

# AGAPÉ

⊙ IN ☿ • ☽ IN ♀  
ANNO IV:XVIII

VOLUME XI, NUMBER 4  
WINTER, 2011 EV

## FROM THE GRAND MASTER

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

### Rites of Eleusis Anniversary Competition: Submission Deadline Extended

We have extended the deadline for the Rites of Eleusis competition announced several issues ago. The new deadline for the best recordings of the Rites of Eleusis is now February 28, 2011 EV.

We have received several submissions for the Rites of Luna, Mercury, Sol and Venus. We have not received any entries for the Rites of Jupiter, Mars or Saturn, so the competition is wide open for these Rites. Please consider your past works of these Rites for submission. They do not need to be polished or perfect performances, as we are looking for a wide range of approaches to the Rites.

The following submission requirements are still in place:

1. Any U.S. local body may submit up to seven of their best Eleusinian Rites, one per each planetary sphere. Submissions must be on DVD. The rites may have been either produced in the past, or any time during 2010.

2. Each performance must retain the original words Aleister Crowley wrote for it, though additional words, stage direction, music, singing, dancing, setting and style may be added to show the wide diversity of context that the Rites offer.
3. Each production must be performed by a volunteer cast, though ONE paid person is allowed. This one paid person may be a member of the crew, cast, or production team.
4. A performance performed off-book is preferred, but scripts may be seen on camera.
5. A complete list of credits must be provided, either separately or as part of the production. Civil or magical names of cast and crew may be used, but must be pre-approved by each participant. A recommended credit format will be available.
6. Submit your DVD(s) to:

Rites of Eleusis Competition  
PO Box 2778  
Mission Viejo, CA 92690.

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A set introductory and closing pages will be added to each presentation in order for the seven rites to become a cohesive presentation package. A team of experienced past Eleusinian players and producers will review and choose from the submissions. All winners will now be announced by May 1st, 2011 EV. Each winning local body will receive a complete set for free, lending copies will be made available from the Grand Lodge Library, and copies will be made available for sale with the profits going to U.S. Grand Lodge. The finalized set will

*Continued on next page ~*

be completed and made available at NOTOCON VIII.

Please help to finish out this special 100th anniversary collection of Rites with your addition to the set. Think of the honor of having your body's production be a part of this historic anniversary commemoration!

Please direct all inquiries to Soror Lutea at: [lutea@goldenlotus.org](mailto:lutea@goldenlotus.org).

## Ecclesia Gnostica Catholica Bishop Supervision Reporting Requirements

From the E.G.C. Manual:

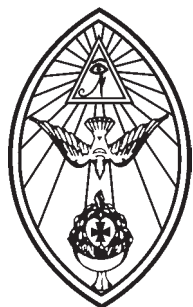
*Within U.S. Grand Lodge, information pertaining to*

*E.G.C. activities such as baptisms, confirmations, and ordinations, and information pertaining to episcopal supervisory activities and novice training, is to be reported to the E.G.C. Secretary for recording. Detailed reporting requirements will be issued from time to time by the Primate and the E.G.C. Secretary.*

It is, as of the beginning of this civil year, the responsibility of the *bishops* to report to the E.G.C. Secretary the names of all novices and clergy under their supervision, and to keep this information current.

Bishops are to submit a report of supervision to the

MYSTERIA  
MYSTICA  
MAXIMA



ECCLESIA  
GNOSTICA  
CATHOLICA

## AGAPÉ

*The Official Organ of the U.S. Grand Lodge of Ordo Templi Orientis*

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*Agapé* is published quarterly by Ordo Templi Orientis, U.S.A., a California not-for-profit religious corporation with business offices at P.O. Box 32, Riverside, CA 92502-0032. • O.T.O. U.S.A. is a duly recognized Grand Lodge of Ordo Templi Orientis, an international religious organization with business offices at JAF Box 7666, New York, NY 10116, and corporate headquarters at 24881 Alicia Pkwy E-529, Laguna Hills, CA 92653. • Donations, legacies and bequests made to Ordo Templi Orientis U.S.A. are tax-deductable to the extent permitted by law. • *Agapé* is distributed to all O.T.O. members in good standing in the U.S.A., and is available for download in PDF format at the U.S. Grand Lodge website: [www.oto-usa.org/docs.html](http://www.oto-usa.org/docs.html) • Copyright © 2011 EV Ordo Templi Orientis U.S.A. All rights reserved and assigned to the respective authors. The viewpoints and opinions expressed herein are the responsibility of the contributing authors.

E.G.C. Secretary within 30 days after they initiate or terminate a supervisory relationship.

In addition, bishops are to send a report annually to the E.G.C. Secretary containing the names of all novices and clergy under their supervision at that time. The annual report should be submitted at the time of the first semi-annual report to the Grand Master/Primate.

Reports may be submitted by email or letter, and all such reports should be cc'd to the Grand Secretary General.

## Upcoming Events

For upcoming events, please see our events calendar at [oto-usa.org/events.html](http://oto-usa.org/events.html).

NOTOCON VIII is scheduled for the weekend of

August 5-7 2011 EV in Detroit, Michigan. The theme is *Manifest Thy Glory*. For more information, please visit [www.blueequinox.org/notocon2.html](http://www.blueequinox.org/notocon2.html).

General information on our various conferences, including NOTOCON, Advanced Initiator Training (A.I.T.), Kaaba Thelemic Leadership Seminars, and Pastoral Counseling Workshops can be found at [notocon.org](http://notocon.org).

*Love is the law, love under will.*



Fraternally,  
Sabazius

## FROM THE ELECTORAL COLLEGE

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

The Electoral College at its **Winter Meeting**, January 8th, 2011 EV, took the following actions concerning duties in its charge:

### Local Body Closures

None.

### Change of Body Status

None.

### Change of Body Masters

Mastership of Heru Behutet Oasis (Kansas City, Missouri) was passed from Brother Wes Warlop to Sister Rachel Hochard effective January 8<sup>th</sup>, 2011 EV.

Mastership of Horizon Oasis (Seattle, Washington) was passed from Sister Shellay Lynne Maughan to Jon Sewell, Frater Jonah, effective January 8<sup>th</sup>, 2011 EV.

### New Local Body Charters

None

The College wishes to express its appreciation to the past and present Masters of each of these Bodies. We wish each of them the best in their new offices and endeavors.

## Ninth Degree Revolutionary

Members in good standing of the Sovereign Sanctuary of the IX° in the United States (who are not serving as an officer or voting member of any Governing or Administrative Body under the jurisdiction of the U.S. Grand Lodge) wishing to volunteer to stand for election to the office of Revolutionary by the Electoral College are encouraged to write the President of the E.C. See page 2 for contact information.

## Sanction for Appeal

Brothers or Sisters of our Order who wish to pursue appeal of a verdict of the Grand Tribunal may write to individual members of the Electoral College to request sanction be given to take their case to the Areopagus of the Eighth Degree (per *Liber CXIV*, section 16) via email links found at:

[ec.oto-usa.org/ECElectors.html](http://ec.oto-usa.org/ECElectors.html).

## Hosting E.C. Meetings

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 2 for contact information.

## Upcoming E.C. Meetings

- Spring 2011 EV meeting scheduled for Saturday, April 16th, 2011 EV, hosted by Leaping Laughter Lodge (Minneapolis, Minnesota).
- Summer 2011 EV Meeting scheduled to be held on-site at NOTOCON VIII, August 5th, 2011 EV in Detroit, Michigan.
- Fall 2011 EV meeting scheduled for Saturday, October 15th, 2011 EV, hosted by Abrahadabra Oasis (Portland, Maine).

The deadline for submission of items to be considered (for the Spring 2011 EV meeting) is March 15th, 2011 EV.

*Continued on next page ~*

Please mail submissions to the Secretary of the Electoral College. See page 2 for contact information.

### Attending E.C. Meetings

Dues current members in good standing of V° and above are welcome to attend and observe the in-person Electoral College Meetings. We request that those planning to attend contact the Master of the hosting body so that adequate arrangements can be made.

### Website

The official Electoral College website can be found at: [ec.oto-usa.org](http://ec.oto-usa.org).

### Forms

Bodymasters seeking up-to-date forms for the Annual Report, Change of Mastership Application, Application for Oasis Status, Application for Lodge Status, or closure forms, will find them by contacting the document control officer at [doc\\_control@oto-usa.org](mailto:doc_control@oto-usa.org).

### Communication with the E.C.

I would like to invite any initiates with specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see page 2.

It is my goal as President of the Electoral College to take effective measures bringing about better communication between the E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms. All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on page 2.

*Love is the law, love under will.*

In the Bonds of the Order,  
Dnn Bvchnn  
President, Electoral College  
O.T.O. U.S.A.

### CORRECTION

In our Fall issue the URL for ordering *Neshamah*, the journal of the O.T.O. Psychology Guild, was incorrect. The correct URL is:

[www.animasolis.com/guild/Neshamah.html](http://www.animasolis.com/guild/Neshamah.html)

Also see the corrected publication announcement on page 14. *Agape* apologizes for any inconvenience this mistake may have caused. We grovel.

## THE DOOR



Oil on Gesso, 32 x 80 inches.

by 



# THE ALCHEMICAL WEDDING OF RA-HOOR-KHUIT

A Ceremony for the Feast of the Third Day of the Writing of the Book of the Law

Constructed by Dionysos Thriambos

[First performed on the 93rd Anniversary of the Reception of the Law at Scarlet Woman Lodge, Austin, Texas]

## IN NOMINE BABALONIS

A double cube altar is in the center, draped with a splendid cloth. The Stele of Revealing is covered in the East.

OLD KING sits throned before it with crown and orb and sceptre, and his robes are of purple and gold.

GOLDEN EAGLE kneels before him to his right, facing West, in white robe and gold mantle, with a lit red taper in an ivory candlestick.

BLACK ANGEL kneels before him to his left, facing West, in black robe and hood, carrying a skull.

AIWASS in leopard skin and nemyss, with the Mark of the Beast upon his brow, hand, and breast, bearing a wand and the Book of the Law, is concealed behind the throne.

BEAST in the robe of a Probationer, carrying a golden clock set for noon, is seated among the people.

THE SCARLET WOMAN in jewels and rich garments, carrying a red cup filled with a golden liqueur, is seated next to him.

### B1

*Magician as Logos*

*Osiris arises from throne to make place for Horus*

BLACK ANGEL: *[rises, makes sign of Apophis]* O ye spears and vials of poison and sharp swords and whirling thunderbolts that are about the corners of the earth, girded with wrath and justice, know ye that His name is Righteousness in Beauty? Burnt out are your eyes, for that ye have seen me in my majesty. And broken are the drum-heads of your ears, because my name is as two mountains of fornication, the breasts of a strange woman; and my Father is not in them.

Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness of your countenance is as 1,728 petals of fire.

BLACK ANGEL: *[places skull on altar, makes sign of Osiris risen, and continues, addressing the East]* Is not the son the enemy of his father? And hath not the daughter stolen the warmth of the bed of her mother? Therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell. Thou art not 4 but 2, O thou blasphemy spoken against 1.

Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may

feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

GOLDEN EAGLE: *[rises, makes sign of Osiris slain]* Woe! woe! woe! Yea, woe unto the world! For there is no sin, and there is no salvation. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

Yet am I hemmed in by the armies of night, singing, singing phrases unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the key to the little door beyond the abyss, yet ye gloss and comment thereupon; for the light itself is but illusion.

GOLDEN EAGLE: *[sets candle on altar]* Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward.

I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father.

O my mother! wilt thou not have pity upon me? Wilt

*Continued on next page ~*

thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt not thou withdraw me? I am extended, I am double, I am profane.

Woe, woe unto me! These are they that hear not prayer. It is I that have heard all prayer alway, and there is none to answer me. Woe unto me! Woe unto me! Accursed am I unto the aeons!

OLD KING: [*rises from throne, casts down the sceptre to the earth, and tears off his crown, and throws it on the ground, and tramples it. And he tears his hair, and plucks at his beard, and cries*] Woe unto me that am cast down from my place by the might of the new Æon. For the ten palaces are broken, and the ten kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid his hand upon eleven. For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place. Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat.

All that was ordered and stable is shaken. The Æon of Wonders is come. Like locusts shall they gather themselves together, the servants of the Star and of the Snake, and they shall eat up everything that is upon the earth. For why? Because the Lord of Righteousness delighteth in them.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation, so that they that look upon it shall cry: Behold the abomination!

Of a single ruby shall that throne be built, and it shall be set upon a high mountain, and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Æon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall stand before his face. Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land

and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

OLD KING: [*sets orb on the altar*] But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden corners of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. And all my cunning shall not serve me. And all my undertakings shall be brought to naught. And all the ministers of the Beast shall catch me and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and upon my tongue seared with strong acid are the words: **Vim patior**. For so must I give glory to him that hath supplanted me, that hath cast me down into the dust. I have hated him, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

Who shall strive with his might? Hath he not the sword and the spear of the Warrior Lord of the Sun? Who shall contend with him? Who shall lift himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, and my throat cut across, and my heart torn out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star!

## A1

*Fool (c.f. AL I:48)*

*The Beast arises and brings fresh fever*

*Music. AIWASS rises from behind the throne, walks to the altar and places book upon it. AIWASS then makes the Mark on all present, beginning with the OLD KING, GOLDEN EAGLE, and BLACK ANGEL, proceeding to the people, and concluding with the SCARLET WOMAN and the BEAST.*

*BEAST places clock on altar, and performs the Ritual of the Mark of the Beast (from Liber V). As he approaches the quarters to establish the pentagrams, the SCARLET WOMAN incants Lamentations from the West.*

SCARLET WOMAN: [*As the BEAST approaches the North (NUIT)*]

O woe unto me, my God, woe unto me; for all my song is as the dirge of the sea that moans about a corpse, lapping most mournfully against the dead shore in the darkness. Yet in the sob of the wind do I hear Thy name, that quick-

eneth the cold lips of death to life.

SCARLET WOMAN: *[As the BEAST approaches the South (HAD-IT)]* O woe unto me, my God, woe unto me; for all the joy of my days lies dishonoured as the spangle-veil'd Virgin of night torn and trampled by the sun-lashed stallions of Dawn. Yet in the frenzy of their couplings do I tremble forth the pearly dew of ecstatic light.

SCARLET WOMAN: *[As the BEAST approaches the East (THE-RION)]* O woe unto me, my God, woe unto me; for all my labours are as weary oxen laggard and sore stricken with the goad, ploughing black furrows across the white fields of light. Yet in the scrawling trail of their slow toil to I descry the golden harvest of Thine effulgence.

SCARLET WOMAN: *[As the BEAST approaches the West (BABA-LON)]* O woe unto me, my God, woe unto me; for all the feastings of my flesh have sickened to the wormy hunger of the grave, writhing in the spasms of indolent decay. Yet in the maggots of my corruption do I shadow forth sunlit hosts of crowned eagles.

## B<sub>2</sub>

*Magician as Betrothed of Babalon (path to Binah)  
The Scarlet Woman awakes lust and worship*

SCARLET WOMAN *places cup on altar.*

BEAST *kneels, takes hand of SCARLET WOMAN, kisses it, and speaks.*

BEAST: Am I not nearly purged of the iniquity of my forefathers?

*She bends down, kisses him on the mouth, and replies.*

SCARLET WOMAN: Yet a little, and on thy left arm shalt thou carry a man-child, and give him to drink of the milk of thy breasts. But I go dancing.

AIWASS, OLD KING, GOLDEN EAGLE, and BLACK ANGEL *sing:*

omari tessala marax  
tessala dodi phornepax  
amri radara poliax  
armana pilium  
amri radara pilium son  
mari narya barbiton  
madara anaphax sarpedon  
andala hriliu

SCARLET WOMAN *dances around them as they sing, and then leads them from the temple.*

## A<sub>2</sub>

*Fool (c.f. AL III:63)  
Mingling of the Soul of God and Beast*

AIWASS *lays hands silently upon the head of BEAST (who is still kneeling).*

BEAST *risks, takes the book from the altar, and reads the third chapter from it. All present join in the adorations in vv. 37-38. He replaces the book on the altar when finished.*

## L

*Justice as symmetry and fulfillment  
The new sacrifice stains the tomb*

SCARLET WOMAN *returns, still leading the others. She proceeds to center, joining BEAST. The other four move to the cross-quarters: AIWASS SE, OLD KING NE, GOLDEN EAGLE SW, and BLACK ANGEL NW. All six perform the Star Sapphire (Liber XXXVI) as follows:*

SCARLET WOMAN *makes signs of N.O.X. silently.*

SCARLET WOMAN and BEAST: *[advance to East, link hands crosswise facing one another]* PATER ET MATER

AIWASS and OLD KING: UNUS DEUS

ALL: ARARITA

SCARLET WOMAN and BEAST *progress, spinning, deosil to the South.*

SCARLET WOMAN and BEAST: MATER ET FILIUS

AIWASS and GOLDEN EAGLE: UNUS DEUS

ALL: ARARITA

SCARLET WOMAN and BEAST *progress, spinning, deosil to the West.*

SCARLET WOMAN and BEAST: FILIUS ET FILIA

GOLDEN EAGLE and BLACK ANGEL: UNUS DEUS

ALL: ARARITA

SCARLET WOMAN and BEAST *progress, spinning, deosil to the North.*

SCARLET WOMAN and BEAST: PATER ET MATER

BLACK ANGEL and OLD KING: UNUS DEUS

ALL: ARARITA

SCARLET WOMAN and BEAST *return to center, where he takes her hands between his.*

BEAST: ARARITA

SCARLET WOMAN: *[takes his hands between hers]* ARARITA.

SCARLET WOMAN and BEAST: *[they place hands palm-to-palm, and interlace fingers]* ARARITA.

SCARLET WOMAN and BEAST: *[they release hands, crying]* HRILIU!

SCARLET WOMAN and BEAST: *[fall to the ground. Lying there, the two chant]* OMNIA IN DUOS, DUO IN UNUS, UNUM IN NIHIL, HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUM NEC NIHIL SUNT.

AIWASS, OLD KING, GOLDEN EAGLE, and BLACK ANGEL; *[sing]* GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET  
*Continued on next page ~*

SPIRITUI SANCTO EXTERNO ET SPIRITUI SANC-  
TO INTERNO, UT ERAT EST ERIT IN SAECULA  
SAECULORUM, SEX IN UNO PER NOMEN SEPTEM  
IN UNO. ARARITA.

BEAST rises and makes signs of L.V.X. silently, then moves to  
the East.

## O

*The Devil as power enthroned  
The new king reigns*

AIWASS rights the throne, and BEAST sits in it.

SCARLET WOMAN rises in the center to perform the ritual of the  
Fourfold Crown.

AIWASS: Hail Babalon, filled with joy! Ra-hoor-khu is with  
thee. Blessed and cursed art thou in thy glory, And glo-  
rious the Beast on whom thou ridest. Scarlet Woman,  
Mother of Abominations, Gather our blood in the golden  
cup of thy fornication. AUMGN. AUMGN. AUMGN.

SCARLET WOMAN moves to the West.

BEAST: O Glory be to Thee, O God my God; for I behold Thee  
in the in the gilded rout of dancing-girls: Thou hast gar-  
landed their naked middles with fragrant flowers, so that  
they may pace forth the Glory of Thy Name.

SCARLET WOMAN: *[makes an invoking pentagram of Air]*  
NIKE.

SCARLET WOMAN moves deosil to the North.

BEAST: O Glory be to Thee, O God my God; for I behold Thee  
in the precious stones of the black earth: Thou has light-  
ened her with a myriad eyes of magic, so that she may  
wink forth the Glory of Thy Name.

SCARLET WOMAN: *[makes an invoking pentagram of Earth]*  
PAN.

SCARLET WOMAN moves deosil to the East.

BEAST: O Glory be to Thee, O God my God; for I behold Thee  
in the smoke-veil'd fire of the mountains: Thou hast in-  
flamed them as lions that scent a fallow deer, so that they  
may rage forth the Glory of Thy Name.

SCARLET WOMAN: *[makes an invoking pentagram of Fire]*  
IACCHUS.

SCARLET WOMAN moves deosil to the South,

BEAST: O Glory be to Thee, O God my God; for I behold Thee  
in the amber combers of the storm: Thou hast laid Thy  
lash upon the sphinxes of the waters, so that they may  
boom forth the Glory of Thy Name.

SCARLET WOMAN: *[makes an invoking pentagram of Water]*  
BABALON.

SCARLET WOMAN: *[returns to center by way of the West, faces  
West, and makes the invoking heptagram of Our Lady]*  
AGAPE.

SCARLET WOMAN: *[stands in the sign of Osiris slain]* Before  
me the Powers of Death, behind me the Powers of Birth,  
at my right hand the Powers of the Word, and at my left  
hand the Powers of Life. For about me shines the seal of  
the little world, and the great world is above me and in  
me.

SCARLET WOMAN, AIWASS, OLD KING, GOLDEN EAGLE, and  
BLACK ANGEL: Now I begin to pray, thou Child! Holy Thy  
name and undefiled. Thy reign is come, Thy will is done.  
Here is the bread, here is the blood. Bring me through  
midnight to the sun. Save me from evil and from good,  
That Thy one crown of all the Ten even now and here be  
mine, AMEN.

## N

*Death as discontinuity and quantum change  
Blessing is no longer poured to Osiris*

BEAST: *[rises, and makes a cross with his right hand in the  
ficus gesture]* Hear ye, spirits, angels, kerubs, seniors,  
kings and governors of every angle, tablet, watchtower,  
and aire. We release you from your attendance on these  
rites.

BEAST: *[makes another cross and continues]* Go and serve in  
your offices according to the universal will of the Lord  
of the Aeon.

BEAST: *[makes a third and final cross and concludes]* We bid  
you farewell by the power of the Three Mighty Names of  
God Almighty coming forth from the Thirty Aethyrs:

OLD KING: LAZodaPeLaMeDaZodaZODaZodILaZodUO-  
LaTaZodaPeKALaTaNuVaDa-ZodaBeReTa

GOLDEN EAGLE: IROAIAEIIAKOITaXEAEOHeSIOIITE-  
AAIE

BLACK ANGEL: LaNuNuZodaTaXodODaPeXaHEMAOA-  
NuNuPeRePeNuRAISAGIXa

SCARLET WOMAN: There is no law beyond Do what thou wilt.

ALL: ABRAHADABRA!

*The ritual is concluded. The liqueur may be shared by any  
present. The candle should not be extinguished until after  
the liqueur has been drunk.*

## SOURCES:

*Liber AL vel Legis* sub figura CCXX (particularly III:34)  
*The Chemical Wedding of Christian Rozenkreutz*  
*The Vision and the Voice* sub figura CDXVIII (26th and  
16th Aethyrs)  
*Liber Chankokh* sub figura LXXXIV  
*The Treasure-house of Images* sub figura CMLXIII  
*Liber Reguli* sub figura V  
*The Book of Lies* sub figura CCCXXXIII



## THE THREE DAYS OF THE WRITING OF THE BOOK OF THE LAW

A Dramatic Ritual by Frater Julianus

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

### The Temple

On a dais in the West is the throne of AIWASS. Before this is a double-cube Altar bearing a Crucifix or Rose-Cross. Lying on the Altar before this is an old-style Trump XX, “The Last Judgement.” Concealed under this card is Atu XX of the Thoth Tarot, “The Æon.” A great black candle is on the left and a great white candle is on the right (these may be on the Altar or free-standing.) To begin with there is no other light in the Temple. Hidden behind the Altar are an image of Horus and the Stélé of Revealing. To the right of the Altar is the throne of SHABNAX-ODOBOR and to the left is the throne of SHALICU. THE PEOPLE should be seated in the East.

### The Officers

AIWASS— wears Assyrian garb, or is robed in white and yellow, as a Deacon of the Ecclesia Gnostica Catholica. He bears the Eye in the Triangle on his breast and holds the Chief Adept’s Wand or Caduceus.<sup>1</sup> At the beginning of the ritual he is entirely covered by a black or indigo veil. He keeps *The Book of the Law*, closed, in his lap.

SHALICU— is robed in red and holds the Lotus Wand. She wears the Sigil of Shalicu<sup>2</sup> [right] on her breast.

SHABNAX-ODOBOR— as Shalicu, but carries the Phoenix Wand. He wears the Sigil of Shabnax-odobor [right] on his breast.

THE MAGUS— is robed in black and bears a Censer burning Incense of Abra-Melin.



### The Rite

AIWASS, SHALICU, and SHABNAX-ODOBOR are seated on their thrones. THE MAGUS enters and places the Censer in the centre of the Temple. Facing East, he performs the Lesser Banishing Ritual of the Pentagram.<sup>3</sup> He then turns West and kneels, the censer before him.

*Pause.*

AIWASS: [knocks] ॐ ॐ ॐ

SHABNAX: ॐ ॐ ॐ

SHALICU: ॐ ॐ ॐ

MAGUS: Great ones, I beseech thee: who art thou and what is this place and why have I been summoned hither?

SHABNAX: I am Shabnax-odobor and I am the Genius of the Path of Shin that leadeth from Hod unto Malkuth by the Way of Light.

SHALICU: I am Shalicu and I am the Genius of the Qlipthoth of Shin that leadeth from Malkuth unto Hod by the Way of Darkness.

SHABNAX: This place is the Plateau of Giza in Egypt and we sit before the Great Sphinx.

SHALICU: But of old this place was called Restau, the Gate of

the Duat, and the Sphinx was named Hor-Makhu, that is Horus-of-the-Two-Horizons, and it is older than the dreams of Men.<sup>4</sup>

MAGUS: [rises] But why have I been summoned here?

SHABNAX and SHALICU: [rising and threatening the Magus with their wands] Who art thou?

MAGUS: I know not, though once I did. I thought I was weak and so I sought Power and I found it. I thought I was lost and so I sought mine Angel and we did find one another in the City of the Sun. But then I was drawn onwards and passed through an Abyss and lost both my Power and my Angel therein, and I was blasted to ash and my blood was poured into the Cup of Our Lady Babalon and I was called Nemo. Then did Men call me Magister and I did tend my Garden of disciples, but now I am in a new place and I know not why.<sup>5</sup>

AIWASS: ॐ ॐ ॐ

SHABNAX and SHALICU resume their seats.

SHALICU: Thine Aspiration has led thee hither, for there is much to learn and little Time.

*Continued on next page* ∞

SHABNAX: Behold! It is written: “One is the Magus: twain His forces: four His weapons.”

SHALICU: “His weapons fulfil the wheel; and on What Axel that turneth is not known unto Him.”

SHABNAX: “In the beginning doth the Magus speak Truth...”

SHALICU: “...and send forth Illusion and Falsehood to enslave the soul.”

SHABNAX: “Yet therein is the Mystery of Redemption. By His Wisdom made He the Worlds; the Word that is God is none other than He.”

SHALICU: “By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness.”

SHABNAX: “And this saying is Of All Truth.”<sup>6</sup>

MAGUS: And is this my curse? To speak Truth to Men when they hear naught but Falsehood?

SHABNAX: It is so.

SHALICU: It is even so.

MAGUS: Woe unto me! [*he falls to his knees clutching his head in despair*]

AIWASS: ㄱ ㄱ ㄱ

*The MAGUS looks up and listens to the following in rapt attention.*

SHABNAX: It is the custom of the Great Order that governs the Destiny of Man to send forth Messengers at intervals, and these Messengers each bear a Word to instruct Mankind.

SHALICU: And the first of these that is still remembered by the profane was Lao-tze, and his Word was TAO, and this is Truth and the Way of Truth, and signifies Going.

SHABNAX: And there was Tahuti, who is called Thoth and Hermes, and his Word was AMOUN, which signifies the Hidden Nature.

SHALICU: He was followed by Moses, whose Word was IHVH, which describes the course of the Universe.

SHABNAX: And then came Gautama, who is called Buddha, and his Word was ANATTA, that is “No Soul” for he taught that the soul is no permanent thing and indeed changeth as do all other things.

SHALICU: And there is also Krishna, who is known under innumerable names and forms, and his Word was AUM.

SHABNAX: His work was then extended by Dionysus, who is also called Osiris and Adonis and Christ and many another name, and his Word was INRI.

SHALICU: But this concealed the secret Word IAO within, as it is said: I—Virgo, Isis, Mighty Mother! [*stands and gives the Sign of the Mourning of Isis*]

SHABNAX: A—Scorpio, Apophis, Destroyer! [*stands and gives the Sign of Apophis and Typhon*]

SHABNAX and SHALICU: O—Sol, Osiris, Slain and Risen! [*they each give the Sign of Osiris Risen, then resume their seats*]

SHALICU: For in this time the Formula of Salvation was of the Man dying unto Himself in order to arise perfected. And thus Woman and Nature became unclean things, whereas before they had been worshipped as the Vessels of Life. And because of this the Light became Dark and there was suffering all through the World.

SHABNAX: But then in the heart of Darkness there leapt up one called Mohammed, and his Word was ALLAH, that signifies “God is One.”

SHALICU: Yet his secret Word was LA ALLAH, which means “There is No God.” But in after years the Outer teaching became divorced from the Inner, and the purifying Flame became a sputtering torch and the Darkness was more abject than before.<sup>8</sup>

MAGUS: And was he the last Messenger?

SHABNAX: So his followers say.

SHALICU: But the wheel still turns and Hor-Makhu still watches the Horizon for the stars to change.

SHABNAX: And behold! Thou art come to the appointed Place in the appointed Time.

MAGUS: But what is the appointed Rite?

SHABNAX: It is hidden from me.

SHALICU: And even from me.

*Pause.*

AIWASS: ㄱ ㄱ ㄱ [*Sound of thunder. There is a brief flash of bright light.*]

MAGUS: [*frightened*] What is this?

SHABNAX: [*mournfully*] It is The End of all things.

SHALICU: [*hopefully*] It is The Beginning of all things.

*Trumpet blast: the lights go up slowly.*

SHABNAX: [*rises and looks to the East*] Our Father the Sun rises in the East. It is the dawn of a new day!

SHALICU: [*rises and looks to the East*] More than that: it is the dawn of a New Æon!

SHABNAX: He has left the Sign of the Fish for the Sign of the Man.

SHALICU: He no longer faces the Sign of the Virgin but now looks to the Sign of the Lion.

MAGUS: But what is the Word?

AIWASS: ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ

MAGUS: [*rises, suddenly inspired*] “I adore thee in the song—”

“I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!”

“Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:—  
I, I adore thee!”

“Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!”<sup>9</sup>

*Full light. SHABNAX and SHALICU remove the veil from AIWASS, revealing him for the first time.*

MAGUS: “Tear down that lying spectre of the centuries!”<sup>10</sup>

*THE MAGUS advances and knocks the Crucifix off the Altar. SHALICU replaces it with the Stélé of Revealing. SHABNAX sets an image of Horus before it. The MAGUS turns over The Last Judgement to reveal The Æon.*

MAGUS: “Do what thou wilt shall be the whole of the Law.”

SHALICU: “Love is the law, ...”

SHABNAX: “...love under will.”

AIWASS: ♀ [rises]

*SHABNAX and SHALICU kneel facing the Altar while THE MAGUS remains standing to face AIWASS.*

*AIWASS reads the appropriate chapter of The Book of the Law (ie: the First Chapter on April 8th, Second on April 9th, and Third on April 10th.)*

SHALICU: [rising] “Had! The manifestation of Nuit.”

SHABNAX: [rising] “Nu! The hiding of Hadit.”

MAGUS: [turning to face East] “Abrahadabra; the reward of Ra Hoor Khut.”

*THE MAGUS performs Liber XXV: The Star Ruby.*<sup>11</sup>

MAGUS: “The word of the Law is THELEMA.” [turns back to face AIWASS]

AIWASS: ♀ ♀ ♀ [hands his wand and The Book of the Law to THE MAGUS] “The Ending of the words is the Word Abrahadabra.” [sits]

SHALICU: ♀ The Rite is ended. [sits]

SHABNAX: ♀ The Rite has begun. [sits]

MAGUS: [faces East] ♀ The Rite is ever-Going.

SHABNAX: “The Book of the Law is Written...”

SHALICU: “...and Concealed.”

ALL: “Aum. Ha.”

*THE MAGUS leads THE PEOPLE to the Feast.*

## HERE ENDETH THE RITE

[This was originally written as a ritual for the Path of Shin in early 2003 EV for a series of group pathworkings conducted in Bloomington, Indiana. The group in question was associated with the local chapter of the Covenant of Unitarian-Universalist Pagans, and therefore included individuals of differing backgrounds and levels of experience, hence the extensive notes. The intent was to introduce concepts of Thelema and Thelemic ritual Magick. The performance was quite successful and I then realized that with only a few changes it would serve as an excellent celebratory rite for the Three Days or the Equinox of the Gods. The revised version given here was performed at Mitra-Varuna Camp in Bloomington over the Three Days in 2009 EV.]

### NOTES:

- 1 See *The Golden Dawn* by Israel Regardie or *Secrets of a Golden Dawn Temple* by Chic and Tabitha Cicero for illustrations of the three wands and details of their construction.
- 2 These two Genii are taken from *Liber Arcanorum τῶν ATU τῶν TAHUTI QUAS VIDIT ASAR IN AMENTI Sub Figura CCXXXI Liber Carcerorum τῶν QLIPPOTH cum suis Geniis. Adduntur Sigilla et Nomina Deorum*. The Sigils should be painted in green on red, upright triangles.
- 3 See *Liber O vel Manus et Sagittæ* by Aleister Crowley, available in *Magick: Book Four: Liber ABA* and in *Gems from The Equinox*.
- 4 For further details see *The Mystery of the Sphinx* by Graham Hancock and Robert Bauval.
- 5 See *One Star in Sight and The Vision and the Voice* for details of the Magus' career.
- 6 These quotations are taken from *Liber B vel Magi*.
- 7 These are the LUX Signs and are given in *Liber O vel Manus et Sagittæ*.
- 8 These doctrines concerning the Magi of past Æons and their respective Words are taken from *Liber Aleph: The Book of Wisdom or Folly (Equinox III-6)* and from *The Heart of the Master*.
- 9 Taken from Aleister Crowley's paraphrase of the Stélé of Revealing as given in *The Book of the Law*.
- 10 All remaining quotations are taken from *The Book of the Law*.
- 11 See *Magick: Book Four: Liber ABA*, Appendix VI.



## A BLIZZARD IN THE SAHARA

by Aleister Crowley

[*A Blizzard in the Sahara* first appeared in the short lived Crowley edited publication, *Bystander* on March 1, 1911 EV. It serves to illustrate the perilous adventures and dangers of the path of the Adept. It was in the same region of the desert near Bou Saada where Aleister Crowley invoked the Angels of the Aethyrs, a story told in *Liber 418 The Vision and the Voice*. The disciple is of course Victor Neuburg.]

On my first visit to the Sahara just over a year ago, the local proverb ran: "It never rains south of Sidi Aissa." A month's tramp did little to dispel this dream; we had a perfect time, so perfect that last December, having brought "The Rites of Eleusis" to a fortunate conclusion, I said: "Let me return to the desert." Therefore did I don the breeches of buckskin and the ancient coat, loaded the Webley, and filled the rucksack with tobacco. Therefore did I speed into Bou Saada and seated firmly but gently in front of the hotel, besought Allah to provide me with a baggage-camel. I got one; but it was Eblis who sent it! I also had an interpreter, named Mohammed, but he soon faught us to call him "Lloyd George." Two days later we started for the desert.

The first halt, Sidi el Hamel, is a Saharan University. There was a "marabout," a holy man, and he received me brotherly and regaled me with Kous-Kous, which I permitted my faithful disciple to share. (I always travel with a disciple; it saves trouble. I let his beard grow and shaved his head, except for two tufts on the forehead, to make him look like the Devil. He did. The natives were very much impressed.)

From el Hamel we wandered southward to Ain Semarq, Ain Meleh, and Ain Rich. From Ain Rich there are no villages until Sidi Khaled, distant one hundred kilometres-- which considering the bad going, is worth one hundred miles. It was a beautiful morning, with but a touch of north-west wind. We were feeling fit; I had forgotten all about England, and we began to congratulate ourselves on another pleasant journey. I suppose the north-west wind was eavesdropping.

We had some food in an unexpected and decayed hovel about noon; for the wind had got up sufficiently to make it too cold to sit about. An hour later we struck for the mountains. It was a really fine mountain pass; the descent a splendid gorge, precipice-walled. The camel-driver wanted to pitch camp about three o'clock, and we had trouble with him.

Camel-drivers have no sense at all; in England they would get either the Embankment or the Home Office. This imbecile had been all his life in the desert, and had not yet learned that his camel needed food. He never took any with him, and having reached a suitable spot thirty miles from the nearest blade of grass, complained of hunger. I had hoped he

would have found some thistles.

This by parenthesis. We wandered on, and presently emerging from the gorge came upon an Arab, who spoke of a Bedouin encampment down stream. This we found a few minutes after nightfall. The wind was violent and bitter beyond belief, but no rain fell. "Rain never falls south of Sidi Aissa." So we fed and turned in.

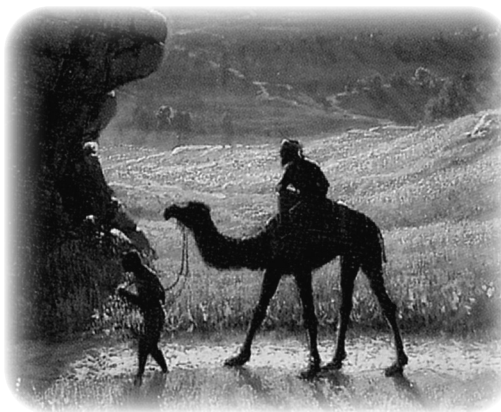
Our tent was an Arab lean-to, a mere blanket propped on sticks, some necessary to its support, others designed to interfere with the comfort of the people inside. My disciple, fatigued by the day's march, fell asleep. As it happened--pure luck, for he had no more sense than the camel-driver; disciples never have! --he had chosen the one possible spot.

As for us, I woke in almost half an hour to feel the most devilish downpour. It was as bad as Darjeeling and the ridge that leads to Kichen janga. We had pitched the tent in a fairly sheltered spot under the walls of the river; but the rain ran down the props of the tent and through the tent itself, and soaked us. In the morning, after a night spent in that condition when one is

half asleep from exhaustion and half awake from misery, the storm still blew. We waited till nearly nine. The Bedouins told us that four miles on there was a village. We thought of coffee, and made tracks.

So off we went over the sopping desert and reached the "village" in an hour. There were palms and gardens-- and one deserted hovel, with no door. The roof, made of boughs weighted with big stones and made tight with mud, was half broken through. A giant stone hung imminent, half-way fallen. All day we waited for the rain to stop falling in the place "where it never fell." Night came, and the blizzard redoubled its violence; but the shelter allowed us a little sleep until the mud dissolved, and the roof became a sieve. The rest of the night was a shower-bath. In the morning there was no great sign of improvement. I had to kick the camel-driver into action and chase the camels with my own fair feet. He had a million excuses for not going on, all on a level.

"The camels would catch cold." Good from the man who had left them all night in the rain! "They would slip." "They would die." "They were too hungry." From the man who





hadn't brought food for them! "They were tired" and so on. But I got the party off at last, and came in a couple of hours to a tomb with a coffin in it. There they sat down, and refused to stir. I simply took no notice.

My disciple took one camel and I took the other and went off. We left them in the tomb, grouching. Steering by map and compass, I judged a good pass through the next range of mountains, and made for it. The flat desert was standing in water; and the streams were difficult for the camels, who hate water as much as disciples do. It was better on the mountain-side. Near the top of the pass we perceived our men following, as the lesser of two evils. I was sorry, in a way; it would have been a fine adventure to worry through to Sidi Khaled with those two brutes and a daft Davie!

It was just at the top that I said, without any apparent reason, "The storms over." My disciple did his Thomas act. There was no opening in the furious grey of heaven; the wind raged and the rains poured. But I stuck to it; I had felt the first contention of the south wind in a momentary lull. And I was right-as I always am. (If my readers want modesty, they must pay for it at separate higher rates.) The descent of the pass was far from easy. The "road" crosses and recrosses the bed of the river as often as it can; sometimes even follows the course. And this stream was a furious spate, slippery and dangerous for men, impassable for members of the Alpine Club, and almost impassable for camels.

It was nearly nightfall before we left the gorge, and a barren plain confronted us. It was useless to struggle on much

further. The rain still poured; the desert stood six inches deep in water. The hills were a mass of snow. (We heard afterwards that many houses had been washed away at Ouled Djellal in this unprecedented storm. Traffic was interrupted by snow on the East Algerian Railway, and the Marechal Bugeaud was forty hours late at Marseilles, having had to beat up under the Spanish shore for shelter.)

So I picked out a good big tree by the stream, and we pitched camp. We had little hope of lighting a fire; but there is in the desert a certain impermeable grass, and by using this as a starter we got it going. No sooner had the blaze sprung up, filling the night with golden showers, than the envious stars determined to rival the display. Every cloud disappeared as by magic. But the fire remained the popular favorite! All night I toiled to dry myself and my clothes, refreshing the old Adam with coffee, potted pheasant, and Garibaldi biscuits at not infrequent intervals.

The morning was ecstasy. The light came over the sand, wave upon wave of grey. The desert was dry. There was no water in the stream, save in rare pools. We struck camp early. We glanced up at the path which we had traveled; the ranges still glowed with unaccustomed snow; from the north-west the wind still struggled fitfully to assert its dominion; but we, with joy and praise in our hearts, turned our glad faces, singing to the assurgent sun.

[Thanks to Bran=903 for bringing this little gem to our attention. —Ed.]

## BOOK REVIEWS

*Faith is My Armor: The Life of Swami Kriyananda*  
by Devi Novak.

Crystal Clarity Publishers, 2005. (251 pages)

The author of this book has known Swami Kriyananda (J. Donald Walters) since 1969, not only as a friend and neighbor at Ananda Village, but above all as her spiritual teacher. Understandably, therefore, detachment and objectivity are in short supply here: Swami Kriyananda is not merely the subject of this biography, but emphatically its hero. At times, in fact, I wished for a chapter on Kriyananda's flaws and failures, just to provide some balance.

I consoled myself by reflecting that, even if only a fraction of what Devi Novak says in this book is true, Swami Kriyananda must still be an extraordinary individual. For the past sixty years, Kriyananda has devoted his intelligence and indefatigable energy to disseminating the teachings of his guru Paramahansa Yogananda (yes, the *Autobiography of a Yogi* guy). Along the way, he has become a beloved and respected teacher in his own right. Fluent in several languages, Kriyananda has lectured and taught Yoga all over the world. Besides writing more than eighty books and some four hundred pieces of music, he has also founded eight spiritually-oriented cooperative communities in America, Italy, and India.

His story is truly inspiring.

Kriyananda's story may also seem eerily familiar to Thelemites. He has struggled against resolute opposition from his guru's other disciples. He has endured campaigns of calumny. He has been forced to engage in protracted litigation over copyrights. Events in Kriyananda's biography frequently reminded me of events in Thelemic history, sometimes in disquieting ways. For this reason alone, I would recommend *Faith is My Armor* to anyone in the governing hierarchy of O.T.O.

—Taliesin Midwest

*Cooperative Communities—How to Start Them, and Why*  
by Swami Kriyananda.

Ananda Publications, 1972. (103 pages)

This small, intelligently-written book is replete with sensible ideas, readily adaptable to Thelemic purposes.

The first edition of *Cooperative Communities* appeared in the spring of 1968, just in time to become a favorite reference-work during the "Hippie Exodus" of the late '60s and early '70s, when nearly a million young people sought a better life in the country. The seventh edition (1972) includes additional

chapters describing Ananda Cooperative Village, founded by the author in 1969 on the principles expounded in the book.

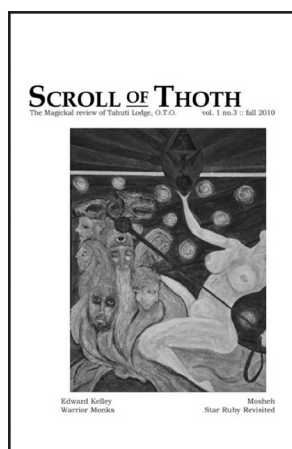
Although it had already outlived many of the evanescent intentional communities of the day, Ananda was still a new experiment in 1972. Today, however, Ananda continues to prosper after forty years, so something in this book must be valid.

Better yet, much in this book also lends itself to a Thelemic view of monasticism. While some theorists imagine that the needs of the individual should be submerged into those of the larger community, Swami Kriyananda insists that the spiritual development of the individual is the heart and soul of a religious community. Like the Comte de Fénix, in fact, Kriyananda stresses that a spiritual community can only meet its institutional goals through meeting those of its individual members.

Kriyananda made it his task to establish the “world brotherhood colonies” envisioned by his guru Paramahansa Yogananda. The focus of *Cooperative Communities* is accordingly on villages of up to two hundred. O.T.O. initiates may need to scale down some of the ideas for the more modest purposes of establishing the Profess-Houses envisioned by our founders.

—Taliesin Midwest

## LOCAL BODY PUBLICATION REPORT



New York City's Tahuti Lodge recently published the third issue of the magical review *Scroll of Thoth*.

Published semiannually, *Scroll of Thoth* features articles on all things esoteric. While there is definitely a Thelemic slant, the *Scroll* touches on many occult schools, practices, and practitioners.

A highlight of the *Scroll* is the ongoing series of biographies of the Gnostic Saints—the current issue features both

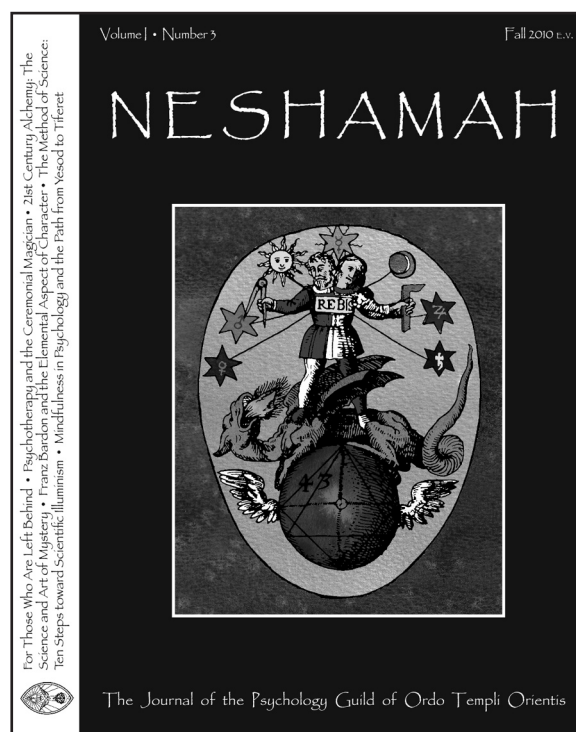
Edward Kelley and Mosheh. Also in issue three are Fr. eaoa/77's fairly intense look at the Star Ruby; the conclusion of a two-part study of those quintessential Warrior Monks, the ninja; and James Wasserman's memoriam for Brother Robert Brazil.

Previous issues have included an introduction to alchemy, a whimsical look at Will, photography of the Abbey of Thelema, book reviews, and a trip up the Quantum Tree of Life as mapped out in *Liber AL*(!).

Article and art submissions are now being accepted for issue four of the *Scroll*, to be published on the Vernal Equinox.

*Scroll of Thoth* can be purchased online and at Tahuti Lodge events. More information, including submission guidelines, can be found at <http://scrolllofthoth.tahutilodge.org>.

## PUBLICATION ANNOUNCEMENTS



### NESHAMAH

#### *The Journal of the Psychology Guild of Ordo Templi Orientis* Volume I, Number 3

The third issue of *Neshamah*, journal of the O.T.O. Psychology Guild, has been released for Fall, 2010 E.V. Contents of this issue include:

*For Those Who Are Left Behind*  
by Frater Harmateus

*Psychotherapy and the Ceremonial Magician*  
by David R. Hill

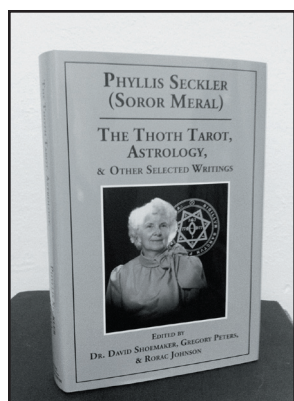
*21st Century Alchemy: The Science and Art of Mystery*  
by David G. Shoemaker

*Franz Bardon and the Elemental Aspect of Character*  
by Lita-Luise Chappell

*The Method of Science: Ten Steps toward  
Scientific Illuminism*  
by Richard Kaczynski

*Mindfulness in Psychology and the Path from  
Yesod to Tiferet*  
by Soror Rosasophia

[Format: 8½ x 11 inches, perfect bound, 32 pages. For further information about ordering this issue or back issues, see [www.animasolis.com/guild/Neshamah.html](http://www.animasolis.com/guild/Neshamah.html).]

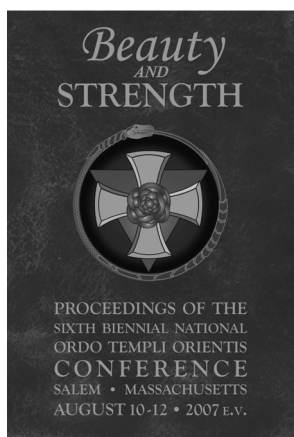


**PHYLLIS SECKLER  
(SOROR MERAL):  
THE THOTH TAROT,  
ASTROLOGY, & OTHER  
SELECTED WRITINGS**

Edited and introduced by  
Dr. David Shoemaker,  
Gregory Peters, & Rorac  
Johnson

Phyllis Seckler (1917-2004) was one of the most important and influential Thelemites of the post-Crowley era. An initiate of Ordo Templi Orientis since 1939, and an A.'.A.'. student of Jane Wolfe, Seckler was an indispensable factor in the resurgence of the O.T.O. and the shaping of modern Thelema as we know it. She devoted the final decades of her life to her personal students, and in the process, she trained an entire generation to carry the torch forward. This landmark publication collects two of her most important essays on the Thoth Tarot, depth psychology, and astrology (originally serialized in her journal *In the Continuum*) with redrawn and corrected diagrams. In addition, a Selected Letters section presents important and previously unpublished correspondence between Seckler, Aleister Crowley, Karl Germer, and Jane Wolfe. The final section of the book presents the last major interview conducted with Seckler, where she discusses her early years at the old Agape Lodge in Los Angeles, her views on the current state of Thelema, and much more.

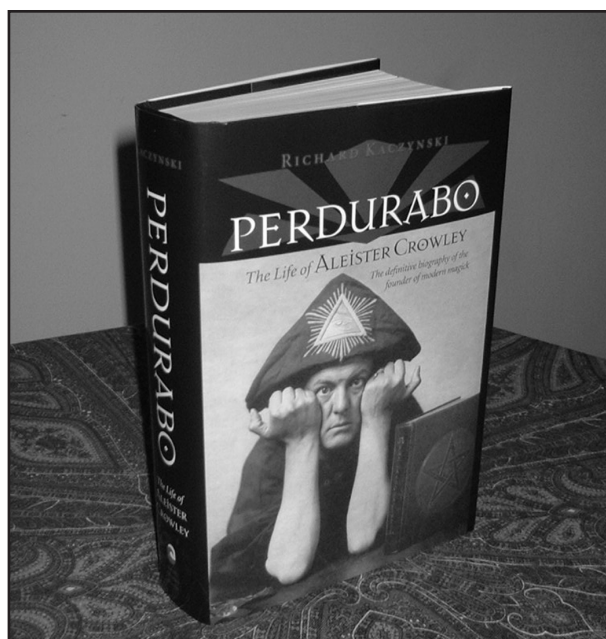
[A co-publication of the College of Thelema of Northern California and The Teitan Press. First Edition Hardcover. Blue cloth with silver titles on spine. 390 pages. Edition limited to 777 numbered copies. Available from Weiser Antiquarian.]



**BEAUTY AND STRENGTH:  
PROCEEDINGS OF THE  
SIXTH BIENNIAL NATIONAL  
ORDO TEMPLI ORIENTIS  
CONFERENCE: SALEM,  
MASSACHUSETTS, AUGUST  
10-12, 2007 EV  
U.S.G.L., O.T.O., 2009  
(191 pages, softcover)**

Includes addresses and articles  
by Sabazius X°, Richard Kaczynski, Lon Milo DuQuette,

James and Nancy Wasserman, Dionysius Rogers, Frater Hru-machis, and many Others of equal Merit, if less Fame.



**PERDURABO:  
THE LIFE OF ALEISTER CROWLEY**

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of modern Magick."

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—many never before published!

## AGAPÉ

VOLUME XII, NUMBER 1 SUBMISSION DEADLINE:

Θ IN Ͳ • Ͳ IN Ͳ • Dies Ƨ • Anno IV:VXIV  
(Saturday, April 2nd, 2011 EV)

**We want:** news, articles, rituals, artwork, re-views, local body reports, local body publication reports, and publication announcements.

**Please Remember** that *Agapé* is available to the general public. Submissions should not include oathbound material.

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