

AGAPÉ

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of the U. S. Grand Lodge of
Ordo Templi Orientis

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February 1, 2007 EV



From the Grand Master

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

Wish List

We've set up a "wish list" at amazon.com for the U.S.G.L. Library, which has begun to phase in its lending-by-mail program (see *Agapé* 8, No. 3). This list includes books we'd like to add to the library. You can find the wish list at:

www.amazon.com/gp/registry/wishlist/1PE9YYQG8IAX5

If you're feeling generous, go to the wish list and buy us a book or two. Your donation of books is tax deductible (subject to the usual restrictions and conditions).

Latin Resources

Brother Bill Heidrick has scanned and publicly posted on his website (with the permission of the U.C. Berkeley/Bancroft Library) a couple of hard-to-find classic source works in Latin:

Robert Fludd's *Utriusque Cosmi maioris salicet et minoris metaphysica*.

Athanasius Kircher's *Oedipus Aegyptiacus*, Tom IIA (all) and *Cabala* from Tom IIB (pp 209-399).

You can find links to these documents in PDF format near the bottom of Bill's website at:

www.billheidrick.com

Bill is also currently in the process of scanning Knorr von Rosenroth's *Kabbalah Denudata*, and will probably have it posted on his site by mid-March.

IRS Filing

This past year, U.S.G.L. filed its first annual Form 990 with the I.R.S. Form 990 provides information on the filing organization's mission, programs, and finances. Organizations with "church" status, such as ours, are not required to file Form 990 with the I.R.S. However, we decided to begin filing these forms anyway as a matter of good financial practice.

GoodSearch

You can help raise funds for O.T.O. by using www.goodsearch.com for your internet searching. For each search using their service, GoodSearch will transfer one penny to the charity of your choice.

Just type "Ordo Templi Orientis" in the "Who do you GoodSearch for?" box. It will remember your choice for the next time you use the service. You can even add GoodSearch to your Firefox search bar. Granted, one penny isn't much—but if enough of us do this, it could add up.

Ombudsman Change

After serving in the office for the past two years, the office of the Ombudsman will be transitioning from Frater Hrumachis to Frater Harmateus effective on the Equinox in Aries (March 20th), 2007 EV. A new phone number will be published shortly through established official O.T.O. on-line channels and within the next issue of *Agapé*. The Ombudsman e-mail address (ombudsman@oto-usa.org) will transition to Fr. Harmateus at that time. Any open matters currently being addressed by Frater Hrumachis will continue to be handled by him as necessary. An alternate e-mail address (past-ombudsman@oto-usa.org) will be established at that time for any continuing communications. We wish to thank Frater Hrumachis for his dedicated service in the establishment and execution of this office and to Fr. Harmateus for his willingness to be of service to the membership in this capacity.

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Pastoral Counseling Workshop

A Pastoral Counseling Workshop will be taking place in Atlanta, February 24-25, 2007 *ev.* More info is available at:

www.animasolis.com/pcw

Thelemic Symposium

Sekhet-Maat Lodge will be hosting its sixth Thelemic Symposium on March 17, 2007 *ev.* This time, the panelists will be Bob Stein, Brandy Williams, and Jason Augustus Newcomb. More info is available at:

sekhetaat.com/wiki/Thelemic_Symposium_2007_ev

Announcements

To all Frater Superior's Representatives outside the U.S.A.: We'd be glad to post announcements of your major events here in *Agapé*. Please send your announcements to:

agape@oto-usa.org

Love is the law, love under will.

Sabazius



Mysteria Mystica Maxima ☞ *Ecclesia Gnostica Catholica*

AGAPÉ

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

Executive Editor: Sabazius X°
Editor: Joseph Thiebes
Assistant Editors: Dawn C. Davis, Karma deGruy
Layout: Grant Potts
Proofreading: Fr. Zir
Production & Distribution: Sr. Marlene
Editorial Address: P.O. Box 15037
Portland, OR 97293-5037

U.S. GRAND LODGE OFFICERS

U.S. NATIONAL GRAND MASTER GENERAL: SABAZIUS X°
P.O. Box 32, Riverside, CA 92502-0032 • ngmg@oto-usa.org

U.S. DEPUTY NATIONAL GRAND MASTER GENERAL: LON MILO DUQUETTE
P.O. Box 3111, Newport Beach, CA 92659-0705
dngmg@oto-usa.org

U.S. GRAND SECRETARY GENERAL: FR. HUNAHPU
PO Box 2313, Maple Grove, MN 55311 • gsg@oto-usa.org

U.S. GRAND TREASURER GENERAL: HANK HADEED
4110 SE Hawthorne Blvd. #444, Portland, OR 97214-5246
gtg@oto-usa.org • www.oto-usa.org/treasury

U.S. GRAND TRIBUNAL
DATHAN BIBERSTEIN, *SECRETARY* • grand_tribunal@oto-usa.org
P.O. Box 17462, Minneapolis, MN 55417

**U.S. EXECUTIVE COUNCIL, U.S. SUPREME GRAND COUNCIL,
U.S. CORPORATE HEADQUARTERS**
P.O. Box 32, Riverside, CA 92502-0032

U.S. ELECTORAL COLLEGE
DOUGLAS JAMES BLAKE, *PRESIDENT* • ec_president@oto-usa.org
P.O. Box 47056, Seattle, WA 98146

DANN BUCHANAN, *SECRETARY* • electoral_college@oto-usa.org
5030 N. May Ave., #252, Oklahoma City, OK 73112-6010

U.S.G.L. INITIATION SECRETARY: SR. IXEL BALAMKE
PO Box 2313, Maple Grove, MN 55311 • initiation@oto-usa.org

U.S. E.G.C. SECRETARY: TAU MARIE
P.O. Box 201750, Austin, TX 78720-1750 • egc@oto-usa.org

U.S.G.L. PARLIAMENTARIAN: SR. HELENA
P.O. Box 32, Riverside, CA 92502 • parliamentarian@oto-usa.org

U.S.G.L. OMBUDSMAN: FR. HRUMACHIS
P.O. Box 3008, Ashland, OR 97520
541-488-1257 • ombudsman@oto-usa.org

U.S.G.L. QUARTERMASTER: FR. V.V.N.
quartermaster@oto-usa.org

U.S.G.L. WEBMASTER: CRAIG BERRY
webmaster@oto-usa.org

U.S.G.L. LIBRARIAN: FR. K.Z.
P.O. Box 32, Riverside, CA 92502-0032 • librarian@oto-usa.org

U.S.G.L. ARCHIVIST: FR. P.
P.O. Box 6635, Jersey City, NJ 07306

U.S.G.L. VOLUNTEER COORDINATOR: JAMES McLAUGHLIN
volunteers@oto-usa.org

U.S.G.L. PUBLICATIONS SECRETARY: ARIANA WHITE
PO Box 3993, Eugene, OR 97403 • publications@oto-usa.org

COORDINATOR, O.T.O. PRISON MINISTRY: DANIEL L. AKZINOR
P.O. Box 66319, Portland, OR 97290-6319
prison_ministry@oto-usa.org

U.S.G.L. PUBLIC INFORMATION OFFICER: FR. HRUMACHIS
P.O. Box 3008, Ashland, OR 97520 • pio@oto-usa.org

U.S.G.L. ASSISTANT SECRETARY FOR NEWSLETTER PUBLICATION: JOSEPH THIEBES
P.O. Box 15037, Portland, OR 97293-5037 • agape@oto-usa.org

U.S.G.L. EDUCATION COMMITTEE SECRETARY: KAYLA BLOCK
education@oto-usa.org

U.S.G.L. CORRESPONDENCE SECRETARY: ASH BOWIE
P.O. Box 11386 Berkeley, CA 94712-1386 • contact@oto-usa.org

WWW.OTO-USA.ORG

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From the Secretary of the Grand Tribunal

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

On those rare occasions when the Grand Tribunal needs to communicate notifications such as charges, letters of caution, etc., these are mailed to recipients with a signature confirmation. The principal reason the G.T. mails notifications instead of using e-mail is that we need to know that the notification was received by the intended recipient. A person receiving a notification through e-mail could choose not to reply and we would have no way of knowing the notification was received. This is not the case with mail that requires a signature from the person receiving it.

Recently, a member receiving a formal notification from the G.T. failed to sign for it. Thankfully, such instances are rare. In fact, multiple notifications have been sent to this same individual and have been returned to the G.T. unopened. If an individual receives notifications from the G.T. and refuses to acknowledge them, it should not be imagined that what is addressed in the letter ceases to exist. Quite the contrary, the G.T. process continues unabated.

As a result of several cases where mail has been returned unopened to the G.T., I wish to remind the general membership that it is their responsibility to keep the Grand Treasurer General and Grand Secretary General apprised of any changes of address. In fact, every notification letter mailed by the G.T.G. reminds members of this and it is certainly not my responsibility to chase after accused members in order to serve them notification.

Moreover, if the G.T. were to mail a notification to a member requesting a response, it might speak poorly of that

member and their involvement in what is being considered should the letter be returned. In such instances, a failure to respond or to acknowledge receipt could be interpreted as a tacit response in the negative.

Furthermore, please note that it is not our policy to conduct G.T. investigations and procedures in public. Conducting member investigations and disciplinary actions in public poses certain liability concerns, is advised against by our legal counsel, can conflict with our degree secrecy obligations, and is contrary to standard organization procedure (as set forth in Robert's Rules of Order). Further, it is, quite simply, the private business of those directly involved.

We are cognizant of the fact that Grand Tribunal actions will in some cases be used for self-serving, propagandistic purposes by some individuals. Grand Lodge has no objection to constructive criticism or even the airing of legitimate complaints in appropriate fora. However, we do not countenance the dissemination of malicious disinformation, rumor-mongering, muckraking, mutinous rabble-rousing, personal attacks, insults and insinuations, and efforts to sow division and undermine the morale of the membership—especially from senior members. If our actions result in a “stifling” of such misbehavior, we have no regrets.

Love is the law, love under will.

In the Bonds of the Order,

Dathan Biberstein

From the Electoral College

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

The Electoral College at its Fall Meeting, October 14, 2006 EV took the following actions concerning duties in its charge:

Local Body Closures

None.

Change of Body Master

Mastership of Mons Abiegnus Oasis (San Francisco, CA) has passed from Br. Edward King to Br. Gregory Peters (Fratr K. Φ.) effective October 14th, 2006 EV.

Mastership of Coph Nia Lodge (Eugene, OR) has passed from Frater Vandimir to Br. David M. Chandler (Fratr I.G.D.) effective October 14th, 2006 EV.

Mastership of Therion-Babalon Oasis (Berkeley, CA) has been passed from Br. Christopher Grabarkiewctz to Sr. Marlene Cornelius effective October 14th, 2006 EV.

Change of Body Status

Abrahamadabra Camp (Portland, ME) has been re-chartered Abrahamadabra Oasis with Frater Eparisteros as Master effective October 14th, 2006 EV.

Aum Ha Camp (Chicago, IL) has been re-chartered Aum Ha Oasis with Br. Henry Anderson as Master effective October 14th, 2006 EV.

Sol Invictus Camp (Fayetteville, AR) has been re-chartered Sol Invictus Oasis with Br. Brandon Williams as Master effective October 14th, 2006 EV.

New Charters

None.

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

Ninth Degree Revolutionary

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

Other Business

The College has chosen to publish a summary of the Annual Report Form data on the E.C. website on an annual basis.

Sanction for Appeal

Brothers or Sisters of our Order who wish to pursue appeal to 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 Eight 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 the Spring and Autumn meetings of the Electoral College (as well as Summer meetings in even numbered years) are encouraged to write the President of the E.C.—see p. 2 for contact information.

On behalf of the Electoral College I would like to express our heartfelt gratitude to the members, families, officers, and Master of Serpentine Splendour Lodge (Las Vegas, NV) for hosting and / or assisting in provisions and support for the Electoral College Meeting and events in Las Vegas this last October 13th through 15th.

Upcoming E.C. Meetings

The Spring 2007 EV meeting is tentatively scheduled for Saturday, April 14th with Policy & Procedures Meeting Sunday, April 15th, hosted by Sekhet Bast Ra Oasis (Oklahoma City, OK). The Summer 2007 EV meeting is scheduled for Friday, August 10th 2007 EV prior to NOTOCON at Knights Templar Oasis (Salem, MA).

Attending E.C. Meetings

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

Website

The official E.C. website can be found at:

ec.oto-usa.org

Forms

Bodymasters seeking up-to-date forms for the *Annual Report*, *Change of Mastership Application*, *Application for Oasis Status*, *Application for Lodge Status*, or closure forms will find them (exclusively) at:

ec.oto-usa.org/ECservices.htm

Bodymasters not already in possession of the username and password will be granted them upon request (see E.C. contact information on p. 2). All other previous versions of these forms are now obsolete and should not be used.

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 p. 2.

It is my goal as President of the Electoral College to take effective measures to bring 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 p. 2.

Love is the law, love under will.

In the Bonds of the Order,

Frater Dvgls Jms Blk
President, Electoral College.

From the Education Committee

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

The U.S.G.L. Education Committee is pleased to announce the launch of our web site:

education.oto-usa.org

The traveling lecturer list and annotated qabalah bibliographies are currently available from the home page. Additional updates will be announced soon. Upcoming releases from the committee include classes on L.B.R.P., the Star Ruby, the Hexagram Ritual, Classical Mythology, Pan, The Holy Grail, Methods of Exegesis, and Introduction to Qabalah.

The committee is also looking for content writers. Content writers volunteer to write class material on subjects on an "as needed" and "as interested" basis. Content will be written in accordance with a supplied format. There are no long term commitments and no degree requirements. If you would like more information, please e-mail:

education@oto-usa.org

Love is the law, love under will.

In the Bonds of the Order,

Kayla Block, Committee Secretary

Agapé Volume 9, Number 1 submission deadline:

⊙ in ∴ • ∴ in ⊕ • dies Solis • Anno IV:xv

Sunday, April 1, 2007 EV

Please send your local body reports and governing body reports to:

agape@oto-usa.org

We will also accept other kinds of work, including essays, art, and photography.

Submission guidelines are available at www.oto-usa.org/agape.html. For more information contact agape@oto-usa.org.

The Blood of the Sangraal

Brother Greg Peters

For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter.
. . . For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.

—*The Thunder, Perfect Mind*

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst *understand*. Therefore art thou called Understanding, O Babylon, Lady of the Night!

—*The Cry of the 12th Aethyr, Liber 418*

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

—*The Cry of the 2nd Aethyr, Liber 418*

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

—*Liber Cheth vel Vallum Abiegni, sub figura CLVI*

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

When the Prophet Aleister Crowley consciously formulated his True Will, the articulated purpose was to teach humanity the skills necessary to achieve the Next Step in its evolution—the Knowledge and Conversation of the Holy Guardian Angel. This step would bring the transformation of the neurotic, conflicted, blind consciousness of *homo normalis* to the radiant solar glory of Briatic divine consciousness, resulting in personality integration and wholeness with the continuum.

Thus was the Great Work laid out. The Holy Guardian Angel was (and is) the sole objective of the Outer College. As described in *One Star in Sight*, this Next Step “is the essential work of every man; none other ranks with it either for personal progress or for power to help one’s fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light.” In discussing this major achievement, Crowley wrote in *The Equinox* 1, no. 1:

The Augoeides

Lytton calls him Adonai in 'Zanoni,' and I often use this name in the note-books.

Abramelin calls him Holy Guardian Angel. I adopt this:

1. Because Abramelin's system is so simple and effective.
2. Because since *all* theories of the universe are absurd it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man.
3. Because a child can understand it.

Theosophists call him the Higher Self, Silent Watcher, or Great Master.

The Golden Dawn calls him the Genius.

Gnostics say the Logos.

Egyptians say Asar Un-nefer.

Zoroaster talks about uniting all these symbols into the form of a Lion—see Chaldean Oracles.

Anna Kingsford calls him Adonai (Clothed with the Sun). Buddhists call him Adi-Buddha—(says H.P.B.)

The Bhagavad-Gita calls him Vishnu (chapter xi.).

The Yi King calls him "The Great Person."

The Qabalah calls him Jechidah.

We also get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer; for this vision—it is all one same phenomena, variously coloured by our varying Ruachs—is, I believe, the first and the last of all Spiritual Experience. For though He is attributed to Malkuth, and the Door of the Path of His overshadowing, He is also in Kether (Kether is in Malkuth, and Malkuth in Kether—"as above, so beneath"), and the End of the "Path of the Wise" is identity with Him.

So that while he is the Holy Guardian Angel, He is also Hua, and the Tao.

For since *Intra Nobis Regnum deI* all things are in Ourselves, and all Spiritual Experience is a more or less complete Revelation of Him.

Yet it is only in the Middle Pillar that His manifestation is in any way perfect.

The Augoeides invocation is the whole thing. Only it is so difficult; one goes along through all the fifty gates of Binah at once, more or less illuminated, more or less deluded. But the First and the Last is this Augoeides Invocation.

The Angelic consummation may be symbolized as the great quest for the *Sangraal*. As the Next Step for humanity, the Angel represents the spiritual Sun of consciousness for the entire human race. The iconography of this quest is represented in *Atu VII* of the Tarot, the *Chariot*, which symbolically ties into the Summer Solstice and the Sun's entry into Cancer:

The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetragrammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements.¹

The Four Kerubim about the chariot represent the Watch Towers of the Universe, and are the guardians of the Rosicrucian Vault of Christian Rosenkreutz that is hidden within the Mount of Abiegnus, the Mystical Mountain of Initiation. The Seven sides of this Vault refer to the Seven Lettered Name of the Great Goddess that is the center of all devotion. What is the Vault of Christian Rosenkreutz, but the very *yon*i of the Queen of Heaven? It is to this that the Knight-Monk carries his Sacred Lance of worship across the deserts of the Abyss.

In a footnote Crowley discusses the Hebrew letter *cheth* associated with the Chariot as being a further glyph of the entire Great Work. The enumeration of *cheth* in full (חית) has the value of 418, a key number of Thelema. One of the primary correspondences is ABRAHADABRA, the Word of the Aeon, a symbol of the completion of the Great Work, and the formula of its Accomplishment. The association of *Atu VII* to Cancer further alludes to the symbolism of this Aeonic formula, as the uniting of the 5 (Man) and 6 (God) in the Holy Hexagram, and the radiant solar-phallic glory of the Rose Cross which blooms therein. This union is represented by the Holy Hexagram, symbolized by the astrological glyph of Cancer, as discussed in Chapter 69 of the *Book of Lies* and the accompanying commentary.

The vision of the 12th Aeythr (LOE) from *Liber 418* records the rich tapestry of symbolism for *Atu VII*. The Charioteer is described as wearing golden armour, which may be seen as symbolic of the achievement of Tiphareth and the rapturous union with the Holy Guardian Angel. Having achieved the Knowledge and Conversation, the Adept is then in possession of the Sacred Lance which must be dedicated wholly to the service of Nuit. The journey continues across the Abyss, as the rider sets his eyes steadily on the prize across the vast desert of Night—towards Zion (ציון = 156), the City of the Pyramids.

Central to the Chariot card is the image of the *Sangraal*. It is said that this jeweled cup is filled with the "blood of Saints." The crimson blood is the King Scale of Colour attributed to the sephira Binah, the Great Mother, showing the Atziluthic influence. It is Her sacred Womb in which this Holy Grail is

Continued on next page ↪

¹ *The Book of Thoth*

☞ *Continued from previous page*

a reflection, as every last drop of blood is to be spilled unto Her—the very life essence of the initiate given over to Her love. It is said that in order to fully enter Her, the solar-phallic Angel itself must be abandoned, or rather given over entirely to Her embrace, as every last seed of starry fire is given to Her.

Of this Cup of Blood it is said that “This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all.” The formula of BABALON is that of “constant copulation or Samadhi on Everything.”

From the *Book of Thoth* we read:

The central and most important feature of the card is its centre—the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

In the centre is radiant blood; the spiritual life is inferred; light in the darkness. These rays, moreover, revolve, emphasizing the Jupiterian element in the symbol.²

The Adept's journey is one of embracing the totality of Babalon, a formula of Love under Will which unites everything with its opposite. This act of constant copulation is an opening up to the primordial self-awareness of reality, a luminous state of consciousness that is entirely present in every moment. The Graal is none other than the sacred vessel of Our Lady the Scarlet Woman, the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast³—that Victorious Queen that we do know and love in the name BABALON:

Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father . . .

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Cavern, even the Holy Mountain Abiegnus.⁴

² *Liber 418, 12th Aethyr.*

³ See *Liber Cheth*, verse I.

⁴ *ibid.*

She was celebrated in the Gnostic text *The Thunder: Perfect Mind* millennia ago, and was foretold in the evocations of Dr. John Dee and Edward Kelly as the “daughter of fortitude” in the following:

I am the dowghter of fortitude, & ravyshe
every howr, from
my youth, for behold, I am understanding, &
science dwelleth in me : & the hevens oppress
me,
They covet and desyre me with infinite appetite
few or none that are erthly have embraced me
for I am shadowed with the circle of the sonne :
and covered with
the morning clouds: My feet are swifter than the
wynds,
& my hands are sweter than the morning dew.
My garments
are from the beginning: & my dwelling place is
in my
self. The lyon knoweth not where I walk :
neyther
do the bestes of the field understand me. I am
deflowered &
yet a virgin. I sanctifie & am not sanctified
happy is he that embraceth me. For in the night
season
I am sweete, in the day full of pleasure
my company is a harmony of many Cymballs
And my lips sweeter than helth it self. I am a
harlot
for such as ravish me : and a virgin with such
as know
me not : for lo I am loved of many: & I am a
lover to many: and as many as come unto me as
they should
do, have theyr enterteynment. Purge your
streets o
you sons of men, & wash your howses clean
Make your selves holy, & put on righteousness
Cast out your old strumpets, & burn theyr
cloathes
Absteyn from the company of other women that
are
defyled, that are sluttish, & not so handsome, &
bewtiful as I. And then will I come & dwell
amongst you. And behold I will bring furth
Children unto you: & they shall be the sons of
comfort
I will open my garments, & stand naked before
you
that your love may be more enflamed toward
me.
—*Actio Tertio Trebonae Generalis, Cotton
Appendix XLVI*

It is to this Queen of Heaven that we are to pour out our lives in every moment, in every act. The great Graal Quest carries on

into eternity, towards Her sacred starry womb, blood soaked and radiating with the fiery light of the Rosy Cross.

Central to the tenet of Thelema is that no one may know the formula by which any man's God is found. Others may help show the way and give advice based on their own experience; however, the core mystery is always unique, individual, and highly personal. The invocation of the Hidden God may only truly be found within.

How more so then is the worship of Babalon individual and secret? Not for the sake of any oaths is Her love kept so close and dear, although these too may play a part in Her devotions. The Love of Babalon is all consuming, all embracing. It touches upon every aspect of our life, to the very core of our existence. In Babalon is all power, even as in the Hindu tantras Shakti is said to be the animating force of the universe, for "without Shakti, Shiva is Shava."⁵

To worship Babalon is to give oneself entirely to experience the Divine in the presence of every moment. In this way the true Vault of the Rosicrucians is found within, and the opening of its central shrine is the entering into union with Her, to experience the naked, awful, and beautiful reality of pristine, primordial self-awareness. To know Babalon is to awaken to the luminous radiance of pure consciousness.

How does one give everything to Babalon? How does every last drop of blood pour into Her Grail? In what way can "constant copulation" be practically worked? The Oath of the Magister Templi includes the clause "I will interpret every phenomenon as a particular dealing of God with my soul." With great advantage we can practice this attitude long before holding this grade and without taking the oath. God may be replaced with "Holy Guardian Angel," Adonai, Babalon—whatever aspect of the divine calls to the individual. Trying to go through the day with this point of view will render even the most seemingly insignificant acts and events pregnant with deeper meaning, helping to awaken the correct point of view. Awareness of the self is key in this practice. The great dzogchen guru Namkhai Norbu expresses a similar practice in *Advice on Presence and Awareness*:

[T]he continuation in the presence of the true State is the essence of all the Paths, the root of all meditations, the conclusion of all spiritual practices, the juice of all esoteric methods, the heart of all ultimate teachings, it is necessary to seek to maintain a continuous presence without becoming distracted. What this means is: don't follow the past, don't anticipate the future, and don't follow illusory thoughts that arise in the present; but turning within oneself, one should observe one's own true condition and maintain the awareness of it just as it is . . .

Babalon is the totality of consciousness—is the primordial self-aware mind. She is the beginning and the end of all paths, and the very path itself. Working with *Liber Astarte* is another suitable practice to help direct the intense devotions of bhakti yoga towards the Mother of Abominations in Her many outer forms.

⁵ Dead, inert.

The primordial consciousness weaves the fabric of all experience, and we are all Her children and of Her substance. Still, it is in the form of woman that She is most accessible. Psychologically She may be the anima, that aspect of the unconscious that touches upon the darkest, remotest unknown depths of the mind. Consider all women, and in particular those you have loved, and see the Beautiful One looking back at you with Her eyes. Let every "breath, every word, every thought, every deed"⁶ be an act of love with Her. This practice was developed extensively in the Hindu tantras:

Women are divinity, women are life, women are truly jewels.⁷

Women are heaven; women are dharma; and women are the highest penaane. Women are Buddha; women are the Santha; and woman are the perfection of Wisdom.⁸

In the tantras, physical and visualized worship of women as the personification of Shakti is a primary practice. Such rituals may be adapted to use for the worship of Babalon, and are in many ways similar to the tantric aspects of The Book of the Law. Are we not enjoined to come before the Goddess of Infinite Space and Infinite Stars wearing only a single robe, and covered in a rich headdress? To worship Her only, in Her secret temple, the starlit heavens of Nu?

The full worship of Babalon may be a level of awareness that is far beyond what we are capable of now. For intimations of this pure experience see the Vision of the 2nd Aethyr, where the Prophet is finally wedded with the Goddess in ecstatic orgasms that render the universe completely anew. For Her love is uncompromising, unyielding, and irresistible, a "song that no one could resist. 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."

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated
Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a
seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of
orgasm.⁹

In this way our Quest for the Holy Graal continues ever onward, that we may aspire to know and experience Her in our every moment, always striving to be stronger and more aware, that we may experience more of Her and finally, triumphantly, pour our every last drop of blood, our very existence, into Her radiant and beautiful Grail.

Love is the law, love under will.

⁶ *Liber Liberi vel Lapidis Lazuli*, V:22

⁷ *Yoni Tantra*

⁸ *Kulachudamani Tantra*

⁹ Passage and translation of the song from the Vision of the 2nd Aethyr.



Taproot

by Brother Breck Outland

“Moreover, Adepts are at pains to record their teachings in books, monuments, or pictures, and to appoint spiritual guardians to preserve such heirlooms throughout generations.”

— Aleister Crowley, *Book 4*

graphite pencil and ink, 18x12

An Examination of Liber CI: Part 3

Frater Ash

Profess-houses and other benefits

Privileges, Fourth

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:

VI°. Two weeks.

VII°. Two months.

G.T. One month.

S.G.C. Three months.

P.R.S. Six weeks.

VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, ipso facto, a Profess-House of the Order.

Privileges, Ninth

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

Crowley was not always consistent concerning the details, but one thing is clear—he very much wanted profess-houses to exist and considered them to be of high importance within the structure of O.T.O. There can be many types of profess-house, but they share common structures, central of which was short- and long-term residency. They are to be headed by an Abbot and should strive to develop their own character and theme involving some kind of labor.

As a point of interest, let us look at the definition of *profess*. Although there are several meanings, there are three that seem relevant: (1) To practice as a profession or claim knowledge of, (2) To receive into a religious order or congregation, or to take the vows thereof, and (3) To teach. The etymology of *profess* is to “take a vow.” Taken together, a profess-house is a *house of monastic profession dedicated to learning and living the Great Work in a communal setting*. In essence, they are Crowley’s attempt to manifest the

“Abbey of Thélème” of Rabelais, which played such an important role in the cultural development of Thelema.

In many ways, Crowley saw profess-houses as the highest manifestation of O.T.O. society, wherein residents are free to do their Will in a spirit of harmony and cooperation. From *Liber CLXI*, “Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others . . . Naturally, as it takes all sorts to make a world—and we rejoice in that diversity which makes our unity so exquisite a miracle—some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.”

Continued on next page ↪

☞ *Continued from previous page*

Let us now examine the articles at hand. Crowley mentions that members of any degree might be invited to stay temporarily in a profess-house. Such an invitation shall be based on merit, although those who are VI° thru VIII° can stay without invitation for limited periods. Two groups may live in a profess-house permanently: those of the Ninth Degree and invited geriatric members. Members traveling overseas may also stay for up to one month without invitation.

Liber CI lays out many benefits of profess-houses. The first of course is lodging, which is reflective of one of the Order's most cherished principles, *hospitality* (from *Liber CLXI*, "Some are like the castles of mediæval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality"). The use of profess-house libraries is also available to all members. There can also be specialized profess-houses, such as for the care of pregnant sisters and mothers in need or as schools for the education of children. In Crowley's novel *Moonchild*, a profess-house is modified to become a hospital.

Liber CI also makes clear one of the core benefits of sojourning in a profess-house—it is an opportunity to network with other members, including those of the Lover and Hermit Grades. Crowley says clearly here that personal instruction in the principles and working of O.T.O. can be obtained. Such instruction, along with other activities, can assist a member in preparing for

Privileges, Third

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

Quite simply, Crowley loved books and assumed we all would, too. Of course, this was before the days of sacred-texts.com!

Privileges, Sixth

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

Here we see a limited implementation of social welfare in the form of guaranteed medical care. Of course, this is balanced with aristocracy, since the King has his own medical attendants. While #57 might be unrealistic at this time, the spirit behind it is valid: *members can expect that those in the Order will be willing to help them when needed*. Before, we saw this spirit manifested in the form

Liber CI also makes clear one of the core benefits of sojourning in a profess-house—it is an opportunity to network with other members, including those of the Lover and Hermit Grades.

advancement. In other words, *profess-houses are places for spiritual, magical, and philosophical mentoring*.

There are many other details to be mined in these few clauses. One is the dual use of the word *merit*. While not defined, it seems common sense that it refers to showing a comprehension of the principles of O.T.O. and Thelema relative to an initiate's degree. *Merit* also reflects the initiate's ability to reside in a communal environment (i.e. displaying traits such as hospitality, respect for others, and the ability to work in harmony with members). Another issue is the socialistic #52, which mentions that Order property is owned in joint between all members of the Ninth, and that the house of a Ninth is, by default, a profess-house. U.S.G.L. has issued a statement saying, "The members of the IX° do not hold the property of the Order in common," which, presumably, also means that a home owned by a Ninth is no longer *ipso facto* a profess-house.

Much more could be said about profess-houses and these clauses in *Liber CI*, especially #52. However, the reader is invited to examine other documents that go into greater detail about profess-houses, including *Libri CLXI*, *LII*, and especially *CXXIV*.

of financial aid and now in medical care. Although this is couched in terms of a privilege, it is also an implicit duty—*members are expected to offer aid and care to their siblings*.

Privileges, Eighth

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

This is simple but meaningful benefit.

Duties, Tenth

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to do all in their power to make possible the establishment of such Universities.

This grand vision of O.T.O. makes it plain that we are not to be hidden away but of the world. As with the Scottish Rite Masons, Crowley wanted O.T.O. to have primary, secondary, and professional schools for initiates and their children. Clearly this was a priority for him,

since he insists that members “do all in their power” to found such schools. There are many implied messages here, including a strongly positive appraisal of liberal education and professional training. It also implies that O.T.O. is to be wealthy enough to be able to establish and maintain such schools. Finally, it is reasonable to assume that the faculty at least would be initiates, so that the pool of Order members would have to be quite large to be able to fill all such positions with qualified teachers.

Privileges, Twelfth

72. *The secrecy of the Order provides it members with an inviolable shroud of concealment.*

74. *The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.*

Considering that all members are expected to spread the principles of the Order and to induce friends and employers to join, it seems odd to promise an “inviolable

Privileges, Tenth

69. *The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.*

70. *The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.*

These clauses describe social and professional networking, pure and simple. We are more than a club for ritualists—O.T.O. recognizes that we are of the world and that the Order is a society that should also benefit members in worldly ways.

Privileges, Second

45. *All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.*

We are more than a club for ritualists—
O.T.O. recognizes that we are of the world and that the Order is a society that
should also benefit members in worldly ways.

shroud of concealment.” However, it is also possible to read this as saying that O.T.O. provides an environment wherein one may practice and celebrate the Great Work in a protected and sacred space. It is one manifestation of the protection of members, which is the subject of the next clause.

Article #74 is monumental. It claims that the Order will “relieve its members of any constraint to which they may be subjected” and will aid “in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.” Wow! Let that sink in for a few moments.

Although this clause is largely unrealistic in practical terms, it embodies a wonderful principle that is repeated again and again in *Liber CI* and other Order-related documents: *we look out for our own*. Absolutely anything that gets in the way of a sibling from doing his or her Will—we are there to help remove it. It embodies principles such as protection, loyalty, and unity.

U.S.G.L. has issued a statement saying, “the services of our legal advisers are not available to members free of charge . . . the Grand Tribunal does not arbitrate disputes between members and non-members, though we can provide legal referrals to our members who require them.” Although this is probably wise in practical and legal terms in our present state, it does not negate the spirit of the clause.

Privileges, Eighth

64. *If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.*

Clauses like these makes one wonder if Crowley had any understanding whatsoever of money management. U.S.G.L. must wonder the same, because their statement says, “We do offer a variety of methods to relieve the financial burden of dues payment to members undergoing genuine hardship. However, dues and fees paid to O.T.O. are not refundable under any circumstances, and O.T.O. does not make personal loans to its members. Also, dues and fees paid to O.T.O. cannot be transferred or assigned at any time to a member’s heirs or legatees.”

Of more import is the intent underneath these concepts. Essentially, these two clauses attempt to set up a kind of social safety net for members and their families. Interest-free loans and a rough outline for social security for heirs seem to reflect an attempt to reconcile independence with welfare. While the Order as an organization is willing to help a member financially, according to *Liber CI*, it is only willing to do so to the extent that the member has already contributed. This limitation is, as we have already seen, balanced by the duty of individual siblings to render financial assistance wherever warranted. These clauses also reflect the principle we’ve seen already many times: we take care of our own.

Continued on next page ↪

Mothers & children

Duties, Tenth

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its aegis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

Privileges, Tenth

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

Liber CL's take on mothers and pregnancy is both marvelous and a bit old fashioned. The notion that pregnant sisters should "receive all care, attention, and honour from all Brethren" is admirable, and totally in line with the general theme of mutual care within the Order. On the other hand, the idea that we should recruit women based solely on their pregnancy is a bit like a reflection of nationalism that was popular during WWI (when Crowley was writing this)—akin to a "women are our most treasured national resource" thing. This attitude is reflected in #39 where he calls child-bearing the "frontal duty of womankind." Thankfully, U.S.G.L. has issued a statement saying "We no longer hold ideas of 'the frontal duty of womankind' as points of doctrine. Rather, we emphasize the individuality of all women and all men." Said another way, sisters may certainly have children if they so Will, but the Order does not consider it an obligation.

There are other weird little things buried in here. If mothers wish, the Order will take in their kids to be "trained specially" as "servants of the Order." Crowley doesn't say what he means by this. Also, Crowley mentions that mothers-to-be who defy the "taboos of the slave-gods" shall be "regarded as especially suitable to our Order." Crowley discusses "taboos of the slave-gods" in his new commentary to *Liber AL*, regarding III:56. There he says, "It is clear that a woman cannot love naturally, freely, wholesomely, if she is bound to contaminate the purity of her impulse with thoughts of her social, economical, and spiritual status . . . Thus we find that almost the only love-

affairs which breed no annoyance, and leave no scar, are those between people who have accepted the Law of Thelema, and broken for good with the *tabus of the slave-gods*. The true artist, loving his art and nothing else, can enjoy a series of *spontaneous liaisons*, all his life long, yet never suffer himself, or cause any other to suffer." (Emphasis added.)

This is to say, stated simply, that having "spontaneous liaisons" is a highly desirable trait in potential female members. There is a difference here between a woman willfully freeing herself from the strictures of Victorian-style monogamy and thoughtless, desperate, or self-loathing promiscuity. Nevertheless, Crowley is essentially claiming that "free love" is what makes a woman "especially suitable" for membership. Whatever Crowley's intention behind this line, it is now thought that a woman's sexual habits are none of our business, and really have nothing to do with determining her "suitability." Rather, we can take the underlying principle and look for women (and men) who form relationships (of all kinds) based on their own Will rather than a blind or mindless conformity to old-Aeon social expectations.

Duties, Fifth

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. *There is an especially sacred duty, which every Brother should fulfill, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.*

Privileges, Fifth

54. *Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.*

55. *Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.*

56. *Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.*

These clauses are also completely in line with the general attitude of “we care for our own,” children included. Clause #15 essentially says that O.T.O. members should instruct all children, both those of members and not, in the tenets of Thelema. Crowley explains that this basically means teaching kids to be independent thinkers and actors while dissuading them from cowardice and subservience. He was simply using this as an opportunity to suggest

that one of the best ways to promulgate the Law of Thelema is through promoting its principles amongst children.

Article #55 is a bit Dickensesque, but a nice sentiment. U.S.G.L. has recently said, “While we offer what assistance we can to the families of members who suffer bereavement, we do not require our officers to adopt the orphaned children of members.” However, we can, I think, garner a general principle here. It is that *we in O.T.O. are to regard ourselves as a family*. Not only do we have brothers and sisters, of whom we are expected to care for and protect, but their children are to be considered as the children of us all.

This is another example of O.T.O. being more than a Ritualists Club—O.T.O. is to be a society, with one aspect of it acting as a kind of village, which includes the care, protection, and education of children. Crowley describes opportunities for kids to be integrated into certain profess-houses that surely are more than simple orphanages or schools. Rather, he envisioned an Order that would, from their earliest days, integrate children into both the Order and Thelema. He could not say it more clearly: “All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively.”

Next issue: Part 4, Justice and Fraternity

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