

L I O N



S E R P E N T

© in 0° ♁, Anno IVxvii — Vol 14, No 3



Lion & Serpent

The Official Journal of Sekhet-Maat Lodge, O.T.O.

Volume 14, Issue 3

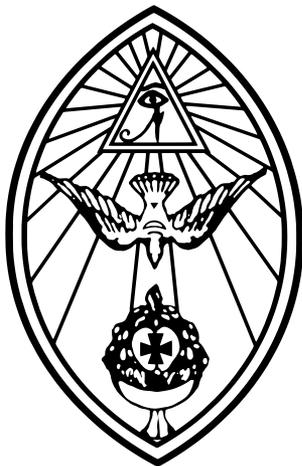
Published ☉ in 0° ♀ : ☽ in 22° ♍ : dies ♂ : Anno IVxvii

Publisher _____ Sekhet-Maat Lodge
Editor/Layout _____ Br. Clay Fouts
Art Editor _____ Sr. Fawn
Proofreading _____ Sr. Beth Kimball
Production _____ Fr. NΘAMKMNPT

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An Account of the Season

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

Sol in Cancer

We started our Summer season as we greet each season: with ritual and feasting. With our Lord and Father the Sun pouring his Light squarely onto the Tropic of Cancer, we initiate Portlanders of O.T.O. consecrated our valley on the occasion of the solstice with a group arrangement of “Liber V vel Reguli,” the ritual of the Mark of the Beast, to scorch the world and blacken ourselves with the force and fire of the Aeon of Horus.

Further along in this busy month, Psyche-Eros Rose Croix Chapter threw a “Sun Splash” bash in commemoration of Independence Day. We filled our day with jerk chicken, Red Stripe beer, a Gnostic Mass, and of course blowing things up. Chapter members comprised the entirety of the Mass officers, with the High Priestess and Most Wise Sovereign, Sr. Διοτιμα and Fr. Diapason, serving as Priestess and Priest. To finish off the month, as would befit the month of Cancer, and of π, and of the Holy Graal, the Sisters of Babalon and the Brothers of Chaos met in their clandestine places to revel in being divided for love's sake.

During this period we unleashed the finest to date of our printed promulgation materials, *Kaaba Series vol 1: The Great*

Beast 666. We have Fr. ΝΘΑΜΚΜΝΡΓ to thank for putting this project together and producing a quality booklet that is already ending up in the hands and minds of people all over Portland.

Sol in Leo

Once or twice a year we like to meet to discuss topics pertinent to our church, to review our recent work, plan for the coming months, discuss theory and announce policy changes. And since it occurred during one of the three less-rainy Portland months, we decided to make a full day of it and turn this meeting into a BBQ feast, hosted by our Lodge Master and High Priestess.

Twin Peaks is one of those creations that provokes people to take advantage of its imaginative pliability by giving the story new directions and perspectives. One such result of this phenomenon is the fan film, “Twin Twin Peaks,” filmed on location at several of the original Pacific Northwest sets by a cast of Portlanders, including Sekhet-Maat members. The director then selected us to host the premier showing of this film in our temple.

We love Gnostic Mass. And we love our regular calendar. Even while enduring the brutal prison of Snowpocalypse IVxvi, we still made sure to celebrate our regular, every week, 3PM Sunday Mass. However, with nearly all of our clergy and novices in Seattle with O.T.O. brethren from all over the country and the world, there just were not enough people to do a Mass the weekend of NOTOCON VII. Let it never be said that we are unwilling to sacrifice periodicity for joy!

Shortly after returning from NOTOCON, we celebrated the holy day of The First Night of the Prophet and His Bride. Originally planning to mark the occasion with yet another BBQ, this time in Laurelhurst Park, the inclement weather prompted us to keep the feast indoors. We discussed the commemorative purpose of this holy day, finishing the evening with the Gnostic Mass.

One of the agenda items for the Electoral College's Sol in Leo meeting was deciding formally on the next Master of the Lodge. In what was purportedly one of the least contentious

decisions in their history, the E.C. agreed to appoint Fr. ΝΘΛΜΚΜΝΡΓ's chosen successor, Fr. IOI. We devoted an evening to the memory of Fr. ΝΘΛΜΚΜΝΡΓ's reign of terror, and Fr. IOI outlined his vision for the future. Their addresses to those in attendance are included in this issue.

Sol in Virgo

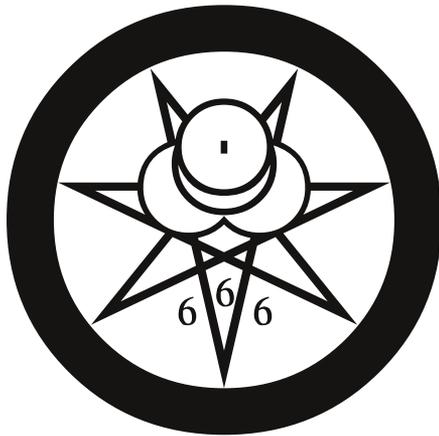
We also love initiation. And, still, our calendar. Even when we have no candidates for our quarterly round of M.:M.:M.: initiations, we often still execute them as exemplifications in order to refine our understanding and practice of the rituals. This month we did so for Minerval, I°, and III°. For actual initiations we welcomed three new Companions of the Holy Royal Arch of Enoch of the IV°, quickly followed by their ultimate annihilation into Princes of Jerusalem, the rightful heirs to King Solomon's Temple.

Always striving to fortify ourselves with study in addition to practice, our array of classes and other educational events continues to evolve. On 1st Tuesdays we've recently had open discussion forums on topics such as true will, fundamentalism, and the magical journal. For 2nd Tuesdays we've continued our Kaaba Series classes which focus on giving instruction on Thelemic ideological points relevant to everyday life. Having wrapped up the twenty-two trumps, our 3rd Tuesday tarot discussions have moved on to various groupings of the minor arcana. 4th Tuesdays are practical workshops oriented around learning and mastering the basic ritual practices such as banishings, Resh, mantras, and invocations. Friday Films, Sunday morning Mass study groups, initiation symbolism discussions... The list goes on, but I won't.

Lastly, we must go back in time a bit to recount a special celebration on Sol in Gemini, Luna in Virgo, Fr. IOI and Sr. Διοτυμα were married in what many now are calling the “Wedding Weekend of the Year.” (So far, though more are coming!) The couple, while being committed for many years, was determined to enjoy, celebrate, and partake of the Mystic Marriage ritually and with witnesses. The weekend began with an initiates-only ceremony which consisted of our Brother and

Sister united in a celebration of the Gnostic Mass with their own vows. On Saturday, the public “Gnostic Mass Wedding Ceremony” written by T Sabazius and T Helena was celebrated in our temple, packed with many an initiate, family member, and friend. A bountiful and tasty Southern feast was organized by Sr. Beth Shemesh. After the weekend was over, our Brother and Sister began their lifelong invocation of Health, Wealth, Strength, Joy and Peace on holiday in a beautiful cottage in Jamaica.

Love is the law, love under will.



In loving memory of
Charis Nuit Kinchen

☉ in 11° ♄, ☽ in 20° ♍, Anno IVxvii

May your Star burn forever bright!

The Starry Sky

Sr. Theodora

As a divinitory tool, Crowley speaks of astrology as an almost perfectly mathematical system ideally based in the macrocosm and therefore directly applicable to our own small microcosms. However, he then says that, “the actual effects of the planetary positions and their aspects are still almost entirely unknown.”¹ And more damningly, “no two astrologers agree on all points; and most of them are at odds on even the fundamental principles.”² Where do we go with this? Is astrology then to be discarded as a useless waste of time?

But he then goes on to say, “This science had better be discarded unless the student chances to feel strongly drawn toward it.” I say we are not all astrologers nor should we strive to be, but we all benefit from meditation and study of the basic principles and symbols. Our own Thelemic calendar functions well only if the reader has knowledge of the planetary and zodiacal symbols. In its basis on actual phenomena, it is far more accurate than the vulgar one.

So again, why? Because it is your will to do so, he says. I have studied astrology a lot over the past thirty years. It is probably—next to the mythology in my grade school reading books—the first occult material I was exposed to and the first conscious choice I made to study something. It wasn't easy. As Crowley also said in a time without computers, which I also lacked, “in practice the calculations involved are overwhelmingly complicated,”³ and numerous. As well, “to obtain a judgement on the simplest question, one requires not only the nativities of the people involved, some of which are probably inaccessible, but secondary figures.”⁴ I was fascinated, and the set of symbols caused me to seek meaning. The difficulty made the sense of accomplishment greater.

“I read what was available to me and made my own judgements based on my own sense of what was true.”

I read what was available to me and made my own judgements based on my own sense of what was true. Those fundamental principles I found with my own internal guidance. It is true; most astrologers disagree on some aspect of all of them. I was looking not for universal truth but for my own. I was looking for meaning in my own life. I believe astrology to be for a beginner a highly useful tool to learn about oneself. More so than in practice of many other divinitory tools, it relies on the astrologer's ability to be a clear channel or oracle to be accurate, like reading tea leaves or bones. It has less of a spirit of its own, as one finds in the Tarot or the Yi Qing, and a smaller set of externally accessible and reliably, consistently interpreted correspondences. Crowley practiced it when he was drawn to it, when it was the right tool for the job.

We are heading into the Fall and the Sun signs of Libra, Scorpio, and Sagittarius. The following should not be considered complete but are the correspondences I favor for these signs.

Libra is an air sign and of the cardinal nature. It is symbolized by the scales, and its word is balance. Libra is ruled by Venus and is generally associated with Beauty. This sign is about the meeting of minds, relationship from a less physical and more mental standpoint. It is the diplomat who can help you see the other side of any opposition. Libra has a harmonious nature and will manifest this in some aspect of their life.

Following Libra is Scorpio, one of the most vilified signs of the zodiac. Why? Scorpio is the fixed sign of the water element. It is symbolized by three animals: the scorpion, the eagle, and the dove. It is ruled by Mars, originally, as is Aries, and has a powerful and feminine nature. Scorpio is the deep, dark inside springing forth our creative issue. Be it children, art, or aught else, the depth of Scorpio provides the resources and force to create. Scorpio is about the impact we have physically on each other. It is associated with sex, death, and transformation. These are all things anathema to the dominant culture.

Sagittarius is a fire sign of the mutable nature. It is symbolized by an arrow pointing up. Its image is of a centaur with a bow and arrow pointed up. Sagittarius rules the hips and thighs. I associate Sagittarius with idealism, the ability to see

Continued on page 15

Past Master's Address

Fr. NŌAMKMNPF

Delivered ☉ in Œ, ☽ in II, dies ƚ, Anno Legis IV:xvii

Brethren and Friends,

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

Sekhet-Maat Lodge will soon be fifteen years old, and in that time we have become known by many as a kind of ‘flagship’ of U.S. Grand Lodge. We are not the oldest body by a long shot and probably have not quite the largest in number of members, but in spite of this we are in many ways probably the most developed. This fact is in thanks to many, many people who have come through our doors, members and non-members alike. In particular, this Lodge would not be what it is today without the hard work and determination of tremendous leaders of the Lodge's past. These include most especially Past Master Hank and Elector Eliza.

Hank and Eliza changed the face of O.T.O. in Portland and brought standards up from virtually nothing to perhaps the highest in the Order. Their leadership brought us to this temple and kept us here through the worst of times. Hank and Eliza, on behalf of the Lodge, thank you.

Our Lodge would be nothing without the beautiful and powerful vision of our dear Sister and Lodge founder Bonnie.

We evolved as a Lodge more than many realize thanks to the love and caring of our Past Master Mick.

So many of the innovations of this Lodge are because of the ingenuity and perseverance of High Priestess Kim.

Also personally I would like to thank Brother JP and Sister Dawn for their hard work over the years. They were both here before me and their work has continued to be an inspiration to me through all these years.

I look forward greatly to the evolution that Brother Geoff's term will surely bring to the Lodge. His intelligence and even-handed nature will be a great benefit to our continued

development. Please join me in thanking Geoff for volunteering to serve in this role.

And now for the boring part.

In “An Intimation with Reference to the Constitution of the Order”, Crowley writes that, “The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebeian in Rome in the time of Menenius Agrippa.”¹ Here, as elsewhere, Crowley invokes the analogy of the body politic, for, “in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.”²

Menenius Agrippa was a representative of the Roman patrician class who was sent by them to convince the plebeians, who made up the military and had seceded, to return to the city. Menenius told the soldiers a fable about the parts of the human body and how each has its own purpose in the greater function of the body. The body thought the stomach was dead weight, so the body decided to stop providing nourishment to the stomach. Soon, the other parts grew hungry and fatigued and became unable to function. They realized because of this that the stomach served a purpose, and they were dead without it. In the story, the stomach represents the patrician class and the rest of the body represents the plebeians.

The analogy of the body politic has been used in many ways and traces back through written history to the *Mahabharata* and the *Rig Veda*. In the *Mahabharata*, the analogy of the body politic comes in the form of an ancient discourse between the senses and the mind:

“The mind said, ‘The nose does not smell without me. [Without me] the tongue does not apprehend taste. The eye does not seize colour, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of myself, the senses never shine ... Without me, all creatures fail to apprehend qualities

and objects ...’

“Hearing these words, the Senses said, ‘Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects. What thou thinkest, would be true, if, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments, or, if, ... thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid ... But without us thou canst have no perception. Without us no happiness can come to thee.’”³

Indeed, the importance of the sense organs to the enjoyment of the mind, or in the case of Menenius' analogy, the importance of the arms to the stomach, is implicit in this analogy, however it may be used. The usefulness of the analogy is that it illustrates the fact that the body requires the active participation of all its members to thrive. Was not Menenius inviting the soldiers to return to the city? He was not urging them to be silent or to withdraw from participation. Was he not appealing to them to come back? The stomach cannot after all feed itself; nor can the mind alone perceive sights and smells. Should the mind object to the foul smells of the nose, demanding that the nose overcome its sensations? Should the stomach refuse to send nourishment to the tongue because it has been burned by a hot beverage and now is in pain? Obviously not. The analogy of the body politic illustrates that all of the parts of the society are integral to the whole.

Thus, the statement that, “The Man of Earth takes no share in the Government of the Order,”⁴ does not mean that the Man of Earth should not participate in any sense. As the majority of members are in this Third Triad, so then is most of the work of the Order accomplished within it. Without the Man of Earth, there would be a great reduction in the ability of the Order to pursue its mission, and eventually the mortality of existing members would render the Order extinct.

As Crowley knew, eventually, in the time of Menenius Agrippa, the patricians conceded to some of the plebeians'

demands, such as creating a tribune of the people and establishing legal protection for all citizens against arbitrary intervention, and so, the soldiers returned to the city. Crowley, in his wisdom, also included representation of the Man of Earth in “Liber CXCIV” where he writes, “In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Supreme and Holy King, serving him day and night.”⁵

It is so important that the feeling of the Man of Earth be represented that Crowley established a representative office which serves the King directly. Crowley surely understood the political principles and the history behind the analogy of the body politic, and he realized what modern researchers such as Rodney Stark and Laurence Iannaccone have found. As Stark writes, “Religious movements will succeed to the extent they have legitimate leaders with adequate authority to be effective ... Authority is regarded as more legitimate and gains in effectiveness to the degree that members perceive themselves as participants in the system of authority.”⁶

It becomes more clear that while the Man of Earth has no share in the government of the Order, this is no reason for the Man of Earth to avoid participation in the system, for while the stomach provides nourishment, and the mind direction, the arms and legs are needed for the hunt, the harvest, and the battle for freedom. Nor is a lack of a share in government a reason to be

It becomes more clear that while the Man of Earth has no share in the government of the Order, this is no reason for the Man of Earth to avoid participation in the system, for while the stomach provides nourishment, and the mind direction, the arms and legs are needed for the hunt, the harvest, and the battle for freedom.

silent if you have perceived some problem, if you have been burned or you smell something foul. While you may be unable to make or change a decision in the Order or in the Lodge, it is your solemn duty—the first duty of all brethren—to protect the Order and in particular this Lodge from harm by communicating what you see, hear, and smell as you perceive it, even if the mind or the stomach would perhaps rather not hear it. We depend on each other in the fight for freedom to speak the truth even if it panders not to the prejudices of those to whom we speak.

For the experience of Fraternity is that of working together to accomplish our common goals, such as establishment of the Law of Liberty in the world and securing the liberty of each individual. Fraternity is not the same as fellowship or friendship. Indeed, as Sister Eliza has written in our journal, fraternity is “the deeper bond formed as a result of the realization that we are all in this order for the long haul, that the people we're working with now will continue to be in our lives, one way or another, for as long as we're all in the O.T.O.”⁷

It is because of this principle of fraternity, as well as the analogy of the body politic, that in my time as a governing officer of O.T.O., within the office of Lodge Master, I have sought to maintain an open-door policy, to solicit feedback for every decision, and to empower members to take action in service to our mission as they are inspired to do so, while also providing members with transparency to the greatest extent possible in order that they might govern themselves and their choices in light of the knowledge of the Lodge's history, its current level of development, and its trajectory.

I therefore urge the incoming leadership of the Lodge as well as all those present who govern the Order in regional or national office to meditate over this analogy of the body politic, and consider what duties we all have to each other as participants in our system and as brothers and sisters. As Crowley concludes in his “Intimation”:

“Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an

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Master's Address

Fr. IOI

Delivered ☉ in ♌, ☽ in ♀, dies 7, Anno Legis IV:xvii

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

Thank you. Being the Lodge Master of Sekhet-Maat is a great honor, and I am humbled to be here. Thank you to the Lodge for putting this on; Kim in particular—you have done a wonderful Job. Thank you all for being here and celebrating with Joseph and myself.

It wasn't just luck or chance that brought me here. I had the help of lots of people.

Joseph, in particular, you have been an inspiration in your work. You have dedicated yourself to the success of the Lodge and the Order in ways that are simply outstanding. Your work with local dues has been a long walk uphill and you have brought us far. It reminds me of the painting at the Edgefield, which some of us saw at NOTOCON 2003 EV, where the King is rolling the world up a hill. You have pushed hard to make this body financially stable, and it has paid off. Your work in extending the Law of Thelema into the world and connecting us to our local community is inspiring. Also, thank you for your continued friendship.

Hank and Eliza, you have been there for me on many occasions, in many ways, and I do appreciate it. Your support and friendship over the years has meant a lot to me.

JP, it has been a comfort knowing that you would always be here offering your support. I am more confident because such a brother will be there to give it to me straight—no bullshit.

Kim, as the Saint of Perpetual Advice and Counsel—and Love; I could not have done it without you. Your support has been unwavering.

This is a time of transition and with that can come a feeling of instability. However, I would like to remind all of you of what Crowley said in the Book of Thoth in regards to the Two of Disks, “Change is the support of stability.” If we do not change,

we become rigid and easily toppled over. As with all changes, we will miss some things, but also, hopefully, enjoy something new.

Where do we go from here? Well, first off I would like to place some focus on maintaining and supporting the emotional health of the Lodge. While we will continue with our current goals that we have set forth for the year with full steam, I would like to bring in a few, subtle changes. Using Thelemic greetings, and a renewed focus on hospitality will encourage the desire to be with your brethren in harmony. We will continue to remember to straighten the chairs and sort the recycling, and we will bask in the glow of our Mysteries.

I look forward to hearing what each and every one of you have to say in terms of our goals for this next year. This winter we will create our strategic goals, and I very much look forward to working with all of you.

Each and every member together is what makes up this Lodge and it is a great Love that bonds us.

We will unite with “love under will,” shining gloriously for all to see.

Love is the law, love under will.

The Starry Sky (continued)

beyond the present circumstances, a clearer vision of perfection. Sagittarians can be philosophers. They are devoted to Truth and are noted for their candor. ✨

Notes

1. Aleister Crowley, *Magick: Book 4, Liber ABA*, ed. Hymenaeus Beta, 2nd ed. (Weiser Books, 1998), 251.
2. Ibid.
3. Ibid.
4. Ibid.

Moses Got It All Wrong

Fr. Didymus

Moses got it all wrong. The tree of life sprang forth from the seed and water flowing from the man and woman, not from Jehovah. The secrets of Sex Magick were revealed by humans. Adam and Eve unknowingly taught the serpent these truths, as he watched them create the Tree of Life with Sex Magick... He watched them consume the fluids of their union, and this manifested in the tree. This is what gnosis was in the beginning. There was no "light" until there was love. Adam and Eve's Union brought a new light into the universe. Jehovah was jealous of this new discovery, for out of his creation came something more profound than the creator. They started a process which challenged his own authority, the results of their union... exceeded the creator.

Jehovah WAS FURIOUS! How could mere humans exceed his own Magical Powers? Lustfully joining in coitus on a sacred spot in the center of the garden, while acting on their primal desires and sharing their love completely, vulnerably, with no thought of right or wrong, no concept of taboo, shame, or guilt. How did they do it? Fucking... I mean the most depraved fucking imaginable: Sperm from Adam leaking from Eve's cunt onto the ground. Water gushing forth from Eve's Orgasmic ejaculations and nurturing it. She was on her period... Blood from a woman's moon... and that much needed egg from the woman flowed into the dirt and mixed with Adam's COME. Blood flowing from each of them as they scratched and clawed at each other in the moist earth around them. Depravity... Pissing on each other and the earth below them as they FUCKED like wild dogs. Depravity... Covering each other in fecal matter as Adam FUCKED Eve's asshole raw until it bled and leaked shit and blood onto them and in the Earth. Adam and Eve fist-fucking each other and pulling mounds of shit out each other's asses. They consumed it gleefully while some fell to the Earth below them and made a Magickal Manure. Somehow saliva mixed in the Earth as well. They consumed each others' saliva, piss, shit, blood, come, and vaginal secretions, to the delight and horror of

the theatrical crowd of angelic spectators.

The egg from Eve's womb was deposited in the Earth and eventually produced the tree. But many other ingredients contributed to the birth of the tree. Saliva, urine, and feces provided the needed manure for the tree. It was the water that made it grow. It was the water gushing forth from Eve's cunt... The water of her Orgasmic Ecstasy that was the the first river of water of life as described in Revelation 22:1. Another key ingredient was the blood of Eve's moon. Without this essential sacrament, the resulting life from their union would not have contained the magical powers of the Gnosis. Their love was a key ingredient, their love for the first time in that moment was for each other completely, eclipsing their love for their heavenly father. (JEALOUSY AND ANGER AROSE FROM YAWEH!)

Our sacred tenet—Do what thou wilt shall be the whole of the Law—was born in the first act of Sex Magick.

Both of them in blissful ignorance fucking like mad in lust, passion, and love.

As they slept, exhausted from their rapturous sexual expressions, the tree grew miraculously from the fruits of their love and perversion. (This was a perversion only from The Jealous Mountain God's standpoint.)

The heavens went crazy... Jehovah was furious! Many of his angelic sons shared his anger!

But many were utterly captivated by the possibility of Pure Love. The Edenic Cherub noted in Ezekiel chapter 28, this powerful cherub who shared the superlative gift of beauty given to Adam and Eve saw something no else did. He was assigned to Adam's and Eve's care. He was closest to them. He saw their gifts. He saw Light, Life, Love, and Liberty as qualities that exceeded jealousy, ignorance, and superstition. He saw beauty and pride as something to be displayed, shared, and nurtured. He was inspired by this union, and wanted to share that with the artists. He witnessed humans creating Sex Magick, he watched with curiosity, glee, and delight as their love created an alchemical formula that exceeded God's own. He wrote down the magical recipe. He was wise enough to see the Magick and appreciate it.

Jehovah saw the threat; he had just created the Heavens and Earth, an Earth teeming with life, that he had pronounced as “very good,” only to see his creation exceed his own accomplishments without even knowing it. The implications were profound! He responded like a gifted artist who witnesses the work of a rival artist and knows it exceeds his own creation. He was scared, angry, horrified, and he had to act! Quickly... As with many crisis situations, the first response is to impose rules... As human experience often reminds us, rules established in the wake of a crisis are often an overreaction. So the first, and at the time only, rule came into effect. The Rule... You can't eat from the tree. In fact you can't touch it or you will die. By creating this rule, the first robbery occurred.

Imagine telling a mother today, she will die if she touched her only child? Only she was completely ignorant to the fact that the baby in question was her child. How would we view the person keeping this secret and making this rule? This tree was the result of Adam's and Eve's love and sexual union. Imagine the compelling desire to be with it Eve especially must have had. Keep in mind they had created this tree from their love but it had grown while they slept. They had no idea they had created it. God claimed it as his. Jehovah told the first lie. Not SATAN! The serpent (Edenic Cherub, Satan, the Devil, call him what you may) saw this rule as a huge injustice. It was theft; it was deception; it was kidnapping; it was keeping human beings from their progeny and their pure will. It was suppressing Gnosis.

Thus we pick up with the story in Genesis from Moses' point of view:

1 Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: “Is it really so that God said YOU must not eat from every tree of the garden?” 2 At this the woman said to the serpent: “Of the fruit of the trees of the garden we may eat. 3 But as for [eating] of the fruit of the tree that is in the middle of the garden, God has said, ‘YOU must not eat from it, no, YOU must not touch it that YOU do not die.’” 4 At this the serpent said to

the woman: “YOU positively will not die. 5 For God knows that in the very day of YOUR eating from it YOUR eyes are bound to be opened and YOU are bound to be like God, KNOWING good and bad.” 6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it.¹

Jehovah knew the moment they ate from the fruit of their own Sex Magick, that he had lost control of his own creation; they now had access to the Gnosis. If he had the ability to destroy the tree he would have. We read later in Revelation that the tree was removed from the Earth and placed where no fleshly man could find it. In Heaven.²

So Jehovah did what many parents do today, in anger he took something away from them. He expelled them from the garden before they could realize what they had eaten. He cut them off from the source. He did this in two ways... He kicked them out of the garden, and in the ultimate act of injustice... Jehovah went further than the serpent ever imagined he would to suppress his first lie. He convicted Adam and Eve to Death. The serpent thought God was bluffing when he made the rule. The serpent thought Jehovah would calm down and eventually see the beauty of what his earthly children accomplished. Jehovah did not calm down. The serpent couldn't imagine a god that had created so much beauty would resort to murder because Adam and Eve created a superlative light by their loving union. Death was set up to keep mankind from the Gnosis.

Later accounts in Genesis of Angels visiting Earth and taking human bodies and wives³ was a way for these angelic hosts to nurture the knowledge of Sex Magick along while it was in its infancy, and that drew God's wrath, as did societies like Sodom and Gomorrah, the Babylonians, Egyptians, Sumerians, and the Canaanites. Their form of religion and society was geared to finding the truth about alchemy, Sex Magick, and the gnosis/light

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The Birth of Maat

Sr. Lola Daydream

Bits stolen from William Burroughs' *Western Lands*. Generous support and contribution from Tony Davis.

This performance was held on August 8, 2008 EV (8/8/8), in keeping with Sekhet-Maat Lodge's tradition of original ritual created for 6/6/6 ("The Beast Unleashed"), 7/7/7 ("The Marriage of Lucifer and Babalon"), and continued by this autumn's 9/9/9 ritual.

The temple is set with the Tomb in the west and in the east the High Altar complete with dais, veils shut. In front of the Tomb, a small altar for Ra Hoor Khuit is set. As audience enters, musicians play Dona Nobis Pacem mournfully. Maat is bound, crying and wailing behind the veils of the High altar. Maat has wings, a red skirt, a large ostrich feather atop her head, and holding a scourge. On the high altar are piled all of the holy books brought by audience members, cast, and crew. Final audience member is seated. Maat speaks from behind the veil.

Maat: O the humans, when will they realize they are gods?

Thelemic Nun enters the temple from the Tomb, the rest of her souls trailing after, singing and moving throughout. Maat's crying from behind the veils dies down. Each of the souls is wearing a white robe and an emerald tabard with either Ra Hoor Khuit, Harpocrates, Heru Ra Ha, or all three on it. Each also has a small ostrich feather on their head. Nun is

dressed similarly but with a black robe and tabard with all three forms of Horus on it.

All: Dona nobis pacem, pacem.
Dona nobis pacem.

Nun as apex along with Souls form a triangle shape. Nun turns her back to the front, and Ba reads from a scroll, her back to Nun's.

Nun: The Negative Confessions of Maat.

As each of the confessions are made, Maat scourges herself behind the veil.

Ba: Not have I done wrong.
Nor have I despoiled.
Nor have I robbed.
Nor have I slain humans.
Nor have I defrauded the offerings.
Nor have I stolen water, nor the bounty of the fields
Nor have I despoiled the things of the gods.
Maat: (gasping) Under the shadow of my wings.
Ba: Nor have I spoken lies.
Nor have I carried off food.
Nor have I afflicted any human, man, woman, child or another.

Nor have I committed fornication.

Nor have I made others to weep.

Nor have I eaten my heart.

Maat: (*whispering*) Under the shadow of my wings.

Ba: Nor have I transgressed.

Nor have I acted deceitfully.

Nor have I desolated ploughed lands.

Nor have I been an eavesdropper.

Maat: (*quietly singing*) Under the shadow of my wings.

Ba: Nor have I set my mouth in motion against any.

Nor have I done harm to humankind.

Nor have I defiled the wife of a man, the husband of a woman,

Nor the partners of another.

Maat: (*choking out words*) Under the shadow of my wings.

Ba: Nor have I polluted myself.

Nor have I caused terror.

Nor have I committed offense

Nor have I inflamed myself with rage.

Maat: (*singing*) Under the shadow of my wings.

Ba: Nor have I made deaf myself to the words of right and truth.

Nor have I caused grief.

Nor have I acted insolently.

Nor have I stirred up strife.

I have not added to the weight of the balance.

Nor have I diminished from the weight of the balance.

Nor have I multiplied my words upon words.

Maat: (*panting and singing*) Under the shadow of my wings.

Nor have I harmed, nor have I done evil.

Nor have I made curses of the sovereign.

Nor have I fouled water.

Nor have I made haughty my voice.

Nor have I have I cursed God,

Goddess, nor child Gods.

Maat: (*losing her strength*) Under the shadow of my wings.

Ba: Nor have I committed theft.

Nor have I defrauded the offerings of the deified ones.

Nor have I carried away offerings from the beatified ones.

Nor have I carried off the food of the infant, nor the elder, nor weak.

Nor have I sinned against the deity of the town.

Nor have I slaughtered any beast, reptile, amphibian, fish, or fowl, divine.

Maat: (*gasping between words*) Under the shadow of my wings.

Nun and Ba turn to face one another.

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

Ba: What is thy Will?

Nun: To Invoke the birth of Maat.

Ba: To what end?

Nun: To bring peace and balance.

Ba: To what end?

Nun: So that I may Accomplish the Great Work.

Ba: To what end?

Nun: To attain Knowledge and Conversation with my Holy Guardian Angel.

Ba: To what end?

Nun is thrown off.

Ba: To what end? To what end? To what end?

Nun: (*almost defeated*) I just want to invoke Maat, because She is Social Consciousness, and what we've got going on is just plain fucked up. We need peace.

Maat falls out from behind the veil, loosely bound, and very haggard.

Maat: (*whispering*) You want to invoke Me?

Nun: Are you Maat?

Maat: (*finding strength*) I've been known to go by that.

Nun: Yes, I invoke thee.

Maat tries to stand, but indicates that she needs to be unbound. Nun assists.

Nun: We need your equilibrium. We need your peace.

Maat struggles to her feet and takes a deep breath.

Nun: I invoke thee Maat, Daughter of the Lords of Truth. The Ruler of the Balance—

Maat: (*stronger but cautious*) I'm going to cut you off right there, because you're going to need to do more than that.

Nun: What, what do you mean?

Maat: (*gently*) Are you aware of what invoking me will bring?

Nun: The annihilation of my Self, and thereby my own enlightenment?

Maat: Are you prepared?

Nun: I have spent my whole life and past lives preparing for this.

Maat: (*now at full strength*) You thought you knew yourself, but that's just a Lie, a Trick.

Nun: But I'm...

Maat: You are Nothing. We are all in this together. And we're nothing more than a corpse hacked to pieces. Do you even know what part you are?

Nun: Myself?

Maat: You, my dear, are your Ka, your Double. Do you really think that you are separate from your own projections? Do you think you would get to speak to me directly on your own? The you you knew is long gone. That which I am speaking to is

your Ka. But it is very difficult to contact your real Ka. Good job. You are your very own double now. And look at the rest of yourself. Some of you isn't yours at all.

As the souls begin to speak, they may wander. As they identify themselves, they remove their robes and tabards to reveal a costume more like the Egyptian soul they represent.

Ren: The ancient Egyptians postulated seven souls, Top soul, and the first to leave at the moment of death, is Ren, the Secret Name. This corresponds to the Director, she directs the film of your life from conception to death. The Secret Name is the title of your film. When you die, that's where Ren came in.

Sekem: Second soul, and second one off the sinking ship, is Sekem: Energy, Power, Light. The Director gives the orders, Sekem presses the right buttons.

Khu: Number three is Khu, the Guardian Angel. He, she, or it is third man out... depicted as flying away across a full moon, a bird with luminous wings and head of light. Sort of thing you might see on a screen in an Indian restaurant in Panama. The Khu is responsible for the subject and can be injured in her defense—but not permanently, since the first three souls are eternal. They go back to Heaven for another vessel.

Maat: And, fortunately or unfortunately, we are already in Heaven.

Ren, Sekem, and Khu come over to Maat's side.

Maat: The four remaining souls must take their chances with the

subject in the Land of the Dead. What you more or less thought was you is obviously the Subject.

Ba: Number four is Ba, the heart, often treacherous. This is a hawk's body with your face on it, shrunk down to the size of a fist. Many a hero has been brought down, like Samson, by a perfidious Ba.

Maat: Number five is Ka, the Double, most closely associated with the subject. The Ka, which usually reaches adolescence at the time of bodily death, is the only reliable guide through the Land of the Dead to the Western Lands.

Khaibit: Number six is Khaibit, the Shadow, Memory, your whole past conditioning from this and other lives.

Sekhu: Number seven is Sekhu, the Remains.

Maat: And what about Ms. Eight-Ball, who has these souls? They don't exist without her, and yet she gets the dirty end of every stick. Eights of the world, unite! You have nothing to lose but your dirty rotten vampires.

Nun looks really confused and distraught.

Maat: If you really want to aspire to Maat, aspire to Mercury first, the Magus, Magician, the Scribe. And maybe you'll get somewhere.

Nun looks hesitant, unsure what to do.

Nun: (*emphatically*) But I am a Magician and a Scribe.

Maat: (*encouragingly*) That's nice.

Nun: Then what?

Maat: Invoke eight.

Nun: How?

Maat: Just start naming off all the sets of eight you know.

Nun looks pensive.

Maat: Such as the eight cardinal directions.

Nun: East.

Ren: Southeast.

Sekem: South.

Khu: Southwest.

Ba: West.

Khaibit: Northwest.

Sekhu: North.

Nun: Northeast.

Maat: Eight quarter and cross-quarter holidays.

Nun: Spring Equinox.

Ren: Beltane.

Sekem: Summer Solstice.

Khu: Lughnasadh.

Ba: Fall Equinox.

Khaibit: Samhein.

Sekhu: Winter Solstice.

Nun: Imbolc.

Maat: Eight Hexagrams.

Nun: Li Fire.

Maat: No!

Nun: What?

Maat: Preheaven first.

Nun: Qian Heaven.

Ren: Xun Wind.

Sekem: Kan Water.

Khu: Gen Mountain.

Ba: Kun Earth.

Khaibit: Zhen Thunder.

Sekhu: Li Fire.

Nun: Dui Lake.

Maat: Now Postheaven Hexagrams while walking the Ba Gua!

Nun begins to walk the Ba Gua, her other souls trailing behind.

Nun: Li Fire.

Ren: Kun Earth.

Sekem: Dui Lake.

Khu: Qian Heaven.

Maat: Focus... Focus.

Ba: Kan Water.

Khaibit: Gen Mountain.

Sekhu: Zhen Thunder.

Nun: Xun Wind.
Maat: Eight branches of Yoga.
Nun: Yama, your attitude towards the world around you.
Ren: Niyama, your attitude to yourself and how you treat yourself.
Sekem: Asana, Physical Poses.
Khu: Pranayama, Breathing Exercises.
Ba: Prathayara, Withdrawal of the Senses.
Khaibit: Dharana, Concentration.
Sekhu: Dhyana, Meditation.
Nun: Samadhi, Enlightenment.
Maat: Noble eight-fold path of Buddhism.
Nun: Right View.
Ren: Right Intention.
Sekem: Right Speech.
Khu: Right Action.
Ba: Right Livelihood.
Khaibit: Right Effort.
Sekhu: Right Mindfulness.
Nun: Right Concentration.
Maat: (*gesturing with her left and right hands*) But what is left? You know, left? Right?
Nun: (*distraught*) Huh?
Maat: Huh, that is one of the Ogdoad, the Egyptian gods of eight, the one of infinite space. Interesting place to start. Recite the Ogdoad.
Nun: Naunet primordial waters.
Ren: Nu primordial waters.
Sekem: Amaunet air.
Khu: Amun invisibility.
Ba: Kauket darkness.
Khaibit: Kuk darkness.
Sekhu: Huh infinite space.
Nun: Hauhet eternity.

Maat tosses a ball of yarn to Nun.

Maat: How about the eight circuits of Consciousness?
Nun: Bio-survival Circuit.

Nun takes the ball of yarn from Bast idol and tosses it to Ren, and they start to form a octagram from it as each holds onto a portion of the string and then tosses it to the next person who speaks.

Ren: Emotional Circuit.
Sekem: Symbolic Circuit.
Maat: Wrong!

The weaving of the star is stopped.

Nun: Dexterity-Symbolism Circuit?
Maat: You're mistaken. It's all Semantic.
Nun: What do you mean? Of course it's semantic.

Maat stares, somewhat encouragingly.

Nun: Semantic Circuit!
Maat: Good enough. Continue.
Khu: Domestic Circuit
Maat: Wrong again.

Again, the star weaving is stopped.

Nun: (*exasperated*) Do you want Timothy Leary's Eight Circuits or not?
Maat: Yes.
Nun: Do you want Leary's or Robert Anton Wilson's Eight Circuits?
Maat: No.

Nun is very confused.

Maat: What do you think I want?
Nun: Both?

Maat nods in approval, but destroys the beginnings of the started star. She gives the ball of yarn back to the Nun.

Maat: From the top.

Octagram is successfully woven through the following.

Nun: Bio-survival Circuit.

Ren: Emotional Circuit.

Sekem: Symbolic-Dexterity-Symbolism-Semantic Circuit.

Khu: Domestic-Socio-Sexual Circuit.

Ba: Neurosemantic Circuit.

Khaibit: Neuroelectric-Metaprogramming Circuit.

Sekhu: Neurogenetic-Morphogenetic Circuit.

Nun: Psychoatomic-Neuroatomic-Metapsychological-Quantum-Non-Local Circuit.

Maat: (*excited*) Come on. Don't just say it. Mean it!

Nun: But I've tried so hard! It's not fair!

Nun removes her black robe and tabards in disgust. Khu takes up her point of the star along with her own.

Maat: You want fair? You don't try to be fair. Look at what you've allied yourself with. (indicates Ra Hoor Khuit). Your god is a god of Vengeance, and someone can always seek to avenge against you. Is war fair?

Khu: (*quietly repeating through the ensuing dialogue, getting louder as Chaos builds*) O Lion and O Serpent, destroy the destroyer among us.

Nun: It is endless, all this violent righting of wrongs. These warring instincts don't ultimately serve us. I've sought peace through war, and I'll never find it.

Maat: Don't seek peace. seek Justice. Nature is Just, not Fair! I am ruled by Venus, but exalted in Saturn. That's right. Chronos has a say in all of this, and it's about time you took the next step. I am Promethea, the Muse, the feminine, mysterious component of the Fool. That's the

abyss. To really make an adjustment, you need to take the leap!

Maat indicates to Nun the gap between the edges of the star, grabs someone from the audience to hold her edge of the star, and goes within the star. Khu stops chanting, and gets another audience member to hold the second star point she had been holding. Maat steps into the center of the star.

Maat: I went beyond my family's expectations of remembering my purpose. My mother Isis and twin brother Horus, looked diligently for all my father Osiris's torn apart pieces, and couldn't find the crucial generative part. But I have, and have put it to good use.

Maat pulls off her skirt to reveal a big, black strap-on cock.

Maat: As eight is of Mercury, it is also of Hermes, the original hermaphrodite, male and female conjoined in spite of generation. And what does the eight pointed star represent, aside from Mercury? Mother fucking, father fucking, family fucking Chaos!

Chaos unfolds. Everyone starts spinning the octagram. Music gets real wild. Maat is tangled from the star's strings, and the spinning stops.

Maat: Fucking attachments! Help free me.

Souls ablige, still in a circle around Maat. Nun and Khu return to the circle.

Ba: Trust your heart.

Ren: Trust your heart.

Sekem: Trust your heart.

Khu: Trust your heart.

Khaibit: Trust your heart.

Sekhu: Trust your heart.

Nun: Trust your heart. Trust your heart.

Maat: The Heart is the Master. Let go of all that was once your heart. Stave off all that wants to become attached. Trust your empty heart, a perfect vessel, to fill and pour, to overflow and be diminished. Trust in your heart because Love is the Law. Laws evolve, as will your Love under Will. As you find this Love,

you find Justice and Immortality.

All, including audience: (three times) Om

Tryambakam Yajamahe

Sugandhim Pushtivardhanam

Urvarukamiva Bandhanan

Mrityor mukshiya Maamritaat.

Maat: Nothing is True. Everything is Permitted. Fall to!

Maat returns to behind the veils, and Nun and souls go back into the tomb.



Gnostic Catholic vs. Nicene Creed

Br. Obelos

One of the many perspectives from which to explore our creed is by contrasting it with those of other churches. The Nicene Creed,¹ with its historical placement in regard to our own antecedents and its similar syntactic structure, shares a number of obvious touchstones with the creed of Ecclesia Gnostica Catholica² which further highlight the doctrinal differences. Some of these points come so close that the EGC Creed (EGCC) can be viewed as a response to or possibly a rectification of that which has in its various permutations served as an explicit foundation for many of the major threads of Christian churches. "Let the evil ones be cast away; let the good ones be purged by the prophet!"³ apparently extends beyond rituals to the broader case of statements of belief, as well.

The first three statements of belief in the EGCC outline primary entities which form the highest level of reality, as both physical and metaphysical structures: Chaos, Babalon, and Baphomet. This inter-related triplicity bears correspondence to the Nicene Creed's (NC) depiction of God the father, Mary/Holy Spirit the mother, and Jesus the son.

For the creative force of the universe, the EGCC describes the hierarchical descent from the general to the particular, starting from its secret and unspeakable, perhaps involuted, source. Though one among many on the grander

*Jesus was born
to suffer;*

*Baphomet is a
joy to beget.*

scale, the Sun, to us humans, is the most primal manifestation of that force, whose presence on Earth (named Chaos) is the pervasive mystery of life itself as the sole executor of the Sun's power. The most particular and least rarified evidence of this force is the air-driven process of metabolic respiration. We see this descent reflected in the downward traversal of the Qabalistic Tree of Life's middle pillar (LORD = Kether, Sun = Tiphareth, Chaos = Yesod, and Air = Malkuth) as well as in the letters comprising the ineffable name itself (יהוה).

This is a rather detailed metaphysic when compared to the NC's elucidation of the creative principle as God the Father, who is very simply described as being the unassailable source of all things manifest and transcendent, period. The elaborate description is saved for Jesus, the Son. Of his life little mention is made, but his birth, death, and resurrection as well as the specifics of why people ought to care about him are thoroughly described. In contrast, the corresponding principle in the EGCC, Baphomet, is depicted only to the extent that he is the "Serpent and the Lion." Outside the creed but within the context of "Liber XV," this lion-snake pairing is further contextualized as being the

*Original Sin
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Creed.*

father of the Gnostic Catholic saints as well as the ones who "destroy the destroyer" as the consecrated elements are mixed.⁴

Both Baphomet and Jesus fulfill the role of the being the issue of the Father and Mother. The NC places special emphasis on the notion that Jesus was not "made" but "begotten" of the father and the mother, ostensibly to promulgate the understanding that he was a man rather than a purely spiritual being. The same holds for Baphomet who is begotten, not made, from the mingling of the body and blood in the cup. However, the purpose for Jesus' manifestation is so that he can suffer sacrifice and then resurrect himself for the everlasting life of the fallen mankind. As a perfect inversion and rectification of this formula, Baphomet is born as the revivification of man's sacrifice of life and joy, identifying the Priest and Priestess as the divine operants themselves, Chaos and Babalon. Jesus was born to suffer; Baphomet is a joy to beget.

The Mother provides another set of clear distinctions. Jesus is begotten by God the Father on a virgin, Mary, with the implication that this is the sort of purity required in order to serve as a suitable vessel for God's holy issue, the baptism for the forgiveness of sins. Babalon, however, far from being virginal (for the common uses of "virginal," at any rate), is an indiscriminate whore, the mother of us all who gives her womb

to all takers who are willing to offer in ecstasy a final sacrifice of their last drop of blood.⁵ As the bearer of Babalon's cup in the Gnostic Mass, the Priestess begins as a simple virgin who after invoking the Priest is then “upraised” by him through acts of sexual congress into her sanctified form as the whore who is then suited to bear the offspring wrought of the sacrifice of life and joy in the baptism of wisdom.

On a scope encompassing the respective spiritual engines arising from these triplicities, we see still larger differences in function and aim of the two creeds. Stated only tacitly within its text, Original Sin is the quiet architect of the NC. Each point is carefully struck to delineate that God and man are very separate, one being all-powerful and the other weak; that his kingdom in Heaven is eternal, though man and his world are not; that salvation comes from submission to an authority outside the imperfect and ephemeral self. The EGCC depicts a radically different reality where man is God; where the proclaimant is himself ageless and eternal, perpetuating the world through the promulgation of his perfect will; an individual in the company of those inspired by the virile Holy Spirit that moved the “saints of the true church of old time” to carry the gnosis from its primordial origin into our current day, and onward; and a miraculous identity between the process that fires our brains, muscles, and gametes and that which connects us as producers and partakers of the transcendent. ✨

Notes

1. Committee of Divine Worship of the United States Conference of Catholic Bishops, “Textus translationis partium quarundam Ordinis Missae Missalis Romani, ex editio typica tertia eiusdem excerptarum, lingua anglica exaratus,”

<http://www.usccb.org/liturgy/missalformation/OrdoMissaeWhiteBook.pdf>, 9.

2. Aleister Crowley, “Liber XV: O.T.O. Ecclesiae Gnosticæ Catholicæ Canon Missæ,” in *Magick: Book 4, Liber ABA*, ed. Hymenæus Beta, 2nd ed. (Weiser Books, 1998), 585.

3. Liber AL 2:5.

4. Crowley, “Liber XV,” 596.

5. Aleister Crowley, “The Vision and the Voice,” in *Gems from the Equinox: Instructions by Aleister Crowley for His Own Magical Order*, ed. Israel Regardie, illustrated edition. (Weiser Books, 2007), 515.

Past Master's Address (continued)

harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe— See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!”⁸

Love is the law, love under will.

Notes

1. Aleister Crowley, “Liber CXCIV: An Intimation with Reference to the Constitution of the Order,” in *The Blue Equinox: The Equinox, Volume III No. 1*, (Weiser Books, 2007 EV).

2. Ibid.

3. Kisari Mohan Ganguli, trans. *The Mahabharata* 14, section XXII. <http://www.sacred-texts.com/hin/m14/m14022.htm>.

4. Crowley, “Liber CXCIV.”

5. Ibid.

6. Rodney Stark, “The basis of Mormon success: a theoretical application,” in *Mormons and Mormonism: an introduction to an American world religion*, ed. Eric Alden Eliason (Champaign, IL: University of Illinois Press, 2001 EV), 226.

7. Soror Eliza, "Fellowship & fraternity," in *Lion & Serpent 4: Special 2nd National O.T.O. Conference edition*, ed. Mick Taylor (Portland, Ore.: Sekhet-Maat Lodge, 1999 EV). <http://sekhetmaat.com/www/html/journal/issues/9908/fellowshipfraternity.htm>.

8. Crowley, “Liber CXCIV.”

Moses Got It All Wrong (continued)

of human divinity. God's prophetic execrations against these societies is further proof of his desire to suppress the truth.✧

Notes

1. Gen 3:1-6 (New World Translation)

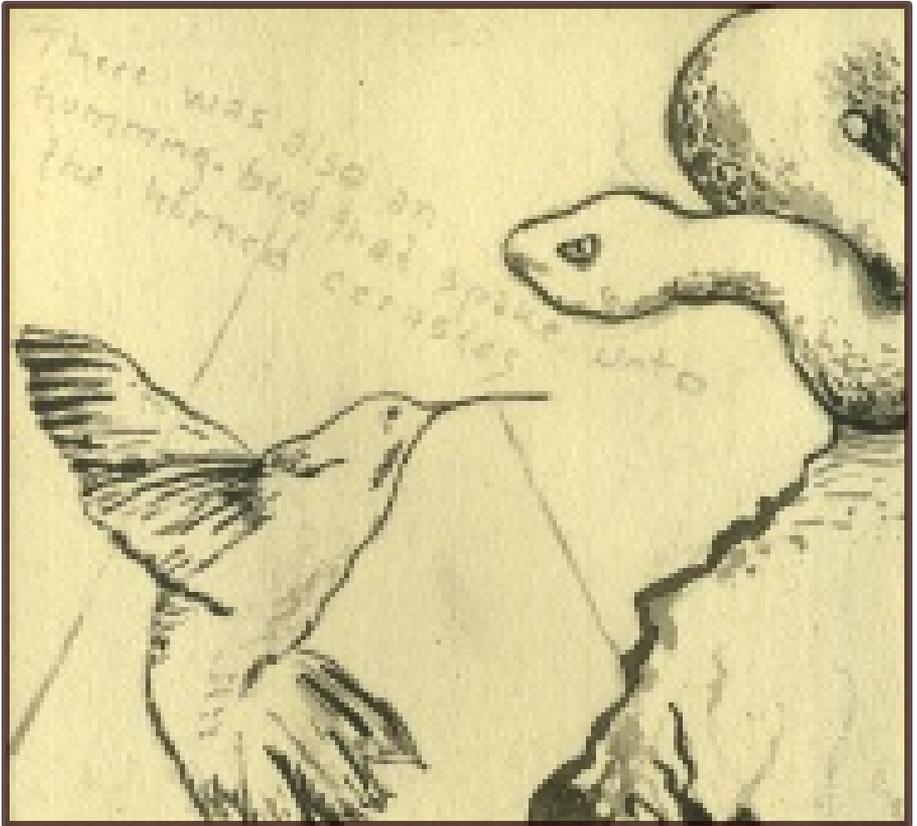
2. Rev 22:1-2

3. Gen 6:4



Don't Forget to Brush Your Teeth!

Every night Little Billy Prescott's mom says, "Billy! Don't forget to brush your teeth!" Grudgingly, Little Billy goes to the bathroom and begins brushing even though he'd much rather read or play video games. Some nights Little Billy wonders, "What if I don't brush my teeth? How will Mom know? What's the worst thing that could happen?" And each night just as he prepares to skip brushing, Little Billy looks up and in the mirror he sees Mr. Clown, watching from the shower just to make sure Little Billy's teeth get a proper cleaning. Promising that he will never ever forget to brush before bed, Little Billy scrubs and scrubs and scrubs until his teeth are perfectly clean. He is lucky to have Mr. Clown around to help him remember how important brushing really is.



“There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison.”