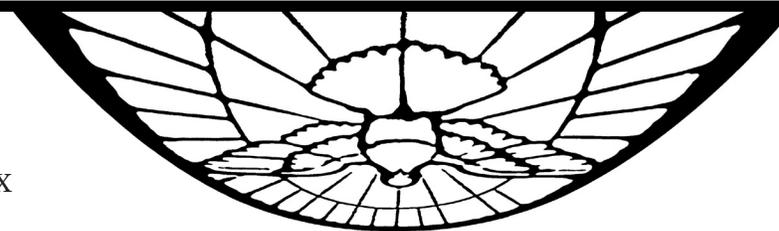


THE OFFICIAL ORGAN OF THE U.S. GRAND LODGE OF ORDO TEMPLI ORIENTIS

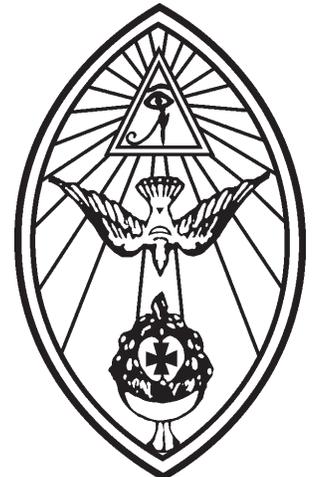
AGAPÉ

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NUMBER 1
SPRING, 2011 EV



THE
PHILOSOPHY
OF
THELEMA
❖
NATIONAL
CONFERENCE
NEWS
❖
KAABA
COLLOQUIUM





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

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FROM THE EDITOR

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

Care Fratres et Sorores,

Welcome to the first issue of *Agapé* Volume XII! As you've already noticed, we are undergoing something of a facelift, beginning with our very first cover illustration, generously provided by Soror Tara. This brings us nicely to our first point...

Call for Artwork

Our Most Holy Order includes among its initiates a great many talented artists and we hope to feature an increasing amount of artwork in future issues. We are looking for artwork that can accompany articles or stand alone, and for cover art.

We therefore encourage all our visually-creative brothers and sisters to submit their drawings, paintings and photography. Preferred formats are .tif, .jpg, .gif, and .png. Images should be no larger than 7 by 9 inches, greyscale or black-and-white, and saved at a resolution of 300 dpi. Please contact the Editor agape@oto-usa.org if you have any questions.

Temple Photos

Since we have to build pretty much all our own temple furnishings ourselves, the creation of ritual paraphernalia has become one of the primary creative outlets for our local bodies, so let's share! Send in photos or your temple setups and let everyone marvel at your accomplishments.

We are especially interested in pictures of furnishings for the Gnostic Mass or other public rituals. We will also consider photos of members' personal temples. Note also that if any persons are visible in the photo(s) we will require their express permission to publish their likeness. See the above section for technical submission guidelines.

The Directory

Readers may wonder what happened to the directory of U.S. Grand Lodge officers that usually occupies most of this page. This list now has all the inside back cover (page 15 in this issue) to itself, where it will now be far more legible and therefore more useful as well.

Moving

Speaking of contact information, *Agapé* will have a new physical mailing address shortly. Watch for announcements online and in our next issue. In the meantime, the editorial email address remains agape@oto-usa.org.

Love is the law, love under will.

Fraternally,
Frater Julianus
Editor, *Agapé*

FROM THE GRAND MASTER

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

In Memoriam

Kenneth Grant, author, Thelemite, friend of Aleister Crowley, and founder of the Typhonian Order, died on January 15th of this year. We send our condolences to his friends, family and students.

www.starfirepublishing.co.uk/memoriam.html

The Source of Human Rights

The ultimate source of human rights comes up as a topic occasionally. Are human rights an irrevocable gift from God, or are they a negotiable aspect of the Social Contract? If the latter, then they are no more indefeasible or inalienable than the “right” to smoke in someone else’s house. If the former, then they can be swept away by any power that either denies the existence of God—or claims to have access to better information about God’s will than you do.

Liber Oz is quite straightforward about this. The book begins with four quotes from *The Book of the Law* pertaining to the Law, the will, and human nature:

“the law of the strong: this is our law and the joy of the world.” —AL II:2

“Do what thou wilt shall be the whole of the Law.” —AL I:40

“thou hast no right but to do thy will. Do that, and no other shall say nay.” —AL I:42-3

“Every man and every woman is a star.” —AL I:3

It then quickly averts any debate about the divine origin of the rights enumerated therein with the following brief declaration: “There is no god but man.”

This does not mean that these rights don’t have a divine origin—but rather that their divine origin is to be found within ourselves. These rights proceed directly from our divine/starry/human nature. They are a codification and explication of one of our deepest natural needs as individual members of the human species; namely the need to be free—to be able to make our own choices as to how we will conduct our lives, so that we may be able to pursue and ultimately realize our True Wills.

If we cannot be free, if freedom is denied to us, then our star-nature languishes. If we are thwarted from making the choices necessary to do our wills, we lose our self-respect, our drive, our bearings, our Light. Either our wills collectively focus on the single goal of regaining our freedom to live as we choose, or we descend into complacency, moral stagnation, and paralysis.

A leader who oppresses and enslaves his people is like the farmer who killed the goose that laid the golden eggs. An oppressed and tyrannized people is ultimately either impossible to rule effectively or not worth ruling. In either case, such a people will not stand by their leader when he is inevitably

challenged—especially if the challenger arrives under the banner of “liberation.”

A fundamental human right is inalienable, not because some human or supernatural power has benevolently stipulated it so, but because its alienation is a breach of the Law.

Ida Craddock Books

Congratulations to Brother Vere Chappell on the publication of his recent books on Ida Craddock (www.idacraddock.com). I’m sure you all know by now that his interview on the subject of Ida Craddock is now available on the *Thelema NOW!* Podcast. I’d also like to remind everyone that Ida Craddock was inducted into our “Order of the Eagle” on April of 1999 EV. More information on the Orders of the Lion and Eagle is available here:

hermetic.com/sabazius/lion_eagle.html

Ecclesia Gnostica Catholica Supervision and Reporting

The E.G.C. Secretary is in the process of filling in some gaps in our E.G.C. Clergy and Novice database, and our bishops are assisting with this. If you are an active E.G.C. priest, priestess, deacon or novice, please write to your supervising bishop to confirm your supervision status, and to make sure that he or she has your dates of baptism, confirmation, deacon ordination, and priest/priestess ordination.

Having a supervising bishop is an essential part of being an active novice or clergy member in E.G.C. within the U.S. Your supervising bishop may or may not be the bishop who ordained you. A supervisory relationship is established by agreement between the novice/clergy member and the supervising bishop. You may change your supervising bishop at any time by mutual agreement with both bishops then notifying the E.G.C. Secretary of the change.

Upcoming Events

For upcoming events, please see our events calendar at oto-usa.org/events.html. NOTOCON VIII is scheduled for the weekend of August 5-7 2011 EV in Detroit, Michigan. The theme is *Manifest thy Glory*. For more information, please visit viii.notocon.org. General information on our various conferences, including NOTOCON, Advanced Initiator Training (A.I.T.), Kaaba Thelemic Leadership Seminars, and Pastoral Counseling Workshops can be found at www.notocon.org.

Love is the law, love under will.



Fraternally,
Sabazius

FROM THE ELECTORAL COLLEGE

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

Ninth Degree Revolutionary

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

Hosting E.C. Meetings

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 15 for contact information.

Upcoming E.C. Meetings

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

The deadline for submission of items to be considered (for the Summer 2011 EV meeting) is July 15th, 2011 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

The Electoral College at its **Spring Meeting**, held on April 16th, 2011 EV, took the following actions concerning duties in its charge:

Local Body Closures

None.

Change of Body Status

None.

Change of Body Masters

Mastership of Alombrados Oasis (New Orleans, Louisiana) was passed from Brother Joshua Sharp to Brother David Braren effective April 16th, 2011 EV.

Mastership of Subtlety or Force Camp (Albuquerque, New Mexico) was passed from Brother R.B.C. III to Sister Marita Campos-Melady effective April 16th, 2011 EV.

Mastership of Leaping Laughter Lodge (Minneapolis, Minnesota) was passed from Brother Robin to Brother Otto B. Christenson effective April 16th, 2011 EV.

Mastership of Theorte Ekstasis Camp (Louisville, Kentucky) was passed from Sister Anita Kraft to Brother Kenneth Mercer effective April 16th, 2011 EV.

New Local Body Charters

Circle of Stars Camp was chartered in the valley of Lafayette, Indiana with Soror Marion Rose as master effective April 16th, 2011 EV.

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

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

Website

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

Forms

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

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,
Dnn Bvchnn
President,
Electoral College
O.T.O. U.S.A.

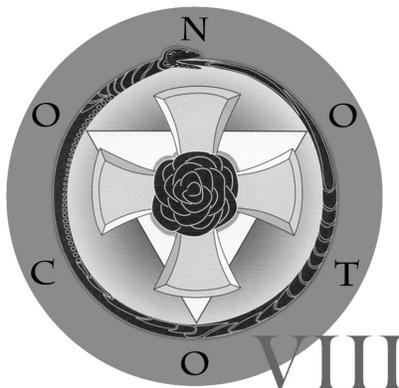
NOTOCON UPDATE

by Soror Shivani, On-site Coordinator

Registration is Open!

We are pleased to announce that registration is now open for NOTOCON VIII. The conference price is \$225.00 and will include the free ritual workshops on Friday, August 5th, 2011 EV. Your payment will be processed at the time of your registration.

You can register by going to viii.notocon.org/registration.html. Please contact info@notocon.org with any questions.



Art Show and Vending

We are pleased to announce that the vending application process for NOTOCON VIII is now open. You can go to viii.notocon.org/vendors.html to download the form. We can accept a scan of the form sent to vending@notocon.org or by mail at the address provided.

We will also be sponsoring an Art Show which is open to both two-dimensional and three-dimensional works of art. Please scroll down to the bottom of the “Vendors” page to find the Art Show Waiver and Art Show Policies.

Please contact Soror V. at vending@notocon.org with any questions.

Presentations

The scheduled presenters and their presentations are now ready for viewing at viii.notocon.org/presentation.html. We were very impressed with the excellent scholarship and variety of all the proposed topics and received more than we could accommodate. Many thanks again to everyone who submitted proposals.

The full list is:

Aleister Crowley & the Abolition of Boundaries
—Beth Kimbell

All Roads Lead to Rome: A Consideration of Catullus
—Frater Hippokleides

Arousing the Coiled Splendor: Kundalini Yoga and Thelemic Magick —Frater Phoenix

Babalon and the Beast: The Rise and Fall of Leah Hirsig —Michael Kolson

Beyond the Great Work: The Holy Guardian Angel, Lucifer, & the Death of God —Colin Campbell

Chi and the Star Ruby: A Ritual Demonstration
—Soror Freyja

Enochian: Scrying the 30 Aethyrs using the 19th Call
—Onyiah Jewel

“...for there are also of my friends who be hermits.” *The Hermits of the O.T.O.* —Lon Milo DuQuette

The Forgotten Founder: Henry Klein and the Early History of O.T.O.

—Richard Kaczynski

Original Crowley 1st Degree O.T.O. Initiation —Coph Nia Oasis

Orientation in Ritual

—R.C. Stein/EAOA/77

Principles of Podcast Promulgation

—Frater Puck & Joseph Thiebes

Publish and Find Ecstasy in

Publishing: DIY Publications

for Local Bodies and Individuals

—Frater Julianus

The Quest for Manifest Glory

—Frater Hunahpu & Soror Ixel Balamke

Ritual of the Clothes of Passage —David R. Jones

A Ritual of the Law: The Mass of the Phoenix

—Justin Bunn

Sexual Outlaw, Erotic Mystic: The Life and Works of Ida Craddock —Vere Chappell

The System of the A.:A.: Methods and Tools of Attainment —David Shoemaker

Talismanic Magick in the Face of Uncertainty

—Kayla Block

Thelemic Occulture: Creating & Promoting Thelemic Culture through the Arts —John P. Hanley

Trigrammaton Qabalah —R. Leo Gillis

The U.S. Revival of the Rites of Eleusis, A Documentary

—Jon Sewell & Melissa Holm

The Victorian Occult Explosion —Mark Dalton

A View of the Stele 666 —Norman Fleck

We Antichrists —M. Dionysus Rogers

You've Heard This One Before: Humor in Occult History —Craig Berry

Details for all presentations are available on the “Presentations” page at viii.notocon.org/presentation.html.

There are a few additional events that will be taking place. We hope to offer a form of shared childcare during the conference. A tour of the largest Masonic temple in the world is scheduled for Thursday afternoon. Also, please register quickly if you would like to attend the wine tasting event. A Friday sandwich buffet will be available and make sure to check out the menu choices for the Saturday banquet. Finally, we would like to invite you to share your experience of the convention at an informal breakfast gathering Monday morning. Again, all of the details are available on the Registration page.

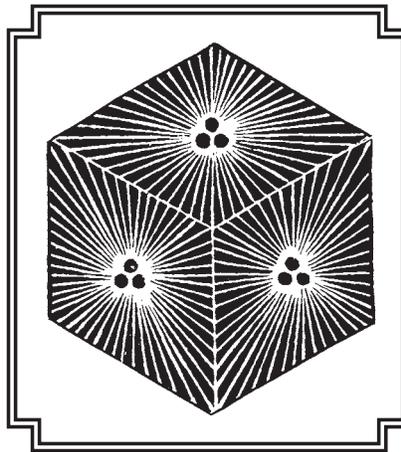
Please check out the Blog at viii.notocon.org/blog.html for quick updates and other interesting info.

KAABA COLLOQUIUM UPDATE

by Sister Beth Kimbell, Kaaba Coordinator

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

The Kaaba Committee is excited to have our next Kaaba Colloquium at Warrior Island Camp in the Valley of Jacksonville Beach, Florida, at the Quality Inn & Suites—RIGHT ON THE BEACH—June 17-19th. You can get the complete details and register at our website at kaaba.oto-usa.org. We are also finalizing the details of Fall Kaaba to be held at 418 Lodge in the Valley of Sacramento, California, November 4-6th, and will be announcing the details soon on our website. While many factors go into where we hold Kaaba Colloquium, including when we were last in the region, we always welcome letters from local body masters wanting to volunteer their valley for consideration.



tions. As with any organization (religious, non-profit or otherwise), simply observing the interactions and general atmosphere of leaders within the group speaks volumes to potential future leaders. In particular, the classes that were more dialed in and hands on (such as treating workers well and Hank's financial forms class), I found particularly useful as they applied to my personal current involvement at my local body. I did also enjoy the more theoretical classes; however that was more of a foreshadowing of O.T.O. yet to come for my involvement than my current level.

If you have not had opportunity to attend Kaaba Colloquium recently or have only been once, we highly recommend you return at your earliest opportunity. Kaaba has gone through several iterations and is evolving through constant peer review and attendee feedback to meet the needs of U.S. Grand Lodge and its members. Kaaba is now run as two separate tracks aimed at different levels of experience. Day one is aimed at either beginning or experienced officers, while day two is based on the developmental level of your local organization. This enables that new officer at Existed Forever Lodge to receive the core administrative information they need like "Financial Reporting & Tracking" and "Treating Workers Well," while their veteran master is able to explore more formidable topics like "Wearing the Helmet" and "Financial Planning." Members of smaller bodies can attend a class on "Promulgation and Growth" and "Managing a Web Presence" while those from high-functioning Oases or Lodges can attend "Strategic Planning" and "Marketing and Educating Your Valley."

In a recent post-Kaaba poll given to selected Fall attendees, a newer sister replied when asked what she got out of the classes:

I absolutely loved the classes. I learned a lot about the general organization and structure of the order, most of which I didn't learn on the local level, and more importantly, the overall atmosphere of Ordo Templi Orientis when it comes to leadership posi-

Remember Kaaba's main intent is to educate present and future leaders of O.T.O., but it also comes with a secondary purpose that may rival its primary benefit: networking. Here you have to opportunity to connect with brethren filling or having filled the same role as you regionally; meet members of the Electoral College, U.S.G.L. and I.H.Q. Executive Committees, and other Grand Lodge officers and administrators; visit with friends you have not seen in a while; and check out prospective candidates for invitational advancement or to get checked out. Our sister had this to say of the social opportunity:

The social time was really what I was most excited about going to Kaaba, and was absolutely my favorite part. Being around fellow Thelemites from around the county, some in leadership positions was amazing! It made some of the petty issues that arise at the local level seem really trivial when looking at the wider network of members throughout the entire organization. Plus I found it really inspiring to see the work that others were doing at their local bodies and it challenged me to reach that level of commitment at my own body. Also, it was a good networking opportunity for future leaders of the O.T.O. to begin to put faces with names and make connections with others with similar mindsets.

I hope to see you all as we slowly make our way around the country. Consider coming out when we next hit your region or a Valley you favor.

Love is the law, love under will.

THE PHILOSOPHY OF THELEMA

by IAO131

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

There is an ongoing and perhaps eternal debate about whether Thelema is a religion, philosophy, or way of life, or all of the above, or none of the above. In my view, Thelema certainly has something to offer the areas of both religion and philosophy. This essay will look at how Thelema approaches the classic divisions of philosophy including metaphysics, epistemology, and ethics.

Metaphysics is essentially the study of the nature of the world. It is traditionally split into ontology, cosmology, eschatology, and teleology.

Ontology:

None and Two

Ontology is the study of being, existence, or reality. Thelema's ontology is stated simply as "None and Two." The world is understood as "Nothing" or "Naught," which is something completely beyond all description and limit. In *Liber AL vel Legis* I:27, it is written:

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Many mystics have called it "Unity" but even this, some may argue, implies something as "not-One." Crowley writes in the Preface of *De Lege Libellum*, "All Things that are in Truth One Thing only, whose name hath been called No Thing." From this comes the necessity of explaining the appearance of duality. Instead of a "Fall of Man" or an imprisonment of the soul in matter, Thelema explains the appearance of duality in this fashion: "None... and two. For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy



Art by David Croteau

of dissolution all." [*Liber AL* I:28-30]. In this way, the many or divided are in such a position so they may become one and unite. This is given further explanation in *Book of Lies* ch. 3 where it is written, "The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many. / The All, thus interwoven of These, is Bliss."

See also *Berashith* by Aleister Crowley, *Magick Without Tears* chapter 5, and *The Book of Lies* chapters 3, 12, and 46.

Cosmology:

Nuit, Hadit, Ra-Hoor-Khuit and Stars

Cosmology deals with what the Universe essentially is. One might argue that several similar but interchangeable cosmologies exist in Thelema: for example, the Creed of the Gnostic Mass gives a rudimentary cosmology, the "Matter in Motion" idea in the *New Comment to Liber AL* I:1, and the Qabalistic understanding in Chapter 0 of *Book of Lies*. In the end, the most widespread cosmology, and the one rooted in *The Book of the Law*, is the idea of Nuit, Hadit, and Ra-Hoor-Khuit.

Thelema understands Nuit as Infinite Space, which is "Heaven" occupied by various Points-of-View, or Hadit. Each star— "every man and every woman"—is in the Body of Infinite Space and has Hadit as its core, who is "the complement of Nu, my bride," "the flame that burns in every heart of man, and in the core of every star," as well as "Life, and the giver of Life." These together create the Universe as we know it. "In the sphere [Hadit is] everywhere the centre, as [Nuit], the circumference, is nowhere found." There are many interpretations of Nuit and Hadit—for example, with Nuit as matter and Hadit as motion and their interplay being the universe but the

Continued on next page ∞

basic idea remains the same.

See also *Liber AL vel Legis* chapters I & II, *The Book of Lies* chapters 0 & 11, and the Creed of *The Gnostic Mass*.

Eschatology:

The Destruction of the Self and the Dawning of the Æon of Horus

Eschatology deals with the idea of end-times. There is certainly no Last Judgment in the philosophy of Thelema. In a sense, one can view the attainment of the Crossing of the Abyss, the destruction of the personality or ego, as the end-times of the “self” and the waking to the Self. Another interpretation of eschatology is the “destruction of the world by fire” (which can also be interpreted in the former sense of the destruction of the self), which Crowley gives symbolically in Atu XX of the Tarot: The Æon. In this other interpretation, the world was “destroyed by fire” with the reception of *Liber AL vel Legis* in 1904. Crowley writes in *The Book of Thoth*:

The old card was called The Angel: or, The Last Judgment. It represented an Angel or Messenger blowing a trumpet, attached to which was a flag, bearing the symbol of the Æon of Osiris [...] The card therefore represented the destruction of the world by Fire. This was accomplished in the year of the vulgar era 1904, when the fiery god Horus took the place of the airy god Osiris in the East as Hierophant.

See also *The Book of Thoth* “XX. The Æon.”

Teleology: Will

Teleology deals with the purpose or the understanding of the design of the universe. In Thelema, the teleology is clearly one of “Will.” One might contrast the teleology of Thelema with that of Schopenhauer’s Will-to-Life and Nietzsche’s Will-to-Power, where Thelema understands it as a Will-to-Love. All experiences and events are occurrences of two things uniting into a third. The necessary formula of each star is then “love under will”—to find that Will and do it. Just as each star has its particular orbit in the macrocosm of space, every man and every woman has their particular Way on earth. As Crowley writes in the introduction to *Liber AL vel Legis*:

Each action or motion is an act of love, the uniting with one or another part of “Nuit”; each such act must be ‘under will,’ chosen so as to fulfil and not to thwart the true nature of the being concerned.

Epistemology: Knowledge

There are two stances on reason that are expounded in *Liber AL vel Legis*. The first stance is that reason must be subservient to Will and the second stance is the importance of direct experience over reason. These ideas about reason intertwine and support one another.

First, the Will is “supra-rational” or beyond reason. The section in *Liber AL vel Legis* that deals with this comes from Chapter II, Verses 27-34:

*There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
Now a curse upon Because and his kin!
May Because be accursed for ever!
If Will stops and cries Why, invoking Because, then Will stops & does nought.
If Power asks why, then is Power weakness.
Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
Enough of Because! Be he damned for a dog!
But ye, o my people, rise up & awake!*

Here we have a curse upon “Because,” “Reason,” and “Why.” There is no “Why” or “Because” to Will: it simply GOES; it simply IS. Because we inhabit a world of Infinite Space and since reason can only work with finite ideas and quantities, then reason cannot express the Infinite purely and accurately. It is a “lie” because of this “factor infinite & unknown.” Crowley writes:

There is no ‘reason’ why a Star should continue in its orbit. Let her rip! [...] It is ridiculous to ask a dog why it barks. One must fulfil one’s true Nature, one must do one’s Will. To question this is to destroy confidence, and so to create an inhibition.

—*The Law is For All*, II:30-31

Therefore, reason should attend to its own business (solving problems of rationality) and allow the Will to flow uninhibited; otherwise, “One risks falling from the world of Will (“freed from the lust of result”) to that of Reason” [*The Comment Called D (Liber AL II:30)*]. Crowley continues:

We must not suppose for an instant that the Book of the Law is opposed to reason. On the contrary, its own claim to authority rests upon reason, and nothing else. It disdains the arts of the orator. It makes reason the autocrat of the mind. But that very fact emphasizes that the mind should attend to its own business. It should not transgress its limits. It should be a perfect machine, an apparatus for representing the universe accurately and impartially to its master. The Self, its Will, and its Apprehension, should be utterly beyond it.

—*The Law is For All*, II:27

Also:

When reason usurps the higher functions of the mind, when it presumes to dictate to the Will what its desires ought to be, it wrecks the entire structure of the star. The Self should set the Will in motion, that is, the Will should only take its orders from within and above.

—*The Comment Called D (Liber AL II:31)*.

Another claim is made in *Liber AL vel Legis* I:58, “I give unimaginable joys on earth: certainty, not faith, while in life,

upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.” The Will does not require articles of faith to be accepted but rather asks that the individual rely on their experiences. It is the faith conferred by the direct experience of the “consciousness of the continuity of existence” [*Liber AL I:26*] that is offered. Rational precepts are not proposed, debated over, accepted, and rejected but rather one attains various trances and learns from one’s experiences. When one attains the “consciousness of the continuity of existence” and becomes “chief of all” [*Liber AL I:23*], the unity of this perception is not explainable by the duality of reason. In relation to this experience we find:

There could be no reality in any intellectual concept of any kind, that the only reality must lie in direct experience of such a kind that it is beyond the scope of the critical apparatus of our minds. It cannot be subject to the laws of Reason; it cannot be found in the fetters of elementary mathematics; only transfinite and irrational conceptions in that subject can possibly shadow forth the truth in some such paradox as the identity of contradictories.

—Yoga for Yellowbellies, Fourth Lecture

Crowley also says:

To have any sensible meaning at all, faith must mean experience [...] Nothing is any use to us unless it be a certainty unshakeable by criticism of any kind, and there is only one thing in the universe which complies with these conditions: the direct experience of spiritual truth. Here, and here only, do we find a position in which the great religious minds of all times and all climes coincide. It is necessarily above dogma, because dogma consists of a collection of intellectual statements, each of which, and also its contradictory, can easily be disputed and overthrown.

—Yoga for Yellowbellies, Third Lecture

This perception of the world as continuous and unitary is not offered on faith but can be achieved and recognized as a certainty by those who attain thereto.

One other doctrine relating to reason that appears in Crowley’s writings but not explicitly in *Liber AL vel Legis* is the idea of the circularity of reason. Reason can only manipulate and work with articles of reason; this relates to what was said above because the problems in the sphere of reason should not usurp the power of, or dictate actions to, the sphere of Will. We have an example of this doctrine of the circularity of reason in *The Antecedents of Thelema* where Crowley writes, “All proofs turn out on examination to be definitions. All definitions are circular. (For $a = bc$, $b = de$... $w = xy$, and $y = za$.)” In this sense, reason deals with relations between illusion. This is certainly useful—science is a good example of this—but it doesn’t give us any powerful facts of the way things are. In a deeper sense, reason works within the realms of duality while the Will must remain one-pointed and therefore not mired in the relations of reason. Crowley writes

further on this idea in the essay “Knowledge” in *Little Essays Toward Truth*:

All knowledge may be expressed in the form $S=P$. But if so, the idea P is really implicit in S ; thus we have learnt nothing [...] $S=P$ (unless identical, and therefore senseless) is an affirmation of duality; or, we may say, intellectual perception is a denial of Samadhic truth. It is therefore essentially false in the depths of its nature.

Reason is understood as simply the relation of words which point to other words, *ad infinitum*. Further, as mentioned above, because reason works with relations between ideas (the relation between “S” and “P” above), it affirms duality in the world. Two things can only be related in reason if they are distinct and therefore separate.

Again, all of these ideas about reason intertwine to give us a general picture of Thelema’s approach to the place of knowledge and reason. Essentially, the Will of the individual is beyond reason, or supra-rational, so one cannot ask “Why” of it or justify it with “Because.” The individual must then constantly go forward and experience new and various things, not depending on articles of faith. Reason is a human faculty that allows us to manipulate and find the relations between finite facts and ideas. Because of this it must work within its own sphere (i.e. deal with problems of rationality like mathematics, science, etc.) while leaving the Will to act uninhibited. With this understanding, one can be guarded against reason when it asks “whence camest thou? Whither wilt thou go?” with the response “No whence! No whither! [...] Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?” [*Liber LXV*, II:21-22, 24].

Ethics

The proclamation “Do what thou wilt shall be the whole of the Law” from *Liber AL vel Legis* I:40 has especially profound implications in the sphere of morality. There is an immense amount of material on this topic throughout all of Crowley’s works.

Since “There is no law beyond Do what thou wilt” [*Liber AL vel Legis* III:60], the only “right” action is that which fulfills that Will and the only “wrong” action is that which thwarts that Will. As *Liber AL vel Legis* I:41 says, “The Word of Sin is Restriction.” Crowley explains that, “[This] is a general statement or definition of Sin or Error. Anything soever that binds the will, hinders it, or diverts it, is Sin” [*The Law is For All*]. Essentially, any form of morality that works in absolutes, saying any quality is *a priori* “right” or “wrong” (or “evil”) is anathema to Thelema. “To us, then, ‘evil’ is a relative term; it is ‘that which hinders one from fulfilling his true Will’” [*The Law is For All*].

The attitudes toward oneself and others are necessary outgrowths of “Do what thou wilt.” Since “Thou hast no right but to do thy will” [*Liber AL* I:42], the value of self-discipline

Continued on next page 

helps one do one's Will with one-pointedness. As Crowley explains, "What is true for every School is equally true for every individual. Success in life, on the basis of the Law of Thelema, implies severe self-discipline" [*Magick Without Tears*, ch.8]. Further, since "Every man and every woman is a star" [*Liber AL I:3*] and each star has its own unique path, each "star" must pursue their own Will and avoid interference in the affairs of others. In short, mind your own business. "It is necessary that we stop, once for all, this ignorant meddling with other people's business. Each individual must be left free to follow his own path" [*The Law is For All*].

This consequently means there is total moral freedom, including sexual freedom. "Also, take your fill and will of love as ye will, when, where and with whom ye will!" [*Liber AL I: 51*]. This is not "individualism run wild"—that is, it does not mean there is no possibility of government. The understanding in Thelema is that each star has its own particular function in the scheme of things and must perform that function with one-pointedness, and this can include one's function in state affairs.

For every Individual in the State must be perfect in his own Function, with Contentment, respecting his own Task as necessary and holy, not envious of another's. For so only mayst thou build up a free state, whose directing Will shall be singly directed to the Welfare of all.

—*Liber Aleph*.

Aside from moving the locus of morality to the individual, making the Will the measure of what is "right" and "wrong," Thelema does emphasize certain moral traits over others and views certain experiences as "good."

One course of action that Thelema encourages is towards the attainment of Knowledge and Conversation of the Holy Guardian Angel, Union with God, the dissolution of the ego or any other metaphor used in mysticism. Crowley explains,

*A man must think of himself as a LOGOS, as going, not as a fixed idea. 'Do what thou wilt' is thus necessarily his formula. He only becomes Himself when he attains the loss of Egoity, of the sense of separateness. He becomes All, PAN, when he becomes Zero.**

—*The Antecedents of Thelema*

Crowley puts it plainly when he writes, "There are many ethical injunctions of a revolutionary character in the Book, but they are all particular cases of the general precept to realize one's own absolute God-head and to act with the nobility which springs from that knowledge" [*Confessions*, chapter 49]. These attainments are understood to be available to anyone and to help one understand the world, oneself, and one's will more completely.

A common moral theme in Thelema is strength over weakness. "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us" [*Liber AL II:20*].

* See the Ontology section of this essay.—IAO131

Also:

My disciples are proud and beautiful; they are strong and swift; they rule their way like mighty conquerors. The weak, the timid, the imperfect, the cowardly, the poor, the tearful—these are mine enemies, and I am come to destroy them.

—*Liber Tzaddi*, lines 24-25

Consequently, Thelema has a different view on "compassion:" "This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers" [*Liber Tzaddi*, line 26]. "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world" (*Liber AL vel Legis II:21*). That is, "compassion" is not understood to be the support of the weak but rather the opposite: the "rooting-out of the weeds" or the destruction of the weak and the "watering of the flowers" or the promotion of the strong. This is compassion because it is "an end to the sickness of earth."

A different view of pity is also held in light of Thelema's view that "Every man and every woman is a star" [*Liber AL vel Legis I:3*]. Crowley writes:

Pity implies two very grave errors—errors which are utterly incompatible with the views of the universe above briefly indicated. The first error therein is an implicit assumption that something is wrong with the Universe [...] The second error is still greater since it involves the complex of the Ego. To pity another person implies that you are superior to him, and you fail to recognize his absolute right to exist as he is. You assert yourself superior to him, a concept utterly opposed to the ethics of Thelema—'Every man and every woman is a star' and each being is a Sovereign Soul. A moment's thought therefore will suffice to show how completely absurd any such attitude is, in reference to the underlying metaphysical facts.

—*The Method of Thelema*

Also, "*The Book of the Law* regards pity as despicable [...] to pity another man is to insult him. He also is a star, 'one, individual and eternal.' The Book does not condemn fighting —'If he be a King, thou canst not hurt him'" [*Confessions*, chapter 49].

This leads to another view, which is that Thelema embraces conflict. "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise! But the keen and the proud, the royal and the lofty; ye are brothers! As brothers fight ye!" [*Liber AL III:57-59*]. "Lo, while in *The Book of the Law* is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! 'As brothers fight ye!' All the manly races of the world understand this. The Love of *Liber Legis* is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength" [*Liber II: The Message of the Master Therion*].

Thelema also enjoins the individual to rejoice because of

life. A general theme of embracing and seeing the joy in all facets of life permeates Thelema:

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

They shall rejoice, our chosen: who sorroweth is not of us.

But ye, o my people, rise up & awake!

Let the rituals be rightly performed with joy & beauty!

a feast for life and a greater feast for death!

A feast every day in your hearts in the joy of my rapture!

A feast every night unto Nu, and the pleasure of uttermost delight!

Aye! feast! rejoice! there is no dread hereafter.

Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death!

—Liber AL vel Legis II:9, 19, 34-35, 41-44, 66

“There is joy in the setting-out; there is joy in the journey; there is joy in the goal” [Liber Tzaddi line 22]. This view of the world arises out of the metaphysical ideas that Thelema entertains.* In short:

[Nuit] is the infinite in whom all we live and move and have our being. [Hadit] is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

—The Law of Liberty

In the end one must remember “There is no law beyond Do what thou wilt” [Liber AL III:60]. All of these ideas are subservient to the central law of “Do what thou wilt.” This is the beauty of the word Thelema, that it implies such a succinct and sublime answer to the problems of morality while also having complex and intricate implications.

Love is the law, love under will.

* See the Cosmology section of this essay.—IAO131



Speech in the Silence



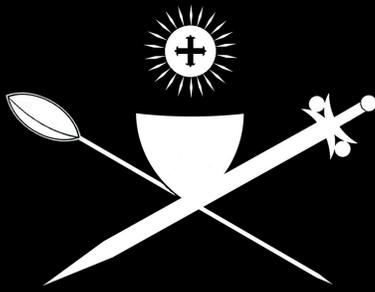
Speech in the Silence is the official podcast of Blazing Star Oasis in the San Francisco Bay Area. In this podcast, we focus on the topics of Thelema, Aleister Crowley, and Ordo Templi Orientis while also touching upon the subjects of Magick, Yoga, and Initiation. The podcast includes lectures, music, interviews, discussions, and readings of the Holy Books of Thelema and other important texts written by Aleister Crowley. Our mission is to spread awareness of the Law of Thelema, the writings of Aleister Crowley, and Ordo Templi Orientis. It is also a creative outlet for Thelemites, and we encourage listener feedback and participation.

Within the podcast, you'll hear the regular segment entitled “Living Thelema” wherein Dr. David Shoemaker offers practical instruction in Thelemic Magick and Mysticism. In addition to this, you'll hear music by initiates, and numerous lectures, discussions, and interviews. Past episodes have included contributions from Lon and Constance Duquette, Henrik Bogdan, Kjetil Fjell, Frater Puck, Oliver Althoen and the Ararita Chorus, T Polyphilus, Craig Berry, Beth Kimbell, Eleusyve Productions, and many more.

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—Joseph Thiebes & IAO131, Co-producers



PASTORAL COUNSELING WORKSHOP

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

Check out the new Pastoral Counseling website at pcw.oto-usa.org.

The U.S.G.L. Pastoral Counseling Workshop will be at Knights Templar Oasis in the Valley of Salem, Massachusetts, Friday through Sunday, May 20th through 22nd

It is with great pleasure that the O.T.O. Psychology Guild offers this workshop for the clergy of Ecclesia Gnostica Catholica. One of the most challenging issues that clergy members face is how to assist their local community in navigating life's more difficult questions within the context of the tenets of the Church. To this end we have developed a curriculum of pastoral counseling for the clergy. The Primate is highly recommending this workshop for active Bishops, Priests and Priestesses as well as Local Body Masters.

Love is the law, love under will.

OUARDA CHAPTER CHILI CON CARNIVAL

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

When one reads in *Liber CXCIV* that “the Most Wise Sovereign of each [Rose Croix] chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures,” one does not conceive the value of such gatherings until one experiences them firsthand. On March 19, 2011 EV, as the Sun coursed through Pisces, and the full Moon in its perigee made its way through Virgo, Ouarda Chapter of the Rose Croix held its equinoctial festival Chili con Carnival at the Sword and Serpent Encampment in the Valley of Dayton, Ohio.

The Committee of Four did an excellent job in planning and facilitating the merriment. More than forty Sisters, Brothers, and Honored Guests shared in the conviviality of chili tasting, trivia contests, and dancing. More importantly, however, Brethren from Cleveland, Louisville, Indianapolis, Lafayette, Kokomo, Chicago, and Huntington, and points in between converged to strengthen the bonds of fraternity.

We left not only well fed and entertained, but invigorated with a renewed commitment to the Great Work. We look forward to the Ouarda Chapter's next event, the Fall Equinox Celebration, which will also be held at Sword and Serpent Encampment.

Love is the law, love under will.

Frater Kikhos ba-Midhbar
Secretary,
Sword and Serpent Encampment

BOOK REVIEWS

The Plight of a Sorcerer

By Georges Dumézil

University of California Press, 1986 EV

(120 pages, hardcover)

The formula of the Dying God will be familiar to most Thelemites, not to mention students of religion. The theme of the deity who dies and is reborn occurs throughout the world and is symbolized by the formula of IAO, about which our Prophet has written extensively. Yet most of the examples we are familiar with are derived from the ancient Near East and therefore reflect the preoccupations of the centralized agricultural societies that dominated the region. This makes one wonder how the Dying God formula might play out in different kind of culture altogether.

In *The Plight of a Sorcerer*, French scholar Georges

Dumézil (1898-1986 EV) provides one possible answer. Dumézil is the leading figure in the modern comparative study of Indo-European myth, which takes for its field of inquiry the related languages and cultures stretching from Ireland to India, and goes to the roots of what we like to call “Western Civilization.” The book itself is a translation of just part of one volume of his major work, *Mythe et épopée*, and covers a very interesting legend from the Indo-Iranian epics, that of the priest and magician Kāvya Uśanas.

This tale, which goes back to at least the second millennium BC if not earlier, derives not from a farming society but a pastoral one. The cultures involved were semi-nomadic tribes whose economies were mostly based on the raising of cattle and whose wars were essentially cattle-raids. In this worldview, the Devas, or Gods, and their enemies, the Asuras, or “anti-Gods,” function like feuding neighbors and the death-

and-resurrection story is not symbolic of the cycle of vegetation, but of the life of Man and the initiatory transmission of magical power from teacher to student.

The tale itself appears in the first book of the *Mahābhārata* as part of the heroes' geneology. In the dim past the Gods' war against the Asuras was not going well because the anti-Gods' "chaplain," Kāvya Uśanas, knew the magical secret to reviving the dead: any Asura who fell in battle was simply resurrected the next day to fight again. No one in the Gods' employ possessed this power, so they sent a young brahmin named Kaca to apprentice himself to the great Kāvya and learn the secret. Despite the best efforts of the anti-Gods to eliminate him, Kaca succeeds in his mission and is himself killed and resurrected several times.

Dumézil's retelling of the story is slyly humorous and his analysis is thorough, drawing also on Kay Ūs, the cognate figure from Iranian epics. This book is highly recommended as showing a very different application of a very familiar formula, and as a great stimulus to further thought.

—Julianus

666

by Aphrodite's Child

Polygram International, no date for this reissue.

(78 minutes, CD)

Originally released as a double LP in 1971, this is a concept album based on the Book of Revelations by Greece's leading Progressive Rock band. This is probably their best effort and is quite good if you're into Prog at all. The song "∞" in particular seems to have some Thelemic content.

The interesting thing is that Aphrodite's Child was in fact an early project headed by New Age maestro Vangelis, and that *Yanni*, of all people, also had a hand in this. Youthful folly or something more significant?

—I Am To Come I Was



Crowley [also titled *Chemical Wedding*]

Directed by Julian Doyle, screenplay by Bruce Dickinson.

Starz / Anchor Bay, 2009 EV

(106 minutes, DVD)

Truth be told, it took me four separate attempts to actually make it through the movie successfully. Reader be warned: do not attempt to watch this film if you are at all tired or under the effects of medicines containing codeine!

After opening the movie in 1947 EV on the last day of Crowley's life, the action fast-forwards to the future when two

of his pupils (the last two when he was alive) have become professors. The school at which they teach is working on a virtual reality machine called the z93, and through a bunch of twists (most of which make no sense) one of the professors, named "Haddo," is possessed by Crowley while in the machine. After this the plot gets even more trying with Crowley, through the possessed body of Professor Haddo reading Crowley poetry and engaging in auto-erotic, homosexual, and B.D.S.M. rituals.

The movie is sprinkled throughout with character names from Crowley's life and references to many of many of his fictional and non-fictional works; Haddo, Mathers, the Moonchild, etc. The only truly redeeming qualities of this movie—if your eyes can stay open long enough to witness them—are a few generous T&A scenes, and one full blown orgy. If I personally had to rate the film on a five star scale, I would have to proclaim "One Star in Sight!"

—V.O.I.A



Dragon of Revelation

by Frederick Carter

I-H-O Books, 2002 EV

(324 pages, softcover)

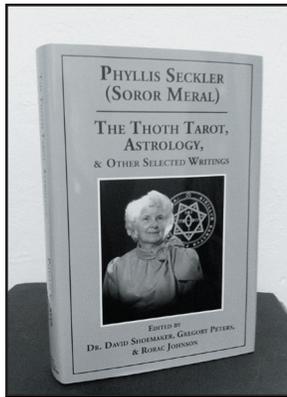
This book, originally published in the 1930s, is a very interesting study of the Book of Revelations as an astrological allegory. The author was a close friend and sometime collaborator of Austin Osman Spare's, and here he proves that he was just as deep a mystic in his own way as Zos vel Thanatos was in his. (As an aside, I note that this publisher also offers some very nice softcover editions of Spare that are actually affordable.) Carter's very interesting illustrations certainly show his relationship with Spare and the influence of his techniques and one wishes there were more of them.

Interestingly enough, Carter was also close to the writer D.H. Lawrence, who was so interested in this project that he not only contributed an introduction but went on to produce his own highly personal study of Revelations. It turned out to be the last book he wrote before his untimely death in March of 1930 EV and is presently available as *Apocalypse* from Penguin Books. A detailed account of Lawrence's interest in the subject, *D.H. Lawrence and the Body Mystical*, is included in the present book.

Both *Dragon of Revelation* and *Apocalypse* are recommended for their insights into one of the most fascinating and obscure works of Christian literature.

—Julianus

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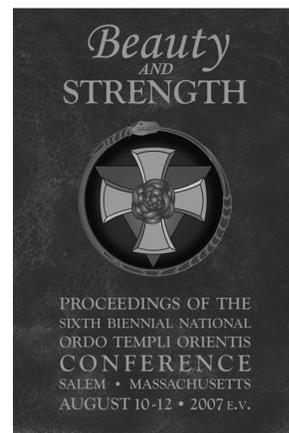
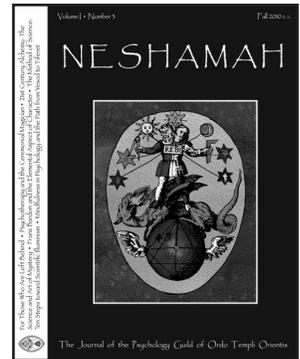
**PHYLLIS SECKLER
(SOROR MERAL):
THE THOTH TAROT,
ASTROLOGY, & OTHER
SELECTED WRITINGS**

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

Phyllis Seckler (1917-2004 EV) was one of the most important and influential Thelemites of the post-Crowley era. An initiate of Ordo Templi Orientis since 1939, and an A.∴A.∴ student of Jane Wolfe, Seckler was an indispensable factor in the resurgence of the O.T.O. and the shaping of modern Thelema as we know it. This landmark publication collects two of her most important essays on the Thoth Tarot, depth psychology, and astrology originally serialized in her journal *In the Continuum*. In addition, this book presents important and previously unpublished correspondence between Seckler, Aleister Crowley, Karl Germer, and Jane Wolfe. The final section of the book presents her last major interview, where she discusses her early years at the old Agape Lodge in Los Angeles, her views on the current state of Thelema, and much more.

**NESHAMAH
THE JOURNAL OF THE
PSYCHOLOGY GUILD OF
ORDO TEMPLI ORIENTIS
Volume I, Number 3**

The third issue of *Neshamah*, journal of the O.T.O. Psychology Guild, was released in Fall, 2010 EV. Contributors of this issue include Frater Harmateus, David R. Hill, David G. Shoemaker, Lita-Luise Chappell, Richard Kaczynski, and Soror Rosasophia



**BEAUTY AND STRENGTH:
PROCEEDINGS OF THE
SIXTH BIENNIAL NATIONAL
ORDO TEMPLI ORIENTIS
CONFERENCE: SALEM,
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10-12, 2007 EV**

U.S.G.L., O.T.O., 2009 EV

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Dionysius Rogers, Frater Hrumachis, and many Others of equal Merit, if less Fame.

AGAPÉ

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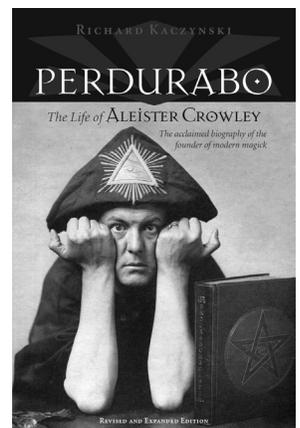
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North Atlantic, 2010 EV

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