

NOTOCON VI: BEAUTY AND STRENGTH

*Proceedings of the Sixth Biennial
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Sixth Biennial

U.S. National O.T.O. Conference:

Beauty & Strength

*Beauty and strength, leaping laughter and delicious
langor, force and fire, are of us.—AL II:20*

Manifesting Thelema through Fraternity

One of the fundamental advantages of a fraternal organization over independent work is our ability to come together in common purpose and share our insights with each other. When we asked ourselves what theme to rally NOTOCON VI around, we found ourselves with a unique opportunity to grow as individuals, and as a community, by reaffirming our commitments to each other. In expressing our individual beauty and strength, and challenging our speakers to breathe life into this theme, we envision a series of lectures that tap the excellent amongst us to share their vision of what Thelema means here, and now.

We feel NOTOCON affords a unique platform to celebrate our accomplishments, to inspire our future endeavors, and to be educated by the best and brightest of our brethren. It is our hope that the attendees will come away from NOTOCON VI with inspiration to make real change in their lives and with the tools to do it. Furthermore, this theme addresses the needs of the Order by making the value of our fraternity apparent to all its members. History is important; however one must not neglect the present and the future. With that in mind we would challenge our best and brightest brethren to come forward and discuss their vision of Thelema and manifesting Thelema through fraternity in this modern world.

We feel that beauty and strength are the qualities we as Thelemites can proudly speak to. NOTOCON is a time for us to come together and declare proudly who we are, and where we are going. We envision NOTOCON VI as a sacred gathering wherein our fraternal bonds are strengthened by the beauty of our individual efforts. A gathering is a unique opportunity to learn from our brightest and to be inspired, and it is a chance

to experience the excitement of what we are trying to accomplish. To that end we asked our brethren to submit proposals that dare us, educate us, and inspire us, but most importantly to speak to our hearts about why the work we do has meaning.

We want our brethren to come away feeling renewed, invigorated, and inspired. We want our brethren to go home with new tools and insights to manifest their Will. We want our brethren to have seen a vision of what this Order can become. We want our brethren to go home convinced that the Order is relevant, convinced that their contribution has an impact, convinced that the Order has purpose. We want our brethren to retire to their Valleys genuinely excited about that purpose.

The Seminars, Workshops and a Ritual

Alchemy of Wine: Exceeding the Sensual—*Frater Hunahpu and Soror Ixel Balamke (not tyled)*

Wine opens the senses and develops them to new heights. This presentation will explore the connections and history of alchemy and wine; how the elixir of wine has added to development of alchemy; and most notably discuss the various literatures. We will also speak on the subject with an emphasis on “The Philosopher’s Stone” and “The Elixir of Life.” Along with our usual presentation of information, we will taste rich lusty wines with a twist this time: we will be demonstrating how simple substances can change or bring out noticeable differences in wine; a seminar in the alchemy of taste, so to speak. Beauty, joy and the sensuality of wine will be experienced at this, our fourth wine tasting at NOTOCON. Come join us in our toast unto our lovely Lady Nuit. (Limited attendance, requires separate registration and advance payment.)

Antecedent Rites of O.T.O.—*David R. Hill (not tyled)*

O.T.O. was born out of the occult and Masonic milieu of the 19th century EV “Liber 52” enumerates 18 organizations whose wisdom is concentrated into the system of O.T.O. Some of these organizations are well known, but many are not. Who were these early initiates that inspired the founders of our Holy Order? What were their organizations about? Why are they important to O.T.O.? Come and find out!

Cat Herding: Accomplishing Common Goals in a Society of Individuals—*Joseph Thiebes (Tyled: 0°)*

The success, strength and beauty of each O.T.O. local body depends on its ability to raise funds and solicit volunteers sufficient to accomplish such goals; yet these very efforts can also be the source of a great deal of difficulty and disagreement. In this presentation, we will explore the challenges that face

any group of individuals motivated by enlightened self-interest. By analyzing the efforts of local O.T.O. bodies in the light of modern socioeconomic theories on social dilemmas (such as those of John Nash and Laurence Iannaccone), and through discussion and exercises, this presentation will offer a number of tools that will assist local leaders in understanding the dynamics that are in play any time we ask our members to give of themselves: With greater understanding, we can all work more effectively to overcome difficulty and attain to greater levels of organizational development.

The Delicious Languor of the Magical Retirement—*Kerry Kurowski (Soror Hypatia) (not tyled)*

September – October 2006 EV saw the manifestation of Sr. Hypatia's vision to complete a magical retirement lasting a lunar month. This lecture discusses the scheduling, design, and implementation of the process that led to the ritual, and how a modern magician may realize a similar aspiration in their own spiritual development. From funding the time off work to hot outfits for sex magick to the strict daily discipline of the Work itself, this lecture explores the beauty of creating space for a break in one's life as well as the strength it takes to pull off a major magical operation.

Every Dog Has Its Breaking Point, or How To Clean a Thelemite: From Baptism to Brainwashing—*Frater Pangenetor (Tyled: I^o)*

What makes you say "93?" How can drowning dogs, pyramid schemes, and the United States military help us better understand our own rites? Is Thelemic indoctrination possible? Is it probable? Did Aleister Crowley design the blueprints to amass a legion of zombies hell-bent on liberating the free world? Only brainwashed Thelemites would miss this controversial presentation exploring the importance of physical and psychological stress in the process of human alchemy called "Initiation." By examining the history of brainwashing and its political and religious applications, attendees of Every Dog Has Its Breaking-Point will gain a better understanding of the significance that stress plays in ritual. In this presentation, Fr. Pangenetor compares traditional and non-traditional psychological models to his own practical knowledge of stress psychology in order to better understand the psychological process of a candidate during his/her ceremonial initiation—more specifically, O.T.O. Minerval and First Degrees. The presenter's hope is that, upon completion of this presentation, attendees will gain a better understanding of themselves and the strings that control them.

Feminist Thelema—*Brandy Williams (not tyled)*

Can you be Thelemic and a feminist? Of course! Did Aleister Crowley create sexist writings? Of course! Are there challenges to a feminist who is also a Thelemite? Certainly there are, and great rewards too. This presentation

discusses feminist approaches to Thelemic fraternity, religion, and language, the real world concerns of Thelemic women, and suggestions for the future of feminist Thelema.

From Gold Forge Steel: An Analysis of the Symbolism in the *Gnostic Mass*—*Frater אִישׁ מִלְחָמָה* (Tyled: I°)

This presentation will examine the *Gnostic Mass* in the light of the writings of Saint Aleister Crowley and other source material through the cucurbite of one individual's own research and experience. Each of the eight sections of the ritual will be addressed with an emphasis on specific symbolic allusions and correlations. Some of the topics covered include: the furnishings of the temple as suggesting something other than the traditional Tree of Life arrangement; counter-charged pillars, the children and the role of reversal within magick; the Creed; identifying both the God celebrated in the *Gnostic Mass* and "the story of the God"; the Aim of Religion; connections between the *Gnostic Mass* and "the Grimoire which Baphomet ... himself made," "Liber CDXV" and "Liber XLIV"; "The Manifesto of the E. G. C."; the five crosses; the diagrams of the Garden of Eden, the Fall, and the "two testaments"; the three enthusiasms; the Great Work; and the perfected Egyptian. While this discussion does not comprehensively reveal the mysteries of the *Gnostic Mass*, further insight and avenues of research may be gleaned from it.

In the Eye of the Beholder: Visioning a Thelemic Future and Discovering Our Individual and Collective Mission in its Manifestation—*Frater Hrumachis* (Tyled: I°)

"The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."—*Liber AL vel Legis* I:21. As we, individually and collectively, move forward into the Aeon of Horus, it becomes increasingly critical to clearly envision, articulate and manifest Thelema as a vehicle for planetary evolution and transformation. Through a dynamic, experiential guided meditation, within a consecrated ceremonial setting, this workshop will create the possibility to give form and voice to our own personal vision of the ideal Thelemic future we collectively will to co-create. It will provide unique insights and tools to articulate this vision into a statement of personal mission and magical intent that can be directly enacted to manifest a Thelemic world of Beauty and Strength in the here and now, affording us a deeper understanding of ourselves, and of our roles within our local O.T.O. communities, the Order as a whole, and the world around us. Please come dressed comfortably, prepared for active inner meditative work and transformation, with your magical journal or other writing materials in hand.

Issues in Enochian Magick—*Christeos Pir* (not tyled)

This workshop will cover some of the unresolved issues in Enochian magick,

including the differing table versions, reconciling the names of the Governors to the tables, the problem of elemental and directional attribution, and pronunciation of Enochian. This will be an open exchange of ideas, not a one-way lecture, so come prepared to share your questions, insights, and experiences. A basic familiarity with the Elemental Tablets, Calls, and derivation of the Enochian angels is assumed. Handouts will be provided.

The Jewel Is in the Lotus: Women in the E.G.C.—*Bishop Tau Marie*
(*Tyled: I°*)

For years, people have struggled to understand the role of women in the E.G.C. and in the Order in general. Some point to the term “solar-phallic,” and conclude that their role is marginal. Others point to the Mass and the lack of female saints. Crowley himself puts forth a confusing amount of information on both sides of the issue. This workshop will examine some of the mythology and methodology that contribute heavily to our corpus of information, and attempt to reconcile the opposites. (Note: both men and women are welcome to attend.)

Leaping Laughter: Humor and Initiation—*Craig Berry* (*Tyled: III°*)

Initiation is usually thought of as a very serious business, but humor pervades all useful initiatory systems – including that of O.T.O. The same verse of *Liber AL* that accords us “beauty and strength” also mentions “leaping laughter.” We will examine various “Class A” documents, the Gnostic Mass, and Minerval through Third Degrees of O.T.O. to understand how humor, beauty, and strength unite to bring forth initiation.

“Liber 231” and the Paths on the Trees of Life—*eaoa // 77* (*not tyled*)

This is an interactive presentation exploring the paths on the Tree of Life, both traditional and three-dimensional Quantum Tree. The key to the Tree of Life is *Tiphareth* and the path of *Samekh*. After a general presentation, individual path-workings will depend on the interests of the audience. The presentation involves analysis of the sigils of 231, related Tarot trump, Class A and other quotations. “Each time I do this, I find that someone in the audience provides further interesting insight into my own understanding.”

Our Lord and Father, the Sun—*Marlene* (*Tyled: 0°*)

Ordo Templi Orientis is one of the foremost modern schools of the ancient doctrines of Solar-Phallicism. This lecture will explore the importance of the Sun using primary source material found in the writings of Aleister Crowley. The title is a quote from “Liber XV,” the Gnostic Mass, our central public and private ritual, in which we invoke His name: ON. This word is central to our mysteries and appears in many guises. We will explore the Qabalistic keys to this word of power as well as trace its appearance in our Holy Books and

usage in our core rituals. As our prophet wrote in *Magick in Theory and Practice*, "ON is an Arcanum of the Arcana; its significance is taught, gradually, in the O.T.O."

A Service Celebrating the Feast for the First Night of the Beast and His Bride—*Dionysius Rogers, Soror Sphinx, Derek Schulze (not tyled)*

This service is a ceremony to commemorate the August 12 holiday, incorporating traditional texts. Light individual participation will be required of those who choose to attend. The three officers are the Beast, the Seer, and the Minister. We invoke the Roman god of marriage Hymenaeus, and we celebrate the supremacy of love under will, in a reflection on the personal prehistory of the Law of Thelema.

Sex and Sex Magick in the Victorian Age—*Richard Kaczynski, Ph.D. (not tyled)*

The 19th and early 20th centuries EV were a hotbed of discourse on intercourse that spilled into religion and magick. Beginning with the seminal works of Gnostic saints Richard Payne Knight, J.G.R. Forlong, Richard Burton and Hargrave Jennings, we'll uncover both the literature and practice of sacred sexuality as it sprung up before, beside and within Ordo Templi Orientis. Come one, come all to hear about: the Golden Dawn's favorite sexual mystic, Thomas Lake Harris, who taught about breathing exercises, group marriage, and the fairies living in your breasts; the sexual mischief of G.D. wanna-be's Madame and Theo Horos; the less than Rosy relationship between sex magick pioneers Hargrave Jennings and Paschal Beverly Randolph; Carl Kellner's encounter with sacred sexuality and its entry into Ordo Templi Orientis; the two degrees of separation between Aleister Crowley and New York tantric initiator Oom the Omnipotent (and it doesn't involve Kevin Bacon); Ida Craddock's tell-all book about her marriage to an angel with godlike technique; and Clement du Saint-Marcq's strange yet compelling argument for what really happened at the Last Supper.

To Beauty and Strength We Must Add Wisdom—*Lon Milo DuQuette (not tyled)*

The O.T.O. ceased being a Masonic organization nearly one hundred years ago. We are, however, still inspired by the great Masonic principles that for hundreds of years have been a pre-echo of Thelema. One of the most important illustrations of the Craft is that of three pillars known as the Three Great Supports of the Temple: Wisdom, Strength and Beauty; "... it being necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." For our Great Order to survive and flourish we are going to have to guilefully cultivate not only our Strength and Beauty but also Wisdom.

Twenty-First Century Alchemy: The Art of Mystery—*Dr. David Shoemaker (not tyled)*

What do black holes, D.N.A., and the particle/wave controversy have in common? In this entertaining presentation, Dr. David Shoemaker will demonstrate how the frontiers of modern science are modern humanity's true alchemical art. Examining fields such as astronomy, physics and biology, Dr. Shoemaker will explore the inner nature of alchemy, revealing it to be the projection of Mystery onto all frontiers of knowledge, rather than a rigid and antiquated set of terms and practices. If you enjoy overturning your conceptions of reality, this presentation is for you!

Understanding Global Media in a Thelemic Context—*Frater STILIFO (not tyled)*

Global media is the primary mechanism by which the human race communicates with itself. From a Thelemic context, the global media is both a powerful and dangerous magical tool that can assist individuals in discovering and fulfilling their True Will, or a way to interfere with and/or subvert it. Whether a means of propagating philosophy; a tool for instruction; or an instrument of slander, propaganda and lies, its inherent power demands the global media be something not just studied so as to be understood, but mastered. The presentation will examine both the mundane and magical aspects of global media within the context of Thelemic philosophy. The actual mechanisms and realities of how media organizations operate is explained, as well as methods of disseminating information to mass audiences that are designed to honestly inform or to coerce. Signs and symbols of what to look for (and look out for) when one is on the receiving end of a global media information source are examined, as are the techniques of both the "black" and "white" practitioners of media usage.

The Very Model of a Modern Black Magician: Aleister Crowley in Fiction and Film—*Frater Julianus (not tyled)*

Larger than life personalities naturally lend themselves to fictional treatment and Aleister Crowley is no exception. Fictionalized Crowleys have been given roles as diverse as villain, anti-hero, charlatan and sage, becoming the archetype of the modern occultist in popular culture. This presentation will examine such diverse works as Somerset Maugham's *The Magician*, Dennis Wheatley's *The Devil Rides Out*, Robert Anton Wilson's *Masks of the Illuminati*, Ian Fleming's *James Bond* novels, Alan Moore's *Promethea* and, of course, Crowley's own fiction. We will be reading excerpts from several books and screening scenes from the films *The Devil Rides Out* and *Night of the Demon*.

The Presenters

Frater אִישׁ מִלְחָמָה has been a member of O.T.O. for over 17 years and is the current Secretary of the U.S.G.L. Grand Tribunal. He is a chartered Initiator and Trainer, an Ordained Priest and Deacon of E.G.C., the former assistant Secretary of the G.T., and former Master of Leaping Laughter Lodge. He has participated in and orchestrated numerous rituals for several O.T.O. bodies, including rituals celebrating the Feasts of the Times and the Rites of Eleusis. He has written a number of articles concerning O.T.O. and Thelema for local body publications and is a regular contributor to the Grand Lodge publication, *Agape*. He has also taught classes specifically analyzing the Gnostic Mass and the Man of Earth degrees, as well as general theoretical and practical instruction on the ritual and yoga taught by Aleister Crowley. He occasionally writes about these subjects on his blog aishmlchmh.blogspot.com.

Craig Berry has been a member of O.T.O. for twenty years. During that time he has served in various offices at the local, national, and international levels, including a stint as Master of Baphomet Lodge and his current work as U.S.G.L. Internet Secretary and as a Bishop of E.G.C. His special esoteric interests involve ancient Mesoamerican culture and the role of humor in magick. He is a member of L.V.X. Lodge in Los Angeles, California, where he lives with his wife Lauri and daughter Lenore.

Frater Christeos Pir has been studying and writing about the magical system of Dr. John Dee and Sir Edward Kelley for more than 15 years, and is the author of "An Essay on Enochian Pronunciation," "A Phonetic Guide to the Enochian Calls," "Traversing the Aethyrs," and other essays. He has led several workshops, seminars, and experimental study groups in Enochian, not only at two different O.T.O. bodies, but also at Ecumenicon/Sacred Space, a national pagan-oriented ecumenical conference. In 2003 EV, he led a two-day Enochian workshop conference hosted by the Institute for Hermetic Studies in Wyoming, PA. Christeos has been a member of O.T.O. since 1993, and is Past Master of William Blake Oasis. He is currently Secretary at Scarlet Woman Lodge in Austin, TX.

Marlene joined O.T.O. in 1986 EV and served as an officer of many bodies during her tenure in the Order. She co-founded *Red Flame*, a Thelemic Journal, in 1993 EV and has published thirteen volumes at this time. Recently she became one of three founding members of the Pax Templi project, which has progressed to become Therion-Babalon Oasis and she currently serves as

the Master of that body. She is a chartered initiator for over fifteen years, an ordained Priestess for twelve, and is the High Priestess of Alpha Chapter of Rose Croix. Marlene has been an initiate of the A.∴ for over sixteen years. Although her focus is in solitary Work, she has written and performed in many group rituals. She considers herself primarily as a ceremonial magician with mystic tendencies.

Dionysius Rogers is a Past Master of Scarlet Woman Lodge and a regular presenter at Kaaba Colloquia. In E.G.C., he is known as T Polyphilus. He is the author of dozens of original rituals for Thelemites. **Soror Sphinx** is an ordained Priestess of E.G.C. She joined the Order in 1997 EV and took all of her initiations at Scarlet Woman Lodge. She lives in Illinois with her husband Dionysius, their daughter, cats, and books. **Derek Schulze** first joined O.T.O. at Scarlet Woman Lodge. He was confirmed in E.G.C. as Lamassu-Dam-Ki-Ag. He has since been an officer in several rituals at Aum.Ha. Encampment.

Brother U.S. Deputy Grand Master General **Lon Milo DuQuette** (1948–2056 EV) has been an active member of O.T.O. longer than any person alive. His wife, Sister Constance Jean DuQuette, will hold that distinction should Lon ever allow himself to die. In his youth he was unemployed in many vocations, but now, as he approaches his dotage, he claims to be a full-time author and lecturer. As there is little evidence to suggest this is true he repeatedly touts his seniority in the Order as if that alone was a virtue worthy of esteem. He and Sister Constance (married 39 years) live in Costa Mesa, California.

Frater eaoa // 77 founded Pyramid Lodge in 1986 EV, served as Member and President of the U.S.G.L. Electoral College 1987–1998 EV, and has been a Sovereign Grand Inspector General since 2002 EV. His areas of interest include the Qabalah, the Tree of Life and the 3-D Quantum Tree. He is a student of *Liber AL* (especially the manuscript, *Liber 31*), Class A documents, and the Lodge of Perfection degrees.

David Hill has been a member of O.T.O. for ten years. He has served in various local body positions at Bubastis Camp and Scarlet Woman Lodge. He is a priest of E.G.C. and served as the International Initiation Secretary for five years. He is currently working toward a doctorate in clinical psychology.

Frater Hrumachis is the U.S.G.L. Public Information Officer. He served the Order as its first Ombudsman from 2004–2006 EV, as Master of LVX Lodge in Los Angeles from 1997–2000 EV, and currently as Camp Information Officer for the Star & the Snake Camp in Ashland, Oregon. He is a past member of the Committee of Four for Psyche-Eros Chapter, and maintains an active role

in building local Thelemic community. He has hosted and presented regular classes, workshops and Thelemic events and celebrations for over 10 years, has previously presented at NOTOCON III and IV, and regularly presents at Kaaba Colloquium Thelemic Leadership Seminars around the country. In 1999 EV, he was ordained as priest of E.G.C. and established Dove and Serpent Sanctuary with his wife and priestess, Soror Ashera. He is a ritualist, performer, teacher and student of Hermeticism and Thelemic Magick, and currently facilitates the College of Hermetic Arts and Occult Sciences (C.H.A.O.S) in his local valley. He works as a freelance producer and filmmaker and has been involved in the entertainment and media industry for over twenty years. Frater Hrumachis, Soror Ashera and their “crowned & conquering” child Lionel are currently living and loving in the Rogue Valley in Southern Oregon.

Frater Hunahpu and Soror Ixel Balamke are founding members of Sekhet-Bast-Ra Oasis in Oklahoma City with 23 years of devotion to O.T.O. under their belt. They have both served in various duties over the years as local body officers, Co-Masters of Sekhet-Bast-Ra and Initiation Secretaries; helped in the founding of U.S. Grand Lodge newsletter, *Agape*, etc. Frater Hunahpu is currently the Grand Secretary General of U.S.G.L. and Soror Ixel Balamke recently passed on her Initiation Secretary duties after more than ten years in that position. They are lovers of our Holy Order, good books and fine wines.

Frater Julianus comes from the Midwest where he took Minerval initiation in 1989 EV and is now Secretary of Onnophris Oasis in Indianapolis. He has edited several local body newsletters and presented “Indo-European Structures in the Man of Earth Degrees” at NOTOCON IV. This presentation is adapted from his forthcoming book, a beginner’s guide to Aleister Crowley and Thelema.

Richard Kaczynski, Ph.D., is the author of *The Weiser Concise Guide to Aleister Crowley*, *Effing the Ineffable*, *Panic in Detroit: The Magician and the Motor City*, *Perdurabo Outtakes* and *Perdurabo: The Life of Aleister Crowley*; the editor/annotator of Crowley’s *Sword of Song*; and co-editor (with Hymenaeus Beta) of *The Revival of Magick and Other Essays*. His NOTOCON lecture is based on two recent academic book chapters—“Continuing Knowledge from Generation to Generation: The Social and Literary Background of Aleister Crowley’s Magick” and “It’s Not What You Know but Who You Know: The Sociology of Western Esotericism in the 19th and 20th Centuries.” When he isn’t writing, he serves O.T.O. as an E.G.C. Priest, Local Body Mentor, Certified Initiator Trainer, Tahuti Chapter Secretary, and member of both the Psychology Guild and Education

Committee, plus pretty much anything else for which he's needed. He doesn't get enough sleep.

Kerry Kurowski (Soror Hypatia) joined O.T.O. in 1995 EV and has been Master of William Blake Lodge since 2001 EV. She has written many rituals for both individual and group practice including a zodiacal ritual cycle in 1996–1997 EV, and a group planetary cycle in 1999–2000 EV. As a speaker, she has presented on a variety of topics such as the role of the Priestess, event planning and astrology. Among the conferences in which she has presented include the 2006 O.T.O. Women's Symposium, 2006 Harvest Home Gathering (as Priestess), and NOTOCON IV in 2003 EV. She also served as on-site conference chair for the NOTOCON V in 2005 EV and is an ordained Priestess of E.G.C.

Bishop Tau Marie is the E.G.C. Secretary for U.S. Grand Lodge and the High Priestess of Baphomet Chapter in Austin, Texas. A chartered initiator and member of Scarlet Woman Lodge, she served O.T.O. International for seven years as the Assistant Treasurer General, and for U.S.G.L. as the Art Director of *Agape* from its inception to 2003 EV. Mother of three, she is married and has commenced building a hilltop home and temple in the beautiful Texas Hill Country.

As an understudy of an international conman who has spent the last 22 years on the F.B.I. wanted list, **Fr. Pangenetor** began learning manipulation and deception before elementary school at the hands of the person he still claims as one of the greatest manipulators he's ever encountered. From the interrogation booth to the magician's temple, Fr. Pangenetor has over 10 years of experience consciously developing and applying a variety of techniques acquired through high-pressure sales, military interrogation and resistance, neurolinguistic programming, and his own personal obsession of stress psychology and its effects on human behavior.

Dr. David Shoemaker is a clinical psychologist in private practice in Sacramento, California, and has been a member of O.T.O. since 1993 EV. David assumed the Mastership of 418 Lodge in the spring of 2004 EV, just before the death of Soror Meral, his friend and teacher. He is the founding President of the O.T.O. Psychology Guild, and was a speaker at NOTOCON III, IV and V. He joined the Kaaba Colloquium team in late 2005 EV, and serves as a Kaaba presenter as his schedule permits. He is also a Subject Matter Expert on the U.S.G.L. Education Committee. His areas of interest include Qabalistic Psychology, ritual design, Raja Yoga, and systems of initiation (including G.D.-influenced traditions and the A.:A.:). As an ordained Priest of E.G.C., David led the team that developed the Pastoral Counseling Workshop, which

he enjoys bringing to members around the U.S. David is also a composer and musician. He lives in Sacramento with his wife, Anna Tsu, and his eleven year-old son.

In his mundane life, **Frater STILIFO** has been in the field of mass communications for nearly 20 years. During that time he has worked as a mainstream journalist, broadcast news correspondent, media/interview trainer, speech writer, ghostwriter, public relations executive and public affairs strategist. He currently works as a Japan-based media consultant, and is the founder and C.E.O. of Thelema Aura L.L.C.; a media production and publishing company specializing in religious, esoteric and occult studies material. Br. STILIFO was initiated in O.T.O. in 1999 EV. He is the Master of Masugata Encampment in the Valley of Kanagawa, Japan, a Chartered Initiator of M.M.M., and an ordained Priest of E.G.C.

Joseph Thiebes, a.k.a. Frater NΘAMKMNPT, is an artist, E.G.C. Priest, Initiator, Master of Sekhet-Maat Lodge, former editor of *Lion & Serpent*, current editor of *Agape*, and Steward of *Thelemapedia*. He started looking for O.T.O. at 16 years old and finally found it at age 25. He lives in Portland, Oregon.

Brandy Williams is Master of Vortex Camp in Tacoma, Washington, an ordained Priestess in E.G.C., and chartered initiator. Published works include *Ecstatic Ritual: Practical Sex Magic and Practical Magic for Beginners*. She has been an active teacher and organizer in the magical communities for twenty years and a feminist for thirty years.

NOTOCON Schedule

Lectures and events are open to all unless otherwise indicated.

Friday

Hawthorne Ballroom	Essex Room	Knights Templar Oasis
<i>Minerval Symbolism</i> (0°) 9-10:45am	<i>EC Meeting</i> (V°) 9am-12pm	<i>Grand Tribunal Meeting</i> (Invitation Only) 9am-12pm
<i>Break</i> 10:45-11am		
<i>Minerval Symbolism</i> (0°) 11am-12pm		
<i>Lunch</i> 12-1pm		
<i>Break</i> 1-1:30pm	<i>EC Meeting</i> (V°) 1-6pm	<i>Supreme Grand Council Meeting</i> (Invitation Only) 1-4pm
<i>Minerval Symbolism</i> (0°) 1:30-3pm		
<i>Break</i> 3-3:15pm		
<i>Minerval Symbolism</i> (0°) 3:15-4:30pm		
	<i>Joint Meeting</i> (Invitation Only) 6-8pm	
<i>Opening Remarks and Cocktail Reception</i> Waterfront Ballroom 7-11pm		

Saturday

	Library	Essex	Sophia
<p><i>Morning Mediations with Sister Constance Duquette</i> Salem Commons 7:00 – 8:00 am</p>			
9-10 am	<p>Frater STILFO <i>Understanding Global Media in a Thelemic Context</i></p>	<p>Craig Berry <i>Leaping Laughter: Humor and Initiation</i> (III°)</p>	<p>Frater Julianus <i>Aleister Crowley in Fiction and Film</i> (III°)</p>
<p>Break 10:00 – 10:15 am</p>			
10:15-11:30 am	<p>Dr. David Shoemaker <i>Twenty-First Century Alchemy: The Art of Mystery</i></p>	<p>Joseph Thiebes <i>Cat Herding: Accomplishing Common Goals in a Society of Individuals</i> (0°)</p>	<p>Frater EAOA // 77 <i>Liber CCXXXI and the Paths on the Trees of Life</i></p>
<p>Lunch Waterfront Ballroom 11:30 am – 12:30 pm</p>			
<p>Lon Milo Duquette <i>To Beauty and Strength We Must Add Wisdom</i> All Welcome Waterfront Ballroom 12:30 – 1:45 pm</p>			
<p>Break 1:45 – 2:15 pm</p>			
2:15-3:30 pm	<p>Dave Hill <i>Antecedent Rites of OTO</i></p>	<p>Jim & Nancy Wasserman <i>Liber XV: The Gnostic Mass</i> (III°)</p>	<p>Frater Hrumachis <i>In the Eye of the Beholder: Visioning a Thelemic Future</i> (I°)</p>
<p>Break 3:30-3:45pm</p>			

	Library	Essex	Sophia
3:45-5 pm	<p>Frater אִישׁ מִלְחָמָה <i>From Gold Forge Steel: An Analysis of the Symbolism in The Gnostic Mass</i> (I°)</p>	<p>Dionysius Rogers, Sr. Sphinx, Derek Schulze <i>A Service Celebrating the Feast for the First Night of the Beast and His Bride</i></p>	<p>Richard Kaczynski, Ph.D. <i>Sex and Sex Magick in the Victorian Age</i></p>
<p><i>Keynote Address and Formal Banquet</i> Waterfront Ballroom 7:00 – 11:00 pm</p>			

Sunday

	Essex	Library	Ballroom
7-8am	<p><i>Morning Mediations with Sister Constance Duquette</i> Salem Commons Park Near Hawthorne Hotel</p>		
9-10:30am	<p>National Conference Committee <i>National Conference Planning</i></p>	<p>Electoral College <i>Meet the E.C.</i> (0°)</p>	
<p><i>Break</i> 10:30-10:45am</p>			
10:45-1145am	<p>Pangenetor <i>Every Dog has Its Breaking-Point or How To Clean a Thelemite</i> (I°)</p>	<p>Brandy Williams <i>Feminist Thelema</i></p>	
<p><i>Break</i> 11:45am-12pm</p>			
12-1pm	<p>Marlene <i>Our Lord and Father, the Sun</i> (0°)</p>	<p>Kerry Kurowski <i>The Delicious Languor of the Magickal Retirement</i></p>	

	Essex	Library	Ballroom
<i>Break</i> 1-1:15pm			
1:15-2:15pm	Christeos Pir <i>Issues in Enochian Magick</i>	Bishop Tau Marie <i>The Jewel is in the Lotus: Women in the E. G. C. (I°)</i>	Fratr Hunahpu and Soror Ixel Balamke <i>Alchemy of Wine: Exceeding the Sensual (Pre-Registration Only)</i> 1:30-2:45pm
<i>Break</i> 2:15-3:30pm			
<i>Liber XV: The Gnostic Mass</i> (0°) Hawthorne Ballroom 3:30-6pm			
<i>Closing Remarks and Cocktail Reception</i> Waterfront Ballroom 7-11pm			

The 2007 NOTOCON Team

Onsite Chair	Sister Beth Kimbell, Knights Templar Oasis
Assistant Onsite Chair	Sister Heather Lantz, Knights Templar Oasis
Speaker Liaison	Brother Richard Kaczynski, Tahuti Lodge
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King of the Runners	Brother Joseph Shepard, Knights Templar Oasis
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Local Registration	Brother Steven Ryan, Knights Templar Oasis
Epicurean	Sister Beth Kimbell, Knights Templar Oasis
Artist Extraordinaire	Sister Mulysa Lesser, Knights Templar Oasis
Local Business Liaison	Brother Herb Maggio III, Knights Templar Oasis
Media Chair	Sister Cindy Weinstein, LVX Lodge

With a special thank you to former members Crystal and Paul Baker for their myriad contributions to the event.

Opening Remarks

Marlene

As I gaze around this room, I am dazzled by the light of the Stars. I see strong individuals, men and women, who live our Law in unique ways. Many of us are magicians or mystics, some are scholars, but all are Thelemites. Collectively we proudly proclaim, "Do what thou wilt shall be the whole of the Law." We live our lives with the constant awareness that, "Love is the law, love under will." I am honored to be here among you and flattered to be able to speak to you this evening at the opening of this sixth National Ordo Templi Orientis Conference. Our theme this year is "Beauty and Strength—Manifesting Thelema through Fraternity."

We begin with a phrase from our holiest book that describes, in essence, what characterizes a Thelemite. "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."¹ In his commentary to this verse, our prophet, Aleister Crowley, stated that, "Beauty and Strength come from doing one's Will; you have only to look at any one who is doing it to recognize the glory of it."² Take a moment to look around you and see the beauty in our brothers and sisters!

The second phrase challenges us to develop Thelema within the context of a specific group or gathering of like-minded individuals. This, as we all have experienced, is not an easy thing to achieve. Strong willed individuals tend to have strident opinions and are not at all shy about expressing them! However, the Aeon is still young. If the path of Thelema is to have a chance at affecting the larger world of humanity, then we should be able to find a way to live together in harmony. Harmony is not homogeneity. True harmony is formed by the arrangement of many different notes. Each of us

¹ *Liber AL II:20.*

² Aleister Crowley, *The Law Is for All: The Authorized Popular Commentary of Liber AL vel Legis sub figura CCXX*, *The Book of the Law*, ed. Louis Marlow and Hymenaeus Beta (Tempe, AZ: New Falcon Publications, 1996), 102.

has a particular path in this life. When we are on that path, and fully live it, then our note rings true and adds strength and beauty to the song of the soul.

Being a Thelemite requires us to be an individual and live one's life in the manner best suited to each particular star. In order to do this we must first know ourselves, and acknowledge every one of our personality traits without any judgment of being "good" or "bad." Only then are we able to consciously make choices regarding our interactions with the world based upon this gnosis or knowledge. As magicians, we go even further and dare to make changes in the world so that it best suits our needs or desires. What is a correct action for one star may appear to be antithetical to another. But this is an error of compassion, a projection of our personal shadow upon the light coming towards us. Always remember, the only crime is collision. We must each strive to do that which is most aligned with our own Star and allow others to do what is best for them.

Being human, we must constantly guard against the natural tendency to seek approval from others, to validate our own world-view in the light of another Star. A Thelemite who is doing his Will needs no sanction from others. Each person is intimately involved in the discovery and performance of that single action which is aligned with their individual star. This is enough of a Great Work to occupy many lifetimes. We are truly Gnostics; "Know thyself" should be our way of life. Transcending such limitation as the environment and circumstances of our birth, our heritage, our sex is only the beginning of the path.

Our Order provides us with many opportunities for such growth. Initiation is the most transgressive act possible upon this plane of incarnation. It brings us to an end, in recognition of achievement, and also creates a *tabula rasa*, a clean slate for a new beginning. In its most basic sense, to initiate means to begin. The first step implies the last. Every person in this room has taken that first step. It is up to each of us to walk the path alone or together in fraternity.

This weekend we have gathered over two hundred Thelemites, each of whom has declared it is their Will to be a member of a single fraternity, an initiatory Order whose main purpose is to spread the law of Thelema into the world. Great skill is required from each of us in order to blend our individual light into a single spectrum, to show our beauty to each other while not occluding the light of any. This is not an easy task since it is natural for a strong light to shine brighter than a softer light. Should the strong therefore hide themselves? Not at all! "this is the law of the strong: this is our law and the joy of the world."³ It is the combined strength of our light that will allow us to effect change in the world. However, we must always remember that our path is to tend to our own Will and not be distracted by meddling with

³ AL II:27.

that of another.

Aleister Crowley defined the Thelemic concept of strength with the design of his Thoth tarot deck. Thelemic strength does not arise from *Geburah*, although that *sephirah* carries this name. It is found in the influence of *Chesed* (Mercy) upon *Geburah* (Strength). This is the path of the eleventh Atu, balanced both vertically and horizontally upon the Tree of Life. Traditionally this card was titled "Strength." However, Crowley knew that strength encompassed much more than the common understanding of word implied. Therefore he changed the title of this card to be "Lust." As he noted, "Lust implies not only strength, but the joy of strength exercised. It is vigour, and the rapture of vigour."⁴

Thelemic strength is based upon the immediate experience of life. It is best represented by that vital state of being in which the individual experiences a type of energy that is of the primitive, creative order. It is in this *joie de vivre*, this immediate knowledge of existence, that we recognize our essential Godhead. The path of Thelema does not require us to abdicate power in life. It encourages us to take control of our life, to never let go of the challenge to experience all that life may present to us. We must always strive to fully experience the "continuity of existence, the omnipresence of my body"⁵ as Nuit challenges us in the original reception of Her book. Crowley further says that this strength is "completely independent of the criticism of reason." This, then, is the source of our strength. It is a powerful tool for the manifestation of Will. It is the raw force of original creation.

We can use our strength and allow our beauty to inspire others to take control of their lives. To live the law and spread its light where ever we may be. If O.T.O. is to shine, then it will shine with our light and through our actions. As it is written in "An Intimation with Reference to the Constitution of the Order," "thus we gather up all the threads of human passion and interest, and weave them into an 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-colored 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!"⁶

⁴ Aleister Crowley and Frieda Harris, *The Book of Thoth; A Short Essay on the Tarot of the Egyptians, Being the Equinox, volume III, number V* (London: Ordo Templi Orientis, 1944), 92.

⁵ *AL I:26*.

⁶ *The Equinox* 1990 III(10): 178.

The Mark of the Whore: The Magick of Tattoo

**Mulysa “Mayhem” Lesser
(Soror EKATA)**

Upon all that this day unite with love under will let fall success; may
strength and skill unite to bring forth ecstasy, and beauty answer beauty.

—”Marriage” Collect, *The Gnostic Mass*

I use this quote because, to me, the act of giving and receiving a tattoo is not unlike a marriage. We desire, we have a courtship, we dream, we conjoin, we create, we manifest and we give birth...the process is indeed an act of ecstasy and beauty, strength and skill, on the part of both the artist as well as the canvas. And through the art of tattoo, we perform an alchemical process.

Quickly gaining popular acceptance from modern mainstream society, tattoos were once seen as the crude and obscene markings of sailors, criminals, bikers, drunks and whores. Those that have borne these marks have throughout history, as we know it, have been branded by society as “loose,” “undesirable,” “rough and abrasive,” “uneducated brutes” and “societal outcasts.”

Long before the stigma of a bygone era and religious tyranny, tattoos were regarded as marks of mystical power, and worn proudly by kings and queens, chieftains and priestesses, warriors and healers. Steeped in history, we have seen evidence of their use in the temples of Egypt, where the priestesses of Hathor adorned their lower abdomens with erotic marks to accentuate their bodies and make them more desirable to their “initiates,” or to invoke the protection and aid of the deity Bes, patron of dancers and musicians.

From ancient Eurasia, we have seen marks on the bodies of nomadic warriors and hunters of the tribes of ancient Scythia and Thrace. These marks were purportedly used for healing and empowerment, protection and courage. Stylized were animals etched into their flesh in an act of symbolic magick, not just for a successful hunt but to imbue themselves with the traits of such creatures.

Archaeologists the world over have, over the past decade, unearthed

preserved ancient bodies that bear various marks to identify their wearers as chieftains and queens...not necessarily “undesirable” or “outcast” members of society after all. Others who have worn these marks proudly—Amazons, Templars, pre-Christian Roman soldiers and mercenaries, tribal Celts, the courtesans of Japan and the newly discovered mummies of female tribal leaders of the Moche people from ancient Peru—not only received tattoos, but also gave them to their lovers.

The tattoo has always held some mystique for people, whether it is the designs themselves or the whole process of etching something permanent into human flesh. Modern society has refused to acknowledge or accept—until recently—a whole history to the tattoo: that the tattoo really is, and has been, a *magical* mark. The act of getting and giving a tattoo is a rite of initiation unto itself. Even today in modern, mainstream America, throngs of eighteen year-olds plan their tattoo the minute they reach legal age, to initiate themselves as “adults” into society.

Why do people get tattooed? For some it is an act of healing and closure, as in the case of memoriam tattoos or tattoos to cover scars—emotional or physical. For others it is a reclaiming of some part of themselves, and an act of self-empowerment by taking an action to consciously and physically change themselves in accordance with their will, choosing symbols and designs that will better facilitate this magical process. Some choose to get tattooed simply for adornment, and others intentionally transform themselves inside and outside, baring their souls on their skin. As tattoo pioneer Guy Aitchison calls it, “post natal genetic re-engineering.” In the process of the tattoo there is the dream, the vision, the desire, the call, the penetration, the manifestation, the labor and the birthing process...all in what, to the universe, is a *very* short amount of time.

The tattoo has played an essential part in the ways of secret societies, fraternities and tribal cultures the world over, in the past and even now. From the fraternity houses on the grounds of highly esteemed educational institutions to the federal penitentiaries around the world, the marks of the tattoo speak a language all their own, identifying the status of their wearers and telling their stories, decorating the bodies of hundreds of thousands of individuals worldwide and crossing all boundaries of social strata and cultural divides.

Today the sacred art of tattoo is alive and flourishing in popular culture and, as we continue to move steadily into the age of modern technology, the tools of the trade have remained simple and, in some cases, primitive. As modern men and women struggle against the new 24-hour world of computers and constant communication in seconds, some of us reach back into our primal selves and, through the art and act of tattooing, reconnect to *ourselves* and celebrate our nature within nature, adorning our bodies with beautiful ornaments of the spirit and decorating our own temples of the soul.

Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble **as in these other temples of our bodies**, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men.¹

Decorate. Thy. Temple.

¹ "The Saints" Collect from *The Gnostic Mass*: Aleister Crowley, "Ecclesiæ Gnosticæ Catholicæ Canon Missæ," *The International* 12(3, 1918): 70-4; rpt. *The Equinox* 1919 III(1): 247-70 and *Magick in Theory and Practice* (Paris: Lecram, 1929-1930), 179-82. Emphasis added by author.

The Very Model of a Modern Black Magician: Aleister Crowley in Fiction and Film

Frater Julianus

Larger-than-life personalities naturally lend themselves to fictional treatment and Aleister Crowley is no exception. In print and on film the Great Beast has become the archetypal Black Magician:

Wallowing in depravity!

Seducing the innocent!!

Calling up Things Man Was Not Meant To Know!!!

...assuming of course that he doesn't turn out to be just a plain charlatan after all. Either way, he naturally comes to a Bad End in the final chapter, thus leaving the hero free to marry the heroine and make good Christian babies. Well, what else can you expect when you call yourself the Great Beast?

The process began quite early in Crowley's own lifetime when William Somerset Maugham published his novel *The Magician* in 1908. Maugham had lurked on the fringes of the bohemian circles Crowley frequented in Paris and he freely admitted that his title character, Oliver Haddo, was based upon Crowley,¹ although literally blown up out of proportion: "He was a man of great size, two or three inches more than six feet high; but the most noticeable thing about him was a vast obesity. His paunch was of imposing dimensions. His face was large and fleshy" (p. 177). Haddo, who is attempting to create life by magical means, only becomes more disgusting as the novel progresses. Maugham's description of Haddo certainly sounds like the Aleister Crowley we all know and love, and yet it's all wrong: the Crowley Maugham actually knew at the turn of the century was a handsome, young and athletic extreme sports enthusiast; the perfect chap for endorsing energy drinks...if

¹ W. Somerset Maugham, *The Great Exotic Novels and Short Stories of Somerset Maugham* (New York: Carroll and Graf, 2001), 157.

such had existed at the time. In his *Confessions*, Crowley says:

The Magician was, in fact, an appreciation of my genius such as I had never dreamed of inspiring. It showed me how sublime were my ambitions and reassured me on a point which sometimes worried me—whether my work was worthwhile in a worldly sense. I had at times feared lest, superbly as my science had satisfied my own soul, it might yet miss the mark of making mankind master of its destiny.²

A pretty charitable remark, all things considered. Crowley also notes that Maugham even reproduced some of his own conversation from the period. In fact, Crowley was so amused by all this that he actually used “Oliver Haddo” as a pseudonym in *The Equinox*, notably in his essay “The Psychology of Hashish.”³ His only retaliation was to review Maugham’s book in *Vanity Fair*, pointing out how many passages had been lifted wholesale from other people’s work. He even printed parallel passages to prove his point.⁴ This revelation did not prevent Maugham from going on to lasting success as a novelist. *The Magician* itself was made into a silent film in 1926, written and directed by Rex Ingram and starring Paul Wegener.⁵

Far more important for the development of the legend was Dennis Wheatley, a wine merchant who turned to writing thrillers after his business failed.⁶ Wheatley thought using the occult might provide more spice for his second book than the same old Bolshevik agents, so when Crowley sent him a copy of the recently-published *Magick in Theory and Practice* (1929),⁷ Wheatley repaid this kindness by turning Crowley into “Mocata,” the villain of *The Devil Rides Out* (1934).⁸ Mocata is described as a “fleshy, moon-faced man” leading a cult of “devil-worshippers” out of a house near London (p. 8). It is indicative of Wheatley’s psychology that all his cultists are either foreigners or physically deformed—evidently no healthy Englishman would have anything to do with such depravity!

Now Wheatley was an immensely popular writer who ultimately produced some seventy-four novels—which were translated into several languages—with total sales in the tens of millions.⁹ He was also highly

² *The Confessions of Aleister Crowley*, ed. John Symonds and Kenneth Grant (New York: Bantam, 1971), 617.

³ Oliver Haddo [Aleister Crowley], “The Herb Dangerous, Part II: The Psychology of Hashish.” *The Equinox* 1909 I(2): 31-89. Rept. in Aleister Crowley, *Roll Away the Stone*, ed. Israel Regardie (Saint Paul: Llewellyn Publications, 1968), 93-151.

⁴ Oliver Haddo [Aleister Crowley], “How to Write a Novel! (After W.S. Maugham),” *Vanity Fair* 81 (December, 30, 1908): 838-40. Rept. in Anthony Curtis and John Whitehead, *W. Somerset Maugham: The Critical Heritage* (London: Routledge and Kegan Paul), 44-56.

⁵ *The Magician*, dir. Rex Ingram, 83 min., Metro-Goldwyn-Mayer, 1926.

⁶ Ronald Hutton, *The Triumph of the Moon* (Oxford: Oxford University Press, 2001), 262.

⁷ The Master Therion [Aleister Crowley], *Magick in Theory and Practice* (Paris: Lecram Press, 1929).

⁸ Dennis Wheatley, *The Devil Rides Out* (London: Heron Books, 1972).

respectable: no less a personage than King George VI was a fan. While only seven of Wheatley's novels have strong occult themes, these were apparently his most popular works and the ones most remembered today. In fact, such was their popularity and perceived authority that, in Wheatley's native Britain, they are credited with shaping popular stereotypes of the occult and occultists to a greater extent than almost any other source. In 1989, when the Sorcerer's Apprentice Bookshop polled Britain's occult community on the greatest sources of negative stereotypes about occultism, Dennis Wheatley's novels came in fourth, ranking only after the major Christian churches.¹⁰ This despite the author's own disclaimers of any personal experience in the occult, and the fact that his books are clearly fiction. Since Wheatley's connection with Crowley was fairly common knowledge, people who did not choose to wade through John Symonds's massive tome of disinformation disguised as a biography simply based their ideas about Crowley on Wheatley's novels. Near the end of his life, Wheatley even produced a "non-fiction" work on the occult, *The Devil and All His Works*,¹¹ which was in fact culled from readily-available and dubiously-reliable secondary sources, though few readers would have known that.

The Devil Rides Out itself was made into a film by Hammer Studios in 1968 starring Charles Grey as a suavely evil Mocata. Opposing him is the legendary Christopher Lee, who for once in his career gets to play the hero of the piece. Perhaps this is because it was he who persuaded Hammer to do the film in the first place.¹² The script—by the great Richard Matheson—follows Wheatley's novel as closely as British film censors allowed; hence the very tame "satanic orgy" scene where the Devil appears as Lee's stunt double wearing a goat mask. One of the highlights of the film is Lee performing a rather lackluster Lesser Banishing Ritual of the Pentagram, which has somehow become a necromantic evocation ritual! The DVD release even features an audio commentary by Lee, in which he pontificates on the great "accuracy" of Wheatley's portrayal of devil-worship!

Other authors have followed suit: the great British science-fiction writer James Blish has the diabolist "Theron Ware" letting all the demons out of Hell in *Black Easter*.¹³ Colin Wilson gives us "Caradoc Cunningham" in *The Man without a Shadow*,¹⁴ and even Dion Fortune, an eminent occultist

⁹ Hutton, *Triumph of the Moon*, 262.

¹⁰ *The Occult Census 1989: The First Ever Statistical Analysis of the Population, Involvements, Interests and Opinions of Occultists in the United Kingdom* (Leeds: Sorcerer's Apprentice Press), 29.

¹¹ Dennis Wheatley, *The Devil and All His Works* (New York: American Heritage Press, 1971).

¹² Commentary track on *The Devil Rides Out*, dir. Terence Fisher, 86 min., Troy, MI: Anchor Bay Entertainment, 1968 [2004], DVD.

¹³ James Blish, *Black Easter: or Faust Aleph-Null* (London: Faber and Faber, 1968).

¹⁴ Colin Wilson, *The Man without a Shadow: The Diary of an Existentialist* (London: Arthur Baker 1963).

herself (and who should therefore have known better than to cast stones), modeled her “Hugo Astley” in *The Winged Bull* on Crowley.¹⁵ M.R. James, master of the classic horror story, created “Julian Karswell” in his story “Casting the Runes.”¹⁶ The description of Karswell might stand as a model for the standard “unsavoury character” in fiction:

There was really nothing to be said for Mr. Karswell. Nobody knew what he did with himself: his servants were a horrible set of people; he had invented a new religion for himself, and practised no one could tell what appalling rites; he was very easily offended, and never forgave anybody: he had a dreadful face [...] he never did a kind action, and whatever influence he did exert was mischievous. (p. 137)

In 1957, “Casting the Runes” was made into the film *Curse of the Demon* (released in America as *Night of the Demon*), starring Niall McGinnis as Karswell, whom he makes a far more interesting and three-dimensional character than James had imagined. Yet even so he can’t escape a nasty demise at the hands of his own summoned demon.¹⁷ The moral is clear: Black magick does not pay!

This list is by no means exhaustive, as occult fiction is laced with characters modeled on Crowley (or at least his media image). Since most so-called non-fiction accounts of the Beast are wildly inaccurate at best—many authors can’t even spell “Aleister” correctly—it is often difficult to discern any resemblance between Crowley’s fictional incarnations and real life. However, once the Old Boy was safely dead and thus unable to sue, he soon began to appear in fiction under his own name. In general, the portrayals are no more accurate than before, but at least they are easier to track. To give just one superbly delirious example, in Collins’s 1978 novel *The Case of the Philosopher’s Ring*,¹⁸ a villainous Crowley matches wits with none other than Sherlock Holmes in a struggle for the mind of philosopher Ludwig Wittgenstein!

But more often, Crowley remains offstage and is simply referred to as the acknowledged epitome of the Black Magician, as in Mercedes Lackey’s *The Serpent’s Shadow*,¹⁹ where he is “Aleister-damn-his-eyes-Crowley” (p. 55). Alternately, Crowley is mentioned as a charlatan whose evil is inferior to the author’s own villain. To give an example of this, in Richard Tierney’s novel *The House of the Toad*,²⁰ the villain is a Lovecraftian sorcerer called “J. Cornelius Wasserman” who proclaims, “Let thine own will become the law of laws!” and dismisses Crowley as a failed student who could not handle the

¹⁵ Dion Fortune, *The Winged Bull* (York Beach: Weiser, 2000).

¹⁶ M.R. James, “Casting the Runes,” in *Casting the Runes and Other Ghost Stories* (Oxford: Oxford University Press, 2002), 135-56.

¹⁷ *Curse of the Demon/Night of the Demon*, dir. Jaques Tourneur, 95 min., Culver City, CA: Columbia Tristar Home Entertainment, 1957 [2002], DVD.

¹⁸ Randall Collins, *The Case of the Philosopher’s Ring* (New York: Crown, 1978).

¹⁹ Mercedes Lackey, *The Serpent’s Shadow* (New York: DAW Books, 2001).

²⁰ Richard Tierney, *The House of the Toad* (Minneapolis: Fedogan and Bremer, 1993).

full truth of the Great Old Ones.

So in fiction as in reality, Aleister Crowley has become the established standard against which all black magicians are measured. Perhaps we could create a "Scale of Villainy," and make Crowley himself the unit of measurement. We might speak of an inferior villain as rating a mere ".4 Crowleys" while a classic nemesis might be "1.5 Crowleys" or even higher.

THE EVIL-O-METER

ULTRA-COSMIC EVIL

VERY EVIL

ALEISTER CROWLEY



TRULY WICKED

BAD! BAD! BAD!

MERELY ANNOYING

JUST PATHETIC

Fictional Crowleys have turned up in everything from Dr. Who novels²¹ to comic books to role-playing games.²² Judging from the poster for the 1999 Indian film *Shaitan Tantrik*,²³ the Crowley-figure has even reached Bollywood. The film features a “ghoulish and grinning, fat, bald Tantric priest whose main goal is to abduct beautiful women in order to perform human sacrifice and other nefarious rites.”²⁴ As one can see, in India the popular conception of tantra is pretty much the same as the popular Western conception of occultism. One wonders why most of these nefarious characters seem to have no better use for their awesome powers than to obtain drugs and sex, when with a little initiative they could easily take over whole countries—and still get the drugs and sex as a bonus! Perhaps this is just lack of imagination on the parts of the various authors, or perhaps it is just what the authors themselves would do given the opportunity.

Perhaps the most famous use of a Crowley-based villain does not occur in occult fiction at all. As we have seen, Crowley’s physical presence, overweight with shaven head and eyes so wide that the whites showed all the way around his irises (a characteristic he happened to share with Benito Mussolini) made for a compelling image. Ian Fleming certainly thought so. The two had met during the Second World War when Crowley offered his services to British Intelligence; when the journalist-turned-spy-master made his postwar metamorphosis into bestselling author, he bestowed Crowley’s appearance on LeChiffre, the villain of the first James Bond novel, *Casino Royale*, published in 1953.²⁵

Weighing in at over 250 pounds, Le Chiffre is a sadist who “consumes women in vast quantities,” and uses a benzedrine inhaler.²⁶ He also calls everyone “my dear boy,” which was apparently one of Crowley’s own idiosyncracies. While Fleming’s espionage thriller lacked any occult overtones, the resemblance of the character is unmistakable even though LeChiffre got to keep his hair. Years later, in 1961’s *Thunderball*, Fleming brought back the “Crowley-look” for Bond’s ultimate nemesis: Ernst Stavro Blofeld, head of the free-lance terrorist organization SPECTRE.²⁷ Blofeld is notable as the only Bond villain to survive his introductory novel, largely because he

²¹ Stephen Marley, *Managra: Doctor Who: The Missing Adventures* (London: Bridge, 1995).

²² Scott Aniolowski, et al., *The Golden Dawn* (Seattle: Pagan Publishing, 1996).

²³ *Shaitan Tantrik*, dir. Wajib Shaikh, India, Star International, 1999.

²⁴ Hugh B. Urban, *Tantra: Sex, Secrecy, Politics, and Power in the Study of Religion* (Berkeley: University of California Press, 2003), 39.

²⁵ Richard Kaczynski, *Perdurabo: The Life of Aleister Crowley* (Tempe: New Falcon Publications, 2002), 416.

John Pearson, *The Life of Ian Fleming* (New York: McGraw-Hill, 1966), 174.

²⁶ Ian Fleming, *Casino Royale* (London: Penguin, 2002), 13–4.

²⁷ Ian Fleming, *Thunderball* (London: Penguin, 2002), 43–8; *Thunderball*, dir. Terence Young, 130 min., Beverly Hills, CA: MGM Home Entertainment, 1965 [2006], DVD.

remains in the background while his second-in-command handles the field-work of stealing atomic weapons. Two years later, he reappears to wage biological warfare on Britain in *On Her Majesty's Secret Service* before finally meeting his end in *You Only Live Twice* (1964), the last Bond novel Ian Fleming actually finished before his own death.²⁸

The 1967 film version of *You Only Live Twice*²⁹ features Donald Pleasance as Blofeld, who gives us the closest physical match to Fleming's model. In fact, Blofeld is such a great villain that he features in many James Bond films even when he does not appear in the original novels, and is never played by the same actor twice—almost in imitation of Crowley's numerous aliases! In the 1971 film of *Diamonds are Forever*,³⁰ Blofeld is even played by our old friend Charles Grey, who thus achieves something of a career record for portrayals of Crowley on film. With the success of the Bond novels and the subsequent films—including the *Austin Powers* parodies by Mike Myers where the villain is based on Pleasance's Blofeld and significantly named "Doctor Evil"³¹—this Crowley-esque visage has become one of the icons of modern evil even though relatively few people are aware of the connection.

And yet, as the twentieth century wore on (and out), a few writers found another role for their fictional Crowleys: he makes a marvelous counter-cultural anti-hero. Crowley had cast himself in exactly that role in his own novels—it just took the rest of the world longer to catch on.

It will now be well to consider how Crowley used himself in his own fiction. In the 1922 novel *Diary of a Drug Fiend*,³² written for some fast cash while living at his community at Cefalù, Crowley is Basil King Lamus, an idealized version of himself reigning over an idealized Abbey of Thelema. More complex is the case of *Moonchild*, written in 1917 while Crowley was resident in the United States.³³ Not content with populating his novel with fictionalized versions of practically every important member of the Order of the Golden Dawn, Crowley actually based two completely different characters on himself! First there is Cyril Grey, the hotshot young-magician-about-town who is too clever for his own good. Then there is Grey's mentor, Simon Iff,

²⁸ Ian Fleming, *On Her Majesty's Secret Service* (London: Penguin, 2002); *On Her Majesty's Secret Service*, dir. Peter Hunt, 142 min., Santa Monica, CA: MGM Home Entertainment, 1969 [2000], DVD; Ian Fleming, *You Only Live Twice* (London: Penguin, 2002).

²⁹ *You Only Live Twice*, dir. Lewis Gilbert, 117 min., Santa Monica, CA: MGM Home Entertainment, 1967 [2000], DVD.

³⁰ *Diamonds are Forever*, dir. Guy Hamilton, 120 min., Beverly Hills: MGM Home Entertainment, 1971 [2006], DVD.

³¹ *Austin Powers: International Man of Mystery*, dir. Jay Roach, 94 min., New Line Home Entertainment, 1997 [2004], DVD; *Austin Powers: The Spy who Shagged Me*, dir. Jay Roach, 95 min., New Line Home Entertainment, 1999, DVD; *Austin Powers: Goldmember*, dir. Jay Roach, 94 min., New Line Home Entertainment, 2002, DVD.

³² Aleister Crowley, *Diary of a Drug Fiend* (York Beach: Weiser, 1970).

³³ Aleister Crowley, *Moonchild: A Prologue* (York Beach: Weiser, 1970).

who is supposed to be Theodor Reuss, then Outer Head of Ordo Templi Orientis, but who really seems more like a idealized portrait of Crowley himself in old age.

Like Falstaff, Simon Iff was so successful as a supporting character that he earned himself his own star turn. About the same time Crowley was working on *Moonchild*, he also penned a number of short detective stories featuring Mr. Iff, who solves crimes by analyzing the psychological forces of the people involved. In their essentials, these are very similar to G.K. Chesterton's "Father Brown" stories, which is surely no accident. Crowley and Chesterton had carried on lengthy print debates on matters of religion and literature before the First World War—see for example, the "Dedicatio Extraordinaria" to Crowley's play *Why Jesus Wept*.³⁴ While they are considered classics, the psychology displayed in Chesterton's stories is often highly implausible and one can't help wondering if Crowley wasn't indulging in a certain amount of parody. Originally published in *The International*, many of the stories were collected by Martin Starr in *The Scrutinies of Simon Iff*, published by Teitan Press in 1987.³⁵ These stories have been optioned for British television,³⁶ so if all goes well the Great Beast may soon invade a small screen near you!

He's already shown up on the big screen of course, especially on the art house circuit. In addition to inspiring fictitious screen villains, Crowley appears as himself in 1954's *The Inauguration of the Pleasure Dome*³⁷ by avant garde filmmaker Kenneth Anger, much of whose work is directly inspired by the Beast. On stage, he is the subject of an entire play, *I Crowley*, by Snoo Wilson.³⁸

But certainly the best example of Crowley-as-hero is Robert Anton Wilson's *Masks of the Illuminati* (1981), which starts out as a conventional occult pot-boiler and ends with a very pleasant Uncle Al guiding James Joyce and Albert Einstein on a psychedelic trip!³⁹ More recently, "the Demon Crowley" is a lead character in the Apocalyptic farce *Good Omens* by Neil Gaiman and Terry Pratchett, where he conspires with a disaffected angel to save the world.⁴⁰ Alan Moore, himself a practicing Magician and obviously

³⁴ Aleister Crowley, "Why Jesus Wept: A Study of Society and of the Grace of God." In *The Collected Works of Aleister Crowley*, vol 3 (Foyers: Society for the Propagation of Religious Truth, 1905), 20-50.

³⁵ Aleister Crowley, *The Scrutinies of Simon Iff*, ed. Martin P. Starr (Chicago: Teitan Press, 1987).

³⁶ Hymenaeus Beta, "Film and TV News," *The Magical Link* 1994 8(1-2): 1.

³⁷ *The Inauguration of the Pleasure Dome*. 1954. In *The Films of Kenneth Anger Volume I*. DVD. 2007. Fantoma.

³⁸ Snoo Wilson, *I Crowley: Almost the Last Confession of the Beast 666* (Thame: Mandrake of Oxford, 1997).

³⁹ Robert Anton Wilson, *Masks of the Illuminati* (New York: Dell Publishing, 1990), 319-50.

⁴⁰ Neil Gaiman and Terry Pratchett, *Good Omens: The Nice and Accurate Prophecies of Agnes Nutter, Witch* (New York: Workman, 1990).

well-grounded in Thelemic ideas, featured Crowley sympathetically in his occult-oriented comic *Promethea*.⁴¹ Issues 13–23 feature an ascent of the Tree of Life where the title character meets different versions of Crowley from different stages of his career. Issue 20 concerns the crossing of the Abyss (clearly influenced by Kenneth Grant), and here Crowley appears in female form riding a camel (presumably named Neuburg).

This shift in Crowley's fictional portrayals reflects a similar reappraisal of his reality. Much of this is undoubtedly due to the vast changes in society after the Second World War and a general "loss of innocence" worldwide. With dictators like Mao and Stalin controlling major countries, when even the "good guys" were stockpiling insane quantities of nuclear weapons and blatantly violating their "democratic ideals" at home and abroad, when everyone in sight was employing fugitive Nazis as "advisors," was it even remotely plausible to continue calling Aleister Crowley "the wickedest man in the world?"

Then the Sixties happened with an atmosphere of sexual experimentation, consciousness expansion, interest in alternative religions and general questioning of all that had gone before. Suddenly, Aleister Crowley really did look like a prophet. He even showed up on the cover of a certain Beatles album with a great many other "people we like."

While Aleister Crowley will probably always remain a legendary archetype perfectly suited for use as a villain, there is now a growing interest—and more importantly sympathy—for Crowley as a real person. This has led to his increasing appearance as something other than the Bad Guy, and there are signs that at least some authors no longer instinctively draft the Great Beast for use in this manner. A good example is Mike Mignola's long-running *Hellboy* comic. When he decided to employ a historical figure as his world-destroying sorcerer, Mignola did not choose Aleister Crowley but settled instead on the mad Russian monk, Grigori Rasputin.⁴² In fact, while *Hellboy* often includes real occult elements in its plots, the comic has yet to refer to Crowley or Thelema in any way. This is itself symptomatic of a change in attitude towards magicians and occultists in general: we are no longer automatically cast as villains. A century ago, no one would have even considered making an apprentice wizard the protagonist for a bestselling seven-volume series of children's books. Maybe someday Aleister Crowley...

⁴¹ Alan Moore, J.H. Williams III and Mick Gray, *Promethea Book 4* (La Jolla: America's Best Comics, 2003).

⁴² Mike Mignola and John Byrne, *Hellboy: Seed of Destruction* (Milwaukee: Dark Horse Books, 1994).

Understanding Global Media in a Thelemic Context:

Dealing with the Press in Theory and Practice

by Frater STILIFO

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

Most of my mundane life and career has been spent in the field of mass communications and information. I've been a journalist for mainstream global news organizations in both broadcast and print media.

On the other side of the fence, I've worked as a public affairs consultant, which is a fancy name for a being a lobbyist. I've worked with government employees and career politicians to help them formulate effective communications strategies. I've also done corporate public relations work, and, on occasion, still do. One of my specialties is media training—teaching people how to deal with the press—and my particular favorite niche, crisis management consulting. I enjoy teaching people in companies and other institutions how to survive worst-case public relations scenarios.

During my career, some pretty interesting people taught me about how public communications in this world *really* works and, more importantly, how good communications strategies can work for almost anybody—if you know how to use them. In fact, with just a little training, both individuals and organizations can begin to *use* the public media to further their own ends.

“Use” may be the key word here: you need to *use* the media—lead them to act in conformity with *your* Will—or I guarantee you will find yourself at some point being *used by* them to achieve their goals, not yours.

Now why is this important and relevant to Thelemites and occultists in general? Well, as Thelema and other esoteric and pagan traditions continue to grow, not just here in the United States but around the world, people like us are going to be attracting more and more attention. If not for any other reason, then at the very least because we're something new—at least new to most people. And “new” is where the word “news” comes from. Although Thelema is by no means part of the mainstream at this point, it is *beginning* to enter the mainstream.

To put it another way, people like us are becoming more common... everywhere. And the more common we become, the more the people in the news media are going to start doing stories on us. That represents opportunity, and it also represents danger. It doesn't matter if you fear it, love it, or couldn't care less about it. Dealing with the media is absolutely necessary, and it will become even more necessary in the coming years. To ignore this fact is not only to turn our backs on the most powerful engine of change our civilization has, but actually to court potential disaster.

This should not be a surprise to anyone in the world of the occult. After all, dealing with the media has been part of the Thelemic system since the beginning. Crowley experienced more than his share of bad publicity, but he understood how important it was to use the media to propagate the word of the New Aeon.

I think it is fair to say that O.T.O. exists today, and Thelema has continued to grow, because To Mega Therion utilized the primary media tool available to him: book publishing. Crowley knew that the days of esoteric knowledge being the privilege of a select few were as Old Aeon as it gets, and that oral traditions are just as enduring as the paper they are written on. You have to put the information out there by the most efficient means necessary, and in a way where the integrity of that information is maintained. At that time, books were the best method available.

Many O.T.O. members possess a CD containing the audio of Crowley originally recorded on an ancient wax cylinder recorder. We may wince at the quality of the recording today, but it is important to remember that this was state-of-the-art technology at that time and he didn't hesitate to use it.

I think it's safe to say that if Uncle Al was with us today, he would be using DVDs, the Internet and, of course, television and other broadcast media outlets to get the word out. Not to proselytize or recruit people—that's not what we're about—but to be accessible and to replace ignorance with knowledge.

Never forget that we really can't do anything about the stupidity in our world. Dummies usually remain dummies. But we can do something about *ignorance*. And using the media, with the intent to cause change to occur in conformity with Will, is a way to make that happen.

The Media as a Magical System

I began my serious occult studies while I was still a nuts and bolts newsman, churning out stories on a daily basis. I began to realize something that, at the time, I considered quite profound.

In the news business, regardless of whether there is anything interesting going on or not, everyone has a quota of stories to produce. Coming up with a story for the airwaves, newspaper columns, or magazine pages is the name

of the game. A game that, in the news media, is called “feeding the goat.”

No joke. That’s what it’s called. Feeding the goat. Images of Baphomet aside, have you ever fed one of those goats at a kid’s petting zoo, give it those strange-looking crackers that come in wax paper? They never stop munching those crackers, no matter how many you buy from the vending machine; goats are bottomless pits and they don’t worry too much about the quality of what they eat. Well, that’s what the news business is like. The goat is never satisfied; you have to constantly feed it stories. If you don’t, the goat is going to get upset real fast, and before you know it you’ll be out of a job.

It was during one of these slow, boring goat-feeding sessions one day that I began to notice the similarities between my esoteric studies and what I was seeing at my day job. The people and institutions who knew how to use the global news media to their advantage—to defend themselves against it when it was hostile towards them, and use it to their advantage when it wasn’t—were magicians of the highest caliber. They, quite literally, could cause change to occur in conformity to Will in a way that affected the entire world—often to an astounding degree.

As I began to explore this observation, I went back over my work during my earlier career in public affairs and public relations, and noticed the same thing. The people who were the most effective were the ones who operated the way you would expect any competent magician to operate:

- They had developed a system, over time, based on recorded observation with the objective of achieving repeatable results;
- they had developed their own rituals and ceremonies, full of symbology and secret meanings;
- they had learned how to transmute the elements, and convert negative publicity into something that could be used to their advantage;
- they had even learned how to conjure up demons, and send them out to do their bidding and, like good magicians everywhere;
- they had written this all down in the form of a magical record, and from their notes produced grimoires (also known as manuals) and given copies to their most promising initiates, who would carry on their tradition.

This is a magical system, through and through. And these adepts were using this system to cause change to occur in conformity to *their* Will, or the Will of those whom they worked for.

What does that mean for real people like yourselves who might need to deal with the news media? For one thing, it means that doing a face-off with a hardboiled, seasoned newsman or woman is not as complicated as you might think. Remember, it’s a *magical* system. And like any other magical system, if you take the time to learn how it works, and put a sincere amount of effort into it, you can accomplish some amazing things. But if you go in and dabble without any previous study, or with an obviously arrogant attitude, it can blow up in your face with devastating results.

It's a simple rule of thumb: if you know what you are doing, you'll be fine.

The Current State of the Fourth Estate

Like most things, the art and science of journalism goes through pendulum swings, back and forth. From good to bad, and back again. From times of glory, to times of shame. And I'm sorry to say, at this point in history, we're at a low point in terms of quality of information, in spite being in what is universally touted as the "Information Age." This is not just my own opinion. Recently, leading scholars at journalism schools have been saying the same thing.¹

It's not the first time the pendulum's been here. During the early 20th century, when people like William Randolph Hearst of *Citizen Kane* fame and other newspaper tycoons were running the show, the news business was not too different from where we are now. And we know all too well how the British tabloids vilified ol' Uncle Al during his lifetime. He's still referred to as "the Wickedest Man in the World" because British tabloids of the day said it was so.

During the Great Depression, things started to get a bit more civilized, but not by much. Newspapers would do anything for a buck, and usually did in order to survive. But when World War II was looming on the horizon, the people whose job it was to communicate the goings on in Europe to the people of the United States began to realize how important it was for them to be very careful and very accurate, both in what they were reporting and in how they were reporting it. Nobody knew this better than a man who was to the world of journalism what Aleister Crowley was to the world of the occult: an adept named Edward R. Murrow.

Many of you have probably heard of him—a few years ago there was a very good film called *Good Night and Good Luck* about his career—and thus you've heard about his personal integrity, professionalism, and so on.

After World War II ended, Murrow and the people he trained went on to be the bedrock of American broadcast journalism, and ushered in a Golden Age. It was a critical time in the history of this country, as the US had just taken on the responsibilities of being a superpower that was in opposition to another superpower. The folks in media felt it was their responsibility to keep the American people well informed about the goings on in the world around them. And, for the most part, they did a pretty good job.²

¹ One of the more interesting public discussions on this subject was held at Harvard University in 2005, *50 Years in Media: Changes in Journalism*. <http://athome.harvard.edu/programs/fym/index.html>.

² For details on Murrow and the people he trained, see Stanley Cloud and Lynne Olson, *The Murrow Boys: Pioneers on the Front Lines of Broadcast Journalism* (Boston: Houghton Mifflin, 1996).

But what most people don't know is that Murrow developed a very effective formula for communicating to millions of people at the same time. Millions of *different* people at the same time. It's a technique that anyone who wishes to communicate effectively, regardless of his or her audience make up, can learn. And, like other magical techniques, it involves the use of visualization:

First, close your eyes. Take a deep breath, and relax.

Image that you are at the door of a beautiful, stately mansion. You have been invited to pay a visit by the resident of this mansion, who is a famous university professor. Think of Einstein or someone like him, a person better educated than most people can hope for in several lifetimes.

You are greeted at the door by the butler, who escorts you into the living room. The professor is sitting in his favorite chair, in front of a roaring fireplace, smoking his pipe, wearing a comfortable sweater. He greets you, and gestures for you to sit down across from him.

It's a nice, cosy place you find yourself in. But the professor's time is very precious and you only have a few minutes. You're there to brief him on a situation that he needs to know about, and you have to do it quickly and in a way that is appropriate to someone of his education level. He stops smoking his pipe, and looks at you intently with those intelligent eyes of his, fully focused on what you're about to say.

But before you start briefing him, you notice that in the doorway are two people. One is the butler who greeted you at the door, and the other is the housekeeper. The professor sees them too, and he gestures for them to come closer. It's obvious that he thinks they also need to hear what you have to say. They too are looking at you intently, and with full attention as to what you are going to say.

You are now facing a bit of a challenge. You need to give your briefing to everyone at the same time. You have to be able to tell your story to this Nobel laureate professor in way that he can appreciate, but also in a way that the housekeeper and the butler can easily understand. You can't make your briefing too simple for the two of them or you'd risk insulting the professor's intelligence. On the other hand, if you make your briefing too sophisticated, and use a lot of fancy words and concepts, the professor will follow it easily but you will lose the other two early on.

The tone of voice you use is also important. The professor is a celebrity. He's at the top of the social ladder. He chats with presidents and prime ministers. You have to speak to him using a tone of respect and courtesy of a kind he's used to.

But the housekeeper and butler are pretty much common folks. They're servants and used to being told what to do by people like yourself. You don't want to talk down to them, but you have to balance the tone you use with them and the respectful tone you use with the professor.

The only way out of this sticky situation is to speak to everyone in the room in a way that all will understand, and in a way they will all appreciate and feel comfortable with. If you can pull it off, they'll invite you back; if you don't, you've missed a golden opportunity.

Now, after a suitable amount of time and meditation on the goal, open your eyes.

That is a technique that was used not only by the broadcast media at the height of its integrity; it's also how all the better-trained public officials learned to speak to people over radio and, later on, TV. Unfortunately, this technique not used that much anymore, because of the rather editorializing way news is being presented most places. But it is still a very effective way of formulating your communication to large, general audiences.

So if you ever find yourself in a situation where you are going to be speaking to a general audience made up of a cross section of society—like an interview for radio or television—all you have to do this little visualization exercise ahead of time. It will work.

Politicians, ones with skill anyway, do the same thing, but with a bit more focus. Before a campaign rally, speech, or some other event, they'll ask their handler to explain to them whom they're going to see—a labor union, group of teachers, business leaders—and what he or she needs to get across to them. What message needs to be communicated?

After being briefed on the upcoming audience, the politician would meditate on what he or she needed to say and how best to say it. You can easily imagine this happening in the back of a limousine or on a plane just before it lands. These politicians or government officials will, quite literally, go into a state of meditation by *our* definition of the word. It's an amazing thing to see. Some of these folks can give a Buddhist monk a run for his money.

Now, there is a term for what they are meditating on. It's called a SOCO.

What is a SOCO? It's a Single Overriding Communications Objective—S O C O, or SOCO to people in the PR biz. No matter what you say, or how long you say it, everything must revolve around your SOCO. It's the central core of what you are communicating. It keeps you on track or, in mystical terms, it keeps you on your path.

Before you give a presentation, before you give an interview to either a friendly or hostile reporter, you must come up with a SOCO for yourself. No more than 12 words. That's enough. And everything you say, everything you communicate, every question you answer, has to be a manifestation of your SOCO or information that reinforces it. It keeps you focused and objective.

These are the two basic methods used by the magicians who have mastered the use of the media to further their own agendas: 1) Imagine the diversity of the audience you must communicate with, and 2) Stay on message: stick to your SOCO.

If you find yourself in a position where you have either the opportunity or need to talk with large numbers of people, use these tools. They Will work.

Surviving an Interview or Press Conference (and other forms of self-defense)

On average, most people are frightened when they think a hostile reporter or journalist is “after them.” To do an exposé. Put their face on the evening news and make them look stupid or worse. A skillful broadcast reporter can make someone, no matter how innocent, look criminal, resulting in much of the nastiness that perception entails.

This is especially true in the world of the occult. It’s no secret that there is a great deal of ignorance about what occultists, Thelemites, or organizations like O.T.O. are all about, and that ignorance is fodder for a lot of potentially sensational news stories.

Now, to avoid this situation, what you need to do is look at developing communications strategies and skills with the same attitude and motivation, as you would in learning another form of magick; namely a traditional martial art. You don’t wait to learn karate, boxing or whatever when a thug is already approaching you on the street. You have to already know your stuff when danger appears. And like a martial art, these skills take time to develop and master. So the time to start learning is as soon as possible

First rule of thumb: No matter what you think, or what you have heard, the main objective of a beat reporter, globe-trotting correspondent, or any other person in the news business is to *get a story*. They may have their own agendas, they may have their own prejudices, they may be good guys or jerks, but if they don’t walk away from an interview with something they can use to write or produce a story, they’re going to be out of a job pretty quickly. You have to give them something meaty. If you don’t give them a piece of meat to chew on—to feed the goat—they are going to bite it out of your keister. And that hurts.

If you find yourself in a press conference or in a one-on-one encounter with a reporter, here is a basic magical formula for coming out ahead, or at least in once piece:

- *Know*
- *Will*
- *Dare*
- *Keep your mouth shut* when you’re supposed to.

Know your material, and know the person who is interviewing you. Check out the reporter’s background, and get samples of his or her work ahead of time. Knowledge is the key. Have notes handy if remembering facts and figures are not your strong suit. Most important, *have something to say* that you have planned out in advance. Think SOCO.

Will. Be confident. Maintain good posture. Don't fidget. Look your best. Act like someone who has a purpose in existence. Someone who is in touch with their Will. Remember the Rosicrucian tradition of blending in with the society in which you have to operate? Dress accordingly. Look the person interviewing you in the eye. Eye contact is critical, just like in any other martial art. Because it will tell you what the other person is about and what he or she is going to do next.

Dare. Don't avoid being interviewed unless there is a clear and present danger in doing so. Don't ever play hard to get. If there's a chance to do an interview, to provide information to the world on something you know a lot about, like Thelema, go for it! Just remember that you speak for yourself and *not* any organization, like O.T.O., unless you have been tasked to do so.

Just to be safe, begin *every* interview with a statement along the lines of: "I want to make it clear that I am not speaking on behalf of any other organization or person. The views I am expressing are solely my own." Then have fun. That line will not be in the final story, but it will be on the record *just in case*.

If you turn down the opportunity, someone else will take it up. It's not a good thing for other people to tell *your* story. Sure, you'll make some mistakes along the way, but so long as they are not big mistakes, they're the best ways to learn new things. And *always* make your own recording of the interview.

Silence. Words are powerful, especially if they are heard by millions of people at once. It's always better to say too little than to say too much. Remember: they can't print or broadcast something that you don't say.

Reaction to negative media coverage

Whether it is news, documentaries, or something that pretends to be both, there are courses of action to be taken when something about you, or something you care about, has been misrepresented on the evenings news, in a documentary.

First, don't panic or fly off the handle, no matter how angry you may feel over what has been published or broadcast. Like any other magical operation, you have to plan out exactly what it is you want to accomplish, and work out how you are going to do it.

How to react to negative media coverage in the order of severity:

1. Ignore it and forget about it. Hope it goes away.
2. Write a letter to the author of the story.
3. Write a letter to the editor, specified as *not for publication*.
4. Write a letter to the editor, specified as *for publication*.
5. Do a counter-interview with another news organization.
6. Demand a public retraction.
7. Come out with your own story ahead of the negative one.

8. Take legal action and/or complain to commercial sponsors and other relevant parties in an organized campaign/boycott.

Also remember to *never* use the “L” word. Ever. Calling someone a “liar” publicly has all sorts of legal ramifications. Unless you can prove in a court of law someone is a liar, you better not call them one publicly. You can say “what they are saying is untrue and without merit,” or something similar. That works. But never, ever, call anyone a liar.

Being Prepared

We all have a responsibility to protect ourselves, our loved ones, and the greater community we are all members of. As history shows, the first sign of danger towards individuals or groups is *not* physical force, it is the use of words. Negative words, that become hateful words. So it is our responsibility to not only learn to defend ourselves in this realm known as “the global media,” but to also begin using it, when necessary, to cause change to occur in conformity with *our* Will.

Love is the law, love under will.

A Consideration of Liber CCXXXI, the Atus of Tahuti

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Abstract

This paper shows one man's approach to the various aspects of "Liber 231."¹ The process can be interpreted as pathworking. The paths are those of the Golden Dawn Tree of Life, found in lines 11 to 32 of *Liber 777* and also in the Atus of Tahuti in Crowley's *Book of Thoth*.²

This analysis shows how a student can gather pertinent information from Thelemic, Qabalistic and word root sources as a guide to analyze meaning. Each of the three major approaches in "Liber 231" are treated separately: 1) the two panels of sigils ("Liber XXII"); 2) the text ("Liber CCXXXI"); and 3) the names in each of the two sets of genii (also "Liber XXII"). The table of correspondences between the two panels of sigils extends the comparisons between related ideas in different paths.

The emphasis here is on method rather than results. The path of *Heh* (ה) is used as an example. Further individual study may yield a quite different understanding. The interpretations from the other letters are left open, other than for an occasional suggestion that may guide the comparison of both sigil panels and both columns of genii.

Introduction

Although several of the Class A *libri* in *The Equinox* III(9)³ contain symbols within their text, symbols become a prominent part of the *liber* in

¹ "Liber Arcanorum των Atu του Tahuti quas Vidit Asar in Amenti sub figura CCXXXI/Liber Carcerorum των Qliphoth cum Suis Geniis Adduntur Sigilla et Nomina Eorum," *The Equinox* 1912 I(7): 69-74.

² Aleister Crowley, *777 and Other Qabalistic Writings* (York Beach, ME: Samuel Weiser, 1973); Aleister Crowley, *The Book of Thoth* (York Beach, ME: Samuel Weiser, 1969).

³ Aleister Crowley, *Θελημα: The Holy Books of Thelema*, ed. Hymenaeus Alpha (York Beach, ME: Samuel Weiser, 1983).

two, "Liber XXVII" (Trigrammaton) and "Liber CCXXXI" (The Atus of Tahuti). These *libri* tend to be studied less frequently since they have much graphic symbolism. (In the A.:A.: system, there is an exercise where the aspirant is given an unknown sigil to interpret, which works because symbols project fundamental and identifiable concepts.) A.:A.: and O.T.O. initiates most commonly use the designs of the Thoth Tarot cards and the I Ching hexagrams for skrying or pathworking. However, in "Liber 231," the sigils are not as comprehensive or complex.

The Title

The full title is "Liber CCXXXI. LIBER ARCANORUM ΤΩΝ ΑΤΟΥ ΤΟΥ ΤΑΗΥΤΙ ΚΑΙ ΟΙ ΑΣΑΡ ΑΝ ΑΜΕΝΝΤΙ ΣΥΒ ΦΙΓΥΡΑΪ ΣΑΧΧΧΑΙ ΚΑΙ ΟΙ ΑΣΑΡ ΑΝ ΑΜΕΝΝΤΙ ΣΥΒ ΦΙΓΥΡΑΪ ΣΑΧΧΧΑΙ LIBER CARCERORUM ΤΩΝ ΚΛΙΦΟΤΗ ΚΥΜ ΣΥΙΣ ΚΑΙ ΟΙ ΑΣΑΡ ΑΝ ΑΜΕΝΝΤΙ ΣΥΒ ΦΙΓΥΡΑΪ ΣΑΧΧΧΑΙ ADDUNTUR SIGILLA ET NOMINA EORUM."

A reading of the title page suggests a division between "CCXXXI" and "LIBER CARCERORUM." The sigils and the names of the genii are added to the text! Yet the sigils seem dominant to the text. The titles at the top of the panels of sigils clearly label them and the names of the genii as "Liber XXII." It means that "Liber CCXXXI," interpolated between the two double parts, should be limited to the text itself.

"The Book of the Secrets of the Atus of Tahuti (who saw Asar in Amenniti (*sic*, the underworld), under Figurà CCXXXI" seems first to refer to the text. The additions are the more challenging parts to interpret. On Tuesday, December 3, 1907, Crowley's diary says, "About now wrote Arcana in Atus of Tahuti, Sigils of Genii, etc."⁴ For Saturday, December 14, 1907, the diary includes "Liber Trigrammaton, and copied Sigils 22" (p. 163). Basically these two works relate respectively to the *sephiroth* and the paths of the Golden Dawn Tree of Life model.

In the A.:A.: Syllabus,⁵ Crowley explains "Liber 231" as an "account of the cosmic process so far as it is indicated by the Tarot Trumps," and "The sequence of the twenty-two Trumps is explained as a formula of Initiation." Profound understanding is possible from its study.

The sigils, the text and the names of the genii each require a different approach to study. Hebrew letters were added to Crowley's original sketches. The twenty-two sigils relate to lines 11–32 of 777. They can be used as approaches to path working on the Golden Dawn Tree of Life. The caveat is that the paths and Hebrew letters are correlated to the Tree of Life given in 777, *prior to*, and not confused with, the modified assignments in *Liber ABA* (1994).⁶

⁴ Aleister Crowley, *Sex and Religion*, ed. Marcelo Ramos Motta (Nashville: Thelema Publishing Co., 1981), 162.

⁵ Aleister Crowley, "A Syllabus of the Official Instructions of A.:A.: hitherto published." *The Equinox* 1913 I(10): 43–56.

“Liber 231” is a Class A liber of A.:A.:, of which “may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.”⁷ The original drawings of *Carcerorum Qliphoth* show Crowley’s original, overlain by the finished diagrams by Fuller. Crowley specifically makes note of the transposition of the sigils of *Heh* and *Vau*.

Crowley’s information relating to the paths can be found in the text of “Liber 231,” *The Book of Thoth*, and *The Heart of the Master*.⁸ The aspects of the qliphothic side are found in the “declaration of innocence (“I am under the Shadow of the Wings”) in “Pyramidos” and “Troa” (Liber 671).⁹

Greek and Hebrew dictionaries¹⁰ have data for analyzing the roots of the names of the genii. Comments on the qliphothic side by Grant (1977) and S. T. S. (1992) are of limited use, but show different approaches.¹¹

The pathworking process is shown here by example. The material for the path of *Heh*, The Emperor, was assembled from the above sources. The conclusions are individual. The Tarot card is shown. The description in *The Book of Thoth* text describes the symbolism and design. It assigns the card to *Tzaddi* instead of *Heh*. The card of the Emperor emphasizes its regal design, and the symbols of dominion. The last paragraph indicates the position of the path between *Chokmah* and *Tiphareth* (the Golden Dawn Tree of Life position for *Heh*). However, while *The Book of Thoth* is Class B, “Liber 231” is Class A and supersedes Class B. It has restrictions about changing text (see above).



The Emperor from the Thoth tarot.

⁶ Aleister Crowley, Mary Desti and Leila Waddell, *Magick: Liber ABA, Book 4 part I-IV*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Samuel Weiser, 1997).

⁷ *The Equinox* 1913 I(10): 43.

⁸ Aleister Crowley, *The Heart of the Master: Two and Twenty Secret Instructions of the Master*, ed. Hymenaeus Beta (Scottsdale AZ: New Falcon Publications, 1992).

⁹ Aleister Crowley, *Liber DCLXXVI vel Troa, vel Pyramidos: Text with commentary by Eaoa/77* (Buffalo, NY: Pyramid Lodge, 1990).

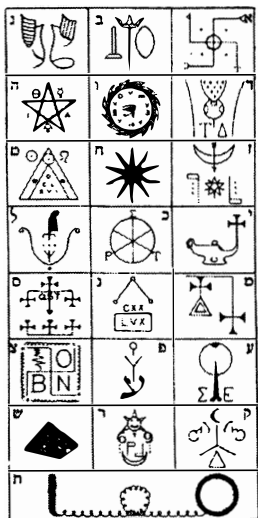
¹⁰ Henry George Liddell and Robert Scott, *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon* (Oxford: Clarendon Press, 1987); Antoine Fabre d'Olivet, *The Hebraic Tongue Restored: And the True Meaning of the Hebrew Words Re-Established and Proved by Their Radical Analysis* (New York: Samuel Weiser, 1978).

¹¹ Kenneth Grant, *Nightside of Eden* (London: Frederick Muller, 1977); Ray Eales and V. Borland, “Visions S.T.S.,” *The Equinox VII(1)* (Tampa: Silver Star, 1992), 63-124.

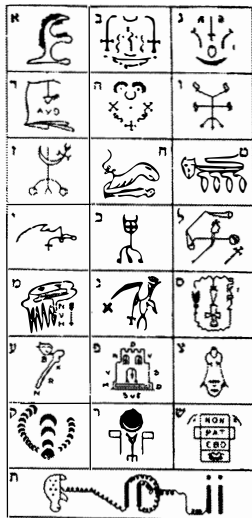
Liber XXII. The Sigils

Two panels are essentially mirror image arrangements of the letter sigils, except for the *Heh/Vau* switch noted by Crowley. They are “Liber XXII Domarum Mercurii cum suis Geniis” and “Liber XXII Carcerorum Qliphoth cum suis Geniis,” the light and dark, or front and back, sides of the paths. The left panel is straightforward, the right side complementary (e.g., qliphothic, unbalanced, restricted). Qliphothic can be interpreted from character of the complementary sigils and the names of the associated geni.

LIBER XXII DOMARUM MERCURII
CUM SUIS GENIIS



LIBER XXII CARCERORUM QLIPHOTH
CUM SUIS GENIIS



Compare
 א with ז
 ב ג
 ד ה
 ו ז
 ח ט
 י יא
 יב יג
 יד יו
 יז יח
 יט כ
 כא כב
 כג כד
 כה כז
 כח כט
 ל לא
 לב לד
 לה לו
 לו לז
 לז לח
 לט לא
 לב לד
 לה לו
 לו לז
 לז לח
 לט לא

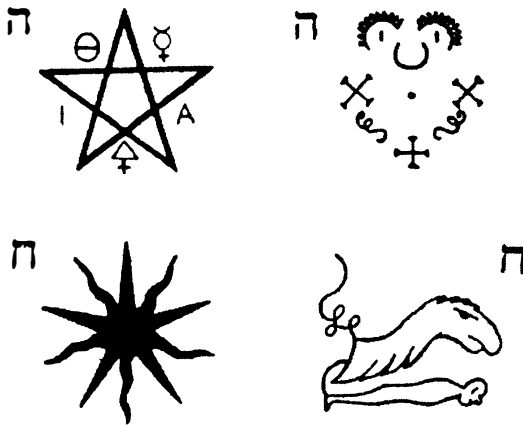
“Liber XXII” from “Liber 231.”

Between the two panels are parallel columns of Hebrew letter (paths or sigils) to compare. For *Heh* this comparison is *Cheth*. These letters are very similar (ח and ח), as are the words “Abrahamadabra” and “Abracadabra.”

The four sigils enlarged on the opposite page are those found with *Heh* (ח) in *Domarum Mercurii* and *Carcerorum Qliphoth*, respectively. The corresponding sigils for *Cheth* (ח) are added following the list of corresponding Hebrew letters in the column between the two tables of sigils. The verse is the text relating to line 4, for *Heh*. The sigil for *Heh* in *Domarum Mercurii* is a star (The Star of the Flame) with the alchemical symbols for Salt, Mercury and Sulfur; and I and A, between the apices.

In the text, “the Star of the Flame” relates to the Blazing Star. Mackey (1929) discusses the Blazing Star symbol as both important and ancient, a symbol of truth and divine providence, beauty and the sun. “The concurrent testimony of the ancient religions, and the hieroglyphic language, prove that

the star was a symbol of God.¹² It is also, “The great Architect of the Universe is therefore symbolized in Masonry as the *Blazing Star*.”



Details of the sigils for the paths of \aleph and \hbar from “Liber XXII.”

4. Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.

The sigil for the path of *Heh* in *Domarum Mercurii* is an upright pentagram, a star. This star occurs again in the sigil for *Vau*. The pentagram is associated with the number five. Why have a pentagram, rather than a hexagram? *Heh* (\aleph)! Between the points of the pentagrams are the symbols for the three alchemical elements, salt, mercury and sulfur. Their relative positions reflect the Active Pillar (Severity, Mercury, Air), Passive (Mercy, Salt, Water), and Equilibrium (Middle, Fire, Sulfur).

The “I” can represent the phallus, as elsewhere in the sigils. Then the A becomes the transform element of the IAO formula. An O in the IAO formula of the sigil is needed to complete the IAO formula. The completion of I and A here is O, Horus. Horus is the Emperor, shown on the complementary sigil, and the name of the demon in *Domarum Mercurii*. This all ties into *The Book of Thoth* where the Emperor is identified with the sign of sulfur, and the position taken by the Emperor on the Tarot card.

The dominant red color is also found in “Ararita.”¹³ Verse I:4 relates to *Chesed*, the position of the demiurge or king among the *sephiroth*, and reads: “Thou hast appeared to me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the scepter of the Universe, crowned with the Wheel of the Spirit.”

¹² Albert G. Mackey, *Encyclopedia of Freemasonry and Kindred Sciences*, rev. and enl. Robert I. Clegg (Chicago: The Masonic History Company, 1929), 138-9.

¹³ “Liber Ararita” is in *Holy Books of Thelema*, 215-29.

The *TROA* accusations are a tendency to quarrel and to dominate. In "Pyramidos" it says: "I am a bully and a tyrant crass." The path of *Heh* symbolizes control, dominion. The accusations are descriptions of control gone overboard.

The qlphothic sigil for *Heh* shows the man's face with a chain of office below, *i.e.*, The Emperor. This (Class A) conflicts and antedates the change in the position of the Emperor in *most* of *The Book of Thoth*. The two sigils are complementary, one representing the God of creation, the other His manifest representative on earth.

The Mercurial sign for *Cheth* (☿) is a ten-pointed entirely black star, (? the Black Sun). One star is upright and has straight points. It is parallel to the star representing God in the sigil for *Heh*. The inverted star has five wavy points, the Blazing Star, representing the Emperor. The qlphothic sigil has a dominating astral entity connecting to a physical body below. This also shows a more manifest connection on and the divine right of kings.

In "Liber DCCCLXVIII, Viarum Viae," Crowley calls the path of *Heh* "The Formulation of the Flaming Star."¹⁴ It lists "Liber V vel Reguli" as the ritual for this path. The ritual is "an incantation proper to invoke the energies of the Æon of Horus, adapted for the daily use of the Magician of whatever grade."¹⁵

The Blazing Star is represented in the sigils for both *Heh* and *Cheth*. The relationship may represent that between Emperor (king) and Prophet. Or it may suggest the descent of power and dominion from above, *i.e.*, the divine right of kings.

The text includes two key items, Star of the Flame (= Blazing Star) and dominion (the rule of the Emperor).

As an aside, note the broad similarity among some of other sigils and their corresponding Tarot Trump cards. Note that some sigils that relate to the Rosicrucian story. These provide clues to the interpretation of the sigils, especially when considered along with the Tarot Trump cards.

Liber CCXXXI. The Text

The lines of the text are numbered from 0 to 21. The numbers correspond to the Tarot Trump sequence, with 0 as The Fool, and 21 as The Universe. The sequence is the same as in 777.

The text for 5, *Heh*, The Emperor, reads: "Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame."

The subjects of the sentence are "Ra-Hoor-Khuit" and "dominion." They emphasize the archetypal characteristics of the Emperor. Ra-Hoor-

¹⁴ Aleister Crowley, "Liber DCCCLXVIII: Viarum Viae." *The Equinox* 1912 I(7): 103.

¹⁵ Crowley, *Magick*, 573-83.

Khuit is an aspect of Horus. He is the Crowned and Conquering Child of the present Aeon. In a commentary on the nature of the Æthers in *The Vision and the Voice* (1998),¹⁶ for the First Æthyry occurs: The final manifestation. All leads up to the Emperor as the Crowned and Conquering Child Horus and the Lord of the New Aeon.

Liber XXII. The Names of the Genii

For presentation, the Arabic, Coptic and Greek letters in the names of the Genii of the Scales of the Serpent have been transliterated to English. The interpretation of Hebrew elements is based on the roots listed in d'Olivet (1976). The interpretation of the Greek elements is based on Liddell and Scott (1987). The initials of the genii follow the English transliteration of the Hebrew alphabet.

For the fifth path, that of *Heh*, the Genius of the Scales of the Serpent is "Hoo-oorw-iK." The "w" substitutes for an omega. The "K" substitutes for a Coptic "st," as indicated with the name in the original text.

Hoo suggests the name of Hoor-paar-Kraat

oorw suggests the name of Horus

-iK appears as one of the forms of the Threefold name of the Goddess in Regardie.¹⁷ Although the significance of the ending is not discussed, the final *-iK* occurs in the names of several Genii.

The name of the Genius for *Heh* in *Carcerorum Qliphoth* is "Hemeth-terith." Its initial letter is H, the equivalent of *Heh*.

Hem- is the root that refers to universal life, the vital power of the universe. **המ** refers to tumult, noise and consternation. This of course is the opposite imbalance to tyranny and domination. The word **הים** also refers to the Abyss of existence, and the potential power of being universally conceived.

The combination *meth*, **מת**, is a root that relates to the ideas of motion or emotion given to something, a stirring, and a communicated movement especially downward. It also means to slip or totter.

The combination *ter* relates to **טר**, the root communicating the ideas of purification, consecration and ordination, or to drive away. As **טור** it indicates that which is pure, purified, purged of impurities.

The *rith* relates to **רת**, the root for every movement arrested, chained, retained, restricted.

The entire name of this genius describes the universal safeguard that halts or guides (the initiate) from falling into the Abyss.

¹⁶ Aleister Crowley, Victor Neuburg and Mary Desti, *The Vision and the Voice with Commentary and Other Papers*, ed. Hymenaeus Beta (York Beach, ME: Samuel Weiser, 1998).

¹⁷ Israel Regardie, *The Golden Dawn*, 2 vol. (St. Paul MN: Llewellyn Publications, 1971), VIII: 73.

Archetypal Summary

The early paths on the Tree of Life are usually identified with archetypes. The archetype of the path of *V*, *The Emperor*, is associated with *Heh* (𐤂) in “Liber 231.” The *Domarum Mercurii* sigil indicates a divine element, the Blazing Star with alchemical elements. Also, the IAO formula in the sigil identifies the Emperor with Ra-Hoor-Khuit, the Crowned and Conquering Child of the Aeon and the element sulfur. This identity is found in the text of 231 and *The Book of Thoth* as well as the name of the genius.

The qliphothic side of the Emperor shows the Emperor as a manifest ruler in office, capable of misuse of power, quarrelsome and dominating, and ruling by divine right.

To Beauty and Strength We Must Add Wisdom

Lon Milo DuQuette
U.S. Deputy Grand Master General

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

Once again, it's my honor and pleasure to be here at NOTOCON and have the opportunity to speak in front of a room full of people who (like myself) accept as their Holy Prophet:

- A man who climbed the highest mountains...and mounted the highest climbers.
- A poet whose immortal songs rang with words never-before enshrined in English verse...words that roll off the tongue like...diarrhea...and "gleet" and "splutter."
- A big-game hunter who once shot a lion in his pajamas...how the lion got in his pajamas...
- A hash-smoking, ether sniffing, coke snorting, smack shooting transvestite secret agent Freemason.
- MASTER OF THE TEMPLE, MAGUS, IPSISSIMIS, PRIEST OF THE PRINCES...LOGOS OF THE AEON.

I love my religion.

NOTOCONs are wonderful because they give us all an opportunity to get a taste of what a Thelemic heaven *and hell* might be like. A blissful and nostalgic gathering of old warrior magicians and new friends talking, feasting and drinking for three days while our lonely cats back home are shitting on the carpet and pissing on our best books.

As we all know, the theme of this year's NOTOCON is "Beauty and Strength." Because the words "beauty" and "strength" are sometimes used to identify two of the three pillars of the Tree of Life, I thought it would be most appropriate (and *balanced*) if I were adopt as the theme of my talk the *third* pillar of the Tree....sometimes identified as the "Pillar of Wisdom."

It looked so good on paper: "To Beauty and Strength We Must Add Wisdom." I even had a tidy little teaser for it. It went like this:

The O.T.O. ceased being a Masonic organization nearly one hundred years ago. Nevertheless, Crowley was, and **we** still **are**, inspired by the great Masonic principals that for hundreds of years served as a *pre-echo* of Thelema.

One of the most important illustrations of the Masonic Craft is that of three pillars known as the *Three Great Supports of the Temple*: Wisdom, Strength and Beauty; "...it being necessary that there should be Wisdom to contrive, Strength to Support, and Beauty to adorn all great and important undertakings." For our Great Order to survive and flourish we are going to have to guilefully cultivate not only our Strength and Beauty but also Wisdom."

Sounds pretty good doesn't it? And really...I had the noblest intentions when I submitted it to the committee. But, to tell you the truth, I'm probably the *least qualified person* in the whole Order to be talking about wisdom.

If I really wanted to be honest, I would have titled my talk, "To Beauty and Strength We Must Add *Luck*!"

I'm not a *wise* man. I'm a *lucky* man.

To my Tree of Life should be added a fourth Pillar...the "Pillar of Luck."

To the mystic formulas of I.N.R.I. and L.V.X. and N.O.X. I must add the 5 letters of the Latin word meaning "lucky"—F.E.L.I.X.—because, even though my life might appear to be characterized by a series of wise actions and decisions, it is in reality merely peppered by freakish moments of unbelievable good luck.

In the East they would call my lifestyle that of the "householder." I'm married and have for my entire adult life endeavored (with varying degrees of success) to provide a loving and stable environment for my family. Things have worked out pretty well, but not because I am wise, for in truth, throughout the years I've been lucky to have a sainted wife and beloved son who have provided *me* with a loving and stable environment.

I wasn't acting wisely 41 years ago when I took far too much LSD out in Joshua Tree National Monument, and vowed to the *multiple* red rising suns that I would not return from the desert until I was a "holy man."

Later that same day, it wasn't wisdom that oozed like melting psychedelic wax down the wallpaper of that little beer bar in Costa Mesa, as I pondered the nature of space-time and suddenly realized the inescapable "rightness" of spending the rest of my life with Constance Olson, my high school sweetheart.

And it wasn't wisdom that sent me careening past the pool table to the payphone by the pinball machine, and call her in Nebraska to ask her to marry me.

I think, however, it *was* wise that I waited until our twentieth wedding anniversary to confess I proposed to her while frying my brains out on acid.

Fate (coupled with a conspicuous lack of ambition) has conspired to make our lifestyle one of genteel poverty (well, not always so genteel). We've never

owned a house, a new car, or a credit card. On the other hand, we've always lived in moderately affluent communities and safe neighborhoods. We've always owned old cars that usually got us where we're going. Our bills consist exclusively of the rent, the utilities, and health insurance. Our only expenses are groceries and gasoline.

We are perpetually indebted to dear friends and brethren for treasures of love and support. Such kindness has allowed us to come to NOTOCON this year. But, compared to our Costa Mesa neighbors, we have no debts to speak of.

Some people say that's a miracle.

I agree.

Miracles are part of my job.

I am a magician. And I'm lucky.

Naturally, I haven't always considered myself a magician; but, for as long as I can remember, I've been seeker. I don't want you to project any undue piety upon this statement. I'm as wicked as anyone who seldom breaks any criminal or civil statutes can be. But, even as I wallow in my dark and lazy wickedness, I find myself again and again stumbling inadvertently toward the Light.

As a magician, I've also been extraordinarily lucky. Early in my career I was befriended (and many times guided) by some very wonderful magicians to whom I owe an immeasurable debt: Francis Regardie, Phyllis Seckler, Helen Parsons Smith, and Grady L. McMurtry.

I've also collaborated with others who have enlarged and enriched my magical life.

Foremost among these is my wife, Constance, who is the greatest natural magician I will ever know. There are many others as well; Karen James, whose profound sense of beauty and passion for the art of dramatic ritual keeps alive the mysteries of Eleusis: Douglas James, William Breeze, James Wasserman, Jeffrey Price, Content Knowles, Bob Stein, Steve Abbott, LeRoy Lauer, David Wilson, John Sandefur, Chris Hyatt, Poke Runyon; and, for the last twenty-nine years, the assembled magicians of our Monday Night Magick Class.

On my fortieth birthday I began to write professionally. In this vocation I've also been exceedingly lucky. Those of you who are familiar with the body of my work know that I am occasionally taken to task by knowledgeable critics who accuse me of writing for beginners, and who chide me for diluting or oversimplifying complex and esoteric concepts. Against these charges I can say very little in my defense except to confess that I am truly a simple man who, by conventional academic standards, is a lazy and undisciplined student. I have to learn anecdotally. I need to put things in a personal context. I need to appreciate and understand the "general" before I can be thrilled and inspired by the "specifics."

I'm proud to write for beginning students of magick. But first and foremost I write to explain things to myself. I write to find out what I know. I write the books that I wish I could have studied during the first five or ten years of my magical studies; books that might have saved me years of frustration, blind alleys and wheel-spinning.

I also like to think that I write for more advanced students who may find themselves entangled in the elegance of magical minutia, or else have become so entranced and self-impressed with their encyclopedic memories that they've lost sight of *why* they are involved in magick in the first place.

Know anyone like that?

Obviously, one of the luckiest freak accidents in my life was my introduction to *The Book of the Law*, and my involvement in O.T.O.

It wasn't wisdom that brought it into my life...it was luck.

If you recall from my book *My Life with the Spirits*,¹ my first introduction to Crowley was the *Thoth Tarot*, and I was at first pretty freaked out by Crowley, but our good friend and family angel, Mad Bob, encourage me to read more Crowley. I trusted Bob, so I took his advice.

In the early 70s, Crowley books were few and far between, so I asked a friend who was traveling to England to bring me back any Crowley material he could find there. When he returned, he presented me with Crowley's novel, *Moonchild*, the Level Press edition of *Liber Aleph*, and a small blue, almost pamphlet-sized book called *The Book of the Law*.

Because *The Book of Thoth* made many references to *The Book of the Law* as the central holy book of Crowley's teachings, I decided I would read it first.

As I thumbed through it, I came upon a very strange comment written on one of the back pages. It read:

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

The study of this Book is forbidden. It is *wise* to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of the Book are to be shunned by all, as centers of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

—The priest of the princes

Ankh-f-n-khonsu

¹ Lon Milo DuQuette, *My Life with the Spirits: The Adventures of a Modern Magician* (York Beach, ME: Samuel Weiser, 1999).

Wow! This was a serious magick book. A book that no one can interpret for anybody else. A book so magical that it was *wise* to destroy it after reading it!

I was impressed. And I certainly wanted to be wise, so I decided that if I was going to read this thing only once and then destroy it, I'd better set aside a few hours and read it very carefully. A day or so later that's just what I did.

I had a mirror and a couple of candles set up on a little altar on the floor of our bedroom. After taking a shower and putting on my clean karate gee, I locked myself in the bedroom. I lit the candles, and some official Rosicrucian Order AMORC incense, sat down before the altar and reverently opened *The Book of the Law*.

The introductory pages told me that it wasn't written by Crowley, but that it was dictated to him in Cairo over a three day period in 1904 by a "praeter-human intelligence calling itself Aiwass," and that each of the three short chapters gave voice to a god of ancient Egypt. I didn't understand much of the introductory material, and was anxious to get to the text itself.

I slowly and carefully began to read the first chapter.

Had! The manifestation of Nuit.

The unveiling of the company of heaven.

Every man and every woman is a star.

Every number is infinite; there is no difference.

Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

Be thou Hadit, my secret centre, my heart & my tongue!²

Wow! That is so beautiful! I loved it.

Come forth, o children, under the stars, & take your fill of love!

I am above you and in you. My ecstasy is in yours. My joy is to see your joy.³

Ahhhhhhhhhhhhhh!

Above, the gemmed azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The winged globe, the starry blue,

Are mine, O Ankh-af-na-khonsu!⁴

Oh man!

...and the sign shall be my ecstasy the consciousness of the continuity of existence the omnipresence of my body.⁵

Shit man. I was getting horny!

² *Liber AL I:1-6.*

³ *AL I:12-13.*

⁴ *AL 1:14.*

⁵ *AL I:26.*

For I am divided for love's sake, for the chance of union.

This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.⁶

This was too cool. How dare anyone call this man a Satanist!

At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple...⁷

Oh man! This is great!

Drink to me, for I love you! I love you!

I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

To me! To me!⁸

Okay!

I didn't understand hardly any of this, but I knew one thing: I loved it, and it was going to break my heart to destroy this book. I liked the second chapter too.

Remember all ye that existence is pure joy: that all the sorrows are but as shadows; they pass & are done...They shall rejoice, our chosen; who sorroweth is not of us.⁹

Now what the fuck is wrong with that? This was really positive stuff. I loved it! After finishing that chapter, I concluded that this book needed to be preserved and reread. I made up my mind. I was **not** going to destroy the book.

Then I came to the third chapter. It was nothing like the first two. It was the most terrifying, bloodthirsty and violent thing I had ever read.

Choose yea an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you.¹⁰

Uh-oh. All the old fears about Crowley instantly returned to me.

Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them.¹¹

My god! Everyone was right! Crowley is the Devil! My heart started to race. My face turned red. My ears felt like they were on fire.

⁶ AL I:29-30.

⁷ AL I:62.

⁸ AL I:63-5.

⁹ AL II:9, 19

¹⁰ AL III:4-8.

¹¹ AL III:42.

Curse them! Curse them! Curse them! With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.¹²

OHHH...Shit man!

I flap my wings in the face of Mohammed & blind him
...Bahlasti! Ompehda! I spit on your crapulous creeds.¹³

Now I knew the book must be destroyed! It even gave instructions how: "Paste the sheets from right to left and from top to bottom: then behold!"

When I was through with the book, I was in a state of complete spiritual hysteria. I felt bamboozled—lured into thinking Crowley wasn't the evil Satanist he was reputed to be. I went into the kitchen and found a bottle of Elmer's Glue, and I did just what the third chapter said. I pasted every page "from right to left and from top to bottom." It took me the better part of half an hour to do it, and when I was finished the edges were a wet, soggy mess, but the tiny book was completely sealed shut (I thought of the sealed book John talked about in Revelation).

I grabbed our brass incense pot and a couple of bottles of rubbing alcohol and took everything outside to our driveway. I put the book in the pot and poured the alcohol all over it, then filled the pot to the brim.

My hands were wet with alcohol and I was so nervous that I could hardly strike the match. When I finally got a spark off the alcohol-soaked book of matches my hands caught fire...*AHYEEEEEEEEEE!*

I finally got the pot burning. The book was so wet with glue that it seemed like it would never catch fire.

Sitting there in the driveway, I had plenty of time to think about what I was doing. I didn't like it. My entire adult life up to this point was guided by a very liberal (actually radical) political philosophy, a philosophy that held that one of the worst crimes a person can commit is to destroy a book.

Assholes burn books. The Church of Rome burned books. The Inquisition burned books. Puritans and Hitler and Nazis burned books.

Books are sacred. Books are living things because books carry ideas. Sometimes it's right to steal. Sometimes it's right to kill. But it's *never* right to burn a book, not even a bad book, not even an evil book. And look what I was doing. I was violating the biggest taboo in my life.

The edges of the book were so wet with glue they formed in unburned frame around the text area of the book.

The cover was the first area to catch fire. I saw the words "The Book of the Law" and the lovely golden Star of Babalon curl away in flame. *SHECHEEEEEEECHSHSHSHSHS!*

Then the Title page burned away: "THE BOOK OF THE LAW Technically called Liber Al vel...*SHECHEEEEEEECHSHSHSHSHS!*

¹² *AL* III:50-1.

¹³ *AL* III:52, 54.

For the next half hour I sat on the driveway and stared at that little brass bowl. I couldn't take my eyes off the burning book. I couldn't *avoid* re-reading flaming excerpts of *The Book of the Law* as each page...from front to back...slowly caught fire and burned away, just like the opening scene of some Satanic episode of *Bonanza*:

...SHECHEEEEEEECHSHSHSHSHS!

The unveiling of the company of heaven...behold it is revealed by Aiwass...

...SHECHEEEEEEECHSHSHSHSHS

This is the creation of the world...

...SHECHEEEEEEECHSHSHSHSHS

The word of Sin is Restriction

...SHECHEEEEEEECHSHSHSHSHS

...my prophet shall reveal it to the wise...

...SHECHEEEEEEECHSHSHSHSHS

To Me! To Me!

...SHECHEEEEEEECHSHSHSHSHS

...The lords of the earth are our kinsfolk...

...SHECHEEEEEEECHSHSHSHSHS

There is great danger in me; for who doth not understand these runes shall make a great miss...

...SHECHEEEEEEECHSHSHSHSHS

Raise the spell of Ra-Hoor-Khuit!

...SHECHEEEEEEECHSHSHSHSHS

...By Bes-na-Maut my breast I beat; By wise Ta-nech I weave my spell.

...SHECHEEEEEEECHSHSHSHSHS

The fool readeth this Book of the Law, and its comment; & he understandeth it not.

...SHECHEEEEEEECHSHSHSHSHS

You might say I had a little nervous breakdown as I stood there and stared at that tiny fire. If not a nervous breakdown, it was a near fatal crisis of conscience.

Just what was I so afraid of? Just what was the problem? It became the clearest of all personal truths: the problem was not with that little book, the problem was with me. *I* had a big problem if I could so easily allow anything to evoke such blind fear and ignorant behavior.

What in that book could possibly be as evil as my own fear and ignorance?

I sat there in the glow of the fire and realized that if I couldn't find the light of spiritual wisdom even in darkness, I would never be able to find it anywhere. I vowed not to rest until I got another copy of *The Book of the Law* and plumb its mysteries.

The sun had gone down and the driveway was dark by the time the last page I could read caught fire and curled away.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

...SHECHEEEEEEECHSHSHSHSHS

I soon found a pamphlet that contained the text of *The Book of the Law*, and held on to it. I wrote the Dublin California address of the O.T.O. that was printed on one of the cards of the *Thoth Tarot* in hopes of finding more information about what it all might mean.

I wasn't very wise in my choice of words in that first letter. Assuming O.T.O. members were all mind-reading wizards, my letter simply stated, "Kindly communicate to me as you will."

Obviously, it wasn't the O.T.O.'s "will" to communicate with someone who writes insane letters, because I didn't get a response.

I wrote again,

"Guess that first letter sounded pretty stupid. Please send me your brochures and information about how I might become a member."

I guess that sounded pretty stupid too. So I wrote again. Something like, "Okay, I'm really serious about joining. What can I do?"

After over six months of being ignored, I finally got a letter back from a woman calling herself Soror Meral, who wrote, "We know nothing about you. Before we will even consider you for initiation, we need you to send a complete resume of your life and the date, hour and place of birth."

Finally, after months of writing back and forth, a date was set for my Minerval initiation: Saturday, November 15, 1975. I had no idea at the time that you could count the living members of O.T.O. on the fingers of one hand.

My instructions for getting to the initiation were very mysterious. All I knew was that I was to travel to the town of Dublin, California, to be initiated on the evening of November 15, 1975. I was given no address, no telephone number.

I didn't know exactly where Dublin was, and the only way for me to get there for the Saturday initiation was to travel all Friday night by bus from Santa Ana. Soror Meral told me to simply tell the bus driver to drop me near a certain motel. I was to check in and wait to be contacted.

Being unemployed at the time, I had no money for a bus ticket and the initiation fee of \$15, so I sold my tape recorder and some books to raise the funds.

The bus depot in Santa Ana was right next to the Orange County jail, and I shared a seat with a newly released criminal who badgered me half the night for five dollars that he "swore to God" he would pay me back someday.

When he finally gave up and fell asleep, I gazed out the window at the moonlit abyss of California's bleak central valley and started to reconsider the wisdom of what I was doing.

Let's see. I left on a bus in the middle of the night for a town somewhere

in northern California. I didn't have an address or a phone number I could leave with Constance in case of an emergency.

It didn't take long for the old waxy buildup of doubts about Aleister Crowley to creep back into my head. As I watched a cold November moon creep from behind the mountains, I thought, "Why are these people so careful to keep their identities and location secret? I don't like this! Something's fishy here. I could just disappear and no one would ever know what happened to me.

"Maybe this is some kind of magical trap...Oh my God, I'll be like the cop in *The Wicker Man!*"

I pictured myself being raped by some Priapic old Englishman in goat leggings, and then eaten by a wild-eyed, saggy-titted, former Scarlet Woman."

This was not wise!

It was about two hours before sunrise when the bus pushed through a thick fog and pulled in front of the little motel.

I woke up the manager, and checked into a chilly little room. I kicked off my shoes and plopped on the bed and promptly fell asleep. About 8:30 a.m., the phone rang. It was Soror Meral. She said, "Lon Duquette?"

"Yes"

There was a short pause, then she sweetly asked, "Have you eaten?"

I said, "No...have you?"

When we met about an hour later, we were both very relieved. When I saw her—and she saw me—we *both* felt very lucky.

I felt lucky because she was a sweet little lady in her late 50s in a cloth coat and tennis shoes, and not a saggy-titted, over-rouged, old red-head with a cigarette dangling from her lips who wreaked of cheap Jungle Gardenia.

And she felt lucky because I didn't greet her at the door screaming "I'm The Beast 666" while I repeatedly plunged a butcher knife in her throat.

She took me back to her lovely gingerbread house and fixed me a breakfast of eggs and fruit. She revealed her name was Phyllis McMurtry, and explained who she was, who Hymenaeus Alpha (Grady McMurtry) was, and gave me a thumbnail history of the Order since Crowley's death.

She also informed me that I was to be only the second person they initiated since she and Grady decided for formally resurrect the Order.

Lucky me.

And speaking of luck, during my initiation ceremony, Grady presented me with a small blue edition of *The Book of the Law*. It was an exact replica of the one I burned in the driveway.

That was 32 years ago. In that time O.T.O. has been lucky, too. The Order has grown stronger than it ever was in Crowley's time. We have thousands of brothers and sisters all around the world, initiates whose spiritual lives

are enriched by experiencing the magick and beauty of our magnificent degree ceremonies—rituals I consider some of Crowley's most important magical workings.

Through the efforts of our Frater Superior and other Order members, Crowley's works, which have lain unpublished or poorly published for decades, are now available worldwide in beautiful editions.

Self-proclaimed Thelemites now populate the worlds of science, music, art and cinema. Magick is gaining rock-star status, and the name of our back-up band is Quantum Physics.

Has this all happened because the leaders and the governing bodies of O.T.O. have been so wise?

Well, we certainly try our best. But, ultimately, I believe it is because all of us are lucky to be living in the New Aeon.

Human consciousness really *is* undergoing radical changes. The Osirian mind set really *is* disintegrating, and the upheavals of its death-throes really *do* look like the catastrophic end of the world Christians looked so forward to.

I believe it's time for us who consider ourselves part of the Thelemic Movement, to stop playing the role of *heralds* of the New Aeon and wake up to the fact that we're smack dab in the *middle* of the New Aeon.

It's time we actually start acting like we believe our own press. There really *is* no law beyond do what thou wilt.

This is big stuff. It's bigger than O.T.O. It's even bigger than our Holy Prophet. It's the biggest fucking thing that has yet ever happened to human consciousness.

But it's not bigger than *you*.

You are the fundamental unit of society.

You are the fundamental unit of consciousness.

You are the fundamental unit of existence. That's the simple secret of the formula of the New Aeon.

You don't just hold it all together, you *are* the all together. And, as such, your prime directive is to *do*.

So with thy all; thou hast no right but to do thy will.

Do that, and no other shall say nay.

For pure will, unassuaged of purpose, delivered from the lust of result,
is every way perfect.¹⁴

Don't talk about ethics; *be* ethical.

Don't try to be wise; embody wisdom.

Once we start "lusting for the result" of our wise actions, we turn our backs on the divine *felix*...

Once we start to lust for the result of our wisdom, we start to believe that we are wise enough to judge the actions of others; wise enough to define

¹⁴ AL I:42-4

“Thelemic” morality and “Thelemic” Community; wise enough to presume to project “Thelemic” goals; wise enough to dictate “Thelemic” strategies.

Wise enough to invoke “Because” to all the “why’s” voiced by Will-halted idiots who don’t realize they are hanging on to this planet by the thinnest of threads—the most fortunate result of a million million freak accidents, those who don’t yet see that there would be no Light, no Life, no Liberty, no Love...without Luck.

Love is the law, love under will.

Good Luck to you all!

In the Eye of the Beholder

Visioning a Thelemic Future and Discovering Our Individual and Collective Mission in Its Manifestation

Frater Hrumachis

“The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.”—*Liber AL vel Legis* I:21

000) The Place of Working: The room is set up with chairs in the form of a triangle with the single point facing magical East. The configuration represents the Eye in the Triangle of the lamens of our Order, within which the collective vision of those participating in the operation will be evoked. The remaining seats are set up in the west in rows to accommodate additional participants. In the far East at the top point of the triangle a single chair faces west for the Chief Operator. There is also a small lectern in the east. In the center of the triangle is a small circular altar upon which is a representation of Baphomet, a small red votive candle, a wand, a bell, a vial of Abramelin oil, a cup with water and salt and a censer with charcoal and incense (Musk) for the purification and consecration. Under the altar is the disk of the M.O.E. with a wooden bowl of Oak acorns for consecration covered with a black cloth. The altar is representative of the Eye (*Ayin*) itself. It is the place of opening.

Preparation: The participants are granted admission and quietly take their seats. There is a doorkeeper and once the operation has commenced no one will be admitted. On each chair the participant will find a short program explaining the operation and requesting their full cooperation and participation for the entirety of the Work. Meditative music is played throughout. A large projected image of the O.T.O. lamens is projected onto the Eastern wall at the start of the operation. This image will change periodically throughout the operation.

Chief Operator (Frater Apollyon): Is robed in unadorned black Tau robe with full black hood.

00) Opening¹

Frater Apollyon rises and steps to the lectern.

Chief Operator: Fratres et Sorores of Ordo Templi Orientis, “Do what thou wilt shall be the whole of the Law.” (*Await appropriate response.*) Peace, Tolerance, Truth. Salutation on all Points of the Triangle. (*Push into Eye in the Triangle Slide.*) Respect to the Order. Greetings and Health to you all!

Today, my brothers and sisters, it is my intention to assist us in co-creating a consecrated magical vessel to allow each of us to travel freely within our Body of Light to a inner place, affording each of us an opportunity to clearly envision and give form and voice to our own personal vision of the ideal Thelemic future. And then from that place of insight to provide you with a simple and effective means to powerfully articulate this vision into a statement of personal mission and magical intent that we can put directly into action to manifest a Thelemic world of Beauty and Strength in the here and now. To open our collective eye within the sacred precincts of this consecrated triangle and to summon into being our individual and collective will that we may live our lives purposefully from this connected sense of Mission in every moment in the continual unfoldment and manifestation of the New Aeon.

My Brothers and Sisters, I therefore ask each of you, if it is your Will to join me in this endeavor? Please answer aloud. (*Give opportunity to respond.*) So mote it be. If there are any here who, for whatever reason, would choose not to participate, I request that you please depart now. (*Give opportunity to depart.*)

Let us proceed...

“The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.”

0) Banishing: Star Ruby

Chief Operator: My Brothers and Sisters, assist me, let us banish this place of working by the ritual of the Blazing Star. (*Performs Star Ruby.*)

1) Purification and Consecration

Chief Operator (*from the central Altar facing west*): Let the Temple be duly purified and consecrated.

¹ This opening has been redacted for public publication. Initiates may request copies of this ritual in its entirety from pio@oto-usa.org for study and/or use among initiates and their individual local bodies.

Moves to the west of the altar and sprinkles small amount of Salt in the Water saying:

Let the Salt of the Earth, admonish the water, to bear the virtue of the Great Sea. (*Genuflects.*) Mother, be thou adored. (*Rises, picks up cup and moves to East. Raises cup to the East.*)

“For Pure will, unassuaged of purpose delivered from the lust of result is every way perfect.”

By the virtue of Water I purify this Temple.

At each quarter using thumb forefinger and middle finger trace the corners of a Water triangle envisioned in radiant blue light. Upon completion of the circle salutes East with cup, then returns to the central altar and replaces it. He takes up the lit censer and sprinkles (musk) incense onto lit coal saying:

Let the Fire and the Air make sweet the world. (*Genuflects.*) Father, be thou adored. (*Genuflects.*)

Rises, carries censer to East, and raises it.

“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.”

With the virtue of Fire I consecrate this Temple.

At each quarter swinging the censer, traces the corners of a Fire triangle (over the Water triangle thus formulating the Hexagram) envisioned in fiery red light. Upon completion of the circle salutes East with censer then returns to the central altar and replaces it. Then moves East of the altar facing West.

Chief Operator: The Temple is cleansed and consecrated.

Switch slide to Atu XV.

2) General Invocation: The Anthem

Chief Operator: Fratres et Sorores, let us unite our consciousness in aligning and connecting ourselves with the Thelemic current in preparation for the Work. Let us join together in the invocation of our Anthem from the Gnostic Catholic Mass. (*Kneels in front of altar facing East.*)

ALL: Thou who art I, beyond all I am,
 Who hast no nature and no name,
 Who art, when all but Thou are gone,
 Thou, centre and secret of the Sun,
 Thou, hidden spring of all things known and unknown,
 Thou aloof, alone,
 Thou, the true fire within the reed (*Rises*)

Brooding and breeding, source and seed
 Of life, love, liberty, and light,
 Thou beyond speech and beyond sight,
 Thee I invoke, my faint fresh fire
 Kindling as mine intents aspire.
 Thee I invoke, abiding one,
 Thee, centre and secret of the Sun,
 And that most holy mystery
 Of which the vehicle am I.
 Appear, most awful and most mild,
 As it is lawful, in thy child.

The CHORUS: For of the Father and the Son

The Holy Spirit is the norm;
 Male-female, quintessential, one,
 Man-being veiled in Woman-form
 Glory and worship in the highest,
 Thou Dove, mankind that deifiest,
 Being that race, most royally run
 To spring sunshine through winter storm.
 Glory and worship be to Thee,
 Sap of the world-ash, wonder-tree!

First Semichorus, MEN: Glory to Thee from Gilded Tomb!

Second Semichorus, WOMEN: Glory to Thee from Waiting Womb!

MEN: Glory to Thee from earth unploughed!

WOMEN: Glory to Thee from virgin vowed!

MEN: Glory to Thee, true Unity
 Of the Eternal Trinity!

WOMEN: Glory to Thee, thou sire and dam
 And self of I am that I am!

MEN: Glory to Thee, beyond all term,
 Thy spring of sperm, thy seed and germ!

WOMEN: Glory to Thee, eternal Sun,
 Thou One in Three, Thou Three in One!

CHORUS: Glory and worship be to Thee,
 Sap of the world-ash, wonder-tree!

Chief Operator: Fratres et Sorores, thus do I, Frater Apollyon, in this, the Thelemic Year of the Devil, possessing the keys of Hell (Atu XV) and of Death (Atu XIII), and in the name of our Father the Sun, ON, unlock and open Bottomless Pit and call forth the Opening of the All-Seeing Eye that in holy meditation we may enter together into the Vision of the Palace Beauty (Psyche or Levi's image of Baphomet).

Thus, do I summon, the Lord of the Gates of the Illusion of Matter and the Child of the Forces of Time, thus do I unlock the gate of AYIN, the 26th Path, and through the power of the Renovating Consciousness, which unites the Divine Intelligence with the Central Source of Self, so that the Veils of Illusion may be burned away, that our Sight may be made clear in witness of our Truth.

Thus, by the formula of SOLVE et COAGULA do I Invoke the Powers of BAPHOMET. O Lion and O Serpent that destroy the Destroyer, be Mighty among us. Grant unto us the Baptism of thy Wisdom whereby we accomplish the Miracle of Incarnation and in which we may behold the essence of our True Will.

Let us close our eyes and move inward, in perfect love and perfect trust, as we join together in three intonations of the Thelemic Pranava, the Sacred syllable AUGMN, that together we may call forth and commune with the Holy Spirit.

My Brothers and Sisters, open your eyes now and allow your gaze to fall upon the Portal of Light before you. Fix your attention upon the center of this portal and allow it to transport you more deeply into your subconscious mind or, if you will, close your outer sight and begin to allow your inner eye to open. Let us now enflame ourselves in prayer and draw up the creative force, as we deepen and attune ourselves to the consciousness of BAPHOMET, the divine androgyne within us, though the invocation of the Goat of the Spirit.

3) Specific Invocation: Liber Ash

*Liber A'ASH vel Capriconi Pneumatici sub figura CCCLXX
Publication in Class A*

1. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
2. Thou art blasted and black! Supremely solitary in that heath of scrub.
3. Up! The Ruddy clouds hang over thee! It is the storm.
4. There is a flaming gash in the sky.
5. Up.
6. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thou fallest not.
7. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.
8. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is

his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.:A.:, whose name is Truth.

9. Now in this is the magical power known.
10. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.
11. Also it straineth like a hound in the leash.
12. It hath pride and great subtlety. Yea, and glee also!
13. Let the Magus act thus in his conjuration.
14. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.
15. Then let him not fall exhausted, although the might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.
16. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.
17. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.
18. Now shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.
19. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.
20. There is no act or passion that shall not be an hymn in mine honour.
21. All holy things and all symbolic things shall be my sacraments.
22. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.
23. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.
24. I am the hideous god, and who mastereth me is uglier than I.
25. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.
26. Who worshippeth me must worship me with many rites.

27. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.
28. Whom I love I chastise with many rods.
29. All things are sacred to me; no thing is sacred from me.
30. For there is no holiness where I am not.
31. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.
32. Eternity is the storm that covereth me.
33. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.
34. Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.
35. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.
36. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.
37. This chain reaches from Eternity to Eternity, ever in triangles—is not my symbol a triangle?—ever in circles—is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!
38. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!
39. Therefore lift up thyself as I am lifted up. Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.
40. So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

4) Visioning Mission Meditation

Chief Operator: If your eyes are still open, allow them now to close. Allow your consciousness to drift effortlessly upon this mighty sea. To sink below the surface into the depths of The Great Sea of Binah, which is Understanding. Move into the thick velvety darkness of the Saturnian sphere; which gives form to the limitless primal force of Chaos and rules the zodiacal sign of Capricornus. Thus do we cast into this primordial sea the seeds of our Will. Hear now and receive this statement of magical intent.

5) Statement of Magical Intent

Chimes Bell 3-5-3.

Chief Operator: Do what thou wilt shall be the whole of the Law. It is our Will this day to unite ourselves with the powers of the All-Seeing Eye, that we may clearly envision and manifest perfection, through Beauty and Strength, in both ourselves and the world around us, within the knowledge and understanding of our True Will. So mote it be!

Now, allow yourself to draw in a deep and cleansing breath...and let it out. Allowing the seed of our collective Will and our consciousness to sink deeper into the darkness of the infinite. Again, fill your lungs with the life sustaining breath and allow yourself to move deeper still into the vast expanse of these inner realms. And let it out...Let go, as you allow yourself to move ever more deeply into relaxation. Now, draw in one final purifying breath; drawing it deep into the core of your being, putting into this breath any remaining thoughts or concerns of the outer world...and let it out, let it go, releasing with it all thoughts, all tension, all concerns and moving into the deep silence of the inner worlds. Surrendering utterly into the arms of our Lady. Begin to establish a pattern of calm rhythmic breathing that will carry us through our inward journey. Still your minds, deepen your breath, and allow your inner eye, your Ayin, to slowly open. *(Pause.)*

As the veils of darkness of your inner sight lifts, begin to become aware of your surroundings and allow the sights and sounds to arise naturally from the depths of your consciousness. Just allow yourself to move into the vision. You are in a future time, some 120 years or more beyond our present day. The New Aeon of Horus, the Crowned and Conquering Child, has been fully established and has come into its fruition on our planet, leaving the vestiges of the Osirian Age in its wake. A vista begins to unfold before you. It is the vision of the "perfect" Thelemic world. Free of the superstition, tyranny and oppression of the past. It is a model utopian society of Light, Life, Love and Liberty founded upon the princi-

ples of the Law of Thelema and establishing the age old vision of the Universal Brotherhood of all humankind. It is a model of efficiency and sustainability, where each individual is given the opportunity to discover their individual True Will and to accomplish and fulfill that will. And our sacred and most holy Order has developed itself in such a way, as to not only fulfill, but exceed and expand upon the vision and mission originally conceived of by the Prophet.

Allow yourself to witness this “perfect” vision of this Thelemic world and feel yourself clearly situated within it. Allow all of your senses to fully come alive within this inner world as you completely immerse yourself in this new inner reality. *(Pause.)* Where are you in this world? What do you see around you? What does this world look like? What is different about this reality from the past reality you have known up to now? Allow yourself to move deeper into the vision. *(Pause.)*

As you move more deeply into this vision, ask yourself, what does it feel like? Move into this feeling. Allow it to deeply permeate your astral body. What are you feeling? Sink even deeper into that feeling and embrace it? Embody it. Name it. Remember and hold on to it. *(Pause.)*

Now, allow yourself to move deeper still into this vision. Begin to see yourself living your personal, individual, day-to-day reality within this perfect Thelemic world. What are you doing in this perfect world? What actions do you take? What do you do for a living? How do you spend your time? What specific activities do you do that bring you greater joy and fulfillment in this perfect world? What is different about yourself in this reality from the past reality that you have known? *(Pause)*

Allow yourself to clearly envision and embody these actions. See yourself clearly within this new vision of your personal reality. Embody these actions. Name them. Remember and hold on to them. *(Pause. Allow a minute to pass. Put up image of The Devil card from the Crowley/Harris deck.)*

Slowly allow yourself to connect with the sensation of your breathing. Begin to feel yourself connected and in alignment with your physical body. Feel the air upon your skin and your feet upon the floor. Begin to bring your consciousness back to this room as you slowly and gently allow your eyes to open. As you come back to full consciousness take a moment to ground yourself. Either stand momentarily and stretch or gently stamp your feet on the floor to bring yourself fully back into waking consciousness.

Welcome back. How was your trip?

Now, please, open your journal and take out a pen, if you’ve brought one. If not here are some formatted sheets and pens. *(Have door keeper*

promptly pass these out to those who need them.)

What I'd like everyone to do now is to write the word Vision at the top of a clean sheet of paper. And under this heading I want you write down some of the key words from what you saw or experienced within your Vision of the perfect Thelemic world. Take a few minutes to do this and try not to give it too much thought. Just get a list of words or phrases down under the heading of "Vision." (*Give several minutes for this.*) Okay, so, who'd like to share some of their key words associated with their vision?

Great, thank you. Now, at the top of a fresh sheet of paper I want you to write the heading: "Actions" and write down the different "Actions" that you saw yourself doing in the perfect Thelemic World. Be as descriptive as possible in terms of what you were doing. Again, just allow this to flow and write down several sentences or a paragraph about your specific actions. Again take a a minute or two to do this. (*Give several minutes for this.*)

Okay, now I want you to look at what you've just written and find the key verbs, or action words, and underline these. Just take another minute to do this. (*Give a few more minutes for this.*) Okay, who'd like to share some of their action words? (*Take a few more minutes to do this.*)

Now, I would like you all to consider this formula.

Vision + Action = Mission. (*Slide.*)

Flip to another piece of paper and at the top write the heading Mission with this formula written beneath it. And what I want you to do is to take one or two definitive words from your Vision list, the words which you most deeply connect with, and the one or two words from your Action list and craft from this a simple, yet powerful and elegant statement of Mission. What I mean by that is, that when you really connect with the truth of your Vision and your Action, allowing your heart, your Tiphereth center, to really open you, you will sink in and feel that connection rising up from the core of your being. This is not an intellectual exercise. It is one that is done from the intelligence and understanding of the heart that flows directly from that deep place of Source within you.

Here's an example: In my vision I saw a world of absolute beauty, harmony and fullness. And the actions I saw myself doing involved being of service, honoring and celebrating.

And "My Mission is to co-create a world of Beauty, Harmony and Fullness through consciously being of service in honoring and celebrating the True Will of every being that I encounter."

That is my mission. And it is from this sense mission that all of my choices and actions in life proceed.

Now, I'd like you all to take a few minutes and begin to craft your personal mission based on this formula. And when I feel that you have something you'd like to share. Raise your hand and I'll call on you to share it with everyone. (*Allow for several people to share their Mission.*)

I want to encourage each of you to work on further refining your personal Mission over the course of the weekend and over time and share your Mission with one another.

If you have been inspired by the work we have done here today, and it is your Will, feel free to share this work with others or utilize this exercise, incorporating this formula to assist in formulating the collective mission of your local body.

For example local bodymasters can do this basic meditation, either on your own or with your local body officers or expanded membership in formulating and establishing a clear collective Mission for your local body. Here's an example of a local body mission that was co-created by a group of initiates:

Our Mission is to co-create a supportive and harmonious magical community where our members can individually and collectively live to our fullest potential through the understanding and fulfillment of our True Will, in order to create a world of Peace, Tolerance and Truth in Light, Life, Love and Liberty within the Law of Thelema.

I look forward to hearing your personal Mission statements for those who may wish to share them with me over the course of the conference.

6) Release of the Light

Chief Operator: My Brothers and Sisters, let us now conclude this operation that we may go forth into the world carrying our Vision and enacting our Mission for the transformation of ourselves and the World; that the Law of Thelema may be firmly established and fully realized and the Vision of the Universal Brotherhood of all humankind fulfilled.

Let us invoke the Universe! (*Gives Sign of Benediction.*)

Holy art Thou in whom is All. Who art in All, beyond All that art. Above the cube, above the ball, beyond the Snake, within the Heart.

May we attain the Greatest Good, the Stone of the Philosophers, the Perfect Wisdom Understood, the Eternal Light, the Mystic Flame, Blessed, aye, blessed be the name ABRAHADABRA!

So may we heal the human race. ($0^\circ=0^\square$, *Sign of the Enterer.*)

So may we reach the utmost gate. ($1^\circ=10^\square$ and $2^\circ=9^\square$, *Set Fighting and Shu.*)

So may we solve the stone and fix. ($3^\circ=8^\square$ and $4^\circ=7^\square$, *Auromoth/Thoum-ash-neith.*)

So may we reach the sea-less shore. ($5^\circ=6^\square$ and $6^\circ=5^\square$, *Osiris Slain and Puer.*)

So may we pass the portal through. ($7^\circ=4^\square$ and $8^\circ=3^\square$, *Vir and Mater Triumphans.*)

So may we break the arrow of thought. ($0^\circ=0^\square$, *Sign of the Enterer.*)

Thus has the Gate of the Bottomless Pit been unlocked and the Portal of Light made open. Thus may the collective Shadow of humankind that has dwelt therein be released. And by acceptance may we embrace it and transmute it by our Art and Science, in Love Under Will, that it may returned unto the Light. Thus may the great Sorcery be lifted. That Beauty and Strength may be restored to the Earth, so that Light, Life, Love and Liberty may abide with us under the Law of Thelema. Thus may the Opposites be reconciled that the Empire of Light and the Aeon of the Crowned and Conquering Child be established here and now upon the Earth. Thus may we offer ourselves up wholly in service to our Lady, Babalon and our Lord The Beast whereon she rideth.

Please rise, and on my lead, in the Sign of the Enterer, let us project the force of our collective Will toward the central altar as we proclaim the Law of Light, Life, Love and Liberty in the name of IAO. (*Leads the participants in the Sign of the Enterer and intones.*) IAO! (*Gives the Sign of Silence.*)

(*Chief Operator retrieves the bowl of acorns from under the central altar.*)

And so it is written: Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.

My Brothers and Sisters, I invite each of you to take one of these acorns as a talisman and a symbol and our manifested Will. Keep them as a reminder of our Vision and Mission we have shared, or if it is thy will, plant them in a sacred place, tend to and nurture them, offering them food, air, water, sunlight, and your enthusiasm that, like our individual and collective Will they may take root and grow, like that symbolic great Oak from which flow streams of water to every quarter fertilizing the ground about it and fortifying with moisture the roots of the oak itself. And in the spread of this Eden shall many rejoice, taking shelter beneath its overspreading branches, and refreshing their weary limbs in the fresh waters of the fount celestial pure. Let us release this light closely held, sending it forth to all the Worlds for the perfection of our planet.

7) License to Depart:

Chief Operator: And to any and all spirits drawn unto the Light of this operation, by and in the name of IAO, I now bid and give thee to depart unto your abodes and habitations, harming none in the way of your going. Be there ever peace between us and be ye ever ready to come when called. In the name of the Lord of the Aeon HERU RA HA and by the Word of the Aeon ABRAHADABRA I declare this operation duly closed.
(Chimes Bell 3-5-3.)

8) Inspirational Closing

Image of Levi's Baphomet.

Chief Operator: My Brothers and Sisters, let us recognize and honor each other in the Work, which we have done this day. In calling forth the Lord of the Gates of the Illusion of Matter we have released the collective shadow of the unconscious of humanity and effectively embraced and integrated that shadow, transmuting it into the light of our personal and collective vision for the future. May we all keep our eyes firmly fixed upon manifesting that perfect future by taking consistent action in every moment of the present in integrity and alignment with our purpose, with our Mission and with our Word. For the Peace and Wisdom, which we desire and seek is ever before us.

For as it is shown by the Qaballistic Key of Ath Bash is BAPHOMET transformed into the SOPHIA, the divine Goddess of Wisdom and of Peace whom we adore. And upon the foundation of Peace, Tolerance and Truth, may we erect our pyramid whose apex reaches unto the stars.

May we fashion our Will into the form of an arrow and knock that arrow upon the bow of Beauty and with Strength, nurtured through discipline, may we each let that arrow fly, piercing the rainbow of Promise and penetrating deeply into the heart of the Palace of Beauty wherein awaits our own Holy Guardian Angel.

Thank you, my Brothers and Sisters for your willingness to share together in the manifestation of this collective Vision. To seek Beauty so that the eternal Truth of our existence might be revealed. For the experience of Beauty does not exist and abide in and of itself. Beauty exists as an intimate relationship between the seer and the thing seen, for Beauty is truly in the Eye of the Beholder. And when we can perpetually see Beauty in all that we behold, transmuting the shadow of the illusion of matter into the perfected and radiant gold of the Stone of the Wise, there is nothing that we cannot create, nothing that we cannot be, do, have or experience in our lives.

Seek Beauty, constantly and in everything, my Brothers and Sisters, and grow strong in this discipline. For it is through this discipline that the Eternal Truth of the Law of Liberty is revealed.

Love is the law, love under will.

Have an amazing afternoon!

Antecedent Rites of O.T.O.

David R. Hill
(Frater Ministerio Caritas)

“Liber 52”¹ lists eighteen rites that are antecedent to the development of Ordo Templi Orientis. The wisdom and knowledge of these rites are said to be concentrated in the system of Our Holy Order, but “Liber 52” makes no mention of exactly how these disparate rites contribute to O.T.O. This article and the lecture given at NOTOCON 2007 EV are attempts at briefly illustrating how these various rites have come to be integrated into the system of O.T.O.

Several of these antecedent rites have been well documented. For this reason they will only be addressed in passing in order to devote our attention to the lesser known rites listed in “Liber 52.” Orders such as the Knights Templar and Scottish Rite Masonry will be only lightly touched upon in this article. This article serves as an overview of a series of one hour lectures given on each of these rites.

The antecedent rites of O.T.O. can be split into four primary categories. There are romantic orders, regular Masonic rites, fringe Masonic and Victorian occult organizations, and one ecclesiastical rite. The romantic orders are so named because of the romantic mythologies that have sprung up around their histories. These orders include:

- the Knights Templar
- the Knights of St. John and Malta
- the Knights of the Holy Sepulchre
- the Hidden Church of the Holy Graal

The regular Masonic rites include:

- the Holy Order of the Rose Cross of Heredom
- the Order of the Holy Royal Arch of Enoch
- the Ancient and Accepted Scottish Rite

¹ Aleister Crowley, “Liber LII: The Manifesto of the O.T.O.,” *The Equinox* 1919 III(1): 195-206.

The fringe Masonic and Victorian occult organizations:

- the Knights of the Holy Ghost
- the Order of the Illuminati
- the Hermetic Brotherhood of Light
- the Antient and Primitive Rite
 - Rites of Memphis and Mizraim
- the Swedenborgian Rite
- the Order of the Sat B'hai
- the Order of the Martinists

And our singular ecclesiastical rite:

- the Gnostic Catholic Church

Romantic Orders

Order of the Temple (Knights Templar)

The Order of the Knights Templar was founded in 1119 EV in order to protect pilgrims to the Holy Land. This order of knighthood was well known for its ferocity in combat and its dedication to the Roman Catholic Church. The Knights Templar was the first militarized holy order. As such, they formed an organizational model for those who came after them. An excellent treatment of the history of the Templars can be found in Brother Wasserman's book *The Templars and the Assassins* (2001).² This subject has been so well addressed by so many authors that we will skip over these brave soldiers' 200 years of service to their ignominious end.

On Friday October 13, 1307 EV, St. Jacques de Molay and the French branch of the Templars were arrested and disbanded. St. Molay was later burned at the stake for heresy. The Templars were scattered and forced to lie low or risk imprisonment. This tale spawned many romantic treatments such as that in the Masonic pseudo-history *Holy Blood, Holy Grail*.³ Several pseudo-histories described the advent of Masonry from the shattered remains of this once proud military order. This caused a romantic wave of Mystical Templarism to rise in the 1700s. This Mystical Templarism is still present in the York Rite of modern Freemasonry which includes a Templar degree. O.T.O. shares in this tradition of Mystical Templarism in our VI°.

Orders of the Knights of St. John and Malta

The Orders of the Knights of St. John and Malta are presented as two separate rites in "Liber 52," but they are actually two names for the same

² James Wasserman, *The Templars and the Assassins: The Militia of Heaven* (Rochester, VT: Inner Traditions International, 2001).

³ Michael Baigent, Richard Leigh and Henry Lincoln, *Holy Blood, Holy Grail* (New York, NY: Dell Publishing, 1982).

order of military monks known as the Hospitallers. Many histories can be found addressing the Knights Hospitaller, so the current historical mention will be abbreviated. This order was founded in 1113 and became known as the Hospitallers due to their work with the sick. They were not initially organized as a military order because their work was that of healing the sick. However, they later adapted a military role as the amount of pilgrims heading to the Holy Land increased. This brought them into the sphere of the Templars, and some antagonism resulted due to their shared role of guarding said pilgrims. After the fall of Jerusalem the knights moved to Rhodes then to Malta. During this time they inherited much of the holdings of the now defunct Templar Order. However, the Hospitallers lost much of their power when Napoleon conquered Malta in 1798.⁴ This order is still extant today as the Sovereign Military Order of Malta, and the romantic ideals of these military monks have found a place in high degree York Rite Masonry.

Knights of the Holy Sepulchre

Circa 325 EV, Emperor Constantine is said to have founded the Brotherhood of the Holy Sepulchre to guard a church that he had built on the site where Jesus Christ had been buried. This brotherhood was also tasked to care for the pilgrims visiting this holy site. They faithfully guarded the church until the Orthodox Patriarch of Jerusalem assumed control in 451. He created the Byzantine Guards of the Holy Sepulchre to supplant the Brotherhood in their duties. The Orthodox Patriarch of Jerusalem maintains control of the Church of the Holy Sepulchre to this day.

Crusaders representing the Roman Rite came to Jerusalem in 1099 and formed a Latin Guard of the Holy Sepulchre. This guard joined with the Byzantine Guards in an uneasy alliance that represented both branches of the once great Roman Empire. Currently, there are but a handful of monks left in these orders who guard the Holy Sepulchre. The Latin Guard is now known as the Equestrian Order which signifies that they are a military-religious chivalric order. Their motto is "*deos lo vult*" which means "God wills it."⁵ There is no obvious connection of these Holy Sepulchre orders to O.T.O. other than the romantic notion of the chivalric holy order that is represented in Our Holy Order.

Hidden Church of the Holy Graal

The Hidden Church of the Holy Graal does not exist as an initiatory order. This is the title of a book written in 1909 by A.E. Waite that exhaustively chronicles the grail myth.⁶ The book includes ties to Freemasonry and

⁴ Sovereign Order of Malta, <http://www.orderofmalta.org/storia.asp?idlingua=5>.

⁵ Equestrian Order of the Holy Sepulchre of Jerusalem. History, <http://www.holysepulchre.net/portal/content.asp?CatId=230&ContentType=General>.

speaks of an inner church or mystical core to Christianity. Waite raises the idea of a hidden bloodline of Christ similar to that dramatized in *The DaVinci Code*.⁷ This may not be a working order, but it is a rite that is represented in O.T.O. This can be seen in the long list of saints in “Liber XV”⁸: “with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen.” Indeed, we honor the grail myth with every celebration of the Gnostic Mass.

Regular Masonic Rites

The Holy Order of Rose Croix of Heredom

Three Rosicrucian manifestos were anonymously published in Germany during the height of the Protestant Reformation (1614–1616): the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and *The Chymical Wedding of Christian Rosenkreutz*. They caused quite a stir as their tale of the mystic C.R.C. presaged a reformation of mankind by a group of secret adepts. The writings were received as a Protestant call to arms that has inspired generations. The third of these manifestos was claimed to have been written by St. Johann Valentin Andreae.⁹

Modern manifestations of this Invisible College of Rosicrucians are the Societas Rosicruciana in Anglia (S.R.I.A.) and the Ancient and Mystical Order Rosae Crucis (A.M.O.R.C.). The S.R.I.A. offers initiations based upon the model of the qabalistic Tree of Life. Dr. William Wynn Westcott, S. L. MacGregor Mathers and John Yarker were all members of this well-known Rosicrucian Order. The S.R.I.A. formed the framework for the creation of the Hermetic Order of the Golden Dawn, which took its model of qabalistic initiation directly from the more venerable S.R.I.A. The Rosicrucian lineage of O.T.O. descends from an S.R.I.A. charter granted to Theodor Reuss in 1902.

The founder of A.M.O.R.C., H. Spencer Lewis, was given an honorary VII° by Reuss thereby lending the weight of O.T.O.’s Rosicrucian lineage to the founding of A.M.O.R.C. Crowley later used this relationship to attempt to gain control of A.M.O.R.C., which naturally resulted in a severing of all ties between O.T.O. and A.M.O.R.C., although A.M.O.R.C. continued to

⁶ Arthur Edward Waite, *The Hidden Church of the Holy Graal, Its Legends and Symbolism Considered in Their Affinity with Certain Mysteries of Initiation and Other Traces of a Secret Tradition in Christian Times* (London: Rebman, 1909).

⁷ Dan Brown, *The DaVinci Code: A Novel* (New York: Doubleday, 2003).

⁸ “Ecclesiae Gnosticæ Catholicæ Canon Missæ:” *The International* 1918, 12(3): 70–4; rpt. *The Equinox* 1919 III(1): 247–70 and *Magick in Theory and Practice* (Paris: L Lecram Press, 1929), 179–82.

⁹ Paul Foster Case, *The True and Invisible Rosicrucian Order* (Boston: Red Wheel/Weiser, 1989).

use the O.T.O. lamen on two of its publications.¹⁰ The lamen is used ornamentally without any implication of authority from O.T.O. so no legal action has been pursued.

In Freemasonry, the Rosicrucian myth is represented in the 18° of the Scottish Rite, Knight of the Rose Croix. The analogous degree in the system of O.T.O. is the V°, Sovereign Prince Rose Croix and Knight of the Pelican and Eagle. Investigation of the Rosicrucian myth is very rewarding. An excellent explication of the Rosicrucian Manifestos can be found in Case's *The True and Invisible Rosicrucian Order* (1989).

The Order of the Holy Royal Arch of Enoch

The Royal Arch is the fourth degree of Craft Masonry. It is considered the climax of Ancient Craft Masonry and of Masonic symbolism. The Royal Arch is so important that it is described as "the root and marrow of Freemasonry."¹¹ It was considered the most important degree in the early years of Freemasonry. This was such an important issue that a landmark was adopted in 1813 when the two grand Lodges in England united regarding the Royal Arch. That landmark states that "pure Ancient Freemasonry consists of but three degrees, that of Entered Apprentice, Fellowcraft, and Master Mason, including the Supreme Order of the Holy Royal Arch."¹² As can be seen, the Royal Arch degree is spoken of as pendant to the third degree, just as it is in O.T.O. This degree exists in Scottish Rite masonry as the 13°, and is present though not numbered in the York Rite. Since the Royal Arch forms the IV° in O.T.O., I will here invoke the Fourth Power of the Sphinx and encourage all who are curious about this rite to attain the dignities of the Royal Arch in Our Holy Order.

Ancient and Accepted Scottish Rite

There are records of Masonic Lodges conferring the degree of "Scots Master" or "Scotch Master" as early as 1733. However, the Scottish Rite did not formally exist in America until the Mother Supreme Council was created in 1801.¹³

The Scottish Rite consists of 33 degrees, many of which are represented in the system of O.T.O. Our version of these degrees comes from the Cerneau Scottish Rite, for which John Yarker held a charter. Brother Yarker

¹⁰Ed. Note: These titles are Raymund Adrea, *Technique of the Master: The Way of Cosmic Preparation* (San Jose, CA: Rosicrucian Press, 1932); Charles Dana Dean, *Liber 777: The Cathedral of the Soul, Its Origin, Purposes, and Program of Services* (San Jose, CA: Rosicrucian Press, 1942).

¹¹Grand York Rite of California, The Holy Royal Arch, "Further Light in Masonry," <http://www.yorkriteofcalifornia.org/royalarch/rainfo.htm>.

¹²Grand York Rite of California.

¹³Scottish Rite of the District of Columbia, "History," <http://dcsr.org/history.php>.

gave letters-patent as a Sovereign Grand Inspector General 33° to Theodore Reuss in 1902, and later to Aleister Crowley in 1910.¹⁴ The degrees worked in O.T.O. come from this largely defunct branch of the Scottish Rite.

Fringe Masonic and Victorian Occult Organizations

Knights of the Holy Ghost

The original Order of the Knights of the Holy Ghost (K.H.G.) was founded at the Hospital of the Holy Ghost in Rome in the 13th century. They were modeled after the military orders, but the K.H.G. was not military in nature.¹⁵

In 1890, Westcott attempted to revive the K.H.G. as a pendant order to S.R.I.A. This was done under a patent from John Yarker. The revived K.H.G. was not well received and was abandoned in 1898. An interesting development of the K.H.G. was the precedent of linking ecclesiastical status with initiatory degree that we see in our modern O.T.O. There were only three chivalric degrees within the K.H.G. The original rituals were both very Masonic and ecclesiastical in nature. There were deaconate and priesthood ordinations in the first two degrees and a consecration in the third.

As an interesting sidebar, H. Spencer Lewis's Rosicrucian rival, R. Swinburne Clymer, attempted to start a version of the K.H.G. in America. Clymer claimed that the K.H.G. were the founders of the Knights of the Garter and the Knights of France whose purpose was to bring recognition to womanhood.¹⁶ Clymer's defunct order is unrelated to the K.H.G. mentioned in "Liber 52."

There is a modern order known as the Temple of the Holy Grail that claims to be working the system of the K.H.G. through authority derived from Yarker. This modern order has a presence on the Internet.¹⁷

Order of the Illuminati

The Order of the Illuminati (O.I.) was founded by Adam Weishaupt and Adolph Knigge in 1776. Theirs was a 10° rationalistic system with goals to overthrow the European monarchies. The Illuminati became very popular until all secret societies were banned in Bavaria in 1784. Most of the members left, and the Illuminati were largely dissolved by 1785.¹⁸

¹⁴ Invisible Basilica, "Theodor Reuss," <http://www.hermetic.com/sabazius/reuss.htm>.

¹⁵ Catholic Encyclopedia, "Orders of the Holy Ghost," <http://www.newadvent.org/cathen/07415a.htm>.

¹⁶ R. Swinburne Clymer, *Knights of Chivalry: Order of the Holy Grail* (Quakertown, PA: Beverly Hall, 1917).

¹⁷ Temple of the Holy Grail, "T.H.G.," <http://www.hometemple.org/THG.htm>.

¹⁸ Catholic Encyclopedia, "Illuminati," <http://www.newadvent.org/cathen/07661b.htm>.

The following are from the confessions of ex-Illuminati members:¹⁹

- The Illuminee who wishes to rise to the highest degree must be free from all religion; for a *religionist* will never be admitted to the highest degrees.
- The *Patet Exitus*, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.
- *The end sanctifies the means*. The welfare of the Order will be a justification for calumnies, poisonings, assassinations, perjuries, treasons, rebellions; in short, for all that the *prejudices* of men lead them to call crimes.
- One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us. Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us. They can have no authority over us, who are free men.
- The love of one's prince and of one's country are incompatible with *the ultimate ends of the Order*, and one must glow with ardour for the attainment of that *end*.

These confessions were given during a Bavarian investigation of the Illuminati. They may or may not reflect actual policies of the O.I. They are merely reproduced for their historical interest.

The degree structure of the Illuminati was split into three sections much like the three triads of O.T.O. There were the Nursery degrees, the Symbolic Freemasonry degrees, and the Lesser and Greater Mysteries. It is said that the Greater Mysteries involved a form of Zoroastrian fire worship. The following is a list of the degrees in Weishaupt's Illuminati:

- The Nursery
 - Preparatory Literary Essay
 - Novitiate (Novice)
 - Minerval (Brethren of Minerva, Academy of Illuminism)
 - Illuminatus Minor
- Symbolic Freemasonry
 - Apprentice
 - Fellow Craft
 - Master
 - Scots Major Illuminatus
 - Scots Illuminatus Dirigens
- Mysteries
 - Lesser
 - Presbyter, Priest, or Epop
 - Prince or Regent
 - Greater (Zoroastrian fire worship)
 - Magus

¹⁹Entity.co.uk, "Illuminati," <http://www.theentity.co.uk/illuminati.html>.

• Rex or King

In 1880, Theodor Reuss attempted to revive the Illuminati with some of the descendents of Weishaupt's Order.²⁰ This revival stalled due to Reuss, whose time became occupied by spying on an anarchist group in England known as the British Social League. Incidentally, it was during this period that he met Westcott. Reuss returned to the Illuminati revivalism in 1888. This time he joined forces with Leopold Engel. In 1901, Reuss had come up with a mysterious charter that authorized him to work Weishaupt's Illuminati and to form Masonic Lodges. This charter allowed for the working of the Blue Lodge degrees, a St. Andrew's degree, and a Rosicrucian degree which was dedicated to occult studies. The authenticity of this charter is understandably disputed. Things did not go well for Reuss and Engel. They parted ways a year later in 1902, and Reuss went on to begin work with Carl Kellner on O.T.O. The teachings of Reuss's Illuminati revival are included in the VIII^o of O.T.O.

The Hermetic Brotherhood of Light

The Hermetic Brotherhood of Light (H.B.L.) was founded in 1870 by Max Theon and claimed decent from the *Fratres Lucis*. The teaching of this order drew heavily from the work of Paschal Beverly Randolph. Randolph's work was a mixture of Spiritualism, or contacting the spirits of the dead, and Western Tantra. At the time of its formation, the H.B.L. was the only order teaching practical occultism. This practical approach drew many members from the more philosophic Theosophical Society.

The fortunes of the H.B.L. took a downturn after Max Theon opposed Madame Blavatsky's Eastern-based teachings. This caused much attrition among the Theosophist members of the H.B.L. A scandal put the final nail into the coffin of the H.B.L. when the Order's secretary was convicted of fraud in 1886. This conviction was unrelated to the H.B.L., but that combined with negative propaganda from the Theosophical Society caused the H.B.L. to fade into history.²¹

The H.B.L. is strongly linked to O.T.O. due to the work of Carl Kellner. He began his work on O.T.O. in 1895, about the time he was connected to the H.B.L., and apparently incorporated the H.B.L.'s sexual alchemy into O.T.O.'s VIII^o and IX^o. This is the seed from which the central secret of Our Holy Order has sprung. To this end, the H.B.L. is of critical importance in the history of O.T.O.

²⁰ Invisible Basilica, *op. cit.*

²¹ Joscelyn Godwin, Christian Chanel and John P. Deveney, *The Hermetic Brotherhood of Luxor: Initiatic and Historical Documents of an Order of Practical Occultism* (York Beach, ME: Samuel Weiser, 1995).

Rite of Memphis-Mizraim

The Rites of Mizraim and of Memphis share a common history. Both rites were based upon the Egyptian mysteries, and both rites were eventually fused into the combined Rite of Memphis-Mizraim.

The Rite of Mizraim (97°) was founded in France in 1738 as an Egyptian Masonic rite with alchemical and occult influences. The notorious Count Cagliostro introduced three high Hermetic degrees to the rite from Neapolitan Masonry. The rite was banned in 1817 due to revolutionary activities in France, and was down to one Lodge by 1890.²²

The Rite of Memphis (90°) was founded in 1838 as a variant of the Rite of Mizraim. This rite had at least four Lodges. There was Osiris and Des Philadelphes in France, and La Bienveillance and De Heliopolis in Brussels. The Rite of Memphis was banned in France in 1848, but it continued to be worked in England by French refugees. The Rite of Memphis was eventually warranted by the United Grand Lodge of England. This rite was worked in America by 1856, and it was flourishing in Egypt by 1873.²³

Both rites were fused in 1889 by the famous Italian General Giuseppe Garibaldi. Yarker then Reuss served as Grand Masters of the Rite of Memphis-Mizraim, and the rite continues to be worked internationally.

The Antient and Primitive Rite

The Antient and Primitive Rite (A.P.R.) combines several other Masonic rites and degrees, namely the Scottish Rite, the Rite of Memphis, and the Rite of Mizraim. John Yarker established a Sovereign Sanctuary of this rite in 1872.²⁴ He introduced the A.P.R. into Germany in 1902 through a warrant granted to Theodore Reuss, Franz Hartmann and Harry Klein.²⁵ Incidentally, Reuss used the A.P.R. charter supplied by Yarker when establishing O.T.O.

Brother Reuss took some of O.T.O.'s organizational model from the A.P.R. In fact, the organization of the degrees in the A.P.R. should look familiar to initiates of O.T.O.:

- Chapters of the Rose Croix (11-18°)
- Senates of Hermetic Philosophers (20-33°)
- Councils of Sublime Masters of the Great Work (30-90°)
- Mystic Temples—Grand Consistories (32-93°)

²² "Ancient and Primitive Rite of Memphis-Misraim: An International Order," <http://www.iss-ic-memphis-misraim.com/english.html>.

²³ Albert Pike and William L. Cummings, "The Spurious Rites of Memphis and Misraim," *Heredom: The Transactions of the Scottish Rite Research Society*, 9(2001): 147-91.

²⁴ John Yarker, "The Antient and Primitive Rite of Masonry," <http://freemasonry.bcy.ca/knep/aprm.html>.

²⁵ Gary Ford, "A Brief Introduction to the Antient and Primitive Rite of Memphis and Mizraim or Egyptian Masonry," http://users.erols.com/solequis/secret_societies/aprite.htm.

Swedenborgian Rite

Emanuel Swedenborg (1688-1772) was an early Spiritualist who wrote about the structure of the spirit world. He was not a mason and had nothing to do with the Swedenborgian Rite (S.R.). However, he was the inspiration for the rite and the church that would later bear his name.

Swedenborgian societies had been around as early as 1786, but the Masonic rite did not come into being until much later. Samuel Beswick, a minister of the Swedenborgian Church, was the founder of the rite, though his claims to Masonic initiation are dubious. In 1870, Beswick wrote and published a book called *Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century*.²⁶ It was an attempt to show that Swedenborg had been a "phremason." Understandably, the book received little attention even though Beswick had announced a revival of the until then unknown S.R. Beswick did establish a Grand Lodge of the S.R., but its only recorded formal act was to issue a charter for a Supreme Grand Lodge and Temple for the Dominion of Canada in 1872. This Canadian Grand Lodge issued a charter to John Yarker in 1876. The degrees of the S.R. were never worked in Canada, and the Canadian Grand Lodge only had 12 members.

John Yarker had more success in working the rite than his Canadian brothers, but the S.R. was destined never to take off. Yarker succeeded in talking Westcott into joining the S.R., and they had warranted nine Lodges by 1877. That was extremely quick work for one year, but all of the Lodges had ceased working the rite by 1885. Westcott remained committed to the S.R., and worked vigorously to revive the rite. He issued a charter to Reuss in 1902 for Holy Grail Lodge No. 15 in Berlin. This was to be the "Mother Lodge of Germany" with powers to establish other Lodges. Leopold Engel had been active in the rite, but he resigned after quarrelling with Reuss about their shared Illuminati revival. Finally, the rite was put to rest in 1908 due to lack of interest.²⁷

Order of the Sat B'hai

The Royal Oriental Order of Sikha and the Sat B'hai was the brain child of Captain James Henry Lawrence Archer of the Indian Army. His friend, Kenneth Mackenzie, did most of the grunt work and received little thanks for his trouble. The founding of the Sat B'hai was heralded in a letter signed "Historicus" which was published in *The Freemason* on 14 January 1871. Historicus wrote:

²⁶ Samuel Beswick, *Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century* (New York: Masonic Pub. Co., 1870).

²⁷ R. A. Gilbert, "Chaos out of Order: The Rise and Fall of the Swedenborgian Rite," *Ars Quatuor Coronatorum* 108(1995): 122-49. Online at <http://freemasonry.bcy.ca/aqc/swedenborg.html>

A brother informs us that a 34° of this rite is in existence called the "Apex," thus corresponding with the 90° of the Ancient and Primitive Rite of Misraim. There are only three holders of the "Apex" in the whole world, who exist by the succession of triplicate warrants from Frederick the Great of Prussia, signed immediately after the Grand Constitutions. The symbols are the cord and the dagger; the ceremonials are very august.

This was later corrected to state "that the three so-called *Apexes* were, in fact, no other than the three *sponsors* of the ONE SUPREME APEX."²⁸ Historicus is thought to have been none other than Archer.

Mackenzie joined the order in 1875 and found that it existed in name only. Mackenzie was put to work creating the Sat B'hai from scratch with the help of Archer, who could read Sanskrit. Mackenzie became very frustrated because he was receiving very little support from Archer. So, in 1878, Mackenzie wrote to Irwin (one of the very few members of the order):

I hear nothing at all from Bro. Yarker. Bro. Archer is mysterious. You and Bro. Scott have, it seems, both resigned and from another source I hear that Madam Blavatsky is the head of the Order! This last item of news is "quite too awfully laughable."²⁹

Yet again we find Yarker at work in one of the rites antecedent to O.T.O. A Theosophical source tells us that "there is a letter from H.P.B. to Yarker from early 1880's where she tells him to open a Lodge in London of this order [the Sat B'hai], hence she had revived a charter in India (to be its Head in Europe). Later, there was a Lodge open in Prague (the only two Lodges I know about)."³⁰

By this time, Mackenzie was at the end of his rope. He had spent years working with little support to create a rite that was rarely worked, and it seemed that all of his efforts were being usurped by outsiders. He resigned from the Sat B'hai in 1879. Little more was heard from the order until Yarker published what he described as a revised edition of the Sat B'hai Code in 1886. For those interested in learning more about the structure of the Sat B'hai, this revised edition of their code can be found online.³¹ Unfortunately, the Sat B'hai was not well received in Theosophical and S.R.I.A. circles. Yarker eventually ceased his work with the order. Referring to the Sat B'hai in *The Arcane Schools*, Yarker wrote: "somehow its *raison d'etre* ceased to be necessary when the Theosophical Society was established by the late H. P. Blavatsky."³²

²⁸ Theos-Talk Archives, "Carl and the Royal Order," <http://www.theosophy.com/theos-talk/200611/tt00189.html>; Theos-Talk Archives, "Some More on 'The Royal Oriental Order of Sikha (Apex) and Sat Bhai,'" <http://www.theosophy.com/theos-talk/200611/tt00210.html>.

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ John Yarker, "The Sat B'hai Code," <http://freemasonry.bcy.ca/aqc/fringe/appendix2.html>.

The Grades of the Sat B'hai were as follows:³³

- Arch Mute
- Arch Auditor
- Arch Scribe
- Arch Herald – Must be Freemason (1° – 3°)
- Arch Minister – (4° – 10°)
- Arch Courier – Must be Master Mason (11° – 18°)
- Arch Censor – Rules a jurisdiction and reports to the Sponsors (19°–360°)
- Sponsors (2)
- Sikha (apex)

Order of the Martinists (M:::O:::)

The Order of the Martinists is a form of esoteric Christianity that views Christ as “The Repairer” who allows people to attain high mystical states. The Martinists follow the teachings of Martinez de Pasqually (1727–1774) and Louis Claude de Saint-Martin (1743–1803). The lives of the two Martins will be briefly sketched, then the development of the M:::O::: and its current manifestations will be described.

Martinez de Pasqually was born in France in 1724, where he became active in Masonry. He established the *Ordre des Chevalier Maçons Élus Cohen de L'Univers* (Order of the Knight-Masons Elect Priests of the Universe) in 1765. The *Élus Cohen* originally admitted only Master Masons. The *Élus Cohen* was divided into three classes of nine, ten or eleven degrees (depending on the source). These degrees were followed by a secret grade called *Réau Croix*. The *Élus Cohen* became dormant after de Pasqually's death, but the teachings and doctrine survived within a small number of qabalistic “Aeropagi,” composed of nine *Élus Cohen* or Elect Priests.

Louis Claude de Saint-Martin was also born in France. He became an initiate of the *Élus Cohen* in 1768 and was initiated to the highest degree, *Réau Croix*. Saint-Martin served de Pasqually as his secretary for many years, but his views of the work of the *Élus Cohen* differed from those of de Pasqually. Saint-Martin came to view the theurgy of the *Élus Cohen* as too complex for the desired end. Inspired by the work of Jacob Boheme, he favored inward contemplation which he called “The Way of the Heart.” Saint-Martin cut back his involvement in the *Élus Cohen* in 1777 and retired from the order by 1790. Saint-Martin expounded his philosophy in several books under the pen name of “The Unknown Philosopher.” He may have

³²John Yarker, *The Arcane Schools: A Review of Their Origin and Antiquity; with a General History of Freemasonry and Its Relation to the Theosophic, Scientific, and Philosophic Mysteries* (Belfast: W. Tait, 1909), 492.

³³Yarker, “Sat B'hai Code.”

initiated informally, but he never formed a Martinist Order.

The development of the M:::O::: begins with Jean-Baptiste Willermoz (1730–1824). He was born in France where he became involved with Strict Observance Freemasonry. Willermoz was initiated into the *Élus Cohen* in 1767. There was worry about dissention after the death of de Pasqually, so Willermoz and two other Superior Judges created two additional degrees for the Auvergne Province of the Strict Observance rite. They changed the name of the rite to *Chevaliers Beneficent De La Cité-Sainte* (C.B.C.S.). These Superior Judges reformed the French branch of the Strict Observance rite and convinced the German mother branch to adopt their reforms. The French Revolution caused the C.B.C.S. to cease work in France, but it survived in Switzerland. The C.B.C.S. is known today as the Scottish Rectified rite. It operates in six countries and still includes teaching of Martinez de Pasqually in its two highest degrees.

St. Gerard Encausse X^o is the creator of the modern M:::O:::. He met August Chaboseau in 1884. They discovered that they had both received initiation from separate lineages that could be traced back to Saint-Martin and the original *Élus Cohen*. Excited by their discovery, Encausse and Chaboseau initiated each other in order to consolidate the two lineages. Prior to this consolidation, Encausse had come into possession of de Pasqually's papers and authority in the Rite of Saint-Martin. He employed this authority to found the modern M:::O:::.

The M:::O::: works four degrees:

- Associate
- Mystic
- Unknown Superior (S::I::)
- Unknown Superior Initiator (S::I::I::) (Lodge/Heptad Master)

The first two degrees are an introduction to Martinist concepts and teachings, and the third degree is the very same initiation that Saint-Martin gave to his disciples. To this day, authentic initiates must be able to show a valid line of succession to Saint-Martin.

Today there are three primary branches of the M:::O:::. The European Order is known as the *Ordre Martiniste Traditionnel* or O.M.T. The American Order is known as the Traditional Martinist Order or T.M.O. And there is a large Martinist presence in Russia. The American Order (T.M.O.) was founded by A.M.O.R.C. Imperator Ralph M. Lewis and is exclusively for members of A.M.O.R.C.

The M:::O::: is linked to O.T.O. through more than St. Encausse's presence. In 1898, the M:::O:::, through Encausse, became aligned with Reuss's Illuminati. And, in 1911, the *Église Gnostique Universelle* (E.G.U.), a precursor to the E.G.C., became the official church of the M:::O::: under Encausse.³⁴

Ecclesiastical Rite

Gnostic Catholic Church

The material on the Gnostic Catholic Church comes from an essay written by Grand Master Sabazius X^o. I will summarize it here, but the complete essay can be found at Frater Sabazius's website.³⁵

Jules Doinel (1842–1903) was a Grand Orient Freemason and Spiritist. In 1888, Doinel received the vision of “Eon Jesus” who tasked him to establish a Gnostic church. In 1890, Doinel became patriarch of Gnostic Church of France (*l'Église Gnostique de France*) under the name of Valentin II. Bishops of the Gnostic Church began the convention of prefacing their mystic names with Tau. This tradition is continued in the E.G.C. today. Gerard Encausse was one of the first consecrated bishops in the Gnostic Church, and Doinel became a member of Encausse's Martinist Order in 1890. As can be seen, there was a long history between the Gnostic Church and the M:::O::: before the E.G.U. became the official church of the M:::O:::.

There were three levels of membership in the church. The High Clergy were male and female pairs of Bishops and Sophia who were responsible for administration. The Low Clergy was made up of Deacons and Deaconesses who were responsible for daily church activities. And the Faithful was made up of the laity.

In an interesting twist, Doinel had a crisis of faith in 1895. He resigned from the church and converted to Roman Catholicism. The Gnostic Church continued, and Doinel eventually returned to the church. He was reinstated as a bishop in 1900, but he never again led the church as patriarch.

Jean Bricaud is another important figure in the Gnostic Church. As we will see, he was instrumental in the transition of the Gnostic Church of France to its more modern manifestations such as the E.G.C. Bricaud was consecrated a bishop of the Gnostic Church in 1901. He founded *Église Gnostique Universelle* (E.G.U.) in 1907. Eventually, the two Gnostic churches combined. The Patriarch of *l'Église Gnostique de France* put Doinel's Gnostic Church aside in favor of Bricaud's E.G.U. in 1926.

Taking a few steps back, we can trace how the Gnostic Church and E.G.U. came to become the E.G.C. that is so intimately intertwined with O.T.O. Encausse and Reuss met and exchanged patents in 1908. Encausse received the right to establish a Supreme Council of the Antient and Primitive Rite in France, and Reuss received the right to establish a branch of the E.G.U. in Germany. Reuss translated the name of the E.G.U. into German as

³⁴ *Martinist History* PDF document received from an initiate of the Martinist Order, 2003.

³⁵ Invisible Basilica, “History of the Gnostic Catholic Church,” http://www.hermetic.com/sabazius/history_egc.htm.

Die Gnostische Katholische Kirche (G.K.K.), and Reuss proceeded to incorporate the G.K.K. into O.T.O.

As stated above, the E.G.U. became the official church of Encausse's Martinist Order in 1911. This was very similar to Ruess's integration of the G.K.K. with O.T.O. Two years later, in 1913, Crowley wrote "The Gnostic Mass." This was the first mention of the *Ecclesia Gnostica Catholica*. The E.G.C. was Crowley's name for the G.K.K. There have been few changes since that time. The primary modern change to the structure of the E.G.C. came in 1991 when Frater Superior Hymenaeus Beta tied the ecclesiastical membership in E.G.C. to the initiatory degrees of O.T.O. As we have already seen, there is precedent for this in the Order of the Knights of the Holy Ghost.

Conclusion

This concludes our brief exploration of the antecedent rites of O.T.O. As you can see, O.T.O. is the repository of an astounding amount of esoteric and Masonic material. This paper and the lecture given at NOTOCON barely scratch the surface of the history of Our Holy Order. We truly are the *Academia Masonica* that Brothers Reuss and Kellner had worked for.

Third Degree Mass

James and Nancy Wasserman

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

First, our thanks to everyone who helped us perform the Gnostic Mass in Salem and organize the national gathering: from Sabazius who signed off on our invitation and delivered a first-class address at the banquet; to the hard-working and efficient members of the NOTOCON Committee; to the wonderful folks at Knights Templar Oasis who extended their generosity and hospitality to us all; to the NOTOCON Proceedings Committee who are memorializing this event; to our fellow Mass officers who extended much effort to make the Mass successful; and to our daughter Rachel whose babysitting career reached new heights that weekend.

Here are some thoughts on the Mass which we hope may be of some help.

Self-Preparation Before the Mass

- Upon arising, one's practice of "Liber Resh" should be done with the awareness of the day's activities to follow.
- The same is true for the morning's ablutions and banishings, for one will be entering the sacred space of the Mass temple later this day.
- Stretching exercises such as Yoga will limber the body, increase the flow of blood, and clear energy pathways.
- Eat lightly. Do not eat within three hours of the Mass.
- A thorough and quiet reading of the text of "Liber XV" in the morning before each performance is important.
- Conduct a full visualization of the ritual paying particular attention to one's own role.
- As priest and priestess, we often conduct a talk-through of the entire ritual, either before traveling or on our way to the Mass.

- Analyze any problems with past performances and discuss these with your partner. The “talk through” is an excellent time to remind yourselves of and address those quirky little difficulties that arise from time to time.
- Avoid social interaction as much as possible. This includes phone calls, text messages, and emails. Ideally the temple will be set up when the priest and priestess arrive so they can maintain their isolation from the congregation. If this is not possible, it is best to set up with officers only. When circumstances prohibit this, a conscious awareness of maintaining one’s own psychic privacy is essential before a proper performance of the Mass.
- We suggest each of the officers robes separately and develops a personalized magical technique to accomplish this with right mindfulness.

Developing a Magical Attitude for Ritual

Set the goal for yourself that every word you say is true. Every gesture you make is an expression of reality. Try to see and say each word of the ritual as if you wrote it yourself and it is a description of an existing condition. For example, during the Anthem when the priest says, “My faint fresh fire kindling as mine intents aspire,” there should be a corresponding sensation in the spinal column that is consistent with the proclamation. At times, this may need to be induced by self-hypnosis. At others, it will not.

It is important to meditate upon the concept of the Miracle of the Mass. As early as the Creed, we say “Forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.” But are we just mouthing those words or do we really mean them? For example, when the priest and priestess are consecrating the elements, the priest says, “By the virtue of the Rod / Be this bread the Body of God!” Now ask yourself some questions: What is the Rod? What is the virtue of the Rod? What is virtue? What is the bread? What is the Body of God? What is God? How can I, who just gulped down a Big Mac at lunch yesterday, pretend that I can transmute the host into the Body of God, using a lance I just bought from Home Depot, topped by a lance head I found at the local renaissance fair, or upon which I placed a decorative curtain rod top?

These types of questions will form the essence of any practice of the Gnostic Mass as priest. Taking this further: After you have said, “By the virtue of the Rod / Be this bread the Body of God,” you lower the lance, take the host from the paten, and proclaim “Touto esti to soma mou” (This is my body). Whose body are you talking about? If you follow the sequence of the performance, you mean God’s body. How did you become God? If this is actually true (as by definition it must be if we follow the truth-telling provision for a good Mass officer suggested above), what would be your next logical step? Quite obviously, it would be to kneel in recognition of the miracle in which you have just participated. For there is an essential blas-

phemy inherent in your proclamation. You need to acknowledge the disconnect between your normal everyday life and this ritual. The same individual who wasted time watching TV, pushed aboard the subway car, accepted the wrong change in his favor at the market, or committed any number of normal everyday sins, is hardly God. Yet the priest of the mysteries is. This is a contradiction that must be meditated upon energetically in order to seize the flow of this ritual.

We believe without reservation that under the terms of the New Aeon, man in fact may be elevated to become God. It cannot be said too often, however, that the New Aeon does not mean God will be reduced to human status. The higher your aim in magick, the greater will be your humility.

Love is the law, love under will.

Carl Kellner's Esoteric Roots

Sex and Sex Magick in the Victorian Age

Richard Kaczynski, Ph.D.

“Spiritual father of O.T.O.” is a description often given to Austrian chemical engineer Carl Kellner, occasionally known as “Charles” to his English-speaking acquaintances.¹ He sought to form an *Academia Masonica* or College of Rites for the various strands of high-degree Freemasonry proliferating in 19th century Europe, enlisting the help of colleagues Theodor Reuss, Franz Hartmann and Heinrich Klein, among others. After Kellner’s death in 1905, Reuss championed this vision, from which Ordo Templi Orientis ultimately emerged. A survey of Kellner’s career is useful for exploring how his esoteric interests and teachers influenced him, and what impact this had on O.T.O., especially its central secret.

¹ E.g., see Kellner’s May 28, 1892, patent application (figure 1) and Franz Hartmann, “XII. A Yogi in Europe: An Exhibition of Yoga Sleep,” *Borderland* 3(4, October 1896): 461-2.

Author’s Note

My NOTOCON presentation “Sex and Sex Magic in the Victorian Age” was a wide-ranging survey of the subject based on my paper “Continuing Knowledge from Generation to Generation: The Social and Literary Background of Aleister Crowley’s Magick” (forthcoming Aleister Crowley anthology edited by Henrik Bogdan and Martin P. Starr) and its expansion into a book-length study of the 19th century history of western occultism and secret societies (in preparation). For this proceedings book, I present the portion of my talk that dealt with Carl Kellner and the origins of O.T.O.

I would like to thank the following individuals and institutions for assisting with the research on this paper: Bjørn Løken and Linus Österberg Nilsson helped with Norwegian and Swedish translation, respectively; Ina Belderis of the Theosophical Society Library in Pasadena, CA, and Jerry Hejka-Ekins of Alexandria West Inc. provided photocopies from Theosophical journals; Catherine Swanson and Jeff Croteau at the Van Gorden-Williams Library and Archives of the National Heritage Museum (Scottish Rite, Northern Masonic Jurisdiction) granted access to their outstanding archival collection; Larissa Watkins at the Library and Museum of the House of the Temple, Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A., helped beyond the call of duty with Masonic journals; Ordo Templi Orientis allowed access to its Archives of historic constitutions and manifestos; and Yale University, Rice University, Library of Congress, New York Public Library Research Library, and New York Public Library Science, Industry, and Business Library provided access to their collections.

Professional Life

Carl August Kellner was born in Vienna, Austria, on September 8, 1850. His colleagues described him as “a pleasant faced, mild mannered man, very enthusiastic when his hopes or projects were spoken of, but otherwise quite an ordinary kind of thorough good fellow.”² He began his career working for Baron Eugen Hektor von Ritter-Záhony as manager of the Podgoria Paper Mills in Görz, Austria (now Gorizia, Italy). Here, in 1873, Kellner discovered a new process for chemically treating wood pulp. With Ritter’s support, the method was used secretly in the plant from 1878, until finally patented in 1882 as the Ritter-Kellner Process. Subsequently, forty-two other companies licensed this method.

Enjoying success from this and two other joint patents with Ritter, Kellner married Marie Delorme in November, 1885. In the following years, he developed new procedures and sought numerous other patents in his own name. His new business ventures reflect the level of his success: In 1887, Kellner obtained a concession from the Austrian government to start a new company for his wood pulp processes, with its headquarters in Vienna. In August, 1888, he registered “Kellner and Co., Ltd.” in England with £90,000 in capital. In 1889, he partnered with Glossop, Derbyshire, papermaker Edward Partington to start one of the largest wood pulp manufacturing companies in the world.

Edward Partington (1836–1925, later 1st Baron of Doverdale) was a well-known papermaker, a member of the Derbyshire City Council, and Mayor of the town of Glossop. He had developed his own methods of processing wood pulp, and proposed a cooperative venture with Kellner. On May 1, 1889, the Kellner-Partington Paper Pulp Co., Ltd. went public with £720,000 in stock. In exchange for assigning their patents to the new company, both men received £50,000 in stock; in addition, Partington would serve as CEO for 10 years without further compensation, while Kellner would sit on the board of directors and serve as CEO of their new plants in Austria. On December 14, 1889, the company purchased Borregaard Manor in Norway as yet another manufacturing plant. Despite a promising start, the company’s value dropped, and Partington returned his stocks in exchange for performance-based bonuses. At its first stockholders’ meeting in 1890, Partington addressed concerns over the delay in getting the Hallein, Austria, plant built by assuring them that Kellner “had been able to make better terms with the Austrian Minister of Agriculture, and that any loss of time had been amply repaid by the saving which had been effected.”³ Despite these assurances, the Hallein

² “Necrology: Dr. Carl Kellner,” *World’s Trade Paper Review* (June 23, 1905): 12-15; quote on p. 15.

³ “The Kellner-Partington Paper Pulp Company,” *Chemical Trade Journal* 7(183, November 22, 1890): 317.

plant cost twice as much as estimated, causing Partington to remark of Kellner, "Money slips through his fingers like saw-dust." In 1894, Kellner stepped down from the company's board of directors. Despite these setbacks, the Kellner-Partington Paper Pulp Co. thrived for many decades.

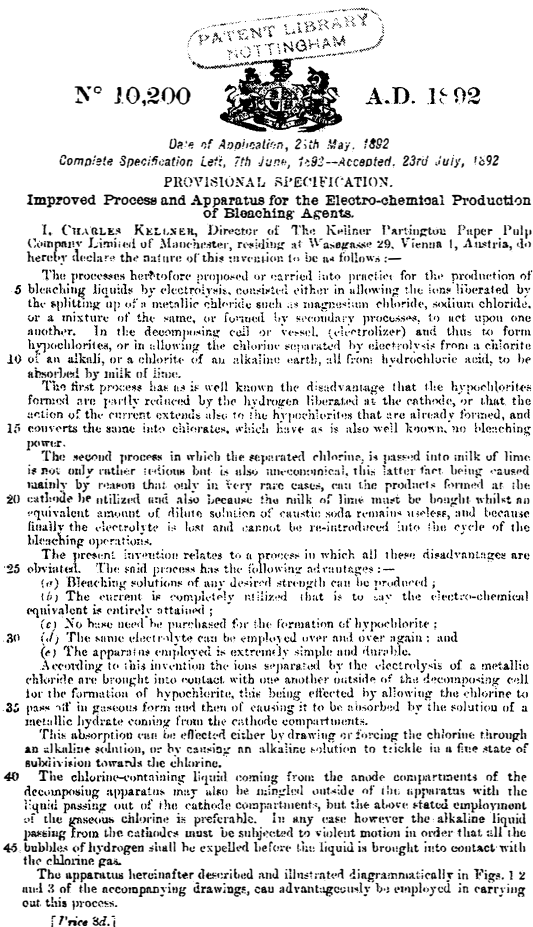


Figure 1. Patent application by Charles Kellner, from the author's collection.

Kellner's disposition was better suited to experimentation than industry, and he had continued acquiring a long list of new patents. One—an electrolytic bleaching process for wood pulp that was superior to the bi-sulfite process used at his former company—was written up in *Scientific American*

(1890).⁴ Shortly thereafter, his method for making yarn from wood pulp was written up by both *Scientific American* (1902) and the *Portsmouth Herald* (1903).⁵ Other patents awarded in this time concerned lighting, photography, artificial jewels, and extracting zinc from paper pulp waste products.

In 1894, he patented the Kellner Process—which used a mercury cathode to produce caustic soda from brine—and founded the *Konsortium für Electrochemische Industrie* in Salzburg for its application.⁶ The process substantially reduced the cost of producing alkalis, bleaching powders, chlorates and cyanides. Of this process, he remarked, “I have been at work on my latest invention ever since the electrical exhibition in Paris in 1881. I have labored both in the laboratory and factory, and have spent over 70,000 florins in experiments.”⁷ Coincidentally, the American Hamilton Young Castner (1858–1899), director of the Aluminium Company, Ltd. near Birmingham, England, had independently patented a similar mercury cathode cell. To avoid litigation, the companies holding these patents—in Kellner’s case, Solvay and Co. of Brussels; in Castner’s, the Aluminium Company—both merged and formed the Castner-Kellner Alkali Co., Ltd. in 1895, with a nominal capital of £300,000. Castner-Kellner cells were soon operating in England, Austria, Germany, France, Belgium, Italy, Sweden and Russia. In 1896, Kellner traveled to America to investigate business opportunities there. At Niagara, New York—where a plant using the process was opened that same year—he remarked of the city’s electrical works, “Its simplicity and effectiveness is marvelous.”⁸ In February, 1897, construction began on a 46-acre site at Runcorn in Cheshire, England, making it “the first of the large, clean, smokeless chemical works in the world.”⁹ In 1900, the electrolysis factory *Elektrobosna* was established in Jajce, Bosnia.

His colleagues remarked, “Busy man though he was, Dr. Kellner never felt so much at home as when he was at Hallein, surrounded by his family, friends and workpeople.”¹⁰ Nevertheless, in 1903, he relocated to the Austrian capital of Vienna. Here, he mysteriously took ill and, after a long hospital stay, went to Cairo’s dry climate to recuperate during the winter of

⁴ “Notes on Dyeing and Bleaching,” *Scientific American* 63(16, October 18, 1890): 248; “Electrolytical Process of Bleaching,” *Scientific American* 72(21, May 25 1895): 323.

⁵ William Vox Brenxersero, “A Textile Novelty,” *Scientific American* 87(17, October 25, 1902): 269; “Yarn from Wood Pulp,” *Portsmouth Herald* (January 20, 1903).

⁶ John Daintith, *Biographical Encyclopedia of Scientists* (Bristol: Institute of Physics Pub., 1994) 477.

⁷ “In Hotel Lobbies,” *Washington Post* (June 29, 1896), 6.

⁸ David M. Kiefer, “When the Industry Charged Ahead: In the 1890s, electrochemistry energized the growth of the chemical enterprise,” *Today’s Chemist* 2002 11(3): 9; Daintith, 1994; “In Hotel Lobbies,” 1896.

⁹ John Hunt, “A Short History of Soap,” *The Pharmaceutical Journal* 1999 263(7076): 985–9; William H. Brock, *The Chemical Tree: A History of Chemistry*, Norton History of Science (New York: Norton, 2000), 292.

¹⁰ “Necrology,” 1905.

1904-5. He returned to Vienna and work in seemingly good health, but on June 7, 1905, he suffered a fatal heart attack. The coroner cited "chronic poisoning, due to infection of the blood"¹¹ as the cause of death. He left his widow, Maria, and four children Elga, Nora, Edi and Widi. So important were his many contributions to the field that, in 1954, ÖZEPA (the Austrian association of cellulose and paper chemists and technicians or *Österreichische Vereinigung der Zellstoff- und Papierchemiker und -techniker*) began awarding the Dr. Carl Kellner *Ehrenzeichens*,¹² an award for outstanding scientific achievement in the paper industry.¹³



Figure 2. Dr. Carl Kellner (1850–1905), from *The World's Trade Paper Review*, June 23, 1905.

Esoteric Pursuits

Although Kellner's published work on occult and fraternal topics is extremely scant, peers report that his esoteric interests encompassed yoga,

¹¹ Josef Dvorak, "Carl Kellner," *Flensburger Hefte* 63 (December, 1998).

¹² <http://www.austropapier.at/index.php?id=28&L=0>

alchemy, esoteric Freemasonry and sacred sexuality. Franz Hartmann described him as “a born mystic, occultist and alchemist; a Theosophist and Rosicrucian in the true sense of the word.”¹⁴ In 1873, he was initiated a Freemason in Loge Humanitas in Neuhäusl, Austria. His subsequent travels to England and America brought him into contact with high-degree Masonic rites, which he enjoyed and wished to establish in his homeland.

Kellner lived at a time when a dizzying number of competing rites of high-degree Freemasonry were emerging, and he aspired to create an umbrella organization, an *Academia Masonica* (Masonic Academy) or College of Rites, which could confer any of these initiations from a single location. Since these rites weren't widely available in German-speaking nations at the time, Kellner and his colleagues sought authority to bring them to Germany with the intention of concentrating them all under a single authority.

Kellner developed his ideas for an *Academia Masonica* in 1895 during conversations with Albert Karl Theodor Reuss (1855–1923), the man who would become the prime mover in establishing O.T.O. after Kellner's death. Theodor Reuss lived a varied life, working at times as a music-hall singer, a performer in Wagner's opera *Parsifal*, a newspaper correspondent, and as a Prussian spy.¹⁵ He became a Mason in England in 1876, and soon pursued other branches of this and similar secret societies. At the time of these initial

¹³ Additional references on Kellner's professional career include: Fred Aftalion, *A History of the International Chemical Industry* (Philadelphia: University of Pennsylvania Press, 1991); Percy Dunsheath, *A Century of Technology 1851-1951* (New York: Hutchinson's Scientific and Technical Publications, 1951); Joint Textbook Committee of the Paper Industry and J. Newell Stephenson, *The Manufacture of Pulp and Paper: A Textbook of Modern Pulp and Paper Mill Practice* (New York: McGraw-Hill, 1921); M. Schubert, *The Manufacture of Cellulose: A Practical Treatise for Paper and Cellulose Technologies* (New York: A. Geyer, 1899); Anton Sebastian, *A Dictionary of the History of Science, Its Statistics, Technology and Trade in the United States and Other Countries to the End of 1901*, Vol. X (New York: Engineering and Mining Journal, 1902); “The Patent List,” *Chemical Trade Journal* (May 24, 1890): 339; “Provisional Patents,” *The Electrical Engineer* (July 21, 1893): 72; “New Patent Application,” *World's Paper Trade Review* 24 (September 6, 1895): 376; “New Patent Application,” *World's Paper Trade Review* 24 (October 4, 1895): 438; Untitled, *World's Paper Trade Review* 24 (October 25, 1895): 640; “The Castner-Kellner Alkali Co., Ltd.,” *World's Paper Trade Review* 24 (October 25, 1895): 633; “Developments in the Alkali Trade,” *Chemical Trade Journal and Oil, Paint and Colour Review* 17(40, October 26, 1895): 255-6; Untitled, *World's Paper Trade Review* 24 (November 1, 1895): 678; “The Castner-Kellner Electrolytic Patents: Report of the Aluminium Co., Ltd.,” *World's Paper Trade Review* 24 (November 8, 1895): 710; “New Patent Applications,” *World's Paper Trade Review* 24 (December 27, 1895): 965; “V. Preparing, Bleaching, Dyeing, Printing and Finishing Textiles, Yarns and Fibres,” *Journal of the Society of Chemical Industry* (June 30, 1905): 671; Österreichisches Akademie der Wissenschaften, *Österreichisches biographisches Lexikon 1815-1950* (Graz-Köln: H. Böhlhaus Nachf, 1954), 290; “Obituary,” *Neue Freie Presse* (June 8, 1905): 22; “Obituary,” *Chemiker Zeitung* 29(1905): 677;

¹⁴ “ein geborener Mystiker, Okkultist, und Alchemist: ein ‘Theosoph’ und ‘Rosenkreuzer’ im wahren Sinne des Wortes.” Emmanuel 33°, 90°, 95° [Franz Hartmann], “Br.: Dr. Carl Kellner,” *Orflamme* 3(6, June 1905): 2.

discussions with Kellner, Reuss was distracted with restarting the Bavarian Illuminati (of which Kellner disapproved), but by the turn of the 20th century he shifted his focus and worked diligently to obtain authorization to operate various rites of High Degree Masonry. In little over a year between June, 1901, and September, 1902, Reuss obtained authorization to run the Martinist Order (June 24, 1901); Swedenborgian Rite (July 26, 1901); Societas Rosicruciana (February 24, 1902); Cerneau Scottish Rite and the Rites of Memphis and Misraim (September 24, 1902). In obtaining these last rites he enlisted the help of Theosophist Franz Hartmann and his colleague Heinrich Klein. Essentially, authority in all these rites became concentrated in Reuss.

In 1902, Reuss began publishing the *Oriflamme* as the official organ of the Grand Orient 33° (Scottish Rite) and the Sovereign Sanctuary 95° (Memphis-Misraim) for Germany, and declared, in its December issue, "Thus the Sovereign Sanctuary for the German Reich and the Grand Orient in Germany is entitled to found, accept and consecrate Masonic lodges in the whole of Germany and to work the collective degrees from the first to the last, the degree of Grand Inspector General, and to accept candidates and advance them."¹⁶

By 1903, Kellner likewise "became recognized as an honorary Grand Master of the Scottish, Mizraim and Memphis Rites in Germany and Great Britain and Ireland; in Germany the S[upreme] G[rand] C[ouncil] has some thirty to forty Craft Lodges under its obedience."¹⁷ In 1905, he intended to join the Correspondence Circle of Quatuor Coronati Lodge, the prestigious Masonic research organization, but died before that could happen.

¹⁵ The only full-length biographical study of Reuss is Helmut Möller and Ellic Howe, *Merlin Peregrinus: Vom Untergrund des Abendlandes* (Würzburg: Königshausen & Neumann, 1986).

¹⁶ "Das Souveräne Sanctuarium für das Deutsche Reich und Groß-Orient von Deutschland hat somit das Recht, in ganz Deutschland Freimaurererlogen zu stiften, anzunehmen und einzuweihen, und die sämtlichen Grade, vom ersten oder Lehrlings Grad (1.°) bis zum letzten, dem Grade des General-Groß-Inspectors und Groß-Konservators (33.°-95.°) zu bearbeiten, Euchende aufzunehmen und zu befördern." In "Groß-Orient des Schottischen, Alten und Angenommenen (33°) Ritus und Souveränes Sanctuarium des Ordens der Alten Freimaurer vom Memphis- und Misraim-Ritus," *Oriflamme* 1(11, 1902): 2. English translation quoted in Ellic Howe and Helmut Möller, "Theodor Reuss: Irregular Freemasonry in Germany, 1900-23," *Ars Quatuor Coronatorum* 91(1978): 35.

¹⁷ John Yarker, "Obituary of Dr. Karl Kellner," *Ars Quatuor Coronatorum* 18(1905): 150.

SOVEREIGN SANCTUARY.

ANTIEN & PRIMITIVE RITE OF MASONRY.

Gd. Orient of the Scottish, 33° (time imm.), Mizraim & Memphis Rites.

DEAR SIR AND ILLUSTRIOUS KNIGHT AND BROTHER,

You are hereby informed, and earnestly invited to attend, a MEETING of Brethren of the SOV. SANC.; (2) GD. MYSTIC TEMPLE; (3) PALATINE AND JERUSALEM CHAPTER, &c.; (4) with all qualified Brethren of other bodies, of these exalted Degrees, to be held at the OLD BOAR'S HEAD, WITHY GROVE, MANCHESTER, on TUESDAY, the 14th JULY, 1903, at Four o'clock in the afternoon.

Yours, in the bonds of the Order,

JOHN YARKER, 33°, 90°, 96°.

WEST DIDSBUCKY,
26th June, 1903.

Sovereign Sanctuary, 33—95°,

Will be Opened at 4 o'clock.

To propose that the M.I. Bro. CARL KELLNER, Ph.D., 33—96°, Hon. G.M. of the S.S. of Germany, be elected to the same office in G. B. and I.—with other Officers of the same S.S.

Any formal business that may lawfully be considered.

To consider the actions of officials of a neighbouring P.A.L.L. in the subornation of perjury, and other acts which amount to a breach of the Articles of Union, on the union of Ancient and Modern Masons in 1813. The late Bro. ALBERT PIKE (the infallible authority of our enemies) wrote: "Undoubtedly we have ample power to commission a Dep. Gd. I. G. (33°) to confer the blue degrees and create Symbolic Lodges."

JOHN YARKER, G.M.G. of G.B. and I.

Gd. Mystic Temple—Council General, 32—94°, of the North,

Will be Opened at 4-30.

Business:—

To elect Officers of the Scottish and Mizraim-Memphis Rites for the ensuing three years.

To advance to the 32—94°, brothers eligible for that high rank.

Any other business that may lawfully be considered.

HENRY HAWLEY, 33—95°, G. Sec. GEN. and G.M. of L.

ROCKY LANE, LIVERPOOL.

Palatine and Jerusalem C. S. & C. of Antiquity, 4—30°,

Will be Opened at 5.

Business:—

To confirm Minutes, and elect Members.

To propose (with other Berlin Brethren) the M.I. Bro. Dr. CARL KELLNER, 33—96°, of Manchester, Liverpool, Runcorn, Hallein, Vienna, Norway, &c., of the Craft Lodge "Humanitas," Vienna, as Hon. Member.

To advance Candidates and elect Officers, &c. &c.

RD. HIGHAM, 33—95°, Gd. Ch.

MANCHESTER.

REFRESHMENTS at 6 o'clock.

Figure 3. Membership summons circulated by John Yarker for Kellner's election as honorary Grand Master of the Ancient and Primitive Rite of Memphis-Misraim in Great Britain and Ireland on July 14, 1903. Courtesy of the Van Gorden-Williams Library & Archives, National Heritage Museum, Lexington, Massachusetts, all rights reserved.

Franz Hartmann

Dr. Franz Hartmann¹⁸ (1838–1912) was a German physician who traveled throughout the United States, becoming a naturalized citizen in 1865. Having

experienced many inexplicable paranormal encounters, a chance reading of *The Theosophist* led him to Colonel Henry Steele Olcott, Helena Petrovna Blavatsky, and Theosophy. He soon moved into the Theosophical Society's Adyar headquarters in 1883, taking a seat on its governing board, and staying there until Richard Hodgson famously investigated and denounced Blavatsky's spiritualism in his 1885 report to the Society for Psychical Research.



Figure 4. Dr. Franz Hartmann (1838–1912), from *The Occult Review* 1908, 7:9

Hartmann left Adyar writing, “I had become tired of ‘theosophy,’ which, owing to the position which I occupied in the Society, consisted in defeating the attacks of its enemies, disputing with missionaries and quarrelling with

¹⁸ Treitel (2004) was unable to locate any record of Hartmann receiving a doctorate, leaving doubt as to where it was received, if at all. See Corinna Treitel, *A Science for the Soul: Occultism and the Genesis of the German Modern* (Baltimore: Johns Hopkins University Press, 2004).

psychic researchers.”¹⁹ He returned to Bavaria, where he “made the acquaintance of an occultist who was the leader of a small body of real Rosicrucians.”²⁰ Hartmann wrote many occult books including *An Adventure among the Rosicrucians* (1887), *Magic, White and Black* (1888), and *Secret Symbols of the Rosicrucians* (1888); contributed regularly to journals like *The Occult Review*, *Borderland* and *Metaphysical Magazine*; and published the German-language Theosophical magazines *Lotusblüten* (1893–1900) and *Neue Lotusblüten* (1908–1915). In 1902, he, Reuss and Klein obtained from John Yarker patents to operate various rites of high-degree esoteric Masonry. Hartmann was also a regular contributor to the *Oriflamme*.

Gérard Encausse

Dr. Gérard Encausse (1865–1916) wrote extensively on magic and occultism under the pen-name Papus, including works like *Traité élémentaire de science occulte* (*Elementary Treatise on Occult Science*, 1888) and *Le tarot des bohémiens* (*The Tarot of the Bohemians*, 1889). He belonged to many occult groups, including the Theosophical Society, France’s premiere magical order *le Rose + Croix Kabbalistique*, the Hermetic Brotherhood of Light, and the Hermetic Order of the Golden Dawn. He also founded the occult journals *L’Initiation* and *Le Voile d’Isis*, co-founded and led the Martinist Order (1891), and was consecrated a Bishop of *l’Eglise Gnostique de France* (1893) by Jules Doinel, later ascending to the church’s leading triumvirate. In 1901, he made Reuss a Special Inspector in the Martinist Order.

Sex Magick

The central secret of O.T.O. is commonly understood to be sex magick, revealed to its most advanced members in the Hermit Triad, which, despite the order’s origins as an *Academia Masonica*, corresponds to no Masonic degree system. At what point O.T.O. became a vehicle for preserving the secret of sex magick is uncertain. There is evidence that this was the intention all along: that Kellner had encountered these teachings in his many travels and wished to preserve them as the “Inner Triangle” of his *Academia Masonica*. For instance, the November, 1904, issue of *Oriflamme* mentions an “Inner Triangle” or circle within the Order reserved for special instructions.²¹ An announcement of Kellner’s illness in the same issue also used the term:

¹⁹ Franz Hartmann, “Autobiography of Dr. Franz Hartmann,” *The Occult Review* 7(1908): 30.

²⁰ Ibid.

²¹ Merlin [Theodor Reuss], “Karma!” *Oriflamme* 3 (November, 1904): 8.

To all Students of the Occult Circle

Our beloved leader Frater Carl Kellner lies seriously ill, with only slight hope for recovery. All Fraters of the Occult Circle are hereby asked, in their daily meditations, to join us in the desire to keep our leader on this earthly plane! Aum!

Vienna, November 4, 1904 E.V.

The Inner Triangle²²

At Kellner's funeral, among the nearly sixty flowers and wreaths sent were arrangements to "Our Beloved Leader of the Inner Triangle,"²³ and "Dedicated in deepest mourning to our dear honorary Grand Master General, Dr. Karl Kellner, Phoenix [Lodge], Hamburg."²⁴

What this Inner Triangle actually taught or practiced is uncertain. However, following Kellner's death, Reuss began dropping hints about this inner circle of adepts practicing sex magic. The spring, 1906, issue of *Oriflamme* featured an article on "The Marriage Question: Sexual Reform and Women's Lodges" (a radical concept for an exclusively male fraternity like Freemasonry), followed in the next issue by a review of his forthcoming book *Lingam-Yoni oder die Mysterien des Geschlechts-Kultus* (*Lingam-Yoni or the Mystery of Sexual Religion*, a translation of Hargrave Jennings' *Phallism: A Description of the Worship of Lingam-Yoni*, 1889).²⁵ Only at this point does it begin to become clear that this *Academia Masonica* paralleled the degrees of established Masonry, but harbored an inner circle which taught sex magick. By the time of its tenth anniversary or "jubilee" edition of 1912, *Oriflamme* discussed O.T.O. openly for the first time, proclaiming: "Our Oder possesses the KEY which unlocks all Masonic and Hermetic secrets; it is the doctrine of *sexual magic*, and this doctrine explains without exception all the riddles of Nature, all Masonic symbolism and all religious systems."²⁶

²² "An alle Schüler des Okkulten Kreises: Unser geliebter Führer Frater Carl Kellner liegt schwer krank danieder, die Hoffnung auf seine Wiederherstellung ist nur schwach. Alle Fraters des okkulten Kreises werden hiermit ersucht, sich in ihren täglichen Meditationen mit uns zu vereinen in dem Wunsche, daß uns unser Führer noch auf dieser irdischen Ebene erhalten bleibe! Aum! Wien, den 4, November 1904 E.V. Das innere Dreieck." *Oriflamme* 3 (November, 1904): 8.

²³ "Unserem geleibten Führer vom Inneren Dreiech."

²⁴ "Ihrem hochverehrten Ehren-Gen. Gr. Meister, Ehrenmitglieder Dr. Karl Kellner in tiefster Trauer gewidmet, Phoenix, Hamburg." Quoted in Hartmann (1905). "Phönix Loge" in Hamburg, Germany, was the 3rd lodge under the German Grand Orient of the Ancient and Accepted Scottish Rite and the Sovereign Sanctuary of the Ancient and Primitive Rite of Memphis-Misraim. See "Festrede des Br.:August Weinholtz," *Oriflamme* 3 (March, 1904): 7.

²⁵ Pendragon [Theodor Reuss], *Lingam-Yoni oder die Mysterien des Geschlechts-Kultus als die Basis der Religion aller Kulturvölker des Altertums und des Marienkultus in der christlichen Kirche sowie Ursprung des Kreuzes und des Crux Ansata* (Berlin: Verlag Willson, 1906); [Hargrave Jennings], *Phallism: A Description of the Worship of Lingam-Yoni in Various Parts of the World, and in Different Ages; with an Account of Ancient & Modern Crosses, Particularly of the Crux Ansata (or Handled Cross), and Other Symbols Connected with the Mysteries of Sex Worship* (London: privately printed, 1889).

To the question “Where did O.T.O. get its central secret?” there are, thus, several possibilities:

1. Reuss may have been the source of these teachings, introducing them to the inner order after Kellner’s death. As described above, explicit references to sex magick appeared in the *Ori Flamme* only after Kellner’s death. Conceivably, Reuss—an acquaintance of Golden Dawn co-founder William Wynn Westcott (1848–1925), who was accused of fabricating the story of the Golden Dawn’s German origins—similarly invented a fictional provenance for these teachings, linking them to Kellner’s world travels. This scenario is problematic, however. First, it begs the question of where Reuss himself obtained the secret. Second, no contemporary of Reuss has contested his lineage to Kellner. Finally, Kellner actively pursued interests in the right areas, and knew the right people, to be exposed to sacred sexuality. Thus, this explanation must remain our null hypothesis, and not our hypothesis of interest.

2. Kellner could have derived the secret from the era’s literature on phallicism and sex worship. Kaczynski (in press) shows that Reuss and Crowley were hardly unique in their interest in sacred sexuality; indeed an enormous—both in size and influence—literature on the subject flourished from 1865 through the 1930s.²⁷ A reading list prepared by Reuss ca. 1914²⁸ includes many of the seminal texts on phallicism: Knight (1786), Dulaure (1825), Famin (1832), Inman (1869), Jennings (1870, 1884), Forlong (1883), Campbell (1887) and Howard (1897), all of which were available in Kellner’s lifetime.²⁹ While these books are historic rather than practical, Germany in the late 1800s was in the midst of an occult renaissance (Treitel, 2004), and the late 1890s saw the appearance of books on sex magick, particularly the Ariosophical works of Sebaldt, whom Reuss also cites.³⁰ To provide some cultural context for the era on the subject of sex, this is also the time when the sexual writings of Krafft-Ebing (1886) and Freud (e.g., 1898, 1905) also emerged in Austro-Hungary.³¹

3. Kellner learned the practice from one of his esoteric teachers. This is the prevailing account by Kellner’s acquaintances, and as such will be the focus of the rest of this paper. The two most common explanations involve

²⁶ “Unser Orden besitzt den **Schlüssel**, der alle maurer. und hermetischen Geheimnisse erschließt, es ist die Lehre von der Sexual-Magie, und diese Lehre erklärt **restlos** alle Rätsel der Natur, alle freimaurerische Symbolik, und alle Religions-Systeme.” *Ori Flamme* (September 1912): 21. Translation from Reuben Swinburne Clymer, *The Rosicrucian Fraternity in America: Authentic and Spurious Organizations as Considered and Dealt with in Treatises Originally Published and Issued in Monograph Form* (Quakertown, PA: The Rosicrucian Foundation, 1935), vol. 2, 613–4.

²⁷ Richard Kaczynski, “Continuing Knowledge from Generation unto Generation: The Social and Literary Background of Aleister Crowley’s Magick,” in Henrik Bogdan and Martin P. Starr (eds.), *The Aleister Crowley Anthology* (Albany: State University of New York Press, in press).

²⁸ Möller and Howe, *Merlin Peregrinus*.

either a group of three middle-Eastern and Indian yogis, or an organization known as the Hermetic Brotherhood of Light (HBL). To this will be added a hitherto unexplored possibility, that of a familial source.

Three Teachers from the East

According to one account, Kellner learned sex magick from his teachers Soliman Ben Aissa from the middle-east, and Bheema Sena Pratapa and Sri Agamy Paramahamsa from India.³² What was each man's claim to fame, and what knowledge might he have imparted to Kellner?

²⁹ Richard Payne Knight, William Hamilton and Joseph Banks, *An Account of the Remains of the Worship of Priapus, Lately Existing at Isernia, in the Kingdom of Naples; in Two Letters, One from Sir William Hamilton ... to Sir Joseph Banks ... and the Other from a Person Residing at Isernia; to which is Added, a Discourse on the Worship of Priapus, and Its Connexion with the Mystic Theology of the Ancients* (London: T. Spilsbury, Snowhill, 1786); J.-A. Dulaure, *Histoire abrégée de différens cultes* (Paris: Guillaume, 1825); Ceisar Famin, *Peintures, bronzes et statues érotiques formant la collection du cabinet secret du Musée royal de Naples* (Paris: Typographie Eiverat, 1832); Thomas Inman, *Ancient Pagan and Modern Christian Symbolism Exposed and Explained* (London and Liverpool: Printed for the author, 1869); Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries; with Chapters on the Ancient Fire and Serpent-Worshippers, and Explanations of the Mystic Symbols Represented in the Monuments and Talismans of the Primeval Philosophers* (London: J.C. Hotten, 1870); Hargrave Jennings, *Phallicism: Celestial and Terrestrial, Heathen and Christian: Its Connexion with the Rosicrucians and the Gnostics, and Its Foundation in Buddhism: with an Essay on Mystic Anatomy* (London: G. Redway, 1884); James George Roche Forlong, *Rivers of Life, or Sources and Streams of the F of Man in All Lands; Showing the Evolution of Faiths from the Rudest Symbolisms to the Latest Spiritual Developments: With Maps, Illustrations, and Separate Chart of Faith Streams* (London: Quaritch, 1883); Robert Allen Campbell, *Phallic Worship: An Outline of the Worship of the Generative Organs, as Being, or as Representing, the Divine Creator, with Suggestions as to the Influence of the Phallic Idea on Religious Creeds, Ceremonies, Customs and Symbolism—Past and Present* (St. Louis: R. A. Campbell & Company, 1887); Clifford Howard, *Sex Worship: An Exposition of the Phallic Origin of Religion* (Washington, D.C.: privately printed, 1897; rev. and enl. ed., 1898).

³⁰ Mel Gordon, *Voluptuous Panic: The Erotic World of Weimar Berlin* (Los Angeles: Feral House, 2006); Karl R. H. Frick, *Licht und Finsternis: gnostisch-theosophische und freimaurerisch-okkulte Geheimgesellschaften bis an die Wende zum 20. Jahrhundert*, 2 vol (Graz: Akademische Druck- u. Verlagsanstalt, 1975); M. Ferdinand Sebaldt, *Dis; die Arische Sexual-Religion als Volks-Veredelung in Zeugen, Leben u. Sterben* (Leipzig: Wilh. Friedrich, 1897); M. Ferdinand Sebaldt, "Genesis": *das Gesetz der Zeugung* (Leipzig: A. Strauch, 1898-1903).

³¹ R. von Krafft-Ébing, *Psychopathia sexualis: eine klinisch-forensische Studie* (Stuttgart: Enke, 1886); Sigmund Freud, "Die Sexualität in Der Ätiologie Der Neurosen" [Sexuality in the Ätiology of the Neuroses], *Wien. klin. Rdsch.* 1898, 12(2): 21-2, (4):55-7, (5):70-2 and (7):103-5; Sigmund Freud, *Drei Abhandlungen Zur Sexualtheorie* [Three Essays on the Theory of Sexuality] (Leipzig and Vienna: Deuticke, 1905).

³² "During the last decade of the 19th century there travelled about the East in search of esoteric knowledge a wealthy ironmaster and high-grade mason called Kellner. From one Arab and two Indian yogis of the Tantric school—their names have come down to us as Soliman ben Aifha, Bhima Sen Pratap and Sri Mahatma Agamy Guru Paramahamsa—he learnt a profound secret." John Symonds, *The Great Beast* (London: Rider & Co., 1952), 118. Despite errors in the passage, it has been the source of speculation ever since.

Soliman ben Aissa

Soliman ben Aissa (born ca. 1865) was a French-speaking Moroccan fakir, and priest of an Islamic sect founded by Saadeddin Dschebari in 1335. He was known in Germany as *der unverwundbare fakir* (the invulnerable fakir) and *der feuerfeste Fakir* (the fireproof fakir) for his sensational pain-defying feats. These included piercing his arms, cheeks, throat and tongue with hatpins and larding needles; stabbing his abdomen with a dagger or sword; allowing vipers to repeatedly strike him until he bit off and swallowed their heads; and placing a hot coal on his arm for ten minutes without burning. His wounds did not bleed, except on command.³³ In one account, "The Indian pierced his eye and lifted it out of its socket with one of the large needles so that it hung suspended by the nerve-threads about an inch from his cheek, balanced it on his finger, and allowed it to slip back again" (Indian Miracles, 1892). Hired by Caston Brothers, he toured the world with this performance in 1892–1893. During his hotel stays, he would "sometimes fill the dinner guests with horror by suddenly grabbing his fork and thrusting it through his throat."³⁴ Physicians, anthropologists and audiences in London, Paris, Naples, Berlin, Vienna and Munich flocked to the shows, but his appearance at the 1893 Chicago World's Fair was reputedly met with public outcry. In subsequent years, his periodic appearances included the 1900 Spiritualist Congress in Paris, where his pain-defying feats were examined by Dr. Gérard Encausse.³⁵ This last fact is significant, as it demonstrates that both Encausse and Kellner were acquainted with Aissa. Which one introduced the other to the fakir, or whether they knew him independently, is unknown.

Bheema Sena Pratapa

Bheema Sena Pratapa (born ca. 1872) was a wealthy Punjabi yogi descended from a family of mystics, a student of the University of Lahore, and

³³ See Charles Fort, *The Complete Books of Charles Fort* (New York: Dover Books, 1974), 1022; "What the Flesh Can Stand: Horrifying Tests Applied by a Fakir of Morocco. From the Westminster Gazette," *New York Times* (September 10, 1893), 19; Herman Vetterling, *The Illuminate of Görlitz or Jakob Böhme's (1575-1624) Life and Philosophy: A Comparative Study* (Leipzig: Markert & Petters, 1923), 928; "Indian Miracles," *Current Literature* 9(4, April 1892): 546; Victor Emmanuel, Mario Bondioli Osio, and Egidio Osio, *La Giovinezza di Vittorio Emanuele III nei documenti dell'Archivio Osio: Con una postfazione di Ludovico Incisa di Camerana* (Il piacere di raccontare. Milano: Simonelli Editore, 1998); H. S., "Soliman Ben Aissa. Der unverwundbare fakir," *Sphinx* 16(85, March 1893): 81-2; H. S., "Noch einmal Annie Abott und der Fakir Soliman," *Sphinx* 14(78, August 1892): 180; G. L. Dankmar, "Abtheilung. Historisches und Experimentelles," *Psychische Studien* 23(1896): 153-64.

³⁴ "Sätt att göra sig osårbar." *Helsövänen: Tidskrift för Allmän och Enskild Helsövård* 7(7, April 1892): 122. With thanks to Linus Österberg Nilsson for assisting with the translation.

³⁵ F. Maier, "Vom Spiritisten-Kongress zu Paris," *Psychische Studien* 28(1891): 1-3.

a member of England's Royal Asiatic Society. Deeply religious, he lived an ascetic, vegetarian lifestyle. At age 24, he traveled to Europe on a mission to raise public awareness about the philosophy and practice of yoga. This he did through demonstrations of "yogic sleep," a trance from which he could not be awakened, and during which he was insensitive to pain. "No amount of pinching, tickling, sticking with needles, applying electricity, and even burning with cigars, could awaken him from his sleep" (Hartmann, 1896, p. 461). Although he accepted no compensation either for his demonstrations or his travel expenses, he hired a manager who nevertheless saw an opportunity to make money...much to Pratapa's chagrin. The yogi was booked to go to sleep in a glass coffin in Pressburg and be taken by a train to Budapest as an exhibit in the 1896 Millennial Exposition for an entire week, along with another yogi named Gopal Krishna. Anthropology professor Aurel von Török of Pest, along with Professor Benedict from Vienna, even took detailed temperature, pulse and respiration measurements for a report to the scientific community.³⁶ A scandal erupted around this demonstration when the young yogi was discovered coming out of his trance at night to eat a cake and drink a bottle of milk for sustenance. When the news portrayed him as a fraud—purportedly drinking brandy and holding nocturnal orgies—Pratapa wrote in his defense to Vienna's *Neue Freie Presse*, "Yogic sleep is a science like all others, and can be learned, theoretically and practically, by people who have the gift for it."³⁷ Nevertheless, the exhibit was cancelled. According to Hartmann (1896), Pratapa was quite naïve and trusting, spoke neither German nor Hungarian, and did not understand that he was expected to remain in a trance 24 hours a day.

He was subsequently invited to Hallein, where his nevertheless impressive trance was examined by Dr. Franz Hartmann, Dr. Carl Kellner, and Mr. L. Deichard. These three took him to the International Congress of Psychologists in Munich, where Kellner presented a paper on yoga³⁸ and Pratapa demonstrated yogic sleep before three hundred onlookers, including well-known authorities from Paris, Stockholm and London. The members were interested in observing him both entering and exiting his trance, so Pratapa entered his trance from 10 am–6 pm daily for the Conference's three

³⁶ Aurel von Török, "Ueber die Yogis oder sog. Fakire in der Milleniums-Ausstellung zu Budapest," *Correspondenz-Blatt der deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*, 27(6, June 5, 1896): 49–50.

³⁷ "Der Yoga-Schlaf ist eine Wissenschaft, wie alle anderen, die von Leuten, welche die nöthige Begabung dafür haben, theoretisch und praktisch erlernt werden Kann." Bheema Sena Pratapa, letter to *Neue Freie Presse*, August 8, 1895. Quoted in "II. Miscellen," *Archiv für Religionwissenschaft* 1(1898): 279.

³⁸ Carl Kellner, *Yoga. Eine Skizze über den psycho-physiologischen Teil der alten indischen Yogalehre*, Dem III Internationalen Congress für Psychologie gewidmet (München: Druck von Kastner & Lossen, 1896). This paper was cited favorably by psychologist William James in *The Varieties of Religious Experience* (1902), 401, giving it a level of fame it might otherwise not have enjoyed.

Yoga.

Eine Skizze

über den

psycho-physiologischen Teil der alten indischen Yogalehre.

Dem III. Internationalen Congress für Psychologie gewidmet

von

Dr. Carl Kellner.



!

München.
Druck von Kastner & Lossch.
1898.

Figure 5. Title page to Kellner's *Yoga. Eine Skizze über den psycho-physiologischen Teil der alten indischen Yogalehre* (1896), presented to the International Congress of Psychologists in Munich.

days.³⁹ Just as Soliman ben Aissa was known to both Kellner and Encausse, Pratapa was acquainted with both Kellner and Hartmann.

Mahatma Sri Agamya Guru Paramahamsa

His Holiness Mahatma Sri Agamya Guru Paramahamsa (b. ca. 1841) was born in Kashmir, a Brahmin of “indescribable ugliness and brutal manners.”⁴⁰ He worked as a Punjabi judge, but retired from India’s High Court to devote himself to yoga. He mastered the practices, assumed various titles—*Mahatma* means “great soul,” *sri* is “venerated,” *agamya* is “impassable,” *guru* is “teacher,” and *paramahamsa* (literally “supreme goose”) is a title of certain Hindu saints—and received the nickname “Tiger Mahatma” for his fierce temperament. He proclaimed that, as an enlightened being, he was living his last incarnation on this earthly plane. German philologist and orientalist Max Müller (1823-1900)—best remembered as the editor of the 50-volume *Sacred Books of the East* series—called Paramahamsa the only Indian saint he had ever known.⁴¹ Müller introduced him to Paris, Berlin, Vienna and London, where he was very successful in teaching others about Vedanta and giving demonstrations of his abilities, which included stopping his pulse on command. He found the “monkey-minded” materialism of the west to be distasteful, describing the British as “a money-grabbing race...not so bad as the Americans, but bad enough.”⁴² According to one account, Kellner studied breathing techniques and other yogic practices under Paramahamsa, but when they argued and parted ways, the angry guru cursed his student, who took mysteriously ill and died within a year.⁴³

Pratapa authored the books *Sri Brahma Dhàra*, “*Shower from the Highest*” (1905) and *The Land of Eternity; Amar Bhumika Discourses* (1908), and was the subject of Clark’s (1906) series of interviews, *A Real Mahatma: A Personal Study*. Heralded as “half man and half God” in his June, 1907, visit to America, Pratapa set up the Parliament of Infinite Wisdom in New York to recruit students, but his fortunes quickly changed as followers discovered him to be difficult to get along with and prone to “ungovernable bursts of rage”; by the time he left for Liverpool on July 30, he was described as an “impudent swindler.”⁴⁴

³⁹ Hartmann, “A Yogi in Europe,” 461-2; Franz Hartmann, “Sena Bheema Pratapa. Ein indischer Yogi,” *Lotusblüten* 8(47, 1896): 611-4; Richard Garbe, “On the Voluntary Trance of Indian Fakirs,” *The Monist* 10(4, July 1900): 481-500.

⁴⁰ “ein Brahmine von unbeschreiblicher Hässlichkeit und brutalen Manieren.” In “Verschiedenes,” *Neue Lotusblüten* 1(1908): 14.

⁴¹ Mahatma Sri Agamya Guru Paramahamsa, *Sri Brahma Dhàra: “Shower from the Highest”* (London: Luzac & Co., 1905), iv.

⁴² “Stopping the Heart by Will Power: Hindu Mahatma’s Demonstration—Calls the English a ‘Money-Grubbing Race’—Mostly ‘Curiosity Seekers,’” *New York Times* (January 3, 1904), 23.

⁴³ Dvorak, 1998.

⁴⁴ “Indian Saint Sent to Prison. Four Months for Kissing English Girls. Protégé of Max Muller. Advertised for Typists, He Shocked Applicants,” *The Gleaner* (Kingston) (July 18, 1908), 1; “Ocean Travelers: Mr. and Mrs. John W. Gates and C. G. Gates Sailing Today on Caronia,” *New York Times* (July 30, 1907), 7.

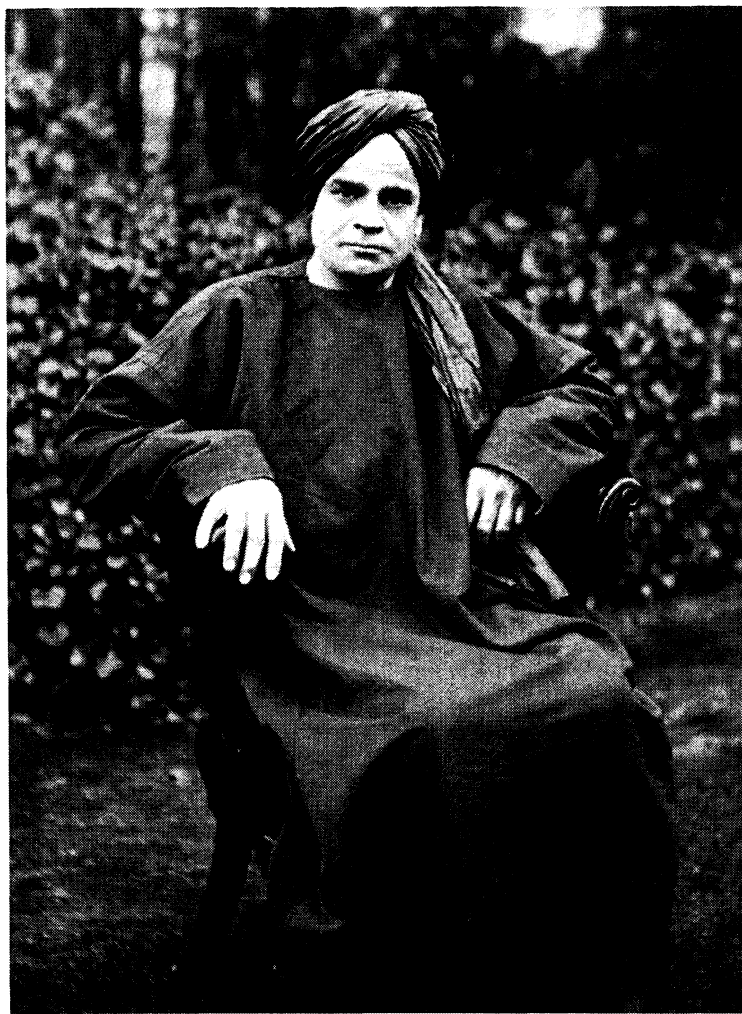


Figure 6. Mahatma Sri Agamya Guru Paramahansa (b. ca. 1841), from Sri Brahma Dhâra: "Shower from the Highest" (1905).

Crowley and his colleague J.F.C. Fuller also studied his works, and found him wanting. On September 29, 1907, Crowley attended a retreat with the Mahatma, who answered Crowley's questions and gave him the name *Vicitrananda* (exceptional bliss); Crowley practiced the prescribed *hatha yoga* regimen only half-heartedly,⁴⁵ and soon thereafter—on October 7—noted in his diary, "Read M[ahatma]'s book and noted errors." By the Mahatma's weekly meeting on Sunday the 13th, he and Crowley had "A far from silent

interview,"⁴⁶ argued and parted ways. As Crowley described it to Fuller:

There was a devil of a row at 60 last night. M[ahatma] pressed me to come to his weekly entertainment; so I came. He urged me to speak; so I spoke. He then revealed his divine self in an exceptionally able manner; I refrained from revealing mine. His divine self reminded one rather of a "Navy's Saturday Night," by Battersea Burns.⁴⁷

Fuller began attending meetings the following week until, on November 17, he similarly provoked the Mahatma's legendary temper. As Crowley recorded in his diary, "M[ahatma] threatens to murder him, and falls paralysed or dead as if." Fuller published a scathing account of his visits in *The Equinox*, describing the guru's teachings as "a stewed-up hash of Yoga, Vedanta, and outrageous verbosity" (p. 287).⁴⁸ Years later, when Crowley published *Eight Lectures on Yoga* (1938) under the pseudonym of Mahatma Guru Sri Paramahansa Shivaji, he explained, "The name is, of course, a little slap of mine at the swinish scoundrels who confer high-sounding titles on themselves, and write books about a subject which they do not understand at all"⁴⁹...an obvious swipe at Mahatma Sri Agamya Guru Paramahansa.

Crowley and Fuller's experiences pre-dated the final phases of what proved to be a fatal scandal for the Mahatma. In the summer of 1908, he was charged with indecently assaulting Suzanne Allaveue, a 17-year old French woman who responded to his ad in the *Daily Telegraph* for a typist, and Maud Mary Andrew, a 19-year old applicant for the same position. According to testimony, the applicants were told, "There is no work to do here. All you have to do is to worship me all day long and be happy with the five other disciples, who are in the house. I love them all very much indeed, and I shall love you the same if you come here" ("Police Courts," July 9, 1908, p. 3). Similar written complaints had been made since his arrival in London, but none of the complainants were willing to testify in the trial. Paramahansa pleaded guilty to two counts of indecent assault (for embracing and kissing the girls), and was sentenced to four months' hard labor in prison,⁵⁰ effectively

⁴⁵ Crowley's 1907 diary for this period contains entries like "Very sleepy. Cannot meditate properly" (October 2); "An abject day of utter misery. Couldn't settle down to any mortal things—much less Yoga" (October 3) and "11.40 PM: This entry means that I meant to start seriously—and didn't." (October 4). Crowley's 1907 diary is part of the collection at the Harry Ransom Humanities Research Center at the University of Texas at Austin; it has also been published in Aleister Crowley, *Sex and Religion*, ed. Marcelo Ramos Motta (Nashville: Thelema Publishing Co., 1981).

⁴⁶ Diary, October 13, 1907.

⁴⁷ See Sam Hardy [John Frederick Charles Fuller], "Half-Hours with Famous Mahatmas," *The Equinox* 1910 I(4): 289. John Burns (1858-1943), British politician and activist from Battersea, was the first working-class man to become a Member of Parliament.

⁴⁸ Fuller, "Half-Hours with Famous Mahatmas," 284-290.

⁴⁹ AC to unknown, 11 November 1944, typed into Crowley's *The Book of Thoth*, T198.b.1.15, Cambridge University. Quoted in Richard Kaczynski, *Perdurabo: The Life of Aleister Crowley* (Tempe, AZ: New Falcon, 2002), 414.

ending his career in England.

Summary

Given these biographical sketches, it is clear that none of these three men was Kellner's teacher of sex magic. Aissa and Pratapa, however devout they may have been, were primarily fakirs. Paramahansa, meanwhile, focused on Vedanta, and his books on Hindu philosophy are extremely basic and highly diluted (no doubt for the benefit of his western readership). None give any indication of expertise in sexual alchemy. It is nevertheless likely that all three of these men inspired or instructed Kellner in his other interest, yoga. As noted above, Pratapa was the motivation for Kellner's address to the International Congress for Psychology, but even here Kellner explained to his audience that his paper was the product of years of study and experience in yoga.⁵¹

The Hermetic Brotherhood of Light

References to an organization called "the Hermetic Brotherhood of Light" (H.B.L.) appear throughout O.T.O.'s foundational documents and publications. The 1912 Jubilee edition of the *Oriflamme* declared, "During his many and extensive trips in Europe, America and Asia Minor, Brother Kellner came in contact with an organization which bore the name 'The Hermetic Brotherhood of Light.'"⁵² The same issue later explained, "the Rosicrucian esoteric teachings of the Hermetic Brotherhood of Light were reserved for the few initiated into the Occult Inner Circle."⁵³ Nor do the

⁵⁰ Agamya Guru Paramahansa, *The Land of Eternity: Amar Bhumika Discourses* (London: A. C. Fifield, 1908); Theron Clark Crawford, *A Real Mahatma: A Personal Study* (London: Luzac, 1906); Lauron William DeLaurence, *The Great Book of Magical Art, Hindu Magic and East Indian Occultism* (Chicago: DeLaurence, Scott & Co., 1915); "The Police Courts: Charge Against an Indian," *The Times* (London) (June 25, 1908), 4; "The Police Courts: Charge Against an Indian," *The Times* (London) (July 2, 1908), 4; "Mahatma in Court. Agamya Guru Before Police Magistrate on Very Serious Charges," *New York Times* (July 5, 1908); "The Police Courts. Assault by an Indian," *The Times* (London) (July 9, 1908), 3; "Mahatma Goes to Prison: Agamya Guru's Career in London Ended by Girl's Charges," *New York Times* (July 12, 1908); "Says Morton Headed a Vedanta Society. Masseur Declares Financier and Other Social Leaders Studied under Yogi Paramahansa. Mrs. Fish Interested. And So Was Emma Eames, Backman Says—He Is Suing Now for Back Rent," *New York Times* (June 19, 1908).

⁵¹ "Schon seit Jahren trage ich mich mit der Absicht, die Kenntnisse und Erfahrungen, die ich mir im Verlaufe eines langen und sorgfältigen Studiums dieses Gegenstandes gesammelt habe, zu veröffentlichen." Kellner, *Yoga*, 4.

⁵² "Auf seinen vielen und weiten Reisen in Europa, Amerika und Klein-Asien war Br.: Kellner in Berührung gekommen mit einer Organisation, welche den Namen führte 'The Hermetic Brotherhood of Light.'" *Oriflamme* 7 (September, 1912): 15.

⁵³ "Die rosenkreuzerischen, esoterischen Lehren der 'Hermetic Brotherhood of Light' wurden reserviert für die wenigen Eingeweihten des Okkulten Inneren Kreises" *Oriflamme* 7 (September, 1912): 15-6.

references to the H.B.L. end there. The January 22, 1917, manifesto for O.T.O.'s Anational Grand Lodge and Mystic Temple Veritas Mystica in Ascona, Switzerland—where Reuss had been residing owing to the world war—begins “THE HERMETIC BROTHERHOOD OF LIGHT, known as the O.T.O.”;⁵⁴ similar language appears in the revised O.T.O. Constitution of 1917:

This organization is known at the present time as the:
 Ancient Order of Oriental Templars
 Ordo Templi Orientis
 Otherwise: The Hermetic Brotherhood of Light.⁵⁵

Clymer (1936) reproduces a sample of Reuss' letterhead; although it summarizes an earlier 1908 conference, the letterhead itself is contemporary with other documents from the Ascona period. Shown in Figure 7, it reads “Ordo Templi Orientis. O.T.O. Fraternitas Lucis Hermetica,” the latter phrase being Latin for “Hermetic Brotherhood of Light.” Similarly, Crowley's (1917) “Liber LII: Manifesto of the O.T.O.” lists eighteen organizations whose wisdom and knowledge is concentrated in O.T.O.; ninth on the list is “The Hermetic Brotherhood of Light.” Without a doubt, Reuss and Crowley both asserted O.T.O.'s connection with the H.B.L. Kellner's possible connections to this group, and the significance of its connection to O.T.O., requires some historical context.



ORDO TEMPLI ORIENTIS

. O. T. O.

Fraternitas Lucis Hermetica.

Sanctuarium Supremum et Sui Juris

Figure 7. Sample of the O.T.O. letterhead used by Theodor Reuss during his Ascona period.

The H.B.L. was a 19th century group which taught its members, among other teachings on practical occultism, a form of sex magick derived from the ideas of both American spiritualist and sexual mystic Paschal Beverly Randolph (1825–1875), and John Hargrave Jennings (1817–1890), the prolific British author of books on sexual symbolism in all religions from ancient times up to what he loosely called the Rosicrucians.

Randolph was a self-taught physician in upstate New York, specializing in

⁵⁴ O.T.O. Archives.

⁵⁵ O.T.O. Archives.

curing sexual complaints. In 1853, he became a spiritualist, receiving messages from various spirits via automatic writing and speaking. His reputation brought him to London and France in 1855 and 1856, where he channeled spirits for Emperor Napoleon III. He purportedly was made the Rosicrucian Supreme Grand Master for the west at this time; whether true or not, his subsequent works on "affectional alchemy" identified him as a Rosicrucian. Despite this carefully cultivated pedigree, he later wrote in *Eulis* (1874):

I studied Rosicrucianism, found it suggestive, and loved its mysticism. So I called myself The Rosicrucian, and gave my thought to the world as Rosicrucian thought; and lo! The world greeted with loud applause what it supposed had its origin and birth elsewhere than in the soul of P. B. Randolph.⁵⁶

Much as "spiritualism" in the popular mind became a catch-all phrase for all manner of mysticism, so too was "Rosicrucian" so vague a term that any could claim it without contest.

Randolph, however, acknowledged the influence of Hargrave Jennings, whom he quoted frequently in his own writings. Jennings apparently initiated Randolph into Rosicrucianism.⁵⁷ Randolph, in turn, called Jennings "the chief Rosicrucian of all England,"⁵⁸ and recognized him as Grand Master. The feeling, however, wasn't mutual. To their common printer and bookseller Robert H. Fryar, Jennings complained of "Randolph, with his mischievous books, which ought not to have been published."⁵⁹ Nevertheless, the works of both Randolph and Jennings were recommended to H.B.L. students.

Although the H.B.L. didn't go public until 1884, it was founded around 1870 by Max Theon (1848–1927) and Peter Davidson (1837–1915), and helped H.P. Blavatsky found the Theosophical Society in 1875. Indeed, Max Theon appears to have been one of Blavatsky's spiritual teachers,⁶⁰ and the two groups had cordial relations prior to their falling out over the Theosophical Society's shifting emphasis toward eastern religions. The H.B.L.

⁵⁶ Paschal Beverly Randolph, *Eulis Affectional Alchemy: The History of Love: Its Wondrous Magic, Chemistry, Rules, Laws, Moods, Modes and Rationale. Being the Third Revelation of Soul and Sex and a Reply to "Why Is Man Immortal?"* (Quakertown, PA: Confederation of Initiates, 1930), 47.

⁵⁷ John Patrick Deveney, *Paschal Beverly Randolph: A Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician* (Albany: State Univ. of New York, 1997).

⁵⁸ Paschal Beverly Randolph, *Seership! The Magnetic Mirror. A Practical Guide to Those Who Aspire to Clairvoyance-Absolute. Original and Selected from Various European and Asiatic Adepts* (Boston: Randolph Publishing Co., 1870), 44.

⁵⁹ *The Letters of Hargrave Jennings, Author of "The Rosicrucians," "Phallicism," &c., &c.: Forming the Unabridged Correspondence with the Editor of the "Bath Occult Reprints," between 1879 and 1887, with Frontispiece*, ed. Invictus (Bath: Robert H. Fryar, 1895), 43.

⁶⁰ C. G. Harrison and Christopher Bamford, *The Transcendental Universe: Six Lectures on Occult Science, Theosophy, and the Catholic Faith: Delivered before the Berean Society* (Hudson, NY: Lindisfarne Press, 1993), 48.

announced itself to the world in 1884 through an edition of *The Divine Pymander* for which Davidson's friend and teacher Jennings contributed a supporting preface.⁶¹ With the formal appearance of H.B.L., Jennings began publishing a series of books on phallicism, beginning with *Phallicism, Celestial and Terrestrial, Heathen and Christian* (1884), followed by a series of ten anonymous volumes bearing his unmistakable style.⁶² The H.B.L.'s influence is evident from the members it attracted, occults and theosophists in Britain, France and America. Of particular interest is the membership of Gérard Encausse. According to Godwin, Chanel and Deveney (1995),

Papus openly acknowledged three masters: his *maître en pratique* (practical master) was Peter Davidson, his *maître spirituel* (spiritual master) the psychic healer Maître Philippe, and his *maître intellectuel* (intellectual master) the Christian Hermetist Saint-Yves d'Alveydre. The H. B. of L.'s teachings

⁶¹ Hermes Trismegistus and Hargrave Jennings, *The Divine Pymander of Hermes Mercurius Trismegistus* (London: George Redway, 1884).

⁶² Hargrave Jennings, *Phallicism, Celestial and Terrestrial, Heathen and Christian, Its Connection with the Rosicrucians and the Gnostics and Its Foundation in Buddhism: With an Essay on Mystic Anatomy* (London: George Redway, 1884). The *Nature Worship and Mystical Series* (hereafter NWMS) was privately printed in London, and are anonymous unless a pseudonym is otherwise indicated: Sha Rocco, *Sex Mythology, Including an Account of the Masculine Cross, Religious Prostitution, Emblem of Phallus, Sun Worship, Etc.*, NWMS No. 0 (1898); *Phallicism: A Description of the Worship of Lingam-Yoni in Various Parts of the World, and in Different Ages; with an Account of Ancient & Modern Crosses, Particularly of the Crux Ansata (or Handled Cross), and Other Symbols Connected with the Mysteries of Sex Worship*, NWMS No. 1 (1889); *Ophiolatreia: An Account of the Rites and Mysteries Connected with the Origin, Rise, and Development of Serpent Worship in Various Parts of the World, Enriched with Interesting Traditions and a Full Description of the Celebrated Serpent Mounds and Temples, the Whole Forming an Exposition of One of the Phases of Phallic, or Sex Worship*, NWMS No. 2 (1889); *Phallic Objects, Monuments & Remains: Illustrations of the Rise and Development of the Phallic Idea (Sex Worship) and Its Embodiment in Works of Nature and Art*, NWMS No. 3 (1889); *Cultus Arborum: A Descriptive Account of Phallic Tree Worship with Illustrative Legends, Superstitions, Etc., Exhibiting Its Origin and Development amongst the Eastern and Western Nations of the World from the Earliest to Modern Times with a Bibliography of Works upon and Referring to the Phallic Cultus*, NWMS No. 4 (1890); *Fishes, Flowers and Fire as Elements and Deities in the Phallic Faiths and Worship of the Ancient Religions of Greece, Babylon, Rome, India, Etc., with Illustrative Myths and Legends*, NWMS No. 5 (1890); *Archaic Rock Inscriptions: An Account of the Cup and Ring-Markings on the Sculptured Stones of the Old and New Worlds*, NWMS No. 6 (1891); The author of "Phallicism," *Nature-Worship: An Account of Phallic Faiths and Practices, Ancient and Modern; Including the Adoration of the Male and Female Powers in Various Nations and the Sacti Puja of Indian Gnosticism*, NWMS No. 7 (1891); The author of "Phallicism," *Phallic Miscellanies: Facts and Phases of Ancient and Modern Sex Worship, as Illustrated Chiefly in the Religions of India, and Appendix of Additional and Explanatory Matter to the Volumes "Phallicism" and "Nature Worship"*, NWMS No. 8 (1891); A. Reader, *Mysteries of the Rosie Cross: Or, the History of that Curious Sect of the Middle Ages, Known as the Rosicrucians; with Examples of the Pretensions and Claims as Set Forth in the Writings of Their Leaders and Disciples*, NWMS No. 9 (1891).

Godwin disputes that all 10 of these anonymous volumes are consistent with Jennings's style and interests. See Joscelyn Godwin, "Hargrave Jennings," *The Hermetic Journal* (1991): 66.

had served Papus himself, they served his numerous friends, and they remained as the esoteric core to which his more public groups, such as the Martinist Order, gave access. (p. 64).

Encausse promoted the group in his journal *L'Initiation*.⁶³ Given Encausse's connections with Kellner, Reuss and Soliman ben Aissa, he remains the most plausible connection between O.T.O. and the H.B.L.

In practice, Max Theon had very little to do with the actual operations of the H.B.L., leaving this to Davidson and his secretary, Thomas Henry Burgoyne (1855–1894). Both Davidson and Burgoyne immigrated to the United States in the mid-1880s under the cloud of Burgoyne's 1882 conviction for fraud; although predating his involvement in the H.B.L., it nevertheless reflected poorly upon the organization's leadership, and gave ammunition to their opponents...namely the Theosophical Society. Davidson settled in Loudsville, GA, and set up a publishing house. From 1892–1910, he produced *The Morning Star*, which featured an eclectic assortment of articles on spiritual topics. A number of other works came out under Davidson's imprint, such as *The Sohar* (1891) and *The Mistletoe and Its Philosophy* (1892). Burgoyne, meanwhile, settled in California and continued the order's work there under the name of the Hermetic Brotherhood of Luxor. His works *The Language of the Stars* (1892), *Celestial Dynamics* (1896) and *The Light of Egypt* (1889, 1900) were published by Henry and Belle Wagner under the imprint of the Astro-Philosophical Publishing company. The Wagners carried on Burgoyne's teachings, passing them onto astrologer C. C. Zain (Elbert Bejnamine, 1882-1951), who reshaped the group into the Church of Light, which operates to the present day.

A Reformed H.B.L.

In 1895, a new H.B.L. was formed, apparently under the mistaken notion that the original group had ceased operations. What we know of this new group comes from Sylvester Charles Gould's (1840–1909) *Notes and Queries*, which between 1882 and 1908 ran many original articles on esoteric topics, plus reprints from writers like William Wynn Westcott and John Yarker. According to his listing of arcane and Masonic societies in the United States,⁶⁴ this H.B.L. was revived and reformed "in Boston, the Grand East, in 1895, on the roof of the then highest building" (p. 221).⁶⁵ This would have been the Ames Building, built in 1893, standing thirteen stories tall, and located at 1 Court Street and Washington Mall. The four founding members met on this rooftop at noon (or, as Gould variously described it, "at meridian" or "high twelve"⁶⁶), "with all hands pointing to the zenith; Sol reigned supreme, and the canopy of heaven was the Dome." The group's

⁶³ "H.B. of L.," *L'Initiation* 2(7, 1889): 11-2.

⁶⁴ Versions appeared in 1896, 1905 and 1908.

central precept was “The Spiritual Sun, from whose radiant Soul pulsates the living breath, the Life Principle of all that is or ever shall be. From this Divine Vortex proceeds the invisible Power that binds the vast universe in one harmonious whole.”

The identities of the four founders are not given in any of Gould's descriptions, but oral tradition places Kellner on that rooftop. This is not an unreasonable supposition, as 1895 is the year the Castner-Kellner Alkali Co. was formed, sending Kellner traveling the world (including America) to promote the company's technology. It is also the year that Kellner first spoke to Reuss about creating an *Academia Masonica*. It is also the year that P. B. Randolph's teachings were resurrected by his successor, Freeman B. Dowd, in the Temple of the Rosy Cross (conveniently listed immediately prior to the H.B.L. in Gould's 1896 list). Despite these tantalizing coincidences, no document has yet been produced to definitively place Kellner in Boston for the founding of the H.B.L. Nor does this preclude Kellner encountering this H.B.L. later—particularly given his mutual acquaintances with Gould—on one of his American visits.

That the American Rosicrucians were familiar not only with Randolph but also Jennings is made clear by Gould's “The Rosicrucians in the United States” (1908):

In 1870, Hargraves (sic) Jennings published his work in London, *The Rosicrucians. Their Rites and Mystenes*. A volume 356 pages, although quite sporadic, and perhaps ubiquitous, as to contents, soon found its way to America, and the incognito of the Brotherhood were soon familiar with the gist of it (p. 188).⁶⁷

The article—written under the byline of S. C. Gould, VIII^o, of the Massachusetts College—made Gould's membership in the Societas Rosicruciana in America quite clear, listing seven papers he presented to the American colleges between 1886 and 1906. Indeed, Gould is a common thread in all three organizations: the S.R.I.A., Temple of the Rosy Cross, and H.B.L.

Nor was knowledge of these teachings limited to this circle. A great deal

⁶⁵ S. C. Gould, “Arcane Societies in the United States II,” *Historic Magazine and Notes and Queries* 26(8, 1908): 209-24. This article also appeared the same year in Gould's new journal, *The Rosicrucian Brotherhood* 2(4): 149-76. This is the most detailed account of the new H.B.L., although the group also appears in the two previous listings: S. C. Gould, “Masonic and Arcane Societies in the U.S.,” *Miscellaneous Notes and Queries* 14(11, 1896): 265-84; S. C. Gould, “Arcane Societies in the United States. (Continued from Vol XIV. No. 11. 1896.)” *Historic Magazine and Notes and Queries* 23(4, 1905): 85-100.

⁶⁶ This last phrase has led some to the mistaken conclusion that 12 people were involved in this re-founding of the H.B.L. In context however, it is clear that Gould is describing four members meeting at high noon: “The spirit moved on the faces’ of the original four. Harmony has reigned in the Brotherhood since that ‘high twelve...’” (p. 221).

⁶⁷ S. C. Gould, “The Rosicrucians in the United States,” *Historic Magazine and Notes and Queries* 26(7, 1908):177-88.

of the Rosicrucian conflict in the early 20th century between R. Swinburne Clymer's *Fraternitas Rosae Crucis* and H. Spencer Lewis' *Ancient Mystical Order Rosae Crucis* (A.M.O.R.C.), at its most heated, boiled down to accusing each other of practicing sex magick. Furthermore, Melton⁶⁸ demonstrates that ideas about sex magick also disseminated into other, lesser-known American Rosicrucian traditions in the early 20th century.

Kellner's Grandfather

Kellner's chemical engineering work grew out of his interest in alchemy. In 1897, Whipple described him as "a great mystic, occultist, and student of alchemy"⁶⁹ (p. 309). In 1901 he presented to Vienna's Academy of Science (*Akademie der Wissenschaften*) a paper entitled "*Experimenteller Beweis über die Verwandelbarkeit der sogenannten Grundstoffe*" ("Experimental Proof of the Transformability of Basic Matter"), containing his theory of alchemical transmutation. Dr. Paul Köthner, chemistry professor at the University of Hallein (Universität Halle), corresponded with Kellner and pronounced him "perhaps the most interesting alchemist of our time."⁷⁰

Köthner disclosed that Kellner's interest in alchemy came about as a result of inheriting the papers of his grandfather, a member of the Rosicrucian brotherhood.⁷¹ John Yarker similarly reports, "Some little while ago Bro. Kellner informed the writer of this notice that he was led into Chemistry through inheriting the Rosicrucian MSS of his grandfather."⁷² This is a hitherto unexplored but intriguing possible source for Kellner's esoteric knowledge. The description of German-speaking Rosicrucians focused on alchemy aptly fits groups like the *Gold und-Rosenkreuzers* (the Golden Rosicrucians), and its splinter group *Die Ritter des Lichts* (the Knights of Light, later known as the Asiatic Brethren), as well as several other groups (Geffarth, 2007; McIntosh, 1992).⁷³ According to Küntz (2007):

The first published reference to the Golden Rosicrucians was in *The Perfect and True Preparation of the Philosopher's Stone according to the Secret of the Brotherhoods of the Golden Rosicrucians* [*Die Wahrhaftige*

⁶⁸J. Gordon Melton, *Rosicrucianism in America* (New York: Garland Publishing, 1990).

⁶⁹L. E. Whipple, "Frontpiece," *Intelligence*, 6(4, September 1897): 308-9.

⁷⁰Paul Köthner, "Hallenser Antrittsvorlesung: Die Goldmacherkunst im Mittelalter und in der Gegenwart," *Zeitschrift für Naturwissenschaften* 75(1902): 21.

⁷¹"Herr Dr. KELLNER ist der Enkel eines Mitgliedes jener vorhin erwähnten 'hoherleuchteten Bruderschaft der Rosenkreuzer,' aus dessen hinterlassenen Schriften er die erste und nachhaltig wirkende Anregung zu einer 'monistischen' Naturauffassung geschöpft hat." Köthner, 1902, p. 22.

⁷²Yarker, "Obituary of Dr. Karl Kellner," 150.

⁷³Renko D. Geffarth, *Religion und arkane Hierarchie: Der Orden der Gold- und Rosenkreuzer als Geheime Kirche im 18. Jahrhundert*, Aries Book Series v. 4 (Leiden: Brill, 2007); Christopher McIntosh, *The Rose Cross and the Age of Reason: Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment*, Brill's Studies in Intellectual History v. 29 (Leiden: E. J. Brill, 1992).

und vollkommene Bereitung des Philosophischen Steins der Brüderschaft aus dem orden des Geulden und Rosen Kreuzes] by Sincerus Renatus [Samuel Richter] in Breslau in 1710. (p. 6).⁷⁴

Coincidentally, Kellner's magical/Masonic motto was also Renatus,⁷⁵ the same as the Golden Rosicrucians' first writer. Equally tantalizing is the finding that some of the early Reuss O.T.O. rituals were influenced by *Die Ritter des Lichts*.⁷⁶ This fascinating possibility of inherited Rosicrucian materials awaits further investigation, which I am eagerly pursuing.

Conclusion

Because so little information survives about Carl Kellner's esoteric teachers, researchers must piece together plausible pictures from the anecdotal accounts of his Masonic colleagues. None provide the definitive account of his knowledge of sex magick, or its source; his sources for yoga and alchemy, however, are certain. Given Yarker's obituary notice that Kellner "was a great authority in Occult Matters, and had a work on the subject in hand,"⁷⁷ it is a pity that this book does not survive to shed further light. Regardless, his inspiration of Reuss—who went on to create O.T.O. out of the work he began with Kellner—is unquestionable, securing Kellner's title as "spiritual father of O.T.O."

⁷⁴Dary Küntz, "Introductory note," in *The Ancient Texts of the Golden Rosicrucians*, Book I (Austin: Golden Dawn Research Trust, 2007).

⁷⁵Hartmann, 1905.

⁷⁶Peter R. König, "Theodor Reuss: Brueder des Lichtes der sieben Gemeinden in Asien," <http://user.cyberlink.ch/~koenig/2007/reuss/asien.htm>.

⁷⁷Yarker, *op. cit.*, p. 150

From Gold Forge Steel!

A Brief Analysis of Symbolism in the Gnostic Mass

Frater אִישׁ מִלְחָמָה

Dear Brothers and Sisters,

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

The dagger is composed of steel inlaid with gold (the metals of Mars and Sol respectively), “and it is this weapon which is plunged into the side or heart of the Magician to fill the Holy Cup.” Similarly, the magick sword is composed of steel and comprises the “analytical faculty.” While these weapons may suggest the tip of the lance, the shaft is reminiscent of the wand of the magician. For knights, the tip of the lance was composed of metal and its shaft of wood. This shaft was extended, with the tip concentrated and focused. However, with any “ruthless analysis” afforded by this point, it is necessitated that “Love” (or *Agape*) functions as the “motive” (“not unto thee may we attain, unless thine image be Love”), and it is the lance that the priest freely gives to the priestess on emerging from the tomb. Moreover, whereas the magician is “anointed King and Priest” with the crown of gold, it is the lance before which he kneels and worships. It is the resurrected deified lance from which he claims his power, “and the Thought of Adonai was a Word and a Deed.”¹

Authorship

With the first publication of “Liber XV” in *The International*,² authorship of the Gnostic Mass is not ascribed to Aleister Crowley *per se*, but rather to The Master Therion (Beast), which is a shortened version of the motto he

¹ Aleister Crowley, Mary Desti and Leila Waddell, *Magick: Liber ABA, Book 4 part I-IV*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Samuel Weiser, 1997), 58-9. Hereafter cited as *Magick*; *ibid.*, 86; *ibid.*, 86; *ibid.*, 688; *ibid.*, 104; “Liber Cordis Cincti Serpente” V:59.

² “Ecclesiæ Gnosticæ Catholicæ Canon Missæ,” *The International* 12(3, 1918): 70-4; rpt. *The Equinox* 1919 III(1): 247-70 and *Magick in Theory and Practice* (Paris: Lecram, 1929-1930), 179-82.

assumed for the grade of Magus, TO ΜΕΓΑ ΘΗΠΙΟΝ or “The Great Beast.”

By this point in A.C.’s magical career, he had essentially come to terms with his role as the Prophet of the Æon of Horus. For instance, Crowley, commenting on his poem *Aha!*, writes, “‘Blessing and worship to The Beast, The prophet of the lovely Star!’ Henceforth...I was the chosen prophet of the Masters, the instrument fit to interpret their idea and work their will.”³ Likewise, by the time of the writing of “Liber XV,” Crowley had attained the Grade of 8°=3[□] (*Magister Templi* or Master of the Temple) in the A.:A.: or Silver Star (S.S.).⁴ In the old Golden Dawn (G.D.), an incarnated individual could only progress as far as the 7°=4[□] grade (*Adeptus Exemptus*), and the curriculum itself ended with sub-rituals of the 5°=6[□] (*Adeptus Minor*) grade. Located beyond the Abyss—which links the Order of the R.C. and the Order of the S.S.—was the realm of the supernals wherein the Secret Chiefs resided. With the advent of the New Æon and Crowley’s attainment of the 8°=3[□] grade—as recognized by his superior in the A.:A.:, Frater Volo Noscere, and recorded in *The Vision and Voice*—the way was made open and the keys obtained for an individual to obtain the 8°=3[□] grade while living. Therefore, at the time of writing “Liber XV,” Crowley was functioning in the capacity of a Secret Chief and as the Prophet of the Æon. This is echoed in the words of the Young John in “The Ship,” written in the same year as the Gnostic Mass: “I am the creating Word, I the author of the Æon.”⁵

What kind of ritual is the Gnostic Mass?

“Liber XV” is a dramatic ritual. “The object of them,” according to Crowley, “is almost invariably the invocation of a God, and that God is conceived in a more or less material and personal fashion.” Other examples are provided of this form of ritual:

It is the method of Catholic Christianity, and consists in the dramatization of the legend of the God. The Bacchæ of Euripides is a magnificent example of such a ritual; so also, though in a much less degree, is the Mass. We may also mention many of the degrees in Freemasonry, particularly the Third. The 5°=6[□] Ritual is another example. It is a celebration of the Adventures of the God whom it is intended to invoke.⁶

Moreover, regarding dramatic ritual, Crowley notes that it “has the sanction of the highest antiquity, and is probably the most useful for the foundation of

³ Aleister Crowley, *The Confessions of Aleister Crowley*, ed. John Symonds and Kenneth Grant (London: Penguin Books, 1989), 610.

⁴ The S.S. refers to the Third Triad of the A.:A.:, and to the Order as a whole.

⁵ Aleister Crowley, Victor Neuburg and Mary Desti, *The Vision and the Voice with Commentary and Other Papers*, ed. Hymenæus Beta (York Beach, ME: Samuel Weiser, 1998). Hereafter cited as *V&V*; Aleister Crowley, “The Ship: A Mystery Play,” *The Equinox* 1913 I(10): 57.

⁶ *Magick*, 265; *Magick*, 145–6.

a religion.” In the opening statement to his editorial of the “Blue” Equinox, Crowley wrote, “the world needs religion.” Not surprisingly, much of the instruction in this Equinox provides information about a religious Order called O.T.O. Within this Equinox was also published the central ritual of both O.T.O. and the Gnostic Catholic Church, both public and private: The Gnostic Mass. As Crowley wrote in a commentary to *Liber AL III:22*:

Our religion therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life.

Notably, the above-mentioned editorial also emphasizes the motto of the A.:A.: “The method of science; the aim of religion.”⁷

In “One Star in Sight,” Crowley states that members of the Third Order or Silver Star

are each entitled to found Orders dependent on themselves on the lines of the R. C. and G. D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) system. All such orders must, however, be constituted in harmony with the A.:A.: as regards the essential principles.⁸

It is my contention that Crowley had essentially attained the “aim” of the A.:A.: and the result of that attainment was expressed within the religious Order of O.T.O. To quote from “Liber LXV,” “I have aimed at the peeled wand of my God, and I have hit; yea, I have hit” (I:65).

A precursor to the Gnostic Mass was a rite entitled “Ritual Ordained for Public Service” that included “The Mass of the Phœnix”⁹ (Phœnix being Crowley’s O.T.O. motto). The following further connects and pairs “The Mass of the Phœnix” as a ritual that celebrates the “Miracle of Mass” with “Liber XV”: “Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.”¹⁰

I will now proceed to analyze the Gnostic Mass from the beginning of the ritual unto the conclusion of Part III. If I fail to address something, it is because I have nothing to add beyond what has already been written. Additionally, what follows is in no wise meant to be comprehensive and constitutes insights which may or may not prove fruitful to the aspirant.

⁷ Aleister Crowley, *Magick without Tears* (Phoenix: Falcon Press, 1986), 123. Hereafter cited as *MWT*; *Magick*, 145; Aleister Crowley, “Editorial,” *The Equinox* 1919 III(1): 9; Aleister Crowley, *The Law Is for All* (Phoenix: Falcon Press, 1988), 282; Crowley, “Editorial,” 10.

⁸ *Magick*, 490.

⁹ Aleister Crowley, “The Paris Working,” in *V&V*, 370; Aleister Crowley, “The Mass of the Phoenix,” in *The Book of Lies* (York Beach, ME: Samuel Weiser, 1988), 98-9. Hereafter cited as *Lies*.

¹⁰ Aleister Crowley, *Liber Aleph vel CXI: The Book of Wisdom or Folly in the Form of an Epistle of 666 The Great Wild Beast to his Son 777* (New York: 93 Publishing, 1991), 16.

Of the Furnishings of the Temple

☿—Mercury—The Magus

Beth leads from *Kether* to *Binah*. It is the intermediary between the Crown and the Mother. “The Primum Mobile acting through the philosophic mercury on Saturn.” “He is the messenger of the gods, represents precisely that Lingam, the Word of creation whose speech is silence.”¹¹ The *Yetziratic* attribution is the planet Mercury. *Beth* means “house.” This is the magician displaying his art. This is the environment in which the magician willingly works. This is “the creative Mercury who transmits the Essence of *Kether* as a *logos*.”¹²

In the East, that is in the direction of Boleskine

בּוֹלֶשֶׁכִּין = 418

“that is the House of the Beast 666.”¹³

The magician is instructed by Crowley to specifically face this *kiblah* (“the direction of prayer”) in *Liber V* (“the Ritual of the Mark of the Beast”) and *XV*. The adept also faces this quarter in “*Liber Samekh*” when addressing Spirit, active and passive. Furthermore, Crowley generally designates Boleskine as the magician’s east in *Magick without Tears*.¹⁴ By participating in “*Liber XV*,” we choose to orient our focus to a significant dwelling place (where the Knowledge and Conversation of the Holy Guardian Angel of the Beast was initiated) of the Magus of the *Æon*:

Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.¹⁵

The idea of a direction of prayer or power that is focused upon generally by magicians extends as far back as the Sumeria. For example, late Babylonian magicians would recognize in their spells the ancient Sumerian city of the magician god Enkig/Ea.¹⁶

Boleskine also has a gematria of 418, which is the Hebrew letter *Cheth* in full (חֵת; lit. “fence”; *Yetziratic* Cancer which is associated to the North and to the Egyptian God Khephra) and

¹¹ Israel Regardie, *The Complete Golden Dawn System of Magic* (Phoenix: The Israel Regardie Foundation, 1984), II: 8; The Master Therion [Aleister Crowley], *The Book of Thoth: A Short Essay on the Tarot of the Egyptians* (New York: Samuel Weiser, 1969), 70. Hereafter cited as *Thoth*.

¹² *V&V*, 215.

¹³ *Magick*, 573.

¹⁴ See letter XXIII.

¹⁵ *Liber AL* II:79.

¹⁶ Georges Contenau, *Everyday Life in Babylon and Assyria* (London: W. & J. Mackay & Co., 1959), 291.

represents the path leading from the great Mother *Binah* to *Geburah*, and is thus the influence of the Supernals descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it.¹⁷

418 is also the numeration for the elevenfold word of the Æon, אַבְרָהָאֲדָאֲבְרָהָא (or אַבְרָהָאֲשָׁאֲנָה). Moreover, 418 is the numeration of Ra-Hoor (רַא הוּר), Heru-Ra-Ha (הֵרוּ רַא הָא), and in the Greek Qabalah, Aiwass (Αἰφῶσ, the “Angel of Ra Hoor Khuit”¹⁸).

Lastly, consider AL III:34 in respect to Boleskine and the dramatic ritual, “Liber XV”:

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

is a shrine or High Altar

Whereas the magician faces Boleskine in “Liber Reguli,” the altar itself is in the direction of Boleskine in the Gnostic Mass. In “Liber Astarte,” we read “Concerning the chief place of devotion”: “That is the Heart of the devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple.”¹⁹

Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height.

“Babalon” is a word of seven letters and represents “the heavenly Venus,”²⁰ and the word of three letters may be ΙΑΩ. Seven is also the number of *Zayin*, the Sword, the path that connects the *sephira Binah* to *Tiphareth*, and three is the number of *Gimel*, the camel, that connects the *sephiroth Kether* and *Tiphareth* (the paths connecting the Crown/Macroprosopus and Mother to the Son/Microprosopus). Seven multiplied by three is 21 or AHIH (אִיְהוָה), the *Kether* name of God. Combining the digits seven and three, we acquire the number 73, the number of *Gimel* (גִּמְלָה) and the *sephira Chokmah* (חֻכְמָה; the father). This is also the number of Belial (בְּלִיָּאל—“the Lord of Lies”) according to Crowley’s reconstruction of this name.

Forty-four is eight by addition, and the number of DM (דַּמ), “blood”

¹⁷ *Thoth*, 85

¹⁸ Aleister Crowley, *777 and Other Qabalistic Writings of Aleister Crowley* (York Beach, ME: Samuel Weiser, 1982), 12. Hereafter cited as 777.

¹⁹ *Magick*, 627.

²⁰ *V&V*, 32.

and of Horus. Moreover, 44 is the number of both Aquarius (אָרְיֵן) and Aries (אַרְיֵן). As signifying the height of the altar in respect to Horus, "He is *Kether* to us in this time and place as being the highest positive conception of which we are capable." Note also this arrangement of the word AHIH (which Crowley specifically applies to the word IHVH in "An Essay upon Number") with 44 and the connection with the numbers seven multiplied by three:²¹

אָהִי
אָהִי
אָהִי
אָ = 44

It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

In the King Scale of color, crimson is the color of *Binah*, the mother, and also of the path of *Qoph*, the Moon. This association coupled with the height of the altar suggests blood and the idea of sacrifice. The sunblaze in turn may represent the Son as *Tiphareth*.

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed. And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned of all men, until he had shed blood. And this blood was the blood of his brother.

With the colors crimson and gold in mind, in "The Rite of Sol," Satan-Typhon is the brother and murderer of Sol. Similarly, Set is the envious younger brother of Osiris whom he slays and dismembers. Note also that the Children in Atu XIX (The Sun), are giving the sign of Apophis and Typhon, the destroyer. Additionally, remember, that "The blood is the life" and that *chiah* (חַיָּה, "life" or "life-force") pertains to *Chokmah*.²²

According to Sister Helena and T. Apiryon, the altar is sized to be of the dimensions of a typical Egyptian sarcophagus. The word "sarcophagus" comes from the Greek *sarx* (flesh) and *phagien* (to eat), so *sarcophagus* may mean "eater of flesh." In "The Rite of Sol," the Egyptian god Besz proclaims, "The eater of Flesh is my name" (p. 73). In Ancient Egypt, a sarcophagus was usually the external layer of protection for a royal mummy, with several layers of coffins nested within.

On each side of it should be a Pillar or Obelisk, with countercharges in black and white.

"Thou knowest the white, and thou knowest the black, and thou knowest

²¹ 777, 81; "Essay in Number" is in 777.

²² V&V, 221; Aleister Crowley, "The Rites of Eleusis," *The Equinox* 1911 I(6): supplement; *Magick*, 205.

that these are one." Countercharge does not mean a charge against one's accuser. Rather, the opposites of black and white—the absence of color in contrast to color's fullness (*akasha* as spirit, *Shin* as matter and *Chokmah*) are emphasized. The colors are associated with the supernals, the double pillars/obelisks alluding to the weapon of *Chokmah* (the lingam) informed by the black of *Binah* and the white of *Kether* in the Queen Scale of color. Note also this description of the word Pan (PIAN): "Pi, the letter of Mars, is a hieroglyph of two pillars, and therefore suggests duality."²³



Figure 1. Temple drawing by Aleister Crowley.

Below it should be a dais of three steps, in black and white squares.

The square is a lineal figure associated with *Kaph* (*Yetziratic* Jupiter—whose element is water).²⁶ The black and white are expressed in a plane—horizontally (alluding to the cup) instead of vertically, as indicated by the pillars (alluding to the wand); this in turn may suggest the Greater Mysteries of "Jesus." "Thus ultimately, as the Wand is a binding and a limitation, so is the Cup an expansion—into the Infinite."²⁷

²³ Liber LXV I: 54; *Lies*, 13.

²⁴ George Pendle, *Strange Angel: The Otherworldly Life of Rocket Scientist John Whiteside Parsons* (Orlando: Harcourt, 2005), bet. 180-1.

²⁵ *Magick*, 564.

²⁶ 777, 15.

²⁷ *Magick*, 78.

The dais supports (and may be viewed as receiving the impressions from) the shrine or high altar. Note the black and white squares in Figure 1. Compare also the image of three steps on the foot of the Pastos of Christian Rosencreutz in the old G.D. 5°=6° ritual (figure 2).

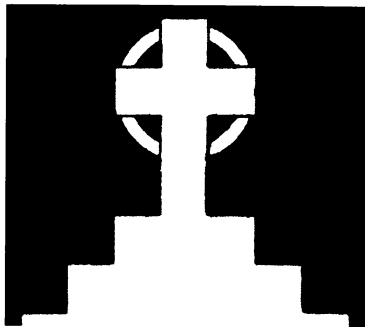


Figure 2. "The Cross at the Foot of the Pastos" from "The Temple of Solomon the King" (*The Equinox* 1(3)).

Above it is the super-altar, at whose top is the Stele of Revealing in reproduction, with four candles on each side of it.

As there are four letters in the words *Chokmah* (חכמה) and *Binah* (בינה) in Hebrew, there are also four candles on either side of the stele. If you add the three letters that compose the Hebrew word *Kether* (כתר), you get 11 (4 x 11 = 44). Another consideration is that the four candles on either side could signify 44, which we have noted with the height of the altar is the number of blood in Hebrew and the number of Horus.

Moreover, if one takes the stele as three and counts the candles on either side, one obtains the number 434 or *Daleth* (*Yetziratic Venus*) in full, which is the uppermost horizontal path on the Tree of Life. This path and the two horizontal paths following on the Tree of Life may in turn parallel the next two levels of the super-altar—*Teth* and *Peh*, respectively (for this consult in particular the figure of the Hierophantic cross and "The Horizontal Component of the Enchantment" in "Liber V").

Additionally, the stele as three could allude to the triple tongue of flame of *Atu XX* (which is identified with the stele). Remember also that another name for the Stele of Revealing is *Stele 666*; "it is in fact the Stélé of 666; for it is the Stélé of Ankh-f-n-khonsu."²⁸

Below the stele is a place for The Book of the Law, with six candles on each side of it.

Tau Apiryon and Sister Helena conclude their discussion on the arrangement of the super-altar with the statement that "The twelve candles surrounding *The Book of the Law* may correspond to the twelve signs of the Zodiac surrounding the Sun, and the Paths which designate them."²⁹ If we attribute the number of the *sephira* signifying the Sun (*Tiphareth*) to *The Book of the Law*, with the six candles flanking on both sides, we acquire 666, the number of the Spirit of the Sun (סורף). Also note that the name

²⁸ *MWT*, 258.

²⁹ Tau Apiryon and Helena, *Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism*, Red Flame No. 2 (Berkeley, CA: privately printed, 1996), 91.

ΘΗΠΙΟΝ has six letters and ΤΟ ΜΕΓΑ ΘΗΠΙΟΝ (pertaining to the *sephirah Chokmah*) has twelve (“the sphere of fixed stars”), which Crowley defines in his diary as the name of twelve letters.³⁰

Below this again is the Holy Graal,

“The Wall of Abiegnus” assists us in defining the Holy Graal: “This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.”³¹ Babalon is associated with the *sephira Binah*.

with roses on each side of it.

Roses pertain to *Netzach* and hence to the “heavenly Venus” or Scarlet Woman “who by men is thought of as Babalon.”³² Roses are also held by the passive child in *Atu VI* (The Lovers, *Yetziratic Gemini*)—the path leading from *Tiphareth* to *Binah*, or the son to the mother.

*There is room in front of the Cup for the Paten. On each side
beyond the roses are two great candles.*

The candle is *LVX* or light (𐌶𐌿𐍂), and the sign that the priest administers for the appearance of the God. In this instance, the weapon is doubled; taken together, there are a total of twenty-two candles. Similarly, on the sides of the vault of Christian Rosencreutz are depicted the twenty-two colors of the paths between Light and Darkness.

All this is enclosed within a great Veil.

Generally, this veil is considered the veil of the Abyss. However, this may also suggest the veil of the 14th Æthyr in *The Vision and the Voice*:

There is a veil of such darkness before the Aethyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of the Night of Time stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python and the Sphinx shall the glory be to the Sphinx, but the victory to the Python. (p. 137-8)

*Forming the apex of an equilateral triangle whose base is a line drawn
between the pillars, is a small black square altar, of superimposed cubes.*

Both the Emperor and the Devil are oftentimes pictured as sitting on a cubical stone.

³⁰ Aleister Crowley, *The Magical Record of the Beast 666* (London, England: Gerald Duckworth & Co. Ltd., 1993), 298.

³¹ Aleister Crowley, “Liber Cheth vel Vallum Abiegni sub figura CLVI,” *The Equinox* 1911 I(6): 23-7, v. 1.

³² *V&V*, 32.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.
 “is not the symbol of the Beloved a circle?”³³

Repeating, the apex of a third triangle is an upright tomb.

Note that the temple is described as three superimposed downward pointing triangles. The triangle is a figure related to pure number associated with *Binah*. In “Liber A’Ash,” we read: “This chain reaches from Eternity to Eternity, ever in triangles—is not my symbol a triangle?” (v. 37)

*As the Magician is in the position of God towards the Spirit that he evokes, he stands in the Circle, and the spirit in the Triangle; so the Magician is in the Triangle with respect to his own God.*³⁴

Regarding the tomb, the Egyptian goddess Nut fulfilled a central role in the resurrection of the deceased king as his ‘mother Nut in her name of “sarcophagus”...in her name of Coffin” and...in her name of “tomb.”...in later times the roles of Nut and Hathor—also a cow deity and funerary goddess—were sometimes conflated. Hathor was thus sometimes viewed as a sky goddess and Nut sometimes replaces Hathor as the goddess of the divine sycamore tree who nourishes the deceased, although the connection of Nut herself with the coffin may have led to her association with wood and thus the sycamore tree.³⁵

As Crowley notes in his commentary to chapter 25 of *The Book of Lies*, the Greek word for pyramid (Πυραμυς) has the same number as the Greek word for Phallus (Φαλλος), 831. $831 = 8 + 3 + 1 = 12$, the number of the Hanged Man (Atu XII), the Great Avenging Angel Hua (𐄂𐄂𐄂) and of “Liber Yod.”³⁶ Additionally, both words are two of the three contemplations of “Liber HHH.”³⁷ In chapter 19 of the same text, he notes that the Sun “is the representative of god in the Macrocosm, as the Phallus is in the Microcosm.”³⁸

In the 14th Æthy is written:

These adepts seem like Pyramids—their hoods and robes are like Pyramids. And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb. Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.” Crowley’s comment to the above in respect to the word “tomb” is that “It is also a Phallus, which dies itself to communicate Life to others (p. 141).

³³ “Liber A’Ash,” v. 37.

³⁴ *Magick*, 73.

³⁵ Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt* (London: Thames & Hudson, 2003), 161.

³⁶ *Magick*, 643–6.

³⁷ *Magick*, 598–603.

³⁸ *Lies*, 49.

Both the crimson altar cloth and the tomb again suggest that a sacrifice has been made prior to the ritual's beginning. Note also this image associated with *Shin* (Mercurial Genii) from "Liber 231" (figure 3). Shown within the pyramid of initiation is a tomb or pastos.



Figure 3. *Shin* Scale of the Serpent from Liber CCXXXI (The Equinox I(7)).

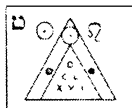


Figure 4. *Teth* Scale of the Serpent from Liber CCXXXI (The Equinox I(7)).

This liber in turn instructs us to compare this image to the one associated with **♁** (the combination of which letters produce the formula of the Æon)(see figure 4). Written within the inner triangle that

suggests a pyramid are Roman numerals that sum to 666. Recall the name of the stele and Crowley's identification of this with *Atu XX*. Consider also that the tomb is upright in that the focus extends from it to the Shrine vertically.

Interpreting the Arrangement of the Furnishings

One of the principal approaches to viewing the furnishings has been by forcing the traditional (or Kircher) Tree of Life upon this, with *Kether* at the shrine and *Malkuth* at the tomb. Unfortunately, this doesn't work with the ritual unless you change it.

In the 5th Æthyr of *The Vision and the Voice* is the vision of the Arrow:

I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the Æthyr echoeth: It beams. It burns. It blooms. And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there is no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not.

...Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light (p. 204-5).

Ateph Crown = כתר

Shaft = חכמה

Barb = בינה

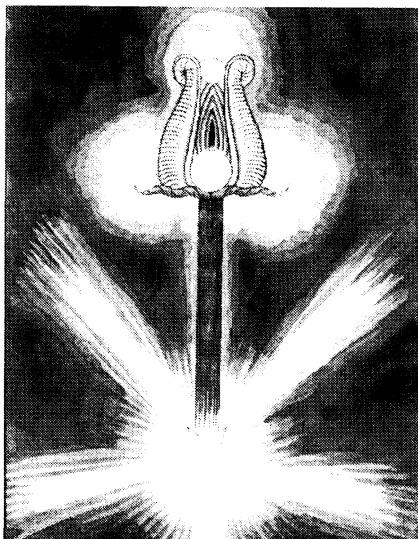


Figure 5. *The Vision of the Arrow* by J. D. Lawrence (*The Equinox IV(2)*), with Supernal associations according to the 5th Æthyr.

By applying the above to the Gnostic Mass temple, we get the following:

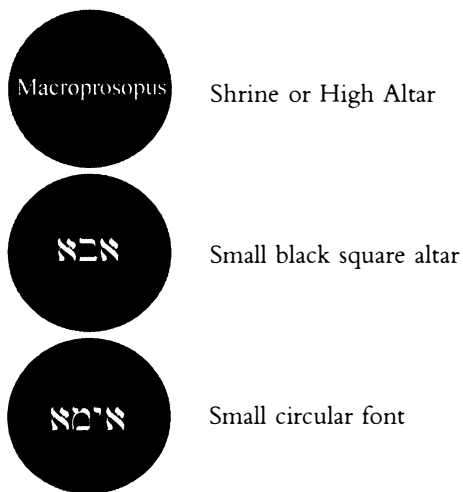


Figure 6. *Vertical arrangement of the Supernals and the furnishings of the Gnostic Mass.*

Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine *Sat-Chit-Ananda*, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of

Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII v. 1, "Here is Nothing under its three forms." ["Liber B," v. 17]

This arrangement has parallels elsewhere. For example, in "Liber V vel Reguli," we note the vertical delineation of the supernals onto the body of the magician with Aiwaz (418) as *Kether* (the Iphisissimus of the A.:A.:), Therion as *Chokmah* and Babalon as *Binah*. This scheme may also be applied to this lamén, which Crowley describes as being "of my own Magick, or a Pantacle of the Science, I'm sure I'm not sure which!"³⁹

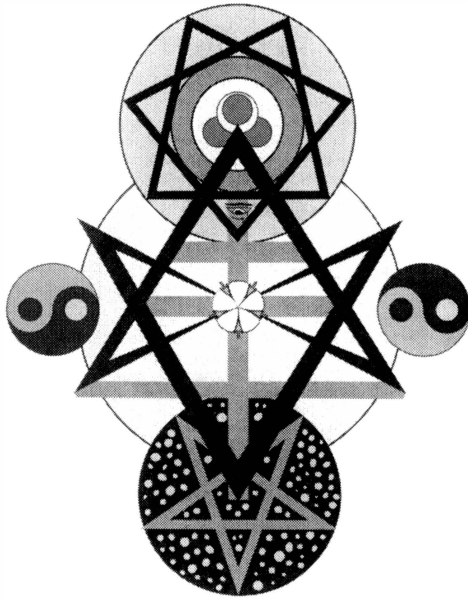


Figure 7. *The Lamén of The Master Therion (Magick)*

Consider also this vertical arrangement of the supernals composing the lingam of the magick circle:

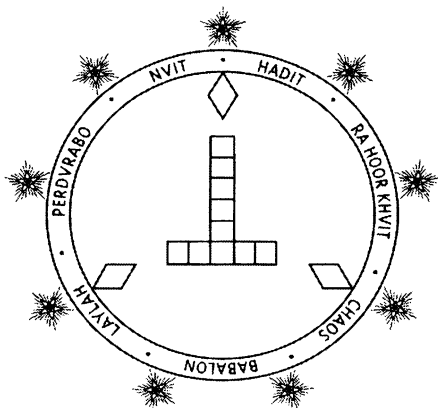


Figure 8. The Circle (Magick).

This is similarly reflected upon the super-altar itself and may signify the three Hebrew mother letters and the caduceus superimposed upon the Tree of Life:



☾ —Stele; the four candles flanking suggesting wings (“under the shadow of the wings of thy wings, Jehovah”).

☩ —The Book of the Law; the six candles flanking where the serpents rest their heads. The formative world.

☉ —The Holy Graal.

Figure 9. The caduceus of Hermes (The Equinox I(2)) with associations from the super-altar of the Gnostic Mass.

But what of the tomb? As with the arrangement for the magick circle above, we discover that the tomb, instead of symbolizing *Malkuth*, signifies *Tiphareth*, the son and Microprosopus.

In the old $5^{\circ}=6^{\circ}$ (*Tiphareth*) ritual, the tomb of Christian Rosencreutz is the central figure of the ceremony. Compare this association with the station on the high altar for the paten or disk and our perception of that.

In the cosmogony of chapter 0 of *The Book of Lies*, Crowley notes, “The manifestation even of God does not appear until Tiphareth” (p. 11). Additionally, according to the “Naples Arrangement,” it is with *Tiphareth* that the point becomes self-conscious, “because [it is] able to define itself in terms of the above” *sephiroth*. In “John St. John,” Crowley notes that the “*Qliphoth*

of an **Adept** is balanced and trained to fill his *Malkuth*, vacated by the purified *Nephesch* which has gone up to live in *Tiphereth*." The *Nephesch* constitutes the "animal soul" of man and this ascent may suggest the Sun and Moon as "Yod Tetragrammaton" conjoined.⁴⁰ Furthermore, in a note to chapter 6 of *The Book of Lies*: "The **Adept** concentrates the Microcosm in *Tiphareth*, recognizing an Unity, even in the microcosm, but, *qua* Adept, he can go no further" (p. 23). The word "Adept" is emphasized to note an individual that has attained the Knowledge and Conversation of the Holy Guardian Angel at Tiphareth. Moreover, according to the cosmogony of chapter 11 of *The Book of Lies*:

Eleven is the great number of Magick, and this chapter indicates a supreme magical method... **The first part of the chapter describes the universe in its highest sense, down to Tiphareth; it is the new and perfect cosmogony of *Liber Legis*.**" (p. 33, emphases mine).

From *Kether* to *Geburah*, there are eleven paths connecting to *Tiphareth*.

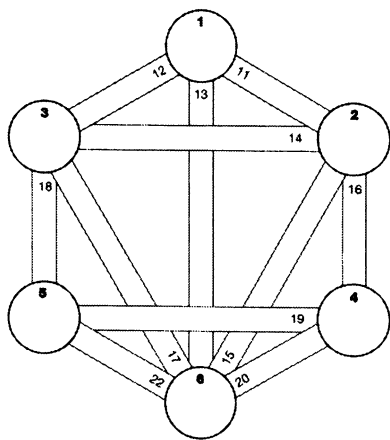


Figure 10. *The Tree of Life from Beauty (Microprosopus) to the Crown (Macroprosopus).*

This arrangement is similar to that of the old G.D. Neophyte hall that ascends from *Malkuth* to the Veil of *Paroketh* (showing eleven paths):

⁴⁰ *Magick*, 564; Aleister Crowley, "John St. John," *The Equinox* 1909 I(1): supplement p. 103; *V&V*, 201.

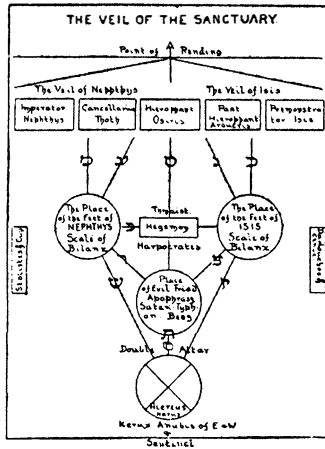


Figure 11. "Arrangement of the Temple in the $0^{\circ}=0^{\circ}$ Ritual" from "The Temple of Solomon the King" (The Equinox I(2))

And similarly, this image of the Tree of Life extending from Malkuth to Tiphareth, from "Liber XIII" (again, with eleven paths shown):

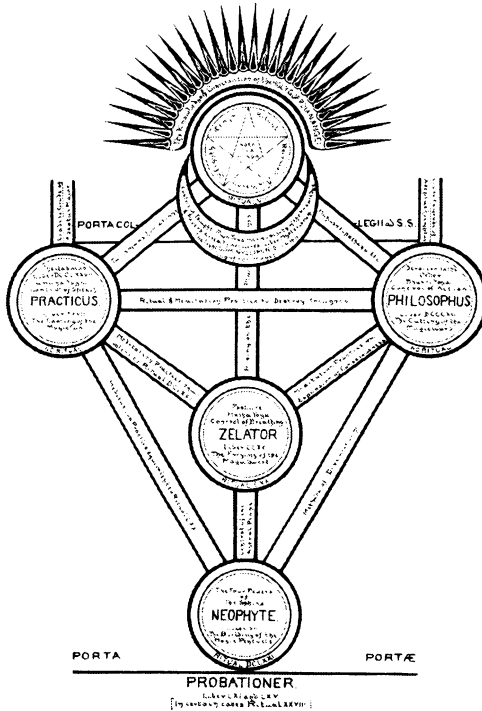


Figure 12. *Gradua Montis Abiegni* (The Equinox I(3))

Additionally, with this arrangement, the magical weapons associated with *Chokmah* and *Binah* are the *lingam* (*Geburah/Mars/Phi*) and *yoni* (*Kaph/Yetziratic Jupiter/Kappa*). Also note the vital triad of “The *Lingam* (Priest) The *Yoni* (Priestess) and The *Stele* (Ceremony).”⁴¹

II: OF THE OFFICERS OF THE MASS

♪—Luna—The Priestess

“Now hath *Nuit* veiled herself, that she may open the gate of her sister.”⁴² Note that the officers are part of the priest himself. “Being furnished with complete armour, and armed, he is similar to the Goddess.”⁴³

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

White indicates purity: “Thou shalt purge me with hyssop, O *Therion*, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.”⁴⁴ Snow is associated with “The three Supernals” (there being three principal officers) in Crowley’s notes to “Prologue of the Unborn” in “*Liber VII.*”⁴⁵

Crowley associates the lance with the phallus in his commentary to *The Vision and the Voice*.⁴⁶ *Yod* and the fourth blade of *Adonai* specifically refer to the phallus, vide “*Liber LXV.*”

The hand lance, also known as the killing iron, was an implement used to kill a whale after fastening to it with a harpoon.

The priest’s movement is primarily ascending, and his stations are the extremities of the temple (*Tiphareth* and *Kether*—*Microprosopus/Macroprosopus*).

Note that man is the animal associated with *Chokmah* in 777 and the sex determined by the Order for this office.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

Regarding what both the priestess and priest bear: “the work of the wand and the work of the sword; these he shall learn and teach.”⁴⁷ From chapter 33 of *The Book of Lies* entitled “*Baphomet*”: “In His claws He beareth a sword; yea, a sharp sword is held therein” (p. 76). From *Magick*:

⁴¹ *Thoth*, 287.

⁴² “*Liber 231.*” 2

⁴³ *Magick*, 667.

⁴⁴ *Magick*, 214.

⁴⁵ Aleister Crowley, H. P. Blavatsky, J.F.C. Fuller and Charles Stansfeld Jones, *Commentaries on the Holy Books and Other Papers: The Equinox, Volume Four, Number One* (York Beach, ME: Weiser, 1996), 341.

⁴⁶ *VEV*, 74.

⁴⁷ *AL I*:37.

It is also spoken, in Liber CCXX, III: 11: "Let the woman be girt with a sword before me." But this refers to the arming of *vedana* with *sanna*, the overcoming of emotion by clarity of perception." *Vedana* are the "feelings." *Sanna* are the "perceptions" (p. 713-4).

Note that the priestess is specifically a woman, the animal associated with *Binah* in Liber 777, and the sex determined for this Office.

The Cakes of Light suggest again the idea of "sacrifice," as these contain blood. With this in mind, along with the direction that the priestess should actually be *Virgo Intacta*, note Crowley's comment to chapter 43 of *The Book of Lies*: "Blood and virginity have always been the most acceptable offerings to all the gods, but especially the Christian God....such sacrifices come under the Great Law of the Rosy Cross, the giving-up of the individuality" (p. 32). The Rosy Cross is the magical weapon associated with *Tipareth*. In chapter eleven of *The Book of Lies*: "Cast down through The Abyss is the Light, the Rosy Cross, the rapture of Union that destroys, that is The Way. The Rosy Cross is the Ambassador of Pan" (p. 32).

The paten and hosts and sword suggest the Lesser Mysteries of "John": "slain with the Sword, whose flesh is placed upon a Disk...baptizing with Water."⁴⁸ From the 15th Æthyr:

There appears immediately in the Æthyr a tremendous column of scarlet fire, whirling forth, rebounding, crying aloud. And about it are four columns of green and blue and gold and silver, each inscribed with writings in the character of the dagger. And the column of fire is dancing among the pillars. Now it seems that the fire is but the skirt of the dancer, and the dancer is a mighty god. The vision is overpowering. As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God.

And the note to this:

This is a form of Babalon. There is a reference to the story of Salome in the lesser mysteries of the dagger and disk in the cult of "the God, John." "John" is "ON"—Oannes, Nu, Noah, Jonah, etc., the Sun entering the watery sign of Cancer (the sign of the whale, ark, etc.) at the summer solstice (p. 130-1).

Note previously the connection with the *kiblah* (418).

Also, the priestess's own movement is primarily descending.

Blue and gold are the colors of Nuit. They are also the colors of the *sephiroth* *Tiphareth* and *Chesed* in the Queen Scale of color. Additionally,

⁴⁸ Crowley, *Law Is for All*, 80.

with the red girdle, the colors of the priestess are those of the Adept grades. This in turn suggests the triangle on the Tree of Life connecting the *sephira* associated with these Grades and the sign of Horus.

The following description of Atu XXI is suggestive in respect to the “red girdle” of the priestess:

Within the circle a naked shining figure with female breasts...The hands grip each a ray of dazzling light, spiral, the right hand being dextro and the left hand laevo-rotary. A red scarf conceals the fact of male genital organs, and suggests by its shape the letter *Kaph*.⁴⁹

According to Apiryon and Helena, the priest and priestess represent the grade of Hermit. Note that the combined blue and scarlet of the priest and priestess produce purple; the color of *Hod* (𐤇𐤍𐤅 = 15) in the King Scale and of Atu I in the Queen Scale.

From the “Hymn to Pan”:

Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through...⁵⁰

Lastly, the blue and red of the priest and priestess suggest the colors of the two triangles composing the hexagram.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

The dagger is wrapped in golden yellow silk and “a Word to represent the Universe”⁵¹ is identified with this weapon in “Liber A.” The deacon functions as a Mercurial intermediary and servant to the priest and priestess. The word “deacon” derives from the Greek word *diakonos*, meaning “a minister” or “servant.”

In the vision of the angel of the Beast in the 16th Æthyr, the angel bears *The Book of the Law* in his left hand and a flaming wand in his right. In the vision of 25th Æthyr: “In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication.” In a note to this passage, *Liber AL* is defined as “his weapon” (p. 64).

Yellow is the color of *Tiphareth* in the Queen Scale of color. Yellow is also the color of Atu I, The Magician, in the King Scale. Note that besides his function as a servant, it is the deacon who preaches the Law unto the congregation (a function of the god Thoth or Mercury). “And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!”⁵²

⁴⁹ 777, 146.

⁵⁰ Aleister Crowley, “Hymn to Pan,” *The Equinox* 1919 III(1): 5.

⁵¹ *Magick*, 666.

According to Tau Apiryon and Sister Helena, the deacon represents the grade of Lover.

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

The primary function of the children is to attend the priest and priestess.

“The robes used at Cefalù were white with a black tabard for one child and a white tabard for the other.”⁵³

In the operation of *The Sacred Magic of Abra-Melin the Mage*, a child is also employed:

thou shalt have a little Child of the age of six, seven, or eight years at the most, who shall be clothed in white...after this thou shalt make the Child enter into the Oratory and thou shalt cause him to place the fire and the perfume in the censer.⁵⁴

This child essentially functions as a seer to inform the magician when the angel has appeared.

The weapons associated with Aquarius are the censer and aspergillus (an instrument used for sprinkling holy water), which suggest the weapons carried by the children.

In the commentary to the Gnostic Mass by Tau Apiryon and Sister Helena, there is the interesting observation that the two children “are reflected in the two spheres of Atu XV.”⁵⁵ In *The Book of Thoth*, the left sphere of Atu XV contains women with featureless figures, whereas the right sphere shows the featureless figures of men. However, included in the right sphere is a figure with the horns and lower torso of a goat that is shown dominating the other male figures.

Applying the Tetragrammaton formula, the Hebrew letter *Heh* corresponds to Hoor-paar-Kraat or Harpocrates (negative) and *Vau* to Horus or Ra-Hoor-Khuit (positive) as twins (see 0°=0° Signs). Combined, they form Heru-Ra-Ha (*Kether*). This combination is explicitly illustrated in Atu XX. In a ritual associated with the path of *Shin*, the voice of the god Thoth pronounces:

O ye two Divine Hawks upon your Pinnacles! Who keep watch over the Universe! Ye who company the Bier to the House of Rest! Who pilot the Ship of Ra advancing onwards to the heights of heaven! Lord of the Shrine which standeth in the Centre of the Earth!⁵⁶

⁵² “Liber B” v. 19

⁵³ Tau Apiryon, private communication.

⁵⁴ S. L. MacGregor Mathers, *The Book of the Sacred Magic of Abramelin the Mage* (Chicago: de Laurence, 1948), 45.

⁵⁵ Apiryon and Helena, *Mystery of Mystery*, 34.

⁵⁶ *Magick*, 675.

A “bier” is a stand on which a coffin or corpse is placed and the children function as assistants to both the priestess and priest.

Note that *Vau* and *Heh* sum to eleven. Moreover, in full, both letters are doubled and produce twenty-two, the number of candles on the super-altar and the number of paths formulated by the Serpent of Wisdom on the Tree of Life.

The children can also be perceived as the outcome of the initial sacrifice of the priest:

Spirit may therefore be manifested either as the Holy Guardian Angel or as the Evil Persona, the Dweller on the Threshold...The doctrine is also frequently found in folklore, where man is represented as attended by both a good and an evil genius.⁵⁷



Figure 13. *The Lovers from the Thoth Tarot.*

The Vision and the Voice (2nd Æthyr) identifies the two children of The Lovers card (the true name being “The Brothers”) with Cain and Abel. Cain is described as holding the bloody hammer of Thor in his right hand, his left hand held open “as a sign of innocence.” Abel is eventually depicted in conjunction with Cain but may be distinguished by “the Great Sigil of the Arrow” (note the temple correlation) above him, that is also struck through him. Furthermore, Abel is identified with the gods Seth, Set, Sol, Hadit (gods associated with the South) and particularly the Caananite god Baal. The depiction of these children in *The Book of Thoth* show Abel on the left side

⁵⁷ *V&V*, 152.

as white (negative), bearing roses in his right hand and supporting the Holy Grail with his left. Cain is shown as black (positive) on the right side with a club in his left hand and supporting the Sacred Lance with his right hand. As with the pillars, the black (positive)/white (negative) associations are indicative of the formula of reversal.

As the children bear the active and passive elements, they could also be viewed as cherubim within the Tarot (consult Atus V, VII and XXI).

III: OF THE CEREMONY OF THE INTROIT

♄—Venus—The Empress

Nut giving birth to the Sun from her vulva. The Empress bearing the lotus in her hand is the sleeping kundalini.

Introit, from the Latin *introitus*, means “entrance.”

The DEACON advances and bows before the open shrine where the Graal is exalted.

The vehicle of the Greater Mysteries is exalted whereas the wand or lance is concealed; the former is open to impressions. The stele as the pantacle and the graal as the cup suggest the passive elements. “As the Magick Cup is the heavenly food of the Magus, so is the Magick Pantacle his earthly food.”⁵⁸

Moreover, the graal is exalted in Atu VII, The Chariot (again, *Cheth* and 418).

He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

He kisses the book thrice while the book is closed and then opens or reveals it. This is the book given by 93 (⚄⚔ and *Kether*) to 666 (To Mega Therion and *Chokmah*). The placement of *Liber AL* upon the super-altar, the six candles flanking the middle level (66, “the Great Work...the Mystic Number of the Qliphoth” and “the sum of the first 11 numbers”), fills the vacant space and establishes the message of 666.⁵⁹

The DEACON: Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of
IAΩ

He proclaims the *logos*. The four L's of Light, Life, Love and Liberty formulate the weapon of *Kether*, the swastika or fylfot cross; the thunderbolt which is the message of God indicated by the figure of the Magus in the Tarot. The four L's by gematria add to 120, the number of the paths leading from Splendor and Victory to Beauty. Moreover, the number of squares

⁵⁸ *Magick*, 95.

⁵⁹ 777, 10; *Magick*, 466.

composing the swastika of the Dadouchos (or “torchbearer”) is seventeen, a number of IAO (𐌆𐌆𐌆).

It is also spoken, “Liber LXV,” V:14, of the Sword of Adonai, “that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.”

But this Sword is not for the ordinary Magician. For this is the Sword flaming every way that keeps Eden, and in this Sword the Wand and the Cup are concealed—so that although the being of the Magician is blasted by the Thunderbolt, and poisoned by the Serpent, at the same time the organs whose union is the supreme sacrament are left in him.⁶⁰

As noted later in the text, when not using his hands, the deacon is to keep his “arms crossed upon” his breast which is called “the attitude of Resurrection” and also the pentagram with the formulation of the L.V.X. sigs. Remember that the “Flaming Sword” is the “Pentagram unwound.”⁶¹

Regarding IAO, we read in “Liber Samekh”:

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders...Moreover also is IAF verily 666 by virtue of Number; and this is a Mystery of Mysteries; Who knoweth it, he is adept of adepts, and Mighty among Magicians!⁶²

These twenty-six words spoken by the Deacon may correspond to 𐌆𐌆𐌆.

The CONGREGATION: Love is the law, love under will.

The response is seven words, which when added to the deacon’s proclamation, makes thirty-three (consult chapter thirty-three in *The Book of Lies*).

The DEACON goes to his place between the altar of incense and the font,

He represents air, the intermediary of fire (*Chokmah*) and water (*Binah*).

faces East, and gives the step and sign of a Man and a Brother. All imitate him.

Facing Boleskine (*Cheth*), where the grail is exalted, they identify themselves as having experienced birth as men.

The DEACON and all the PEOPLE:

The Creed. There are eight parts to the Creed, as there are eight parts to the Gnostic Mass. According to Crowley’s diaries, the word of eight letters is Baphomet.⁶³

⁶⁰ *Magick*, 89.

⁶¹ Aleister Crowley, *The Collected Works of Aleister Crowley*, 3 vol. (Inverness: S.P.R.T., 1905-7), rpt. Yogi Publication Society, I:204.

⁶² *Magick*, 534.

I believe in one secret and ineffable LORD;

“The Holy Guardian Angel is the Unconscious Creature Self—the Spiritual Phallus.” Harpocrates. Note that in “The Grimorium Sanctissimum”—“The Most Holy Grimoire...which Baphomet Xth degree...himself made”—that in the center of the temple is “A foursquare stone with the Image of the Supreme, Vast, Forbidden, **Ineffable**, Most Holy God” (emphasis mine).⁶⁴

*and in one Star in the Company of Stars of whose fire we are created,
and to which we shall return;*

The Sun is “The Lord of the Fire of the World”⁶⁵ and in the New Æon is identified with Ra-Hoor-Khuit. “Star” is כוכב in Hebrew (the number of “a woman” and “mercy”⁶⁶) and is associated with the sphere of Mercury. See “Liber V”: “About me flames my Father’s face the Star of Force and Fire.”⁶⁷

*and in one Father of Life, Mystery of Mystery, in His name CHAOS,
the sole viceregent of the Sun upon the Earth;*

A viceregent is a person who acts in the name of another.

“Upon the Earth” is also in “The Mass of the Phoenix” (see note 9): “To do my pleasure upon the earth amongst the legions of the living.” This phrase has its basis in “The Bornless Ritual” and the analysis of this invocation in “Liber Samekh” expands upon this: “The ‘Earth’ is the sphere wherein the operation of these ‘fundamental’ and aethyric forces appears to perception.”⁶⁸

“Liber Samekh” may also provide some idea of the identity of the viceregent of the Sun (Macroprosopus):

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.⁶⁹

Moreover, a description of Chaos occurs in the 14th Æthyric of *Liber 418*:

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon. I am the snake

⁶³ Crowley, *Magical Record*, 298.

⁶⁴ *Magick*, 523; Aleister Crowley, “Grimorium Sanctissimum,” in *Magick*, 567.

⁶⁵ 777, 34.

⁶⁶ 777, 7.

⁶⁷ *Magick*, 576.

⁶⁸ *Magick*, 572; *Magick*, 527.

⁶⁹ *Magick*, 525-526.

that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness (p. 139).

From a footnote to the 3rd Æthyr:

The Mystery of CHAOS is beyond the comprehension of any but the Masters of the Temple. One can only hint that this is at once the Formula of the Feminine Trinity, and of the All-Father" (p. 219).

Compare the above Trinitarian conception with the following Prologue (addressing the age of Ab-ul-diz) to "The Ab-ul-Diz Working": "1400 is given as אב (Essence in Hebrew)" = Chaos (!) the Unknown God of *Chokmah* in Lib[er] 418, and as אלה רישׁוׁן the Three Heads!"⁷⁰

Moreover, the "feminine formula" may allude to the following: כְּעוֹס = 156 "CHAOS, that is the four-fold word that is equal to her seven-fold word."⁷¹

Chaos is also the *Yod* of Tetragrammaton, with his daughter composing the final *Heh*.

In Greek, Chaos (ΧΑΟΣ) = 871, and means "gaping void" or "space."

and in one Air the nourisher of all that breathes.

In the chapter "The Magical Theory of the Universe" in *Magick*: "The Father of thought—the Word—is called Chaos—the dyad."⁷² "Thought" pertains to the *ruach*, which in turn relates to *spiritus*.

In the brief comment to the 24th Æthyr in *The Vision and the Voice*, the Beast is described as being thought of by men "as Chaos" (p. 32).

And I believe in one Earth, the Mother of us all,

Gaia is the mother of the Titans (as Crowley notes in *Magick*, Titan has the Greek gematria of 666). Gaia is specifically appealed to in "Liber Samekh." Both the Gods Gaia and Eros were born from Chaos in Greek mythology; see also *The Book of Lies* version of "Liber XXV." Gaia may be spelt Γη, which has the numeration of eleven.

and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.⁷³

⁷⁰ Crowley, *The Equinox* IV(2): 302.

⁷¹ *V&V*, 220.

⁷² *Magick*, 138.

⁷³ Revelation 17:5.

As with Chaos, in the chapter “The Magical Theory of the Universe”: “The number Three, the Mother, is called Babalon.”⁷⁴

The name BABALON was received with completion of the 10th Æthyr, crossing of the Abyss. For Chaos and Babalon, note their application as words of protection with the magick circle and the Star Ruby.⁷⁵ According to the cosmogony provided in chapter eleven of *The Book of Lies*,

Below the “Holy-Three-In-Naught...is a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and Wife, but it is not so.” And the note to this: “Chaos and Babalon are *Chokmah* and *Binah*, but they are really one; the essential unity of the supernal Triad is here insisted upon” (p. 32).

In “Liber 156,” Chaos is described as the “lawful lord” of Babalon and the Beast is “whereon she rideth” (v. 21).

Babalon is the seven-fold word compliment to the four-fold word of Chaos (see page 128); with the A.:.A.: grades, the interplay of *Yetziratic* Venus and Jupiter. **באבאלען** is also the word of seven letters.⁷⁶

Another name for Babalon is the Scarlet Woman, and her association is with the Moon. In *The Book of Thoth*, the column called “The Vital Triads,” the lingam is associated with Atu XV, The Devil, and the yoni with Atu XVIII, The Moon (p. 287). Together they add to thirty-three.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

From the commentary to chapter thirty-three of *The Book of Lies*: “A black two-headed Eagle is GOD” with the explanation that “Baphomet is the mysterious name of the God of the Templars.” Also:

The Eagle described ...is that of the Templars. This Masonic symbol is, however, identified by Frater P. with a bird, which is master of the four elements, and therefore of the name Tetragrammaton...The Eagle may be identified, though not too closely, with the Hawk previously spoken of. It is perhaps the Sun, the exoteric object of worship of all sensible cults. (p. 77)

The commentary to chapter two of *The Book of Lies* expounds upon the hawk: “It is now seen that this Hawk is not Solar, but Mercurial; hence the words the Cry of the Hawk...The essential weapon of Mercury is the Caduceus” (p. 15, see figure 9 above). The spelling of “Baphomet” received by Crowley from Amalantrah the wizard was BAPHOMETR (**באופמיתרה**), which gematria has a value of 729.

⁷⁴ *Magick*, 138.

⁷⁵ *Lies*, 60-1.

⁷⁶ Crowley, *Magical Record*, 298.

This number had never appeared in my Cabbalistic working and therefore meant nothing to me. It however justified itself as being the cube of nine. The word Cephias, the mystic title given by Christ to Peter as the cornerstone of the Church, has this same value...He had cleared up the etymological problem and shown why the Templars should have given the name Baphomet to their so-called idol. Baphomet was Father Mithras, the cubical stone which was the corner of the Temple...he had shown me that I, in my office as Baphomet, was the rock on which the New Temple should be built.”⁷⁷

Note that **MEIΘPAΣ** is specifically invoked in the Gnostic Mass.

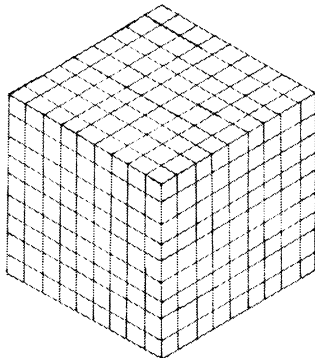


Figure 14. The Cube of **KHPAES**, the Foundation Stone
($9 \times 9 \times 9 = 729$; the Gospel of John I:42).

Crowley also took Baphomet as his X° motto within O.T.O. Additionally, Éliphas Lévi provided “sound commentary on this Mystery” with his identification of Baphomet with Atu XV, The Devil of the Tarot, “the ass-headed idol of the Knights of the Temple.” According to Crowley, the early Christians were also “accused of worshipping an ass or ass-headed god, and this again is connected with the wild ass of the wilderness, the god Set, identified with Saturn and Satan.”⁷⁸ See also “The Wake World,” where both Yeheswah and Satan are designated “the Saviour of the World” in its description of Atu XV.⁷⁹ However, in contrast to Lévi, Crowley appears to have more closely identified Baphomet with Atu 0.

In a number of places, Crowley personally connects the lion serpent “to the sigil of his ascending decan.”⁸⁰

As well as being the word of eight letters (see note 63), Baphomet is also associated with the eighth head of the Beast in Atu XI, which is a lion serpent. According to the notes to the 25th Æthyr: “But there is one Eighth

⁷⁷ Crowley, *Confessions*, 833.

⁷⁸ 777, 146; *Thoth*, 105; *Thoth*, 67.

⁷⁹ Aleister Crowley, *Konx Om Pax: Essays in Light*, ed. Martin P. Starr (Chicago: Teitan Press, 1990), 10.

⁸⁰ *Lies*, 109.

Head too sacredly terrible to mention.”⁸¹

Figure 15 illustrates the Genii of the Qliphoth of *Teth*. The head suggests a stylized lion and the body a serpent—the vesicas perhaps suggesting children.

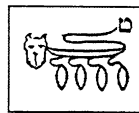


Figure 15. *Teth Genii of the Qliphoth from Liber CCXXXI (The Equinox I(7)).*

He shall intensify the stress of his Spirit so that his loyal legions of Lion-Serpents leap from the ambush, awakening the Adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes of their purpose, and sees in its simplicity the solution of all his perplexities.⁸²

Moreover, 729 is also the number of a ship or vessel (σκαφη).

However, despite the above and the association of Chaos and Babalon as mother and father, it is noteworthy that in the Gnostic Mass, the lion and the snake functions in a paternal capacity in respect to the Saints.

Moreover, the lion-serpent refers to several forms of blood. Referring to *Liber Legis* III: 29, Crowley writes that:

The student should be able to discover the sense of this passage by recollecting the Qabalistic statement that ‘the blood is the life,’ consulting *Book 4 Part III*, and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The ‘child’ is ‘BABALON and THE BEAST conjoined, the Secret Saviour,’ that is, the being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is **also** a form of BAPHOMET, but differs from the ‘child’ in that it is the Lion-Serpent in its original form. The process of softening and smoothing down is thus in this case that of vitalizing the Eagle.⁸³ (Emphasis mine.)

The lion-serpent specifically appears in the horizontal paths of Atus XI and XVI, and is a combination of Leo and Scorpio, the six (Sol) and the five (Mars). Baphomet as Atus XV and Capricornus connects *Hod* (8) to *Tiphareth* (6).

Note also that ליהוה (lion) + טיה (serpent) + אלה (‘Lord’ or the numeration of the formula of the Æon) = 666.

And I confess my life one, individual, and eternal that was, and is, and is to come.

Compare this to “Liber Ararita”:

O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

⁸¹ *V&V*, 64.

⁸² *Magick*, 531.

⁸³ *Magick*, 739-740.

One is His Beginning: One is His Individuality: His Permutation is One. (I:O)

AUMGN. AUMGN. AUMGN.

A five-letter word which repeated thrice adds to fifteen letters. In earlier versions of the Gnostic Mass (such as *The Equinox* III(1)), the word is AVMN (the silence of the letter “g” perhaps being assumed). AUMGN is also related to the magical formula pertaining to the weapon of Scorpio, “The Pain of the Obligation.”⁸⁴

In *The Heart of the Master*, the voice of the swan is the word AUMGN: “A U M G N: through the Bornless, through the Eternal, the Thought of the Master goeth, afloat in the Aethyr.” In his commentary to “Liber LXV,” Crowley writes that the Swan—the Hindu *pranava* AUM—does not speak.⁸⁵ In *Liber 777*, column XXII, AUM is related to 0 or *ain*.

In Hebrew, the value of AUMGN (אומגן) is 100,

which, as Initiates of the Sanctuary of the Gnosis of the O.T.O. are taught, expresses the unity under the form of complete manifestation by the symbolism of pure number, being *Kether* by *Aiq Bkr*, also *Malkuth* multiplied by itself.⁸⁶

It is also the value of the Greek letter *Rho* (P-Ϸ) and the value of the Hebrew letter *Qoph*. Three hundred (100 x 3) is קוח אל הים (“Spirit of God”) and the letter for spirit, *Shin*.

The GN is nasal, suggesting therefore the breath of life as opposed to that of speech...MGN, symbolizing thereby the subtle transformation of the apparent silence and death which terminates the manifested life of *Vau* by a continuous vibration of an impersonal energy of the nature of generation and knowledge, the Virgin Moon and the Serpent...⁸⁷

The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

Note that the vibration of the word AVMGN precedes the appearance of the Virgin.

Virgin—י final—*Malkuth*. The Daughter. Also Virgo (Atu IX, the Hermit grade; note that bread is one of the weapons of the Hermit). The sword and children suggest the sword and balances of Atu VIII (Libra, the Balances; the feminine complement to Atu 0), Adjustment. Atu IX leads from

⁸⁴ *Magick*, 556.

⁸⁵ Aleister Crowley, *The Heart of the Master and Other Papers*, ed. Hymenaeus Beta, 2nd rev. ed. (Tempe, AZ: New Falcon, 1997), 38; Crowley, *Commentaries on the Holy Books*.

⁸⁶ *Magick*, 173.

⁸⁷ *Magick*, 172.

Chesed to *Tiphareth* and *Atu VIII* leads from *Geburah* to *Tiphareth* with the path of the Priestess (*Atu II*) extending from *Kether* to *Tiphareth*. Again, this symbolism is congruous with viewing the tomb as *Tiphareth*.

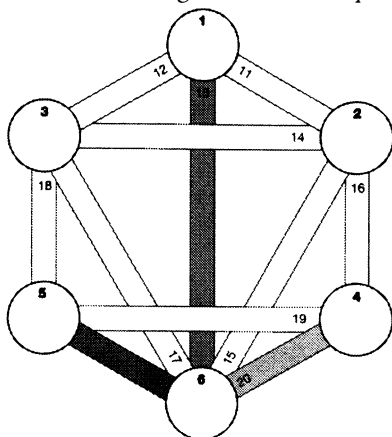


Figure 16. The paths from *Kether*, *Chesed* and *Geburah* acting upon *Tiphareth*.

The sword and balances are also characteristic of an angel—*Aleph Lamed* (♁). “The card *Gimel* in the Tarot is the High Priestess, the Lady of Initiation; one might even say, the Holy Guardian Angel.”⁸⁸

The VIRGIN: Greeting of Earth and Heaven!

Earth and Heaven—Uranus and Gaia. Uranus was the father of the Titans as Gaia was the mother. Uranus was castrated by Cronos or Saturn.

Earth as the cakes of light. Heaven as the sword that reaches unto *Daath*.

Earth and Heaven also have a parallel with “The Bornless Ritual”: “Thee, that didst create the Earth and the Heavens.”⁸⁹ Crowley attributes Earth and Heaven to *K’un* and *Ch’ien*, *yoni* and *lingam*, which applied to the Tree of Life are *Malkuth* and *Daath* (the double signs associated to the A.:A.: grades).

“The Virgin” may suggest “I” of the INRI formula.

All give the Hailing sign of a Magician, the DEACON leading.

From “The Supreme Ritual”:

Isis. The shrine in the gloom?

[“Gives the Sign of a Babe of the Abyss,



Figure 17. Puella (Magick)

which Osiris destroys by the Sign of Mentu the God.



Figure 18. Puer (Magick)

Osiris. Is the Mouth of The Womb.”⁹⁰

Note the identity of the shrine with the mouth (or \square) of the womb.
Note also that the Virgin has become The PRIESTESS.

Pater et Mater.

The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below.

She places the Paten before the Graal. Having adored it,

She adores the paten (תפארת, the Sun) which is placed before the graal (מין, the Mother).

From the *Apocalypse of John*:

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

This is from the image of the Garden of Eden from the old G. D. $3^{\circ}=8^{\circ}$ grade. “...at the summit is the Supernal Eden containing the three Supernal *sephiroth*.”

⁹⁰ Aleister Crowley, “The Supreme Ritual,” *The Equinox* 1913 I(10): 84.

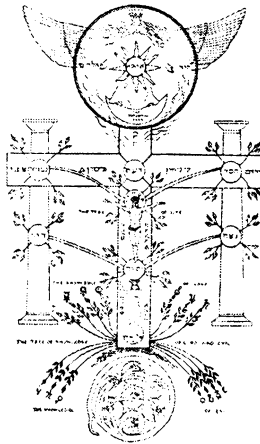


Figure 19. "The Garden of Good and Evil" from "The Temple of Solomon the King" (The Equinox I(2)).

she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3 ½ circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar, and so to the Tomb in the West.)

14: And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.⁹¹

The three and a half circles suggests the serpent goddess Kundalini coiled at the base of the spine which is embraced by the Sushumna, "the magical Force in man which is the sexual force."⁹² As with the Word AUMGN, Kundalini pertains to Atu XIII, Death (*Yetziratic* מ, which is ruled by Mars). Also note that the office of Scarlet Woman is attributed to water and to מ, Scorpio being the woman-serpent (consult the commentary to the 24th Æthyr in Liber 418). The priestess may be considered the "N" of the path leading from *Netzach* to *Tiphareth* or the "N" of the formula of Horus.

The three and a half circles about the small black square altar and the small circular font suggest the activation of the father and the mother (הגלגלים ראשיה).

Note that in the Rite of Luna,⁹³ the tail of the dragon (associated with the "nymph") wears a white robe and the head of the dragon (associated with the "satyr") wears a black robe. Furthermore, it is the positive (identified with black, vide Atu VI) child that follows the priestess.

⁹¹ Revelation 12:14.

⁹² 777, 19.

⁹³ Crowley, "Rites of Eleusis."

From Macroprosopus she descends with the sword, upon which is inscribed the previously uttered word or logos (Θελημα, see the Ace of Swords), to the tomb or Microprosopus. She is drawn to the concealed lance.

The three and a half circles may suggest the “N” of the I.N.R.I. formula.

She draws her Sword and pulls down the Veil therewith.

“Tear down that lying spectre of the centuries” (*Liber AL II:52*).

The Sword—the reason—“speech” (“Unto the speaking of the sword”⁹⁴) is wielded by the woman.

The PRIESTESS: By the power of Iron,

The god Seth is the “lord of metals; iron, the hardest metal known to the Egyptians, was called ‘the bones of Seth.’”⁹⁵

I say unto thee, Arise. In the name of our Lord the Sun, and of our Lord ... that thou mayst administer the virtues to the Brethren.

The power of iron (Mars) resurrects the priest in the name of the Sun (“One Star in the company of Stars”) and the Lord (the phallus, the “Secret”).

Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the king dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star and the Snake.⁹⁶

“Virtue” pertains to the 3 of Wands in the Tarot (☉ in ♋), “the establishment of primeval Energy. The Will transmitted to the Mother, who conceives, prepares, and gives birth to, its manifestation.”⁹⁷

“Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.”⁹⁸ “To Dare.” ♂.

Mater et Filius.

She sheathes the Sword.

The sword is applied quickly, with a very specific purpose and is then concealed.

The PRIEST, issuing from the Tomb,

“Yod is the Concealed phallus as opposed to Tau, the extended Phallus.”⁹⁹

⁹⁴ Aleister Crowley, “Liber DCLXXI vel Pyramidos: A Ritual of Self-Initiation Based upon the Formula of the Neophyte,” in *Commentaries on the Holy Books*, 63.

⁹⁵ Wilkinson, *Complete Gods and Goddesses*, 198.

⁹⁶ *AL II: 21.*

⁹⁷ *Thoth*, 190.

⁹⁸ *Magick*, 668.

⁹⁹ *Lies*, 31.

“All corpses are sacred unto me; they shall not be touched save in mine eucharist.”¹⁰⁰

holding the Lance erect with both hands, right over left, against his breast

This is the sign of the Egyptian god Ptah, associated with *Kether*. He “is the Creator, being represented as a mummy without gestures. It signifies that *Kether* has no attributes”; “the still and silent Creative Energy.”¹⁰¹

Note that “the Breast” of Col. XXI, “The Perfected Man,” is “The Mighty and Terrible One.”¹⁰²

He then kneels and worships the Lance with both hands.

Compare this to the priestess’s later actions with the lance.

Penitential music.

Penitent: Old French “*penitent*.—L. *pœnitent*,—stem of pres. pt. of *pœnitere*, to cause to repent, frequent. Form of *pœnire* = *punier*, to punish.—L. *pœna*, penalty.”¹⁰³

“Yea, I have done evil” from the Confession in the “Invocation of Horus.”¹⁰⁴

Perhaps suggestive of “The Vision of Sorrow” pertaining to *Binah* or of the penalty suffered by a Titan.

The PRIEST: I am a man among men.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a **man**; and his number is Six hundred threescore and six.”(Emphasis mine.)¹⁰⁵

The initials of this sentence add to 93.¹⁰⁶

Also recall that the Mark of the Beast contains a foreshortened phallus.

Aiwass is the *logos* of the Æon, his number being 93, like that of Thelema the word of the Law. 666 is the instrument which he and the Secret Chiefs of the A.·.A.·. prepared and employed as an instrument by which the Law might be proclaimed.¹⁰⁷

From the vision of the 25th Æthyr:

¹⁰⁰“Liber A’Ash” v. 22.

¹⁰¹777, 81; *V&V*, 97.

¹⁰²777, 6.

¹⁰³Walter W. Skeat, *The Concise Dictionary of English Etymology* (Ware, Hertfordshire: Wordsworth Editions, 1993), 323.

¹⁰⁴*Magick*, 415.

¹⁰⁵Revelation 13:18.

¹⁰⁶Thanks to Anubis75 for pointing this out to me.

¹⁰⁷Crowley, *Commentaries on the Holy Books*, 167.

On my head is the crown, 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? ... Upon his mouth is set the great and terrible seal. And he hath the secret of V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars, and thus shall he be worshipped as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God (p. 63-4).

The Beast is attributed to \mathcal{Q} (ruled by \odot) and, together with the Scarlet Woman, "are the two-in-one Chief Officers of the Temple of the New Aeon of Heru-Ra-Ha."¹⁰⁸

The priest is among "Men" (*i.e.* I^os). The resurrection from the tomb is also indicative of the second birth.

"I am" is a translation of the Hebrew word אֲנִי הָאֱלֹהִים , the *Kether* name of God, the grand word attributed to *Tiphareth*, and the name associated with the West in the Lesser Ritual of the Pentagram (compare this to the analysis of the first words spoken by the deacon).

"I am a man" = $\text{אֲנִי הָאֱלֹהִים} = 45 + 21 = 66$, the Great Work (see the earlier analysis of the deacon's placement of *The Book of the Law*).

According to Morton Smith:

Jesus' ascent into and acquaintance with the heavens both explain and are explained by his miraculous nature, set forth notably in statements beginning "I am." Such statements are among the most characteristic elements of magical material; they appear as the climax of many spells. Moreover, some of the things Jesus says he is, are things magicians say they are.¹⁰⁹

For example, note "The Bornless Ritual" (which Smith also refers to), "I am He! The Truth!"¹¹⁰

He takes again the Lance, and lowers it. He rises.

Compare this to later where the priest lowers the lance, raises the lance and then proclaims the Law.

"Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418."¹¹¹

The PRIEST: How should I be worthy to administer the virtues to the Brethren?

Filius et Filia.

¹⁰⁸ *V&V*, 67.

¹⁰⁹ Morton Smith, *Jesus the Magician* (San Francisco: Harper & Row, 1978), 125.

¹¹⁰ *Magick*, 521.

¹¹¹ *AL II*: 78.

The PRIESTESS: Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

Middle English “*amonesten*; so that admonish is a corruption of the older form *amonest*. ‘I amoneste or warne....to advise.’”¹¹²

“It is the sea that purifies the world. And the “Great Sea” is in the Qabalah a name of *Binah*, “Understanding” (i.e., Babalon).¹¹³ The magical weapon attributed to *Binah* is the *yon*i, Atu XVIII (⌘); “the redeeming belly which kills XV”¹¹⁴).

“It is by the Understanding of the Magus that his work is purified.”¹¹⁵

She returns to the West. ✠ on PRIEST with open hand doth she make, over his forehead, breast, and body.

An open hand suggests the Hebrew letter *Kaph* (כ), which means “palm” and pertains to *Yetziratic* Jupiter (see the description of the priestess in Part II).

The crosses are descending and lineal. For the purification and consecration, note that three is the number of The Empress.

From “Qabalistic Dogma”:

In *Daath* is said to be the Head of the great Serpent *Nechesh* or *Leviathan*, called Evil to conceal its Holiness. (חַטָּ = 358 = מְשִׁיחַ, the Messiah or Redeemer, and לוֹוִיָּהוּ = 496 = בַּלְבוּת, the Bride.) It is identical with the *Kundalini* of the Hindu Philosophy, the *Kwan-se-on* of the Mongolian Peoples, and means the magical Force in Man, which is the sexual Force applied to the **Brain, Heart, and other Organs**, and redeemeth him.¹¹⁶ (Emphasis mine.)

Note that the words חַטָּ and מְשִׁיחַ are “The whole Star...the name חַטָּה joined with יְהוָה.”¹¹⁷

Be the PRIEST pure of body and soul!

Purification of the priest (⌘); both physical (earth) and spiritual (heaven).

This may parallel the purification (descending blue triangle) in “*Liber Pyramidos*”: “Lymph, marrow and blood.”¹¹⁸

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

The thurible stands upon a small altar. “My altar is of open brass work: burn thereon in silver or gold!” This altar stands in the East, as if to symbolize

¹¹²Skeat, *Concise Dictionary*, 290.

¹¹³*Magick*, 74.

¹¹⁴777, 42.

¹¹⁵*Magick*, 74.

¹¹⁶777, 6.

¹¹⁷*Magick*, 599.

¹¹⁸Crowley, “*Pyramidos*,” 63.

the identity of hope and annihilation. This brass contains the metals of Jupiter and Venus fused in a homogeneous alloy. This is then symbolical of divine love, and it is “open brass work” because this love is not limited in direction or extent; it is not particularized, it is universal.” The fusing of Jupiter (4) and Venus (7) into eleven suggests the catholic uniting of Chaos and Babalon.

“Yet we cannot do without the Incense! Unless our aspiration took form it could not influence form. This also is the mystery of incarnation.”¹¹⁹

Father, be thou adored.

Chokmah (Wisdom). Chaos. The magical weapon associated with *Chokmah* is the *lingam*, which is also the principal figure in Atu XV and the Mark of the Beast.

*She returns West, and makes with the censer before the PRIEST,
thrice as before.*

Consecration of the priest (♁).

Again, this may parallel the consecration (the ascending red triangle) in “Liber Pyramidos”: “Balance, Assain, Assoil.”¹²⁰

Also, from “The Supreme Ritual”:

I. With what do we serve?
O. Brain, Muscle and Nerve.¹²¹

Be the PRIEST fervent of body and soul!

“Fervent” means “hot, zealous.”¹²²

The priestess makes a total of nine crosses (which could allude to Atu IX and 710°) upon the priest with the hand. This may, again, relate to the vision of the arrow in the 5th Æthyr of *The Vision and the Voice*:

Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for *Yesod* is *Yod* Tetragrammaton, and *Yod* is a hand, but the downward arrow is shot by the topmost point of *Yod*; and that *Yod* is “The Hermit,” and it is the minute point that is not extended, that is nigh unto the heart of Hadit (p. 201-2).

Again, from “The Supreme Ritual”:

I. There are sacraments?
O. Nine.¹²³

The DEACON now takes the consecrated Robe from High Altar, and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

¹¹⁹Magick, 113-114.

¹²⁰Crowley, “Pyramidos,” 63.

¹²¹Crowley, “Supreme Ritual,” 84.

¹²²Skeat, *Concise Dictionary*, 148.

¹²³Crowley, “Supreme Ritual,” 84.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.¹²⁴

Scarlet suggests the robe of the 6°=5° grade (Adeptus Major), and the gold and white the 5°=6° robe (Probationer). It is perhaps noteworthy that Crowley was an Adeptus Major with his reception of *Liber AL*, and this is the highest comparable grade attainable within O.T.O.

The robe has been consecrated prior to the ceremony, and this garment is a magical weapon of both *Chokmah* (“Lingam, the Inner Robe of Glory”) and of *Binah* (“Yoni, the Outer Robe of Concealment”).¹²⁵ This robe is “taken” by the deacon.

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

Twofold initiation: “To invoke a God, i.e., to raise yourself to that Godhead, the process is threefold: PURIFICATION, CONSECRATION AND INITIATION.”¹²⁶

The “flame of the Sun” is reminiscent of the title of Atu XIX as “The Lord of the Fire of the World.” Note that 666 is the name inscribed within the star upon the Ace of Disks.

The priest is addressed as “O” or the path of ♃ connecting Splendor to Beauty.

Ambient means “going about” < (L.) *L. ambient-*, stem of pres. part. of *amb-ire*, “to go about.”¹²⁷ *Ire* (“to go”) is fifth power of the Sphinx.

“R” of the I.N.R.I. formula.

The DEACON brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will But it must have the Uræus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Note the serpent on the hilt of the sword on the Ace of Swords.

Again the priest is addressed as O or ♃. “OO—The Eye! Satan, my Lord! The Lust of the Goat!”¹²⁸

The crown is the magical weapon of *Kether*, which, with the robe, suggests the descent of the supernals from which he draws his authority. “As

¹²⁴Revelation 17:3.

¹²⁵777, 13.

¹²⁶*Magick*, 184.

¹²⁷Skeat, *Concise Dictionary*, 222.

¹²⁸*Magick*, 520.

the lightning lighteneth out of the East even unto the West, so shall be the coming of the Son of Man." An allusion to the descent of Shiva upon Shakti in Samahdi."¹²⁹

The Serpent which is coiled about the Crown means many things, or, rather, one thing in many ways. It is the symbol of royalty and of initiation, for the Magician is anointed King and Priest.¹³⁰

The officers being fully garbed, this image may suggest them:



Figure 20. The Hierophant from the Thoth Tarot.

He is crowned, sceptred, and blessing, all in a threefold manner. Four living creatures adore him, the whole suggesting a pentagram by shape.¹³¹

In the description of Atu IX, The Hermit, we read: "Before him goeth upright the Royal Uraeus Serpent."¹³²

"...death is the crown of all."¹³³

Note that the front of the crown of the magician is composed of three upright pentagrams and that $\overline{787}$ in full (10 + 111 + 434) equals 555 = 5 + 5 + 5 = 15.

Kneeling, she takes the Lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Compare to "Grimorium Sanctissimum," relating to the thurible and consecration:

¹²⁹ 777, 32.

¹³⁰ *Magick*, 104.

¹³¹ 777, 146.

¹³² 777, 146.

¹³³ *AL II*: 72.

Let the maiden inflame both the fire and the priest with her hands, saying: "Inflame in us Lord the fire of your love and the flame of eternal devotion."¹³⁴

Be the LORD present among us!

The focus of the priestess descends from the crown ("Priest of the Lord"; *Sahasrara chakra*), to the lance (the Lord; the *Svadisthana chakra* and the creative force of the phallus), and then extends to the people.

Moreover, it is noteworthy that the priestess addresses the priest six times (again, suggesting פארהרר ; the priest or *der reine Thor* having obtained and become identified with the sacred lance) in each instance beginning with the letter B or ב (see above, and the word of twelve letters).

From "The Supreme Ritual":

I. And the Priest in the Shrine?

Is this Member of Mine!¹³⁵

Eleven is the number of magick or of "change to occur in conformity with will."¹³⁶ In this case, another ceremony is initiated.

Love is the law, love under will.

¹³⁴*Magick*, 568.

¹³⁵Crowley, "Supreme Ritual," 84.

¹³⁶*Magick*, 126.

A Service Celebrating the Feast for the First Night of the Beast and His Bride

Dionysius Rogers

The following ceremony¹ is intended for the purpose of celebrating the feast decreed in *Liber Legis* II:37. It should ideally be held after sunset on August 12. The officers are designated as the MINISTER, BEAST and SEER, and since the ritual is not a proprietary sacrament of the Church, no clergy status is required in order to preside at it. The officers should wear simple white robes. The MINISTER adds a black cincture. The SEER adds a black mantle, with a silver crescent thereon. The BEAST adds a black mantle, with a gold sunblaze.

If this ceremony is held in a space modified from a Gnostic Mass temple, the shrine should be kept closed throughout. There must be a simple altar, centrally placed (a double-cube is ideal), and no font. On the central altar is a single rose in a vase, also a burning censer, and a bell. There are two thrones in the west, raised if possible upon a dais, and between them is another small altar. Upon the western altar are a dagger (ideally a highland dirk), a lit black candle, an empty cup, and an open bottle of champagne in an ice bucket. The coverings of both altars should be pink.

In the presentation of this ceremony at NOTOCON VI, the officers were T. Polyphilus (Beast), Sr. Sphinx (Seer) and Derek Schulze (Minister).

I. OPENING

The BEAST and SEER are seated in the thrones, BEAST to the south, SEER to the north.

The MINISTER admits the congregation to the temple and stands in the East.

MINISTER: Do what thou wilt shall be the whole of the Law. I proclaim the

¹ Composed by Dionysius Rogers 2005. First Enacted at Aum.Ha. Encampment 2006.

Law of Light, Life, Love, and Liberty, in the name of THERION and of GUARDA.

The **PEOPLE**: Love is the law, love under will.

The MINISTER goes to the west of the altar, faces East, and gives the step and sign of a Man and a Brother. All imitate him.

ALL: I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name XAOΣ, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABAAON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAFOMITP.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is ΘΕΛΗΜΑ.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.

The People sit.

MINSTER: We are met to commemorate the Feast of the First Night of the Beast and His Bride, since it was the marriage of the Beast that made possible the revelation of the New Law.

The MINISTER sounds seven upon the bell: 1-5555-1.

II. INVOCATION OF HYMENAËUS

The BEAST and SEER stand, face one another, join hands, and recite:

BEAST and SEER: Collis o Heliconii
cultor, Uraniae genus,
qui rapis teneram ad virum
virginem, o Hymenaeae Hymen,

o Hymen Hymenaeae.

Ut lubentius, audiens
se citarier ad suum
munus, huc aditum ferat
dux bonae Veneris, boni
conjugator amoris.

Ille pulveris Africi
siderumque micantium
subducat numerum prius,
qui vestri numerare vult
multa milia ludi.

The MINISTER sounds seven upon the bell: 22-333-22.

BEAST raises dagger aloft, kisses it dramatically.

BEAST: O Hymen Hymenaeae!

MINISTER moves to left hand of BEAST, places his own right hand upon dagger.

MINISTER: O Hymen Hymenaeae!

MINISTER takes dagger from BEAST and brings it around the PEOPLE, offering it so that each may place the right hand open upon the hilt and say: "O Hymen Hymenaeae!"

BEAST meanwhile pours a glass of champagne, and gives it to SEER to drink.

SEER drinks half, and hands it back to BEAST, who finishes the glass.

MINISTER returns to left hand of BEAST and returns the dagger, which BEAST replaces upon the western altar.

III. INVOCATION OF THERION AND OUARDA

SEER advances to the East.

BEAST: Rose of the World!

Red glory of the secret heart of Love!
Red flame, rose-red, most subtly curled
Into its own infinite flower, all flowers above!
Its flower in its own perfumed passion,
Its faint sweet passion, folded and furled
In flower fashion;
And my deep spirit taking its pure part
Of that voluptuous heart
Of hidden happiness!

SEER: Ah! when the minutes grew to hours,
And yet the beast, the fool, saw flowers
And loved them, watched the moon rise, took delight
In perfumes of the summer night,
Caught in the glamour of the sun,
Thought all the woe well won.
How hours were days, and all the misery
Abode, all mine: O thou! didst thou regret?
Wast thou asleep as I?
Didst thou not love me yet?
For, know! the moon is not the moon until
She hath the knowledge to fulfil
Her music, till she know herself the moon.
So I, so thou! The stone unhewn,
Foursquare, the sphere, of human hands immune,
Was not yet chosen for the corner-piece
And key-stone of the Royal Arch of Sex;
Unsolved the ultimate "x";
The virginal breeding breeze
Was yet of either unstirred;
Unspoken the Great Word.

MINISTER: It may be in the centuries of our life
Since they were man and wife
There stirs some incarnation of that love.
Some rosebud in the garden of spices blows,
Some offshoot from the Rose
Of the World, the Rose of all Delight,
The Rose of Dew, the Rose of Love and Night,
The Rose of Silence, covering as with a vesture
The solemn unity of things
Beheld in the mirror of truth,
The Rose indifferent to God's gesture,
The Rose on moonlight wings
That flies to the House of Fire,
The Rose of Honey-in-Youth!
Ah! No dim mystery of desire
Fathoms this gulf! No light invades
The mystical musical shades
"Of a faith in the future, a dream of the day"
"When athwart the dim glades"
"Of the forest a ray"
"Of sunlight shall flash and the dew die away!"

SEER: Let there then be obscurity in this!

There is an after rapture in the kiss.
 The fire, flesh, perfume, music, that outpaced
 All time, fly off; they are subtle: there abides
 A secret and most maiden taste;
 Salt, as of the invisible tides
 Of the molten sea of gold
 Men may at times behold
 In the rayless scarab of the sinking sun;
 And out of that is won
 Hardly, with labour and pain that are as pleasure,
 The first flower of the garden the stored treasure
 That lies at the heart's heart of eternity.
 This treasure is for thee.

BEAST: Ah! Love! the hour is over!

The moon is up, the vigil overpast.
 Call me to thee at last,
 O Rose, O perfect miracle lover,
 Call me! I hear thee though it be across
 The abyss of the whole universe,
 Though not a sign escape, delicious loss!
 Though hardly a wish rehearse
 The imperfection underlying ever
 The perfect happiness.
 Thou knowest that not in flesh
 Lies the fair fresh
 Delight of Love; not in mere lips and eyes
 The secret of these bridal ecstasies,
 Since thou art everywhere,
 Rose of the World, Rose of the Uttermost
 Abode of glory, Rose of the High Host
 Of heaven, mystic, rapturous Rose!
 The extreme passion glows
 Deep in this breast; thou knowest (and love knows)
 How every word awakes its own reward
 In a thought akin to thee, a shadow of thee;
 And every tune evokes its musical Lord;
 And every rhyme tingles and shakes in me
 The filaments of the great web of Love.

IV. PRAYERS

MINISTER returns to central altar and adds incense to the censer.

MINISTER: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The **PEOPLE:** So mote it be.

MINISTER: Lady of Knowledge, who art the mother of Mind at the heart of the coils of the serpent, and the sister of Love in the savor of the milk of the stars, distinguishing life and joy in human congress, thou celebrated by us in beds of purple, and fields of war, on thrones of the mighty, and in the festival riot, in the oratory of the magician, and the laboratory of the alchemist, as in the speech of our mouths and the works of our hands, we worthily commemorate them worthy that did of old keep thy secrets and communicate them duly: especially Rose Edith Kelley and Aleister Crowley. May their words inspire us, and their acts encourage us, in the perfection of our feasts.

The **PEOPLE:** So mote it be.

MINISTER: Perfect majesty of earth and heaven, divided for the chance of union, bless unto us the Law, that is love under will. AYMGN. AYMGN. AYMGN.

The **PEOPLE:** So mote it be.

V. PROCLAMATIONS

The MINISTER sounds seven upon the bell: 333-1-333. All rise.

SEER: Come away! Our chariot is drawn by doves. Of mother-of-pearl and ivory is our chariot and the reins thereof are the heart-strings of men. Every moment that we fly shall cover an æon. And every place on which we rest shall be a young universe rejoicing in its strength; the meadows thereof shall be covered with flowers. There shall we rest but a night, and in the morning we shall flee away, comforted.

The BEAST advances to the East, joining the SEER. The PEOPLE make the Hailing Sign, the MINISTER leading.

The MINISTER and all the PEOPLE: Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

The MINISTER sounds the bell a single time. The PEOPLE sit.

BEAST: There shall be no property in human flesh. Regardless of its history,

neither marriage nor any other institution can justify the tyranny of social convention over the reality of love and its carnal expression.

Love is a sport, an art, a religion, as you will.

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

The MINISTER and all the PEOPLE: Love is the law, love under will.

VI. BLESSINGS AND CURSES

SEER: Burn upon their brows, o splendrous serpent!

BEAST: O azure-lidded woman, bend upon them!

BEAST and SEER return to thrones, and remain standing there.

MINISTER: There is no bond that can unite the divided but love, all else is a curse.

BEAST and SEER: AMOR VINCIT OMNIA.

BEAST: Go forth with mirth and thanksgiving.

SEER: There is no law beyond Do what thou wilt.

MINISTER leads the congregation out of the temple. A light banquet with champagne follows.

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This ritual quotes the following verses of *Liber Legis*: I:15, I:18–19, I:40, I:41, I:57, III:60.

Beauty & Strength

Address by the National Grand Master General

Sabazius X°

Brothers and Sisters,

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

Greetings of the eve of the First Night of the Prophet and his Bride, and welcome to the sixth national conference of the U.S. O.T.O. Before we get started with the business of the evening, namely the banquet, I'd like to update you on a few of the projects I mentioned last time. I'll have more to say after we eat.

First, as you probably know, our planning committee has finished our first strategic plan, which is a plan to help us define and achieve some of our near-term organizational goals, such as improving communications, providing more services and resources to local bodies, improving our outreach efforts and the consistency of our services, and bringing us a little closer to Crowley's vision for our Order as set forth in the *Blue Equinox* documents. We will be revisiting this plan every year for evaluation and updating—and, with a little bit of luck—it will help us to stay on track and efficiently manage our resources and efforts. I'd like to thank the planning committee for their work on this project. I consider myself privileged to be able to serve with such talented, dedicated and hard-working people.

Second, as you may know, we have completed our first U.S.G.L. annual progress report, which is now available on the U.S.G.L. website. If you haven't seen it yet, please download it and have a look.

Third, Local Body Development—Last year, I mentioned the Group Tax Exemption, which has now been completed. This procedure exempts all local dues and donations paid directly to participating local bodies from federal taxation. As I've said many times now, our local bodies are really where the fundamental work of our Grand Lodge gets done: the initiations, the Gnostic Masses, the classes, the building of our fraternal community—and this year, I'd just like to thank all our active local body masters and officers for doing such

a fine job of it. I've heard the S.G.I.G. reports, and with very few exceptions, things are progressing quite well across the country. It's easy to raise the bar when our local bodies just sort of push it up on their own. I'm really pleased with the work you've been doing, and I'm proud of you.

Fourth, the Kaaba Colloquium—Since the last NOTOCON, Kaaba has been offered in Portland, Tucson, Orlando and Minneapolis, with the next one scheduled for Houston this fall. Kaaba has continued to expand its offerings with new material and new presenters. Since last year, Kaaba organization has been shifted from the hosting local bodies to the Kaaba group, allowing the locals to focus on attending rather than on providing logistical support. I'd like to encourage all of our leaders, and aspiring leaders, national and local, to attend a Kaaba every couple of years, as the material grows and changes in keeping with our evolving local dynamics. They've yet to offer the same line-up twice, and new material is always in the works.

Fifth, the Education Committee—At the last NOTOCON, the Education Committee had just set up its subcommittees. So far, they have launched a web site that currently lists twenty-three traveling lecturers willing to speak on a variety of topics of interest. They have also developed course materials, currently in review, on several basic rituals, classical mythology, the God Pan, and an intro to the Qabalah. Please get in touch with Sister Kayla if you're interested in participating.

Sixth, Pastoral Counseling—Since the last conference, we've held five pastoral counseling workshops at various locations around the country. The next one is scheduled for this winter in Chicago. We're now considering the possibility of "phase two" of the pastoral counseling program, with a deeper level of training for "graduates" of phase one.

Seventh, the U.S.G.L. Library—Which now has accumulated 1,377 titles, has published its catalog on the U.S.G.L. website, and is actively lending to local body libraries as well as to individual members of VI° and up. It is still accepting donations, which can be made via a special Amazon.com wish list.

Finally, I'd like to call Brother Vere up here to update you on the Thoth Tarot restoration project.

[Will and break for banquet.]

Our theme this year, as you know is "Beauty and Strength." The tradition of giving a theme to our national conferences began in 1999 EV with our second national conference in Portland, Oregon, the theme of which was "Fraternity." Subsequent conferences were themed "The Divine" (2001 EV, Long Beach, CA), "Initiation" (2003 EV, Troutdale, OR), "Heretics and Kings" (2005 EV, Reston, VA)...*[secret content for attendees only]*.

This year, however, thanks to Beth, Steven, Kim, the members of Knights

Templar Oasis and the NOTOCON Committee, we are in historic Salem, Massachusetts—a city renowned for the brutal persecution of a minority religion, which somehow managed to survive both the persecution and the fact that it didn't actually exist at the time, to become in modern times a major source of revenue for occult bookstores and renaissance costume shops worldwide. Salem, it seems, stands as a monument to some of the great forces that have shaped our history: intolerance, greed, treachery, hysteria, paranoia, and the entrepreneurial spirit. A marvelously fitting venue for one of our conferences.

While all that might have made a good conference theme, our theme this year is actually “Beauty and Strength.” This may have something to do with Chapter II, verse 20 of *The Book of the Law*; if so, no comment. Perhaps it also has something to do, however, with the polarity between Venus and Mars, the Bride and her Beast, etc., if we are to take the subtle hints of the rituals recently performed here. I'm sure you'll all be exploring this aspect of the symbolism as the weekend progresses.

Now, I understand that our dear Frater Hrumachis will have a bit more to say about this formula later; and I don't really want to pull the rug out from under him. So, for now, I'd just like to highlight a few aspects of it.

We're all familiar with Keats's equation of beauty and truth, and some of us have probably heard something said along similar lines near a certain spring. In the New Commentary on *The Book of the Law*, III:68, Crowley asks, “What is Beauty but the perfect expression of one's own Truth?”¹

Many come to magick in search of personal power and freedom from oppression in one form or another. Some, when they find that power and freedom, find themselves facing a dilemma regarding what, exactly, to do with it. I think perhaps the most fortunate among us are those who learn to express their truth in beauty—the artists, musicians, poets, dancers, actors and other creative people among us. In *Eight Lectures on Yoga*, Crowley said that, “[The student of Magick and Yoga] is, so to speak, an artist in the making.”² In the same work, he said,

...the artist is in truth a very much superior being to the Yogi or the Magician. He can reply as St. Paul replied to the centurion who boasted of his Roman citizenship “With a great sum obtained I this freedom”; and Paul, fingering the Old School Tie, sneered: “But I was free born.”³

In his essay “Eden and the Sacred Oak,” he said, “The artist is he who can discover Beauty in all things, for nothing is common or unclean; and by unvarying determination to discover beauty man comes to the heaven of the artist.”⁴

¹ Aleister Crowley, *Magical and Philosophical Commentaries on the Book of the Law*, ed. John Symonds and Kenneth Grant (Montreal: 93 Publishing, 1974), 298.

² Aleister Crowley, *Eight Lectures on Yoga* (Scottsdale, AZ: New Falcon, 1991), 116.

³ Ibid.

And in *Magick in Theory and Practice*, he said, “There is no more potent means than Art of calling forth true Gods to visible appearance.”⁵

From these quotes and others, I think we can deduce the high spiritual and even magical regard in which Crowley held the artist. But further, in *Liber Aleph*, Crowley said,

the Beatific Vision is of two orders, and in the formula of the Rosy Cross it is of the Heart and is called Beauty; but in the formula of the silver star ... it is of the mind, and is called wonder. Otherwise spoken, the former is of Art, a sensuous and creative perception; but the latter of science, and intellectual and intelligible insight.⁶

Beauty and wonder, art and science—these things seem to exist in polarity, but they are more closely related than one might think. In the New Commentary on *Liber AL* (III:56), Crowley also defined beauty as “the fitness of proportion.”⁷ An ability to perceive and intuitively evaluate this fitness of proportion, i.e., a sense of esthetics, is as important for a scientist, an engineer, or a manager as it is for an artist.

Buckminster Fuller once said, “When I am working on a problem, I never think about beauty. I think only how to solve the problem. But when I have finished, if the solution is not beautiful, I know it is wrong.” Further, while a great deal of science consists of hard work, rigorous logic, and meticulous record-keeping, many scientific advances have been the result of dreams, hunches, and other forms of inspiration—the intuitive manifestation of genius or personal Truth. A classic example is August Kekule’s formulation of the structure of the benzene ring based on a day-dream of a snake seizing its own tail; and there are many other similar examples of this. In this light, science itself can be viewed as a finely developed esthetic appreciation of the beauty of nature.

In beauty, therefore, one may find truth—in the beauty of art, of nature, and of our Law, the charter of universal freedom and the joy of the world. As *The Book [of the Law]* says: “Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars” (III:68).

Truer words were never written, Brothers and Sisters.

⁴ Aleister Crowley, “Liber CXXIV. Of Eden and the Sacred Oak, and of the Greater and Lesser Hospitality of the O.T.O., an Epistle of Baphomet to His Excellency, James Thomas Windram, Very Holy, Very Illuminated, Very Illustrious, Initiate of the Sanctuary of the Gnosis, his Viceroy in the Union of South Africa,” *The Magical Link* II(1, 1988): 105-7.

⁵ The Master Therion [Aleister Crowley], *Magick in Theory and Practice* (Paris: Lecram Press, 1929-1930), 82.

⁶ Aleister Crowley, *Liber Aleph vel CXI: The Book of Wisdom or Folly in the Form of an Epistle of 666 The Great Wild Beast to his Son 777* (West Point, CA: Thelema Publishing Co., 1961), 137.

⁷ Aleister Crowley, *The Law Is for All: The Authorized Popular Commentary of Liber AL vel Legis sub figura CCXX, The Book of the Law*, ed. Louis Marlow and Hymenaeus Beta (Tempe, AZ: New Falcon Publications, 1996), 178.

Yet the freedom of the artist, the pure beauty of nature, and the liberty of each of us to live our lives as we choose are still under threat—and despite all our progress, this threat may be greater now than in many years. The slave religions have used the weapons of fear, guilt, superstition, greed, terror and paranoia to achieve significant gains in political, ideological, and cultural power during recent decades, notably in the forms of militant Islamic fundamentalism and Christian dominionism.

It takes *strength* to stand in defense of beauty, truth and freedom, and strength requires *unity*.

Even while we celebrate our diversity and individuality with justified exuberance, it is critical that we remember those principles we hold in common, and those things we owe to each other as brothers and sisters of this, our Holy Order.

We *are* a religious order. Our religion is that of Thelema. Our Thelema is not some meaningless diversion like this so-called “Rabelaisian” Thelema—Saint Rabelais never intended his satirical, fictional device to serve as a practical blueprint for a real human society. And it is not some revisionist imposture, such as that put forth by some of the proponents of the so-called “New Aeon English Qabalah.” Our Thelema is that of *The Book of the Law* and the writings of Aleister Crowley—the Master Therion, the Prophet of the Aeon of Horus.

This is what we are about, and this is what we *are*—our guide is *The Book of the Law*, and our Law is “Do what thou wilt.”

Despite all our individual differences of manner, opinion, preference, interest and enthusiasm, these are things on which we must agree.

How can we face the challenges of our age if we are divided against ourselves? Standing by our fundamental, shared principles does *not* mean that we must give up our individual wills, our freedom to create as we will and to be who we must be, or that we must let others do our thinking for us. Nor does it mean that we must lock ourselves into the past, like the Amish, blinding ourselves to the latest discoveries in physics, neuroscience, biochemistry, archaeology, anthropology and genetics, or to the march of historical events and technological advances that continually transforms the cultural narrative of Western society.

Quite the contrary. Our Law is infinitely adaptable, and truth has nothing to fear from reality.

However, just as our Order must be firmly united to face the slave religions in strength, so must each of us be firmly united in ourselves to accomplish our True Wills. We must hold ourselves accountable for the oaths we have taken, the commitments we have made, the allegiances we have forged, and the duties we have willingly accepted. In our dealings with each other, we must exercise the utmost in frankness and good faith. We must each become fluent in the literature of the Law of Thelema, we must learn to apply this

Law in our day-to-day decisions and challenges, and we must extend it into the world for the benefit of those whose will it is to receive it. We must strengthen ourselves—and each other—with knowledge, wisdom, wit, energy, fraternity—and art.

There is strength in beauty, brothers and sisters, and there is beauty in strength.

Love is the law, love under will.

Have Piano, Will Magick:

My First NOTOCON

Eric Muhler

Due to an interesting nexus of events and coincidences I came to know Bill Breeze the violist for David Tibet, and, as it turned out, the Outer Head of the Crowleyan order you all know as O.T.O. As Bill and I got to know each other better, sharing our love of improvisational music we discovered our mutual connections to the world of Aleister Crowley. His was through a lifelong dedication to Crowley's works; editing his writings, leading O.T.O., and building the organization and practice of modern magick. Mine was very much the opposite. I had and have no pursuits in this line, but simply have studied Crowley's writings (mostly the ones about his life, novels, poetry, etc.—I find the magical work incomprehensible for reasons I won't bother you to explain here). I studied these works because my mother, Astarte Lulu Panthea, told me when I was eighteen years old that Aleister was her father and I was his grandson. She revealed this previously unknown fact to my brother and sisters and me because she was worried about my artistic leanings which at the time were mostly symbolized by a lot of drug use. She had grown up around massive drug use and all its dramatically deleterious effects in Cefalù at the Abbey of Thelema, where she was born in 1920. She was worried that I might be exhibiting effects of being genetically related to Aleister, who my grandmother Ninette Fraux told me in person in France six years later "was a God-Man in the tradition of Buddha, Lao-Tzu, and Jesus Christ, and was the rottenest son-of-a-bitch I ever met!" With these several strands of synchronistic convergence growing, Bill asked me if I would like to perform my music at the NOTOCON coming up. I was eager.

When I got to NOTOCON, I was three years into re-establishing my musical career after fifteen years of staying home to raise my two daughters, now nineteen and seventeen years old. I have an unusually large supply of personal energy, but I don't have nearly enough to play my music the way I do, build a career, and build two marvelous people at the same time. As it turns out, people are incredibly much more complicated than music, one of

the most all-consuming and difficult arts of them all. Seeing that, in addition to loving my daughters incredibly, I am also in awe of their abilities, achievements and selves. I feel that I have been successful at the second endeavor I've undertaken in life, and hope that I will be half as successful at my second attempt at a musical career as well. (The first musical career attempt began in 1962 and lasted until 1990. The second began in 2004-5.)

To prepare for the concert at NOTOCON, I had been in touch with Hank Hadeed and Bill regarding the program, and we had played with the idea of doing a trio of piano, electric guitar and electrified viola. I sent them charts of several of my compositions and one by my friend and mentor, guitarist Dave Creamer. The selections were the song "Is Wayne Shorter than Me?" by Dave, and my tunes "Jane at Home," "Bittersweet Release," and "1990 For Jane." For the end of the show I planned to play solo piano on two of my more difficult compositions, "Fantasees" and "Sunny Muslin." O.T.O. cooperated fantastically by getting an excellent Baldwin grand piano delivered to the convention center in Salem for the show. Bill, Hank and I practiced together just once on the afternoon before the banquet and the show. It's a testimony to their musicianship that they sounded like they had played with me for years. "Is Wayne Shorter than Me?" is a very difficult tune in some regards, and even my "easy" songs can be challenging in unexpected ways. Hank and Bill nailed it.

Some words about the music itself...

"Is Wayne Shorter than Me?" by Dave Creamer is founded on an extremely simple, repetitive ostinato bass groove based on E natural. Its simplicity can be deceptive, however. It is extremely rhythmic and its underlying R&B nature is not to be found in any traditional R&B ostinato grooves. In other words, it is totally unique, different and uncannily deceptive. Hank and Bill had to spend considerable time practicing it with me, and doing it without a drummer is wicked hard incarnate. You must "merge sensory musical souls" with the other musicians attempting to play it together, and travel to the uncharted wavelength center of the universe together, there becoming egoless and merging into a pulse of whatever strange God-meme that Dave was channeling when he composed it. To top it off, the superimposed melodic structure is demon-fast, totally atonal in places, hugely intervallic, and requires complete bitch chops to play on any instrument, let alone piano which superimposes its own linear jumping moves on that type of playing. Doing it at high speed ain't easy. Of course the beauty of the composition has nothing to do with its difficulty. It has a dizzying effect on me every time I hear it. Once the basic structure is performed, the piece opens into an open funk groove loosely based around a E7#9 harmonic base similar to the essential harmonic structure in the Jimi Hendrix's "Foxy Lady."

I call "Jane at Home," "Bittersweet Release" and "1990 For Jane" "simple" songs because they have relatively triadic harmonies and simple song

forms. They contain more chord changes than the average pop tune, but the changes don't involve complicated harmonies; and the improvisational modes don't send one into the lexicon of scales to come up with something that sounds good when the blowing starts. "Fantasees" and "Sunny Muslin," however, have complicated song forms, numerous upper partial chord changes, custom improvisational modes, and require the musician to "think fast or die." Not wanting murder, suicide or death of any type on the stage, I chose to play these by myself. If annihilation were to occur I would selflessly limit the damage to myself, sparing my nobly willing compatriots. Ironically, these two tunes seemed to get a fantastic reaction from the crowd. I was truly impressed with the reaction of the O.T.O. audience to such non-familiar music that meandered through some very strange musical terrain, and that even I can't memorize and have to use the charts of the music as a crutch.

The response from NOTOCON attendees was magical to say the least! Laughter during my mini-monologues between pieces, sustained applause for each performance, and a standing ovation at the end were gratifying to say the very least. People immediately lined up to purchase CDs, and this was reinforcement of the most pleasant kind. I was rather stunned by the extremely warm and kind-hearted reception and response. Although I've always known that O.T.O. members have a predisposition to various rock and pop music forms, they genuinely appreciated my more esoteric melodic, harmonic and rhythmic forays, and I suspect that the average O.T.O. member's pursuit and study of highly esoteric magical knowledge is partly responsible for the quick appreciation for my work that the audience displayed.

"Fantasees," as the title implies, employs very dark chords in rapid succession to attempt to create the mood of a rapidly evolving emotional/intuitive psychological state that uses imagery to propel the player or listener toward an altered state of consciousness, or even an altered state of reality if all goes well. The audience can be the judge. There is a version of "Fantasees" on the solo piano album *Other Worlds*.

"Sunny Muslin" was named simply for one of the aforementioned states of mind that occurred while staring in a drug-induced trance through muslin curtains at tangential sun rays, and the dust motes dancing in those rays, that occurred in a hotel in Lewiston, Idaho, a mile from the Nez Perce Indian reservation where I was playing top 40 music in the 1970's. Writing the song made suicide unnecessary, and I wanted to commemorate the happy circumstance of continuing to live. It is one of the best songs I've ever written. I have a sextet version on my CD *Red Daze*, and a solo piano version on my most recent CD *Something New*.

If any reader is somewhat confused by the technical aspects of my musical descriptions, I apologize, but just try to think how I felt when reading the first several pages of *Magick in Theory and Practice* by Granpy Beast. (So do your homework and get used to it.)

It was a second career highlight, indeed, to play for O.T.O. at NOTOCON, and I can only hope that I will get a chance to do it again someday, and that I will once again be so graciously received, embraced, appreciated and welcomed. I found the hundreds of O.T.O. members that I met and spoke with to be extremely intelligent, open and generous both with their esteem and their praise. Thank you for sharing that time with me. I will always remember it as a great experience.



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Feminist Thelema

Brandy Williams

Introduction

The concept of feminist Thelema is still new enough to be startling. Some feel that it is a contradiction in terms, that Thelema can never be feminist, while others view feminism as an unnecessary redundancy in an already egalitarian system. Nonetheless feminist Thelema continues to emerge as a philosophical position within the Thelemic communities.

This presentation represents a checkpoint in a continuing dialogue. The body of work generated by that dialogue is too extensive to detail here in depth. Instead, we will outline the main discussion points. Many of these thoughts will necessarily seem sketched in, both because of space and time limitations, and because the philosophy is still in its infancy. The discussion falls into these broad categories:

- Status of women in O.T.O. and E.G.C.
- Thelemic religion
- Thelemic philosophy
- Feminist Thelemic dialogue

Since all experience is embodied, I should make clear the positions I hold. In O.T.O., I am an initiate, body master and chartered initiator. I am also an ordained Priestess of E.G.C. I have been feminist and active in the magical/Pagan communities for 30 years.

History of the discussion

My work with feminist Thelema began as an answer to a question. I was asked, “Why do some people consider Thelema in general, and O.T.O. in particular, to be sexist when Thelema and the Order explicitly include women?”

To answer that question, I first reviewed the work available in the field. This was limited to a handful of position papers, notably Tim Maroney’s¹ and

the collection in *The Faces of Babalon*.² I then conducted a gender inquiry based on a feminist epistemology. That is, I asked a set of questions about how Thelemic institutions and philosophy expect women to act and think. Are women's activities and histories visible? Do they act with authority, conduct inquiry, and produce knowledge? Do women act on their own behalf to further their own interests? How does Thelema understand gender hierarchy?

Since the initial inquiry I have made a series of presentations structured as dialogues, first at the O.T.O. Women's Symposium in 2006, and subsequently through informal and formal discussions in the Pacific Northwest O.T.O. and magical communities, and in national online communities.

In the first part of each formal presentation, I articulate the questions I am asking at this moment and some of the analysis which arises from the previous dialogues. The second part of the presentation is informal discussion, which clarifies some of the material presented and results in the next set of questions.

Terms of the discussion

I position this work in the context of feminist spirituality, drawing on the work of feminist theologians working in the source religions of Thelema, including Christianity, Judaism, Islam, Buddhism and Hinduism, plus the work of feminist philosophers in the spiritual disciplines. I conduct this analysis and iterative inquiry as a Thelemic insider, speaking to both insider and outsider audiences.

The complementarity I explore here is that of presenter and audience, with the explicit expectation that both are equals in a horizontal dialogue, and that the result of the dialogue leaves the voices which engage in the dialogue distinct and formally unharmonized: everyone is heard, and everyone is right, at the expense of agreement. This reduces conflict, accommodates diversity, and permits exploration in the early stages of a developing philosophy.

Feminism

American culture in 2007 is sexist and patriarchal. This fact affects all of us whether or not we are aware of this. Women suffer from the effects of gender inequity, and everyone on the gender spectrum suffers from the enforcement of gender role restrictions.

The first challenge of feminist Thelema is to become educated about feminism. Specifically, feminist Thelema challenges all Thelemites to acquire an understanding of feminism from our own readings, and from interaction with other feminists, rather than media images and stereotypes. Contemporary

¹ Tim Maroney, "Facts and Phallogies," <http://www.tim.maroney.org>.

² Mishlen Linden, Linda Falorio, Soror Chen, Nema and Raven Greywalker, *The Faces of Babalon: Being a Compilation of Women's Voices* (Cincinnati: Black Moon Publishing, 1992).

feminist speakers often find they are the first feminists that audiences have seen in person. Backlash has been effective in branding feminist speakers as confrontational and in marginalizing feminism. When I encounter apprehension about my work among Thelemites, this almost always stems from a misapprehension of feminism based on media imagery rather than education or experience.

At minimum, a feminist education includes a summary of feminist history—pre-Enlightenment, suffragist, new wave, and contemporary; an understanding of the difference between types of feminism, particularly liberal and radical; and a definition of feminist terms. This space is too limited to address this education, and I have provided a brief introduction to feminism elsewhere.³ Here are some brief definitions:

Patriarchy: The system where men occupy most or all positions of authority. Literally, rule of the fathers.

Sexism: The stance that men are better than women.

Misogyny: A hatred of femaleness.

Tokenism: A symbolic gesture toward equality.

Backlash: Resistance to change in sexist systems.

Feminism: Thinking critically about gender and acting to end sexism.

Essentialism: The notion that what people think, feel and do is biologically determined.

Liberal feminism: Advocates equal access by women to positions of power and economic resources. The most accessible feminism relies on education to accomplish systemic change, and places women and men in competition.

Radical feminism: Critiques the root causes and underlying structures of gender inequity. Less accessible, requires more education to understand, addresses the impact of patriarchy on men as well as women.

Feminism requires more than liking women, although that is a good start. Feminism requires conscious effort to confront sexism in ourselves and in the world. Both men and women can be feminist, as both women and men can uphold sexist structures.

Benefits of feminist inquiry

This work is personal, conducted by myself, and is not an official initiative of O.T.O. Nonetheless, I align this presentation with several of the strategic initiatives articulated in the O.T.O. U.S. 2007 Strategic Plan. Attention to gender issues marks maturity in an organization. It increases academic and

³ "Feminist Thelema Background: Feminism," <http://www.brandywilliams.org/papers/feministbackground.html>.

social credibility. It lays the groundwork for diversity initiatives which can expand membership, increase participation, and develop new strategies for conflict resolution.

As an insider, I have access to information and experiences that outsiders do not. This permits me to conduct a more thorough analysis than an outsider could. The existence of an insider feminist analysis of O.T.O. and E.G.C. serves as a counter and contrast to the criticism of outsiders.

Feminist critique also addresses the spoken and unspoken concerns of insiders about whether there are issues that we should be addressing. Formal analysis makes issues explicit, trading unspoken fears for useful discussion. Many people assume that any gender analysis must be hostile by nature. In fact, gender studies can act to call a truce in the war of the sexes. Rigidly enforced gender roles imprison both genders.

Women in Thelemic Organizations

Although I am aware of many Thelemic communities, and participate in some of these through e-lists and conversations, I am an initiate in only one fraternity, O.T.O., and clergy in only one church, E.G.C. I have analyzed the status of women in O.T.O. and E.G.C. Because I am not a member of A.'.A.'. , I have not analyzed the status of women in this institution. This work remains to be done.

Women in O.T.O.

Background

The name Ordo Templi Orientis references the medieval Knights Templar, the Order of the Poor Knights of Christ and the Temple of Solomon, a military order of the Catholic Church which was terminated in 1307. The rule of the Templars did not permit the knights to touch women, even female relatives, and discouraged even talking to women.

O.T.O. derived its initial charters and ritual structure from nineteenth century fraternities, most notably Freemasonry. Traditional Freemasonic lodges do not permit women to join as full members. However, mixed lodges which included women members sprang up in eighteenth century France and were revived in the nineteenth century, spreading to England in the early twentieth century and thence to America. Today, several Co-Masonic groups admit both women and men.

O.T.O. did not derive a charter from any of the mixed lodges. However, women have been included in O.T.O. membership since its inception. When Carl Kellner began to discuss his ideas with Theodore Reuss in 1895, he made it clear he expected women as well as men to be admitted to the Order.⁴ The earliest lodge book of O.T.O. lists thirteen men and two women

as VI° members, of whom ten men and one woman advanced to VII°, and three men and one woman to VIII° and IX°.⁵

In her address to the O.T.O. Women's Symposium in August, 2006, Soror Lutea noted that no statistics were kept at that time on the percentage of women members of O.T.O. However, women are routinely initiated and enjoy the full privileges and responsibilities of membership.

Status of Women in O.T.O.

Today, women can hold any office in O.T.O. A woman can be master of a body (camp, oasis or lodge). As of July, 2007, there were thirteen women masters out of a total of forty bodies, or roughly one-third.⁶

Women are eligible to hold a charter to initiate. No statistic is available listing charter holders by gender. Women can and do sit on legislative bodies such as the Grand Tribunal, although no statistic is available there. Of eleven members of the Electoral College, seven are men, four are women.

Women can hold the X° as Grand Master of a country and are eligible to hold the sole title of XII° or Outer Head of the Order. To date, no woman has held either of these offices.

In conclusion, women in O.T.O. are free to take initiations and participate in governance of the organization. Further, women enjoy equality of access to positions of authority, and where statistics are available, they are represented in significant numbers, although not in equal numbers.

Women in E.G.C.

Background

At the time of the founding of the Gnostic Catholic Church, no mainstream European Christian church ordained women as clergy. Today, some mainstream Christian churches in Europe and America ordain women as clergy, with a few women being ordained as bishops. These women face significant challenges, including death threats. Women in some Judaic sects act as rabbis, and a few women have acted as Islamic imams. Neo-Pagan women, on the other hand, routinely hold positions of religious authority.

The direct predecessor of the Ecclesia Gnostica Catholica was the Gnostic

⁴ Sabazius X° and AMT IX°, "History of Ordo Templi Orientis" (US Grand Lodge, O.T.O., 2006). <http://oto-usa.org/history/html>.

⁵ "The Rolls of the O.T.O. Contained in the *Golden Book*," Appendix IV in R. A. Gilbert, *Baphomet & Son: A Little Known Chapter in the Life of the Beast 666*, Golden Dawn Studies Series 22 (Edmonds, WA: Holmes Pub. Group, 1998).

⁶ To break it down further: 10 camps had six male and four female masters, twenty-one oases had fifteen male and six female masters, and ten lodges had six male and three female masters. I am indebted to Brother Michael Kolson for these statistics. I am also indebted to him for reading and commenting on drafts of this work. His insight, information and willingness to engage in dialogue have been invaluable.

Church in France, itself a Christian faith. It was founded in 1890 by Jules Doinel, a Freemason and Spiritist. To define this church, Doinel initially conducted séances with notable occultists, including Lady Caithness, a leader of the French Theosophical Society. Doinel and Caithness both believed a religious revolution would result in the return of the feminine aspect of divinity. Doinel initially consecrated male bishops and equivalent female “sophias” in the 1890s.⁷

Status of Women in E.G.C.

E.G.C. clergy must be members of O.T.O. Individuals acting as priest and priestess must hold the invitational degree Knight of East and West. The VII° fraternal initiation is also the ceremony of ordination of a bishop.

Women in E.G.C. can hold all ecclesiastical offices. Women can be baptized, confirmed, ordained deacon, ordained priestess and ordained bishop. Women can also serve in the position of supreme authority in the church, although to date no woman has done so.

Deacon and bishop are gender neutral terms, applying equally to men and women who hold these offices. Priest and priestess are gendered terms. While these roles are differentiated for the purpose of the Mass, priestesses and priests perform the same functions in all other respects: they can perform baptisms, confirmations, marriages and death ceremonies. No statistic is available identifying the percentage of women among the ordained clergy.

In June, 2005, there were thirty-one bishops, nine of whom were women. While this number is not proportional to population, it is a higher percentage than that of most world religions. We can be justly proud of our record here.

Thelemic Religion

This brief survey of Thelemic religion includes sources of the tradition, an analysis of male deity, an analysis of female deity, Thelemic gender hierarchy, and notes toward feminist Thelemic religion.

Sources of the tradition

Thelemic religion emerged from four major sources. The first source is Crowley's original work, including *The Book of the Law* and *The Vision and the Voice*, both of which are revelatory in nature. The three chapters of *The Book of the Law* were dictated by the three Egyptian deities, Nuit, Hadit and Ra-Hoor-Khuit. *The Vision and the Voice* records Crowley's visionary magical explorations.

The second is Christian religion. E.G.C. grew out of the Gnostic Chris-

⁷ T. Apiryon, “History of the Gnostic Catholic Church” (The Inivisible Basilica, 1998), http://www.hermetic.com/sabazius/history_egc.htm.

tian movement which emerged in France in the mid 1800s as a response to the Catholic Church's opposition to the initiate orders, ministering specifically to Freemasons who were shunned by the Catholic Church. E.G.C. emerged as a Thelemic version of this tradition.

The third source of Thelemic religion is Neoplatonism and Hermeticism. These philosophies mix the Qabalah (a Jewish mystical tradition) with Hellenistic Paganism, Christianity and Islam.

Hugh Urban analyses the fourth source of Thelemic religious tradition, Eastern sex magic. The relationship between the male and female deities in Thelemic theology resembles Hindu and Buddhist formulations of sexually paired deities. Urban names Crowley a key figure in the transmission of Hindu and Buddhist Tantric ideas to the west.⁸ Aspects of sex magic appear in Thelema, and form the central metaphor for the Gnostic Mass.

Male deity

God

Thelemic theology is not monotheistic, but henotheistic. In this system, all forms of deity are subsumed into an ultimate source, described with male terminology. Ultimate deity is routinely referred to with male terms and pronouns: "God," "Lord," and "he."

Christian and Jewish feminist theologians have extensively analyzed the impact of male deity imagery and language on religious tradition. Feminist theologian Mary Daly points out that a male god establishes the divine right of men to rule, and specifically to rule women. God the King rules heaven, men rule on earth, individual men rule the home. "If God is male," she says, "then the male is God."⁹

Feminist Jewish writer Judith Plaskow points out that long exposure to male God imagery inures us to its impact. The monotheistic male God emerged from a polytheistic environment filled with both male and female deities, and, furthermore, emerged as part of a deliberate campaign to exclude women from religious life. When religious imagery describes God the Father as creating man in his image, women understand themselves to be outsiders to this relationship. Male imagery as generic imagery excludes and conceals women's experience.¹⁰

Women have written at length on the experience of being outsiders in a religious tradition which valorizes the male. When divine imagery is male

⁸ Hugh Urban, *Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism* (Berkeley: University of California Press, 2006), 111.

⁹ Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation* (Boston: Beacon Press, 1973), 19.

¹⁰ Judith Plaskow, *Standing Again at Sinai: Judaism from a Feminist Perspective* (San Francisco: Harper San Francisco, 1990), 127.

imagery, it takes a leap of imagination for women to read themselves into the image. As the title of feminist theologian Patricia Reilly's book suggests, "God the Father is not a God who looks like me."¹¹

Hadit

Because God is male, however, does not mean that God has a body. Howard Eilberg-Schwartz explores the history and ramifications of the disembodied male deity.¹² The disembodied god takes Thelemic form in the god Hadit.

In Egyptian theology, Nut was paired with Geb, the earth god. Thelemic theology does not draw on this tradition. Instead, a new formulation pairs Nuit as sky-goddess with Hadit. This god is suggested to take the form of a disembodied intellect. This is particularly important to feminist spirituality which grounds divinity in embodiment, and challenges the traditional association of female with matter and the profane, and male with reason and the sacred.

Female deity

As previously noted, Thelemic religion is not monotheistic in the sense that the tradition limits divine imagery to a single deity to the exclusion of all others. Thelema includes a multiplicity of deities from multiple sources. Thelema has fulfilled Doinel and Lady Caithness's visions of re-establishing the divine feminine in the world. The inclusion of female deity in religious ritual predates the contemporary Goddess and women's spirituality movements by a number of decades.

The presence of female deities in Thelemic theology is important. Christian, Jewish and Islamic feminists are committed to monotheism and must find both mother and father in the same deity. Thelema does not have a problem with polytheism, and thus easily accommodates female deity.

It is important to note, however, that feminists in traditions which include goddesses—such as Hinduism and Buddhism—point out that the simple inclusion of female divine imagery does not guarantee a non-sexist religious tradition. For example, in theist Hinduism, even though there are goddesses, the supreme deity is male, usually Shiva or Vishnu.¹³

How does Thelema view female deity? The two primary Thelemic goddesses are Nuit and Babalon, both seen in visions by Crowley. Both are

¹¹ Patricia Lynn Reilly, *A God Who Looks Like Me: Discovering a Woman-Affirming Spirituality* (New York: Random House, 1995).

¹² Howard Eilberg-Schwartz, *God's Phallus and Other Problems for Men and Monotheism* (Boston: Beacon Press, 1994).

¹³ Vasudha Narayanan, *Women of Power in the Hindu Tradition, Feminism and World Religions* (Albany: State University of New York Press, 1993), 66.

considered to be aspects of the divine feminine. The religious formulation of the divine feminine has not yet been clearly articulated in Thelema. However, these goddesses are seen as sexually active and as mothers.

Sexuality

Monotheistic religion sanctifies the image of woman as sexually chaste and submissive. Crowley's theology turns these values upside down, reviling chaste submissiveness, represented by the Christian Mary, and exalting the free expression of sexuality, represented by Babalon. Revelation describes Babylon as holding a cup with the blood of the saints and the "filthiness of her fornications."¹⁴ Crowley describes himself as drunk on Babylon's wine and as her cup-bearer.¹⁵ Where Revelation condemns the whore, Crowley exalts her, describing her in ecstatic language. "Beautiful art thou, o Babylon, and desirable, for thou hast given thyself to everything that liveth..."¹⁶ Crowley challenges the religious suppression of women's sexuality using the shocking image of desiring, rather than reviling, the Whore of Babylon.

Crowley valorizes sexuality in general and women's sexuality in particular, calling on women to participate in sex with the same freedom and enjoyment as men. He wrote, "The best women have always been sexually free, like the best men..."¹⁷

Crowley's call for sexual freedom for women broke taboos in its time, and remains startling today when placed in a religious framework. The world's major religions still limit and suppress women's sexuality and punish women for most types of sexual behavior. In contrast, Thelema provides a religious and spiritual context for sexuality for both men and women.

Motherhood

Thelema also addresses the sacrality of motherhood. Crowley counteracted the Christian valorization of Mary as a virgin mother, one untouched by sexuality and therefore pure, with the valorization of Babalon as the sexually active mother.¹⁸

Thelema honors not only the divine mother, but human mothers as representatives of the divine. Crowley says, "All pregnant women are especially sacred to the Order."¹⁹ Treating the experience of motherhood as sacred

¹⁴ Revelation 17:4 and 17:6.

¹⁵ Aleister Crowley, Victor B. Neuberg and Mary Desti, *The Vision and The Voice with Commentary and Other Papers* (York Beach: Samuel Weiser, 1998), 149-50.

¹⁶ Crowley, *Vision and the Voice*, p. 150.

¹⁷ Aleister Crowley, *The Law Is for All*, ed. Israel Regardie (St. Paul, MN: Llewellyn, 1975), 311.

¹⁸ Hymenaeus Beta X^o, *The Equinox*, Vol. III, No. 10 (York Beach, ME: Samuel Weiser, 1990), 167.

¹⁹ *Equinox* III(10), 167.

is a very powerful religious statement for women. It is a relief to celebrate motherhood as connected to sexual experience, since this is in fact the experience of nearly all human mothers.

In Thelema, the image of the divine feminine as Nuit and Babalon serves as a model for women's sexual behavior. Women are free to act just as men do, as sexual creatures. Further, in recognition of the primary biological difference between women and other genders, women are honored as the bearers of human children. This is one of the foundations of feminist spirituality.

However, Thelemic goddesses encode gendered assumptions about the specific function of the feminine in the divine realm. Nuit and Babalon are specifically described as mothers and as whores. They exist in relationship to male entities: Nuit to Hadit, and Babalon to Chaos or the Beast.

There is an implication in Crowley's writings that he expected women to become mothers. Crowley termed motherhood the "frontal duty of woman-kind."²⁰ Although there is no official doctrine dictating that women hold specific roles, the Thelemic image of the divine feminine, linked to sexuality and childbirth, is reflected in the discussion of human women as mothers and lovers.

While the sacralization of motherhood is empowering to mothers, it becomes disempowering to women when motherhood is required of all women, and when women's spirituality is solely limited to the expression of male-directed sexuality and motherhood. Not every woman will be a mother, and not every religious woman will express her spirituality in terms of sex with men and motherhood.

Feminist spirituality specifically opposes male appropriation of the female power to procreate. This appropriation occurs when men attempt to control whether women physically reproduce. This also occurs when male deity appropriates the power to give birth. Thelemic theology venerates physical and divine motherhood, as feminist spirituality does, while raising the question about whether women in Thelema occupy other positions than lover or mother, or own the decision to become mothers.

Thelemic gender hierarchy

Yod Heh Vau Heh

The primary ritual of E.G.C. is Liber XV, the Gnostic Mass. In *Mystery of Mystery*, Tau Apiryon explains that Thelemic theology as expressed in the Gnostic Mass describes a specific version of the relationship of male and female elements of the universe. The theology of the Mass is partly founded

²⁰ Ibid., 167.

on the Tetragrammaton, the four Hebrew letters which spell out *Yod Heh Vau Heh* (YHVH), or the name of the Jewish God Jehovah.²¹

Each of the four letters correspond to Thelemic deities. *Yod* is Hadit, *Heh* is Nuit, *Vau* is the union of Hadit and Nuit, and the final *Heh* is the product of the union. *Yod* is the King, wedded to *Heh*, the Queen, producing the prince and heir, *Vau*, and the princess, who is final *Heh*.²²

These gendered principles have attributions. The male principles are fire and air, active elements, and represent will and cognition. The female principles are earth and water, passive elements, and represent memory and thoughts.

This construction privileges the male in a number of ways. First, in primacy of order: the formulation is always king, queen, prince, princess, never queen, king, princess, prince. Also in this construction the female principles are defined by their relationship to the male. The king rules, his heir is the prince, the Queen's job is to produce the heir, and the princess is variously described as the result of the union and/or the destined bride of the prince. The heir is always the prince, and male; the princess is herself never the heir.

In this system describing the Thelemic hierarchy by the YHVH formula, the masculine encompasses the feminine, and the feminine is subordinate to the masculine. The goddesses Nuit and Babalon here occupy a specific and subordinate position within the divine hierarchy, in which all aspects of goddesses and gods are rolled up into the supreme deity Jehovah, so that Nuit and Babalon are a subset of God.

Feminist Thelemic Religion

In this section I reference work being done by women and men in creating Thelemic ritual today. It is important to note here that women and men may contribute ideas, texts, rituals and other performances which further the development of feminist Thelema without themselves being feminist or intending a feminist impact.

Unlike the monotheistic world religions which until recently excluded women from full participation and from positions of authority, Thelemic religion requires the participation of women. The ritual of the Gnostic Mass includes spoken lines intended for female congregants, and requires at least one woman, the priestess, to fill out the ritual team. We can and should be proud of this. However, a great deal of interesting work remains to be done to articulate feminist Thelemic theology (or thealogy.)

²¹ Tau Apiryon and Soror Helena, *Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism*, Red Flame 2 (Berkeley: privately printed, 2001), 93.

²² Ibid.

Humanist deism

The central challenge of Thelemic theology is to reconcile deism with the dictum “there is no god but man.” Medieval women theologians were often much less interested in the polarity man/woman than in the polarity human/divine. The Gnostic Mass and much of our ritual revolves around the human encounter with the divine, without and within.

A new formula

The old formula, *Yod Heh Vau Heh*, encodes patriarchal and gender polarity assumptions. Feminist Thelemites seek a new formula with our experiments and meditations, one which assumes that women and men rule, marry, develop (both intellectually and spiritually), are parents and children, and inherit.

God

Christian and Jewish feminist theologians utilize a number of strategies to depict a monotheistic deity who encompasses both male and female aspects of the divine. These include: the image of God the Mother; emphasizing God’s incarnation in matter; focusing on God’s loving relationship with humans; and the use of gender balancing language, such as God/ess and She Who Is.

Wherever we use the term God to mean the supreme deity, or the deity of whom all others are facets, we must specify that this term is meant to include the female as well as the male, and we must be on our guard not to slip into the use of male pronouns and imagery.

Some feminists believe that the word “God” has been so irretrievably stamped with the image of the old man in the clouds, that it is impossible to reform the term in a gender-neutral way. They prefer to avoid the term altogether, substituting instead less loaded terms such as Spirit and Deity. This too is an option when discussing the nature of divinity.

Reinterpreting Thelemic gods

Feminist Thelemites can develop conceptions of the embodied and adored male deity. Krishna serves as an excellent model here. The Hindu god of the moon entices women with his flute playing. He is the beloved lover of the Hindu pantheon. In the same way we can develop gentle, seductive and loving aspects of Hadit.

While Babalon and Nuit represent approachable and nurturing mothers, Chaos and Hadit have not been well developed as nurturing and loving fathers. The patriarchal vision of God the father includes controlling and punitive aspects. As we call on Nuit as the mother of the stars, so can we call on aspects of Hadit or Chaos as supportive and protective father deities.

Researching Thelemic goddesses

Thelemic women are reinterpreting female deity in relationship to themselves and their lives. They redefine the way in which the lover and mother are experienced. The lover is a powerful, active and intellectual force, while the mother is not only sexual, not only nurturing, but also fierce and protective.

In reinterpreting Nuit and Babalon, women look to their historical antecedents. Some study the Egyptian goddess Nut, the immediate antecedent of Nuit, while others, such as Soror Magdalena 463, explore the goddesses who served as the models for the Biblical Babalon.

Creating new rituals

One excellent example of new Thelemic ritual exploring female imagery is Soror Asherah's "Vespers of Nuit."²³ This ritual calls on Nuit as warrior and as mother, includes historical references to Nut while firmly placing these in the context of *The Book of the Law*, and adds a list of women's names as well as men's as forebears. Another excellent example is Deborah Woody and Suzanne Kovacs's "Encountering Babalon" ritual presented at the O.T.O. Women's Symposium 2006,²⁴ where a woman invokes Babalon, and another woman embodies her.

New ritual involving new conceptions of male deity is a desiderata.

Thelemic Philosophy

Thelemic philosophy was expounded by Aleister Crowley. To date, efforts to elucidate this philosophy reference only his writings. These are far too numerous to list in their entirety here. Works discussed in this section:

Liber Aleph vel CXI, the Book of Wisdom and Folly

Liber AL vel Legis, the Book of the Law

"Liber Librae," the Book of the Balance²⁵

"Liber Oz," the Rights of Man

"Liber XV," the Gnostic Mass

"Liber XXV," the Star Ruby

"Liber XXXVI," the Star Sapphire

"Liber LII," Manifesto of the O.T.O.

When I first presented on this topic, I was aware that Aristotle was important

²³ Soror Ashera, *The Vespers of Nuit* (privately printed, 2002).

²⁴ <http://www.notocon.org/otows/2006/presentations.html>.

²⁵ "Liber Librae" is an adaptation of the Golden Dawn paper "On the General Guidance and Purification of the Soul." See Israel Regardie, *The Golden Dawn*, 6th ed. (St. Paul: Llewellyn Publications, 1995), 74-5; Aleister Crowley, "Liber Librae sub figura XXX," *The Equinox* I(1): 15-21. While the text of "Liber Librae" is drawn from instructional papers of the Golden Dawn, its subsequent, prominent use by Crowley justifies its inclusion here.

to the history of western philosophy in general and Thelemic philosophy in particular. I conducted my own preliminary survey of Aristotle's thought, drawing on Brian Easley's work.²⁶ Later, I was delighted to discover that an important philosopher had made this study her life's work. I am completely indebted to Sister Prudence Allen for her groundbreaking work, *The Concept of Woman*,²⁷ both for her analysis of Aristotle's impact and on her articulation of theories of gender identity.

Theories of gender identity

Allen identifies six basic theories of gender identity:²⁸

Gender unity: men and women are the same

Gender polarity: men are superior to women

Reverse gender polarity: women are superior to men

Fractional gender complementarity: women and men have different characteristics, each is a fraction of a whole human being

Integral gender complementarity: women and men are different but whole and equal

Gender neutrality: gender is not considered

Gender neutrality and fractional gender complementarity often disguise an underlying theory of gender polarity. All gender complementarity theories run the risk of supporting gender polarity.

Aristotelian gender theory

Plato and gender unity

Aristotle's teacher Plato founded the gender unity theory. The theory of reincarnation led to his belief that women and men are essentially the same in spirit. He held that since souls are capable of incarnating in either female or male bodies the soul itself is neither male nor female.²⁹ Allen notes that this position places less value on the materiality of experience.

Aristotle and gender polarity

Aristotle sought to solve the fundamental philosophical problem of his

²⁶ Brian Easley, *Witch Hunting, Magic and the New Philosophy: An Introduction to Debates of the Scientific Revolution 1450-1750* (New Jersey: Humanities Press, 1980).

²⁷ Prudence Allen, *The Concept of Woman: The Aristotelian Revolution 750 BC-AD 1250* (Grand Rapids, MI: W.B. Eerdmans, 1997); Prudence Allen, *The Concept of Woman II: The Early Humanist Reformation 1250-1500* (Grand Rapids, MI: Eerdmans, 2002).

²⁸ Allen, *Concept of Woman II*, part one, 17.

²⁹ Allen, *Concept of Woman*, 80-1.

age. Where did humans come from? Specifically, do men and women both contribute seed to the formation of a new human?

Although many philosophers who preceded him believed that both men and women contributed seed, Aristotle cut across the emerging consensus, deciding that only men contributed seed to the generation of humans. He reasoned that the female is colder than the male. The male's hotness heats up the blood and purifies it so that it becomes white and foamy. The female's colder blood remains red, unpurified, and is discharged monthly. Therefore only the male seed is fertile. The female contributes the material on which the male seed can work.³⁰

This led Aristotle to the conclusion that the male seed contributes the essence, or soul, while the female contributes the material, or body, to the creation of humans. In the process of generation, the female is passive, the male active. The soul principle in the male seed creates a male if it is successful in heating the cold female. If not, it creates a female, an infertile and deformed version of the male.

Male	Female
Hot	Cold
Soul	Body
Active	Passive

This theory of generation underlays Aristotle's theory of gender polarity.

Man

Woman (deformed man)

Because women are deformed men, woman's rational soul is not as fully developed as that of man's. Woman's rational soul lacks authority over her irrational soul. Therefore, women should be governed by men.³¹

Aristotle valorized the monarchy as the model for the marital relationship. As in a monarchy, there should be only one ruler in a household: the husband. The wife's sphere of authority is confined to that of the household, while the husband works in the public world. Since husband and wife are not equals, their friendship is not that of equals, and the husband loves less than the wife.³²

Aristotle also developed a theory of planets and elements. The elements are a combination of hot and cold, dry and moist. The female is cold, and the male is hot. The elements are therefore gendered and arrayed in a hierarchy:

³⁰ Allen, *Concept of Woman I*, 95-7.

³¹ Allen, *Concept of Woman II*, part one, 101.

³² Allen, *Concept of Woman I*, 114-5.

the earth is at the bottom of the universe, fire and the sun are at the top of the universe, with the sun as male, and the earth as female.³³

Fire/Sun	Male	Hot	Dry
Air	Male	Hot	Moist
Water	Female	Cold	Moist
Earth	Female	Cold	Dry

Impact of Aristotelian gender polarity theory

It is difficult to overestimate the impact of Aristotle's understanding of the relationship between genders. Aristotelian gender polarity was transmitted to subsequent generations by the Neo-Platonists and Neo-Pythagoreans; by the Jewish philosophers Philo, Avicbron, and Maimonides; the Islamic philosophers Avicenna and Averroes; and the Christian philosophers St. Albert the Great and St. Thomas Aquinas.

When the first universities developed in Europe, Aristotle's texts were used in the faculties of the arts, theology, medicine and law. As a direct consequence of the gender polarity which held that women could not reason, women were not admitted to the university in Paris at all, and were admitted in only small numbers in other academies.

The Aristotelian foundation of medical science encoded the single-sex concept into medical research. Until the Enlightenment, the female body was described in terms of being a deformed version of the male body. The vagina, for example, was viewed as a form of the penis and the womb as a form of the scrotum. The model of the human body remained that of the male body as normative. A two-sex model emerged during the Enlightenment.³⁴ In the last decade, researchers have pointed to medicalization of intersexuals, those born with bodies not neatly falling into one of the two sexes, as enforcing gender dimorphism.

Because Aristotelian gender polarity makes its way into Western occultism through the transmission of a number of religious philosophies, it has come to have the ring of universal truth. However, we know today that Aristotle was mistaken about the generation of humans. While men contribute seed (sperm), women also contribute seed (eggs) to create new human life, and both contribute to the child's genetic heritage. We also know that both women and men are capable of reason and passion, that men and women have souls and bodies.

³³ Allen, *Concept of Woman I*, 94-5.

³⁴ Marianne van den Wijngaard, *Reinventing the Sexes The Biomedical Construction of Femininity and Masculinity* (Bloomington: Indiana University Press, 1997), 1-2.

Gender unity in Thelemic philosophy

Thelemic philosophy takes a gender unity position in regard to the soul and to will. The law of freedom applies to women as well as to men.

Do what thou wilt shall be the whole of the Law. *AL I:40*

Love is the law, love under will. *AL I:57*.

This gender unity position provides a ground of discourse from which all other Thelemic philosophy derives its meaning. It is written in gender neutral language, addressing the person hearing it as “thou.”

Thelemic religious philosophy is open to various beliefs about the after-life, including that the soul survives the body and can reincarnate. This is illustrated by the death collect from Liber XV, the Gnostic Mass:

Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.

This is Platonic in its gender unity approach to the soul. Again, this collect is written in gender-neutral language, using the plural “they” as the descriptive pronoun.

Gender neutrality in Thelemic philosophy

At times, Crowley’s work does not reference gender. All genders are presumed to be represented by the male generic pronoun, and all genders by the image of the male body.

Male generic language

In 1976, Miller and Swift issued the first *Handbook of Nonsexist Language*.³⁵ Their great achievement was to demonstrate that “man” is not a generic term in its current English usage. In earlier centuries, “man” meant both male and female humans, just as “girl” meant both male and female human children. Today we use “girl” to mean human female only, and we use “man” to describe the human adult male. Human adult males alone are never described as “woman” and human adult women are never described as “man.” The assertion that mixed groups of humans can be described as men creates a false generic. In fact, since “man” means individual human male, it automatically generates a male image. The image of woman disappears in the false

³⁵ Casey Miller and Kate Swift, *The Handbook of Nonsexist Writing* (New York: Harper and Row, 1988).

generic. For example, in Crowley's language the false male generic is at work in the phrase "there is no God but man." If there is no God but man, then woman is not God.

The pronoun "he" functions in the same way as the term "man." It is always used to describe an individual male, never used to describe an individual woman. In sexist language, it is used to describe both men and women.

The male body as normative

Aristotle's presentation of the male body as the normal human form made its way into the monotheistic religions and the mystical systems based on them. The image of the primordial man occurs in Qabalah, which perfected the technique of imagining the man's body as the universe. God created the original primordial man, Adam Kadmon, in his own image. The *sefiroth* are organs in the body of the universal man, who bridges the realms of the human and the divine. The image of the human being is specifically male, called by a man's name, and bearing a man's genitalia. The woman's body, with breasts and womb, is not represented in this image.

In Crowley's rituals, the phallus embodies the generative nature of the universe. A primary example is the Star Ruby, which instructs the magician to point to the genitals and vibrate, "O phalloi!" Some argue that Crowley meant "phallus" as a non-gender-specific term, denoting a universal generative power present in all humans. In "Facts and Phallogies," Thelemic writer Tim Maroney argued that by "phallus" Crowley meant the male organ; that Crowley did not view women as possessing a phallus, and that his rituals were intended to be used by men.

The impact of gender neutrality

The positive benefit of gender neutrality is that all genders have access to the privileges and experiences represented by the male generic. For example, when Crowley states in "Liber Oz," "Man has the right to live by his own law, to live in the way that he wills to do," that right can be assumed to apply to women as well as men.

Gender neutrality masks an underlying assumption of gender polarity, that woman is a subset of man, who is the true template of humanity:

Man

(Woman)

The negative impact of gender neutrality is that the embodied experience of women and other genders disappears into the male generic. Women then must "read" themselves into the text, either assuming an imagined male body, or adapting the imagery to their own bodies in implicit ways. In the case of the Star Ruby, for example, women do possess phalluses in the clitoris, but this is not the agency by which women generate life. Women's experience of

having a womb is not reflected in the Star Ruby. Similarly, when reading the Rights of Man and other texts, women must read themselves into the text as men. This requirement to translate text and imagery represents a bar to women's experience of Thelemic thought and ritual that does not exist for men.

Gender polarity in Thelemic philosophy

Aristotelian gender polarity appears in Thelemic philosophy in the valorization of male seed, the devaluation of female reason, and the concealment of women's history.

Crowley valorizes semen as the sacred substance which creates life. He knew of the existence of the woman's egg, but treated it in the same terms that Aristotle used to describe the female blood or material, as passively accepting the imprint of the active male force.³⁶

The section "On the Formula of Woman" in *The Book of Wisdom and Folly* reinforces the Aristotelian gender polarity that assigns reason to man and irrationality and passion to woman, and fire and heavens to man, water and earth to woman. A woman cannot create, and so a woman cannot reach magical attainment, because she is a woman. She uses intuition and instinct while men use knowledge. Finally, a woman's own testimony about her cognition is to be ignored.³⁷

Although there is no overt separation of men and women's activities in Thelema into public and private spheres, some mechanisms obscure women's contributions to Thelema. In "Liber LII," Crowley specifies, "The names of women members are never divulged."³⁸

Crowley also listed only men among the Saints called upon during the Gnostic Mass. In *Mystery of Mystery*, Tau Apiryon and Soror Helena address this issue.

It is to be noted that this list of saints is incomplete, as evidenced by such phrases as 'and many an holy bard' and 'and many another.' Even though the names of these other saints of our church are not mentioned in this place, their Essence is nevertheless invoked with that of those given specific mention. Let us not forget that among these silent saints are all the female saints of our Church (including all mothers, according to our Past Patriarch Merlin Peregrinus), whose names, in accordance with tradition, are never divulged.³⁹

This tradition conceals women's history, accomplishments, and the identities

³⁶ Crowley, *Law is for All*, 305.

³⁷ Crowley, "On the Proper Path for Woman," *Liber Aleph*, 171.

³⁸ Ed. note: The position of O.T.O. U.S. Grand Lodge is that the name of every member is confidential; however, individual members, regardless of gender, are free to disclose their membership to the general public.

³⁹ Apiryon & Helena, *Mystery of Mystery*, 62.

of the specific women meaningful to the church.

Gender fractional complementarity in Thelemic philosophy

Some of Crowley's rituals require both a male and a female operator. For example, "The Star Sapphire" begins, "Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose]."⁴⁰ Here the Magick Rood is the phallus, and the Mystic Rose is the female sex partner. Both operators are required for the ritual. However, in keeping with the Aristotelian dictum that women's passions should be ruled by men's reason, the male operator in this ritual directs the ritual.

Another example of fractional complementarity occurs in the combination of the elements. The chapter "On the Formula of Woman" in *The Book of Wisdom and Folly* affirms the Aristotelian assignation of women to water and earth and men to fire and air. This also appears in the *Yod Heh Vau Heh* formula. Because the male is fire and air and the female is water and earth, the combination of these elements results in the combination of male and female into a whole. While this construction is presented as representing a fractional gender complementarity, with both male and female principles being necessary for the union to occur, this theory conceals an underlying gender polarity, as fire and air are held to be superior to water and earth.

Impact of Thelemic gender theory

While women participate in Thelemic religion and hold positions of authority in Thelemic fraternity, women rarely speak or write in the tradition. Of 16 speakers available through the Education Committee in 2007, two (6%) are women. At NOTOCON in 2005, of nineteen speakers, three (15%) were women. In 2007 we have nineteen speakers, five of whom are women, representing 25% of the speakers. Few Thelemic texts have been written by women.

Aristotelian philosophy overtly excluded women from public activity and from intellectual pursuits. This philosophy resulted in the exclusion of women from early European universities. We have seen that Thelemic philosophy valorizes the male contribution to generation, re-asserts the Aristotelian gender theory that women do not reason or create, conceals women's names, creates ritual based on the male body, and couches many key writings in the male generic. It is not surprising that women to date have rarely spoken or written about Thelemic philosophy.

The gender neutrality and fractional complementarity of elements of this system appear to conceal an underlying gender polarity. While this surprises

⁴⁰ Lon DuQuette, *The Magick of Thelema: A Handbook of the Rituals of Aleister Crowley* (Boston: Red Wheel/Weiser, 1993), 129.

some Thelemites, it is often the first impression of outsiders, and is one of reasons that feminists identify sexist elements in Thelemic philosophy.

We have also previously noted that feminist spirituality specifically opposes male control of female sexuality and fertility. The assumption that men direct women's power in heterosexual sex magic in rituals such as the Star Sapphire falls into this category. Feminist spirituality points to this as a primary criticism of Thelemic religious philosophy.

Feminist Thelemic Philosophy

Foundations of feminist Thelema

It is important to note that Thelemic philosophy does not exclude women, and specifically includes theories of gender.

Thelemic principles which form the foundation for a feminist philosophy include:

Do what thou wilt shall be the whole of the Law. *AL I:40.*

Every man and every woman is a star. *AL I:3.*

There is no god but man. "Liber Oz"

Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices. "Liber Librae," 15.

Gender neutral language

Crowley's work is often couched in the false generic. This language was current at the time he wrote. Because these works are central to Thelemic fraternal and religious practice, they are being maintained intact, in an effort to preserve the tradition. This preservation does not prohibit the creation of explanatory texts surrounding and explaining their meaning. We can pass them on unchanged while challenging the gender polarity inherent in the language.

Crowley wrote at a time when there were few or no alternatives to the false male generic. That is no longer the case. Feminist Thelema calls on Thelemites to create new texts using non-sexist language. English is a very rich and flexible language which includes many true generics which provide alternatives to "man" and "mankind." These include "humanity," "people," "parent," "kin." Modern non-sexist language recasts sentences to avoid the generic "he." One frequent alternative is to use the term "he or she." Also, "they" has for centuries served as the non-gender-specific English pronoun in common usage, both in plural form and in the singular. True generics also include nouns describing people and occupations, such as "banker," "astro-

naut,” “executive” and “athlete.” We can also remember to include women’s names and imagery in gender neutral terms such as “saint” and “Thelemite.”

Surfacing women’s history

Just as the divine feminine disappears into the male God—and women’s identity disappears into the generic male—women’s history disappears if it is not made public.

Today women are publicly acknowledged as members of the Order. The history of women in the Order is being preserved in various publications. For example, Thelemic Historian Phyllis Seckler wrote a biography of Jane Wolfe which was published in two parts in *Red Flame*.⁴¹

E.G.C. policy prohibits altering the Mass to include names of female saints. However, Sabazius has created a program recognizing both women and men who influenced Thelemic principles, called the Order of the Eagle and the Order of the Lion. At present there are eight members in both.⁴² This strategy leaves the Mass in place while creating a new context in which women’s contributions are honored alongside men’s.

Even with this important contribution, however, there is still a great deal more biographical information available about the male Saints listed in the Mass than of any women who have contributed to Thelema and Gnosticism. The history of women in Thelema can specifically include biographies and images of women who acted in positions of religious and magical authority. A magical history of Thelemic women as extensive as the biographies describing the lives of these men is a desiderata.

Women speakers and writers

The O.T.O. Women’s Symposium in 2006 limited speakers to women only. Thirteen presented at that conference. This was profoundly important, as it indicated both the ability and the willingness of Thelemic women to engage in speaking and writing. The challenge remains to increase the participation of women speakers in mixed-gender national and international forums. As we encourage women to speak, we can also encourage women to write in the Thelemic philosophical tradition.

Reading Crowley

Reading Crowley means reading his texts and striving to understand what he meant. The term “reading” also has a specific meaning to feminist philosophy. Reading involves listening, understanding and responding.⁴³ It means

⁴¹ Phyllis Seckler, *Jane Wolfe: Her Life with Aleister Crowley*, 2 vols, Red Flame 10-11. (Berkeley, 2003).

⁴² <http://www.hermetic.com/sabazius/FGMV1N3.htm>.

paying attention to context. Who was this person? What did he feel? How did he live? What choices did he make? What type of culture did he inhabit, and how did this affect his worldview? How did the people he knew live and act?

Reading Crowley also means understanding the impact his texts have on people who encounter them today. Crowley's language is often extreme. He dared everything. His example points the way to our freedom. Many of us are drawn to the flaming passion of his words. They are at times searingly beautiful.

At other times they are terrifying, particularly for women. We must acknowledge the discouraging impact that Crowley's words can have on women. We have no way to measure how many women screen themselves out of Thelemic fraternity because of this discouragement. Women outsiders who might otherwise be attracted to the law of freedom may refuse to enter into the agreement to read themselves into male language and imagery, and refuse to tolerate Crowley's sometimes harsh and violent language describing women and femaleness. Even within the tradition, it is difficult for feminists to read, and speak, texts such as the proclamation of Nuit during Mass, "ye shall gather goods and store of women and spices,"⁴⁴ which seems to treat women as property.

This experience is often invalidated by insiders as a failure to understand Crowley or the context within which he wrote. However difficult it may be, with the insider's understanding of the texts, we must validate this experience. Our first step must be to acknowledge that it is much more difficult for women to study Thelemic texts than for men to do so, not because women lack the intellectual or magical capacity, but because many texts seem to assume that only men are meant to use them, nor do they portray women's capacities in a positive light.

Insider readings sometimes assert that Crowley's work aligns with feminist spirituality. It is the task of feminist Thelema to articulate this alignment. Feminist Thelema must create a context within which women can study historical Thelemic texts without fear, and with the assurance that Thelema as practiced today is intellectually, magically and spiritually empowering for women.

Finally, it is important to make a distinction between Aleister Crowley's life and writings, the institutions which he shaped, and the practice of Thelemic philosophy and religion today. Crowley is not synonymous with Thelema. Outsider analyses and critiques focus nearly exclusively on

⁴³ Andrea Nye proposes reading as a response to systems based on Aristotelian logic. Andrea Nye, *Words of Power: A Feminist Reading of the History of Logic*, Thinking Gender (New York: Routledge, 1990), 183.

⁴⁴ One of the participants at the 2006 O.T.O. Women's Symposium suggested reading "stores of women" as dowry or other women's property.

Crowley's work while ignoring other Thelemic philosophers or the significant gender balance in the modern practice of Thelemic fraternity and religion.

Thelemic gender complementarity

An initial formulation of feminist Thelema might be: Every person is free to express their Will in every sphere.

Those of us participating in Thelemic philosophy and religion are uniquely placed to develop a metaphysical theory of true (integral) gender complementarity. Thelema is profoundly interested in gender. Thelemic religion includes images of female deity. Thelemic institutions include and, in some cases, require participation by women. This includes participation of women in positions of authority in significant numbers. Also, although Thelemic philosophy and religion display elements of gender polarity (and gender neutrality and fractional complementarity masking an underlying gender polarity), the system is founded on a bedrock of sex unity. Further, Thelema contains elements which can be articulated into a true gender complementarity, recognizing the unique experience of the embodied individual while granting divinity and magical effectiveness to every gender.

Aristotle's understanding of the relationship of men and women was founded on incorrect information about the nature of human generation. When we update this information, we have a system which comes closer to accommodating the experience of living human beings.

Human

Woman

Man

A metaphysics of gender complementarity at a minimum should explore the following principles:

- Women and men contribute equally to the generation of new life.
- Men and women are not different species but are both fundamentally human.
- There are differences between women and men, both biological and cultural.
- We do not yet understand which differences are learned and which are innate.
- Gender is a spectrum which does not always divide into two. The cultural and biological markers of men and women overlap.
- Women and men possess reason and intuition.
- Men and women embody earth, water, fire and air.
- All humans—women, men and intersexuals—are whole in themselves.

Articulating a metaphysics based on these principles is the great challenge of our age.

Feminist Thelemic dialogue

The U.S. Grand Lodge Strategic Plan includes establishing relationships with the greater social communities, especially the broader charitable community. Thelema shares the cause of freedom with many other movements. Thelemic groups can benefit from studying and establishing relationships with the sex positive movement, the feminist and women's spirituality movements, and the alternative religion and Neo-Pagan movements. These movements seek the religious and sexual freedoms which Thelema requires to flourish.

Thelema has much to contribute to these movements as well. Many Thelemites rightly point out that Neo-Pagans fail to understand the history of the religious movement and the great debt that is owed by all the magical communities to Aleister Crowley's work. Thelema also makes explicit the relationship between sexual freedom and personal freedom.

Thelema, the law of freedom, is the most shocking and liberating philosophy that humans have invented. I believe Thelema is robust enough to accommodate true gender complementarity while remaining effective as a magical and religious philosophy. Feminist discussion need not and should not result in a winner and a loser, or a diminished presence in the world, but serve to open a dialogue which generates new perspectives and opens new vistas of freedom for all.

Closing Address

Frater Hrumachis

My Brothers and Sisters, Fratres et Sorores, Soldiers of Thelema, Worthy and Welcome Guests,

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

“They shall rejoice our chosen: who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us”¹
...us ...Us ...US!

When I look out across this room, I am so moved by what I see. So many faces, so many memories, so much joy, so much love, so much possibility. I look out across this room and see so many of my brothers and sisters with whom I have shared so much of my life...and I am humbled and so, so grateful for what our Order has given me.

When I think back over the last sixteen years of my participation within the Order, I am so deeply touched. I see David and Lynn Scriven, who, sixteen years ago, invited me, a complete stranger, into their home, treating me with graciousness and hospitality as a welcome and honored guest, and where I witnessed the Gnostic Mass for the very first time and knew, in that moment, that spiritually, magically...I was home.

I see my brother and sister, Vere and Lita Chappell: with whom I have journeyed to the far corners of the world; with whom I have literally climbed the pyramids and shared so much of my life; who I love so much and am so greatly honored to have as the god-parents of my son.

And then there are so many more of you, who I have met and come to know and share my life with over the years. And even more of you, that I have either just met or have not yet had the pleasure to meet, but so look forward to that possibility.

¹ *Liber AL II:19-20.*

And then there are those, who, for one reason or another, are not physically here with us this evening, but who have left such an indelible mark upon my heart.

My beautiful wife and priestess Loraia, who I met as a direct result of my involvement with the Order, and who has shared so much of herself with me and so enriched my life and filled me with so much love, passion and joy.

My friends and comrades, Doug and Karen James, who enkindled within me the flame of the mysteries of Eleusis and introduced me so intimately and personally to the Gods.

And my dearest brother, Chris Parker, who touched my heart so deeply through the bonds of fraternity and who I will always hold such a deep and abiding love for that words cannot ever accurately express. The very thought of whom causes my heart to open wide and these tears to flow.

And yet, I weep not because I sorroweth. I weep because I am overcome with the joy of remembering all those, present and not, who have brought such amazing depth into my life. Some of, if not the most, profoundly intimate relationships and experiences I have ever had the pleasure of knowing. The chalice of my heart is so filled with love from the beauty and strength that I witness in you, that it cannot help but to overflow in wonder and amazement.

Tonight, I am deeply honored to have been invited to share with you some closing remarks at this, our sixth biennial National O.T.O. Conference. And, in turn, I wish to thank and honor all those who have made this event a possibility, and ask that all of you, who have played a role in manifesting this extraordinary event, stand and be recognized.

Thank you all so much for your labors in manifesting this feast so that the rituals may be rightly performed with joy and beauty.

And, as this is a cocktail reception, let us all remember that "Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"²

Wiser words were perhaps never spoken. To you, my brothers and sisters, *l'chaim*. [toast]. Which, by the way, is 98 for all you Qabalists out there keeping score.

When I ponder this year's most excellent theme of Beauty and Strength, the first thing that comes to mind is its relationship with the *sephiroth* of the Tree of Life *Tiphareth* and *Geburah*, literally Beauty and Strength. This is the union of Ra and Heru, of Sol with Mars, the life-giving solar radiance of our Father the Sun combined with the energetic volitional force of the Will of Mars; this is the hexagram interwoven with the pentagram, the six conjoined with the five, which unite to produce the sacred number eleven. The number

² AL II:70.

of our Lady Nuit, and the number of all those who are of *Us*.³ This eleven is also the eleven letters of the Word of the Aeon, ABRAHADBRA, the Reward of Ra Hoor Khuit. The Logos, whose literal translation from the Hebrew is "I create as I speak"; an elegant magical formula of profound power and sublime beauty and significance for the manifestation of Thelema and the New Aeon.

What also comes to mind is the Path upon the Tree of Life which unites them: Libra, attributed to the Hebrew letter *Lamed*, the path of balance, of justice, of equity and the law of liberty. It is the ox-goad, which drives the primal forces of change and transformation.

We are gathered here this evening in a place and at a time of great significance. Three hundred and fifteen years ago, before the founding of our great country, here in the heart of New England, in the British colony of Massachusetts, a profound and tragic act of superstition and oppression occurred in this very place. The Salem Witch Trials of 1692 witnessed the false accusation of hundreds on charges of witchcraft, and the unjust arrest, imprisonment and prosecution of dozens, resulting in the hanging or stoning of twenty innocent women and men. Such a gross act of injustice—based on religious hysteria and fear, and which demonstrates the very depths of ugliness, viciousness and weakness of the human condition—must never be forgotten nor ever allowed to occur again.

Some eighty years later, during yet another time of great tyranny and oppression, this same region gave rise to some of the most important figures who would play a prominent role in the advent of the American Revolution; demonstrating the strength, conviction, fortitude and resolve of our forefathers in the founding of our great country on the principles of freedom, liberty and justice. This included the establishment and rise of the famed Sons of Liberty, those great patriotic revolutionaries who would eventually carry out one of the most influential acts of protest, which helped to spark the American Revolution itself, the Boston Tea Party.

In the words of the man who has come to be known as the Father of the American Revolution, patriot and Bostonian Samuel Adams, speaking of the requirements of securing the freedom and liberty of both the individual and the original American colonies, said, "It does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's minds."

Today, we are once again drawn together at a time where the powers of freedom and liberty are again being threatened by superstition, tyranny and oppression. And Samuel Adams's words ring as true today as they did over 200 years ago. As soldiers of Thelema, we must be prepared to do battle in the cause for freedom by lighting just such brushfires in the minds of those where

³ AL I:60.

the kindling exists.

As our Prophet states so eloquently in "Liber 300,"

We have for the whole Beginning of Our Work, praise be eternally unto His Holy Name, the Fire of our Father the Sun. The inspiration is ours, and ours is the Law of Thelema that shall set the world ablaze. And We have many small dry sticks, that kindle quickly and burn through quickly, leaving the larger Wood unlit. And the great logs, the masses of humanity, are always with us. But our edged need is of those middle fagots that on the one hand are readily kindled by the small Wood, and on the other endure until the great logs blaze.⁴

Thus must we each endure unto the end, my brothers and sisters, until our world is set ablaze through the beauty and strength of the Law of Thelema.

And in this battle for freedom let us arm ourselves effectively on all points with the weapons of the magician. Let us use the shield of the disc, our very physical selves to guard and defend our own freedom as well as all those whose freedoms are everywhere threatened. Let us use the sword of our wit and intelligence, kept sharp and bright, to fight honorably. Let us use the lance of our collective and unfailing Will, straight and firm to guide us forward carrying the standard of Thelema ever before us. And yet, let us realize that perhaps our greatest weapon within our arsenal is the chalice of love. That love which is the very Law itself, and the foundation and support of that divine and unconquerable Will. And let us remember that it is the sacred lamp of our own spiritual illumination that shall assist to guide and direct us through the darkness and into the dawn of this New Aeon.

And we do well to remember that "the keen and the proud, the royal and the lofty; ye are brothers! As brothers fight ye!"⁵ And may we fight willingly, shoulder to shoulder, my brothers and sisters, in our battle for freedom, and not of necessity toe to toe, one against another unless it be for the sake of the sharpening of our wits. And from this combat may we grow in strength as we take delight in slaying. As I am slain by the wit of my brethren and take delight in their slaying of me.

Truly, my brothers and sisters, at this crucial time in the advent of human evolution, we must recognize that we all have an incredibly important role to play in this process of planetary initiation and transformation. Whether it's being a good parent and raising our children without shame or fear and with an abiding sense of beauty and strength, and a clear understanding of the Law of Liberty; or perhaps in writing a book or creating a piece of art, film, music or poetry that will inspire and move humanity forward. Whether it's organizing and leading groups of people in adopting social, political, environmental and economic reform, or just by setting an example for the world by who we are, and in turn, inspiring others to just be authentically who they are

⁴ Aleister Crowley, "Khabs Am Pekht," *The Equinox* 1919 III(1): 182.

⁵ *AL* III:58-9.

in the utmost possible way: To do everything within our power to move this process forward in each successive incarnation and to give our Word, our magical oath, in commitment to that process.

I believe it is so incredibly important for us to look at Thelema and our Order very realistically and practically in the transformative magical process of social change toward establishing this Thelemic paradigm shift. We need to recognize our Order as a potential religious and socio-political vehicle of transformation for the planet, designed to bring Thelema into the global theater and to the world's attention. At this incredibly important time in human history where we now find ourselves, it is now more important than ever to recognize exactly where we stand; exactly who we are; exactly where we are poised as we move into the future of the New Aeon; and exactly what our purpose is in the bigger picture. It is vitally important for us to recognize that Thelema offers a viable option for humanity; perhaps the only real and viable option for the efficient survival of our planet and our species. And you and I, my brothers and sisters, are at the very forefront of that movement forward. "The Next Step" in the evolution of human consciousness, as Crowley called it.⁶ And as Thelemites, for all intents and purposes, "we" are its spokespersons.

As Thelemites, and as members of our Order, I feel it becomes our ultimate responsibility to accurately reflect and directly manifest a Thelemic paradigm of beauty and strength into our culture through our definitive actions, moment to moment in our daily lives. To essentially—through the very being-ness of who we are as individuals—present an alternative to the world around us that is so beautifully attractive and inspiring, and possesses such strength and integrity, that the world is compelled to embrace it. And if Thelema can be said to be "against the people,"⁷ we must remember that it is also incumbent upon us to "to look forth upon men, to tell them this glad word."⁸

And yet it is absolutely essential for us to remember that "Success is thy proof: argue not; convert not; talk not over much!"⁹ "Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any."¹⁰

Thus is the flame of Thelema kindled within the world; "& its red flame is as a sword in my hand to push thy Order."¹¹ The Knights Templar of old, as a religious military order, were designated as the protectors of freedom of traveling pilgrims to the Holy Land. Today, at this revolutionary time, we

⁶ See Aleister Crowley, *The Book of the Law: Liber AL vel Legis*. (York Beach, ME, Weiser, 2004), 19-21.

⁷ *AL* II:25.

⁸ *AL* II:76.

⁹ *AL* III:42.

¹⁰ *AL* III:46.

¹¹ *AL* III:38.

must look upon ourselves similarly as Soldiers of Freedom, and it becomes incumbent upon us to effectively work together and make ourselves strong and efficient in our duties toward the emancipation of humanity and the freedom and brotherhood of all humankind. It is up to Us, my brothers and sisters: Us.

The Day of Be-With-Us¹² is here and now. Not in some far off distant future. It is in every moment. We live it with every breath.

Go forth my brothers and sisters in beauty and strength and carry this flame with you as a light unto the world.

Love is the law, love under will.

Thank you and have a beautiful evening.

¹² "Liber A'ash vel Capriconi Pneumatici sub figura CCCLXX," v. 7; and "Liber Cheth vel Vallum Abiegni sub figura CLVI," v. 12.