



Ordo Templi Orientis Daughter of Sunset Lodge Monthly Calendar

November 2016 e.v.

Anno Vii



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

The Daughter of Sunset Lodge's schedule for November 2016 e.v. :

- **Treasure of Internal Peace** - Saturday, November 5th, at 6:00 pm (members only)
A meditation session based on the Spiritual Guide of Miguel de Molinos.
The group will meet at Frater Ouroboros' & Soror Astarte's place.
- **Gnostic Mass** - Sunday, November 13th, at 7:00 pm (open to the public)
The members will meet at 6:00 pm to set up the Temple, guests are welcome to arrive at 6:30 pm, and the Mass will start at 7:00 pm. It will be held at 202-1814 Pandora St.
- **Minerval Initiation** - Saturday, November 19th, at 8:00 pm (members only)
The time and location for this event will be announced later.
- **Gnostic Mass** - Saturday, November 26th, at 7:00 pm (open to the public)
The members will meet at 6:00 pm to set up the Temple, guests are welcome to arrive at 6:30 pm, and the Mass will start at 7:00 pm. It will be held at 202-1814 Pandora St.

If you have any questions regarding the above events please contact us at:

body_master@daughterofsunset-oto.org. Also, let us know if you wish to attend any of the events.

Love is the law, love under will.

Little Treasures

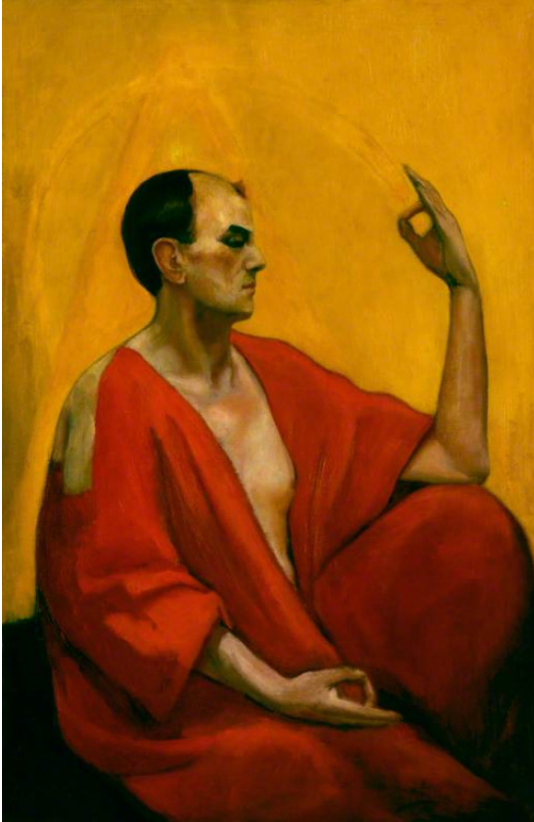
Excerpt from Confession,
Aleister Crowley
(pages 144-6)

It is the modern fashion to try to dismiss these barbarous absurdities as excrescences on Christianity, but they are of the essence of the religion. The whole theory of the atonement implies that man can set up his own will in opposition to God's, and thereby excites Him to anger which can only be pacified by the sacrifice of His son. It is, after all, quite as reasonable to think of God as being irritated by a shipbuilding programme as by idolatry. The tendency has, in fact, been to forget about the atonement altogether and to represent Jesus as a "Master" whose teachings are humanitarian and enlightened. Yet the only evidence of what he actually said is that of the gospels and these not only insist upon the incredible and immoral sides of Christianity, but contain actual Logia which exhibit Jesus in the character of a superstitious fanatic who taught the doctrine of eternal punishment and many others



unacceptable to modern enlightenment. General Booth and Billy Sunday preach perfectly scriptural abominations. Again, much of the teaching of Jesus which is not

savage superstition is diametrically opposed to the ideas of those modern moralists who reject his supernaturalism and salvationalism. The injunction "Take no thought for the morrow" is incompatible with "Preparedness", insurance and any other practice involving foresight. The command to break off all family and social



relationships is similarly unethical. The truth, of course, is that these instructions were given to a select body of men, not to the world at large. Renunciation of the world is the first step toward spiritual illumination, and in the East, from the beginning of recorded time to the present day, the yogi, the fakir, the bhikkhu and the monk take this course, expecting that the piety of their neighbours will supply them with a means of livelihood.

It is not only illogical to pick out of the gospels the texts which happen to suit one's own prejudices and then claim Christ as the supreme teacher, but his claims to pre-eminence are barred by the fact that all passages which are not fiendish superstition find parallels in the writings of earlier masters. The works of Lao Tzu, the Buddhist

cannon, the Upanishads, the Bhagavad-Gita, the Talmud and the philosophy of many of the early Greeks, to say nothing of the sacred books of Egypt, contain the whole of the metaphysics, theology and ethics to which modern enlightenment can assent. It is monstrous and mischievous for liberal thinkers to call themselves Christians; their nominal adhesion delays the disruption of the infamous system which they condone. To declare oneself a follower of Jesus is not only to insult history and reason but to apologize for the murderers of Arius, Molinos and Cranmer, the persecutors of science, the upholders of slavery and the suppressors of all free thought and speech.

At this time I had not carried these arguments to their logical conclusion. The Cloud upon the Sanctuary told me of a secret community of saints in possession of every spiritual grace, of the keys to the treasures of nature, and of moral emancipation such that there was no intolerance of unkindness. The members of this Church lived their secret life of sanctity in the world, radiating light and love upon all that came within their scope, yet they were free from spiritual pride. They enjoyed intimate communion with the immanent divine soul of nature. Inheritors of innocence and illumination, they were not self-seekers; and their one passion was to bring mankind into the sphere of their own sublimity, dealing with each individual as his circumstances required. To them the members of the Trinity were nearer and more real than anything else in the universe. But they were pure ideas of incorruptible integrity. The incarnation was a mystical or magical operation which took place in every man. Each was himself the Son of God who had assumed a body of flesh and blood in order to perform the work of redemption. The in-dwelling of the Holy Ghost was a sanctification resulting from the completion of the great work when the self had been crucified to itself and raised again in incorruptible immortality.

I did not yet see that this conception reposed on metaphysical bases as untenable as those of orthodoxy. There was no attempt to explain the origin of evil and similar difficulties. But these things were mysteries which would be revealed to the saint as he advanced in the way of grace. Anyhow, I was certainly not the person to cavil. The sublimity of the idea enthralled me; it satisfied my craving for romance and poetry. I determined with my whole heart to make myself worthy to attract the notice of this mysterious brotherhood. I yearned passionately for illumination. I could imagine nothing more exquisite than to enter into communion with these holy men and to acquire the power of communicating with the angelic and divine intelligence of the universe. I longed for perfect purity of life, for mastery of the secret forces of nature, and for a career of devoted labour on behalf of "the Creation which groaneth and travaileth".

My poetry at this time is charged to the highest point with these aspirations. I may mention the dedication to Songs of the Spirit, "The Quest", "The Alchemist", "The Philosopher's Progress", "A Spring Snowstorm in WAstsdale", "Succubus", "Nightfall", "The Storm", "Wheat and Wine", "Vespers", "Astrology" and "Daedalus". In "the Farewell of Paracelsus to Aprile", "The Initiation", "Isaiah" and "Power", I have expressed my ideas about the ordeals which might be expected on the Path. All these poems were published in 1898. In later volumes, Mysteries Lyrical and Dramatic, The Fatal Force, The Temple of the Holy Ghost and Tannhäuser, these ideas are carried further in the light of my practical experience of the Path.

It may seem strange that, despite the yearning after sanctification, which is the keynote of these works, I never lost sight of

what seems on the surface the incompatible idea of justification by sin. "Jezebel" and the other poems in that volume prove this point. It is as if my unconscious were aware that every act is a sacrament and that the most repulsive rituals might be in some ways the most effective. The only adequate way of overcoming evil was to utilize it fully as a means of grace. Religion was for me a passionate reality of the most positive kind. Virtue is etymologically manhood. Virility, creative conception and enthusiastic execution were the means of attainment. There could be no merit in abstention from vice. Vice indeed is vitium, a flaw or defect.

This attitude is not antinomianism, as the word is usually understood. When St. Paul said, "All things are lawful for me, but all things are not expedient", he only went half way. One ought to leave no form of energy to rust. Every particle of one's personality is a necessary factor in the equation and every impulse must be turned to account in the Great Work. I perceived, moreover, that all conventional rules of conduct were valid only in relation to environment. To take a fundamental issue: selfpreservation. On the theory of reincarnation or that of immortality, there should be no more objection to dying than there is to going to sleep. In any case, I realized that my physical life was utterly valueless; and I did not set it at a pin's fee.

