ication
Speak out in your voice

Call me Calliope or Castalia but
Can't call me home
Really only a reflection
And I'm not free
Costly, your commitment to action
Every breath for your dream.

I am virgin priestess
Muse and alchemist
Two-tits-a-hole
And a heartbeat, whole
Not wholly a heartbeat
But holy holy holy heartbeat

Here, inside, hear it, remember
This is the sound of your humanity
Take it with you
This stronghold of love
Is only a circumference
Show you solitude in wholeness
Way to center
Not in other, or other in self
But wholly other in the holy self

My body makes no promises
Don't live by accident but absurdity
As confusion is our common denominator
The caretakers of common men
handcuffed and murdered
Sex Education anything but
The art and magic of fornication
Cast into degradation
From these temples into the streets

But I teach acceptance
Union of the fragments
Love of sentience
Fuck your brain so full of concept
It can't help but explode
And relax, for
I am the tool of love.

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Horizon Oasis Calendar

January, 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30	31	1	2	3 Belly Dance instruction with Kendra 7PM	4	5
6 Offsite study group 5PM Magick in Theory and Practice. Contact Brother Kolson for information	7	8	9	10 HAFLA! Potlouch and Drumming. Open to all. 7PM	11	12 Liber XV The Gnostic Mass 6PM
13	14 Novitiate Night 7PM For those interested in practicing Liber XV.	15 <i>Officers Meeting 7PM Horizon officers and invited guests only.</i>	16 <i>Anahata Chapter of Rose Croix, V* Degree and above only. 7PM.</i>	17 Belly Dance instruction with Kendra 7PM	18	19 <i>Second Degree Initiations. Must be 2nd* or higher to attend. 1:30 PM</i>
20 Garden of Pomegranates Study Group 12 noon	21	22 Horizon's Monthly Class. Goetia part 1 Frater Jonah 7PM	23	24 Belly Dance instruction with Kendra 7PM	25	26
27 Liber XV The Gnostic Mass 6PM	28	29	30	31 Belly Dance instruction with Kendra 7PM	1	2

Public Events

Private Events