

Asapé

The official organ of the U.S. Grand Lodge of O.T.O.



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Mysteria Mystica Maxima

Ordo Templi Orientis, U.S.A.



E.G.C.

Agapé

The official organ of the U.S. Grand Lodge of O.T.O.

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FROM THE EDITOR

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

Autumn is upon us!

At the time of this writing (Autumn Equinox, 2018 ev), it has been recently announced that registration for NOTOCON XII in the Valley of Cleveland, Ohio has opened up at:

<https://www.regonline.com/registration/notoconxii>

Our cover art this quarter is from Frater Belos. He describes it as “based on my experiences while serving as Priest in the Gnostic Mass.”

As always, we are looking for submissions for future issues of *Agapé*. Art, research, photography, poetry, rituals, reviews, and write-ups of events in your Valley or nationally are some of the many types of submissions we’re looking for.

Love is the law, love under will.

Andrew
Editor, *Agapé*

FROM THE GRAND MASTER

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

Annual Report

U.S.G.L.’s Annual Report for FY 2017 ev can be found here: <https://oto-usa.org/2018/08/usgl-annual-report-for-fiscal-year-2017-published/>.

Non-Consensual Sexual Conduct

[The following paragraphs are adapted from two blog posts made in 2012 ev.]

The time has come for a reminder that U.S.G.L. does not tolerate rape or any form of non-consensual sexual conduct or sexual harassment by or upon its members.

The following statement is from our Minerval Guide:

“As expressed in Liber CI, the Order exists in part to foster free and joyful relations between its members. However, sexual conduct that is not between fully consenting adults is antithetical to freedom and is not tolerated in O.T.O.

Freedom has no room for coercion, and refusing an unwanted sexual advance is not “un-Thelemic.” No O.T.O. member should ever be forced, pressured, or made to feel obligated to have sexual relations with any other O.T.O. member, for any reason.”

We also published a detailed policy statement on sexual harassment in *Agapé*, Vol. 5 No. 3-4 (Oct 2003, Feb 2004 ev). A revised, more detailed version of this policy statement is included in the Camp, Oasis and Lodge Master’s Handbook (C.O.L.M.H.).

All members, women and men, who find themselves victims of non-consensual sexual conduct, are urged to report the incident to the Master of their Local Body as soon as possible. If, for some reason, reporting to the Local Master is out of the question, or has no effect, then the incident should be reported

directly to the U.S.G.L. Ombudsman (ombudsman@oto-usa.org).

Officers of Local Bodies are hereby instructed to take such complaints seriously, investigate them, and report them to an S.G.I.G. They should take local action, such as Notice, in minor cases where the S.G.I.G. agrees that local action is appropriate. Where local action is insufficient, the S.G.I.G. shall take additional action, which may include formal disciplinary action.

Since we do not have our own police force, the kinds of actions we are capable of taking within O.T.O. may not be sufficient to ensure the physical safety of a victim of rape or other serious sexual assault. Even expulsion from Order membership does not make a person vanish from the planet. In such cases, the Master of the Local Body should assist the victim in notifying the appropriate authorities and obtaining appropriate legal counsel. U.S.G.L. has additional resources for this—contact an S.G.I.G. if these are needed.

Also, I would like to appeal to the membership in general not to ostracize members who come forward with legitimate complaints about sexual misconduct by other members, however well-liked those other members may be at the time. Doing so constitutes blaming of the victim, and simply creates an environment where victims will be afraid to report sexual misconduct—which can lead to an escalation of the misconduct.

Over the years, I have received several reports from women who have been subjected to violence within some kind of an O.T.O. context in the past. One of these women told me that she had been in touch with several other sisters who never reported their mistreatment, and saw no reason to now because their attackers were no longer active members. Others reported that when they attempted to discuss their troubles with their brothers and sisters, attempts were made to either ignore or excuse the bad behavior, occasionally offering such quotes as “There is no guilt” as if that were an excuse for assaulting someone. This is simply unacceptable.

I’d like to make a few things clear.

- Assault is something we, as a community, should not be tolerating or excusing.
- Assault is assault. It doesn’t matter if the victim is the perpetrator’s wife or husband. It doesn’t matter if the victim is a non-member.
- Proportional self-defense against a credible and imminent physical threat of violence or non-consensual sexual conduct is not an unfraternal or “un-Thelemic” act. You have permission to resist, if you can.
- As a community, it reflects badly on ALL of us when one of our members physically attacks someone—especially if we do nothing and say nothing about it.
- Regret is not an excuse.
- In many cases, effective treatment and counseling is available for individuals who have trouble managing their anger issues—but such treatment will be of no use if the violent behavior is simply neglected.
- Inactive members forfeit all their membership rights and privileges, including the right to call themselves members; however, they can re-activate simply by paying twice their last dues rate—unless they are on bad report. It is possible to place non-members and inactive members on bad report (or on initiatory hold status), for cause, to prevent them from re-activating. We can also place them on “unwelcome” status to prevent them from attending official O.T.O. events. If there is cause for such status designations, we need to know about it. Please tell us.
- U.S.G.L. has in-house counseling resources that are available to members on a limited basis who have been victims of assault, should they desire to use them. The Ombudsman can make the necessary referrals. I have had several individuals volunteer over the last few days to help provide such resources. If you would like to volunteer to help with this, please write to the Volunteer Coordinator (volunteers@oto-usa.org).

As a Local Body, as a Grand Lodge, as an Order, we need to be united in the goal of creating and nurturing an environment where free relations between our brothers and sisters can be enjoyed without fear.

Security Coordinator

The Executive has created the office of U.S.G.L. Security Coordinator. The Security Coordinator will provide assistance and guidance to local bodies regarding physical security and response to potential threats and disturbances, coordinate security-related policies and activities at national and regional US.G.L. events, and assist the Executive in developing and implementing security policies. Brother Marco Rodriguez has been appointed to this office, and he can be reached at security@oto-usa.org.

Love is the law, love under will.

Sb



UPDATES FROM THE ELECTORAL COLLEGE

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

Summer 2018 EV Hosts: EGC Conference and Leaping Laughter Oasis (Minneapolis, MN).

The US Grand Lodge Electoral College, at its Summer meeting, held on August 10, 2018 EV, took the following actions concerning duties in its charge:

Committee Activity

The Outreach Committee and the Local Body Polling Committee were closed.

Changes in Local Bodies

Br. Paul B. was authorized as master of the newly chartered Serpent Flame Camp (Hartford, MI). Mastership of Pyramid Lodge (Buffalo, NY) was passed from Br. August L. to Br. Serge S. Mastership of Thelesis Oasis (Philadelphia, PA) was

passed from Br. David L. to Br. Aaron J. Aum Ha Lodge (Chicago, IL) was renamed as Chalice of Heaven Lodge at the request of the master. Serpent & Lion Camp (Tampa Bay, FL) was chartered as Serpent & Lion Oasis. Heru Behutet Oasis (Kansas City, MO) was chartered as Behutet Camp at the request of the master.

Other Business

Br. Joshua S. was appointed E.C. Outreach Secretary. Br. Scott W. was appointed E.C. Local Body Polling Secretary. We thank Leaping Laughter Oasis, for hosting the regular Summer meeting of the Electoral College and the EGC Conference: The Ecstatic Mystery.

Of Note

All local masters who are up for tenure review beginning in January 2019 EV at the Winter Meeting should have received notification from the Tenure Limit Secretary (Br. Mike E.) As of the conclusion of the Summer meeting, the office of E.C. Secretary has passed from Br. Geoff L. to Sr. Kayla B. and a new mailing address has been acquired. See contact information block for details. Thank you Br. Geoff for your years of valuable service. Enjoy only being an Elector for a while.

Upcoming Meetings

The Fall Meeting will be held at Alombrados Oasis (New Orleans, LA) on October 20, 2018 EV. Deadline for submission of agenda items: September 15, 2018 EV. The Winter Meeting will be held online on January 26, 2019 EV. Deadline for submission of agenda items: December 15, 2018 EV.

Love is the law, love under will.

Fraternally yours,
Hattie Quinn
President
U.S.G.L. Electoral College

About the Electoral College

Appeals

Those wishing to appeal decisions of the Electoral College may do so in writing to the Supreme Grand

Council through the Grand Secretary General (gsg@oto-usa.org).

Those wishing to appeal verdicts of the Grand Tribunal to the Areopagus may do so with the sponsorship of a seated Elector. See our website for contact details of individual electors (http://ec.oto-usa.org/electors.html).

While there is no appeal process for Notice of Pending Bad Report at a Local Body, if an initiate feels the notice they have received did not follow the process as outlined in the COLMH for issuing notice, believes that there was inappropriate motivation behind the notice, or can prove the notice is patently false (through disputation of facts), they may contact the Secretary of the College outlining the manner in which the Notice was deficient or false.

Attending Meetings

Dues Current Members in Good Standing of V° are invited to attend regular meetings of the Electoral College. We request that those planning to attend contact the Master of the hosting body to R.S.V.P. Online regular meetings may be observed by being physically present with a willing Elector. There is a standing invitation to all Lovers to attend this meeting in Dallas-Fort Worth.

Communications

In addition to hosting email lists for masters, mentors, and for communication with Grand Lodge, we also maintain a blog of Updates, News, and Transmissions on our website (http://ec.oto-usa.org/wp) and are slowly experimenting with a Facebook page (https://www.facebook.com/ECUSGLOTO/).

Initiates with specific concerns or questions regarding the operation of the Electoral College are invited to write to either the President or Secretary. See the included U.S.G.L. Officers Directory for contact details.

Revolutionary

Members in Good Standing of the Sovereign Sanctuary of the IX° living within the United States but not currently serving as Officer or Voting Member of any Governing Body of U.S.G.L. are heartily encouraged to volunteer to fill the vacant

second post of Revolutionary by contacting the President or Secretary of the Electoral College. Thus may progress be effected.

Website

The official website of the Electoral College can be found at <http://ec.oto-usa.org>. In addition to the aforementioned resources, one may find information on volunteering to host a meeting or organize a study group in new areas, and other services provided by the College or expected of local bodies within U.S. Grand Lodge.

GRAND LODGE UPDATES AND ANNOUNCEMENTS

Refusal of Initiation

Reminder to U.S. local bodies: The criteria for sponsorship of candidates and for eligibility for initiation are established by U.S.G.L., not by local masters. Local masters are not permitted to impose their own criteria on sponsorship or on eligibility for local initiation, beyond those established by U.S.G.L.

Further, “Whenever an individual is refused initiation on any grounds, the local master must make a written report to the Executive on said refusal and the reasons for it within 30 days. Such information may be included in the Initiation Report. Individual candidates have the right to appeal directly to the Executive.” (COLMH IV.D.5)

Discussion Groups on Facebook

As most have noticed, a variety of groups or forums have been established on Facebook for the discussion of Thelema from various perspectives. Aside from a number of small groups established for conducting local body business, none of these general Thelemic discussion groups are currently controlled, managed, or officially sanctioned by O.T.O. International or by U.S.G.L., even though individual O.T.O. members may participate in them and may be involved in their moderation.

Sister2Sister

It is with much excitement and pride that we announce the U.S.G.L. sanctioned mentoring group Sister2Sister. Historically, women were not given a chance to enter into formal, professional mentorships in our culture. However, we have been informally supporting, mentoring, and educating each other in our lives since the beginning of time.

In the Order our family is far-flung and busy at the work, but we recognize the need to foster the growth and development of our female membership, and the need for intimate one-on-one relationships with similarly minded peers and role models.

To that end, Sr. Eliza McBride (Kaaba) and Sr. Hattie Quinn (Electoral College) have come together to provide a venue and mechanism to enable the formation of these relationships, especially for female-identifying members of the Man of Earth. These sisters who would like to engage in a mentor relationship should contact Sister Hattie at hattie.quinn@oto-usa.org. Please use Sister2Sister as the subject line.

Two Inductions into the Order of the Eagle and Lion

At its meeting on August 10, 2018 EV, the Supreme Grand Council inducted Phyllis Seckler into the Order of the Eagle, and James Branch Cabell into the Order of the Lion, based on essays submitted by Soror Harper Feist and Brother M. Dionysius Rogers, respectively. Essays will be posted after final editing and formatting.

The Invisible Basilica of Sabazius has a New Home
Our Grand Master has long operated a site titled The Invisible Basilica of Sabazius which collects his essays, keynote speeches, ritual commentaries, and other material. That site has been moved to a new home at sabazius.oto-usa.org.

Gérard Aumont

Frater Superior Hymenaeus Beta has published an important biographical essay on Gérard Aumont. Read at <http://www.oto.org/news0418.html>.

Man of Earth Delegate
Exit Statement
By Sr. MAO

It was a rare pleasure to serve as Man of Earth Delegate. It was a busy year that went by more quickly than I expected. I am extremely proud of how the Man of Earth Delegate program has grown and developed, because of both the amazing leadership that came before my term and the opportunities future Delegates have in assisting and serving the Man of Earth Triad. I’m pleased that during my term I was able to accomplish so much. I was able to historically back up the Delegate Yahoo Archive, as a valuable tool for future Delegates. Being part of the Salon at NOTOCON was an experience beyond words. Not only was it incredible to meet so many of my Brothers and Sisters but knowing I was representing both my Triad and the Supreme and Holy King affected my entire experience. I also made an effort to visit as many Local Bodies as I could in my Term, both to increase the visibility of the Delegates and to understand a greater picture of O.T.O. culture.

As I step out of the role of Delegate I wish to thank my fellow Delegate Fr. Momus for staying on an additional year, and to extend my congratulations to Sister Amber. Additionally, many thanks to Sr. Natasha and Fr. James for showing Fr. Momus and me the ropes, and to Sr. Lauren and Fr. Scott for all of their amazing work during the second half of my term. It was a joy to meet my fellow Delegates both when I travelled to Black Sun Lodge and at NOTOCON. It is with gratitude and joy that I end my term, and I look forward to seeing what the future holds for the Man of Earth Delegate Program.

THE SYMBOLISM OF ANABASIS
by Kikhos ba-Midhbar

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

The Anabasis (Αναβάσις, accent on the second syllable, like “Boleskine”) is the history of a military campaign. Written by Xenophon in the fifth century BCE, it chronicles the progress of an army of Greek mercenaries hired by Cyrus the Younger to overthrow his brother Artaxerxes, the Emperor of Persia. In the first major engagement, Artaxerxes’ forces killed Cyrus and routed his army. The Greeks, who had prevailed in their section of the battle, found themselves alone deep within enemy territory.

Cyrus had kept the ultimate aim of his campaign a secret in order to take Artaxerxes by surprise. He also feared that the rank and file of his forces might abandon the venture had they known Cyrus’ goal was not to subjugate a rebellious satrapy, but to conquer the most powerful empire in the world. The effect, however, was clear. By subverting their will to the will of Cyrus, the Greek mercenaries found themselves surrounded by hostile forces a thousand miles from home. At the moment they discovered the precarious nature of their situation, the Greeks ceased to be mercenaries and became a “marching republic” of self-governing men with individual Wills, but a common goal. Under the leadership of Xenophon, they fought their way 850 miles northward to the Greek settlement at Trebizond on the coast of the Black Sea.

In certain ways, this is comparable to our Mysteries. The Man of Earth Triad is a battle, but one that the candidate wages against his own shortcomings and imbalances. It is also a test of endurance. To take another example from Greek military history, a conflict that has come to be associated with endurance races is the Battle of Marathon. Removing the letters M-A-R-A-T-H-O-N from M-A-N O-F E-A-R-T-H leaves the letters F-E. On one level, by completing the marathon of the Man of Earth Triad, one reveals the iron within. On a more spiritual level, “Every man and every woman is a star.” Stars are immense hydrogen factories, but, as they move through their life cycle, they begin to produce other elements as well. The final element a star produces

before it becomes a supernova is an isotope of iron, specifically Fe-56. As the candidate moves through incarnation, birth, life, death, perfection, and annihilation, all that remains is I-56, or, 156, the number of Babalon, the Victorious Queen. Third, αναβασις means “going upward, an ascent.” The Greeks fought their way upward toward the Black Sea, which Qabalistically relates to Babalon through the Sephira of Binah, which is both “the great sea” and black according to the Queen Scale of Color. Ascent also implies a mountain, which has its own initiatory potential.

On a magical level, the value of ANABΑΣΙΣ in Greek is 465. This is also the number of the interstate highway, the magical circle of asphalt and concrete, surrounding and protecting the city of Indianapolis with the constant deosil and widdershins movement of its traffic. It is also the product of 93 multiplied by 5, or θελημα multiplied by the power of iron and manifested in the Microcosm. This power of iron alludes to both initiatory progress in M.:M.:M.: and the Mysteries of E.G.C. This formula also represents לאטשאל refracted through the power of ה, wherein “h” is equally valid viewed as “The Star,” or the window through which the Thelemic light may shine. Finally, it is also the product of 15 and 31. Fifteen is the mystic number of Binah, the importance of which is examined above. Thirty-one is “[t]he highest feminine trinity—zero through the glyph of the circle.” Thus, concealed within the name ANABΑΣΙΣ is a feminine force of the highest magnitude, balancing the overtly masculine nature of Xenophon’s Anabasis.

Love is the law, love under will.

For some time, Anabasis Camp was in search of a lamen. Our goal was to work together as a group to create something that spoke to our shared experiences as Thelemites and initiates. To accomplish this, we held a contest. Interested guests, brethren, and friends had a month to submit designs. The artists provided brief explanations of their designs, which were posted along with the designs, both anonymously. The voting process was accomplished through a secret online ballot. The designs were all great and varied, though each capturing an aspect of Anabasis. Because of this, we

can use the other designs for other purposes, such as special events and groups.

The artist who designed the lamen wishes to remain anonymous. She received the design in a dream and passed it along to the camp.

The central figure is a Greek Sphinx balanced upon a shield. It is poised to move forward, yet is mindful of where it has been. Its powers are represented by laurel shapes bordering it. TO KNOW is represented by the band of lines, themselves a representation of a laurel crown. Their number is thirty-six, representing the Powers of the Sphinx divided among the Muses, symbolizing the inspiration the artist wishes to impart upon our body. TO WILL represented by the double-lined border of the lamen. TO DARE is represented by the ocean waves. These number thirty-eight, or twice 19, the feminine Glyph, doubled to represent the divine feminine found in all persons regardless of gender. TO KEEP SILENCE is represented by that which is beyond the borders of the lamen. Together, they produce the fifth power, TO GO, which is depicted by the apparent motion of the leaves within the laurel crown. This leaves point upward and downward, demonstrating the Hermetic axiom, “as above, so below.”

Below the Sphinx, the shield bears a Greek helmet and two swords, one black and one white. Taken together, they represent Nuit, Hadit, and Ra-Hoor-Khuit. The swords also allude to the Supernal triad, as seen by soldiers fighting below the Abyss. Above the Sphinx is a flower with seven petals, representing Babalon. It is positioned as Polaris to guide the soldiers to the North.

The story of the soldiers of the Anabasis is retold through this overall design. They begin at the bottom of the lamen, moving through forests, mountains, and rivers. Finally, they reach the Great Sea (the Flower and all-encompassing waves), to celebrate the accomplishment of their hero’s journey.

Our lamen contest was a resounding success. I am thankful to the artists who submitted their work. If there are other local bodies in search of a lamen, I recommend the path we took.



How Astronomy is Important in Magick

by Fr. Ch – magostrano93@hotmail.com

Long time ago, Astronomy and Astrology were as one, and the role of a “scholar of Nature” (there were no scientists back then, there was no “scientific method”) was projected both inwards and outwards, thus studying both the phenomena of Nature and how those influenced (as well as were influenced by) human spirit. To mention just one of such great persons, it will suffice considering Ptolemy, who developed the geocentric system as well as “invented” the zodiacal constellations [see the Tetrabiblos]. However, my competence is into Astronomy more than Astrology, so I will spend the next words showing you how fun (and important) Astronomy is, especially into the esoteric realm. Indeed, to get into Astronomy is a Magick travel through the Universe. But, to understand how to travel safely, we need some basic knowledge, the most basic of which starts from our home: the Earth.

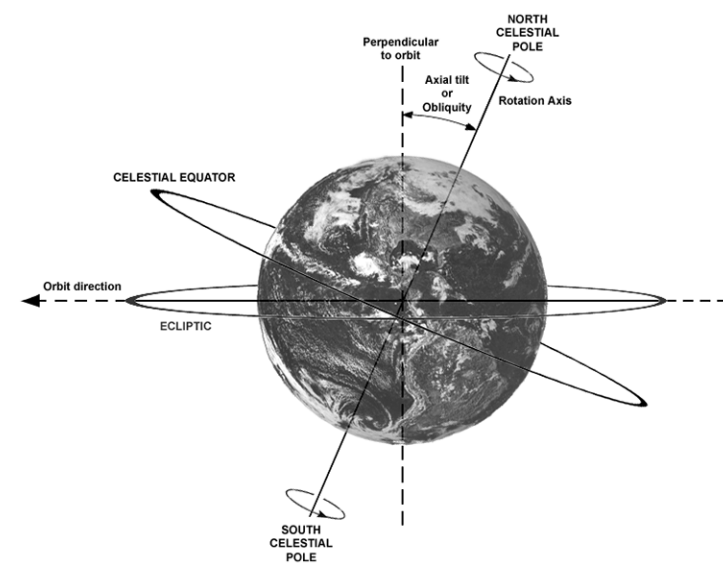


fig. 1

We know that the Earth rotates, and this gives us days and nights. And we know that the Moon revolves around the Earth, and this gives us the Lunar phases. We also know that both Earth and Moon revolve around the Sun, in an elliptic orbit, the Sun being in one of the two foci. And so on, and ON.

However, despite of the general belief, it is NOT the distance from the Sun, that gives us the 4 seasons. The Earth is characterized by a “little” feature that changes our human perception of the entire Solar

System. A little thing that changes everything, that is the inclination of the Earth rotational axis over the ecliptic plane.

Alright, let’s step back for a moment. The Earth rotates, right? So, there is a rotational axis. The Earth revolves too, isn’t it? Sure it does, around the Sun, and the plane where this revolution takes place is called ecliptic. So, when we say that the rotational axis of the Earth is tilted over the ecliptic plane, we mean that the angle between the ecliptic and the rotational axis is not 90 degrees, but a bit less (see Fig. 1 and 2). And this, indeed, changes our whole perception of Life.

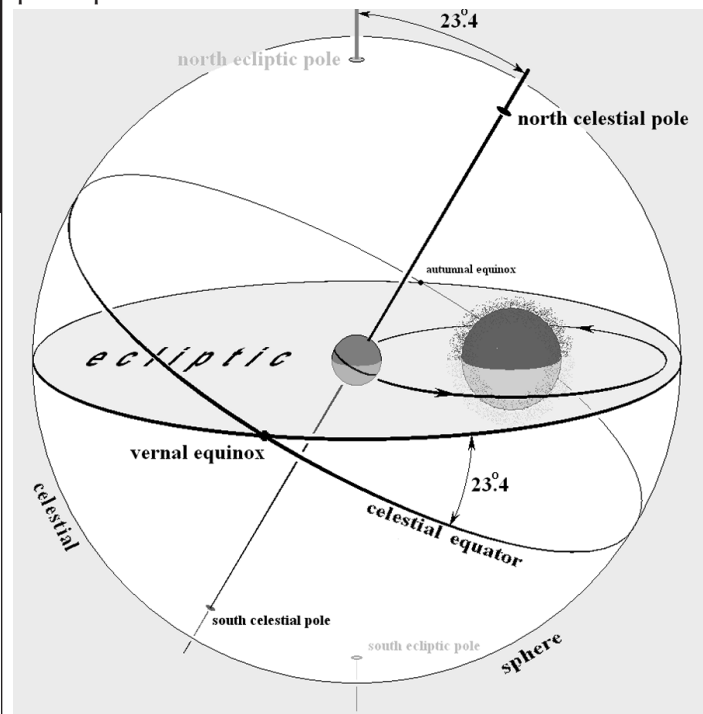


fig. 2

First of all, seasons are ruled by the inclination angle, and not by Earth’s distance from the Sun. We perceive hotter periods when the solar rays arrive to the Earth in a more direct path, so that one hemisphere is “inclined towards the Sun”. That is why, when the northern hemisphere experiences summer, the southern one experiences winter (and vice versa). Second: the Sun’s path. We see that, during one full Solar revolution (that is, one year) the Sun’s height in the sky, the duration of days and nights, the direction of sunrise and sunset, all those aspects slightly change over the course of one year. Sun worships had developed over the millennia to

codify this mystery. Because of the rotational axis inclination, during the year the Sun’s apparent path goes above and below the ecliptic, marking four important points for all human beings: the Vernal/Aries point (March Equinox), the Tropic of Cancer (June Solstice), the Libra point (September Equinox), and the Tropic of Capricorn (December Solstice). The Vernal point (see Fig. 2) is marked when the Sun crosses the celestial equator (that is, the Earth equator projected into space) going north. The Tropic of Cancer corresponds to the northernmost declination of the Sun to the celestial equator. The Libra point, is the opposite of the Vernal point, and is marked when the Sun crosses the celestial equator going southwards. The Tropic of Capricorn, is the opposite of its Cancer equivalent, and corresponds to the southernmost declination of the Sun to the celestial equator. Why is this important? Because this defines our whole system of (MoE) Elemental Magick!

To explore better how this happens, we need to introduce a third important element: the Zodiac. This is a belt, wide about 10 degrees and centered on the ecliptic, where twelve constellations are codified and divided in order to span 30 degrees each one along the ecliptic. During the year, if you draw an arrow from the Earth to the Sun and beyond, you will catch a zodiacal constellation, which identifies the zodiacal sign ruling that period. That said, we can go back to our Equinoxes&Solstices, and check out to which zodiacal sign they traditionally correspond. Well, with no surprises their correspondences are: Vernal point to Aries, June Solstice to Cancer, September Equinox to Libra, December Solstice to Capricorn. Aries, Cancer, Libra, Capricorn. Fire, Water, Air, Earth. The path of the Sun is related with the code of the Tetragrammaton and the emanation of the energy on the Tree of Life from the One (Kether) to the Earth (Malkuth).

Let’s complicate the things a bit, so we can gain more details. Let’s learn about a fourth important element: the Earth’s rotation axis direction is not fixed in space. Like a spinning top, that axis moves, and describes a circle in 26000 years: the Great Year. This is called precession (see Fig. 3), and has important consequences, like the Equinox precession. In our context, this means that the Vernal point does not always happen in Aries, but

the zodiacal sign in which the Sun rises above the celestial equator changes backwards in the zodiac succession about every 2000 years. For example, now we are entering the Aquarius Age, before this there was the Piscis Age (of which Jesus Christ, who was called Ichthys - ιχθυς, the Greek word for “fish” - is one of the emblems). Before the Piscis Age, there was the Aries age (that is, when the

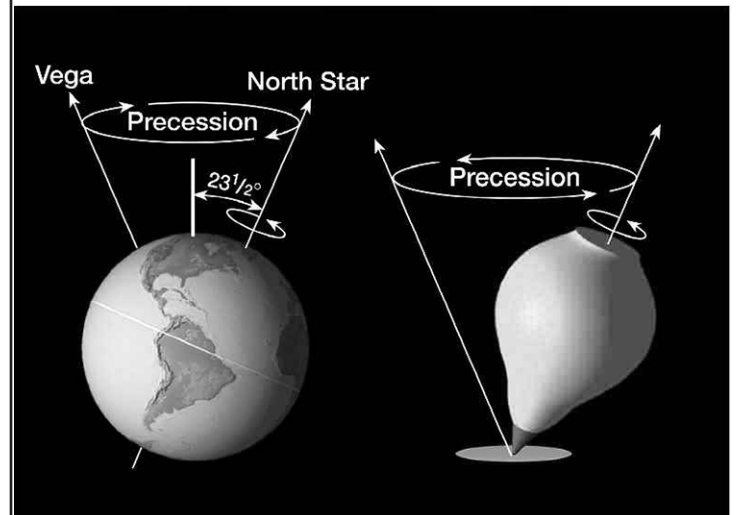


fig. 3

Vernal point terminology comes from), and before that there was the Bull (Taurus) Age. Let’s stop here for the moment.

It is believed that the Old Testament of the Bible dates back to the Taurus Age, the Bull. Indeed, there are many references to the Bull in those writings. Now, let’s map the Equinoxes&Solstices of that Age, that is, let’s go back in time and Earth-Sun system configuration. We are going to find a very interesting thing: the order of the Equinoxes&Solstices, starting from the Taurus point, are: Bull, Lion, Scorpio, Aquarius. Back to those times, the Scorpio constellation was also identified with the Eagle, another constellation in the same piece of sky (see, e.g. the ATU XIII of the Thoth deck). A similar transformation holds for the Aquarius (Aqua-arius, “the water-bearer [man]”), which was identified with a Man. Bull, Lion, Eagle, Man: the Kerubim. These are the guardians of the Garden of Eden, these are the four powers of the Sphinx which the student needs to master to become an Initiate.

Now, we can come back to the Earth, and do our Magick!

The Seven Faces of Babalon

This ritual was written by Sr. MAO for Horizon Lodge in the Valley of Seattle for the Summer Solstice.

Temple set up:
6 Altars, one for each Goddess, with appropriate correspondences. Under each altar is a bowl with offerings.

Prior to entering, congregants each given a small cloth bag and a choice of juice or wine.

Congregation enters. Once they are settled, all Goddesses approach their altars.

At the East is The Idol of Babalon, covered.

Kali:
Altar: A raised table with a red and black cloth. Upon it rests a black skull, a chunk of quartz, sandalwood.
Gifts: Her icon.

I breathe the fierce air, which comes forth from my mouth.
I exhale the dark matter, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to Attendant)

I, the cosmic creatrix, the opener of hearts.
I expand and contract, involution and evolution.
I am the kundalini, rising to my red eyes.
I, the tantric force of trance.

Kali am I, whose force and fury dances on the dead.

I am creation and destruction, mother and destroyer.
My name is howled by warriors and wailed in ecstasy.
My necklace of skulls a reminder of my wrath,
My all-absorbing dance the status of balance.

(takes back bowl)

I am all the ever-burning fire, and to whom all returns.

I am exalted at my temple, and share my passion with my Sisters.

(passes censer to Astarte)

Astarte:
Altar: Square table with a black and green cloth, a bowl with honey and wine, myrtle leaves, amethyst.
Gifts: Dried flowers.

I breathe the deep love, which comes forth from my mouth.
I exhale the warlike dreams, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to Attendant)

I, Mother inexhaustible and incorruptible,
Born the first, engendered by thyself and by thyself conceived,
Perpetually fertilized, virgin and nurse of all that is,
Bathed in the foam of the sea who drinks libations of blood.

Astarte am I, named the Abomination and goddess.

I, chaste and lascivious, pure and revelling, ineffable, nocturnal breather of fire.
Whose Asheras are still topped with doves and whose power runs deep in the marrow of men,
Who unitest, lovest, seizest with furious desire the multiplied races of savage beasts.
I who am found with flocks of cattle and groves of trees,

Wanton is my worship, under the moon and evening stars.

I am exalted at my temple, and share my ferocity with my Sisters.

(passes censer to Isis)

Isis:
Altar: A throne covered in cloth with her hieroglyph, a bowl of water, vervain, bloodstone.
Gift: Shells.

I breathe the sweet breath, which comes forth from my mouth.
I exhale the deep sorrow, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to Attendant)

In swirling seafoam I am the swallow.
I am the fish and crocodile.
I have instructed mankind in the mysteries.
I am the shrine at which thy desire devoured thee with fire.

Isis am I, wife and sister of the Slain One.

I am she who rises in the dog star.
I am the overthrower of tyrants.
I am she who separated the heaven from the earth.
Mother of sorrow, I offer my wings and crown.

(takes back bowl)

I know no ending for I have no beginnings.

I am exalted at my temple, and share my love with my Sisters.

(passes censer to Tara)

Tara:
Altar: A low table with green cloth with a star, with an upright white disk bearing seven eyes, tourmaline.
Gifts: Stars.

I breathe the limitless adoration, which comes forth from my mouth.
I exhale the endless triumph, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to Attendant)

Mother of enlightenment, who supplicates movement,
Devoted and sentient to the accumulations of wisdom.
Who takes refuge in the dharma and the sangha,
Whose face is filled with a hundred autumn moons.

Tara am I, who speaks the mantras that rise from the dharmadhatu.

Whose enlightened path stirs the depths of samsara.
All appearances and existences dual and none,
Liberating the eight fears as a venerated conqueror,
I, Golden One of the blue lotus, water-born, in hand adorned!

(takes back bowl)

In the mudras of my swelling joy, I stamp the seven worlds in my rapture and wrath.

I am exalted at my temple, and share my equanimity with my Sisters.

(passes censer to Ishtar)

Ishtar:
Altar: Square table with a black cloth bearing an eight pointed star, on it a bowl of lush fruit, hematite, and an evergreen twig.
Bowl: Evergreen cuttings.

I breathe the pure light, which comes forth from my mouth.
I exhale the quenched thirst, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to congregants)

Daughter of Anu, daughter of Sinn, I With Many Names.
Who journeyed to the underworld to alchemize my being.
Clothed in pleasure and love, laden with vitality, and charm.

Voluptuous pleasure spills from my lips and dances on my tongue.
Ishtar am I, prostitute compassionate who upholds the heavens.

Holy Queen of the skies, all life in my mouth.
I bring counsel and victory, compassion and ferocity.
Mistress of the peoples, the greatest of the Igigi.
I open the golden gate of heaven, the earth, and hell.

(takes back bowl)

I who have passed down a line deific, born of wonder.

I am exalted at my temple, and share my protection with my Sisters.

(passes censer to Magdalene)

Magdalene:
Altar: A small table with a dark cloth, Alabaster Jar, dried red roses, and a plate of bread.
Bowl: Cloth rose petals with perfume.

I breathe the stainless purity, which comes forth from my mouth.
I exhale the tearful redemption, which I offer from myself with joy and ecstasy.

(incense)
(lifts bowl, passes to Attendant)

Sacred bride of The Christos, Consort to the Holy.
Sacred whore of delusion, rewritten through the centuries.
I who summoned the first stone with my boldness,
Whose long hair and tears created my propitiation,

Magdalene am I, whore below and goddess above.

Apostle of Apostles, first witness to the act of transcendence,
Womb of the heirship of Christ, who wept and

annointed.
“No longer will ye be called ‘forsaken’ and your lands ‘desolate’,
but you shall be called ‘beloved’, and your lands ‘espoused.’”

(takes back bowl)

I, the witness to the resurrection of my matriarchal nature.

I am exalted at my temple, and share my regeneration with my Sisters.

(Attendant passes each Goddess a goblet, then begins handing around juice and wine to the congregation)

All Goddesses:
As sisters we gather,
As goddesses we abide our heavens,
As warriors we rise,

Together we invoke our root,
Our darkest Sister,
From our hallowed temples,

(Idol is revealed)

Bride of Chaos,
Harlot of fornication,
Abomination’s mother,
Every drop is of thy cup,
IO Babalon, IO Babalon,
ALSI KU NUSHI.

(Repeat three times, each goddess taking an individual line, before just the last line is taken up by all, including the congregation. This chant is continued until it reaches an energetic peak.)

(Goddesses raise their glasses.)

In thy name Babalon!

(Raise glasses, all drink. The Goddesses remain until the energy of the room settles. All lights go out, Goddesses exit, lights back on, congregation is shown out by attendant.)

In Memoriam for Christopher Borowicz

by Sr. Hattie Quinn

I was on my 18 day U.S. journey when I met Brother Christopher Borowicz and the whole Knoxville gang. They had been meeting as a study group for years, but didn’t know about the organizer program. I attended their first and second degree initiations spontaneously, being in the area to visit friends. At dinner with them, I was really impressed by their sincerity and breadth of knowledge. Br. Christopher was a big heart and a fragile being. His wounded heart was so open, he loved so strongly, so genuinely that I fell in love with him that day and I don’t see how anybody who met him didn’t. Such a beautiful soul and mind you needed to engage with him, explore and reverberate with him. He was an artist, a magician, a poet. I am glad that I got to meet him. He ultimately passed the organizer position to his best friend who is now the local master at Eulis in Knoxville, helping the community heal together during this time of great loss. It was a privilege and an honor to facilitate their work there.

He and I stayed in touch periodically after that whirlwind day’s initiation and we talked about him coming to Dallas, but never settled on a date, as he traveled about pursuing his will. Passionate about everything he did, he pursued fatherhood, his tattooing, his magical work, the promulgation of the Law, his martial art, all with heart fully engaged. We were still reeling from the loss of Br. Henry when we got word that Br. Christopher had left our ranks. It was and is all too much. I wrote this poem for them.

Death has always made me cry,
Whether it be because of the tragic loss experienced by others,
Or the friend or family shaped hole in my life,
Or its fictional representation in art,
Or even its lack when beloveds are reunited,
Death has always made me cry.
I met you once, Dark Spectre,
You allowed me to return and rebuild my self anew,
But that does not excuse the pain
You have continued to cause us all.
Death is but a passage,
A next step on an immortal journey, Or a cessation of all things, the reader may say,

Whatever it is to those who go, it is pain and tears to those who are left behind.
Death has always made me cry,
But I will be strong,
I will hold on to the joy of having known you,
The joy of the fond memories that will keep you alive forever.
A shining star in my personal firmament.
Death has always made me cry
And I have known loss over the years,
But those losses do not compare
To the ones I experience now, as I have aged,
And my friends begin to die,
From regular, tragic life-ending woes.
Before they were mentors, role models, acquaintances, family friends,
Now they are true friends, chosen family members, siblings of my heart.
I cherish you all the while I cry for your absence.
I hold on to the pleasure of having known you.
We will ring the bell for you today.
In love.
In remembrance.
In tribute to your part in our lives or of those we love,
And I will cry at your name.
The bell will toll,
And I will say farewell.
The bells will peal,
And my joy at having known you will explode from my heart,
For all to see and feel and know you through.
But I will still cry at your names.
Death has always made me cry.

A Remembrance of Gerrit Lansing

by Joseph Shepard, Knights Templar Oasis

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

From zero jumps two, two being how something is apprehended. Only a stone’s throw from writing to root. The rite of winter is the root of spring.

— Gerrit Lansing

Gerrit Yates Lansing was born on February 25, 1928 EV, in Albany, N.Y.

The company of love,
Safe in the garden that is themselves,
More ghost than garden, more brute than bird,
Acclaim the throbbing animal,
The beastly petals green with blood.

— Gerrit Lansing

Dissolve, coagulate, the chemists say:
but the first darkness blinds the human eyes
that climb the ladder of the visionary spinal
chord to issue in the thousand-petalled sun.

— Gerrit Lansing

In Gloucester, Gerrit met two men who greatly shaped his life: poet Charles Olson and sailor, lover, and housemate Deryk Burton. Olson he surprised with an unannounced visit to the poet’s Fort Square apartment. Gerrit became not only a friend and correspondent with Olson, but also the quiet expert on the role of tarot, astrology, and the esoteric on Olson’s writings and thought.

The clock that numbers me has told and tolled my history but my story of invention is not done. I am walking still in the golden sunlight of the midsummer mystery.

— Gerrit Lansing

When I was a young man I purchased *The Equinox Volume III Number 10*, edited by Hymenaeus Beta X°. This was March of 1985 EV when this book came out from Samuel Weiser, Inc. On page 276, the poem “An Equinoctial” grabbed my attention, and stayed with me for many years, a poem by Gerrit Lansing. Other poets of interest in this publication

are Charles Stein, Harvey Bialy, Ira Cohen, and Robert Kelly.

My first meeting of Gerrit was a planned visit to his home in Gloucester, Massachusetts, USA. I greeted Gerrit with “Do what thou wilt shall be the whole of the Law,” and he replied “love is the law, love under will,” followed by a kiss on the mouth.

He invited me into the house; we sat and talked from noon until 4:18 pm. Soon we had established a poetry reading by him at the Knights Templar Oasis, then on Essex Street in Salem, MA. It was a grand event, and later he said he felt it was his best reading to date, for there were more readings to come in other places, but this was the beginning of an eight year friendship. You can see and hear and read Gerrit’s transmissions to all of us on the Internet; you can find his books and read them and absorb them. He was a Thelemite, and if you are a Thelemite and you study *Liber AL vel Legis*, you will be one of the lucky few to decode his messages about our connection with nature, and I guarantee you can and will receive many “Aha” experiences.

Gerrit was not a member of the Order, but his poem was in that *Equinox*, and for that I will be forever grateful. Through him I have met others in that volume. Gerrit studied with filmmaker and painter Harry Smith under Count Stefan Colonna Walewski and had revealed other initiations having to do with the Typhonian current, which he was mostly attracted to.

Gerrit produced a publication called “SET” and stated about it:

SET will be about the poetic exploration of the swarming possibilities occult and/or unused in American life, urban and local, here & especially now, at this moment of the Aeon, i.e. the Vulgar Advent.

(“Statement: how SET was conceived,” Gloucester, Massachusetts, 1997 EV, at the *Equinox of Fall*.)

Gerrit dropped his body on the 11th of February 2018 EV, surrounded by loved ones, and there were many, all over this planet. Gerrit gave you what you felt you needed, no matter who you were or what you did. He was a supreme Magus, and continues to live within everyone who was lucky enough to be with him in this incarnation.

Pierre Joris wrote at his blog, *Nomadics*:

A man of wider & deeper knowledge than almost anyone I have known, Gerrit was as familiar with, and brought as much care to contemporary poetry & poetics than to older literatures, to the traditionary sciences than to modern science, to the making of music than to the preparing of food. A conversationalist *sans pareil*, he moved with grace, enthusiasm & profound savoir & savoir-faire from, say, a poet such as Henry Vaughn to his friend Charles Olson, or from the likes of John Dee to the likes of Harry Smith, or from Roland Barthes to Stephen Jonas — and knew the trceries that connected all of them.

Here is the account of Gerrit’s passing, which occurred on February 11, 2018 EV, from poet Robert Podgurski, who was present at the moment:

Gerrit was in a bit of discomfort and agitation, but not in severe pain. So much of the time was spent comforting and holding his hands, stroking and touching. At approximately 10:45 pm Fang and I took a break and went into the kitchen. Gerrit’s breathing became markedly labored. The three of us then surrounded Gerrit’s bed in his living room.

Fang asked me to locate a copy of *The Book of the Law* to read from. I ran up to Gerrit’s study, but it was nowhere to be found.

Rather than waste precious minutes, I grabbed the first important Crowley text that came into view, *Liber Aleph*. Gerrit’s bed was aligned with his feet pointing due south-east.

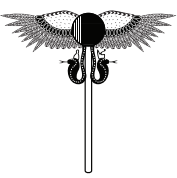
Fang stood to his left side and held his hand. I stood on Gerrit’s right and held his shoulder with my left hand, Timotha at his feet.

We joined hands to create an open circle with the crown free from all obstruction. I randomly opened *Liber Aleph* to chapter 83, “On the Secret Through Which any Spirit is Received in the Body.” Then I read chapter 82, “On the Forbidden Secret,” in that order.


When I finished reading Gerrit was completely relaxed, no longer struggling. And then at 11:32, Gerrit embarked on his great crossing. Timotha intoned “The Song of the Vajra.”

Love is the law, love under will.


Joseph Shepard
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— Liber LII

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