



Company of Stars Encampment

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VALLEY OF HOUSTON, TX

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VIRTUE

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DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW

Welcome, Reader.

I'm pleased to present the first issue of LOGOS, the new periodical from the Company of Stars Encampment of the Ordo Templi Orientis here in the Valley of Houston, Texas. LOGOS is dedicated to producing quality artifacts of Thelemic culture in order to support and enrich the local body, the Greater Houston area esoteric community, as well as the Thelemic community at large. My hope is that LOGOS helps serve as a vehicle to inspire new creativity in each of our pursuits of the Great Work.

SPECIAL THANKS

First of all, I'd like to thank you, the reader. Thank you Sr. Lanyrith and Fr. Otto, Fr. Katsu-Do, Fr. Arete Noemata, Fr. Ouroboros, and Fr. Exquisitae Prohibitatis for your wonderful contributions. Thank you Fr. Pan-Mega-Uraeus, Bodymaster of Company of Stars for facilitating this opportunity.

In Nomine Babalon: *Frater Velle Vincat Omnia, Editor*



DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW

4. Men and women of the Earth, to you am I come from the Ages beyond the Ages, from the Space beyond your vision; and I bring to you these words.

5. But they heard him not, for they were not ready to receive them.

6. But certain men heard and understood, and through them shall this Knowledge be made known.

-Liber Porta Lucis sub figura X

I would like to personally welcome you all to our first periodical of "LOGOS" as the Company of Stars Encampment here in Houston, Texas! I would like to thank every individual who took the time to contribute and share their articles, powers, art and everything else to make this very first issue a special one.

Though COVID-19 has introduced us with various obstacles, from social to personal, I hope you found some solitude for your inner and personal work and that you remained healthy and safe! Equally, I hope you allowed the renewal of your nature by your inner fire to take place, approaching thus a ray of Gnosis to descend from nowhere else but your own Star!

We are looking forward to putting this pandemic behind us and continue our esoteric Work towards Perfect Happiness and True Wisdom.

"Every Man and Every Woman is a Star!"

Love is the law, love under will.

Frater Pan-Megas Uræus
Company of Stars Encampment
Bodymaster

Obscuratiōnem Luminis

By Soror Lanyrith and
Frater Otto

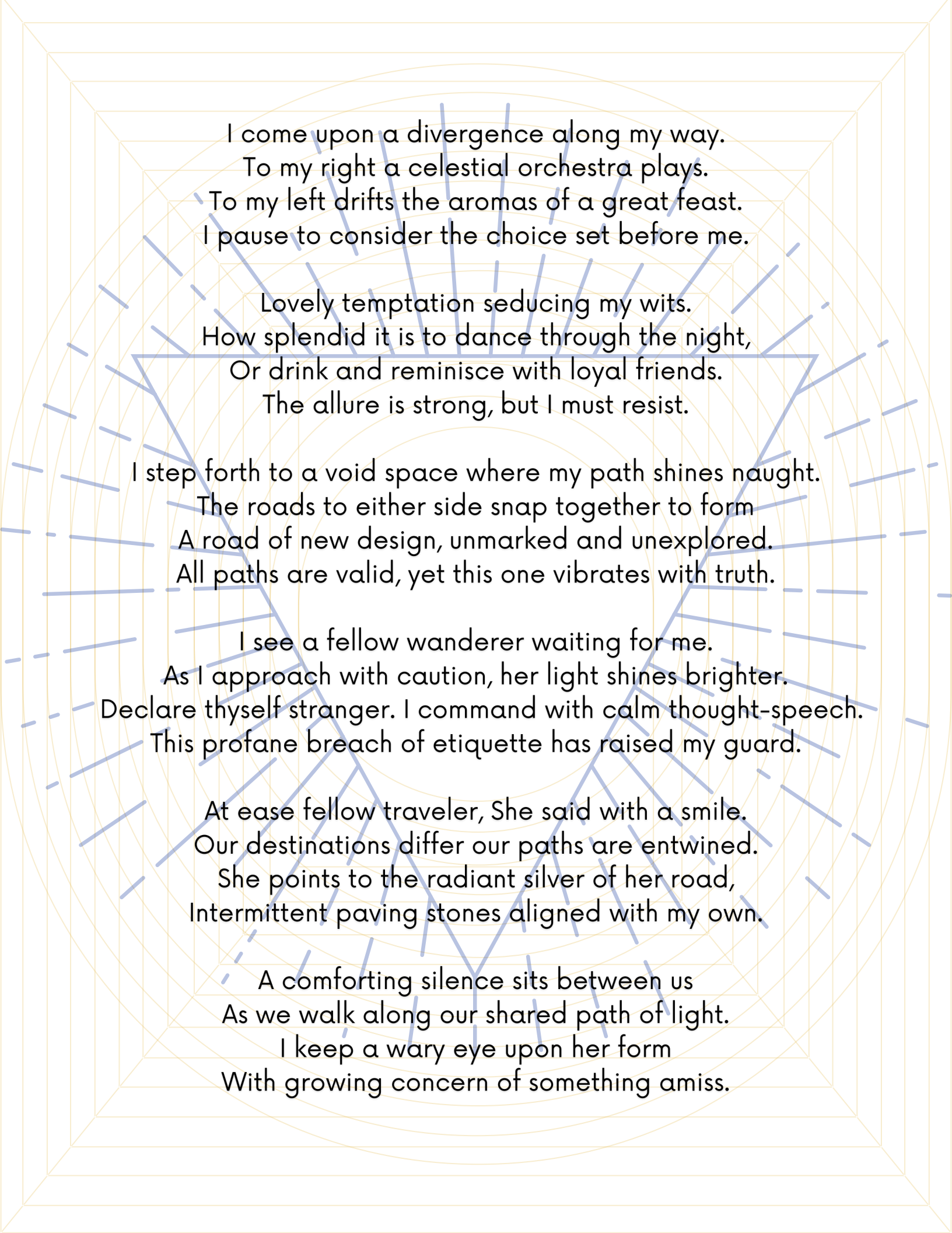
I shed my mortal prison with delight,
Rising in a body armored in light,
Open the gate to the vault of heaven,
Reveling in the song of the cosmos.

I am an eternal traveler of space time.
The paths flow, fold, and shift in their intricate dance.
Connected with all, yet a separate fragment,
I weave my way into the astral tapestry.

Reveal thyself! I call out to the infinite.
My voice echoes across the swirling expanse.
Before me, an iridescent stairway snakes forth,
Its winding ways suspended by unseen elements.

I step forth. To hesitate is to doubt.
Doubt leads to falling, losing the way.
To wander aimless through a lightless maze.
Have courage, maintain focus, and ascend.

Violet mist of secrecy hang about me,
Cloaking my passage in an ethereal veil,
Protection from intruders, be they friend or threat.
Reflecting the golden glow of the path I tread.



I come upon a divergence along my way.
To my right a celestial orchestra plays.
To my left drifts the aromas of a great feast.
I pause to consider the choice set before me.

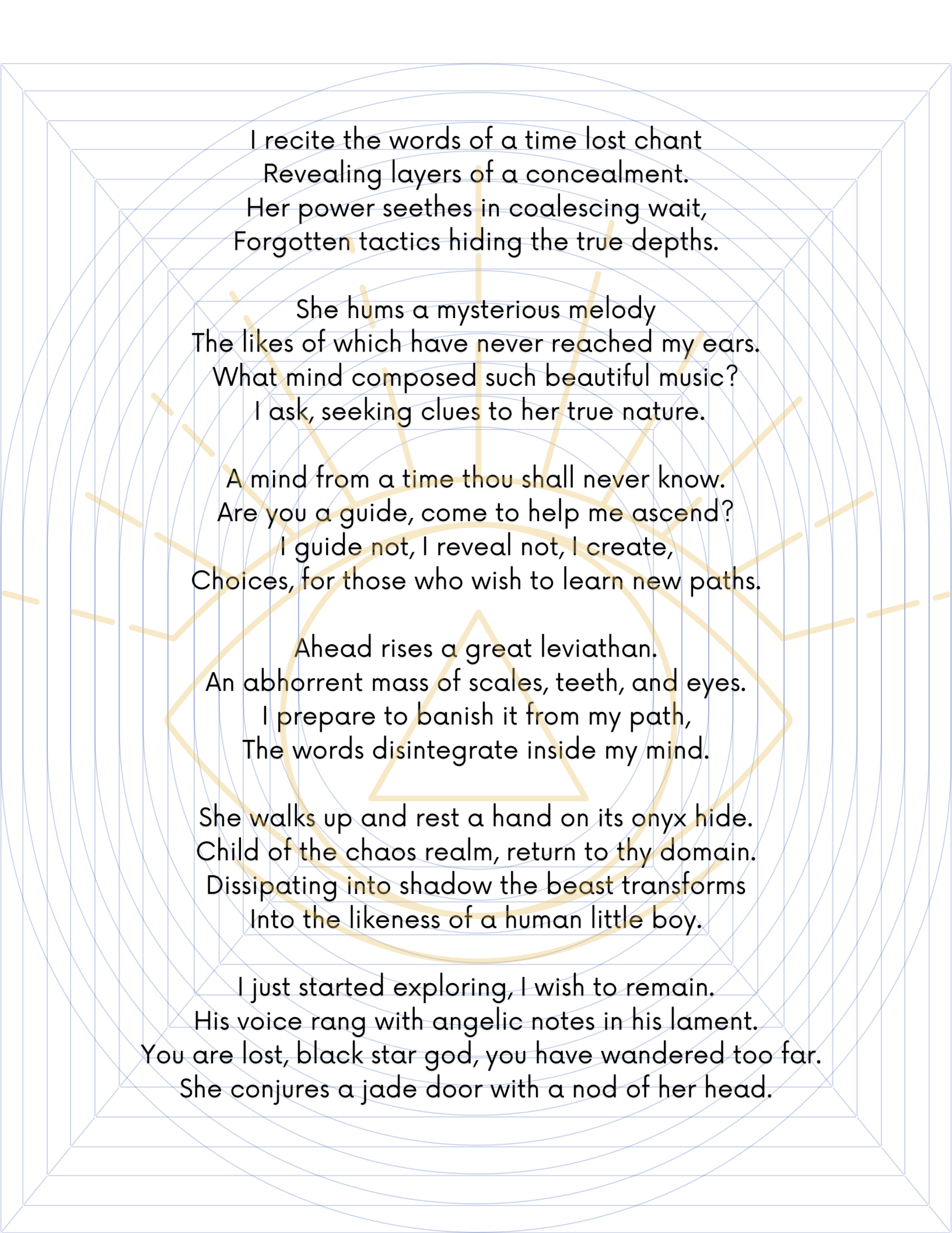
Lovely temptation seducing my wits.
How splendid it is to dance through the night,
Or drink and reminisce with loyal friends.
The allure is strong, but I must resist.

I step forth to a void space where my path shines naught.
The roads to either side snap together to form
A road of new design, unmarked and unexplored.
All paths are valid, yet this one vibrates with truth.

I see a fellow wanderer waiting for me.
As I approach with caution, her light shines brighter.
Declare thyself stranger. I command with calm thought-speech.
This profane breach of etiquette has raised my guard.

At ease fellow traveler, She said with a smile.
Our destinations differ our paths are entwined.
She points to the radiant silver of her road,
Intermittent paving stones aligned with my own.

A comforting silence sits between us
As we walk along our shared path of light.
I keep a wary eye upon her form
With growing concern of something amiss.



I recite the words of a time lost chant
Revealing layers of a concealment.
Her power seethes in coalescing wait,
Forgotten tactics hiding the true depths.

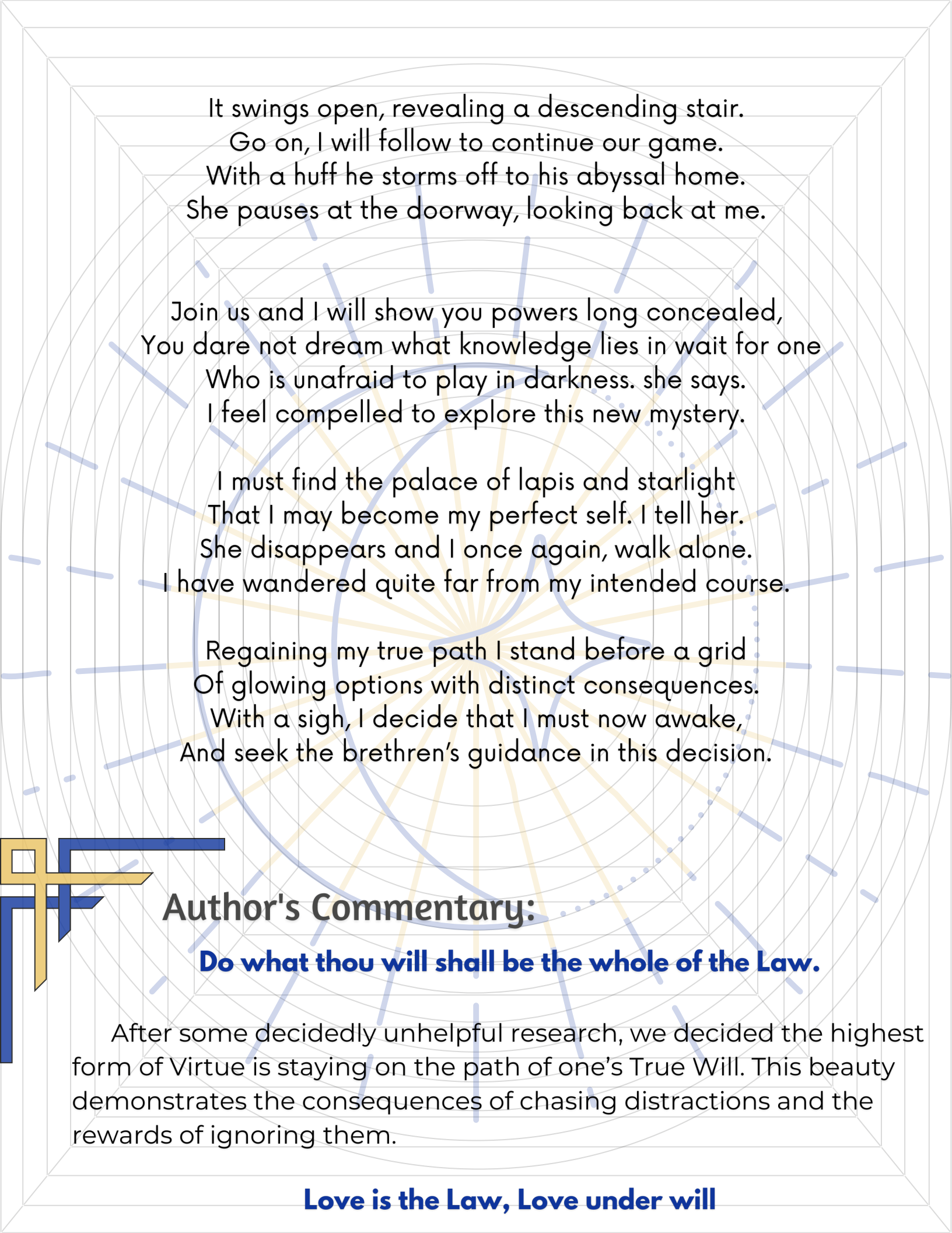
She hums a mysterious melody
The likes of which have never reached my ears.
What mind composed such beautiful music?
I ask, seeking clues to her true nature.

A mind from a time thou shall never know.
Are you a guide, come to help me ascend?
I guide not, I reveal not, I create,
Choices, for those who wish to learn new paths.

Ahead rises a great leviathan.
An abhorrent mass of scales, teeth, and eyes.
I prepare to banish it from my path,
The words disintegrate inside my mind.

She walks up and rest a hand on its onyx hide.
Child of the chaos realm, return to thy domain.
Dissipating into shadow the beast transforms
Into the likeness of a human little boy.

I just started exploring, I wish to remain.
His voice rang with angelic notes in his lament.
You are lost, black star god, you have wandered too far.
She conjures a jade door with a nod of her head.



It swings open, revealing a descending stair.
Go on, I will follow to continue our game.
With a huff he storms off to his abyssal home.
She pauses at the doorway, looking back at me.

Join us and I will show you powers long concealed,
You dare not dream what knowledge lies in wait for one
Who is unafraid to play in darkness. she says.
I feel compelled to explore this new mystery.

I must find the palace of lapis and starlight
That I may become my perfect self. I tell her.
She disappears and I once again, walk alone.
I have wandered quite far from my intended course.

Regaining my true path I stand before a grid
Of glowing options with distinct consequences.
With a sigh, I decide that I must now awake,
And seek the brethren's guidance in this decision.



Author's Commentary:

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

After some decidedly unhelpful research, we decided the highest form of Virtue is staying on the path of one's True Will. This beauty demonstrates the consequences of chasing distractions and the rewards of ignoring them.

Love is the Law, Love under will

Virtue

An Interview with Frater Katsu Do

Preamble:

The following interview's words, findings, and opinions are true
in the author's cosmos.
No other claim is made.

Biography:

Magickal Name: Frater Katsu-do
(with a shout - "I am")

Ecclesiastical Name: Tau Katsu-do

Years active OTO/EGC:

OTO: 1975-1980; 1994-to present

EGC: 1997-to present

Years active in military:

U.S. Navy 1970-1977- Navy Diver; Petty Officer 2nd Class

U.S. Army 1986- 2007- LRSU Leader/Airborne, Sergeant Major

Hobbies:

Since I retired, my hobbies are my Magickal Retirement, 24/7

Other interests:

Body Shaping using progressive resistance training.

The shape of my body is a direct result of my body-shaping Magick.



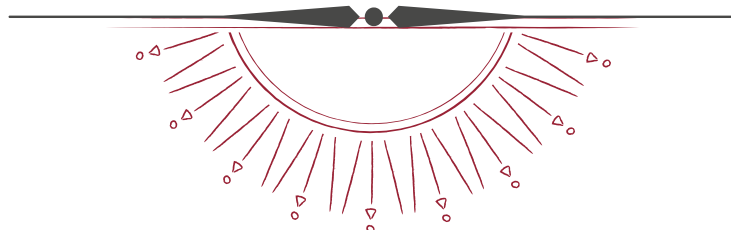
What was your favorite place in your hometown?

My Home.

Why did you decide to join the military?

The draft was in effect. My single Mom raised me and my sister. We could not afford college, so I could either be drafted and be sent to Vietnam, or enlist into another branch. I enlisted in our U.S. Navy because I wanted to be a Navy Diver, ever since I was 11 years old. I still did two tours of duty in that war. During those two tours of duty, I was awarded five combat awards: The Navy & Marine Corps Combat Action Award; The Vietnam Service Medal (two awards); The Vietnam Campaign Medal (two awards); The Navy Unit Commendation Medal for outstanding heroism in action against the enemy. I was awarded, by the Republic of South Vietnam, The Cross of Gallantry in recognition of deeds of valor or heroic conduct while in combat with the enemy.

This was vital to my evolution as a Thelemite. Since 1974, I have been a member of Vietnam Veterans Against the War. At that time, 'Against the War' was concerned with our war in Vietnam. However, it still has the same goal - to protest all wars since Vietnam. America has always been at war, somewhere, against some country, for some reason.





How were you first introduced to Thelema and OTO?

I was confined to the Navy base in San Diego for several months. I could go to the gym, mess hall, and the base library.

I found a paperback book on the ground in that library, "The Illuminatus!" by Robert Anton Wilson. As I read, everytime I read a concept or referenced another author I was unfamiliar with, I went to the library, checked out a book on the topic, read it, then continued reading "The Illuminatus!".

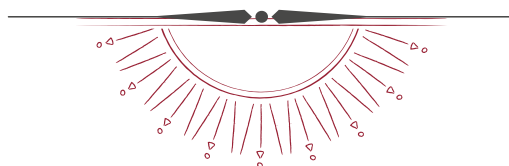
It took me a few months to complete the first of the three part series.

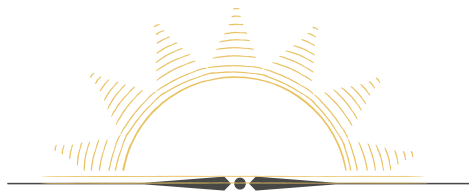
Later, I was transferred to Long Beach Naval Undersea Research Center. While there, I attended Abdiel Lodge with the Ancient Mystical Order Rosae Crucis (AMORC).

This is where I met Lon DuQuette. He introduced me to Crowley and Magick. We met many weekends during this time. I told him that I wanted to enroll in an organization that could teach me Magick. AMORC had sparked my interest in Magick. I had assumed that the Magickal Orders had all disappeared by that time.

One day, Lon handed me a Minerval application for OTO. I filled it out and put it in the mail. One day, I received a reply with instructions on where, when, and to whom to report to. Lon and I took a bus to Dublin, CA. We were met by Helen Parsons Smith. She took Lon with her, and told me to stay in my room.

The next day, she picked me up and drove me to the Home of Phyllis Seckler, where I also met Major Grady McMurtry (aka Hymenaeus Alpha). I received my Minerval initiation. Grady was my initiator, Helen, Phyllis, & Lon were also present. Lon had received his 1st degree the day prior.





What was your first OTO meeting you attended like?

My Minerval ceremony was my first OTO meeting. It was Magickal. This was what I had envisioned, without knowing what to expect. Not knowing at the time, this was how I later managed my post-war PTSD.

Why did you decide to take your Minerval Initiation?

I listened to my HGA - I had previous instances of our Conversations, but no awareness of where the Communication came from.

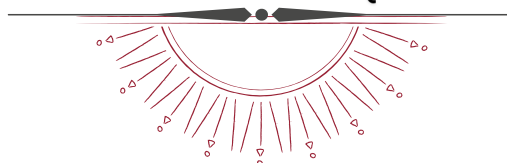
What advice would you give to people considering initiation to the Minerval Degree?

I do not offer advice to people. Rather, I suggest that, if you want to find out, take the step... this is the only way you will know. Just like the Blue Lodge Masons.

After I returned to my home in Lafayette, Louisiana from my Minerval ceremony, it started me on my Path. During that time, I became a 3rd* Master Mason, a York Rite Mason, & a 32* Scottish Rite Mason. A year later I travelled to Berkeley, CA to take my 1st degree initiation in OTO. Once again, Grady was my initiator.

What advice would you give to people considering ordination?

I do not give or offer advice; rather I ask leading questions that 'coaches' (brings out what is already within, but perhaps not yet aware of). In this way, the querent answers their own question. Eastern philosophy mentions that, "Once you have thoroughly stated a question, the answer is found within the question."





Can you tell us about the most chaotic/funny Gnostic Mass you've performed in?

I do not drink alcohol, but I do drink a sip or from the Priestess' Graal. Most of the deacons knew to pour about one shot glass of wine into the Graal. One Mass, I worked with a new deacon; he did not ask how much wine I wanted in the Graal; I did not instruct him that time. The Graal was full; when I took the Graal from the Priestess, I noticed this. I had to consume the entire contents. Consummation est. By the end of Mass, when I returned to close the Veil, I was intoxicated, smiled and laughed as I delivered the three final "May the Lord ..." lines, and then returned to The Tomb.

What did that teach you?

Always check the amount of wine in The Graal prior to Mass.

What does "Virtue" mean to you personally?

Virtue is the continuum of constantly doing 'the next right thing/action. I seldom am aware of that next right action, but I am always certain of a wrong action.

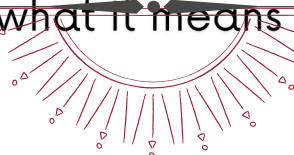
As long as I do not take a wrong action, then I am confident that I continue my Path Walking in a proper way.

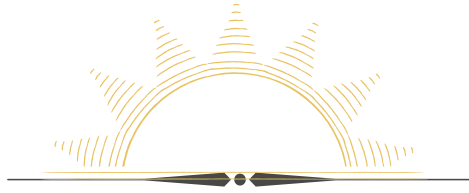
Can you tell us about a time where you saw Virtue in action?

I saw many examples of my military Leaders taking right actions; I saw many examples of my military Leaders taking wrong actions. All of these examples I absorbed into my Being that manifested the Leader I was and am.

What does "Virtue" mean to a Thelemite?

I have no idea; I know only what it means to me, as a single Thelemite.





How can we cultivate Thelemic Virtue?

- + Continue to perform a series of not-wrong actions.
- + Figure out the difference between 'my wanna' and 'my Will'.

Can you tell us about a time Virtue helped you overcome an obstacle in your life?

There were and are many; now, in my later years, they blend into one, with no specificity.

What are some ways we can display Thelemic Virtue in everyday life?

Be always attentive that we are always being seen by others, especially when we do a not-right action.

We Lead by example; We learn by example.

What advice would you give to your 20, 30, 40 year old selves?

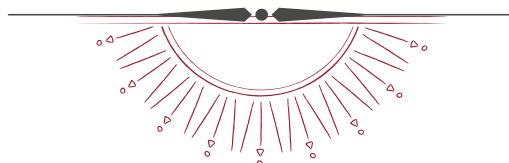
Learn how to receive Love, not just how to give Love.

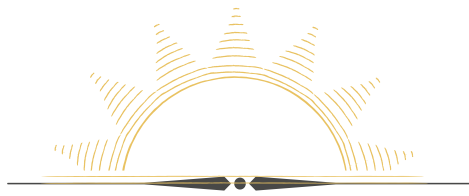
Giving Love is easy; receiving Love is a gift to myself.

If you could have a billboard set up in Times Square where the whole world could see it, what would you put on it?

Send a \$10 bill to the following address. Thank you.

(the address would be mine.)





Story of note:

When I travelled to Berkeley, CA for my first degree ceremony, I stayed in Grady's home for a couple days. We shared war stories and the pride we both experienced while serving.

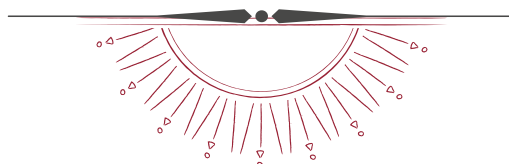
During one of the many times we were alone, I asked him about Yogi Bhajan, a Kundalini Yogi that we both knew. I then asked about a certain point/act at the end of one of Carlos Castenada's earliest books. Carlos wrote that he and his friend, taught by Don Genero, had climbed to a spot on a cliff, joined hands, and then they both leapt into the air.

I did not understand this. Grady then told me that they had "jumped into The Abyss".

In that moment, many associations connected within me and I had a significant AHA! moment. All of my previous readings were of 'Crossing The Abyss'. This implies a journey with a beginning and an end.

'Jumping into The Abyss' implied no beginning, no ending, no completion, simply an immersion into it. From that day in September 1977 thru the present, I have found and still do find that to be true.

From the first day of my military retirement, I have been a Hermit within the Cave of my Magickal Retirement.



6930-4821



By Frater Arete Noemata

Fr. A. N. is a Houston based artist, craftsman, remote viewer, and practicing occultist. Target reference number '6930-4821' acrylic on wood substrate - is a process piece created during a 7 month long controlled remote viewing project from 2019. The painting is an exploration of creative force - derived from imagery and impressions, aggregated and interpreted from sensory perceptions of the target.




The Ethical Considerations of Thelemic Mysticism

An Essay by Frater Ouroboros

There is a critical aspect of Thelemic ethics that remains, as far as I am aware, almost completely unexplored. "Do what thou wilt shall be the whole of the law" is such a radical departure from the numerous inherited strictures and admonishments that the statement has dominated our thoughts and conversations over the past hundred years as we have struggled to wrap our minds around its implications. Radical empowerment in a world where our decisions can have profound and sometimes terrifying or abominable consequences can be as restricting as it is liberating.

It shouldn't come as a surprise that there are ethical implications of other elements of Thelema that have been largely ignored. Take, for example, the idea that we are in the midst of an Aeon transition. Certainly, we are aware that this transition has an ethical element. It will, or so the belief goes, make way for the "Law of Thelema," which we hope will be a positive revolution in ethical decision making. While this may be true, if this premise is taken in isolation it may lead to a somewhat sterile way of conceptualizing how this transition will impact the human understanding of many aspects of life informed by ethos; our politics, our interpersonal relationships, our understanding of good and evil, responsibility and boundaries, and many other aspects of ordinary daily decision making.

We are here in this world to learn from it as much as to change it. If Ra-Hoor-Khuit took "his seat in East at the Equinox of the Gods" in the early 20th century, then from an OTO perspective the world's symbolic "first degree initiation", the transmission of Liber Al vel Legis, immediately preceded two earth-shaking world wars, the detonation of the first nuclear bomb, the appearance of air and space travel, and the tumultuous social change of the latter twentieth century. If that was our dawn then perhaps our winter solstice, our midnight, and the world's "minerval degree", within which our new infant deity was conceived, was some five hundred years earlier during the time of the printing press, the renaissance, and the scientific revolution.



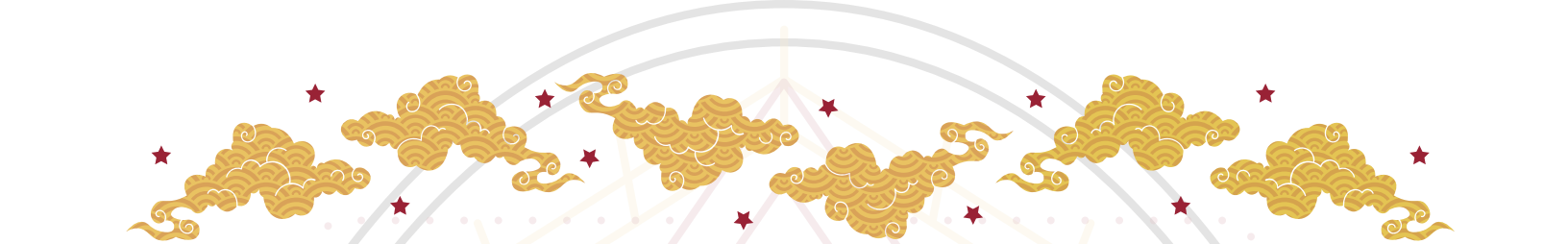
The time when all the ideas that led to the enlightenment, three centuries of revolution across the entire globe, a massive population explosion and the seeming madness of the twentieth century began to appear. The time when Francois Rabelais wrote of the Abbey of Theleme with the words "Do what thou wilt" written across the portal.

Along with the transmission of Liber Al vel Legis came the fount of Thelemic Mysticism, an important facet of Thelemic praxis where the question of ethics often goes unexamined. In my purview, mysticism means any spiritual practice based on a personal relationship with some concept of divinity, theistic or otherwise, as opposed to the rote acceptance of the fruits of another's relationship with that divinity. In the Thelemic trinity of Nuit, Hadit, and Ra-Hoor-Khuit we have a new way of understanding mystical experience and integrating it into our lives. Our three primary deities can be thought as independent beings, or as interdependent ways of understanding divinity. In this second role they also provide three different ways of contextualising some of the deep and moving experiences that mystical practice can evoke.

Let us begin with the deities from Thelemic cosmology that we use to represent the dominant current of previous Aeons: Hadit for the previous age, Nuit for the one preceding that. In Nuit, we have an all embracing wholeness; infinite, eternal, symmetric and indivisible. She is the mandala, the union of all and none, the inseparability of being and emptiness. When she informs the understanding of deep mystical experiences, they come to us as an unmaking, an oceanic dissolving of self into the all. Hadit, conversely, reduces all to the one rather than absorbing all in the infinite. He is the one Being, the single unified consciousness, the all emitting source of creation. Those whose experience of deep mystical states are mediated by a Hadit-like understanding of the divine enter an ever deepening communion with that singular source until they unite with it, at which point they experience an awakening of sorts: they and all that is are manifestations of that one being, a single light of consciousness looking through every pair of eyes.

Before we continue to the third member of the trinity, we need to paint a slightly more complex picture of Nuit, Hadit and their relationship to one another. Typically, we think of the last two successive Aeons as being firmly ruled by one or the other of these two currents. In truth, however, they have both been with us for a very long time. Try thinking of them as two independent, coexistent currents that were previously experienced as mutually exclusive world-views.







The fact that they were "rulers" of the previous two Aeons does not mean that one was present in each and the other absent. Rather, we see one dominating a given age and the other manifesting as a counter-current - often a significant and influential one. It may also help to consider the possibility that this interplay between these two erstwhile competitors may have played out very differently in different cultures.

Ra Hoor Khuit, the third being of the Thelemic trinity, has a different relationship to his predecessors than they had to one another. Hadit, ruler of the previous Aeon, was a dualistic counterpart to Nuit, whom he replaced. He came to define most of the world's dominant paradigms in various ways, and Nuit became the mistress and protector of philosophical, religious and occasionally political contrarian movements that kept us tied to the broader balance of being. Ra Hoor Khuit, though, is not a dualistic counterpart to one or the other of Nuit or Hadit. He is the child of their union. And so, before the various new aspects of our current Aeon can arise and work their transformative magick, we must allow the manifestations of the two previous Aeons to coexist peacefully within each of us and participate together in his creation. In the case of a new understanding of mystical experience arising from the new Aeon, this is something for which we do not yet, at least in my opinion, have a stable manifestation. It is something which is trying to make itself known now as a result of the great shift which happened in the late nineteenth and early twentieth centuries; the shift which I referred to as the world's first degree. It may be helpful, then, to deepen our understanding of the process by looking at a manifestation of Ra Hoor Khuit which has already stabilized; one which arose from the minerval-like shift that came upon us several centuries ago: the scientific revolution.

None of the ideas that made up the scientific revolution were new. Humans around the world had been learning about nature and using that knowledge to improve their lives for ages. Mathematics was not new, nor was the idea of an ordered, comprehensible universe, nor were reason and empiricism. However, prior to the scientific revolution, reason and empiricism had generally been considered opposing, mutually exclusive ways to gain knowledge. Ancient philosophers were every bit as intelligent as modern scientists and scholars, but everyone works from a mix of conscious and unconscious assumptions and in previous ages that included schools of thought that tended towards strong prejudices towards trusting the Hadit-like inward looking rational faculties and mistrusting the Nuit-like outward facing senses or vice versa.







Scientists began to use the two together, creating rational models based on empirical evidence, drawing rational conclusions based on those models, using empiricism to verify those conclusions, and then using reason to go back and update those models when the empirical evidence suggested it was necessary. The result was an unprecedented explosion of knowledge that has changed our world more than even agriculture or the invention of writing.

This required not just a coming together of previous rationalist and empiricist philosophies, but a transformation in how we apply those concepts that allows them to coexist. In the case of rationalism, it still describes a world of mathematical beauty and perfection that governs and causally precedes the world we perceive, but that transcendental world no longer contains perfect manifestations of types that are imperfectly reflected in a world that, though perceived, is in some way a delusion or hallucination. Rather, when our world is allowed to be real, and the transcendent world of mathematical and geometric beauty uncovered by reason defines the relationship between all objects of perception, it guides how they come into being within the flow of time. This shift allows empiricism to become a trustworthy source for rational speculation rather than lies told by a dualistically rejected illusory or fallen "lower" world.

Conversely, empiricism no longer makes the claim that only that which can be perceived exists. It allows for the possibility of infinite, strange truths beyond the limits of our sensory faculties and even our tools for augmenting those senses. Because it accepts the rational assumptions of order and consistency, however, it can use both sensory and augmented perceptual faculties to verify assumptions about truths beyond its ken. When this transformational epistemology marries rational and empirical techniques, it demonstrates a cyclic process that has some striking parallels to the circle of initiation. This circle is Crowley's VIAOV formula and Joseph Campbell's "Hero's Journey," though to compare the two you must take into account the fact that Crowley's formula (and thus the OTO initiatory cycle) begins at the bottom of the circle and Campbell's narrative template begins at the top.

Nevertheless, they are the same circle. It is an inner, psycho-spiritual process that draws symbolically from many cycles encountered in nature, from the cycle of life, death and rebirth to the circles of day and night, the seasons of the year, even the inhalation and exhalation of living beings.







To compare this circle to the scientific method, we will follow Campbell's order rather than Crowley's. Crowley wished to create a story which closely mirrored our lived experience and thus began at the bottom, a place of darkness and innocence and ignorance. The scientist is more like Campbell's hero in that their task begins at the top, in the fully experienced world as we think we know it.

They must then make the sometimes difficult return journey of integrating what they have uncovered into the existing world view, challenging the pieces of that world view that no longer fit, and defending all their proposed changes to their peers. If they succeed in their return journey, they have brought the magickal boon back from the mysterious dark and shared it with the world.

Now let's pause for a minute, summarize these thoughts and compare them to some common Thelemic symbolism so that we can use them as general principles in our understanding of how the current Aeon transition accomplishes transformational change: First we transform reason by applying it to being rather than to itself. This allows it to reveal truths about the world we live in as opposed to abstract statements about an imagined ideal. Then we transform empiricism by applying it to not just nature but a comparison between nature and the conclusions of reason, granting it the power to selectively deny those conclusions which the world does not bear out. Finally, we combine these two to create an ongoing cyclic process which continues to transform our understanding of the world, bringing it ever more into harmony with that which is.

Consider these three steps in abstract. The first two correspond very well to the first lines of the first and second chapters of the book of the law: "Had! The manifestation of Nuit" and "Nu! The hiding of Hadit." Notice the counterpoint in those lines. In each case, you are using the manifestation of one to, in some way, interact with the being of the other. So, rather than using reason to delve into the rational in a reality denying infinite regress or applying empirical methods to the senses in a way that allows nothing beyond the sensory, we apply reason to the world in a way that allows it to become known and then attempt to embody rational conclusions in the empirical via experimentation, allowing them to either embrace or reject our conclusions.







The parallel between the final step and the first line of the third book is less clear. "Abrahadabra; the reward of Ra Hoor Kut." In hope of forestalling yet another long tangent, I'm going to make an unfounded and undetailed assertion and simply allow you to consider it in your own time. I do believe that this statement has a relationship to the circular scientific method, but I believe this method is a manifestation of only part of the Abrahadabra formula. It was, after all, one of the first (and in my opinion lowest) manifestations of the 93 current which is still working its way into the arteries of our reality. No, the scientific method is not the whole reward of "Ra Hoor Kut."

It was only an early step in the process. However, I can offer some comparisons of the scientific method to Liber Al that might be a bit more satisfying: To the extent that it is a manifestation of the circle of initiation, its coming into being is certainly an example of the statement "Hoor in his secret name and splendour is the Lord initiating." Also, considering how much more effective this new philosophy is at illuminating the world, it might seem by comparison that the previously dominant rationalist philosophies have been blinded. This justifies, on the mythological level, Ra Hoor Khuit's slightly dismaying claim: "With my Hawk's head I peck at the eyes of Jesus." Of course, it should be remembered that all of these statements are vast, transcendent formulas that apply to a great deal beyond anything mentioned here - this vastness and variable applicability is precisely why one should be careful about interpreting the Book of the Law.

However, when we see one possible meaning, it can give us a clue to possible others. Our proposed process is thus: allow for the possibility of something between the extremes of Nuit and Hadit. Embrace the techniques of both, but in a way that makes them less blindly self referential and more cognizant of the whole. And finally, apply a mutually beneficial process that, like the staff of Hermes bringing peace to the warring serpents, binds them together into a continual, upward reaching spiral.

So the first step is to change the way we think about "enlightened" modes of perception and what they tell us about the world. We can start with the easy part: declaring the ordinary world of our daily experience to be in some sense a real, legitimate perception of some portion of the totality of being. We can imagine this with a circular metaphor, with infinite integrated wholeness, the 0=2 of Nuit, on one side of the circle, and singular consciousness, the 1 of Hadit, on the other. In between those two is the world of people and things. There's a subtle difference in how the two sides relate to the world of discreet things between them, though.






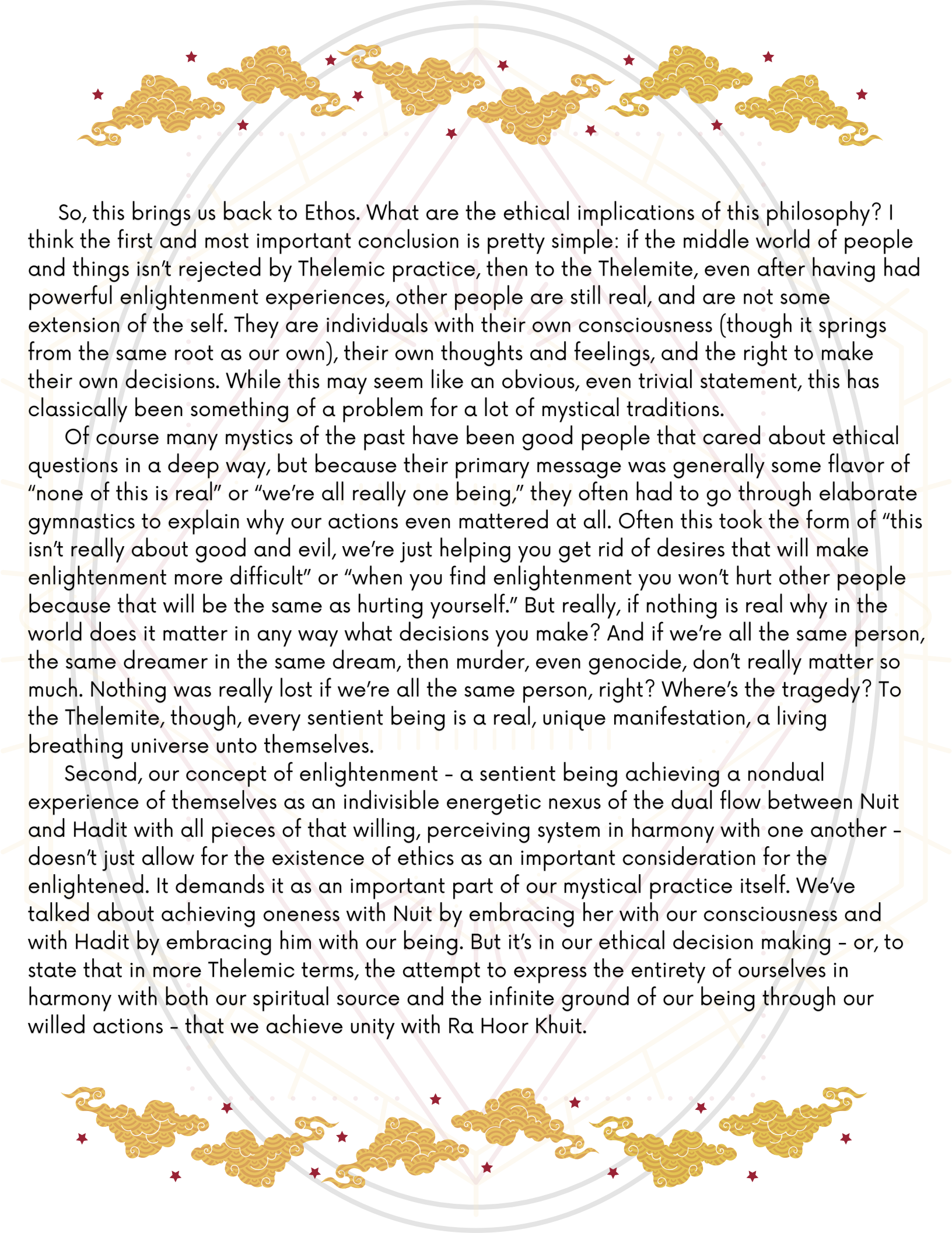
Nuit is an infinite expanse that embraces all, but Hadit is not a single center between them so much as a single center that they all have in common. You and I are two different people. We each have our own body, mind, soul and spirit. But inside both of us, within all those interdependent elements is the same one Hadit, the same I Am. And we are both part of the same infinite, seamless whole, the same Nuit.

We have an interesting counterflow of energy in this model as well. In one direction, we have being flowing from Nuit towards Hadit; this is the cosmic eros, the natural evolutionary drive that brings whirling force and form together into integrated systems, grants life to systems by making them increasingly stable and self propagating, and awakens life forms that have developed sufficiently complex and self referential methods for processing data about their environment. These awakened life forms are sentient beings who have embraced the singularity of Hadit. Flowing in the opposite direction, we have consciousness, with its root in the wholeness of Hadit and flowing outward to fill the spirit of sentient beings who look upon the continuous body of Nuit.

This energetic counterflow is the key to making our two modes of interpreting mystical experience a little less self-obsessed. First consider the inward journey that lifts the veils from our inner eye. This is a strengthening of our consciousness (Had) that in fact gives us ever greater perception of being (Nuit), manifesting Her in an ever greater embrace within the internal models we inhabit. Conversely, by surrendering to the totality of being (Nu), we allow ourselves to be transformed by the cosmic Eros, an evolutionary transformation that furthers our embrace of the ultimate root of consciousness (Hadit).

The circle that binds these together, then, is clear. Our Had is limited by our connection to Hadit but has the ability to broaden our perception of Nuit. Our Nu is limited by our perception of Nuit but has the ability to deepen our connection to Hadit. Each strengthens the other in an alternating, interdependent relationship. Together they give rise to a growing awareness that being, sensation, and action are a single indivisible whole. They manifest individually but in a state of perfect oneness with both the singular source of consciousness and the infinite emptiness of being. In that awareness is the promised birth of Ra Hoor Khuit.

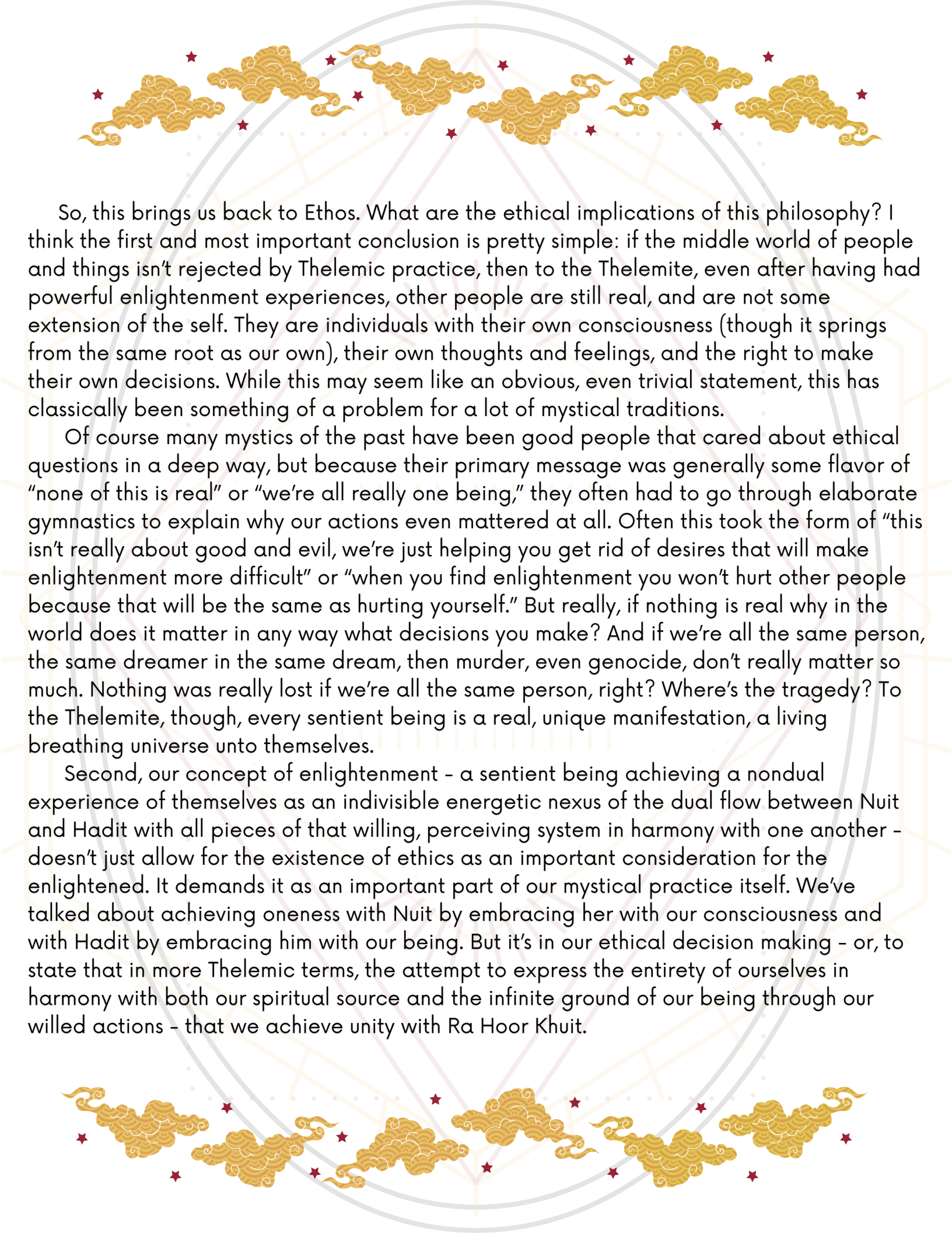


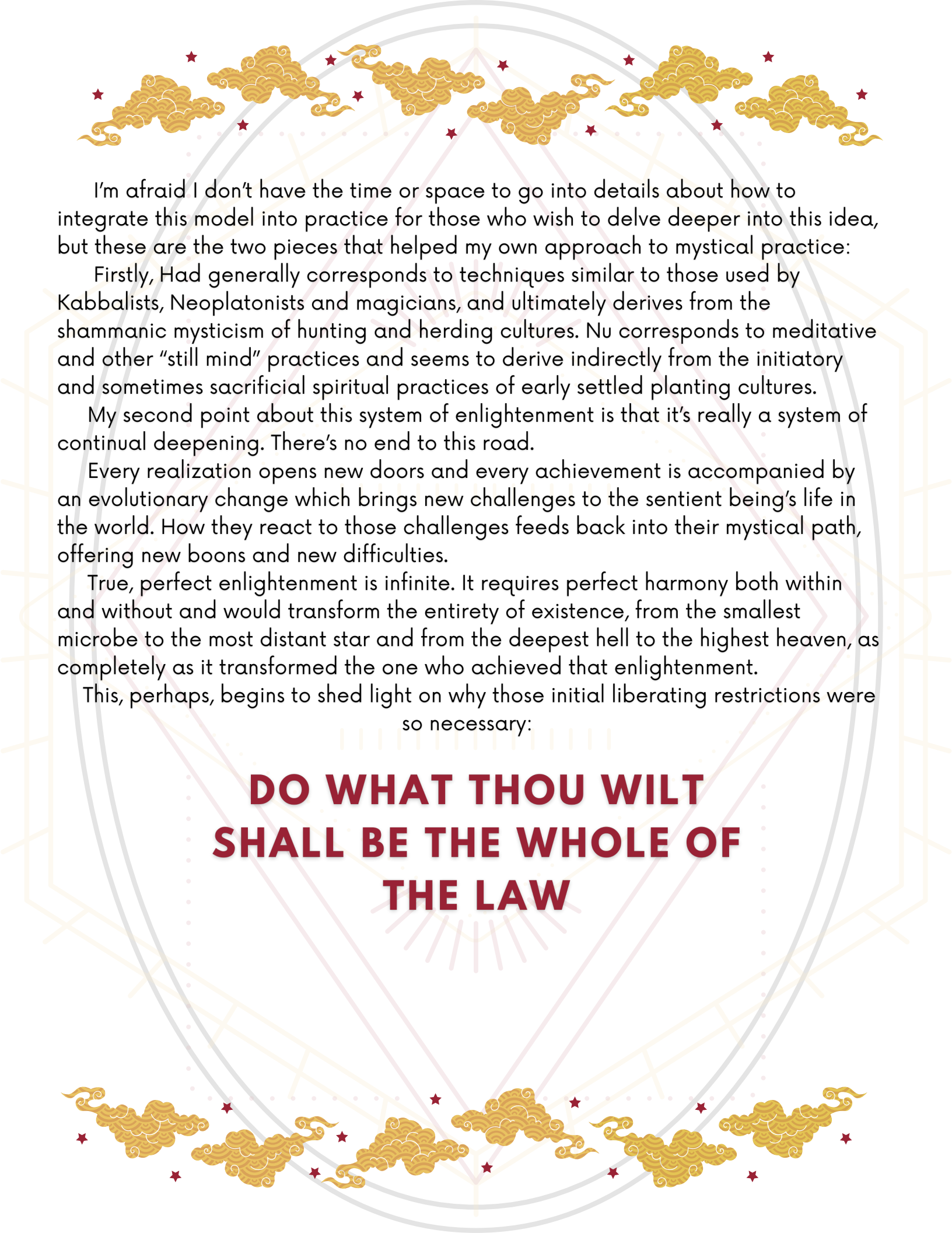


So, this brings us back to Ethos. What are the ethical implications of this philosophy? I think the first and most important conclusion is pretty simple: if the middle world of people and things isn't rejected by Thelemic practice, then to the Thelemite, even after having had powerful enlightenment experiences, other people are still real, and are not some extension of the self. They are individuals with their own consciousness (though it springs from the same root as our own), their own thoughts and feelings, and the right to make their own decisions. While this may seem like an obvious, even trivial statement, this has classically been something of a problem for a lot of mystical traditions.

Of course many mystics of the past have been good people that cared about ethical questions in a deep way, but because their primary message was generally some flavor of "none of this is real" or "we're all really one being," they often had to go through elaborate gymnastics to explain why our actions even mattered at all. Often this took the form of "this isn't really about good and evil, we're just helping you get rid of desires that will make enlightenment more difficult" or "when you find enlightenment you won't hurt other people because that will be the same as hurting yourself." But really, if nothing is real why in the world does it matter in any way what decisions you make? And if we're all the same person, the same dreamer in the same dream, then murder, even genocide, don't really matter so much. Nothing was really lost if we're all the same person, right? Where's the tragedy? To the Thelemite, though, every sentient being is a real, unique manifestation, a living breathing universe unto themselves.

Second, our concept of enlightenment - a sentient being achieving a nondual experience of themselves as an indivisible energetic nexus of the dual flow between Nuit and Hadit with all pieces of that willing, perceiving system in harmony with one another - doesn't just allow for the existence of ethics as an important consideration for the enlightened. It demands it as an important part of our mystical practice itself. We've talked about achieving oneness with Nuit by embracing her with our consciousness and with Hadit by embracing him with our being. But it's in our ethical decision making - or, to state that in more Thelemic terms, the attempt to express the entirety of ourselves in harmony with both our spiritual source and the infinite ground of our being through our willed actions - that we achieve unity with Ra Hoor Khuit.





I'm afraid I don't have the time or space to go into details about how to integrate this model into practice for those who wish to delve deeper into this idea, but these are the two pieces that helped my own approach to mystical practice:

Firstly, Had generally corresponds to techniques similar to those used by Kabbalists, Neoplatonists and magicians, and ultimately derives from the shamanic mysticism of hunting and herding cultures. Nu corresponds to meditative and other "still mind" practices and seems to derive indirectly from the initiatory and sometimes sacrificial spiritual practices of early settled planting cultures.

My second point about this system of enlightenment is that it's really a system of continual deepening. There's no end to this road.

Every realization opens new doors and every achievement is accompanied by an evolutionary change which brings new challenges to the sentient being's life in the world. How they react to those challenges feeds back into their mystical path, offering new boons and new difficulties.

True, perfect enlightenment is infinite. It requires perfect harmony both within and without and would transform the entirety of existence, from the smallest microbe to the most distant star and from the deepest hell to the highest heaven, as completely as it transformed the one who achieved that enlightenment.

This, perhaps, begins to shed light on why those initial liberating restrictions were so necessary:

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

The Invocation of Virtus

Suggested Materials:

- One crimson altar cloth and four crimson banners or hanging cloths
- Four grey or black candles
- Myrrh and/or civet incense (stick, resin in censer, or cone are all fine)
- The Hermit, Lust, Art, and Adjustment Tarot cards
- Cypresswood or dried poppy wand if available, if not your preferred wand

Temple Arrangement:

- Place the candles at the perimeter of your space, one in each of the four cardinal points.
- Place crimson banners at each of the cross-quarter cardinal points and the cloth on the altar at the center.
- Place the Tarot cards on the altar with the Hermit in the Northeast, Lust in the southeast, Art in the southwest, and Adjustment in the Northwest.
- Place the wand on the southern side of the altar, with the incense next to it.



Procedure

Begin the ritual in darkness and light the incense. Mentally prepare for the ritual by engaging in five to ten minutes of stilling meditation, or as you Will.

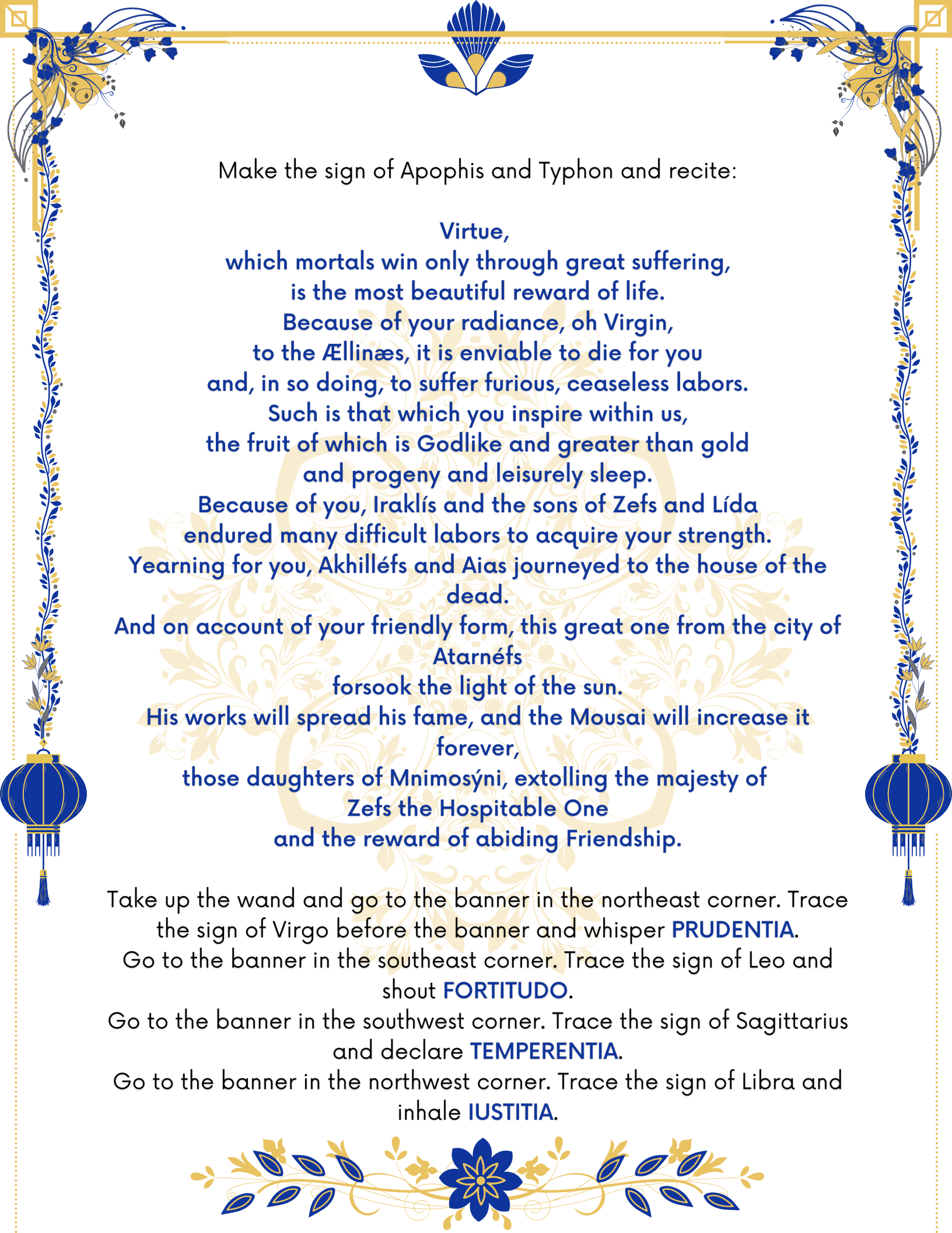
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Stand before the altar on the West side, facing East. Conjure an energetic ball of light just above your head. Expand energy into the sphere, causing it to grow larger and brighter with each outbreath. When it reaches maximum intensity, begin to bring a beam of light down from the sphere above you into your crown chakra. Take a moment and feel the divine light being absorbed into your crown chakra. Continue bringing the light down through the centerline of your body, allowing it to fill and resonate with each energy center as it passes. When the light reaches your feet allow it to fill you entirely and consume you.

Take up the incense and a lighter. Proceed to the candle in the East, smoke it three times with the incense with a circular deosil motion and vibrate PROLUO. Repeat in turn for each candle, travelling widdershins around your space.

Return to the West side of the altar, facing East, and replace the incense and lighter on the southern side of the altar.





Make the sign of Apophis and Typhon and recite:

Virtue,
which mortals win only through great suffering,
is the most beautiful reward of life.
Because of your radiance, oh Virgin,
to the Ællinæes, it is enviable to die for you
and, in so doing, to suffer furious, ceaseless labors.
Such is that which you inspire within us,
the fruit of which is Godlike and greater than gold
and progeny and leisurely sleep.
Because of you, Iraklís and the sons of Zefs and Lída
endured many difficult labors to acquire your strength.
Yearning for you, Akhilléfs and Aias journeyed to the house of the
dead.
And on account of your friendly form, this great one from the city of
Atarnéfs
forsook the light of the sun.
His works will spread his fame, and the Mousai will increase it
forever,
those daughters of Mnimosýni, extolling the majesty of
Zefs the Hospitable One
and the reward of abiding Friendship.

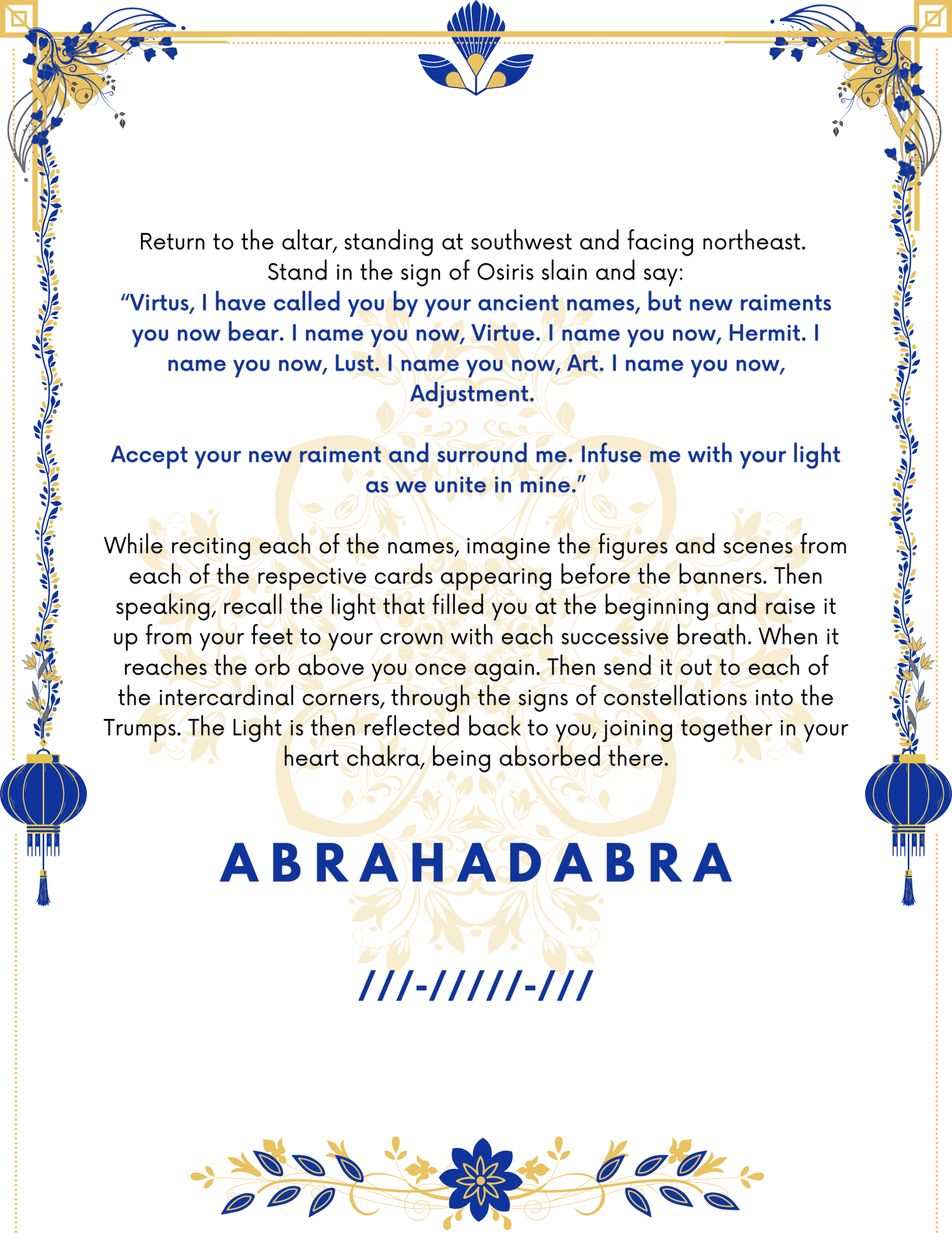
Take up the wand and go to the banner in the northeast corner. Trace
the sign of Virgo before the banner and whisper **PRUDENTIA**.

Go to the banner in the southeast corner. Trace the sign of Leo and
shout **FORTITUDO**.

Go to the banner in the southwest corner. Trace the sign of Sagittarius
and declare **TEMPERENTIA**.

Go to the banner in the northwest corner. Trace the sign of Libra and
inhale **IUSTITIA**.





Return to the altar, standing at southwest and facing northeast.

Stand in the sign of Osiris slain and say:

**"Virtus, I have called you by your ancient names, but new raiments
you now bear. I name you now, Virtue. I name you now, Hermit. I
name you now, Lust. I name you now, Art. I name you now,
Adjustment."**

**Accept your new raiment and surround me. Infuse me with your light
as we unite in mine."**

While reciting each of the names, imagine the figures and scenes from each of the respective cards appearing before the banners. Then speaking, recall the light that filled you at the beginning and raise it up from your feet to your crown with each successive breath. When it reaches the orb above you once again. Then send it out to each of the intercardinal corners, through the signs of constellations into the Trumps. The Light is then reflected back to you, joining together in your heart chakra, being absorbed there.

ABRAHADABRA

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