

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

AGAPÉ

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United States Grand Lodge of
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FROM THE EDITOR

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

Care Fratres et Sorores,

As you can see, this double issue is extremely late. This is due to a more-than-usual number of the usual minor complications, as well as the major complication that we have to switch printers. As I write this we don't have a permanent solution but we're working on it.

NOTOCON IN OUR NEXT ISSUE

Our next issue will include coverage of this year's NOTOCON, including the Grand Master's address, reproductions from the art show, and more! We will also be announcing a number of interesting new developments.

HISTORIAN

In other news, *Agapé* would like to congratulate our own Assistant Editor, Brother Terry Murdock, on his appointment as U.S. Grand Lodge Historian. Brother Terry will be explaining the function of this newly-created position in our next issue.

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.

ON MASS TEAMS

We will often see people in a committed relationship serving together as priestess and priest in celebrations of the Gnostic Mass. This happens frequently enough that some people develop an impression that this is a matter of policy or custom. However, in reality, the official roles of priest and priestess in the Gnostic Mass have nothing to do with the personal relationship of those individuals outside the ritual. There is no requirement or expectation on the part of Ecclesia Gnostica Catholica for the priestess and priest in a Gnostic Mass to be in any kind of personal relationship, other than that of being fellow-initiates. There has been an increasing tendency in online discussions recently to refer to the priest and priestess in a Gnostic Mass as the “mass team.” This is not a term recognized by E.G.C. as a unit of ecclesiastical structure. Rather, it is an informal term that has developed over the years in some locales as a matter of convenience in scheduling Gnostic Masses. Further, the term “mass team” properly refers to all five officers in a given Gnostic Mass, not just to the priestess and priest.

On the Role of Sovereign Grand Inspectors General and E.G.C. Bishops Within U.S. Grand Lodge

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

19. This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme [Grand] Council, on all affairs of the Second Triad [Lovers]; and to the Electoral College, on those of the Third [Man of Earth].”

—Book 194: An Intimation with Respect to the Constitution of the Order

In the M.:M.:M.: system, the members of the Eighth Degree are charged with composing conflicts between Governing Bodies and considering the philosophical ramifications of Order policies through their participation in the Areopagus, an international body. The prime duty of the members of the Ninth Degree is to practice the theurgy and thaumaturgy of their grade, but also to act as direct representatives of the X° as needed, and on request.

Members of the Seventh Degree, Sovereign Grand Inspectors General (S.G.I.G.s), are (in theory, at least) much

more visible to the general membership than the members of the Eighth and Ninth Degrees, as such. They serve as traveling inspectors of the Order, as initiator trainers, and they are often involved in local trouble-shooting and performing initiations at a certain level. In the modern system of integrated M.:M.:M.:/E.G.C. governance, they also serve as the bishops of E.G.C., supervising and training clergy and novices, and performing other ecclesiastical functions proper to their office.

However, one role neither they nor the members of the Eighth or Ninth Degrees are entitled to hold in our system is that of regional governor. In keeping with this principle, the O.H.O. directed me, upon the formation of U.S. Grand Lodge, to strictly observe the principle that bishops of E.G.C. would never be assigned to dioceses within the United States. Supervisory and training duties of E.G.C. bishops are assigned and recorded on the basis of individual novices and clergy members, and not by region. Local bodies do not have supervising bishops, neither do regions, nor states. There can be, and often are, several supervising bishops involved in the operation of a single local body.

Another principle handed down to me by the O.H.O. at the time of the formation of U.S.G.L. was that “S.G.I.G.s do not inspect their own back yards.” We take it as a given that S.G.I.G.s will develop their own personal relationships, good and not-so-good, from among the individuals with whom they are familiar. This is only natural. It is also only natural for their personal biases (we all have them) to be reflected in their official actions, if allowed to intersect. Therefore, it is our policy to avoid opportunities for them to intersect—to the extent that this is feasible.

It is not within the purview of an S.G.I.G. to locally assume the powers of a governing or administrative body (except in emergency situations, and this requires prompt review and ratification by the governing or administrative body in question). For example, it is not for S.G.I.G.s to choose who shall be the next Master of a local body when the current Master decides to step down; or to impose their own, personal criteria on the selection of Local Body Masters—although they are more than welcome to submit their observations and comments to the Electoral College.

Ordination to the Priesthood within E.G.C. is currently associated with the M.:M.:M.: degree of Knight/Dame of the East and West (K.E.W.) K.E.W. is the first of our invitational degrees. I rely on S.G.I.G.s to provide me with information and recommendations for invitation to this degree based on the criteria set forth in the Minerval Guide. Upon receiving my go-ahead, the S.G.I.G./bishop will proceed with the initiation and ordination. But it should be noted that S.G.I.G.s cannot disqualify anyone from taking K.E.W. or being ordained

Continued on next page ~

to the E.G.C. Priesthood, without that person being on bad report (or pending more serious disciplinary action).

S.G.I.G.s do have the power to personally place an individual on bad report in an emergency; but that action must be reported promptly to the Executive, and it is invalidated if the Executive does not ratify it within 30 days. Outside of this power, S.G.I.G.s do not have the ability to block the initiation or sponsorship of any active member on good report, or to assign specific sponsors, or to block specific initiates from acting as sponsors.

Finally, while they are more than welcome to submit their comments and recommendations (which will be given considerable weight), S.G.I.G.s do not have the power to personally block the appointment of any qualified initiate member to any U.S.G.L. office, or to a seat on any U.S.G.L. governing body.

Despite the above caveats, the S.G.I.G.s do serve as the

“Great General Staff of the Army of the Sixth Degree,” responsible directly to me as National Grand Master General. They do wield considerable power, influence, and responsibility. Their opinions are carefully considered. I frequently delegate certain of my own powers to them for use in the field, on an individual and temporary basis. I rely on them to be intimately familiar with U.S.G.L. policies and changes thereto. They need to be able to accurately inform the membership regarding such policy matters, as well as to take notice of and duly report serious policy violations when observed. I rely on them to inform me when they find that policies are not being observed because the policies are vaguely worded, or are impracticable or outmoded, so that they can be changed. I expect them to tell me—privately—when they honestly think I’m wrong, and why. Given all this, I also expect their public loyalty, support, and honest representation as high-ranking officials and representatives of U.S. Grand Lodge.

Love is the law, love under will.



Fraternally,
Sabazius

FROM THE ELECTORAL COLLEGE

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

E.C. PRESIDENTTRANSITION

Brother David Hill succeeded Brother Dann Buchanan in the position of President of the Electoral College at the Summer 2013 EV meeting. Brother David would like to thank Brother Dann for his years of service to the College and the Order as a whole in addition to his ongoing guidance and support.

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 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 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 and the masters and members of 418 Lodge in the Valley of Sacramento, California, Blazing Star Oasis in the Valley of Oakland, California, and Sirius Encampment in the Valley of Berkeley, California, for their hospitality in hosting the meeting at NOTOCON.

UPCOMING E.C. MEETINGS

- 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 Winter 2013 EV. Electoral College meeting is to be held online Saturday, January 18th, 2014 EV.
- The Spring 2014 EV Electoral College meeting is to be held on Saturday, April 5th, 2014 at Coph Nia Lodge in the Valley of Eugene, Oregon.

The deadline for submission of items to be considered for the Summer 2013 meeting is July 15th, 2013 EV. Please mail submissions to the Secretary of the Electoral College. See

page 15 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.

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 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 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,
DVD HLL
President, Electoral College
O.T.O. U.S.A.

The Electoral College, at its **Spring meeting**, held on April 20th, 2013 EV, took the following actions concerning duties in its charge:

Local Body Closures

AHBH Oasis in the Valley of Las Vegas, Nevada was closed at the request of the Master effective April 20th, 2013 EV.

Seven Spirits Oasis in the Valley of Tucson, Arizona was closed effective April 20th, 2013 EV.

Change of Body Status

None.

Change of Body Masters

Mastership of Golden Lotus Oasis in the Valley of Mission Viejo, California was transferred from Sister

Lita-Luise-Chappell to Frater ALP LV effective April 20th, 2013 EV.

Mastership of Scarlet Woman Lodge in the Valley of Austin, Texas was passed from Brother James McLaughlin to Brother Adam Kessler effective August 1st, 2013 EV.

Brother James Treadway, who had been acting Master of Sword and Serpent Oasis in the Valley of Dayton, Ohio was confirmed as Master effective April 20th, 2013 EV.

New Local Body Charters

None.

Additionally, the Electoral College at its **Summer meeting**, held on August 9th, 2013 EV in conjunction with NOTO-CON, took the following actions concerning duties in its charge:

Local Body Closures

None.

Change of Body Status

Lapis Lazuli Camp in the Valley of Phoenix, Arizona, was rechartered as Lapis Lazuli Oasis with Frater Prurientus as Master effective August 9th, 2013 EV.

Change of Body Masters

Mastership of Heru Behutet Oasis in the Valley of

Kansas City, Kansas, was transferred from Sister Rachel Hochard to Brother Mark Stahl effective August 9th, 2013 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.



A RITUAL FOR THE CONSECRATION AND PLACEMENT OF THE ABOMINATION OF DESOLATION

by divers members of Black Sun Oasis
with an introduction by Soror Nihil Obstat

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

On December 15th, 2012 EV, Black Sun Oasis in the Valley of Akron, Ohio preformed a Babalon ritual written by several Black Sun Oasis members (myself, Brother Terry Murdock, Frater Hermes Eriounes, Frater Jugis Incrementum, Sister Carrie Dalpe and others) for the installation of a Babalon painting consisting of eleven square panels painted by local artist Jay Brown [reproduced above]. I had the pleasure of portraying Babalon in this ritual, and it was truly a unique and fulfilling experience. All of the participants (Frater Jugis Incrementum as the Magician and our seven vices/virtues—Frater Ahrmn, Brother Steven Bianchi, Brother Ray Richetta, Sister Carrie Dalpe, Brother Ron Labhart (Aei Aiths), Brother Terry Murdock and Frater Hermes Eriounes) were instrumental in making the dedication of this amazing piece of art a moving and powerful experience for everyone in attendance, and to read it on the page without acknowledgment of the atmosphere that was created by these wonderful magicians is to lessen its effect. It is my goal to communicate that energy here.

I would like to point out that the participants in the ritual were the only people in attendance who knew what was going to happen. We took great pains to make sure that no practice scripts were available to anyone outside of the participants so that we could maximize the impact the ritual would have on those attending. I sewed a costume for the occasion, which consisted of a glittered purple skirt and brief top, and a scarlet coat with large bell sleeves that was cut to reveal the pieces beneath. I did not allow anyone to see me before the ritual, and when the congregation was allowed into the temple, I was hidden behind the veil on the altar. I remained silent behind the veil, to mask my presence there until it was time for Babalon to be revealed. Outside the curtain, the Sins were already at work. Gluttony loudly rolled a chair all the way from the back of the temple to the front, to sit next to Envy with a bag of chips in his hand, and a donut in his mouth. Sloth was yawning loudly, and Wrath was grumbling about getting started. The Magician opened with Star Ruby, and there were whispers from all of the Sins in turn—Envy whispered about

how he wished he could do Star Ruby like that, Pride chimed in with criticism, Greed with estimates on how much it cost to put such a thing together, Lust with subtle flirtations with the Magician. These whisperings and interruptions naturally flustered the Magician, and it was a struggle for him to continue, especially when the whisperings and antics escalated. Sloth decided to slump to the floor and take a nap, Lust tried to lift the Magician's robe to take a peek, Greed stole Sloth's chair and claimed it for himself. I found it hard to stay silent behind the veil, because it was so awesome to hear everyone embracing their role as vices. There was a strange combination of energy outside the veil—all of the exaggerated acting out from the sins, and a bit of confusion and a slowly dawning realization from everyone else present. It was in this environment that the ritual proper began, and the chaos continued throughout the reading of *Liber Cheth*. Once Babalon began to speak, things slowly calmed down, and when I sang the few lines in Bathyllic just before the opening of the veil, the room was in complete silence and continued so through to the conclusion of the ritual. It was intense and poignant and overwhelmingly powerful. With these several reference points in

mind, here is the ritual in its entirety. Please note, the ritual contains *Liber Cheth* and elements from Revelations, *Liber 418*, and Jack Parson's "The Birth of Babalon".

It was a pure joy to participate in this ritual, and I feel so blessed to be surrounded by such dedicated and talented magicians here at Black Sun. Together we were able to involve all who attended in the placing of this significant contribution to our temple. The artist, who was given the first and the last pieces of the painting to place, was extremely pleased with the ritual and has agreed to contribute more art to our Oasis in the future. We are honored to count such a talented and generous artist as Jay Brown among our friends here at Black Sun.

In closing, I'd like to share the fact that due to the glittery purple fabric of Babalon's skirt, the temple room floor was littered with tiny bits of it during the course of the ritual, that have so far steadfastly refused to come up, even with a good vacuuming. Babalon has left her mark here, not only in the painting but also in the pieces of the ritual, which she left behind.

THE RITUAL

I.

The Temple is set with a double cube Altar, which has the ART placed underneath, hidden from view. On top is a red book containing Liber Cheth and Revelations 12:1-4. To the East is a Great Altar, which is covered by a scarlet veil.

Upon the Great Altar is the WOMAN, she sits upon the solar design and a symbol of the Moon is below her feet. She is dressed as described in Rev. 17.4:

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

She is adorned with seven sashes of the planetary colors: Gold, Orange, Red, Purple, Black, Blue and Green. She is hidden from the PEOPLE, invoking a state of Divine Ecstasy. Sitting on the Altar with her is a GRAAL.

In the Temple there is a SERVANT, robed in White with a Scarlet sash. The PEOPLE are admitted into the Temple by him.

Mixed among the PEOPLE are the SEVEN SINS, dressed in street clothes, but in colors that hint at their nature.

II.

The SERVANT begins banishing the Temple, in whatever way he many know how. He is constantly interrupted and distracted by the SEVEN SINS, who each enact the sin they represent in a vocal and disruptive manner. The SERVANT completes the banishing, though half-heartedly and barely audible over the din of the SINS.

III.

The SERVANT picks up the red book and walks toward the Great Altar. As he climbs the steps to the veil, he reads Liber Cheth¹ aloud. As he reads, he slowly makes way around the Temple and toward the great altar. The closer he gets to the altar the greater in intensity and passion his recitation becomes.

IV.

WOMAN: So sweet is this song that no one could resist it. For in it is all the passionate ache for the moonlight, and the great hunger of the sea, and the terror of desolate places,—all things that lure men to the unattainable. *The SERVANT now stands before the veil.*

WOMAN (singing or intoning): Omari tessala marax,
tessala dodi phornepax
amri radara poliax
armana piliu
amri radara piliu son;
mari narya barbiton
madara anaphax sarpedon
andala hriliu²

Continued on next page ~

1 In the interests of saving space, the text of *Liber Cheth* is not given here. It can be found in *Book Four, The Holy Books of Thelema* (Equinox III-9) and elsewhere. — Ed.

2 An example of the Bathyllic language. The translation can be found in *The Vision and the Voice with Commentary and Other Papers* (Equinox IV-2), p. 242. — Ed.

Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the re, and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange places, where men seek me not. And many thousand times he beholdeth me not. And at last I smite myself into him as a vision smiteth into a stone, and whom I call must follow.

As she recites the above, her hand pierces the veil and anoints the SERVANT according to the seven chakras. The SERVANT swoons at her touch.

SERVANT (immediately after “whom I call must follow”):
In Nomine Babalon!

Assisted by BABALON, he throws wide the veil.

V.

BABALON explores her body as if it is a new thing. The SERVANT turns to the people.

SERVANT: And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

BABALON (rises): Abrahadabra, the reward of Ra Hoor Khut.

The SERVANT helps her down from the Altar. She descends the steps and casually walks the perimeter of the Temple looking at all of the attendees. The SEVEN SINS quietly continue their revelry. After she has observed everyone in attendance she returns to the center of the temple.

BABALON: Veil not your vices and virtuous words.

At this, the SEVEN SINS are compelled to take a single step forward. BABALON observes them and beckons them closer.

VI.

BABALON coyly peruses the SINS. They have surrounded her in proper order, so when she is ready she can speak to them each in turn.

BABALON: I see you PRIDE and I love you. Love me with HUMILITY and be anointed a STAR OF BABALON.

BABALON traces a “B” on his/her brow with abramelin oil and removes her gold/Sun sash and with both hands places it in the STAR’s upturned palms. The STAR takes a place next to BABALON; they will eventually form a seven rayed star around her.

BABALON: I see you ENVY and I love you. Love me with KINDNESS and be anointed a STAR OF BABALON.

BABALON traces an “A” on his/her brow with abramelin oil and removes her orange/Mercury sash and with both hands places it in the STAR’s upturned palms. The STAR takes the next point in the seven-fold star.

BABALON: I see you WRATH and I love you. Love me with PATIENCE and be anointed a STAR OF BABALON.

BABALON traces a “B” on his/her brow with abramelin oil and removes her Red/Mars sash and with both hands places it in the STAR’s upturned palms. The STAR takes the next point in the seven-fold star.

BABALON: I see you SLOTH and I love you. Love me with DILIGENCE and be anointed a STAR OF BABALON.

BABALON traces an “A” on his/her brow with abramelin oil and removes her Purple/Moon sash and with both hands places it in the STAR’s upturned palms. The STAR takes the next point in the seven-fold star.

BABALON: I see you GREED and I love you. Love me with CHARITY and be anointed a STAR OF BABALON.

BABALON traces an “L” on his/her brow with abramelin oil and removes her Black/Saturn sash and with both hands places it in the STAR’s upturned palms. The STAR takes the next point in the seven-fold star.

BABALON: I see you GLUTTONY and I love you. Love me with TEMPERANCE and be anointed a STAR OF BABALON.

BABALON traces an “O” on his/her brow with abramelin oil and removes her Blue/Jupiter sash and with both hands places it in the STAR’s upturned palms. The STAR takes the next point in the seven-fold star.

BABALON: I see you LUST and I love you. Love me with CHASTITY and be anointed a STAR OF BABALON.

BABALON traces a “N” on his/her brow with abramelin oil and removes her Green/Venus sash and with both hands places it in the STAR’s upturned palms. The STAR takes the nal point in the seven-fold star.

The STARS take the ribbons in their hands and form the Sevenfold Star around BABALON and the altar. They move deosil, stopping at each point of the Sevenfold Star and mechanically chanting: “BABALON”

After the nal point, BABALON assesses her worshippers carefully.

BABALON: You worship me with empty words and passionless plays.

You worship me with altars made of wood and rituals written by men long dead.

Listen well, for here is wisdom: If you are to worship me, worship me with your all. Pour out every drop of blood. I will not accept anything less than the totality of your flesh, your fluid, your force and dire, the center of your very secret center.

Call to me in your desperate fuck. Call to me in your entwined desire. Call to me with your primal passions. Call to me when you have forgotten yourself in your Art. Call to me when your loneliness is complete and your despair absolute. Call to me when you birth something new in this perpetual world. Call to me when you are in your extremes.

Let your Vices and your Virtues meet each other and fall away. Cast away all that makes you Man or Woman or Son or Daughter.

I yearn for you in your desolation.

Make me your Abomination.

Worship me with the BEAST within you!

All give the sign of VIR, wildly chanting "IO!".

VI.

SERVANT: Cast away the Altar! We shall adore with that which is within!

The STARS cast away the altar. The ART beneath is revealed. The revelry ceases.

SERVANT: Behold our ART! Behold the Abomination of Desolation!

BABALON approaches and takes each square of ART, adores, and hands the piece to the PEOPLE to hang on the west wall of the TEMPLE.

THE WOMAN now approaches each of the SEVEN VIRTUES, and lovingly rubs the oil from their forehead. They place their ribbon into the GRAAL, and collapse prostrate.

THE WOMAN stumbles toward the Great Altar, barely makes it up the steps, and places the GRAAL upon the Altar. She collapses as if dead.

THE SERVANT walks over THE SHELL, bows to the GRAAL, and closes the veil.

SERVANT: BABALON is too beautiful for sight of mortal eyes

She has hidden her loveliness away
in lonely midnight skies,
She has clothed her beauty in robes of sin
and pledged her heart to swine.
And loving and giving all she has
brewed for saints immortal wine.
But now the darkness is riven through
and the robes of sin are gone,
And naked she is as a terrible blade
and a ame and a splendid song
And her whoredom is holy as virtue is foul
beneath the sacred sky
And her kisses will wanton the world away
in passion that shall not die.
Ye shall laugh and love and follow her dance
When the wrath of God is gone
And dream no more of hell and hate
in the Birth of BABALON
A moment of silence.

He motions THE PEOPLE to line up in front of the painting. Approaches each of them, he stands between the PERSON and the ART, saying

SERVANT: You are not forgiven. You are not forsaken. Do what thou wilt shall be the whole of the Law.
Moving aside, the SERVANT directs the PERSON'S attention to the ART. After a moment, he directs the PERSON out.

When THE PEOPLE have all left. THE SERVANT repeats the same to himself, and departs.

Love is the law, love under will.

THE PROCEEDINGS OF NOTOCON VIII



AVAILABLE
FROM
AMAZON.COM
AND
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A STRUCTURAL MODEL OF THE COLLECTS

by Craig Berry

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

The seventh Collect of the Gnostic Mass invites us to subdivide the universe into “Mysterious energy, triform” and “mysterious matter in fourfold and sevenfold division.” The subdivisions of matter total to eleven, which is of course the number of the Collects themselves. This inspired me to investigate whether the Collects could usefully be mapped onto the divisions of energy and matter described by the seventh Collect.

Obviously, significant sets of three, four, and seven entities are extraordinarily common in the western esoteric tradition, and in the broader mythology from which it draws. However, for our purposes here, it is most productive to ascribe them as follows:

- The three alchemical principles: Salt, Sulphur, and Mercury.
- The four elements: Fire, Water, Air, and Earth.
- The seven traditional planets: Sol, Luna, Mercury, Venus, Mars, Jupiter, and Saturn.

Mappings onto any other attributions of the same numbers is generally straightforward.

The last four Collects form an obvious coherent subset, devoted to the cycle of human life, so it seems reasonable at the outset to assign them to the elements. There are a number of ways this could be done which would be symbolically satisfying, but my own preference is

- 8th Collect—Birth = Air
- 9th Collect—Marriage = Fire
- 10th Collect—Death = Water
- 11th Collect—The End = Earth

Among other things, this creates a directional cycle clockwise from the East when using Golden Dawn directional attributions for the elements.

We must then decide how to assign the seven planets to the remaining seven Collects. Two of our choices are trivial - “The Sun” and “The Moon”. Given the close magical connection between planetary Saturn and all the forms of Earth (see e.g. the dual attributions of the 32nd path in Qabalah), assigning Saturn to “The Earth” seems warranted as well.

“The Saints”, with its stress on “the might of man” and exclusively male list of Saints, seems a clear choice for Mars. Similarly, “The Principles” is extremely Mercurial in its delight in analysis and movement. This leaves us with Jupiter and Venus, which align naturally with “The Lord” and “The Lady”.

What, then, of the alchemical principles? There are no leftover Collects for them, so we will have to overlay them onto three Collects which already have planetary assignments. A symmetrical arrangement seems most probable,

meaning that one of them will land on the sixth Collect, “The Earth”— and Salt is the clear choice for that correspondence. Similarly, we already have planetary Mercury assigned to the adjoining seventh Collect, so it would seem simplest to place alchemical Mercury there as well. And in the symmetrically corresponding position on the other side of “The Earth” lies the fifth Collect, “The Saints”, which is as good a fit for Sulphur as it is for Mars.

Our table of correspondences now looks like this:

Collect	Planet	Principle	Element
The Sun	Sol		
The Lord	Jupiter		
The Moon	Luna		
The Lady	Venus		
The Saints	Mars	Sulphur	
The Earth	Saturn	Salt	
The Principles	Mercury	Mercury	
Birth			Air
Marriage			Fire
Death			Water
The End			Earth

This is a satisfying arrangement, and certainly seems to fulfill the terms laid out in the seventh Collect. But the order of the planets is puzzling. One would hope that there would be some rhyme or reason to their sequence.

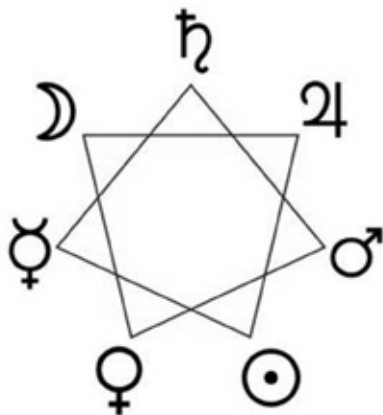
When dealing with arrangements of the planets, it is often useful to consider the traditional sequence of planetary hours: Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. If one arranges these in a circle and links the planets corresponding to the successive days of the week, this heptagram emerges.



For example, starting at Sol (Sunday) and moving three positions clockwise leads to Luna (Monday), from there, moving three more positions clockwise arrives at Mars (Tuesday),

and so on through the week. This arises as a natural consequence of there being three full cycles of the seven planetary hours in each day, with three hours left over ($3 \times 7 + 3 = 24$); thus each new day starts with a planetary hour three positions clockwise around the circle from the previous one.

Obviously, that heptagram (and the “move three positions clockwise” rule underlying it) does not resemble the sequence we have ascribed to the first seven Collects—but it turns out that another one works perfectly. If we use the rule “move two positions counterclockwise” (or equivalently, “move five positions clockwise”), a new heptagram emerges.



Starting at Sol (“The Sun”), we go counterclockwise two positions to Jupiter (“The Lord”), then two more to Luna (“The Moon”), and so on through the first seven Collects.

There is an implicit cycle here; once we arrive at Mercury (“The Principles”), another two positions counterclockwise brings us back to Sol, and the whole sequence begins again. Given that we already identified a directional wheel with the elements, and that the three alchemical principles are very commonly depicted as occupying the rim of a turning wheel, it is satisfying and consistent to discover that the planets are joining in the circular dance as well.

Finally, the particular heptagram described by the sequence of the first seven Collects is the Star of BABALON, the feminine force identified in the Creed as being cognate with the Earth, birth, and death -- and hence manifestation. How appropriate to find the imprint of the Mother, Latin Mater, root of the word “matter”, on the sevenfold division of matter!

It is impossible to know whether Crowley intentionally included any of this symbolism in the Mass. Fortunately, this question is of little importance. We, as the current celebrants and custodians of the Mass, are free (and also obligated) to give it meaning ourselves. May the many meanings of the Mass spur you to excel in Life and Joy.

Love is the law, love under will.

[The author wishes to thank Polyphanes for his permission to use the two diagrams above, which are taken from his excellent website: <http://digitalambler.wordpress.com/>]

GREATER FEAST: JOHN PATRICK HANLEY

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

Brother John Patrick Hanley (better known to most as “Snakedaddy”) passed away peacefully in his sleep on Thursday, June 27, 2013 EV, at his home at the age of 45. Most appropriate for the proud Irishman that he was, Br. John was born on St. Patrick’s Day in Jersey City, New Jersey and lived most of his life in the nearby town



of Bayonne. Br. John was a much-loved member of the O.T.O. Thelemic community in the New York/New Jersey area. Snakedaddy took his Minerval initiation at Tahuti Lodge on October 29, 1995 EV and was a very active member, participating frequently as an officer in O.T.O. initiations, creating original rituals and served as our local Quartermaster and Facilities Manager; building our portable Gnostic Mass Temple setup which allowed us to perform the Mass in various locations. He eventually founded Laughing Serpent Camp, O.T.O. in Bayonne in August of 2000 EV. which continued operations for several years. At the time of his Greater Feast, Br. John was a Knight of the East and West and an ordained Deacon of Ecclesia Gnostica Catholica.

Brother John was an avid musician and an award-winning sculptor who had several of his works featured in magazines such as *Fire Mass* and *Weird N.J.* He was also a published poet and had lectured around the country. Snakedaddy was a frequent visitor to many local O.T.O. bodies showcasing his art and sharing his lovable, good natured humor and culinary skills with his Brothers and Sisters.

For those who knew and loved John, we can all attest to his infectious spirit, booming laugh, love of heavy metal music (especially Motorhead!), strong spiritual and political convictions and enjoyment of life.

He was the beloved husband of Sister Jennifer Black, loving son of John and Rose Hanley, dear brother of Joseph Hanley and Br. Daniel Hanley, and cherished uncle of Megan Hanley.

He has touched so many of us throughout the years and, although he will be dearly missed, he will never be forgotten.

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 THREE—CONCLUSION]

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

A FORTRESS BUILT ON THE RUINS OF A TOWER

1) *Setting Out on the Initiatory Path*

Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

—*Liber AL vel Legis*, I:57.

Initiation involves surrender and stripping away of the armor that has accumulated up to that point in the initiate's life.¹ The initiate is then rearmed, rebuilt, or restructured according to the tradition into which she has initiated. This is true of any truly initiatory path, whether it be Freemasonry, Mahayana Buddhism, the Armed Forces, the legal profession, etc. The initiatory process sets change in motion. Sometimes this change is gradual and controlled, sometimes it is cataclysmic. In any case, change is necessary for evolution, as can be seen in the Masonic motto *Ordo ab Chao*—Order out of Chaos.

This is particularly true of *Ordo Templi Orientis*. Briefly, the first initiatory structure one encounters here is the Man of Earth Triad,² which comprises the degrees of Minerval through Perfect Initiate (or, Prince of Jerusalem). As with many of the Thelemic mysteries, the secrets are stored in the ATU of Thoth. The ATU which represents this first triad is XVI, The Tower, or the House of God, which corresponds to Mars and the Hebrew letter *Peh*.³ Importantly, Crowley wrote that the performer is supposed to be standing “at the intersection of the paths of Samekh and Peh.”⁴ While this places the Magician in a particular alignment in space, it also carries a deeper meaning, for the cards in question are The Tower and XIV, Art.

The Tower represents the Path of Peh, which represents the precipice upon which the Candidate first stands. The initiatory process, however, would not be worth much if it merely destroyed the Candidate. The process also contains the means by which the Candidate is rebuilt. The path of Samekh guides the Candidate forward, and this path is represented by Art. A simple review of the symbolism of this ATU reveals that the art to which it refers is Alchemical. In fact, the destruction of the Tower is the first necessary step in the alchemical

process of transformation.⁵ Bearing this in mind, the final line of Crowley's admonition, “it is the Medicine of Metals and the Stone of the Wise,” reveals its deeper meaning. As the magician practices the LBRP, she stands at the intersection of Samekh and Peh. It is natural to see this as a crossroads, and crossroads are spiritually and magically significant. Keep in mind, however, that this intersection is also vertical, meaning that the Magician also stands at the center of a great cross, at the threshold of destruction and re-creation.

2) *The Fortress on the Frontier of the Abyss*

Not only does the initiatory process leave the initiate naked and bereft of former protection, it also alerts the forces of the universe that the initiate is seeking enlightenment. In this respect, the tower of the ATU represents the Tower of Babel, which ambitious men in Genesis built to “reach unto heaven,” only to have it destroyed and their peoples confounded.⁶ In even more fanciful language, Crowley writes of the dangers of the initiatory path in *The Wake World*:

We came into a dreadful dark passage again, so narrow and low ... that it was like a dirty old tunnel, and yet so vast and wide that everything in the whole world was contained in it. We saw all the strange dreams and awful shapes of fear, and really I don't know how we ever got through, except that the Prince called for some splendid strong creatures to guard us. ... There was an eagle that flew, and beat his wings, and tore and bit everything that came near; and there was a lion that roared terribly, and his breath was a flame, and burnt up all things, so that there was a great cloud; and rain fell gently and purely, so that he really did the things good by fighting them. And there was a bull that tossed them on his horns, so that they changed into butterflies; and there was a man who kept on telling everybody to be quiet and not make a noise.⁷

In this passage, Crowley hints at the protection upon which an initiate may call as she advances along her path. Through the invocation of the Holy Guardian Angel, one summons the Archangels, here represented by their Cherubic animals, to stand guard.

A further representation of this protection is found by close study of the Four of Disks of the Thoth Tarot. Tradi-

tionally called the Lord of Earthly Power, the Four of Disks represents the Sun in Capricorn, which symbolizes “the greatest display of celestial power as the Sun entered Capricorn and conquered death by reversing its southward plunge into darkness.”⁸ Thus, it represents the Sun’s lowest approach to material darkness, the Prince’s nearest approach to the Princess, and the Holy Guardian Angel’s nearest approach to the magician.

In the Thoth deck, Crowley unites the symbolism of the sun’s return from darkness with the idea that the Lesser Banishing Ritual of the Pentagram [LBRP] is the tool by which the magician may protect himself while establishing a link with his Holy Guardian Angel. First, the design of the Thoth Four of Disks is completely different from its traditional depiction. Instead of four disks surrounding a staff, Crowley depicts a square fortress located at a crossroads. The northern road leads to the Sun, indicated both by the symbol on the road and the direction of the shadows on the card. Each of the towers bears an Elemental symbol. In his *Notes on the Ritual of the Pentagram*, Crowley writes that “[e]very man has a natural fortress within himself, the Soul impregnable.”⁹ He further elaborates that “[b]eside this central citadel, man has also outworks, the Aura.”¹⁰ Here, the outworks is the moat, flowing around the four towers bearing the symbols of the four Archangels, as well as the Tetragrammaton.

The fortress is completely surrounded by water, making it an island. This suggests the opening directive of the Third Chapter of *The Book of the Law*:

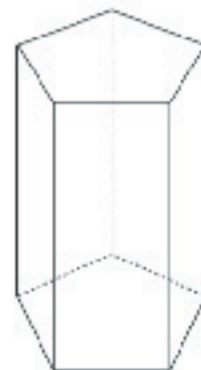
Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.¹¹

Appealing to the Thoth deck as commentary on the Book of the Law, we may see that “Choose ye an island!” is the command to incarnate knowingly and with deliberation. The fortification and the war-engine are the LBRP.¹² How the war-engine operates, and the nature of the secret house, is the subject of the final part of this essay.

THE SIX-RAYED STAR AND אֱהִיָּהוּ

The final incantation of the LBRP, before the Magician closes the transmission with the second Qabalistic Cross, is the declaration, “For about me flames the Pentagram, / And in the Column stands the six-rayed Star.” There are many variations of this line, but Crowley’s is key to understanding the ritual. The Magician says, “Pentagram,” a singular, capitalized noun. This does not refer to the four pentagrams the Magician has made in each of the quarters, but rather the Microcosm itself. Thus, there are five pentagrams in this ritual, not four.¹³ It flames about the Magician because he has unbound it, forming not a circle, but a pentagon about him.¹⁴ The resulting form, then, is not a cube, but rather a heptahedron. Within this column stands the six-rayed Star. Again, a

capitalized word to indicate its significance. It is the Hexagram of the Macrocosm. Personally, it is the Holy Guardian Angel, who resides in Tiphereth, corresponding to the Heart Chakra. This is also the point activated at the center of the Qabalistic Cross. Importantly, it stands rather than shines, because the Star has been personified in the body of the Magician. Or, more accurately, the Magician’s lower and higher selves have become one.



The geometric qualities of the heptahedron are also important. This solid has seven faces, ten vertices (or points), and fifteen edges. The sum of these characteristics is thirty-two, which is the value of the mysterious name אֱהִיָּהוּ, which, as Crowley notes, is the “sacred word that expresses the Unity of the Highest and the Human.”¹⁵

This name is the coalescence of the divine Names אֱהִיָּהוּ and יְהוָה. As noted above, these two names symbolize God as both an historical agent and as a force operating outside of time. It is also the compression of the אֱהִיָּהוּ-יְהוָה axis. On a psychological level, it is the union of the Magician’s conscious and subconscious selves. On a spiritual level, it is the union of the Magician’s higher and lower selves. On a Hermetic level, it represents the compression of space to a single point, a reversal of Platonic progression of *point-line-plane*. Thus, not only is the consecrated box that encases the magician at the end of this ritual a fortress wherein the Soul rebuilds and recuperates, but it is also an elevator that seeks to bring the Soul up to Tiphereth, through the Abyss, and on to Kether and reintegration.

Finally, Crowley hides a final key in *Sepher Sephiroth*. Turning to number 32, he provides the following *lagnippe* to the studios: “Coalescence of אֱהִיָּהוּ and יְהוָה. Macroprosopus and Microprosopus. This is symbolized by the Hexagram. Suppose the three Hehs conceal the 3 mothers Shin, Mem, & Aleph and we get 358, q.v.”¹⁶ In other words, “what do you get when you substitute the Mother Letters for the Hehs? You get 358... *look it up!*” The number 358 reveals three words. The first two are *Meshiah*, “Messiah,” “the anointed one,” and *Nahash*, “the Serpent that initiated Eve.”¹⁷ It is easy to view the Messiah as one’s Holy Guardian Angel, as both reside in Tiphereth. The serpent, however, is the Magician, or perhaps the Kundalini force within the Magician. As Hadit declares in the Second Chapter of *The Book of the Law*, “I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness.”¹⁸ He also states, “I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. ‘Come unto me’ is a foolish word: for it is I that go.”¹⁹ In the LBRP, the Magician is an exorcist, and, as he invokes he is the axis in the wheel. As illustrated above, however, he forms a cube of five rather than four sides. The third word is also illuminating.

The final word listed under 358 is אֱשִׁיָּהוּ, which is a

Continued on next page ~

combination of the Three Mothers and IAO. Below the Abyss, the place of the Three Mothers would be on the Pillar of Severity at Geburah and the place of the Three Fathers would be on the Pillar of Mercy at Chesed. The magical formulae of these spheres are **אֶלֶף** and **יְהוָה** respectively.²⁰ Their corresponding weapons are the crook and scourge, the traditional weapons of Osiris, a God associated with Tiphereth. Above the Abyss, the place of the Three Mothers is Binah and that of the Three Fathers Chokmah. Between them is the Path of Daleth, a door.

The value of the Three Mothers is 341, but, by using the value of Mem-final, the result is 701, which is the value of the Hebrew phrase *ve-hanah sheloshah* (“And lo! three men.”), from Genesis 18:2. This passage relates how three strangers visited Abraham (then Abram) while he is camped by oaks of Mamre. The strangers tell him that his wife Sarah (then Sarai) will bear a son. Sarah overhears this and laughs to herself, as Abraham is old and she has ceased menstruating. One of the strangers detects her doubt and questions her, but she denies it. Remember that Binah is known as both the Barren Mother and the Great Mother, and as the mother of the Jewish people, who bore her husband a son after menopause, both terms apply to her. But our focus is the three strangers, messengers of **יְהוָה** bearing tidings of a Magical Child. The value of *ve-hanah sheloshah* is 701, which is also the value of *alu-Mikhael-Gavriel-ve-Rafael* (“lo! Michael, Gabriel, and Raphael”). We have three of the four Archangels, but where is the fourth? Oriel is missing because he is the Archangel of Earth, the very element the Magician banishes throughout this ritual.

Love is the law, love under will.

NOTES

- ¹ Chögyam Trungpa, *Cutting Through Spiritual Materialism*, pp. 62ff.
- ² “Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.” *Liber AL vel Legis*, I:42.
- ³ See *Liber Legis: The Comment*, in *Equinox*, vol. 1, no. 7, p. 390 (analyzing the initiatory formula of **Θελημα**, “μα, the Man of Earth, the Blasted Tower.”)
- ⁴ See fn. 5, *supra*, p. 691.
- ⁵ *Nigredo*, “Blackness” or “Putrefaction,” which is followed by *Albedo*, “Whiteness” or “Purification,” *Citrinitas*, “Yellowness” or “Awakening,” and *Rubedo*, “Redness,” the achievement of the Philosopher’s Stone.
- ⁶ Gen. 11:4-8.
- ⁷ See fn. 16, *supra*, p. 7.
- ⁸ DuQuette, *Thoth Tarot*, p. 259.
- ⁹ See fn. 5, *supra*, p. 690.
- ¹⁰ *Ibid.*

¹¹ *Liber AL vel Legis*, III:4-9.

¹² The remainder of the passage might also be best interpreted on an esoteric or spiritual level.

¹³ Or, mathematically.

¹⁴ “My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red.” *Liber AL vel Legis*, I:60.

¹⁵ See fn. 5, *supra*, p. 690, fn. [2].

¹⁶ *Sepher Sephiroth*, p. 5, in *777 and Other Qabalistic Writings of Aleister Crowley* (1986).

¹⁷ *Ibid.*, p. 39.

¹⁸ *Liber AL vel Legis*, II:22.

¹⁹ *Liber AL vel Legis*, II:7.

²⁰ *Liber 777*, col. CLXXXVII.

WEDDING ANNOUNCEMENT: SISTER AVERY AND BROTHER BIBERSTEIN



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

Sister Jesmia Avery and Brother Dathan Biberstein were married on August 12th, 2013 EV, at McAlester College’s Weyerhæuser Chapel, under the auspices of the E.G.C. and with the very helpful support of Leaping Laughter Lodge. Officiating for this joyous occasion were Tau James Nobles from Beijing, Sister Vivian Meretrix from Chicago and Brother Michael Kolson from Seattle. The reception was at the Hill Ballroom and included a Chinese lion dance.

Love is the law, love under will.



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