

THE OFFICIAL ORGAN OF THE U.S. GRAND LODGE OF ORDO TEMPLI ORIENTIS

AGAPÉ

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CELEBRATING OUR CENTENNIAL YEAR



*The Official Organ of the
United States Grand Lodge of
Ordo Templi Orientis*

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FROM THE EDITOR

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

Care Fratres et Sorores,

Brother Thiebes has this to say about his artwork that graces our cover this issue:

Fraternal Dilemma shows the traditional image of the Knights Templar: two knights on one horse. They are backwards on the horse, however, and the horse is frightened. This image symbolically expresses the moral paradox which develops in any group of people coming together to accomplish a common cause, when the independent desires of individuals simultaneously undermine that same cause. The backward rider also refers to the Heyókha, the Lakota sacred clown and contrarian.

This is something we should bear in mind as our most holy Order begins its second century. As Thelemites we uphold the sanctity of each individual's Will, and yet here we are: trying to work as a group. Nobody ever said it was going to be easy. It can be incredibly productive, not to mention loads of fun, as this year's NOTOCON will certainly demonstrate. See you there!

Love is the law, love under will.

Fraternally,
Frater Julianus
Editor, *Agapé*

AGAPÉ

IS ALWAYS LOOKING FOR MATERIAL!

We want: news and articles, original rituals and artwork, temple photos, reviews of all kinds (books, films, music, events, etc.), local body reports, local body publication reports, publication announcements, members' personal announcements (including births, marriages and Greater Feasts) and anything else pertinent to Thelema, Ordo Templi Orientis, and the activities of our members.

See our submission guidelines at www.oto-usa.org/agape.html. Contact agape@oto-usa.org with any questions or proposals.

FROM THE GRAND MASTER

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

ECCEZIA GNOSTICA CATHOLICA EMBLEM

The U.S. Executive Council has adopted the design at right as the official emblem of E.G.C. within the U.S. Grand Lodge of Ordo Templi Orientis.

MAN OF EARTH DELEGATE SELECTION: UPDATE

The Man of Earth Delegate Nominating Panel has completed its first round of nominations. As a result, I have appointed Frater R.A.D., of Starry Bayou Encampment, and Soror Lurbina, of Tahuti Lodge, as Man of Earth Delegates. The be on sabbatical.



panel will be reviewing statements from volunteers for the two remaining delegate positions over the coming months, and is currently taking nominations for its permanent chair and secretary.

SABBATICAL STATUS: A REMINDER

A reminder that for “sabbatical” status to become effective, approval must be formally requested from the U.S.G.L. Executive. Members must be dues current to receive approval. To request this status, write or email the Grand Treasurer General and state the length of time you wish to

Love is the law, love under will.



Fraternally,
Sabazius

FROM THE ELECTORAL COLLEGE

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

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 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 15 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 CXCIV*, section 16) via email links found at:
ec.oto-usa.org/Electors.html.

HOSTING ELECTORAL COLLEGE 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 15 for contact information.

I would like to take this opportunity, on behalf of the Electoral College, to thank the master and members of Sekhet-Maat Lodge in the Valley of Portland, Oregon for their excellent hospitality in hosting our Fall meeting.

UPCOMING ELECTORAL COLLEGE MEETINGS

- The Spring 2013 EV Electoral College meeting is to be held on Saturday, April 20th, hosted by Heru-Behutet Oasis in the Valley of Kansas City, Missouri.
- The Summer 2013 EV Electoral College meeting is to be held in conjunction with NOTOCON, hosted by 418

Continued on next page ~

The Electoral College, at its **Winter meeting**, held on January 12th, 2013 EV, took the following actions concerning duties in its charge:

Local Body Closures

None.

Change of Body Status

Crux Ansata Camp in the Valley of Denver, Colorado, was rechartered as Crux Ansata Oasis with Sister Julep Watt as Master effective January 12th, 2013 EV.

The charter of Seven Spirits Oasis in the Valley of Tucson, Arizona, was suspended for a period of six months at the request of the Master.

Change of Body Masters

Mastership of Lapis Lazuli Camp in the Valley of Phoenix, Arizona was transferred from Sister Sandra L. Scott to Frater Prurientus effective January 12th, 2013 EV.

New Local Body Charters

ARARITA Encampment was chartered in the Valley of San Diego, California, with Frater Porphyrogenitos as Master effective January 12th, 2013 EV.

Serpent and Lion Camp was chartered in the Valley of Tampa Bay, Florida, with Soror Vaoan as Master effective January 12th, 2013 EV.

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.

Lodge in the Valley of Sacramento, California.

- The Fall 2013 EV. Electoral College meeting is to be held on Saturday, October 19th, at Aum. Ha. Lodge in the Valley of Chicago, Illinois.

The deadline for submission of items to be considered (for the Spring 2013 meeting) is March 15th, 2012 EV. Please mail

submissions to the Secretary of the Electoral College. See page 15 for contact information.

ATTENDING ELECTORAL COLLEGE 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.

FORMS

Masters of local bodies 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.

ELECTORAL COLLEGE WEBSITE

The official Electoral College website can be found at: ec.oto-usa.org.

COMMUNICATION WITH THE ELECTORAL COLLEGE

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 15.

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 15.

Love is the law, love under will.

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

Speech in the Silence is the official podcast of Blazing Star Oasis in the San Francisco Bay Area. We focus on the topics of Thelema, Aleister Crowley, and Ordo Templi Orientis while also touching upon the subjects of Magick, Yoga, and Initiation. The podcast includes lectures, music, interviews, discus-



sions, and readings of the Holy Books of Thelema and other important texts written by Aleister Crowley.

Download or subscribe at iTunes or at speechinthesilence.com or visit our YouTube channel at youtube.com/speechinthesilence.

FROM THE OMBUDSMAN

by Michael Kolson

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

At the last meeting of United States Grand Lodge (U.S.G.L.) it was discussed that some of the membership might not be familiar with the office I hold, or who I am for that matter. Though I know many people within the Order, not everyone knows the function of my current office, and there are many more brothers and sisters that I have not yet had the pleasure to meet.

So to introduce myself I will give a little bit of my history within the Order. I joined as a Minerval at Pyramid Lodge one snowy night in 1993 EV. This was the same night that the apartment right above the temple caught fire, necessitating a visit from the Buffalo Fire Department in the middle of a snowstorm that shut down most of the state. I knew at that moment that I had clearly found the home I had been looking for. While a member of Pyramid Lodge I served for a number of years as Secretary. In 1998 EV. I was seated on the Electoral College and completed my term of 11 years in 2009 EV. With more than half of my time in the O.T.O. having been spent on the College I learned a great deal about service and government within the Order learning full and well the adage that "...with us Government is Service and Nothing else".

With that in mind let me now mention the ways that my office can be of service to the general membership of the Order. The office of the Ombudsman is here to represent and help the membership, new and old. The roles and duties of my office are given clearly on the U.S.G.L. website, quoted here:

The U.S. Grand Lodge Ombudsman serves as an official liaison between the general membership of O.T.O. within the United States and the various governing and administrative bodies of U.S. Grand Lodge. The Ombudsman facilitates communication between members, officers, and governing and administrative bodies, assisting with resolution of problems and grievances.

In addition, I thought it would be helpful to mention the different categories within which I report annually to the rest of U.S.G.L. on my activities. This can help you decide if this office can be of assistance to you:



General inquiries—This category covers a wide range of potential matters, but generally involves a member looking for basic clarification on how to proceed with a particular issue.

General issues requiring counseling—This category covers specific matters brought to the Ombudsman's attention that require counseling on potential approaches to a particular matter.

Specific issues requiring assistance—These cases involved individual members having specific issues or difficulties, and who are looking for direct assistance from the Ombudsman's office in facilitating communications with either other

members, U.S.G.L. officers or governing/administrative bodies within O.T.O.

Specific issues requiring and/or requesting mediation—These cases involve direct requests for mediation by the Ombudsman in matters that both the individual member and the Ombudsman deem necessary and appropriate in order to gain clarity and seek resolution, and where it is determined the individual member would be unable to effectively address the issue without further, direct assistance.

Issues involving, related or leading to Grand Tribunal involvement—These are essentially cases that either relate to past Grand Tribunal cases, or which lead to direct Grand Tribunal involvement and action.

Issues which led to U.S.G.L. involvement outside of the Grand Tribunal—These are cases which have escalated to the point where an Sovereign Grand Inspector General investigation is required, there is involvement of the Executive, and/or the Electoral College need to become involved.

Please feel free to reach out when and if you have needs of my services. My contact information is posted on the U.S.G.L. website, the official e-mail address being ombudsman@oto-usa.org.

Love is the law, love under will.

NOTOCON UPDATE

by Sister Anna Tsu, Onsite Chair

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

Every two years, the best and brightest of Ordo Templi Orientis (or at least those in the United States and some visitors from abroad) gather in one or another city for a weekend of shared knowledge, fraternity, magick, and celebration. This year, Sacramento, California has the honor of hosting this event, facilitated by members of all three Northern California bodies: 418 Lodge, Blazing Star Oasis, and Sirius Encampment. Our theme this year is “Neither East nor West,” and is intended to encourage exploration of the various streams of culture and thought that contribute to the Thelemic current.



Liber CL: Meditations in Light, Life, Love & Liberty Movie Premiere by Derek Schulze

The Great Mother: Babalon Through the Ages by Soror Alecto

Hermes Trismegistus and the Initiatic Current by Kevin Abblett

The Intersection of Magick and Psychology: A Panel Discussion with Members of the Psychology Guild by Dr. David Hill, Dr. David Shoemaker, Arthur Clark, and Frater IAO131

Karl Germer and the Development of Post-Crowley Thelema by Dr. David Shoemaker

PRESENTATIONS

Following is our projected list of titles and presenters. We believe this to be an outstanding lineup, and hope you agree!

Alchemy and Tarot by Bob Stein

Aleister Crowley is a Tough Act to Follow by Lon Milo DuQuette

Aleister Crowley, the Yi King and the Qabalistic Tree of Life by James Strain

“Also the obeah and the wanga”: West African Foundations of Thelemic Obeah by Dr. Claudette Anderson

The Artful Use of Mass Communications in Promulgation & Defense by Frater Lux ad Mundi

Chakras: Historical Context and Practical Application by Kate Jones

Cosmic Queen, Heavenly Whore: The Queen Mother of the West and Babalon as Mystical Ideals for Taoist and Thelemic Adeptship by Mark Shekoyan (Frater Phoenix418)

Courtesanship and the Magical Arts: A Study in Contrast of Erotic Magical Practices by Frater Christeos Pir

Deus est Homo: Entheogenic Apotheosis within the New Aeon by Frater NchSh ChKMH

East vs. West / Tradition vs. Modernity: René Guénon and the Traditionalist School by Frater Julianus

The Method of Science by Joseph Thiebes

A Not-So-Brief History of Goetia by Colin Campbell

The Offices of Spirits: A Manuscript of Early Renaissance Demonology by Colin Campbell

Orishas on the Tree of Life: An Exploration of Creolization Between Afro-Diasporic Religions and Twentieth Century Western Occultism by Frater Christeos Pir

The O.T.O. II° Initiation: History, Development, and Parallels by Richard Kaczynski

The Rituals of the Elements: A Series of Four Ceremonies by Frater IAO131, Frater Kakoupat, Soror Fieri Facias, and Seana Collins

The Sharia of the Great Beast by Dionysius Rogers

Taoism, Thelema, and True Will by Soror Theodora

Thoth Tarot Sightings in Popular Culture: A Multimedia Extravaganza by Richard Kaczynski

Wind-Swept Heights of Mitylene: Greek Cultic Hymns and Thelemic Holy Books by Mike Estell

Wine, Women, and Song: How the Troubadours Enlightened Western Civilization by Soror Ixel Balamke and Frater Hunahpu

WAIT—THERE’S MORE!

This year, the onsite team is excited to offer new ways for initiates to participate in and contribute to the event. We want to provide a showcase for our Order’s musical and artistic talent, just as our intellectual abilities are highlighted in the

presentations. We also want to provide a venue for additional speakers to share their thoughts in an informal setting. Each category is described separately below.

Please note that none of the following categories will receive any sort of compensation. Sorry, it's just not in our budget.

Musicians

Ordo Templi Orientis has many outstanding musicians, so this year, rather than hire outside talent, let's hear our own brothers and sisters. We'll have a PA system, a small mixer, microphones and stands, and a few cables. Keep it simple, though, since there will be limited time for "sound checks." Musicians who are close enough to arrive with their own instruments and related equipment are welcome to bring them. Musicians who are further away, or part of groups which may not include initiates, or who play large instruments (such as pianos) are welcome to submit recorded music. We're interested in both quiet and/or ambient music (to be heard during dinner, cocktail hours, etc), and a few sets of the sort of music you can't talk over (punk, rap, etc).

Interested musicians should send an email to onsite@notocon.org which includes the following:

1. Your name, local body affiliation, and degree. If a group, names of all members.
2. Name of group or band (if applicable).
3. An .mp3 or similar recorded version of the music you would like to present.
4. Your equipment needs.
5. Will you be attending NOTOCON? (Preference given to those who will be present, but it's possible we might have room for others.)

Selected musicians will be asked for a brief biographical statement, and a brief description of their work. These will be featured, along with web links if desired, on a "Music" page of the NOTOCON website.

Artists

Ordo Templi Orientis has many outstanding artists. Previous NOTOCONs have featured an artists' gallery, and we want to continue the practice. As we will not necessarily have the facilities to properly display original works of art, nor the staff to guard them against theft or injury, we ask that you bring a representation of your art as a photograph, preferably printed as a high-quality poster. Yes, I know a photo cannot always capture the beauty of the original, but you can ship it to Sacramento in a tube, and don't need to spend all weekend worrying about something happening to your work. Prints can be attached to the walls with painter's tape, meaning that we won't need the space or budget for easels, tables, and related display items. Also, prints allow paintings, sculptures, and even still shots of dance or other performance works to be shared. Prints will be displayed on the walls of the Salon and/

or lecture halls, depending on the number received. Interested artists should send an email to onsite@notocon.org which includes the following:

1. Your name, local body affiliation, and degree. If a group, names of all members.
2. Name of group (if applicable).
3. A digital image of the print you would like to have displayed (or several, if you will).
4. Will you be attending NOTOCON? (Preference given to those who will be present, but it's possible we might have room for others.)

Selected artists will be asked for a brief biographical statement, and a brief description of their work. These will be featured, along with web links if desired, on an "Art" page of the NOTOCON website. Selected artists will also be asked to produce their desired print and ship it to Sacramento before August.

Salon

From Wikipedia: "A salon is a gathering of people under the roof of an inspiring host, held partly to amuse one another and partly to refine the taste and increase the knowledge of the participants through conversation." Our NOTOCON salon is an informal speakers' forum to be held in a suite during evening hours, and will allow freethinkers of all stripes to share their ideas with interested brethren. Only about 20 or 30 people will be able to squeeze into a suite, and the presentations will be brief; about 15 minutes each (think Ted Talks), with 15 minutes afterwards for discussion and questions. There will be no microphone or PA; in a small space, your natural voice should suffice.

Interested salon speakers should send an email to onsite@notocon.org, which includes the following:

1. Your name, local body affiliation, and degree.
2. A brief description of your topic. We had three times as many speaker proposals this year as spaces, and had to turn down several excellent ones. Interested persons who have previously submitted formal speaker proposals need only send an email stating that they are interested in salon participation.

The deadline for submissions is May 1st, 2013 EV. Selected speakers will be asked for a brief biographical statement, and a brief description of their topic. These will be featured, along with web links if desired, on a "Salon" page of the NOTOCON website.

I'm really excited to see and/or hear the creative powers of our brethren! I think this will bring a whole new level of magick and fraternity to this event! Finally, event and hotel registration is now open. Please view the event website at: ix.notocon.org.

Love is the law, love under will.

THE RITE OF BALANCE

by Frater OZ

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

THE TEMPLE AND FURNISHINGS

The temple should be sectioned off into three main areas. If possible, there should be a fourth area where the candidates may repose in after completing the ritual. The area in which the candidates wait to be called should be made to “feel” like Malkuth. Placing appropriate Tarot cards, imagery, sounds, etc. here to increase this effect is desirable. The first section, leading to the Lunar altar (Yesod) should begin with a narrow passage like a hallway if possible. The second should be a larger square area, and the third should be a shrine of light.

Section 1—Malkuth/Samekh: At the outermost end of this section sits a Lunar altar, on which are a bell, oil of Abramelin, and items appropriate to the sphere of Yesod. Beyond this altar, and leading into the next area is a low-sitting balance beam. The furnishings are arranged in such a way as to approximate the sphere Yesod and the Path of Samekh. The area should be fairly dark, with only enough light to make the beam visible to the seeker.

Section 2—The Ruach: This area should contain four altars, each with a candle and symbols or items appropriate to the elements which correspond to the spheres of the Ruach represented by their respective positions. Soft music should be playing in the background. In the center of this area is a double cube altar representing the sphere of Tiphareth, before which the seeker will stand during the lesson.

Section 3—The Shrine of Light: The shrine should be decorated in such a way as to resemble the Adjustment Trump of the Thoth Tarot. It should be adorned heavily with symbolism indicating balance. This area is the focal-point of the ritual, so the theme of balance should be easily recognizable and extremely prominent. It should be well lit. The Scales (or the Stélé) sit atop the super altar and are the focal point of the lighting in this area, although the entire shrine should be brightly lit. The candidates, having completed their journey at this station should each be concealed until they can exit without disrupting the flow, or alternately, seated in some secondary area and instructed to remain in silent meditation until all candidates have completed their individual journeys.

THE OFFICERS AND THEIR STATIONS

The Hermit: is dressed in such a way as to represent Yesod, the Moon, the Astral Plane, and bears a wand. He or she is positioned in the Samekh area.

The Priest: is dressed in such a way as to represent the Holy

Guardian Angel, Tiphareth, the Sun. He is positioned at the altar in the center Ruach area.

The High Priestess: She bears a sword, and is dressed in such a way as to approximate the priestess pictured on the Adjustment Trump, and/or embody the Idea of “Balance” as best as possible. She is positioned in the Shrine of Light.

POINT ONE: THE ORDEAL

[The candidate is instructed to enter the Malkuth/Samekh area by way of a bell, which is struck by the Hermit at the appropriate time. The seeker enters and the Hermit motions for him or her to stand before the lunar altar.]

The Hermit: Do what thou wilt shall be the whole of the Law. *[He waits for the proper response from the candidate.]* In *Liber Libræ*, you are instructed to “Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the Dawning Universe.”

The Book of the Balance also tells us that: “True ritual is as much action as word; it is Will.” I will therefore ask you to find your balance on this path, seeker. *[He indicates the balance beam.]*

But as it is also written: “Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil.”

[The Hermit now moves to the entrance to the Ruach area and instructs the seeker to walk the balance beam. Before sending them through to the next section, He anoints their forehead with holy oil.]

In the name of Nuit *[making a circle with the oil]*, Hadit *[a point in the center of the circle]*, and Ra-Hoor-Khuit *[a cross over the circle and point]*, I anoint you, and proclaim you a soldier of the forces of Balance.

[He then takes the candidate by the shoulders, and looks them directly in the eyes.] “Act passionately; think rationally; be Thyself.” You may pass. *[He directs them to the next area.]*

POINT TWO: THE LESSON

[The seeker is directed by the Priest to approach the double cube altar, which is positioned at the center of the four outer altars. Upon the altar sits the Adjustment card and eleven nails.]

The Priest: Welcome Sister/Brother. On the Autumn Equinox

the forces of light and dark are perfectly balanced. The Sun, our Father, both illuminates us and leaves us in darkness for exactly equal periods of time, as if to teach us a valuable lesson. This lesson can be interpreted as the importance of seeking and maintaining balance in all things. The first verse, which is numbered Zero, of *The Book of Balance* exemplifies this lesson when it says, “Learn first —Oh thou who aspiest unto our ancient Order!—that Equilibrium is the basis of the Work.”

You now stand in the center of four altars. These altars are meant to be representations of the outer spheres of the Ruach upon the tree of life. The position at which you now stand is Tiphareth. This is the place where your Holy Guardian Angel awaits you. Even now, you seek communion with this angel through the action of aspiring toward its knowledge. And by seeking balance in all things, you will continuously inch closer to your first glimpse of its brilliance, which is but a phantom of that higher light to which we all aspire. By balancing the forces with which you are now surrounded, Severity and Mercy, Intellect and Emotion [*He gestures toward the appropriate altars*], you may yet achieve the balance required to reach the light of lights.

These nails are eleven in number. [*Holds up nails.*] They represent the whole of your actions and experiences. [*Scatters the nails onto altar.*] Scattered about as they are, they appear virtually meaningless. However, when properly ordered and arranged [*arranges the nails while completing the paragraph*] and with the perfect balance struck, all these chaotic ideas can be brought together and balanced upon the head of the one nail of WILL. One only need find the proper configuration, the Order within the CHAOS to achieve the end desired.

So too is the life and work of the Magician.

I have shown you what I can of the importance of Balance, for now. Go forth, seeker!

Approach the shrine and take your fill.

POINT THREE: THE ILLUMINATION

[*The Seeker, at the direction of the Priest, will ascend the dais of three steps and part the veil to reveal the High Priestess atop the altar holding the Paten in her left hand and the Cup in her right.*]

The High Priestess: [*When she hears the Priest direct the Seeker to the dais*] “To me. To me. To me. To me.” [*She repeats this until she hears the Seeker ascending the steps.*]

“There is no law beyond Do what thou wilt.”

[*The Seeker Parts the veil. She looks him in the eyes.*]

“I am divided for love’s sake, for the chance of union.”

[*She offers the Paten.*] “The word of the Law is THE-LEMA.”

[*She offers the Cup.*] “Drink to me, for I love you!”

[*She looks the Seeker in the eyes once again.*] “Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!”

The Candidate goes forth.

THE LESSON AND THE NAILS

During the course of the lesson in Point Two, the Priest uses eleven nails as an illustration of achieving Balance from Chaos. This is an explanation of what occurs in this part of the ritual, after the nails have been scattered on the altar.

1. The Nails are arranged first by placing one nail down, and straddling eight of the remaining nails in alternating directions on top of it. The heads should be positioned so as to leave room for the next step.



2. The tenth nail should be laid parallel to the first, on top of the whole arrangement with the head facing the opposite direction of the first nail.



3. Grasping the bottom nail with the thumb and forefinger while exerting a small amount of downward pressure on the top nail, the arrangement is lifted up. The top nail is allowed to slowly drift upward so that the heads of the eight central nails are able to grab onto the top nail. At this point, the whole assembly can be held with the thumb and forefinger on only the bottom nail.



4. The whole assembly is then easily balanced on the head of the eleventh nail.



Love is the law, love under will.

MEDICINE OF METALS AND STONE OF THE WISE: AN INVESTIGATION INTO THE LESSER BANISHING RITUAL OF THE PENTAGRAM

by Brother Jay M. Lee

[PART TWO]

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

THE FOUR ARCHANGELS

0. Angels of the Quarters, not of Assiah

In the next part of the ritual, the Magician evokes the presence of the four archangels. This has led to a certain amount of confusion, in that some of the angels are on the opposite sides from where one might expect them to be. The solution to this problem is simple: these entities are not the archangels of Assiah¹ for the corresponding Sephiroth, but rather the archangels of the four quarters,² to wit:

Assiah

Raphael (Tiphereth)
Gabriel (Yesod)
Haniel (Netzach)
Michael (Hod)

Quarters

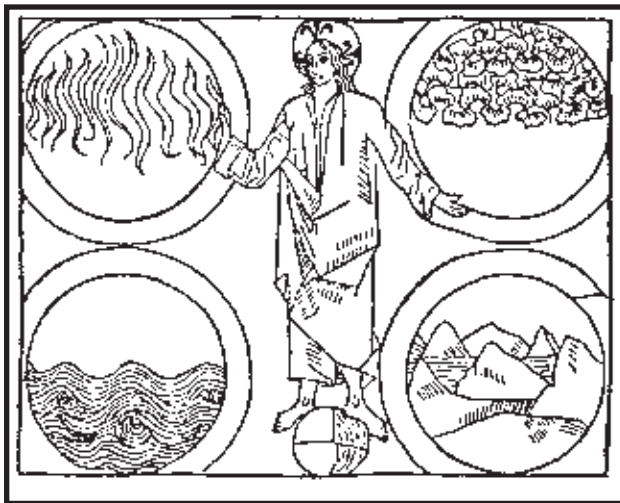
Raphael (eastern)
Gabriel (western)
Michael (southern)
Oriël (northern)

1. Raphael

In his *Notes on the Lesser Ritual of the Pentagram*,³ Crowley writes:

You can figure out for yourself the forms of the Angels, or rather Archangels. For instance, Raphael commencing with [...] 𐄂 will have a head of solar glory, and the 𐄃 which follows shows that the rest of him is martial; the 𐄄 which concludes the name (in the case of most angelic beings) indicates that they wield the sword and the balance.⁴

The question remains, how does Crowley derive Raphael's solar-martial appearance and his magical weapons from his name? What follows are my suggestions for study, for true knowledge is ineffable: it cannot be communicated but discovered through self-initiation. The name itself means "God has healed," while the Muslim variant of the name is Israfil, "The Burning One." The Hebrew letters unique to Raphael are Resh and Peh. Resh means "head," and can be seen in



the Hebrew word for new year, *Rosh ha-shannah*. Resh is associated with the Thirtieth Path, joining Hod and Yesod, and it is attributed to the sun, both in regard to the Tarot and the planets. Peh means "mouth." It is associated with the Twenty-seventh Path, joining Netzach with Hod. Its planetary attribution is Mars, and its Tarot card is the Tower, also known as War and the House of God. With this as a basic framework, one can analogize the remaining archangels, expanding as one wishes through attributions

found in 777. One's limit is one's own Ingenium.⁵

2. Gabriel

Located in the West, Gabriel rules the element of Water. The consonants of his name, Gimel, Beth, and Resh, give guidance as to the nature of this angel. Gimel means "camel," and it corresponds to the Path of Luna, connecting Tiphereth to Kether, through Daath, the hidden pseudo-sphere of the Abyss. Gimel also corresponds to the High Priestess. Beth means "house," and corresponds to Mercury and the Magus. This suggests a certain androgyny, both due to the influence of Mercury and by the balance of the High Priestess and Magus in one name. Consider, however, that Beth is also an enclosure, a symbol of privacy, and that Mercury is associated with messages and falsehood. This hints at Gabriel ruling not only the realm of Water, but of the subconscious, that which lies behind us and communicates through dreams. In this way, Gabriel stands as a passive counterbalance to the active Raphael, who stands before the Magician.

3. Oriël

Ruling the quarter attributed to the element of Earth, Oriël (or Uriel) lends itself to a more straightforward interpretation. His name is אֱרִיאֵל. Aleph means "ox," which suggests the Cherubic animal associated with earth, the bull. Supporting this attribution is Vau, which is associated with

the zodiacal sign Taurus. This angel is not light and airy, as the Shakespearean creature Ariel, but heavy, solid, and dark. Like the preceding Archangels, the presence of Resh indicates a solar nature. This letter is absent from the remaining angel, and for good reason.

4. Michael

Michael (מִיכָאֵל) presents a puzzle. He is the archangel of the south, but other than the Yod, nothing about his name suggests the element of fire. Not only does Mem mean “water,” but the letter has two forms, depending on its placement within a word. Both forms are ideographs of the sea. The first represents the sea in turmoil, and the final form represents the sea at rest. The letter Kaph, through its association with Jupiter, suggests rulership. This is also the only archangel whose name does not contain a Resh. There is no fire here at all. The meaning of the name, however, sheds some light. Michael can mean either “Who is like God?” or “He who is like God.” The deity in question is neither Yahweh nor Elohim, but Marduk, an ancient storm god who predates the Hebrew Bible. Briefly, there are two creation stories in Jewish mythology. One is relatively modern, written around 500 B.C.E. in what we know as Genesis. The other, far more ancient, appears in the Psalms. In the earlier creation story, Elohim slays the primeval sea serpent (here, Leviathan) and uses the carcass to fashion the universe.⁶ This battle appears in the later Genesis version as the Hebrew phrase *tohu vevohu*, “formless chaos.” The Genesis story begins immediately after Marduk has slain Tiamat.⁷ This battle is preserved in the orthography of the Hebrew letter Mem.⁸ It appears in the Christian era in the form of St. Michael vanquishing Satan. Thus, Michael is not posted in the south because he shares an affinity with the element that is placed there, but rather because he controls that element and keeps it in check.⁹

THE FOUR WORLDS, OVERT AND HIDDEN

In the Lesser Banishing Ritual of the Pentagram, the divine names represent Atziluth (the Archetypal World) and the archangels represent Briah (the Creative World).¹⁰ The role of Yetzirah and Assiah are the secret crux of the ritual. To understand what this means, we must review a second mystical application of YHVH. The letters of the Name represent characters in a cosmic allegory. Briefly, Yod represents the supernal King who dwells above the Abyss with his Queen, represented by Heh. Through their union, the Queen gives birth to twins, the Prince and Princess, represented by Vav and Heh-final, respectively.

Both children are born below the Abyss. The Prince establishes his reign in Tiphereth, where he administers the Sephiroth Chesed through Yesod, a structure known as the Macrocosm. The Princess, however, falls to Malkuth, where she retains the divine essence of Kether.¹¹ The Princess occupies the Microcosm. Through the Prince, the Princess seeks reintegration with her former state.¹² This is an upward flow from material existence to deity, from pollution to purity.

The Prince is a manifestation of Yetzirah, the “where the universal organization of Briah becomes specific and a hierarchy of angels with individual duties is established.” The specific angel with which we are now concerned is the Holy Guardian Angel of the Princess, or Daughter. This Princess or Daughter is the Magician who performs the Lesser Banishing Ritual of the Pentagram. This essay suggests that this process of reintegration is the secret of the Lesser Banishing Ritual of the Pentagram, as hinted at not only in Crowley’s admonition mentioned above, but also his comment regarding black magic and the Great Work:

The Single Supreme Ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. It is the raising of the complete man in a vertical line. Any deviation from this line tends to become black magic. Any other operation is black magic.¹³

The key phrases for the purposes of the L.B.R.P. are “raising of the complete man,” “vertical line,” and “[a]ny deviation from this line tends to become black magic.” Completeness implies balance. Any intrusion of imbalance risks deviation and failure from the ultimate goal of Knowledge and Conversation. In this sense, just as the Princess has the divine spark that provides the opportunity for the soul’s restoration above the Abyss, the L.B.R.P. contains the mechanism that facilitates this restoration. It is not a substitute for an Abramelin Operation or a Liber Samekh working, but the habitual practice of the L.B.R.P. balances the practitioner and opens the earliest lines of communication between one’s soul and one’s Holy Guardian Angel.

This is also hinted at in the word of the Great Work Completed, ABRAHADABRA, which Crowley called the Word of the Æon, and which he suggested as a substitute name for one’s Holy Guardian Angel, as in fact it is. As noted early, the word is composed of five vowels and six consonants. This in itself indicates completion of the Great Work, e.g., the union of the Five with the Six, the Microcosm with the Macrocosm.¹⁴ Internally, the word is composed of five As. Five As form the Pentalpha, the concept that became the Pentagram.



Continued on next page ~

The six remaining letters are consonants. One might expect that vowels are more spiritual than consonants, in that they represent the free flow of breath rather than its material blockage. When one considers, however, that above the Abyss the only truth is that which contains its own contradiction, the meaning becomes clear. ABRAHADABRA not only represents the Great Work Completed, but it also serves as a sign post for the soul as it seeks to cross the Abyss.

Love is the law, love under will.

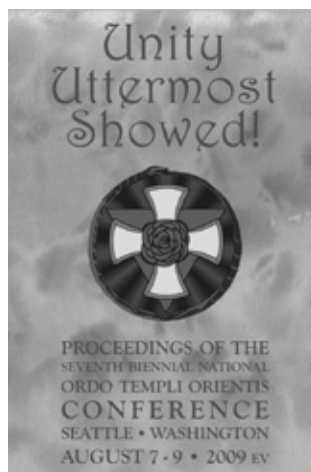
[TO BE CONTINUED IN OUR SPRING ISSUE.]

NOTES

- ¹ 777, col. xcix.
- ² *Ibid.*, col. lix.
- ³ See fn. 5, in the previous installment, p. 690-92.
- ⁴ *Ibid.*, at 692.
- ⁵ The Archangel Michael presents an interesting puzzle addressed below.
- ⁶ Psalm 74:12-15:

Yet [Elohim] my King is from of old,
working salvation in the earth.
You divided the sea by your might;
you broke the heads of the dragons in the waters.
You crushed the heads of Leviathan;
you gave him as food (for the people.)
You cut openings for springs and torrents;
you dried up ever-flowing streams.
- ⁷ Genesis 1:1-2: "In the beginning when [Elohim] began to create the heavens and the earth, the earth was formless void and darkness covered the face of the deep, while the spirit of God swept over the face of the waters."
- ⁸ Once the Serpent תַּנִּינִי, with its medial נ is slain in Psalms, it becomes וְהָיָה ("the deep") in Genesis, losing its ת—feminine ending and ending in the final ה of a calm, dead sea.
- ⁹ This also gives an indication of the identity of *Adonai*.
- ¹⁰ See fn. 19, in the previous instalment.
- ¹¹ See the Emerald Tablet of Hermes Trismegistus: "That which is above is like that which is below to do the miracles of only one thing" (Newton's translation). See also Proclus, as attributed by Thomas Vaughn: "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after an earthly manner." Aleister Crowley, *777 and Other Qabalistic Writings*, p. 6.
- ¹² For a more detailed examination of this process, see fn. 16, in the previous installment, (*Liber XCV: The Wake World, A Tale for Babes and Sucklings*), and see also Lon Milo DuQuette, *Understanding Crowley's Thoth Tarot*, pp. 72-5.
- ¹³ See fn. 5, in the previous installment, p. 275.
- ¹⁴ See also the Adeptus Minor (5=6) and Major (6=5) grades of the Golden Dawn, etc.

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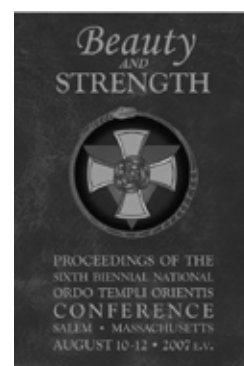


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LOCAL BODY REPORTS

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

LAPIS LAZULI CAMP PHOENIX, ARIZONA

It is a daunting prospect to take over as master from someone who has done a stellar job in the role. How can you match their energy or accomplishments? As a founding member of our camp, now eight years old, I have witnessed the ups and downs of our body's growing pains, and in my opinion, the past two years with Soror Saffir leading the camp as Master have been our most successful to date.

Our progress is measurable. We've developed our ability to perform the Man of Earth initiations through the Third Degree. We've averaged eight Gnostic Mass performances per year, which for our small camp is quite good. We've held regional events, including Kaaba Colloquium, and hosted some wonderful speakers on a range of topics. We've refined our classes in order to offer higher quality workshops and presentations, and we've travelled to nearby bodies to network and enjoy the fellowship, hospitality, and fraternity that are the great benefits of O.T.O. membership.

Soror Saffir's hard work and dedication have been impressive, to say the least. However, she didn't simply take on all tasks herself, but rather learned new management and leadership techniques. Her stabilizing hand was much needed after a rocky period in the camp's history. Her commitment to providing that stability without being stagnant is the real testament to the quality of her leadership. Our growth has been incremental, but steady, and it is largely because of her sustained focus and energy that we've made the strides that we have. Soror Saffir found new ways to coordinate the members' involvement in activities and it is the management of our members' loving labors that have nurtured the current healthy and prosperous state of Lapis Lazuli Camp.

When an outgoing master has set the bar high, it can be intimidating to try and live up to their legacy, but would any of us really have it any other way? Soror Saffir has done us a great service as Master of Lapis Lazuli Camp for the past three years. It is my pleasure to thank and honor her for her continuing service in our Valley and to the Order in general.

—Frater Prurientus

KEPHALE CAMP MURFREESBORO, TENNESSEE

On October 12th, 2012 EV. Kephale Camp celebrated their Crowleymas feast in a special way: a Sephirotic Soiree!

Being that this was the 137th anniversary of Aleister Crowley's birth, and that 137 is the numeration of the word QBLH (the Qabalah, a receiving) we decided to prepare a ten course dinner corresponding to each Holy Sephira. This only seemed appropriate in light of the Qabbalistic correspondences.

For Kether, we prepared champagne poached pears with

coconut sorbet. For Chokmah, there was aspapragus with leek sauce and Binah had poppy seed chicken with caviar.

Prepared for Chesed was kalamata olive tapenade with French bread. We ate stuffed red peppers for Geburah, for Tiphareth we had red wine and coffee, then baked oysters for Netzach. In Hod we cooked salmon moons on croissants, and for Yesod we had jasmine rice and ginseng honey tea.

Finally, for Malkuth, we ate wild mushrooms and red potatoes.

If you'd like more information on our setup, pictures, or simply more detailed information on our feast please contact Kephale Camp at secretary.kephale-oto@live.com.

—Soror Puella Lucis

Love is the law, love under will.

GREATER FEAST



*May there be granted unto
Sister Andra
the accomplishment of her
True Will.*

BOOK REVIEW

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

The Picatrix [Liber Atratus Edition]

translated by John Michael Greer and Christopher Warnock
Adocentyn Press, 2010 EV

The Picatrix is the legendary thirteenth century Latin translation of the ninth century Arabic grimoire of astrological Magick, *Ghayat-al-Hakim* [The Goal of the Sage.] The Latin title may refer to the original author, who is often called “Picatrix the Sage,” but where *that* name came from is itself uncertain at best. Considering that it was a major influence on Agrippa and Renaissance Magick in general, it is more than a little ridiculous that *The Picatrix* has had to wait so long for an English translation. I am happy to report that the present edition is a worthy addition to your magical library.

Essentially, this book is a detailed manual of planetary Magick. All the workings described involve consecrating talismanic images pertaining to one of the seven Classical planets and require careful timing in order to be effective. This is achieved through electional astrology, which attempts to ensure success by selecting the most propitious moment for a given action. Indeed, *Picatrix* is as much a manual of traditional astrology as anything else, going into great detail on the significance of planetary hours and aspects, the thirty-six decans (which it calls “faces”), and the twenty-eight lunar mansions in particular. Now, I am pretty much an ignoramus where astrology is concerned but I was able to follow most of the technical passages without too much trouble, which is a tribute to both the clarity of the original author and the skill of the present translators. (Readers wishing for more details on this form of Magick are referred to Christopher Warnock’s own website renaissanceastrology.com, where he offers his own books, software, and courses in traditional astrology.)

This focus on timing is what really distinguishes both the worldview and the methodology of *The Picatrix*. A Medieval practitioner might wait months—if not years—for the optimal alignments to manifest, secure in the belief that this would guarantee the success of his operation. In their introduction, Greer and Warnock contrast this attitude with that of the modern Magician who tends to focus on his own will as the primary component of any working. In this respect, at least, I think the translators are overstating the case. On the “modernist” side, Crowley’s definition of Magick certainly does not leave out possible environmental factors that may help or hinder the

Magician (and let us not forget that Crowley himself practiced astrology), while *The Picatrix* itself repeatedly states that one must *believe* completely in one’s practice for any operation to work. It is not a simple matter of two diametrically opposed systems, but rather one of differing emphases. Nevertheless, I now find myself wondering if perhaps we moderns should be paying more attention to the timing of our workings. Nothing to do but experiment, I suppose!

Another major difference from most modern Magick is that there is not even a hint of Qabalah in *The Picatrix*, which is hardly surprising given the date of the original book. This lends its rituals a simplicity and directness which, in all honesty, I find refreshing. In most cases the primary Magical Weapon is the incense used to consecrate the talisman. Despite the Islamic provenance of the original book, many

rituals actually date back to Classical Antiquity, specifically to the Harrarian Sabians. These are usually easy to spot by their use of animal sacrifice, the central feature of religious ritual before the rise of Christianity.

This brings up another important point: *The Picatrix* is not even remotely politically correct by today’s standards. Like any grimoire of the period, it includes numerous rites to compel love

and smite one’s enemies that most readers will find ethically questionable at the very least. In addition, many of the recipes for incenses, pigments, and other preparations involve highly toxic ingredients and really should not be attempted by the modern practitioner. The original author was aware of the health risks inherent in his material components and thoughtfully prescribed a special medicine for the Magician’s assistants should they fall ill. Unfortunately for the assistants, this recipe includes a rather large dose of cyanide! It seems that our ancient sage had a thoroughly modern understanding of labor management.

For the above reasons, care should be exercised in using the spells from *The Picatrix* as written. As a mine of useful material and a guide to traditional astrological Magick, however, this book is extremely valuable. The insights into Medieval cosmology, both in the text and the translators’ notes, are alone worth the reader’s time. For all its antiquity, *The Picatrix* had a formative influence on our magical tradition and still has much to teach.

— Frater Julianus



Love is the law, love under will.



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