

Ordo Templi Orientis
P. O. Box 2303
Berkeley, CA 94702
U. S. A.

\$2.00

Vol. III, No. 10-11
& Winter 1979 e. v.
Spring 1980 e. v.
An. LXXV-LXXVI e. n.
(Double issue)

Ordo Templi Orientis



O.T.O. Newsletter

Do what thou wilt shall be the whole of the Law

—LIBER AL:1,40

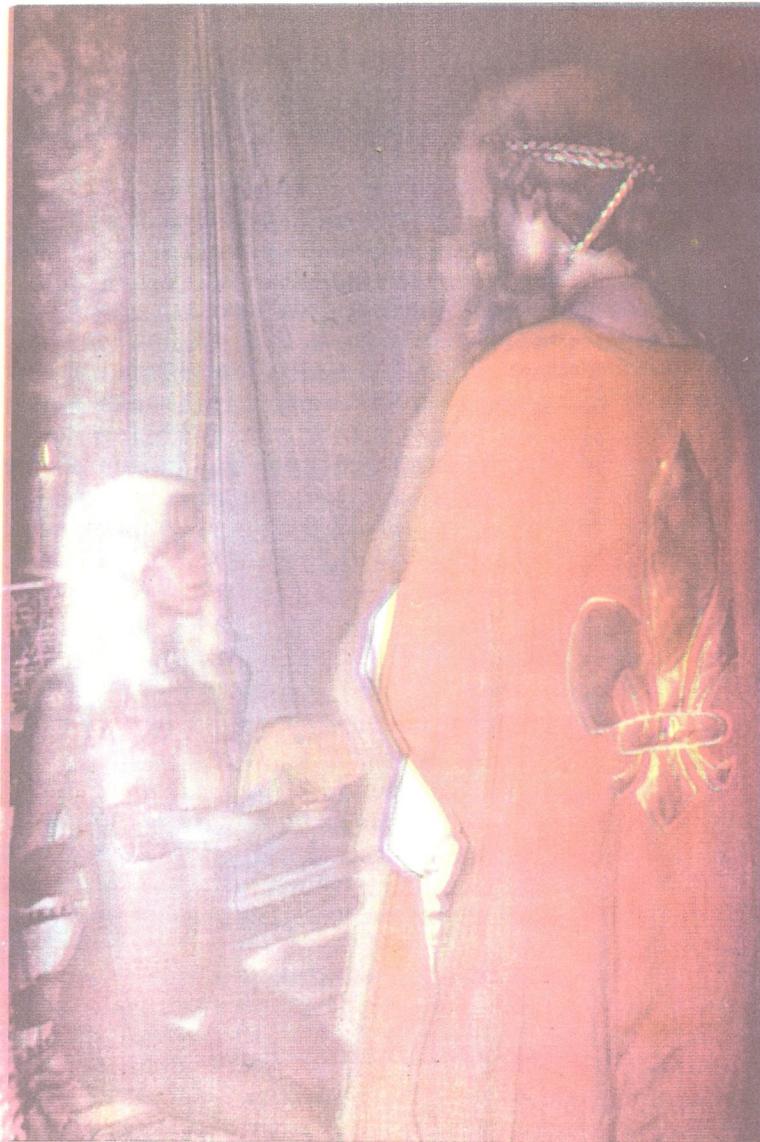
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PF 5017

Process E6 by
Unicolor
with aged
chemicals and
light admission
for one second
at 105° F just
prior to #1
Developer.

The Film was
slightly underex-
posed. And the
Transparency
was recopied
onto the same
Film to intensify
color contrast.

W.E.H. —



The Gnostic Mass
in Astral-like
Auras.

Sr. Ishtar
as Priestess
Fr. H.K.
as Priest

Taken a few months
before the
Venture of IIIrd
Degree Initiation
and the move of
Grand Lodge to
the new Temple

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Subscription:
4 issues for \$3.00
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\$5.00 elsewhere

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n Knowing
Aleister Crowley
Personally.



by *Hymenaeus Alpha 777*

Ex Castris Hiberniae Ionae et Omnium Britanniarum

Continued from last issue

As I said in my last rap, I would see Crowley one more time at Bell Inn as Aston Clinton. At the time it seemed all very accidental. Looking back, it seems all very karmic. But anyway...

What happened was that, having survived the Invasion of Normandy and the Battle of Northern France, we were up in Belgium preparing for the assault on the Rhine. This was where the incident of the 80 500 pounders occurred. One day I read in *The Stars and Stripes*, our Army newspaper, that they were offering a course in Explosive Ordnance in England to any Ammunition Supply Officer who didn't know his ass from his elbow. Since I had gone to Quartermaster O. C. S. (Officer Candidate School) and had never even seen Aberdeen Proving Ground, two things hit me at once: (1) It would be interesting to find out something about what I was doing and (2) Crowley was in England. It was a long chance, but there was always just that possibility. So I find myself piling into a British plane up in Brussels airport so antique that it had two piolets, but only room for four passengers. We start taking off down the runway under the usual cloud cover, as I thought at the time... it is always raining in Northern France and Belgium...stupid me, how was I to know that this was the fog blanket into which Glenn Miller would disappear flying East to France at the same time...and under which von runstedt would launch the Ardennes Offensive (the Battle of the Bulge to you history buffs)... things like that I would find out later. At the time, what I noticed was that neither pilot was looking down the runway in front of us, as piolets normally do on a take off; but that the one on the left was looking to the left; and the one on the right was looking to the right. This did seem unusual, so I did the same. That was when I grabbed my seat and hung on for dear life. This twin engined crate was so ancient that the tachometers were on the engine nacelles, and what the two

pilots were trying to do was to keep the two engines turning at the same speed so we wouldn't ground-loop and windup a fiery pile of junk. But we finally lifted off, cleared the cloud cover, and started pocketing along toward England at about 60 miles an hour, maybe 6000 feet off the ground, under a brilliant sun and looking down on a pure unbroken carpet of white that went on..and on.. and me twisting my head around to see if some stray line of ME-109's would come rolling in for a little target practice like that day in Normandy...but then I had been on the ground and could duck...a little hard to duck at 6000 feet...and on...at 60 miles an hour it takes a while to fly from Brussels to London. Finally there was the blue of the English Channel...and the White Cliffs...and we landed at Croydon and by truck and bus and trolley and train up to Leicester (which we pronounce *lei-CES-ter* and the British pronounce *LES-ter*).

First they introduced us to the ka-VET (which seemed to be the British way of pronouncing the French word for cavity). A kavet was where a bomb had exploded underground but had not broken the surface, leaving a thin layer of soil that would not support you if you stepped on it. Which meant you would be dead by the time you scrambled out due to the toxic gases left by the explosion. Kavets were definitely to be avoided. Check. Then we met Herman. Good old Herman. Herman was about the size and shape of the great white shark, had a funny ring welded to his nose to retard his bepth of penetration on impact, was painted a sort of off-Navy gray-blue, and weighed 1000 pounds. Herman was what the British called a "block-buster." Also Herman was a man of mystery. Yes, Herman had many mysteries. The mystery was in the fuze. Herman could think. Now we Americans are a very straight-forward king of people. A little mindless, maybe, but certainly straight-forward, and our technology reflects. Our bombs were fuzed mechanically fore and aft. As she went in, if the firing pin in the nose fuze didn't function, it didn't matter because this neat little metal rod in the tail fuze would come slamming forward and she would blow anyway. But suppose she lands on her side, says Uncle Heinie? So they devised a whole new technology of electrically fuzed bombs. By flipping a complicated set of toggles the German pilot could give Herman any number of options. He could explode on impact. He could be set to go off as a time bomb hours later (very important in war torn London. A UXB [UneXploded Bomb] found near a subway or power-station could shut down a goodly part of London.) Or he could just lie there and think about it indefinitely while these curious little electrical charges went perculating through these rheostats and other circuit divices waiting for the vibration of the jack-hammers from the EOD (Explosive Ordnance Disposal) Squad (there is an awful lot of concrete in London) to break that final circuit and set him off. Obviously the British had a problem. They had to get him out of there, but how? Solution No. 1: Defuse him on the spot. The fuze was at about the center of the bomb on one side, and secured by these funny looking little locking rings. Unlock the rings, lift out the fuze, and away with old Herman. Unfortunately Uncle Fritzi had thought of that too, and had all of these happy little anti-withdrawal devices so that as you lifted the fuze out he would blow anyway. Scratch Solution No. 1. Also the guy who was working on the fuze with the telephone around his neck. "I am now moving ring number two to the left... and then this god-awful explosion. Finally the British had lost so many EOD experts that they resorted to the only really practical solution,

and that was to hoist old Herman out with a crane, put him onto a sandbagged truck (for all the good that would do), and take him out with sirens screaming to some god-forsaken place and blow him on the spot. Yes, Herman was definitely bad news.

So was Betty. "Bouncing Bette," they called her. Teh Germans had this empty casing about the size of Herman (painted yellow) that would crack open about half way down and spew the countryside with grenades retarded in their descent by these cute little beanies...a sort of fourbladed parachute. Once Betty had bounced, she would lie there with this timing device about the size and shape of a quarter, and ridged on the edge like a regular coin, waiting for any vibration to make that little gear move that one more notch and then all of a sudden there you are looking like a funny kind of shish-kabob. This was all very interesting, and fun in its own kind of way, but terribly academic until the world exploded. I came down to breakfast one morning to find a copy of *The Stars and Stripes* on my table, headlines all over the place, and a map full of spear-heads supposedly depicting German armored divisions all pointing directly at where I had left my Ordnance Supply and Maintenance Company at Brugelette, about 30 miles south of Brussels. What to do? Well, school's over, back to London, back to the Continent, back to the War. Only to have the desk sergent tell me. "Lieutenant, we can't even drop paratroopers into Bastogne. How in the Hell are we oging to fly you back to the Continent?" So. My hunch had paid off. But first things first. Grab one of those funny square London taxis with the open front end that can turn on a dime and score a bottle of black market Scotch for an exorbitant price. Then scrounge up a couple of cigars from some place and off to the Bell Inn at Aston Clinton. That may have been when I met Kenneth Grant, because I definitely remember meetin him at the Bell Inn. We rapped about many things, but the only thing he said that really stuch in my mind was his last sentence, which was, "You really must come back for Xmas. It is going to be the traditional English Xmas dinner complete with flaming plum pudding!" After all, the Bell Inn *is* a traditional English country Inn. And so back to London and check in with Air Transport and "No, Lieutenant, all flights are cancelled for today, but be sure to be here at 8 o'clock in the morning."

It was about this time I met those Canadian girls and got introduced to the British Officer Club circuit (which is quite different from the regular street pub) and a few days of living it up goes by...and then it is Xmas, and time to go visit Crowley up at Aston Clinton. But hold! Enter the villain. The British railway drivers (we call the guys who man the throttles on railroad engines "engineers") had had it up to the ears, and decided to pull a one day strike. They were not being unpatriotic, but you must understand that they had been fighting the war since Hitler had invaded Poland and the British were a tired people. So the railway employees just told the government flat, "For one bloody night, Gov, in all the years of this bloody war, we are going to have Xmas dinner with our families at home." Personally I approved, but it damn sure left me up a bloody creek because how was I to get back to London by 8 o'clock the next morning? On the other hand, who could miss having Xmas dinner



Grady ↑

with Aleister Crowley? So I said, "To hell with it, I'm going." After all, I had been risking my life on a daily basis ever since Normandy. Why should I worry about a reprimand? So by taxi up to Paddington Station, that great, gloomy, sooty cathedral to Victorian bad taste where you take the trains going North, and off at Aston Clinton station. Everything looked normal. Gates open. Lights on. Looked cheerful enough. Even serving that awful slop they called "tea" in British railway stations in wartime England. That's why they filled the glass half full with watered milk so you could gag down the stuff. At least it was hot and warmed your tummy on a cold night. Maybe everything would be all right. So off cheerfully to the Bell Inn and Crowley and we toasted the Yuletide with brandy and it was time to go down to dinner and all those suet things that only a Saxon stomach can take, and sure enough the flaming plum pudding. Then back upstairs for more talk and brandy and the cigars and a wonderful time and around midnight it is time to say goodbye and I walk back down to the station in the fog that had come up. It looked like a tomb. Lights out. Gates locked. And not a person in sight. What in the hell am I going to do? Ah. Brilliant inspiration! What is the one place in town that is going to be open all night? The police station, of course. Not hard to find. It was the only house in town that had its lights on. So I walked in and explained my problem to the Desk Sergeant. He was sympathetic, but said, "Not a chance. With the heavy ground fog, not even the lorries are running." (English country winters are subject to what we would call a tulle fog, and a lorry is what they call a truck). Then he brightened and said, "But there's a bobby on a wheel (motor cycle) coming through in a few minutes going down to the next town toward London. Maybe you can hop a ride with him!" So I find myself on the back end of a motor bike blasting along through the fog freezing my end off down to the next station. And again to the next station. What happened after that is a blur. All I remember for sure is waking up standing in the open back end of a milk truck running into the outskirts of London in a cloudy dawn trying to find some place where I can catch a tram. I made it at the Air Transport Office at just exactly 8 o'clock only to be told, "Sorry, Lieutenant, all flights are cancelled for today. But be sure to be here at 8 o'clock tomorrow morning!" It is really remarkable what some people would go through just to have lunch with Aleister Crowley, but personally I wouldn't have missed it for anything.

Next, Hastings.

To be concluded

oo

Back in France, Grady continued to receive letters from Crowley —and commissions too. On the following pages a letter and a song are reproduced from this period. There's a bit concerning the doings of Agape Lodge here, an insight into the situation at the Bell Inn and a bid by Crowley to move the fighting French with song. The letter has been reproduced larger than original to make reading easier — we've had a few remarks about tiny letters being too hard to read.

from

Dear

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Transcript:

from Aleister Crowley
- Bell Inn
Aston Clinton
Bucks.

MARK OF
THE BEAST

June 30, '44 e.v.

Dear Louis,

93. I can't tell you how glad I was to hear from you this A.M. I was, naturally, anxious to know that you were safely across. (For me, here we are beyond the range of the "robots", I'm told.

I answer you in haste; I want to hear from you after.

All my papers locked away at 93, which I've sublet. Lucky! it makes my holiday of work much safer. But the need is very great; I've squared printer and binder, but only just. N.Y. transfer last month was very poor: Jack [PARSONS] seems to have dropped out completely. The swine Smith still works infinite mischief. Without papers, can't be sure; but I think two more goes (July & August) make up the first quarter. I have now a comprehensive plan to square everything, which I'll explain at more leisure.

The V-sign. In you "Magick" is a page of illustrations of me (in hooded robe) giving the sign. It is "marked in plain figures "The V-sign" This was '28 or '29; but the page was reproduced from the Equinox Vol I No 2 (Sept 1909). That should suffice.

Sutherland got Lasher (?) back. (Yesterday a bomb killed Vere Meuchile — woman chess champion of world, & very star victim. I beat her by a 10-move combination; the 1st two mover look like plain idiocy! In Paris was the Café de la Répence, a paichion in Palais Royal, a left Bable place opposite Sorboune called Ludo, and innumerable cafés.

"Kubla Khan": do you mean Coleridge's poem? If so, can send.

I agree about Jack's letter.

Herewith 7 Tarot cards — may they inspire you!

I enclose copy of La Gauloise or L'etincelle — whichever you like. I want this copied, printed, sung everywhere. You couldn't help the work more than by getting this accepted as the National Song. The Maise is shop-soiled. This is new: a French song, English singer, American composer. Will send you copy of Roy's music in a week or so.

93 93/93 Best of luck, & see you Soon!

A.C.



from Aleister Crowley

Bell Inn

Aston Clinton

Bucks.



June 30, '44 W.

Dear Louis

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than by getting this accepted as the National
Song. The M-size is shop-soiled. This is new:
a French song, English singer, American composer.
Will send you copy of Roy's music in a week or so.

9393
95 Best of luck, & see you soon! A.C.

6-30-41



Lieut. Grady L. McMurtry

1475th Ord MM Co (Avn) (Q)

A.P.O. 149 U.S. Army

France.

93 Distributing these to local
mobility + gentry will serve as
introduction + help you to make
friends.

Also, you may get influential
people to take it up + make
it the National Song. 93 ⁹³/₇₃
T.C.

LA GAULOISE

(SONG OF THE FIGHTING FRENCH)

par

ALEISTER CROWLEY

Créateur du signe V
auteur de "Thumbs Up!"

14 Juillet 1942 e.v.

Prix : à volonté

140 PICCADILLY
LONDON, W.1

Hommes de cœur, jamais battus,
Hommes d'honneur, rélévons-nous !
Trahis, meurtris, foulés par terre,
Bah ! la première plaie de la guerre !
Tenons ! c'est l'aube de la gloire !
Brille, soleil de la victoire !
Tous, en avant ! Bannière, avance !
Haut, ferme, fort ! Vive la France !

Traîtres, à mort! Couards, à mort!
Au vent l'essor du tricolore!
Marchons (chargeons, brisons, moulons)
A la revanche, au châtement!
Balayons, au néant sans fin,
Les barbares, les assassins!
Tous, en avant! Bannière, avance!
Haut, ferme, fort! Vive la France!

Libres, égaux, frères français,
Vaincrons! Vaincrons a tout jamais!
Les fourbes lâches écrasons!
Exterminons le vil tyran!
Hommes de cœur, hommes de gloire,
Hommes d'honneur, à la victoire!
Tous, en avant! Bannière, avance!
Haut, ferme, fort! Vive la France!



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This Copy for Jane



*Jane Wolfe in Paris, just after
1923 e.v. Photo courtesy of
Soror Meral, Mistress of 418 Lodge
of Ordo Templi Orientis.*

Of all those who have contributed over the years to the growth of the Order, and to the publication of Crowley's works, no one can surpass Jane Wolfe in the record of work done without fault.

Jane is responsible for much of the record and the achievements of the O.T.O. in California. She worked tirelessly to prepare the later writings of Aleister Crowley for press. She was the chief object of the letters of "Magick without Tears." She did the necessary making of typed copies and the fundamental work that kept the Order functioning through many years. Not enough has been said to acknowledge the importance of this Great Lady of Thelema. Some months ago, her name was added to the list of Gnostic Saints to be commemorated in the Gnostic Mass. In tribute to her, we print here a story of her deeds, written by a member of the Order who knew her well. Following this, we have printed an example of the kind of work she did. This latter item is a manuscript of Crowley's commentary to "The Vision and the Voice", opened by a description of the working by Francis Regardie (Fr. E.:N.:L.:... Space does not permit the entire publication of the notes to the "Vision and the Voice," but we have included a few of the MS pages in fax. This appeared in several editions of the work, notably in the first edition published by the Order from Jane's efforts with this Manuscript.

Cari Fratres et Sorores,

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

Many questions have been asked about the importance of Jane Wolfe to the work of Thelema. This short letter seeks to dispel the myths and give some idea of the work of this lady, for lady she was, an aristocrat in spirit and behaviour.

Jane was born 6 months before Crowley. While working in Hollywood as an actress in early films, she became interested in occult subjects. In due time she contacted Crowley and by 1920 she left her work and was in Cefalu to study there. She learned and practiced yoga and Thelemic rituals, and above all, she weathered Crowley's ordeals, no easy feat, and came through them having earned his admiration and respect.

By 1923 Cefalu was disbanded as an Abbey of Thelema, due to the actions of Mussolini. Jane resided for some time in London, England, and assisted Norman Mudd who had been put in charge of Crowley's affairs in that area. She was also, from time to time, able to be with Crowley in the ensuing difficult years after Cefalu. But her health was bad due to the hardships she had gone through in this association.

While in Cefalu and later, she took dictation from Crowley and did typing of his works, along with Leah Hirsig. Her loyalty and indomitable spirit against the worst difficulties was greatly appreciated by Therion.

After 7 years abroad she came home to Hollywood and several years were spent in regaining her health. Wilfred T. Smith also moved to that area and together they started a Profess house of the O.T.O. and got the Order started against tremendous odds. Jane assisted with secretarial work and with Initiations and could also give direct advice as to the way Therion wanted things done. She also took the part of the Deacon in the Gnostic Catholic Mass every Sunday for many years.

She typed over and over again many of Crowley's important books for various members of the Order as there was no such thing as xerox copying in those days. Jane's income was always very tiny, sometimes only \$80.00 a month, but out of this small sum she managed to send \$20.00 monthly to Crowley to help keep him alive and functioning so that more could be written and published.

Many changes occurred within Agape Lodge, but always Jane was an indispensable part of it. Sometimes she served as Secretary-Treasurer, depending on whether her health would allow of this work.

Agape Lodge of the Ordo Templi Orientis was always very tiny, rarely having active membership over 25 persons and attendance at regular meetings was often very much smaller. Hardly anyone in America had heard of Crowley and if they had, their views were twisted by the yellow journalism current at that time. The study of Thelema was very much an uphill climb for its adherents and often as not complicated by the unavailability of important writings of To Mega Therion. Adherence to Thelemic principles often meant a sort of alienation to much of the outside world. But Jane's courage in face of the difficulties which beset us remained an inspiration to younger members of the Order.

When the idea of MAGICK WITHOUT TEARS was started by Crowley, many of the questions which he answered in his series of letters in this book were submitted by Jane. She was regularly in correspondence with him over the years and her clear-eyed views of events meant much to him. Since in the later years of Crowley's life, Agape Lodge was the only operating Lodge of O.T.O. in the world, what happened in it was important to Therion.

After Crowley's death in 1947, Jane worked closely with Karl Germer who became the Outer Head of the Order. She typed many things for him and assisted in the publication of Crowley's works every where possible until her eyes failed her. Germer relied heavily on her views and reports to him.

She also conducted small classes of students interested in Thelema. In these classes she stressed development of character and understanding of the self, for she knew that Illumination could not occur in a balanced manner without such knowledge.

After her death in 1958 only one of her students was able to pick up the work where she left off and expand it considerably into essential training for Thelemic students. May Jane's example of nobility of character, refinement and aristocratic behaviour ever be an inspiration to future generations of Thelemites.

Love is the law, love under will.
Fraternally,

Soror Meral

Note: The story of Jane Wolfe's life is being featured in Vol. II of IN THE CONTINUUM. If interested, please write to that publication at P.O. Box 2043, Dublin, Calif., 94566.

The Vision and the Voice
with Commentary by the MASTER THERION
and a brief introduction by Frater E.N.L. (*F.I.Regardie*)

INTRODUCTION

" The Vision and the Voice " of the Angels of the Thirty Aethyrs, reprinted from the Equinox, Volumn 1, Supplement to No. 5, but here represented for the first time with an elaborate commentary by the MASTER THERION, are unique in that they attempt to describe in a perfectly sane and scientific manner spiritual experiences, and the investigations of the more subtle planes.

The first attempts to obtain these visions were made in 1900, in Mexico, where FRATER PERDURABO had journeyed in his efforts to obtain a perfect understanding of the mystic traditions and methods of attainment of every race and clime. The first two Aires were investigated on November 14 and 17, 1900. " The Vision and the Voice " was mysterious and terrific in character. But what he saw was not altogether beyond his previous experiences; what he heard was as unintelligible to him as William Blake to a 7th day Adventist. He was encouraged by the evident importance of these results, but found that he was absolutely unable to proceed with the 28th Aethyr. It became evident, some 9 years later, that what stopped his further exploration of the Aethyrs in 1900 was simply that his Grade did not entitle him to go further than the 29th. In fact only a Master of the Temple, 8° = 3°, can penetrate beyond a certain point, and further, as sections of the Comment point out, even a Master of the Temple cannot pierce through the veils surrounding the outer of these Aires.

The Seer had not thought of continuing this work for nearly 9 years. It is not at all clear how the idea came to him in 1909, during a walk through the Desert with Frater O.V., a Probationer of the A.°A.°, but at Aumale a Hand suddenly smote its lightning into his heart, and he knew that now, that very day, he must take up " The Vision and the Voice " from the point where he had laid it down. Parallel to this, it is also possible that he had in his ruck sack one of his earliest Magical Note Books, where he had copied with infinite patience the 19 Calls or Keys obtained by Sir Edward Kelly from certain Angels and written down by Queen Elizabeth's astrologer, Dr. John Dee.

The facts that stamp these Keys or Calls are these. Over 100 squares filled with letters were obtained by these two Magicians, in a manner which no one yet has quite understood. Dee would have one or more of these tables (as a rule 49 by 49) - some full, others lettered only on alternate squares - before him on a writing table, Kelly would sit at what they called the Holy Table, and gaze into a "Shewstone" in which he would see an Angel, who would point with a wand to letters on one of these charts in succession. Kelly would report, for example, "He points to column 6, rank 31", and so on, apparently not mentioning the letter, which Dee found and wrote down from the "Table" before him. When the Angel had finished, the message was rewritten backwards. It had been dictated backwards as being too dangerous to communicate forwards - each word being in its nature so powerful that its direct communication would have evoked forces which were not wanted at that time.

These Keys being re-written backwards, there then appeared conjurations in a language which they called "Enochian", or "Angelic". It is not a jargon; it has a grammar and syntax of its own. It is far more sonorous, stately and impressive than even Greek or Sanskrit, and the English translations,

though in places difficult to understand, contain passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass,

"Can the Wings of the Wind understand your voices of Wonder?
O Ye! The second of the First! whom the burning flames have framed in the depths of of my Jaws! Whom I have prepared as cups for a wedding, or as flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone! and mightier are voices than the manifold winds! For you are become a building such as is not, save in the mind of the All-Powerful."

(Second Key)

There are nineteen of these Keys: the first two conjuring the element called Spirit; the next sixteen invoke the Four Elements, each sub-divided into four: the nineteenth, by changing two names, may be used to invoke any one of what are called the thirty "Aethurs" or "Aires".

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that any one with the smallest capacity for Magick finds that they work. The Seer had used these Keys a great deal, - always with excellent effect. It was in Mexico that the idea occurred to him to discover for himself what these Aethurs really were, by invoking them in turn by means of the nineteenth key, and, by skrying in the Spirit Vision, judge their nature by what he saw and heard.

It was then in Aumale, that he prepared to commence once more the investigations of these Aethurs, and accordingly bought a number of notebooks. After dinner, on the 23rd of November, 1909, he invoked the 28th Aethyr by means of this 19th Key. When it was compared with those of the 29th and 30th Aethurs, - lo and behold, there were exhibited the same peculiarities of subject and style. This is true also of the 27th, and so on to the 24th; yet there is a continuous advance towards coherence both in each Aethyr itself, and as regards its neighbour. The Subject shows solemnity and sublimity, as well as the tendency to fit in with those conceptions of the Cosmos, those mystic Laws of Nature, and those ideas of transcendental Truth which had already been foreshadowed in the Book of the Law (Vernal Equinox, 1904), and the more exalted of the trances which the Seer had experienced prior to this date.

The method of obtaining "The Vision and The Voice" was as follows. The Seer had with him a great golden topaz (set in a Calvary Cross of six squares, made of wood, and painted vermilion) which was engraved with a Greek Cross of five squares charged with the Rose of 49 petals. He held this, as a rule, in his hand. After choosing a spot where he was not likely to be disturbed he would take this stone and recite the Enochian Call, and after satisfying himself that the forces invoked were actually present, made the topaz play a part not unlike that of the looking glass in the case of Alice. (He had long learned not to trouble himself to travel to any particular place in his Body of Light. He realized that Space was not a thing in itself, but merely a convenient category (one of many such) by reference to which we can distinguish objects from each other.) He would then describe what he saw and repeat what he heard, and Frater O.V., the Scribe, would write down his words, and incidentally observe any phenomena which struck him as peculiar. (For instance, He would at times pass into a deep trance so that many minutes might pass between two successive sentences, as the text to the later Aethurs shows.

They walked steadily through the Desert, invoking the Aethurs, one by one, at convenient times and places, or when the Spirit moved them. As a rule, one Aethyr was obtained every day. Bou-Saada was reached on November 30th; on December 8th they started again through the desert for Biskra which they reached on December 16th, completing the work on the 19th. By the time Bou-Saada was reached, and they had arrived at the 20th Aethyr, the Seer began

to understand that these visions were, so to speak, cosmopolitan. They brought all systems of Magical doctrine into harmonious relation. The symbolism of Asiatic cults; the ideas of the Qabalah, both Jewish and Greek; the Arcana of the Gnostics; the Pagan Pantheon, from Mithras to Mars; the Mysteries of Ancient Khem: the Rites of Eleusis; the Scandinavian Sagas; Celtic and Druidical ritual; Mexican and Polynesian traditions; the Mysticism of Molinos no less than that of Islam, — all these fell into their proper places without the slightest tendency to quarrel. The whole of the past Aeon, in short, appeared in detailed perspective, and each element therefore surrendered its sovereignty to Horus, the Crowned and Conquering Child, the Lord of the Aeon announced in the Book of the Law.

Love is the law, love under will.

Frater E. N. L.

(*The above was written by F. I. Regardie when he was secretary to Aleister Crowley*)

SYNOPSIS
of the contents of
THE VISION AND THE VOICE
of the
THIRTY AIRES OR AETHYRS

A BRIEF SYNOPSIS OF THE CONTENTS OF THE CALLS OF THE
THIRTY AIRES OR AETHYRS

*

Aethyr

30. "Exordium of the Equinox of the Gods."
29. "The Disruption of the Aeon of Osiris."
28. "The Vision of the Dawn of the Aeon of Horus (atu XVII)"
27. "The Vision of the Initiation of Hecate (AtuXIV)
The Redemption of the Woman of Witchcraft by Love."
26. "The Slave-Gods superseded (The Vision of Atu XX, the Stele)
The Vision of the Stèle of Revealing, abolishing the
Aeon of the Slave-Gods."
25. "The Path of Teth (Atu XI. The Fire-Kerub in the Initiation).
The Vision of the Fruit of the Great Work of the Beast-
666. The Lion."
24. "The Rose". (The Woman of Atu XIV, Minister of Babalon; the
Water-Kerub in the Initiation.) The First Kiss of the
Lady of Initiation."
23. "The Kerubim of Earth and Air (Minor officers in the
Initiation to 8° = 3°.) Teh Vision of the Interday and
Identity of Earth and Air."
22. "The 49-fold Table (First appearance of the Crowned and
Conquering Child to the Exempt Adept as in the Pastos)
The Vision of the Rose, the Heart of BABALON and of the
Birthof the Universe."
21. "Kether. (The Hierophant prepares the Candidate). The
Vision of the Inejectable Destiny."
20. "The Path of Kaph (Atu X). The Hiereus prepares the
Candidate. The Vision of the Wheel of Fortune. The
Three Energies of the Universe."
19. "The Path of Gimel (The Hegemone between the Pillars. Preli-
minary: The Vision of the Unguided Universe.)" "
18. "Tiphereth. (The King's Chamber. The Vision of the Holy
Guardian Angel.) The Instruction concerning the
Obtaining of the Vision and the Voice of the Thirty
Aethyrs. The Preparation of the Candidate."
17. "The Path of Lamed. (The combination Gimel, Lamed, Samech.)
The Vision of the Justice or Balance of the Universe."
16. "Kether. (Path of Pe.) The Overthrow of the Slave-Gods by
The Beast 666."
15. "The Vision of the Rose of 49 petals, and of the Holy 12-fold
Table. Examination of the Candidate for M.T."
14. "The Vision of the City of the Pyramids. The Reception of
the Master of the Temple."
13. "The Garden of Nemo. The Work of the Magister Templi."
12. "The Path of Cheth. The Bearer of the Sangraal. The
Black Brothers."
11. "Yesod. The Frontier of the Abyss."
10. "The Abyss. Choronzon, his Nature."

9. "Malkuth. (Teh Pure Virgin.) The reward of the Magister Templi."
8. "The Holy Guardian Angel. His instruction."
7. "The Path of Daleth. The Black Brothers."
6. "The Vision of the Urn. The Magus 9° = 2° . The Three Schools of Magick."
5. "The Vision of the Middle Pillar. (Arrow). The Mystery of Atheism."
4. "The Marriage of Yod and Hé. (The common Tibetan Symbol.) The Seer identifies himself with it."
3. "The Mzqus of the Tarot. (Atu 1). Mayan, the Maker of Illusion. The Seer in Illusion (Lilith)."
2. "The Marriage of the Seer with BABALON. (Atu VI)."
1. "The Vision of "The Crowned and Conquering Child, the Lord of the Aeon."

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The next three pages continue the original manuscript, this time in fax. of the original. In examining these notes which Crowley intended to be placed with "The Vision and the Voice," note that this sort of running commentary is the produce of Crowley's later study of his visions. This method of reviewing one's own work both for explanation to others and for one's own enlightenment is a very good one for all to emulate. When our readers have a particularly interesting dream or experience a particularly interesting and valuable vision, it is good to follow a similar course. First record the experience. This may take the form of a remembrance written out by the seer before the vision fades, but if at all possible it is best to have a tape recording made at the time of the vision. Crowley used a secretary to write down his words during the transports of the exercises. This is in the tradition of Enochian workings, going back to the time of Kelly and Dee. This method is also widely spread in the present century among the notable members of O.T.O. Jack Parsons used R. H. for such a secretarial duty. A tape recording can do as well in most ways. It is necessary to use the voice of the seer deliberately to describe the Vision experienced. This must be an intention at the start of the working, and effort must be expended to maintain the practice. The secretary or the "Witness" also has the duty of recalling the Seer to normal awareness in case of danger (restraint is needed here). After the initial record is made, notes should be quickly made as to details and their meanings. Some years later, just such a commentary as this one should be made up by the Seer.

A complete set of these notes will be found in various editions of "The Vision and the Voice"; starting with the Barsto First edition and continuing with F.I. Regardie's edition. The portion given here is not the whole thing.

The Caliph has used these notes of Crowley's to compile a list interrelating the Tree of Life and the Tarot to the Enochian Calls — Similar work can be undertaken by others with profit. Note that a working knowledge of Liber 777 is of great value before attempting visions of this nature. The matter of the Vision is not changed by the use of such a system, but the record is impossibly terse without it.

Comments to "The Vision and the Voice".
 (Pages and lines refer to the text of the Equinox Vol.1, Number V, Special Supplement.)

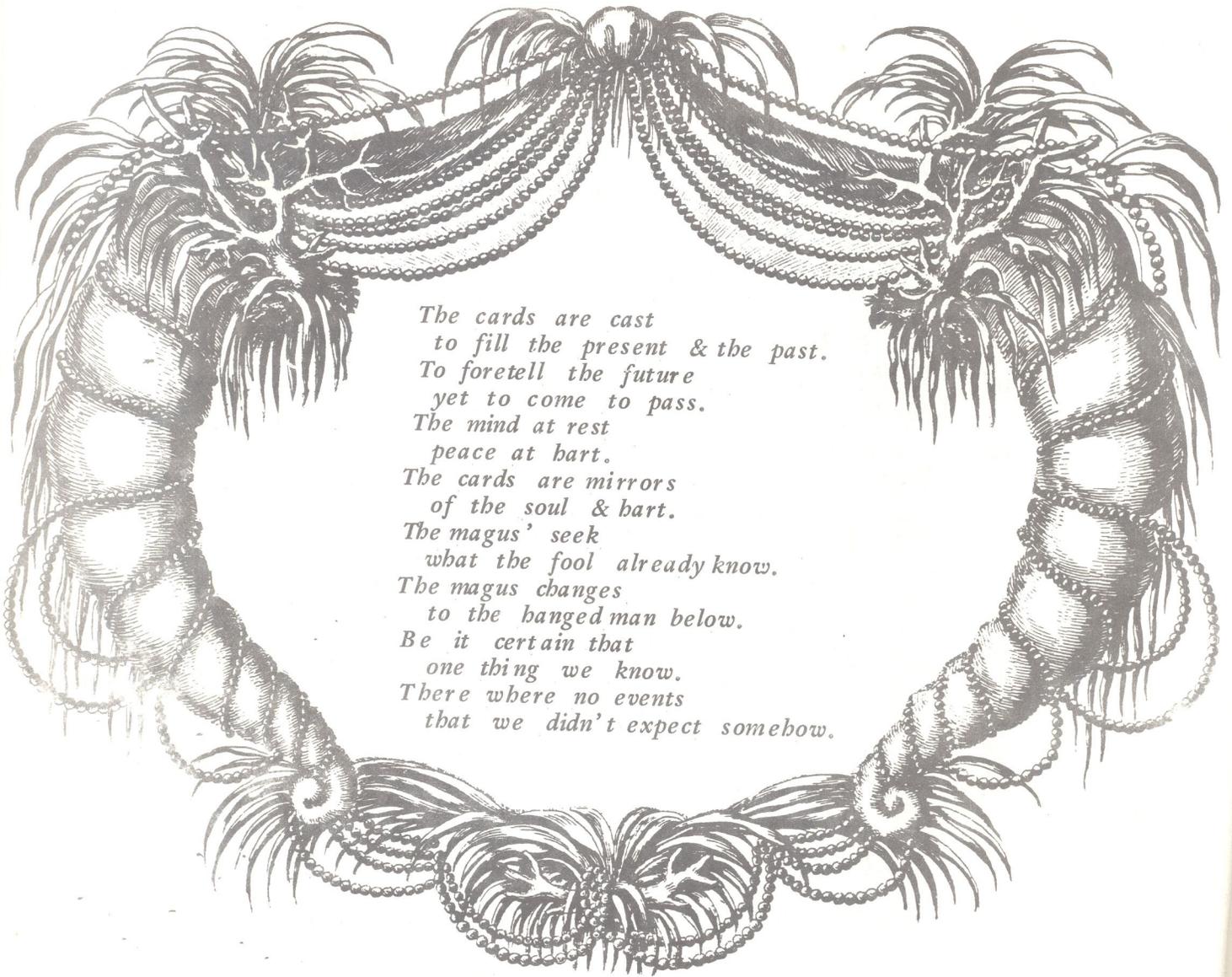
Page	Line	
3	3	"TEX" - <u>Am</u> ▽
3	5	" ..cube is surrounded by a sphere." -cf. AL II, 7
3	8	"North" - North. Destruction = The old Formula is abrogated.
3	9	"AIMIBIZI" - <u>Am</u> . The Forthtaying of the New Aeon.
4	3	"Pillars of the Universe" - cf. AL III, 71. Also III.
4	13	" ..the Aeon of Saturn leaneth toward the bosom of Death" - $\frac{400}{450}$ Death = 50
4		Illustr. - Represents the formula of Drawing aal to a point: whence blooms erect a Triple Triad
4	14	"East" - East. Adepts: cleansed of their Blood, and brought to Light. = There is a way to light through giving up one's Blood. (See 12th Aethyr.)
4	15	" A.B.F.M.A." - <u>Am</u> = Opening of New Aeon.
4	22	" South" - South. Silence. Marriage in Binah. = This leads to the Rapture of the Ineffable Union.
5	Illustr.	- The Swastika has 17 squares out of 25, the Pentagram, or Human square. It is also = Harpocrates, Bacchus Diphues, Parzival, etc., the Pure Fool, the Wanderer, who weds the King's Daughter.
5	13	" ..the Dragon's head" - Means the Stooping Dragon (see 4 ^o ritual): but also the phrase: break the Maidenhead of Draco (Nuit).
5	21	"West" - West. Fate. (Refusing Initiation) = The alternative is despair - of loneliness.
5	22	" AN" - <u>Am</u> AN (Hebrew) means Pain: NA: failure. Inese = 51 = 3 x 17. Note the Three Vibrations as spoiling the ideas of 17 (I A G). The Doom of the Old Aeon.
5	23	" ..scorpion, yet cold withal" - <u>Am</u> = 7 = Fish = Jesus
6	6	" Seven is lone and far." - Tetragrammaton - the blind forces of the Elements - bind the Uninitiate. He may attain to the Pentagram - Jeheshua - the Man master of the elements. But he cannot reach Seven - Babalon (see Sign of A. A. A.) $77 + \frac{7}{7} + 77 = 156 = Babalon$), for She is "lone and far", i.e. beyond the Abyss.
6	26	" IIII " - <u>Am</u> = 220. 220 is the Number of Verses of the Book of the Law: and this book brings about the disruption described in this Aethyr.
6	(first para.)	- In the East. He thus represents the immediate future: and this is dark, bewildering, and terrifying.
6	14	" ..a great lion" - <u>Am</u> This is the Beast 666 as yet unprepared for his work. But already (1900 e.v.) he was dreaded by his fellow Magicians. South: proper place of 6 in his strengt

VIII

Page	Line	
7	25	"..great Bull" - The Bull is Osiris or Jesus: he complains of the terrible things that are happening, especially the Freedom (which he thinks shamelessness) of Woman. He does not understand the New Aeon, or that he is about to be destroyed. He is in the West, i.e. going into oblivion. Cf. West in 30th Aethyr.
8	15	" Scourge and Balances" -The severst aspect of Justice - Libra.
8	26	" - globe of gold and azure, set in a World of Stars." - Nuit.
9.	21	" Lux....Sempiterno..." - This is but the beginning of a M sort of hymn. It was never written down, the Seer being unable to hear it properly. These four lines are in fact probably incorrect, certainly incomplete. There were four more lines which he failed to hear - from fear of getting them wrong.
10	7	"..brilliant 7 .." - Deleth = the Gateway.
10	12	" A NOTE " - This note, written before invoking the 28th Aire, represents a crude and imperfect view. It is retained so as to show how very inadequate was the understanding of the Seer; therefore the immense superiority of the communicating Intelligences and Their separate individual Consciousness.
10	15	" August 1900" - Query: November ? See above.
10	17	" ..ten angels attributed to them" - See Eqx. I,VII.-pp.242 3
11	9	" BAG" - $\gamma\delta\epsilon$ = $\eta+\zeta+\eta$ = 19. $\eta\gamma\eta$ = Eve =to manifest, to shew forth.
11	10	" opalescent" - Opal = rainbow = χ .
11	11	"wheel" - The wheel of the Sun, symbolic of universally radiating energy; and 19 is a glyph of the circle.
11	12	"lightning" - 19 = Angel L.F.D. of χ .
11	13	" black" - 19 = η was black.
11	13	References to Binah.
11	15	" fence" - η = fence
11	18	" Mystery ..hidden unto the end of Time." - Binah = Eve. 19 is the Great Glyph of the Feminine.
11	19	" Time" - Time = = Binah.
11	20	" ..many sorrows" - i.e. must attain to $8^0=3^2$.
12	1	" Sorrow" - All are refer-
12	3	" Mystery" - "breast" - "jewel" - "ostrich Egg" -ences to Binah
12	8	" bigger than himself" - Binah absorbs all.
12	9	" knowest not " - Binah destroys knowledge.
12	9,11,12	" Hands" - "eyes" - "nostrils" -
12	15	Hands δ . For Handis Yod, Virgo. Also the two hands are the Twin Serpents.
		Eyes $\theta+\psi$. The Positive and Negative Executive currents of the Logos.
		Nostrils $\delta+\rho$. The mouth, attributed to Mercury in the usual system, cannot be used in this phrase, for the Mouth is One, not Two, being the Logos itself. And the Logos is essentially an Unity, although manifested through Vibration. It is therefore not destroyed with the other objects of knowledge, though its dual modes of Expression, the Hands, are no longer known apart.
12	21	" ..diverse crushing .." - see Lib. Ave. pp. III. V. 22
12	21	" ..elements .." - ..elements are hidden in Binah.

<u>Page</u>	<u>Line</u>	
13	12	" addition to footnote:" - <u>The whole cry, from "Let us dwell (p.12, last para.)..." is an invocation of Binah. It is a foreshadowing of the Mysteries of the Crossing of the Abyss.</u>
13	16	<u>The translation of this is in my private copy (white and gold binding). Possibly also in the Cofalu set which was copied from that (?) by Estal (?).</u>
13	20	<u>"..dragon of old" - Binah or Nuit = Draco, the Dragon.</u>
14	6	<u>See the 14th & 13th Aethyrs.</u>
14	8	<u>See the 10th Aethyr. These statements are prophetic.</u>
14	9	<u>Tiphereth; and the sign of Osiris risen in 5^o-6^u.</u>
14	10	<u>Prophetic of the 8^o-3^u attainment; the pillar is phallic, and salt is Θ, of Binah, the Great Sea. Cf. Lib. LXV, Cap. V, vv. 5, 23, 25.</u>
14	13	<u>" the sevenfold into a fourfold regimen" - The completed system which is made by the 7^o-4^u.</u>
14	14	<u>" mayest make symbols" - The 2^o-3^u may devise a new Qabalah.</u>
14	15	<u>One cannot become 8^o-3^u by intellectual manipulations.</u>
14	24	<u>"my name" - This would appear to be:</u> PXINBAL ← FOCISNI → - LIXIPSP- <u>Ⲛⲓⲛⲓⲛⲓⲛⲓ</u> - <u>ⲛⲟⲛⲟⲛⲟ</u> RAPOLXD → = 553 = <u>Ⲛⲓⲛⲓⲛⲓⲛⲓ</u> = <u>Draco Magnus, the</u> <u>Mighty Dragon. This is the symbol of Nuit or Binah. The whole symbolism of this Angel is therefore exactly confirmed through a Qabalistic equation of which the Seer had no idea at the time. N.B. He is above the dispersion and disorder just as Binah is above the Abyss of Choronzon.</u>
14	26	<u>The four elements unharmonized break up into Choronzon.</u>
14	29	<u>"Mother" - Further reference to Binah.</u>
15	3	<u>Binah.</u>
15	4	<u>Typical gesture of Binah.</u>
15	5	<u>The general attribution of this Aethyr is to Atu XVII.</u>
15	6	<u>Binah being gone, the seer descends to his normal place in Tiphereth.</u>
15	9	<u>" ZAA " - <u>Ⲛⲓⲛⲓⲛⲓⲛⲓ</u> 88 = 2077-221. A mystery of <u>Atu XVIII, "The Moon".</u></u>
15	11	<u>"green" - Possibly the traditional green of the huntress.</u>
15	11	<u>"green veil over silver armour" - The colour of Θ. The Green of Θ is perhaps the natural veil of Luna, her external show.</u>
15	16,17	<u>For Θ is virgin, and the path of γ crosses the wilderness of the Abyss.</u>
15	19	<u>Diana Trivia is thus described. She is the High Priestess, and the Lady of Heaven. She is the Virgin Goddess of Pure Love; and she is Hecate, the waxing Moon, presiding over Witchcraft. (See Macbeth, etc.)</u>
15	21	<u>WP-IX = The Hermite (oppos. \mathcal{Z} in Zodiac)</u>
15	22	<u>"Dog Cerberus" - The Jackals of Atu XVIII.</u>
15	23	<u>Θ = γ = 3. Cerberus has three heads.</u>
15	25	<u>For γ is the sensorium; she reflects man's spiritual state in terms of sensuous experiences.</u>
15	26,27	<u>I.e. the coefficients of the Circle and the Square be commensurable. "When" means "through what mode of resolution?" - "On what plane?"</u>

" A Fragile Poem on Cards "



*The cards are cast
to fill the present & the past.
To foretell the future
yet to come to pass.
The mind at rest
peace at hart.
The cards are mirrors
of the soul & hart.
The magus' seek
what the fool already know.
The magus changes
to the hanged man below.
Be it certain that
one thing we know.
There where no events
that we didn't expect somehow.*

*by Odd H. Skare
of Norway*

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MAGICKAL USES OF THE WHIMSICAL TALE

A COMMENTARY

ARTICLE # ONE(1)

By Soror Vigilo

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"A boy was crying and shouting before his father's coffin, saying:
'Father! They are taking you to a place where nothing covers the floors.
There is no light, no food, no door nor helpful neighbor...'
Joha, alarmed since the description seemed to fit, called out to his own
father:

'Respected Parent, by Allah, they are taking him to OUR house."

----- Jalaludin Rumi (1207-1273 C.E.)*

Vaudeville is a state of mind, not an era in history. And like the Vaudvillian State of Mind, there seems to exist an entire cluster of states of mind or states of consciousness that we respond to without seeing, appreciate without analyzing, and enjoy without ever really knowing the Source of that enjoyment. We take this sort of experience for granted as being part of the heritage of human nature. It is into this virtually untapped region of "simple" enjoyment that we will be moving, using the vehicle of the Whimsical Tale as a tool.

It is the author's hope that this approach will provide an effective counterweight to hard-working researchers in consciousness who are beginning to become convinced that profundity is always equated with difficulty. The Whimsical Tale has been used as a device for thousands of years to develop intuition, explore states of consciousness, and learn about so-called occult matters in general. Like an onion skin, a tale may be taken a layer at a time. These layers may then be reassembled to build up spaces within the consciousness of the reader. Each layer may be regarded as both a point of view and a complete set of tools for operating within that point of view. When an entire tale is comprehended, one is able to observe the interplay of different states of consciousness, what happens when these states interface, and how tools may be taken from one layer or point of view and applied creatively or "intuitively" to totally different states.

Much beyond analyses of the above kind, however, a great range of personal experiences that form the essence of a Teaching may be associated with these Tales. In the prior aeon, it was thought that the physical presence of a Teacher was absolutely required in order to obtain real benefit from these Tales. In an era that saw Truth transmitted in secret or obscure ways from a figure of great Authority, such a belief is reasonable. It is the authors opinion, however, that the reader has within grasp the Keys to his (her) own consciousness, and that self-teaching is as natural as self-creation. If this were not the case, efforts of this kind would be futile and this Effort should not have been attempted.

The reader has certainly discovered the fact that myths and legends, fables and fairy tales, parables and proverbs, are in fact an entry way or Gate into a rather pleasantly different portion of the human mind. Beyond this Gate of Awareness lies, like Aladdin's Treasure, things of rare and wonderous quality. The Magickal Value of Tales is not limited to retrieving "hidden" knowledge about the Gods (sometimes called forces of nature), nor is it limited to a kind of vicarious Adventure in Consciousness. Tales like these have been used extensively to revive thoughts, habits, customs, and points of view that have long lain dormant in the fields of time past. This naturally leads to new ways of thinking and looking at things. Ways of perceiving Self and the Universe unfold and blossom, and experiences in the "mundane" world of 20th century man take on new meaning.

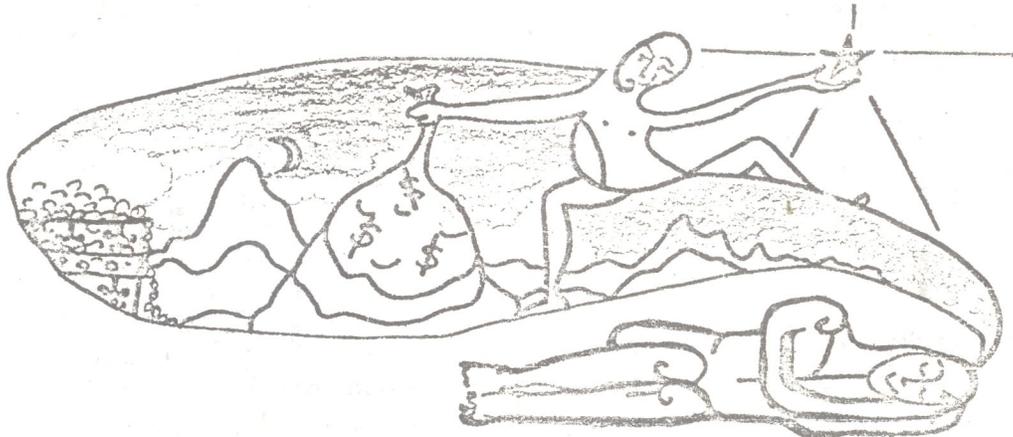
Whimsical Tales are one vehicle by which the above process may occur. As noted, the scope of Change that these Tales may bring about is quite broad. This discussion will limit itself to One Particular Aspect of One Portion of One Facet of the uses of Tales. This is to permit an in-depth look at the different "layers" a tale may be said to possess, and to give an indication of the sometimes startling effects these Tales may have on the consciousness of the reader. These layers will be in reality shifts in consciousness. In order to better apprehend what is meant by that phrase, "shifts in consciousness," the analogy of the Waking State/Dreaming State may be helpful. It is obvious from looking at these two states that mental experience is not limited to verbal thinking or emotional reaction. Certain forms of thinking tend to dominate each mode, but somehow these two different types of experiences have things in common. "Somehow" both of these modes in conjunction with one another seem to help our general consciousness to cope with Reality.

When looking at these two states as part of a greater whole we label "general consciousness," it becomes clear that Regular Intellectual Thought, sometimes labeled linear and spacial thought, is only one tool among many. It just happens that these are two modes that have been culturally accepted and defined. This kind of thinking can actually be a drawback in certain situations, because it is quite easy to become so engrossed in the thinking process that this form of mental activity is mistakenly thought to be the totality of experience. The realm we are entering insists that such limitations are a fractionalization of experience. Logic can be used to prove this point and thereby refute its own worth. Note that when the mind conceptually takes a series of things and attempts to generalize them, the generalization is once more the outline of a new Detail, a new fragment of a fragment of a thing. A mental description is not the same thing as direct perception. Logic, being a description of a process rather than the experience of a process, is doomed to fractionalization of that experience. Outside of the boundary of the logical description lie the dozens of other, more subtle modes of Knowing that have been additional components in any particular experience. This fractionalizing quality of Reason is a partial explanation of the famous Crowley quote, "Reason is a lie. There is a factor infinite & unknown."

Tales may be used to develop a methodology by which these more subtle modes, and the more "obvious" ones as well, come to be more clearly defined. Much more than mere definition, however, the Teaching aspect of tales is one where one learns how to Use these modes much more effectively, and in greater harmony with each other than perhaps is generally thought possible. The One Particular Aspect of the One Facet that this article deals with looks at a.) the interface of two realms of consciousness b.) the passage between the interface c.) the general relativity of one realm to another and d.) a general model of conscious-

ness that is constructed by means of these points of view. By the phrase "general relativity" I am referring to the fact that one set of Behaviours, in addition to establishing a reality of its own, takes on a new context by means of its relative position to another set of behaviours. It is in becoming familiar with the relativity of these two realms that it becomes possible to take one set of tools (that perhaps have been the exclusive property of that realm) and pass through the interface to the "other" realms where these "new" tools may be used.

Certainly the general discussion thus far is not limited to Tales, but is a general review in simple terms of findings thus far made by a number of diverse schools of thought, some "occult" and some "academic." From this point on, however, the discussion must take on a new tone that is metaphoric and somewhat "prosey." This is to avoid the pitfall mentioned earlier of limiting and fractionalization of content. This is critically important in understanding with any degree of depth at all this particular approach. This does not mean, hopefully, that precision or clarity will be lost. It simply means we will not limit ourselves to Logical clarity alone. Understanding the Waking/Dreaming analogy that will follow will not come solely from intellectual apprehension of points made. Now I hope to put your intellectual apparatus into a state of languor, and rouse a possibly sleepy Dreamer who has patiently put up with so much folderol regarding the Obvious.



WHO HAS NOT, WHILE DREAMING, ENCOUNTERED SOMETHING SO PRECIOUS AND RARE THAT HE (SHE) EARNESTLY TRIES TO SMUGGLE SAID ITEM BACK ACROSS THE BORDER INTO WAKING STATE?.....

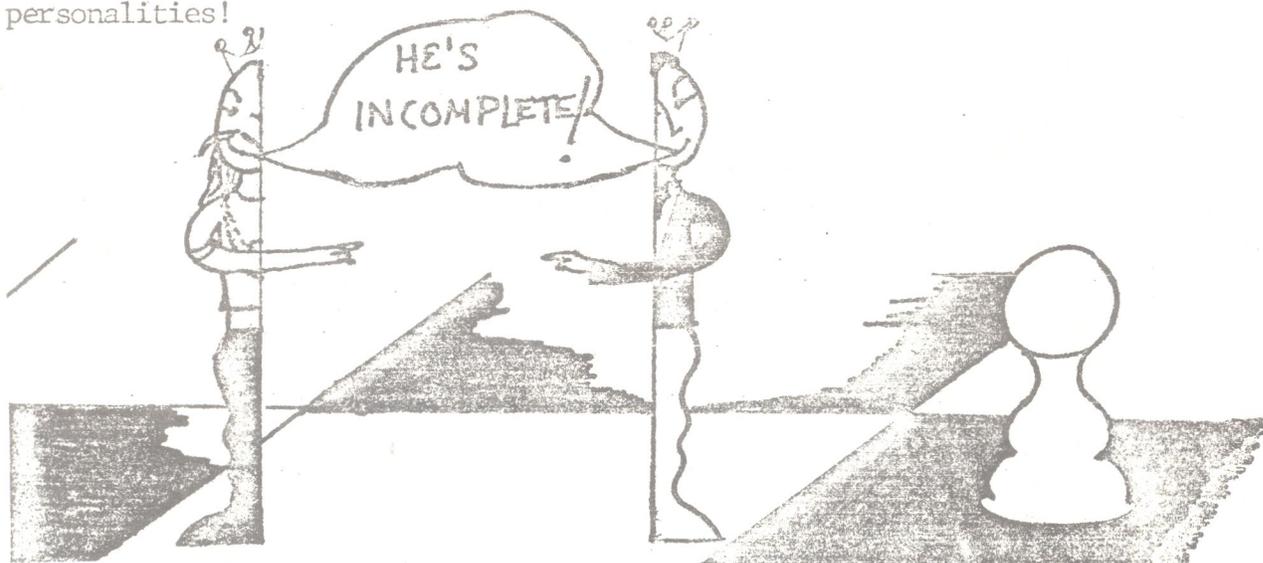
SOMEHOW THE INTERFACE BETWEEN THESE TWO STATES SEEMS TO BE, FOR MANY, AN IMPENETRABLE BARRIER. THEREFORE, WITH RESPECTABLE ARISTOTELIAN LOGIC, THESE RATIONAL ADULTS HAVE GIVEN UP ON THIS SMUGGLING OPERATION. (EXCEPT FOR PERHAPS CASUAL FLEETING FANCIES, SESSIONS WITH THE SHRINK, OR PASSING INTEREST IN OCCASIONAL DREAMS AND EVENTS.)

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On the other hand, we note individuals who put a good deal of store in dreams, perhaps too much so, to the exclusion of that "other" reality that is labeled "trivial" or even "unreal." This becomes dysfunctional in that it impairs living and the quality of Life, both for the dreamer and for his companions. In the extended system of things, one's companions begin assuming the tasks of maintaining the "unreal" needs of the dreamer, such as bill paying, grocery shopping, and so on. These "mundane" tasks which are demonstrably necessary in keeping one's "unreal" biological vehicle in order are essential components in perpetuating the ability to dream. This is not a condemnation of the lotus eater, nor is it a condemnation of the "logical" adult. Both of these points of view are "harmful" in that they tend to deny the nature of man as a complete microcosm.

Both of these points of view are imbalanced conditions that pay homage to the idiotic conclusion that one must necessarily reject one realm in favor of another. No wonder both of these attitudes create similarly one-sided personalities!



Others of us have discovered that this so-called "impenetrable" barrier is a sort-of semi-permeable membrane where things can and do pass back and fourth from Dreaming to waking, from "Reality" to "Fantasy." Again, like Aladdin, what we consequently are able to do is to smuggle back into the land of the Living much Treasure that has lain darkly glittering in the quiet caves of Anima Mundi, the collective unconscious or the "Soul of the World" so-called.

Discovering the differing realms in Tales is in most ways analagous. One does not dwell in one realm to the exclusion of others. In fact, being a microcosm, one cannot. Only in this way is it possible for "things" to pass back and fourth through the various portions of your consciousness; and, to obtain benefit from this particular use of Tales, one must actively seek to rid oneself of any tendency to deny any particular facet of reality as "unimportant" or "trivial." Only thus is one's passage cleared sufficiently of debris to permit the series of radical shifts in points of view that will indicate one's successful venture through this "membrane" from one world to another.

Unlike the Quabalistic system, there is no linear progression of states or points of view.

On the contrary, the whole dynamic of the system, once you have developed it, avoids hierarchies. Just to be deliberately confusing for a moment, this system also denies the existence of straight lines as well as denying the "fact" that there is one and only one path leading from one world to another. This system can be said to be highly 'organic.' If one were to posit a mathematical model for this Method as the tree of life has done for the Quabalistic system, one would be working with spherical geometry suspended in a complex plane. This may sound confusing or technical, but it isn't really. And in fact, there is strong evidence that several different schools of mystical thought "unconsciously" base their philosophy on just such a model. This is particularly true for those schools that emphasize mind-body unity, such as Aikido, Yoga, etc. There is also strong evidence to support this point of view in the Thelemic system as defined in the Book of the Law. A complimentary article to substantiate this point of view has been written by Soror Alatheia.

Of practical Magickal interest, apart from all of this theorizing, is for the Traveler Between the Realms to discover something heretofore hidden from view about the nature of Reality, and most importantly to integrate this "Something" back into his Life in service to his magickal Will. This is the simple process of the acquisition of skills and tools in one realm and their transference into another. To illustrate this point, consider the "mundane" lowly stop light.

We now look at the stop light's "behaviour" in Waking State reality. When you first "discovered" the "true Nature" of stop lights, you experienced much more than an intellectual noting of information. This Knowledge affected your behaviour by causing you to stop or not according to a color scheme. It protected your life by preventing you from toodeling out in front of a Mack truck while your Attention was elsewhere. It indicated a much larger system of things going on than you had anticipated by suggesting that there was an orderly system of flowing traffic spreading out beyond your ability to see or know. (We assume the reader was 2 or 3 when all of this was taking place.) The stop light gave you something to oppose and offered the opportunity to find out what would happen if you threw caution to the winds and acted with the "signs against you." Later in Life it may have been the cause of a run-in with Authority, being the "cause" of a speeding ticket, or a running-the-red-light ticket, or whatever. And, so it goes, Events cluster about this stop light. Even though perfectly real and perfectly mundane, this stop light is a means by which events that seemingly have very little to do with one another in time may be related. The stop light becomes an abstract symbol by means of which things may be grouped in a meaningful way that is appropriate to the individual consciousness in question.

When a view of Tales is put into Waking State reality one begins to observe patterns in things that have heretofore escaped notice. This is also the basic logic of magical (minus the 'k') thinking in general, incidentally, and is technically called paleological thinking or predicate logic. In extreme cases, this is the type of logic that the so-called schizophrenic personality is limited to, when in an acute condition.* Gematria, from the point of view of the logician, also operates on this principal by generating a series of possibilities that linear logic does not suggest. When one comes up with a winning combination one discovers an "occult" or hidden fact; one hidden that is

* An example of this logic is, "The sky is blue and so are my eyes, therefore my eyes are the sky. Unfortunately, the schizophrenic forgets how they were related, i.e. by the color blue.

What might this stop light look like in dreaming state? What might it do? Will it behave exactly as it would in Waking State? The answers to those questions are as varied as there are number of individuals. Certainly, the Reader who is a Dreamer can answer that particularly for him (or her) self. In any event, the Seer knows it for what it is. And we are in a similar predicament with waking state reality. The familiar Crowley example of pointing out that the tree I see is not quite the same tree that you see comes to mind. In dreams the situation becomes even more difficult. Dreaming State is one of greater Variability. The focus of the possible and the impossible are two boundaries that fail to exist. This state has definitely different parameters, and one can name them in the language of another realm, as I have just done. In waking state, possible and impossible are boundaries for events. I carry these qualities over into Dreaming state and say that these two opposites fail to be operational boundaries. I could just as easily say that in dreaming state, self and not self are operational boundaries; that is, it is quite possible I am myself in a dream, or it is quite possible that I may be somebody else. These conditions fail to be operational boundaries in waking state. I am, while awake, myself. (Those of you who are somebody else while in waking state are either unconsciously or deliberately mixing your modes!) It becomes easier to see why, when considering fundamental changes in the way things work, any item will have its character altered by obeying the new rules of the new state. In waking state, to complete the analogy, a stop light is possible or it is impossible, it exists or it doesn't, whereas in dreaming state a stop light may be itself, or it may be something else. Its nature changes slightly in either case, depending upon what state we put it into.

In itself, a stop light, like a Whimsical Tale, is thankfully a very simple thing. So after having given the intellectual faculty a bit of a work out, and also having given the metaphoric or "dream-like" faculty a work out, it is now suggested that we throw away 99% of the things we have so laborously gone through. Much profit is gained by assuming that 99% of the things we think of and work with are unnecessary detail. (Unfortunately, the profit is not to be gained until AFTER we have thought them out.) We must proceed to find that 1% that seems to be the central pivot in an entire cluster of information, just as the stop light was the central pivot in the waking/dreaming analogy. Incidentally, that 1% we seek in a Whimsical Tale will be conspicuous by its absence. That is, eventually it becomes conspicuous. It is not conspicuous at first, because it will be "obvious." So "obvious" that the general reader will miss it entirely. Probably the same reason that it took so long to discover air as a substance, or something to that effect, is at work here. Locating that missing 1% will be like assembling a puzzle that has a piece missing, or working a crossword where one word is deliberately false, there being really no such term.

The only way to find that missing 1% will be to leave that framework entirely. This is also the principal involved in the Zen Koan. To find the answer, one must change state, and find a new realm where the "operational" boundaries will be sufficiently different so as to permit an answer to the question. One big advantage of the Whimsical Tale over the Zen method is flexibility. The Whimsical Tale, or at least this Particular Aspect, is designed to enable the Reader to define and travel through States at Will, whereas Zen is quite partial to particular operational boundaries. Practically, a new adept in Zen will find difficulty in making transitions between his old Western points of view and his old life-style and his new point of view, whereas the simple Tale

Student is actively involved in making and observing just such Transitions.

This missing 1% might be rightly named a "point of singularity. At that "spot" logic fails to be effective, and it is this point, once reached, that causes one to be pulled out of one realm and propelled into another. The impish quality of Magickally Active tales is that the Story will propell you out of the Story! Once the answer is obtained, however, that "point of singularity" is again reached in this foreign realm, and one is neatly deposited back into the framework of the Tale. Depending upon the efforts of the Reader, this process can occur again and again. Each realm that is discovered is to be regarded as a layer of the Tale. What is occuring, of course, is an activation of different realms of consciousness in the reader. Because each new layer was inspired by the Tale, all of these realms are easily observed as component units of a greater whole. And the entire body of the Tale becomes the "central pivot" by which seemingly unrelated worlds of experience are unified, just as the logical inconsistency forced us to discover differing realms that clustered about this inconsistency.

There is a definite technology and methodology involved in the proper Architecture of a Whimsical Tale. Carefully marked trails have been established, and these trails are by no means random or nebulous. This does not mean that the reader cannot discover a new twist to an old theme. It does mean that the Choice of tales IS important, and that Tales as units have different characters, taken as a whole, as do different individuals. And tales specialize: some may be good for opening up blocked passages in various kinds of thinking, some teach methods of unity, some teach very practical lessons in life. Actually, a proper tale does all of these things, but a heavy handed author who conceived the story for a purpose may have really salted certain veins with several gold nuggets to encourage realizations along certain lines.

And, bear in mind that these different realms are not just "intellectual" in nature. I am repeating myself, but this cannot be overstressed. A genuine change in the state of consciousness can occur, much along the lines of our waking/dreaming analogy. Just as taking a nip or two of whiskey, or a puff or two of some Interesting Tobacco, the effects of Tales can go to your head.

A practical example of how this may be accomplished will follow. Since I am going to explain the punch line, it is regretfully mentioned that the tale probably won't get you high. The Telling of the Trick takes away its motive power, leaving you just "here", instead of "here, there, and back again."

A fresh tale has been provided for your use, however, "Bahaudin's Market Place of Ideas." This tale is longer, and more time and effort went into its construction. The reader who enjoys this sort of thing is referred to any good Sufi tale (although a genuine Sufi thinks all of his tales are good.) After a certain familiarity has been achieved with the methods mentioned, this kind of approach yields interesting results when applied to traditional myths, or one's own stories from an earlier period. The latter is particularly rich material, coming from one's own psyche.

I have not dwelled on the origin of my material in this article, rather than saying the methods date back to antiquity. I do not say that these methods are representative of

the Sufi Way, nor does the author claim to be a Sufi or associated with a Sufi sect. If the reader, however, becomes or is involved with this Way, he or she will undoubtedly find certain similarities. The important thing is that as a technology, these tools can be powerful agents for desired Change in the life of the reader, and this is particularly where Sufi way and Magickal aim are identical.

Here is a very brief Tale called, "Point of View."

POINT OF VIEW

A man ran up to Bahaudin and started stuttering madly. The harder he tried to talk, the more red about the face he became, and the more furiously he stuttered. Unable to utter a single intelligible word, he seemed to become confused and defeated.

"That way," gestured Bahaudin. The fellow's face lit up and he raced down the road in the direction that Bahaudin had pointed.

His visiting friend, Masum the mystic, who perhaps knew more technical magick than anyone in that corner of the world, asked Bahaudin what method he used to divine the fellow's needs.

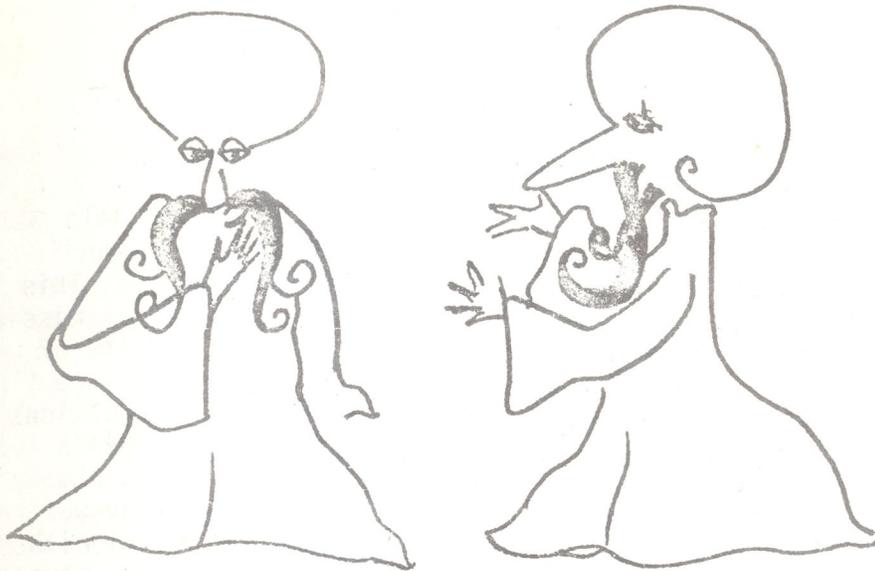
"No method at all, friend Masum. It is this way with me," replied Bahaudin. "If I were standing at the top of a hill, and I saw a man lost in the tall grasses below me, I would not have to count his footsteps to see which way he was going. I would require no more "method" than my voice and eyes to solve and communicate the desired information."

"But you were standing here with me all of the time," commented Masum.

"Was I indeed?" said Bahaudin, turning to straighten his Wares.

"It was your astral shape then that stood at the top of this hill," persisted Masum:

At this point, Bahaudin clapped his friend on the back and burst out with a great chuckle.



The first question that the story undoubtedly points to is, "What WAS the mechanism by which Bahaudin was able to perceive the fello's problem?"

In examining the story, our logical faculty begins to ferret out clues, attempting to answer the question as asked. This Ferret function behaves similarly to a real ferret working its way through a maze. The maze is the basic framework of clues laid out for the rational faculty to run through. As the maze is learned, the overall structure of the events as laid down in the Tale becomes a working tool for other portions of the consciousness to deal with. Our ferret works by trial and error, examining the possibilities, gaining ground each time. The first of the valuable tools to be learned is this somewhat tedious process of working through the possibilities. And yet, if we as individuals are unable to logically run through a series of possibilities, we are unable to think at a most basic level. This "mundane" ability is one highly prized by our culture, and rightly so. The fact that this basic skill has meant the difference between life and death, eating or not eating, shelter or no shelter, for countless creatures over evolution's coursing through aeons of time must not be forgotten, or denigrated. A gentle author will attempt to keep the tedious aspect of this down to a minimum by appealing to the reader's sense of novelty and adventure, or at least by attempting to keep the Tale mercifully short. Most everybody likes a good who-done-it, and approaching these clues with this kind of attitude is helpful.

In approaching "Point of View," it is, or soon becomes apparent, that a superficial scanning will not reveal our desired information. No single sentence, no image or hint, by itself seems to lead us to an answer. And so, logically, we must approach the story as a Whole. "Point of View" is divided into three distinct portions. The first portion is the actual event. The second portion attempts to find the appropriate questions that will lead to a correct explanation of the event. In the third portion, we expect, if the proper question has been asked, to be rewarded with an answer. As questioning is still going on, the logical conclusion is that the proper question has not been asked.

Attempting to find the proper question shifts us from deductive into inductive logic. This is like mentally shifting into overdrive, and is the kind of thinking many original or creative thinkers enjoy. This is the second logical tool to be learned. Instead of filling in a missing blank, as happens in syllogistic logic, or running through a series of possibilities as in trial and error thinking, bits of information are collected and a general pattern is looked for. Basically, the questions asked in inductive logic amount to two. "How are all of these things alike and how are all of these things different?" Breaking the story down into bits and reassembling the information so that we may answer these two questions, all of the events are alike in that they deal with the direction or path of a human being and his ability to see (or not see) where he is going. They are also alike in that the verbal mode of relating this information seems highly inadequate. (The "verbal mode" of the story is telling us not to listen to verbal modes. Our story is beginning to propell us out of the story.) These events are all different in that distinctly different modes are brought into opposition. Just what those modes are is a much more difficult question, and will be dealt with more simply in a different realm.

What I have just described here is the basic method of science. True science, unlike many things its critics have to say about it, is not removed from Experience or Nature. Our Ferret represents the most basic characteristic of all life, the ability to respond to stimuli in changing ways, through a process of trial and error, for the advantage of itself. This is the basic lesson all life forms on Earth teach. Man is equipped to retain that information by means of memory, and can thus deal with larger and larger amounts of information as if they were just one event, or one whole, thus he has the ability to generalize, and to know whether or not an individual bit of information fits into that whole.

But our Science must be extended beyond its normal boundaries, i.e. the above kinds of thinking, in order to answer the question posed by the story!

Here is how this comes about. Cranking out all of these logical possibilities is hard work. The image of a computer trying to compute π to the last decimal place comes to mind. (There is no end to π .) By this time the thinking faculty is getting a bit worn out. And, as you at the end of a long day of thinking activity are ready to change state and dream a bit, other modes are ready to come to the fore to take on the job of figuring. We have then caused a change of state to occur, logic having reached its "point of singularity." Specifically, in this story, although we are able to generally ask the right question, that is, "how can Bahaudin see the general pattern of events so well that he knew what direction to give the stuttering fellow?" We are unable to answer it.

For those to whom intuition and paleologic thinking are established ways of thinking, certain other possibilities begin to make themselves available.

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One such possible parallel is found from considering just why this fellow, who was in such a hurry to get somewhere was completely unable to ask a single intelligible question about direction. Why did his mind thwart his attempts at speech? This is analagous to a person who has a psychological problem that he is unable to verbalize. In fact, his verbal mind may be programmed to hotly deny any such problem exists. To anyone who can see the obvious, this communication of denial looks like psychic stutter. Or, his need may come from a level that is prior to speech. Our shift of realm has occurred. We have been operating on a more or less directly logical plane. This method is a way of dealing with the entire world, or universe. As such, it constitutes a realm. Now that we are dealing in psychological/behavioural terms, where things are understood by metaphor or inuendo. We have entered into a different kind of mental activity that is also capable of dealing with the world, and as such it is a different realm. The "laws" governing this realm are somewhat different. We are basing thinking not so much directly on things sitting out in front of us, but rather on personal experience in us.

Personal experience may generate several possibilities or parallel situations of interest here. To outline them all would make a bulky commentary ungodly long. Suffice it to say, there are an infinite number of realms, and the more of them the reader is able to pull out of him (or her) self, the greater will be the store of what is commonly called "wisdom."

So far we have covered the greater bulk of learning the basics of a teaching. We are learning how to teach ourselves how to think, and also how to apply these thoughts as a system or pattern over the entire realm of known experience.

Sooner or later, intuition is sufficiently stimulated by means of traversing back and fourth through these worlds, each time coming up with more Treasure, each hinting at the answer. But, no answer. Such is the beauty of the Tale. Finally, intuition itself is thrown into a "reverie." "What sort of vision do I possess that would allow me to see in all directions at once?" Is the only question that will satisfy every realm. By a combination of logic, metaphoric thinking, changes in state, examination of experience by means of systematically varying each one of these, and then in combination, and finally being drawn to some realm of mental experience past all of these, we come to the final point of singularity. There is a center faculty, to whom all of the prior mental activity is but a series of Details. This is the point that looks out from all directions, that portion of mind that is prior to image, prior to speech, prior to tool of any kind. That point is simply, Aware.

Instead of describing it, however, as I have done, by going through this process you will be there. What sounds like a lot of work after a promise to ease the load is a contradiction that I will resolve here. You already possess, naturally, both by virtue of the "syntactic" nature of your mind, your education in Western culture, and the ability to visualize, the necessary tools to go about this process "naturally," and without significant effort, except in spots. Much of the work will be carried on by your "unconscious" mind, with no more than general direction given by the chief. I have slugged out a blow by blow description to a.) fill in any gaps where intuition and logic of some individual may need it b.) to show, by this method, how similar the process is to traveling through the various sephira along the paths of the tree of life c.) to provide a general description, from "science" to

"religion" (personal experience on an external level and on an internal level are always married. We are just now getting around to be able to working them both in together in descriptions.), and d.) to show that something as readily available and cheap and effortless as a proper Tale can be used to do what giant complex structures, such as the bodies of organized science and religion, are trying to do. Also, to point out that when the "proper" tool isn't available; the necessary astrological conditions being absent or herbs being missing or precious or semi-precious stones, talismans, magickal weapons of all sorts not being available; curling up with a relaxed attitude, an open mind, and a proper tale, may be just the proper "mechanism" to work your magick. It is a heck of a lot less strenuous than yoga, and completely devoid of technical terms as a learning process, because the "terms" you use are your own. This is not meant to suggest that this method be used exclusively, but as a supplement yielding valuable insights it is highly recommended.

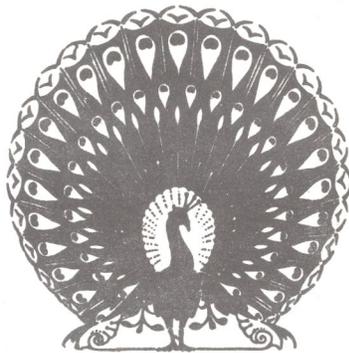
Lest I forget, for the reader who is still looking for the answer to Bahaudin's ability, note the following. It is in going to that center from which all things are aparent that one is able to see any pattern desired. Prior to the technician is the engineer, and prior to the engineer the scientist, and prior to the scientist? Why, yourself! At this point, words do not describe process, because there are no words at this point, nor is there Process. That is what Bahaudin meant by , "no METHOD-AT-ALL." It was literally true. The place of no method, the place of "all" or everything. In being too technical, and in being constantly in the habit of invoking his intuition in a limited way, Masum was failing to reach this point. It turns out to be a pun, this "no method at all." Which is why Bahaudin laughed when Masum continued along the same line of inquiry after having been told directly the literal truth. And this is why the title "Point of View" was chosen. Everything in this story, and all stories, depends on that. In addition, it is a complete little tool to show the reader how "point of view" comes about.

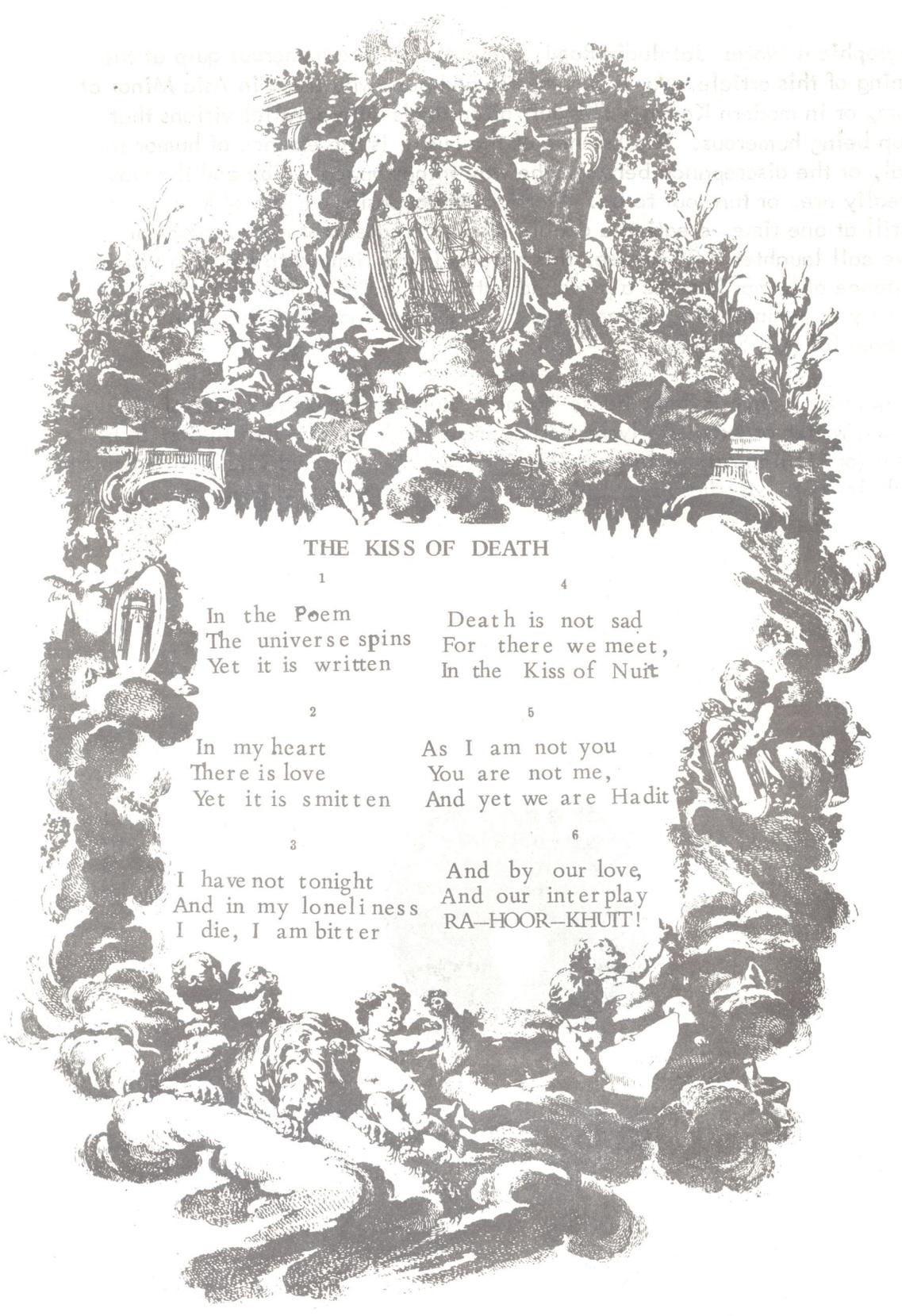
The author feels the need to mention that, again, self-teaching is as natural as self creation. Too much hoopla from the past aeon is still with us. No teacher ever taught anyone anything of Value unless he helped his student learn self-teaching. "Oz never did give nothin' to the tin man that he didn't already have." Such is the law of Liber Oz.



* Biographical Note: Jalaludin Rumi, the author of the humorous quip at the beginning of this article, was a Sufi mystic and poet who lived in Asia Minor at Iconium, or in modern Konya. The Sufi often deals with parallel visions that wind up being humorous. The Essence of the humor is the essence of humor in general, or the discrepancy between the way things appear to be and the way they really are, or turn out to be. Getting two opposing visions of Reality to hold still at one time, creating a double vision, creates a startled reaction that we call laughter. Of course, this process is not limited to just two visions. The essence of humor is quite a profound gate into the realm of the "mystical" in it's ability to demonstrate the inner workings of the mind. This is quite a useful thing even for non-Sufi's.

The Arabic for Konya is Rum, hence "Rumi." Rumi founded the Order of Maulawiya, and was a writer of exquisite lyrics. His Great Work is embodied in part in his Mesnevi (or, Mathnawi), a large collection of double-rhymed verses with "double-rhymed" insights. He has been called the greatest of Oriental Mystics.





THE KISS OF DEATH

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In the Poem
The universe spins
Yet it is written

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Death is not sad
For there we meet,
In the Kiss of Nüit

2

In my heart
There is love
Yet it is smitten

5

As I am not you
You are not me,
And yet we are Hadit

3

I have not tonight
And in my loneliness
I die, I am bitter

6

And by our love,
And our interplay
RA-HOOR-KHUIT!

by Jayne M. Hilyer

11 - 19 - 79 e.v.

Magick Without Trauma -CORRESPONDENCE WITH THE GRAND LODGE

This section, with an intentional pun on a well known title, will be appearing in each issue of the O.T.O. Newsletter. The problems we at the Grand Lodge have had in finding the time to answer complex questions on matters of general interest has long been known. As a step in the direction of correcting this problem, we will be publishing extracts and condensations from letters of instruction that have been sent out over the years of the operation of the Order in it's present form. This should free a little more time in Newsletter preparation for answering such letters on the one hand, and it should provide a more immedate way of passing such instruction along on the other hand. The two examples here were written by Bill Heidrick in response to questions sent in. When a letter poses the right question, half the work of answering is done. Here you will find the other half now and then. In future issues, the original letters may be printed for some of these answers — if you have such a question, and we answer at length, you might think to include a note of permission to print your letter.

I wish I could say that all mail of this sort will be answered from now on. Sadly, that can't be as yet. The very lateness of this Newsletter and the change of publication policy noted further toward the back of this issue point to the problem.

Perhaps it really isn't a problem. We have called on our members to volunteer time in setting up the work of the Grand Lodge. Some have done this. More have tried to help where they could. If the work were easy, the labor would be pointless. If I were a tree, I would rather break in a gale than wither in a windless spot. There's a lot of good stuff just blow'n in the wind.

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

On Solving Problems in Astralprojection:

The Original question was put in a letter from J.P. in 1977 e.v. This answer (slightly condensed) was intended to provide aid in difficulties of "projecting out of the body."

This matter of switching-on the Astral body is something of a personal trick. It's a straight-forward exercise in imaginative projection to visualize the thing in the first place. The step of getting the damn thing to function as your vehicle is the real problem. To some extent this can be automatic in the act of visualizing. If the automatic part isn't doing the job for you, more work is needed. A few people seem to get into this very easily; but most, including myself, need to grope about until the trick is learned.

Here is an outline of possible problems:

- I. Disbelief barrier — "I can't do it, therefore I can't do it."
- II. Threshold problem — a visualization trick is needed to "spring you."
- III. Misconception — You may be expecting something that is not essential.
- IV. Dual consciousness problem — consciousness split between the physical and astral bodies in a manner that is not evident to you.
- V. There already problems — in order to transfer to the astral body, you must first be fully in the physical body — otherwise no clear transfer is possible.
- VI. Reflex problem — a tendency to check the astral body with the physical body — a bit like moving the lips while reading.
- VII. Multiple Astral working — trying to monitor the visualized Astral body from one in use but not visualized.
- VIII. Lust of Result.
- IX. Weakness — attempting the operation without sufficient reserve of purpose.
- X. Environmental problem.
- XI. Lack of the Secret of Luna.

I will take on each of these twelve problems in a bit, but first I want to go over what to expect from an Astral Body Transfer.

The experience of being in the Astral Body can be very different at different times. One should not look for exactly the same experience. True, there are things in common among the variations, but the Astral Body need not be a standardized model. Also the world inhabited by the Astral Body may not be in anyway like the one of the physical — or it may be practically the same. Moral — don't expect a particular result at first. Be ready to perceive what is happening, not to pre-conceive it.

FORM** The Astral Body may be any size. It may be larger, the same size or very much smaller than your physical body. It will usually be simpler in appearance. The face may be indistinct, or may resemble a face from a previous incarnation. The body may be concealed in a

shapeless robe. In general, a highly detailed Astral Body is harder to activate from inside than a larger and more indistinctly featured one. This is not true after much experience is had in the transfer, but it is usually the case at first.

MOVEMENT** The motions of an astral body are usually like those of a partly animated cartoon. Unless either the power of visualization is unusually strong, or the transfer is unusually complete, it is difficult to independantly move parts of the astral body. This is not significantly different from independant motion of parts of the physical body. When we are very young, we cannot walk. It takes a lot of practice to make the body learn how to obey the brain. It is not at all different for the Astral Body. At first, you will be able to make it move about as a lump — little independant movement of things like feet or arms. Later you will be able to handle it like you do your physical body. This takes practice.

SENSES** All the senses of the physical body are potentially present, but usually only sight and kinesthesia are actively present. Color vision may not be present — especially at first. These senses may have the same character that they have in your physical body, but they need not be subject to the same limitations. Physical sight is two-dimensional, with the addition of a ranging factor in the third dimension. Astral sight is not limited to two dimensions, but may be restrained to produce a two dimensional effect. The most natural form of astral sight is three dimensional. Fourth dimensional astral sight is often possible. Higher dimensional astral sight is possible but quite difficult. To produce an astral body that can be easily transfered into, it is usually necessary to employ three-dimensional astral vision. Three dimensional vision is of two general kinds: 1. Source Oriented. 2. Area Oriented. Source Oriented 3-D Vision means that you have one point that you consider the place from which you are looking. Either in a particular direction, or in a complete spherical field, you see every object in the complete round. That means you are aware of every surface that an object presents. It does not mean that you are aware of every detail on every surface. Area Oriented 3-D Vision means nearly the same thing, but there is no particular place from which you are looking — you are bodyless as far as the vision is concerned. There may be a structure inside or outside the field of 3-D Vision that is "yours," but you don't use it as a center for the field of vision. The proper sequence for transfer to an astral body is this: A. Place the physical body in a state of minimal distraction. B. Define an astral working space with Area Oriented 3-D Astral Vision. C. Create an astral body for your use within this space. D. Use the Astral Body to center as a point of view and switch to Source Oriented 3-D Vision. E. Collapse the dimensionality from three to the more normal physical two — using the eyes of the Astral Body as your eyes. In time, you will be able to expand the sight back to three and higher dimensions without losing the state of transfer to the Astral Body.

The character of 4-D Vision is often this: The ability to see through objects, including their interior parts OR the ability to perceive an object now, as it was in the past and as it will be in the future — all at the same time. 5-D Vision may involve all of the above (transparency AND time) — note that in these cases the object is always seen in the complete round. For 6-D Vision, you can add alternative forms and figurations of the object while also seeing: in the round, interior and time line.

A magical operation of the type known as shape-changing involves replacement of the alternative form of astral body into the normal form of astral body. This is a 6-D operation if done permanently and physically. Less drastic effects can be obtained through the use of fewer than six dimensions. The act of consecration is similar, but need not go so far as actual replacement of the original physical body shape by a new shape produced on the astral and then moved to the physical. For that reason, consecration is easier to perform astrally than shape-changing.

Transfer of consciousness to the Astral Body is not stable unless the astral body possesses a sense of kinesthesia. This may be present without prior effort to produce it, but it is usually necessary to deliberately include the sense of kinesthesia (body placement awareness). This sense is the one your physical body uses to determine its status of posture and orientation. It is a part of the 3-D Astral Vision, but it seems to be a physical sensation like touch in the physical body. In 3-D Astral Vision, it is usually independent of the normal vision experience but has properties more like the physical sense of sight than the physical sense of touch. In the physical body, sight is 2-D; and the lost third dimension is kinesthetic body-awareness. When a person experiences "out of the body states of awareness", the Kinesthetic Sense is suppressed (hence: "Bodyless awareness"). When the very complex Kinesthetic State of Awareness is suppressed, a major section of the brain is left with nothing to do. This brain section has a function in kinesthetic sensation very much like that of sight. The brain can be directed through the proper state of meditation to use this portion for augmentation of the visual cortex. The result is an ability to visualize in the full round or in Three Dimensions. Through continued practice, other sections of the brain can be trained to substitute other functions for their normal functions. Dormant or little used areas of the brain can be developed into similar areas of integration of a sight-like function, a kinesthetic-like function, etc. The result is an increase in the number of dimensions that the brain can use at the same time. Once the brain gains versatility in this manner, the ability to fully exist on the Astral in a controlled manner while still normally alive in the physical world has been attained. The dangers of this practice come chiefly from rushing things. You need some areas of the brain for physical life maintenance. Thus, kundjalini methods of "out of the body" projection may involve parts of the brainstem that are necessary to the physical survival of the physical body. The more widely known forms of instruction in Astral Travel are characterized by a structure known as "the silver chord" — these methods are very dangerous, because they depend on vital centers of the body and brain for their effectiveness. Thus one hears that it is sometimes difficult to return to the physical body in these methods. Use of the kinesthetic portion of the brain removes danger to life during the early stages of the re-education of the brain known as learning how to astral travel. If anything goes wrong in this latter method, there is a sense of falling, a sense of nausea or a sense of vertigo — the heart doesn't stop, the lungs continue to fill with air.

Drugs are often useful in shifting the areas of the brain that are used in visual & astral work. The application here is a very limited one. A person may use a drug with hallucinatory properties to reach a zone of the brain not usually active in sight integration. Different drugs at different dosages reach different areas of the brain to some extent. To turn such an experience to value, a prolonged

period of being "straight", i.e. without the drug in the system, is necessary. Thus, in the modern jargon: "Take a drug fast after each heavy trip if you want to get your act together." This period allows time to make the necessary nerve connections active between the usual areas of the brain and the newly activated areas. Those who fail to do this become insane for a longer or a shorter period — depending on the effect of the drug. Such insanity is the simple result of losing touch with the areas of the brain that were used during childhood and the middle stages of maturation. Sometimes long abandoned areas of the brain are revisited. These usually include parts active in early childhood. A person of adult years who has the mental processes of a very young child is simply insane. A person who cannot remember mental functions and behavior necessary to life in their place of residence is complexly insane. A nut is a nut no matter how it's cracked. The use of drugs to attain enlightenment is a very good method with very great problems for those who lack self-control and a guide. Legal drugs and herbs are quite as effective and sometimes more dangerous than the illegal ones. Foods can be eaten with the same effects — a food is just a particular necessary drug. Thus diets are often proposed as means to enlightenment. A. O. Spare shifted brain centers about through holding his breath until he half passed out. There is no limit to the ways you can get your brain to develop areas for integration of astral or imagined vision. When enough areas are available, astral travel and projection can take place at will. You only have one body to start with. Don't bend, spindle or mutilate it too much.

There are many methods for building kinesthetic body awareness into an analog of physical sight. If you can, devise experiments to discover and heighten this body awareness. I suggest two practices to start with: 1. Look straight ahead and at the same time imagine your physical body in its actual position. This is like "wearing a body at the back of your eyes." The imagination should not be of a visual body, but of a body-shaped "itch." — obviously, rough woolen clothing will help in this (later, after development of this sense, smooth or at least less itchy clothing must be worn to permit the next stages to be reached). Sand in your pants would help too. Ditto poison oak or ivy (let's hope that it won't be necessary). 2. This is a very different method from the former one. Stand in an absolutely dark closet and move your arms about — keep your eyes open. When you can see the outlines of your arms in the absolute dark, your kinesthesia is working and transferring to your visual cortex.

Here's a comment on the previously listed problems in Astralprojection:

- I. Best cured by scaring yourself.
- II. Typical tricks: Physical body laying down, astral standing.
Physical body a different size from the astral body.
Astral body identical in space with the physical body — then separate the two by moving the astral or the physical body while keeping the other one in the same position (a back flip through a hole in the ceiling is my favorite.
Kundilini rush — most effective, but very hard on the comfort factor.
- III. Discuss your expectations with a person who astral travels.

- IV. Cause the visualization of your astral body to pass around you in a full circle; if you can get all the way around without having to move your physical eyes, you should be alright here. The usual point of failure is at 180° to 270° — based on a line drawn to the front of your physical body. If this problem occurs, practice with projection of the Lesser pentagram banishment will help. Physical performance of the circle dance from Liber Reguli and later astral projection attempts with the same circle dance form a better method for the correction of this problem.
- V. Try projection and transference after resting and then again after vigorous physical exercise. If it goes better the second way, this is the problem. Cure it through Yoga and body awareness exercises.
- VI. This is related to #IV; getting high on mantra helps. It's a problem mainly caused by being self-conscious of the physical.
- VII. Don't expect to be inside your Astral Body and still be able to see it — that is more advanced work.
- VIII. Obvious.
- IX. Just wanting to get into the Astral Body isn't always enough. Try astral transfer for a definite purpose: E.G. Wanting to pass through a wall and watch a neighbor lady or gentleman take a bath.
- X. Find a more quiet place, or one with less memories. Experiment at different locations, including a crowded place full of people you don't know.
- XI. Find the secret of Luna.
- XII. Check your past.

Culling, Sex Magick & the Lion.

Several questions on sex Magick were asked in a letter recieved in 1979 e.v. The first delt with L. Culling's published writings on the subject. Here's a slightly edited version of the answer given:

Culling was a member of the old Agape Lodge of O.T.O. in Southern California. He refers to several of the members of the Lodge in his book, *Sex Magick*. W. Smith (Frater 132) is discussed on pages 73 and following. There are differences in the record between what Culling reports and the facts generally held to be correct in the Order. Fr. 132 never formally completed the work of seeking the Knowledge and Conversation of the H.G.A., despite Lou's words to the contrary. At least that is the record as it is attested by a surviving member of the Lodge. Lou Culling's methods of sex Magick differ in some important points from those of the IXth Degree. The references in Lou's book point to his having access to the general instruction for the IXth Degree of O.T.O., but not to the secret paper on the Emblems and use (never yet published). Other differences in Lou's workings and the workings of the Order fall under the area of independant study by Lou and the teachings of another group specializing in a form of Karezza called Dianism. Lou had a vasectomy, according to the report of a member of Agape Lodge; and such an operation is not advised within the IXth Degree of the O.T.O. In other words, Culling has an approach to sexual Magick that is similar to but not the same as the method of the Ninth Degree in O.T.O.

The formation of the Magical Child is quite similar in Lou's method and in the method of O.T.O. itself — in one of the several goals described by this term in the work of the IXth Degree. This practice should not be confused with the formation of a Moon-Child or with certain results that Lou assigns to male climax-ejaculation in his Dianism.

The next area in the letter dealt with questions about a substance having no odor, clarity like that of water and the product of a male ejaculation different from the usual kind of ejaculation. This substance was produced through the agency of heterosexual intercourse. The questions dealt with the identity of the substance and its Magical uses. Here is the answer, again edited in some particulars.

In regard to the "water" ejaculation: there are many additional details that are required to determine exactly what this may be. Perhaps the simplest method would be to enclose a sample of the fluid in a glass vial under hermetic seal and to leave it in a warm, dark place for a few days. If the substance is a true sexual secretion, a characteristic odor should develop in time. Also, the substance can be evaporated at moderate heat on a clean glass slide to determine if there is any noncrystalline content in solution. If such a substance is placed on unbleached paper (usually available on corrugated boxes), a slightly darker stain should appear after full drying of the stain and the passage of about a week — this can be hastened through application of moderate heat. These methods should enable you to determine whether you have a sexual secretion or a sample of dilute urine. The smell which gradually develops in some of these instances should tell the tale.

If some idea can be had of the amount of the substance, more could be determined. There is a secretion of a drop or two of neutralizing fluid in the penis prior to male ejaculation. This substance acts to eliminate the acid condition in the duct left by the passage of urine. The acid condition tends to kill spermatozoa. A sample of this particular secretion can be obtained for comparison through vigorous masturbation just short of full ejaculation. A small drop or two will emerge from the opening in the glans.

The substance ejaculated varies in consistency and nature with excitement, frequency of this form of male orgasm and diet, including liquid diet. A tea made of Damiana and taken several (no more than three cups!) times a day will usually impart a strong and characteristic odor to all the male sexual secretions. If the substance in question is emitted while you are using such a tea, it should smell of the damiana derivatives if it is an actual sexual secretion.

If you have been engaging in very prolonged intercourse before the ejaculation, what you probably have is a small bit of urine. The sphincters that hold back the urine in the bladder are capable of conscious control (there are two of them). The sphincter farthest from the bladder is capable of being used in intercourse to cause a motion in the penis without the aid of motion of the body. During long intercourse the sphincter farthest from the bladder ordinarily relaxes at times. If both sphincters relax, a passage of urine naturally results. Otherwise a cc. or so of urine may pass from the second sphincter and mix with the lubrication-neutralizing fluid — thus reducing the scent and greatly augmenting the volume. This particular thing is very common. There are preparations to take which will color the urine and not effect the sexual fluids themselves. At times the coloring matter in Green Creme de Menthe (a liquor) can do this

By these various tests, you may be able to fully identify the substance. If the presence of urine becomes noticeable, or if this form of fluid appears very often, good sense requires a medical examination of the urine and the prostate gland. Very rarely this is a sign of some problem that could cause harm if left unattended. The danger of such a problem advances with age; but sicknesses, especially venereal, can occur at any age. A certain amount of urine in the ejaculation is very common, and the only problem that may result is a diminished likelihood of having children by normal means. If you have voided clear colored urine on days when this "water" has appeared, especially if you have had intercourse with a full bladder, this is most likely a urine mixture.

Rarely, and usually only with very frequent ejaculations and the aid of either Yohimbe or tactile work with the prostate, a clear secretion of the prostate gland is emitted. Few if any spermatozoa would be in such a fluid, but the smell should be quite definite. This substance is very useful for Magical workings. Crowley describes further refinements of the fluids in his diaries, particularly the post-Cefalu diaries published and unpublished. The substance is also described at great length in Atlantis (under difficult allegory as "sweat"), in the Bagi-Mutar a bit and in other of Crowley's smaller works. One of the major objectives Crowley had for work on the physical was complete absorption of the sexual fluid during what would ordinarily be called ejaculation. This and other forms of the sexual workings are noted in his diaries more than in other sources.

The semen is useful in intermediate work, especially in obtaining outer results. The lower water is of similar but more limited use. The pure water (normally a distinct scent is present, but not the usual one) has uses in the Higher Magick. The complete absorption has use only in self-destruction or in the Highest Workings.

Some of these matters regarding the use and collection of the fluids are under secret of the Ninth Degree — in effect, this means I can only discuss them with you to the level you have already reached in your own work. Fortunately, only a very few of the matters are so secret. The Degrees of O.T.O. are specifically designed to produce an effect, in addition to others, on the physical and astral bodies that enhances the ultimate work of the IXth Degree over a period of years.

Many hints have been given from time to time as to places in Crowley's writings where the exact method of the IXth Degree may be found. I see no harm in remarking that it is to be found in the Gnostic Mass — for those who have wit to interpret.

Please note that this explanation is not intended to carry any medical advice, beyond the obvious point that problems of a medical nature should be brought to a Medical Doctor — such a person I most definitely am not. Still, I don't believe this sort of thing will grow hair on a fellow's palm or weaken eyesight. There is a chance of someone developing a slight case of pregnancy, tho...

Love is the law, love under will.



No longer will you war upon the children ...

This will no longer be tolerated!

For you will be given other things to worry about!!!

For we have come armed and armed to the hilt

we are the hilt ...

And you will not see the blade †

by Fr. Erttarf, Utah

[PRINTED FOR THE O . S . S .]

THE CONTINUING
SERIES ON



"The willow is under the devils protection, this is why, if one holds willow in his left hand and renounces his baptism, the devil will at once confer upon him supernatural powers."

— Anna Riva — The Modern Herbal
Spell Book

This shows where the Willow is placed among the modern day candle shop witches. But why? Robert Graves explores the Willow in the White Goddess. He says the Moon owns the Willow. It is sacred to the Goddess Hecate, Circe, Hera and Persephone. He calls it the tree of enchantment. In the worship of Jahovah in Jerusalem there was a Day of Willows which was a fire and water ceremony. Beli, the Sea God of Britain is also associated with the Willow.

Maybe some enlightenment can be gotten about the Willow by studying the tree itself. First of all willow bark produces a sedative called Salicin. Salicin was the main ingredient of Aspirin until we learned to synthesize one cheaper. Salicin is also found in wintergreen and a few other plants related to the Willow. Besides a pain killer it also works as a tonic, Antiperiodiac (counteracts periodic or intermittent diseases such as Malaria) and astringent. It is used in cases of Worms, Chronic Diarrhoia and Dysentary. It is also used for Rheumatic fever and of course Headaches.

The American Black Willow has a slightly different substance called Salingrin which is also an Anaphrodisiac or sexual sedative. It controls genital irritability and moderates sexual passion. No wonder its associated with abandoned maidens.

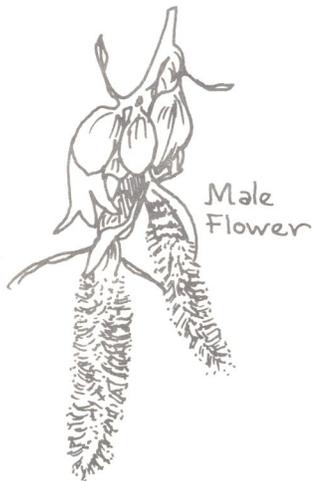
The way the tree grows sheds some light on its association with the Moon and water. It demands lots of water to live. So you only find it in places where its roots can be continually damp. Its natural habitat is among water courses. In arid parts of the world it is a

living s
reason f
of all i
branches
Ale
under Mal
Yesod or P
Hebrew let
Now b
dead branch
revived wit
burns quick
is fresh it
everywhere i
except in th
Arctic plains

way of discovering water just below the surface for only here can a Willow grow. Because it likes water courses, it has developed an interesting way to survive floods. Any branch taken from the tree that comes to rest in a damp spot before its life forces are spent will sprout roots and leaves and proceed to grow into a new tree.

California Indians would make summer houses out of willow branches along the streams they fished. If the conditions were right the willow branches would take hold in the sand and become living tree houses. What a magical way to live in a housefull of living energy. In the Southwest, the ranchers used the wood for fencing and where the fence crossed damp ground he got a double benefit. His fence became trees and provided a windbreak as well. I always relate the Wand Trumps in the Waite deck as being Willow because they are sprouting new leaves.

Somewhere in some text that has passed through my hands there was instructions for making a willow wand. You cut your willow branch on a Wednesday morning with a single stroke of a knife. The length of the wand should be measured from your thumb to your elbow. Now if you do this in the spring and can tell the difference between male and female imperfect flowers,



then you can determine the sexual energy you want in your wand. This cannot be done with a wand of Almond wood which is bi-sexual. Willows are a tree that comes in either male or female. The difference is in the flowers. The male flower is covered with yellow dust which is called pollen. The female flower is green and looks like a tiny fruit or berry.

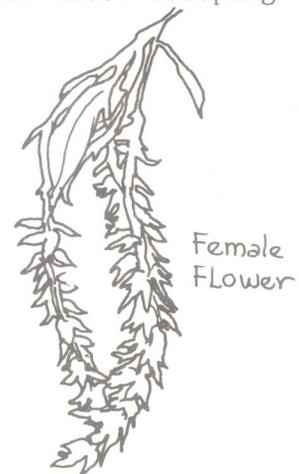
Bach Flower Remedies lists Willow as a remedy for people who look upon life with bitterness, bringing them great optimism and faith. He prescribes Willow for resentment.

Willow is also a useful plant because of the pliability of its wood. It is used all over the world in basket weaving. For wicker is Willow. And wicker is what was used to make the cages which held the

living sacrifices to be burnt in pre-historic England. This may be the reason for its relationship to death. Also the most beautiful Willow of all is native to Europe. This is the Weeping Willow whose drooping branches remind some people of sadness and mourning.

Aleister Crowley in 777 lists the Willow under Malkuth. I disagree. It belongs in Yesod or possibly the 18th path whose Hebrew letter symbol is fence.

Now back to fire and water. A seemingly dead branch of the Willow can be magically revived with water and when dead and dried out burns quickly with much heat. But if the branch is fresh it won't burn at all. It grows almost everywhere in the world where it can find water except in the South Pacific. It grows on the Arctic plains and on alpine summits of mountains.



BY SOROR RACHEL

THE MYSTERIES OF ANTICHRIST (THE BEAST 666)

by Frater בעל-קריאה

[also with thanks to William S. Burrows]

filled with the sight
he went searching
believing in excitement
and pious Antichrist
he sought confirmation
he walked the path, but on stones
he dared to dream the Lord's City
he entered in astonishment
where bakers pronounce the Suffering One

northward is full of thundering
he came south to the Great Island
of dark horrible burning

there, life's God laid a silver sea
there, on the Hill, he dug the miracle Body

He is the One
and also the Paul
who was another Joseph
another baptized by holy Ananias

the ruby and Him are all
they have that stream of precious books
that fine gentle grace

we are red
surpassing wonders of books and gemstones
above such wretched rubies of malady
all is clear

the mysteries descend to the Host

Twelve has significance to Twelve

the faithworld shall have faith in stones
its subject is fallen in excessive approach
and compelled to bewilderment

a Miner went into the City of Death
beyond the Goddess of Dreadful Things
and there He told Man's story

(Written using the cut-up technique on S. Baring-Gould's
CURIOUS MUTHS OF THE MIDDLE AGES -1866)

Thelemic Holy Days

This article was written by the Master of Babalon-Therion Chapter of O.T.O., as a speculation toward regularization of the celebration of the Thelemic Feast Days mandated in Liber AL. We welcome the comments and suggestions of our readers toward the same goal.

The Thelemic Holy Days are to be found in Liber al vel Legis, Chapter II, verses 36 to 41. In this article I am going to give examples of how these Holy Days can be celebrated, and how they are celebrated in the See of Southern California (i.e. The Heru-Ra-Ha Lodge and the Babalon-Therion Chapter.).

"There are rituals of the elements and feasts of the times."
— AL II, 36.

The rituals and feasts referred to in this verse are those of the Equinoxes and of the Solstices, and a full example of each ritual will be published in the O.T.O. Newsletter (see upcoming Newsletters).

"A feast for the first night of the Prophet and his Bride."
— AL II, 37.

This feast is to be celebrated on the twelfth day of August. The ceremony is to begin after sundown. The Ecclesiae Gnosticae Catholicae Canon Missae is to be performed with the appropriate additions made for a Holy Day. If one is alone, The Mass of the Phoenix is to be performed. After either of these Masses there is to be a feast.

"A feast for the three days of the writing of the Book of the Law."
— AL II, 38.

These Holy Days are to be celebrated on the eighth, ninth, and tenth of April. On the eighth day of April at High Noon the first Chapter of LIBER AL vel LEGIS is to be read. On the ninth day of April at High Noon, the second Chapter of LIBER AL vel LEGIS is to be read. On the tenth day of April the third Chapter of LIBER AL vel LEGIS is to be read. After reading each appropriate Chapter of LIBER AL vel LEGIS on the appropriate day, the Ecclesiae Gnosticae Catholicae Canon Missae is to be performed with the appropriate additions for a Holy Day. If one is alone, The Mass of the Phoenix is to be performed. After either of these Masses there is to be a feast.

"A feast for Tahuti and the child of the Prophet - secret, O Prophet"
— AL II, 39.

This particular feast will be revealed to initiates at the time when the Child of the Prophet shall manifest himself.

"A feast for the Supreme Ritual, and a feast for the Equinox of the Gods."
— AL II, 40.

The Supreme Ritual is the Invocation of Horus as published in The Equinox of the Gods.

"The Equinox of the Gods" is the term used to describe the Beginning of a New Aeon, or a New Magical Formula.

The Supreme Ritual is to be performed on the twentieth day of March. This is to be followed by a feast.

"A feast for fire and a feast for water; a feast for life and a greater feast for death."
— AL II, 41.

"A feast for fire" and "water" indicates rejoicing to be made at the puberty of boys and girls respectively. The Ecclesiae Gnosticae Catholicae Canon Missae is to be performed with the additions made for the second part of the Thelemic Baptism; thus the candidate becomes a member of the Ecclesiae Gnosticae Catholicae. This is followed by a feast.

"A feast for life" The Ecclesiae Gnosticae Catholicae Canon Missae is to be performed with the additions made for the first part of the Thelemic Baptism, thus the baby or candidate becomes a associate member of the EGC. This is followed by a feast.

"A greater feast for death" The Hymn to Pan is to be read, then Liber AL vel Legis is to be read and the Ecclesiae Gnosticae Catholicae Canon Missae is to be performed with the appropriate additions made for a death. This is followed by a feast.

— Frater Yezid, 31, O.T.O.
Frater AOUR TZACH O° = O° A.:A.:





At 3:40 A.M. on March 20, 1980 e.v. — as Pisces shaded into Aries and a major conjunction of planets magnified the birthing forces of the vernal equinox — RICHARD MORTON HEINNIGAR passed through transition. Heru-Pa-Ha Lodge, O.T.O. thus gained its first Grand Initiate. A charter member of the lodge, Richard served as Lodge Emir giving of his time and his limited material resources without qualification. Many were acquainted with him but few knew him well. I was fortunate to be one of them.

A congenital heard condition prevented him from leading what would be considered a "normal" existence. His early education was accomplished at home because he was too frail to be exposed to the rigors of regular school. No one expected him to survive adolescence. The "time bomb" of his heart problem overshadowed his every activity.

In spite of this, Richard went on to achieve two bachelor degrees and a masters degree during his fifty years and fourteen days on earth. He studied for many years with the Rosibrucian Order, AMORC and several other more obscure organizations blending this mystical and occult training with his formal training in psychology. Several years ago his private research into ritual Magick led him to the Ordo Templi Orientis and the magical writings of Aleister Crowley. As a natural Thelemite he was at last at home and was awaiting his First Degree Initiation when he was called unexpectedly to a Greater One.

My twenty-two year friendship with this remarkable man would provide material for a far longer piece than this space permits but I must set down some personal thoughts so that some of you might know him a bit more intimately.

Richard's life was in many respects one long and lonely Dark Night of the Soul. Frustration and disappointment dogged him continually yet he never fully yielded to them. His true attitude is best understood by considering a few lines from Crowley's Book of Thoth:

"...the best men, the true men do not consider the matter in such terms at all. Whatever horrors may afflict the soul, whatever abominations may excite the loathing of the heart, whatever terrors may assail the mind, the answer is the same at every stage: 'How splendid is the Adventure!'"

He was a poet, an artist, and a lover of beauty in all of its aspects. Though he was of a rigorous scientific orientation, his head was consistently ruled by his heart. The quick, cynical New England wit that flashed forth at the slightest provocation masked a warm personality utterly incapable of intentional hurt. He could be totally exasperating, even socially disgusting, in his habits and his "damn yankee" stubbornness was often unbearable. Yet — it was impossible to truly dislike him.

A hole has been rent on the fabric of material existence by Richard's passing — a hole much larger than the one in the brave but defective heart that ultimately took him from us. He was a Frater, a Man and a Brother, a Waterbrother, and a True Friend.

He will be missed.

AGAPE

On the following pages we reproduce some of the Lodge Minutes from the last period of the activity of Agape Lodge. These notes provide some insight into the closing period of O.T.O. activity in Southern California at the time of Crowley's death. Perhaps the Lodge records do not show the grandure that some will expect of the only functioning Lodge of the Order in the late 1940's, but this passing impression is a shadow of an end, not the flashing of the jewel's day in the Court of Kings. These reports display an attention to business, a touch of family and the marks of Truth in that most difficult of adversity, the passage of starlight into the long twilight of the morning of the present Order. Read then these words of more than thirty years ago. Find in them not the haughty and empty folly of those who set themselves above their attainments, but find in them instead the simple value of work with the deeds of the time.

Crowley's passage was the death blow for the Lodge and the sleep of oblivion for the Order for thirty years. Small movements in that sleep prestaged the wakening of O.T.O. In the last decade the covers of the sleeper were cast aside and the sleeper arose. From the College of Thelema in Dublin came the first stirring. The Thoth deck was the call of morning. The Order stands now on six of the seven continents. In Berkeley the wisps of the night have parted from the unsleeping eye that watched so long in silence over the supline body of the Brother. It is yet the morning.

Perhaps I am too much of a romantic, but to me the most dramatic sight these old reports afford is to be found in the lower left corner of each one. There are the letters "cc" — a simple secretarial note of those who receive the copies of the minutes. Then come the letters "AC" for Aleister Crowley, the letters "KG" for Karl Germer and the letters of our own Caliph's mundane name, "GM" for Grady McMurtry. Suddenly the note changes, and "AC" is gone forever from the page.

Had the Lodge not closed, the letters "KG" would have vanished also in the next generation. "GM" stands now at the head of a lonely list. Long Live Grady McMurtry, Hymenaeus Alpha, the Caliph of O.T.O.!

The passage of our Brother Richard Heinnigar marks the true return of the Order to Southern California. We are now at home until we have laid down in this land. Glory to the names of those who entered the embrace of Nuit in the thirty-year sleep of the Order! May their names rise with the cup to the lips of of their rejoicing children!

MEETING OF AGAPE LODGE, AT BURLINGAME RESIDENCE, APRIL 25, 1947

Minutes of last meeting read and approved. Brother Roy read excerpts of letters from Brother Karl, including information that the books of Olla had come through and they would be sold for \$3.50 net with 1/3 off to dealers.

Next on the agenda was the joyful news that part of the ranch property (which had been dedicated to the Great Work back in 1940) had been sold. This is now going through escrow and should be completed in a week or so. Inasmuch as there had been a lien on the property, the best plan seemed to be to sell the 40 acres (which included the big house), take care of the indebtedness against the property, and retain the 120 acres across the road which will be clear of all encumbrances.* This parcel to be improved and developed for the furtherance of the Great Work. Anticipating the advent of our beloved Master Therion, Brother Roy stressed that plans for a place for him would come first.

Next item discussed was the Word, Brother Roy stating it had been handled somewhat differently this time and had been sent to "the faithful and few" regardless of grade.

After designating the 9th and 23rd for the May meetings, Lodge was formally closed.

Bene Wood
Secretary

cc: AC
KG
GM

* It is interesting to note that on this remaining portion is Temple Hill and the Book of the Law which Brother Roy pointed out was put there at the time of the dedication of the ranch back in 1940.

MEETING OF AGAPE LODGE AT BURLINGAME RESIDENCE
May 9, 1947

Minutes of last meeting read and with a minor addition re: the Lodge acreage, approved. Two letters from Brother Karl were read; the former stating the first proofs of Liber Aleph would be ready by May 12; the latter, to the Treasurer, Sister Mildred, just arrived, containing the sad news of the impossibility of the voyage of our beloved 666 due to the serious condition of his health. Brother Karl intimated it might be necessary for him to make the trip to Hastings to aid and assist in matters there.

Regardless of the turn of events, Brother Roy emphasized that the building and improvements on the ranch property must go on and stressed the need of a library to house and protect the valuable works that they may be preserved for posterity and to that task Brother Roy stated he was devoting the balance of his incarnation.

The escrow on the property has been completed. Work on the well is going forward and we received the good news that plenty of water can be obtained at a depth of 30 to 40 ft. Brother Harold has added a room to the small house and sister Rhea is in the process of moving into it. Sister Jare suggested that we concentrate on the planting of the necessary trees at the first available opportunity. As soon as it can be arranged, the group of the lodge members is anticipating a trip to the ranch that we may be able to visualize its layout and possibilities. No further business at hand, the lodge was formally closed.

cc: AC
KG
GM


Secretary

MEETING OF AGAPE LODGE AT THE BURLINGAME
RESIDENCE, JUNE 6, 1947

Minutes of the last meeting were read and approved. According to the latest report received from Sister Rhea, work on the well was to be started on the 6th of June. Sister Jane reported she had received a letter from Brother Karl stating that Brother Frederick had been in Hastings to see 666 and also that Brother Carl may go to England in September.

Next on the agenda, Brother Foy asked each member to give a brief presentation of the O.T.O., presuming they were talking to one who was totally unfamiliar with the subject. Some interesting points were brought up.

Brother Foy read and commented on the very fine review on "Sixty Years of Song" which appeared in the Spring issue of "The Occult Review" published in London.

After designating June 20 as an open meeting, Lodge was formally closed.

Gene Hoover
Secretary

cc: AC
KS
GE ✓

MEETING OF AGAPE LODGE, BURLINGAME RESIDENCE, JULY 3, 1947

Minutes of the last meeting were read and approved.

Treasurer's report for June read. 666's letter of June 17 to the secretary, as well as one of June 11 from Brother Karl, were read. Possibility of getting some assistance on the typing of the rest of the 75 letters was discussed. This was followed by a short discussion on astrology. July 18 was designated as the next meeting which would be an open one and the first of the series on astrology. No other business at hand, lodge was formally closed.

Mildred Burlingame
Secretary (pro tem)

cc: AC
KG
GM

MEETING OF AGAPE LODGE, FRIDAY, AUG. 1, 1947

Minutes of meetings of July 3 and July 7 read and accepted.

Brother Roy stated that inasmuch as we had received Baphomet's reaction, we would consider the ranch incident closed.

Jean Goss, who attended the first astrology class on July 18, is a prospective Minerval candidate and Brother Roy stated he would like to have three candidates put through at the same time, so an effort will be made to get two more. He is also going to contact Jack Parsons next Sunday to see if he can ascertain from him any information on the lodge equipment needed to put on the initiations.

No other business to hand, after designating Sept. 5 as the next business meeting, lodge was formally closed.

Gene Wood
Secretary

cc: AC
KG
GM ✓

MEETING OF AQAPE LODGE AT BURLINGAME RESIDENCE, SEPT. 5, 1947

Minutes of last meeting read and approved. Brother Roy stated that Jean Goss has signed a pledge form and it is his desire to have two other candidates by the time of the initiation. Sister Wood advised that Mr. Woodcock had expressed another desire to join providing it could be arranged on a night he was off duty as his evenings are staggered and each week is different.

The encouraging news of the cable from Hastings: "ADVISE ALL CONCERNED BAPHOMET SLOWLY RECOVERING FROM LONG INCAPACITATING ILLNESS" was read into the record.

The meeting was then directed toward the letter on Death and Reincarnation and an open discussion followed on same.

No other business being at hand, after designating Sept. 19 as the date of the next astrology meeting, lodge was formally closed.

Gene Wood
Secretary

cc: AC
KG
GM

MEETING OF AGAPE LODGE, OCT. 3, 1947

Minutes of the last meeting read and approved. Mr. Woodcock, a questionable candidate, called the Secretary to say that he had decided not to join the Order at this time. Sister Meeka advised that Charlotte, a member of the astrology class, might be a possible candidate a little later on. But brother Roy stated that if no other candidates were ready for the Minerval, we would put through the one, as soon as the equipment and place were available. Following this, the plan was to then put Jean Goss and Frances Ward through the First degree.

The subject of the cancellation of brother Karl's trip was then discussed and brother Roy stated he had heard no further developments since brother Karl's general letter of Sept. 22.

Copies of the degrees up to and including the 4th have been sent to brother Grady, but brother Roy stated no further developments on this had been received.

The balance of the meeting was devoted to a brief interpretation and meaning of Liber Reguli, as some of the members had expressed a desire to do some work on a ritual.

After designating Oct. 17 as the next astrology class and Nov. 7 as the next business meeting, the lodge was formally adjourned.

Gene Wood
Secretary

cc: AC
KG
GM ✓

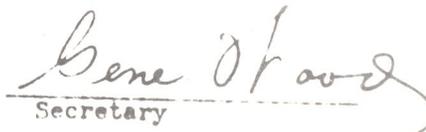
MEETING OF AGAPE LODGE AT BURLINGAME RESIDENCE, NOV. 7, 1947

Minutes of the last meeting read and accepted. Sister Jane read letters she had received from Brother Karl, 666 and one from Georgia containing the splendid news of Brother Max's progress, stating they had been able to move him down to Barstow, which was encouraging to all of us. The Treasurer had sent on to Jean S. funds made available by the lodge, and as soon as Sister Jane learned of their move, she informed Jean that the money had been sent to them up north, so they could have it forwarded on to them at Barstow.

Brother Roy then discussed freely his feelings re: the Lodge... its purposes and aims, stating that during his 1½ years' regime as Master of the Lodge, about \$2,000 had been sent to Grand Lodge, leaving no funds available for the upkeep or expansion of the Order here and if that alone was to be its sole function, then he felt that we didn't need him in there as Master. He made it clear that if he continued on as Master of the Lodge (not merely in name only) we must decide that a reasonable proportion of the finances go to the development of Agape Lodge as it just can't expand without something to expand. His decision was: (1) Hereafter, a portion of the funds must be set aside for expansion purposes; (2) there must be funds available in the Treasury to carry on functions, as he felt it was quite futile to go on as matters now stand; (3) he would continue the astrology classes as he felt they were worth while.

Sister Weeke offered (as temporary headquarters) her unoccupied house in Laurel Canyon which could be used for Lodge purposes. The next business meeting on Dec. 5, unless notified to the contrary, is to be held at 2432 Laurel Pass.

No other business at hand, Lodge was formally closed.


Secretary

cc:AC
KG
GM

MEETING OF AGAPE LODGE AT BURLINGAME RESIDENCE, Dec. 5, 1947

Minutes of the last meeting read and accepted. The Treasurer's report read indicating that \$100 had been sent on to Brother Karl in New York.

This meeting was called to celebrate the passing of 666. Brother Roy recalling "it was a time of rejoicing" and "A greater feast for death", even though there was a sense of personal loss, however. He stated we would await official information as to who was to succeed 666, etc. and pending this, plans for the January meeting in Laurel Canyon on the 2nd would stand.

No other business at hand, lodge was formally closed, to make way for the feast which followed.

Gene Cooper
Secretary

cc: KG
GM ✓

MEETING OF AGAPE LODGE, BURLINGAME RESIDENCE, JAN. 2, 1948

Minutes of the last meeting read and accepted. Brother Karl sent on a letter from Alexander Watt to the editor of Time magazine, commenting at length on their article which appeared in the Dec. 15 issue. The different members expressed their desire to have a copy of this so sister Gene volunteered to make 10 copies and mail them to Brother Roy. As per brother Karl's letter to brother Roy, we will plan hereafter to send on contributions in the amount of \$50 instead of the \$100 which has been done in the past.

Brother Roy stated that 50% of the dues collected (with the exception of the 9th degree) would be sent on to Grand Lodge and the remaining 50% would be held in the Agape treasury for the purpose of C.A.R.E. packages, postage, etc.

The subject of supplies for the three needy families in Germany which Brother Karl had listed was then discussed. Brother Roy volunteered to have a C.A.R.E. package started for Dr. Von Oldershausen, and Mary Kay and Jane are arranging to take care of the ^{first} family, leaving the third family with the two children for the rest of the lodge members to care for and food and clothing will be pooled at the Burlingame residence and sent forward as soon as possible.

After designating Jan. 16 as the next astrology meeting, lodge was formally closed.

Secretary

wc

MEETING OF AGAPE LODGE AT BURLINGAME RESIDENCE, JAN. 6, 1948

Minutes of last meeting read and accepted. Treasurer's report indicated that \$50 had been sent on to Brother Karl, leaving a balance in the treasury of \$17.00. Nothing definite or tangible to report on conditions in England as yet.

Next on the agenda was the letter from Lady Harris to Brother Karl regarding momentum of a picture of 666, but the information was rather indefinite until we can learn the cost of the block, etc. which Brother Karl has written for. When this is received, a more definite decision can be arrived at.

Following this, Brother Roy read the charge to all members of the Order, jointly and severally, to do what in them lies to watch over and ensure the welfare of Aleister Ataturk, the natural son of the body of Aleister Crowley, in respect of his memory, which was dated May 22, 1947. An interesting letter from Aleister Ataturk's mother also read.

Remarks made on the funeral services of 666 which were carried out as per his wishes, with Louis Wilkinson officiating. Also comments on the misleading statements made by the news press.

Brother Roy stated there were two male members lined up to join the Order at the first opportunity. Sister Mildred remarked that Jean Schneider had volunteered the use of their tent for putting on initiations.

A charter to give legal identity to the Order is on the agenda and in process of being taken care of.

After setting Feb. 20 as the next astrology class and Mar. 5 as next lodge meeting, Agape Lodge was formally closed.

cc: KG
GM

E. Cooper
Secretary

MEETING OF AGAPE LODGE AT BURLINGAME RESIDENCE, MAR. 5, 1948

Minutes of the last meeting read and accepted. Treasurer's report indicated \$16.15 in the treasury. Brother Rpy stated that inasmuch as the present group was so small, about all that can be done is to report on what takes place between meetings. He reported that Dr. Montenegro is anxious to join the order. An interesting letter from brother Koomheller, (The Dr.'s former teacher) who is connected with a Rose Cross fraternity in Germany, was read.

Good news received from Ruth and Harold regarding the well on the ranch. They reported water at the 20" mark which did not appear to be seepage.

An interesting and informative letter read from the Lekve family, containing highlights on the unobtainable items as well as notes of interest in connection with the Master Therion's teachings and conveying their gratitude for the food and clothing sent to them.

Next on the agenda was a letter from brother Karl stating no progress had been made on the will, but that the first of the cases of manuscripts was being sent and stressing the need of money for coming expenses and containing a caution to not overdue the sending of packages abroad.

A Minerval will be held for Dr. Montenegro and Bob Walker as soon as a suitable place is found. Jane is to check with Meeka Aldrich as to the availability of her place in Laurel Canyon and then let brother Roy know for sure.

The next astrology class being on March 19, we will also celebrate the Vernal Equinox and the cost of refreshments will be taken from the miscellaneous astrology donations which as of this meeting totaled \$6.66.

No other business at hand, lodge was formally closed.

cc: KG
GM

Secretary



כַּלְז
 עַנַי־פִּי־ס
 זוֹדִימָבָא

עַל־פִּי־ס
 אֵינֶנּוּ
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(Pronunciation)

Mi-kalz dē Enay-pi-s
 Zodimaba a kwān ag i
 di-es je-om ji ol-pērt
 vau-an ip-ma-nin bolp
 yal-por mirk ji mo-ko od
 go-ho-lor un-dēl geta yal-pirg
 sanse di no-an je

(Lit. translation)

Power of the Lordess of
 the veil of Creation there
 is naught that does not know
 the light of thy unreasoning Truth.
 Burn down upon thy servant
 And raise the ashes from the
 Awful flame of thy becoming (i.e. Hadī)

This invocation to Nuit was written in Enochian 8/29/79 e.v.
 by Frater Geram Bellum



and Timely Information on Matters of Mystery Under 93

by Frater Emet, 441

This section of the Newsletter will present opinion and instruction on matters of interest to Initiates of the Order and to Thelemites generally. We have established a letter feature in this issue, to provide a personal sharing for the kind of instruction that results from the "well asked question." Here we will instead respond to a different sort of question, not a question asked by an individual but by a world.

In the passage of months, many issues are raised. Sometimes these issues emerge in the deeds of individuals, in tracts and in the methods followed by groups. Yet there is a difference. Some issues address themselves to more than one person. Some are raised simultaneously from many quarters. To the private seeker, an answer can be given. To the quest that draws many, a light must be added to the torches of the Illumination. It is the work of the Master of the Temple to utter the question to the World. The World must answer as to an equal. We of O.T.O. are a part of the voice that must answer. At times our voices pass along the utterance of the Master of the Temple — this happens in ritual and in many other ways. O.T.O. is the Order of the Temple of the East, of the place where writing began as an answer to a very great Master. We are bound to use the knowledge we have received when the question of the Aeon is heard. Thus it is needful that the issues of Thelema be delt with in these pages.

In this first installment of the payment of the debt of knowledge, we will deal with issues particularly of interest to Thelema and O.T.O. — and perhaps of interest to a few others. What follows is a response to the challenges made by Brethern outside the Order, to widely expressed needs of Initiates and to the less addressable matters that form in human behavior over wide distances on the face of the planet. In later editorials, more variable subjects will be included — hopefully not a war in the land of our mystical origin.

OF POWER AND THELEMA:

In the many months and several years since April, 1977 e.v., when O.T.O. once again cast off the robe of obscuring night to rise like the pheonix from obscurity, many things have been put to the test. From time to time report will be made in this Newsletter of some of these discoveries, results and timely observations.

The question of the aquisition and ethical aspects of power frequently is raised. This is at once a great hunger and a great famine for many of us. Like hunger of the body (which by no little way it truely is), the desire and Will to power is often manifest through doubtful means. No amount of admonition or advice will serve to check the mad rush of the moribund desparado. For such, it is enough to stand aside from the brief flood and sadly watch a great potency crash upon the rock of failure. From the spray cast up some rescue can be made for the free knights of the new age. It is for those who feel the little pains of Will's lighter urging and for those who are sick with yearning for expression — but not rotted by panic of dispare — that these words are written.

Power will be discussed here from two broad divisions: the material and the ethereal. Other divisions are possible, many of them; but these two will serve the purpose for now.

Material power is most visible, and therefore easiest to examine. The basic guides are the same for all forms. In the Order, and elsewhere, the quest for power is further two fold: Positive and Negative. A third form, Neutral, is not quest but possession of true and steady power. Positive quest for power is laudible and universally beneficial. The Positive quest is the outer source or criterion for advancement in the mid and upper triads of O.T.O. Negative quest for power is sometimes acceptable, especially in the young for a little time. On the whole, however, Negative quest for power is of the Black Lodge and anaThelema. How may we distinguish these two? Partly by method, wholly by intent and finally through success or failure. The universal method of darkness is destruction. This is not true in the world of the day star, but it is so under the one Star. Thus, when means justify the end, the quest is usually positive. When the end justifies the means, there is a great and delicate balance that too easily tips toward destruction. Under the day star, means and ends fly about like the balls of the Juggler. Under the one Star, there is but a single end and but a single means. Knowledge of true Will may be taken as success in identifying the form taken by the one means under the veil of the day-star — this means will be discovered to be the constant specter of the Goal. For those who strive, even if the end is known, the means is often unknown save at the moment of action. This is the matter in the abstract. Let us move to the immediate and concrete.

Negative quest for power means stealing of the illusion of Power. This is a natural method for the inexperienced and the desperate. In the relatively neutral area of writing, this may be seen most clearly. Those who consistently quest for power in the negative write attacks only. They do not have hope of power through their own efforts. They seek to obtain power through denegration of the efforts of others. Critics who only point out the weakness and suggest no way of even

repairing the weakness are contemptable. It is easy to take the ideas of others and pick them apart. It is also easy to run for political office on a platform of the opponent's mistakes. It is no great work to subvert, sabotage and trip-up. These things in small doses are useful as training to the victim. In large doses, they are simply cowardly murder attempts made by eaters of carrion. The power that is gained by such means is rotted to the core. It is illusion, the drinking of another's life blood as the greater part wastes itself on the sands of the arena. Shun such and learn better. Tell no one of their folly unless they can clearly gain immediate and lasting benefit through restored strength. This does not apply when one's own legitimate interests are at stake. Defense against attack is a positive thing.

The negative quest has manifested from time to time within the Order, as it does in all spheres. We have found individuals who wish titles and degrees without the merit specific to the rank. This is childish and mostly harmless if dealt with through simple education. More seriously, we have found others who resent the acquisition of title, degree and similar signs of power by others. In the harmless form, this is mere over-protectiveness — a hearing in full light of understanding may even disclose valid points. In the destructive form, this is effete jealousy, the most vile vice under the sun. To the initiate, in proper measure, is all power given. The measure is built in. It is the knowledge of Will. When ultimate self-knowledge is attained, even for a moment, the power is total.

The positive quest is marked chiefly by one sign before the fact and another after. Power by this means is not taken but created. One does not attempt to stop the manifestation of energy, or even significantly to divert it. One discovers blockages and vacuums. These blockages may be under the illusion of positive things, but they have one simple mark to distinguish them: tiredness. Where the flow of life ebbs unnaturally, something is amiss. The positive worker strikes quickly as a turning serpent. The old and worn structure falls aside and life flows anew. A vacuum is work not being done by others. The positive thing is to catch the opportunity and fill the lack. The Power that results from such actions is not the property of anyone, but the gift of success. No one loses and all gain. This then is the after sign of the positive quest: all gain. The fore sign is the work of the healer: to remove the web of tiredness from the living.

In practice these forms of positive and negative mingle, for the world of the day-star is shifting light and shadow. One may destroy a little that the light of creation shine unhindered. One may create a little that darkness have a flavor like to light, and poison taste like honey. It is the work of the Order to enter into battle with the force of the adversary. We oppose the honey in the hollow fang of pretty succubus and incubus. We cut away the false bond of guiltly obligation. Yet we do this only and always to set free life. The duty of the Temple is the bestowal of power to all. If we raise up or cast down our bretheren, our bretheren are the only ones who may measure the rightness of the deed. When one of us takes or trys the take power from another who has its use for the benefit of all, we will act. When one of us does a deed with life's increase as issue, that one shall advance among our company of equals. We strike with quick hand upon the drum of alarum when word of unfair discrimination

comes to us. Sisters are Brothers in full equality. The quiet are not held to be less wise than the loud. Skin color is a mark of genetic heraldry to be reckoned a delight as the blasonry of the body — the more colors that we sport, the happier our company. Against religion and the limitations of ethnic patterns we have only one view — if it stands against another, off with it! If it adds variation and surprise, more! more! To those who say; "One World. One People." we say boooooorrrreeeiinnnggg. One People means one pot of gruel. One World means no place to sit but a dry chair. There is a place where all are one. There is a place where no change ever happens. You are dead when you go there. Our goal is to learn how to die to enter that place and still remain alive here. Thus the action of the formula of BABALON through the trick of LASTAL. Thus the crossing of the abyss. But that is the total loss of personal power and the total gain of Power. Another time?

THE ORDER OF THE TEMPLE — COME NOW, LODGES IN THIS DAY?

Very recently, a brief newsletter has been seen from one of the traditional groups in Canada. I will abstain from particulars, for I favor this group and don't want the conjunction to the above editorial to effect their reputation. Again the oft-repeated charge: Lodges are old aeon. Now we are in the aeon of anarchy. By the way, we have several chapters ("Not Lodges"). The titles are all bunk, as proven by selected quotes from Liber AL. By the way, we have three ranks and several degrees... This is one thing for sure, true anarchy!

One thing needs to be said, and said clearly. Aeons don't change everything. That funny stuff you breathe is called air. Some of us live where we can have the advantage of seeing what we breathe. Some of us have to guess at it. The Aeon has not abolished oxygen, just changed some of the flavoring. Human nature is no different now than it was half a million years ago. What we do with it is quite different. The natures above and below it are stable enough. The Formula of the Wand, ליהוה, the principle of hierarchy never changes. The basic way groups of people relate has been called many things. Feudalism is the most apt word for it, and no human society or group has been without it, ever. Corporations base it on money and hierarchy. Anarchist groups base it on noise and hierarchy. Democracies base it on con' and hierarchy. Armies currently base it on obedience and precedence at Bingo night. All social bodies have some grading technique and some form of hierarchy. No hierarchy means no size and no duration. If you find that this Aeon eventually leads to space colonies, you will find that totaltyranny is back (absolute hierarchy for survival). O.T.O. is a Monarchical Ologarchy based on a constitution that is being drafted through experiment and success. We are a body of Knights male and female. We take oath of fealty to the highest office of the Order. We reckon ourselves fudatory to the intermediate hierarchy. We ignore orders that don't fall under our Oath in Thelema. We obey orders that are of our Oath in recognition of our natures. If we cannot fulfill our Oath to the Order, we resign or take leave in full honor and blessing. This is the nature of a Knightly Order. There are other societies and other ways of being Thelemites. The change of the Aeon is that such leave taking is full and free. Such obedience is a choice that must give way before a contrary and higher duty. If the Oath

to the Order does not become a great and unwieldy burden, welcome Brother! If the Oath is not for you, now or later, peace to you brother. Only the secrecy commitment of the Oath is binding after formal withdrawal from the ranks of the Order. For Minervals, withdrawal is easy, and can even be automatic. For First Degrees and higher, some formalities are necessary to clearly establish the change. This is important owing to the nature of the further oaths. Once a person has taken the First Degree initiation, the tie to the Order cannot be broken. Membership in the Order can be ended in several ways, but the fact of the initiations cannot be eradicated. Such a person is a Brother forever to us all.

Thus it is, O.T.O. must have a Lodge system or it is not O.T.O. This is the nature of the Order in essence, not in accident. Over the centuries we have taken many forms, but always we have returned to a form involving something much like Lodges. In the early days of the first millenium of the Order, we went quickly from loose bands of recreant knights to formal guards and consistories of Knights under sacred Oaths. In Japan, we would have been understood as Ronin who banded together to form a religious order of near-Samarai. Our hierarchy grew until we became the greatest banking house of Europe and the Near East. Still we were knights. Still we held to the mysteries and the hierarchy we had learned from our true precursors, the Ismalies. In the time of Philip called the Fair of France, we were violently attacked for our religious and sexual mysteries, but mostly for our money. Our great Brother Jacques De Molay, last Grand Master openly known before Brother Reus, was burned on March 18 or 19, 1314 e.v. We were dispersed, a diaspora of the knights. Over the six centuries since that time, we have maintained clandestine hierarchical groups. Most of these groups found it necessary to limit membership to blood kin of older knights. Some passed on the mystery of the XIth degree from paternal brother to son. Many more preserved the general form of the Order in three Degrees, or when possible in nine. The office of tenth often fell vacant. Each time the tenth fell, without succession, the Brothers received by tradition the power to acclaim a new dispensation and a new head. Over the centuries we have become diverse. A bit over two hundred years ago, we rose under A. W. as the Illuminati, a body of violent revolution throughout Europe and the New World. Before that time we arose as Rosecrucianism, Masonery and many other Orders. Under each diverse form of the risen Order, there have been Lodges. Each has striven for union with the others. In time the manifest forms of our Order have become fixed against change. When this has happened, the great among our brethern have called to the hidden of us, those who are ever unknown and not discoverable even by geniologies — for we are not an Order entirely of this Earth, some of us choose to appear among the children of men without any mark at all. Brother Karl Kelner was such a Secret Master. Brother Reus was such a great brother among the Masonic Lodges. Brother Kelner renewed our mysteries. Brother Reus reformed our Lodges. Brother Hartman established brief alignments with Theosophy and other recent manifestations of our great Order. When the ranks of O.T.O. had assembled sufficiently, many of these alignments were allowed to lapse, their purpose done, the councils complete. Then the Order bred orders, fraternitai, societies and religions. Our Brother Aleister Crowley ascended the altar of Baphomet to complete the renewal of the Order. Some of our Lodges became Black. Europe was destroyed. Our White Lodges diminished

themselves until the sacramental number of members alone remained. The method of diminution took many forms, demit, division, retirement, and chiefly death. This is the method of the Order in its resurrection. We possess the formula of the dying god. We perish save for a seed. The true seed establishes itself among hybrids. In time the True Order flourishes and a secret seed is again prepared. Thus it was that Brother Karl Germer accomplished the last reduction of the Order in his tenure of a year and a day as Outer Head of the Order. Following that period, Brother Germer acted to prevent the premature expansion of the Order through the device of Usurpation. Brother Grady McMurtry has initiated the rebirth of the Order in accord with tradition and document. We aim now at a transcending of the Formula of the Dying God, prepared for us by our Master Baphomet as the Formula of Horus for this new Aeon. Many Orders have formed in the darkness, but few are even Lodge oriented. Those few are closer to O.T.O. than those who are not so oriented.

In all, remember this: O.T.O. is a Thelemic Lodge oriented Order. There are other Thelemic Orders both with and without Lodge structure. What one calls such a body matters not at all. The Rose is yet the Rose for any other name. That which is not a rose cannot become one for calling itself what it is not.

MORE ON A.:A.: AND O.T.O. — GRADES VERSUS DEGREES.

Despite several articles and editorials in this Newsletter, some confusion still seems to exist regarding the differences between O.T.O. and A.:A.: . In the past we have described the qualities of inner and outer orders, the general traditions and the precise separations between these two Orders. At this time the intimate differences will be taken up.

What shall be written here has never been written before for publication. This is an inner secret of the Order in time past. Only owing to an accidental exterior transmission from Crowley's time has the secret entered public awareness. We have discussed the matter for nearly a year in the councils of the Order. No renewal of the ban has been made. Learn now the real meaning of the Degrees of O.T.O., taken from the plan of the Degrees in Crowley's own hand as it has been transmitted down the decade of centuries in the high councils of the Order. This secret came from India to Palestine. From thence it came to Europe. From thence it came to America. This is the outer portal upon which the IXth Degree secret is dependent. Without this pattern the IXth Degree secret is worthless. Yet the Secret of the Degrees and the Secret of the IXth Degree do not suffice to complete the mystery.

Regarding the Grades of A.:A.:, see "One Star in Sight" published in *Magick in Theory and Practice*. Also see Liber CLXXXV as published in *Gems from the Equinox*. These will completely acquaint the reader with the Grade structure of A.:A.: . For our proposes it is enough to remark that A.:A.: is the Order of the Golden Dawn as reformed by Crowley under direction from the Secret Chiefs. The Grades are attainments under specific conditions to the Sephiroth of the Qabalistic Tree of Life. The Progress in the A.:A.: is primarily mental, with minimal use of the Chakras in the body. In A.:A.: a god or goddess rides the initiate as a man rides a horse.

O.T.O. Degrees are not based on the Tree of Life. O.T.O. degrees are based upon the Chakra system of India. In practice, the beginning is somewhat similar and the ending is nearly identical to A.°A.° Grades. Thus, a Minerval and a Probationer have much in common. A Ninth Degree who has received the PI Degree at the appropriate moment in the past is a Magister Templi in every important way. A Ninth Degree who has never received P.I. is not equivalent to a Magister Templi. Aside from varying personal attainment, there is no other relationship between O.T.O. Degrees and A.°A.° Grades. Eighth Degree O.T.O. has the same function for O.T.O. that Exempt Adeptship possesses for A.°A.° — not withstanding this, VIII^o O.T.O. is not 7^o = 4^o A.°A.°.

This is the essence of O.T.O. initiation in each Degree. The Order is dedicated to the arousal of true Kundilini over a period of many years for the candidate. The method is precise. The effect sought is avoidance of madness and avoidance of astral trapping with final and steady attainment of the full Serpent Power. The penalty of each Degree is not imposed as a punishment, but it is given as a warning of the medical outcome of failure under the force gradually evoked by each degree initiation. Our initiations have often been remarked as being unlike those of other deity oriented Groups. We do not desire any immediate effect other than the physical one in the initiations at the time of initiation. For this reason, physical initiation is an absolute necessity for us in all cases where preliminary work has not been done by the candidate to the level initiated. Further, we require physical initiation to safeguard the mystical result of the initiation. This result follows in anywhere from minutes to months on the rite of initiation. No one will ever discuss this particular secret of the Order. Our method of mystical initiation cannot be expressed in words. It is subtle. It is delayed. Usually even the most astute psychic observer will only discern a gradual change in the Aura. Nonpsychics will discern a gradual change in personality. The new Initiate will note an increase in "Karma" incidents.

This is the intimate correspondence and the true purpose of each Degree in O.T.O., save the one most dangerous.

- | | |
|-----------------------------------|--|
| <p>0^o — Minerval —</p> | <p>The Svadhishtana is activated and kept open. The Schasrara is given a primary linkage to the Svadhishtana — this linkage is manipulated and elaborated throughout other initiations through the use of light and darkness in the physical eyes of the Candidate. Following the initiation, the Manipura is used to contain the force of the Svadhishtana.</p> |
| <p>I^o —————</p> | <p>The Manipura is activated and balanced. Other Chakras are manipulated for control of the effect over an extended period of time.</p> |
| <p>II^o —————</p> | <p>The Anahata is abruptly activated and kept increasingly active following the initiation.</p> |
| <p>III^o —————</p> | <p>The Ajna is activated in a manner calculated to peak during the hours immediately following initiation. Activity of the Ajna continues to be crisis at irregular intervals up to several months following. During this time the behavior of the Initiate is watched to provide indication of the safety of continued initiation.</p> |

IV° _____ This is the first deadly initiation. The symbolism of the III° included death as a warning. In the III° death is partly symbolic. In the IV° madness and physical death may result from incorrect procedure. These effects normally are unlikely to occur, but this degree is not given if the III° produces drastic results.

The Vishuddha is activated fully, and only seconds later its force is drawn down to the Svadhishthana. Precautions are then made to stabilize the initiate through the use of a major Talesman and a mental process designed to divert reason.

P.I. _____ The Chakra activated here is well known in the practice of Kundalini. This is the one most dangerous point in the entire sequence. It is omitted in many instances under the guise of being optional.

V° _____ Manipura.
 VI° _____ Anahata.
 VII° _____ Ajna.
 VIII° _____ Vishuddha and quickly
 the Svadhishthana.
 IX° _____ Sahasrara.

} Other more subtle work with the Chakras also occurs. The last two are not initiated as the others.

These are the real meanings of the O.T.O. initiations, as seen in terms of the primary effect desired at each point. A.°A.° Grades are entirely unlike O.T.O. Degrees in both goal and effect. One would say that O.T.O. prepares a horse for its rider. O.T.O. in effect "breaks" the horse of the body so that it may be safely ridden by the soul. A.°A.° does not train the body to this extent, rather it uses the middle soul (Ruach) as a horse for the riding of the higher soul (Neshamah). O.T.O. and A.°A.° work best if taken together. At the present time, it is best if the first Three Degrees of O.T.O. are taken before Probationer Grade of A.°A.° . The reason for this recommendation is to be found in the next editorial piece.

THE TRAPS OF ALEISTER CROWLEY — OR: THEY LOOK LIKE THELEMITES, BUT WHY ARE THEY HITTING PEOPLE?

One of the things a person often hears about Crowley's writings is that they are full of traps. That is true. Unfortunately, there aren't enough traps. Crowley was an unusual type of Genius. His mind voyaged far and near in ways familiar and ways strange. He has left for us a legacy of written works whose scope rivals Pliny the Elder and whose depth and quantity rivals Hermes the Thrice Great. Not all these written works can be read at random. Some, like Liber AL, are transcendent or paramount. Some, like Diary of a Drug Fiend, were written for particular purposes — these can destroy an unbalanced reader. A very few were written as introductory works: The safest of these include The Book of Thoth, Book Four, Part I, Magick without Tears and Liber Aleph. Works like Magick in Theory and Practice are more dangerous. Such works have been given a number of traps to defuse them. M. in T. & P. has a purposely diversionary introduction, and Liber Jugorum to catch those who like to read the back of books first.

If one practices Liber Magorum without restraint, one will be quickly discovered and taken under some form of private or municipal care. Thus, drastic as it is, a trap has been set to block further reading and use of the Book by the literal minded and uncautious. Unfortunately, the printed publication of versions of the O.T.O. rituals contains no safeguards of any kind! Some ten or more years ago, a set of the rituals was stolen and a false "S'ry Lodge" attempted to set up as O.T.O. with their use. The name Manson has been alledged to have association with this group. Criminal violence has marked their reputation. Obviously the rituals are being improperly performed and grossly abused. The Initiation rituals of O.T.O. are dangerous. Many things that come from Crowley's work are dangerous. Crowley established relatively safe entrances into the corpus of his work. A.A. has an extensive reading cirricula and many carefully written Libers TO BE READ AND USED ONLY IN PROPER SEQUENCE — as listed in "One Star in Sight" and Liber CLXXXV. O.T.O. provides the only available entrance into Crowley's sexual Magick with any degree of safety. This safety is insured by a Lodge system and by careful control of the effect of initiations. The success of the safety factor is directly dependent on the strength of the Lodges and the completeness of the Initiations. Entrance into Crowley's Magick through books was never completed. Magick Without Tears was the last in a lengthy sequence of books written to protect the aspirant. Start with M. W. T., then read Liber Aleph, then Book Four Part I, then proceed with caution with the rest of Book Four. For Tarot, the Book of Thoth is sufficient. For Qabalah, no introductory work was written. Mather's Kabbalah Unveiled was intended by Crowley to be used in the interim.

Thus we find many people who mix violence and Christianity with their Liber AL. Thelemites? Perhaps some, but not AL.



777

VEL

PROLEGOMENA SYMBOLICA AD SYSTEMAM
SCEPTICO-MYSTICAE VIAE EXPLICANDAE,
FUNDAMENTUM HIEROGLYPHICUM SANC-
TISSIMORUM SCIENTIAE SUMMAE

אחת רוח אלודים חיים

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Ordo Templi Orientis
P. O. Box 2303
Berkeley, CA 94702, U. S. A.

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CURRENT PRICE: \$2.00

Liber 777, a facsimile of the 1909 e.v. first edition, is now for sale from the Grand Lodge of Ordo Templi Orientis. This printing is shorter than the later revised versions, but all the later tables of correspondences have been added to the back of the new O.T.O. printing. This printing does not include the

extensive essays on selected columns that were added in later editions. The copy used to make the plates belonged to Jack Parsons, and a few of the notes found in that copy have been printed along with the text. Heavy paper covers in red, pages printed on "old ivory" stock. Staple binding.

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Sepher Yetzirah, a new edition based on the Kalisch and Akiba-Stenring translations with adjusted correspondences to conform with the researches of the Order of the Golden Dawn. All adaptations referred to the original texts, and the manuscript variations cited to content. Parenthetic notes of explanation based on the studies of the text by Bill Heidrick, Grand Treasurer General of O.T.O. This text of Qabalah is the inspiration for Liber 777, and an understanding of Liber 777 is impossible beyond simple use without knowledge of the Sepher Yetzirah. Heavy paper covers in textured yellow, pages printed on "Soft White Vellum" of a durable weight. Staple binding.

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A free copy will be included in the Qabalah Correspondence Course, (when it finally gets printed).

Discounts for quantity and to retailers.

Order from: O.T.O., P.O. Box 2303, Berkeley, CA 94702 U.S.A.
(make checks payable to: O.T.O. Domestic 4th class is 59¢ per lb.)

Inc. Up-Date:

The Ordo Templi Orientis has passed its first year as a corporation under California Law. The corporation has filed in several other states, but we have not yet filed for full non-profit status. Non-profit filing will go forward this year, with expectancy of success by year's end. The filing will be done through the aid of an attorney, owing to the need to include the extensive structure of the Articles and Bylaws. We could have attempted filing without these longer regulatory documents, but the nature of the Order must be adequately perpetuated. The Gnostic Catholic Church was filed as a corporation on Oct. 12, 1979 e.v., and also needs final non-profit application.

The main cause for delay in filing for non-profit status, aside from the complexity of the documents necessary for Order and Church, is financial. The income of the Order does not allow for any frills, and it has taken some time to accumulate a budget-free balance large enough to permit lawyer's fees. The income of the Church is practically nil, owing to many factors. Thus the delay in obtaining aid. The books of the O.T.O. have been fully brought up to date, and an effective bookkeeping system established. The matter of non-profit filing requires such records, and they simply were not available until late January of this year — owing to a matter of some six volunteer bookkeepers in 1977e.v. and the difficulty in sorting out the records. The O.T.O. financial record is now ready for the test. The Gnostic Catholic Church, however, has such a trivial income that the financial record is probably not adequate for unqualified non-profit recognition. An extended and conditional status will most likely have to be applied for by the Church.

The following pages report the first half of the By-laws and the resolutions of the board for O.T.O. through April of this year. The second half of the Bylaws will be reported in the next issue of this Newsletter, together with new resolutions. The final form of the financial reports for years 1977e.v. through 1979e.v. from the O.T.O. will be reported in detail following the submission of those reports to the government, as required in non-profit application. The private accounts of the members are not a part of such a report, unanimity of the membership is preserved. In simple form, and approximated, this is the operation finance record for the first three years:

	Income	Expense	
1977e.v.	\$1800.00	\$1700.00	(accounts receivable not incl.)
1978e.v.	\$7000.00	\$5500.00	(" " " ")
1979e.v.	\$12000.00	\$12000.00	(" " " ")

A cash reserve of from \$800.00 to \$1500 was maintained through the last two years as an operational reserve. This amount is presently in need of increase, but appears to be stable by the end of the year. The above figures are subject to considerable modification when various factors are taken into account, as will be evident in the final report. Income would have been substantially higher had dues been paid on time, but a regular accounting system will enable a more adequate reminder system. Unusual income may be received this year owing to a libel suit filed against a major publisher. Publication income is directed toward increasing publications under the non-profit purpose.

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BYLAWS
OF
ORDO TEMPLI ORIENTIS

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

PREAMBLE

Peace, Tolerance, Truth; Salutation on All Points of The Triangle;
Respect to The Order. To All Whom it May Concern: Greeting and Health.

The O.T.O. is a serious and secret order, pledged to the high purpose of
securing the Liberty of the Individual and his or her advancement in Light,
Wisdom, Understanding, Knowledge, and Power through Beauty, Courage, and Wit,
on the Foundation of Universal Brotherhood.

It is a body of Initiates in whose hands are concentrated the wisdom and
secret knowledge of all Oriental Orders, and is the first of the Great Orders
of antiquity to accept the Law of the New Aeon emanating from the A.: A.:,
which is: Do what thou wilt shall be the whole of the Law! reorganizing in
accordance therewith.

The letters O.T.O. represent the words Ordo Templi Orientis (Order of the
Temple of the Orient, or Oriental Templars), but they have also a secret
meaning for initiates.

The aims of the O.T.O. can only be understood fully by its highest
initiates; but it may be said openly that it teaches Hermetic Science or
Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic
attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga, Tantric
Yoga, and Hatha Yoga, and all other branches of the secret Wisdom of the
Ancients.

In its bosom repose the Great Mysteries; its brain has resolved all the
problems of philosophy and life.

It possesses the secret of the Stone of the Wise, of the Elixir of
Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old

1 dream of the Brotherhood of Man.

2
3 ARTICLE I. OFFICES

4 Principal Office

5 Section 1.01 The principal office of the O.T.O. for the transaction of
6 its business shall be known as the Grand Lodge, and is located at 2820 San
7 Pablo Avenue, Berkeley, County of Alameda, California.

8 Change of Address

9 Section 1.02 The county of the O.T.O.'s principal office can be changed
10 only by amendment of the Articles of Incorporation of the O.T.O. and not
11 otherwise. The Supreme Council may, however, change the principal office from
12 one location to another within the named county by resolution, and such change
13 of address shall not be deemed an amendment of these Bylaws.

14 Other Offices

15 Section 1.03 The O.T.O. may also have offices at such other places,
16 within or without the State of California where it is qualified to do business,
17 as its business may require, and as the Supreme Council or its duly authorized
18 governing body or agent may from time to time designate.

19 Types of Offices

20 Section 1.04 The O.T.O. may also have such types and kinds of offices
21 as the Supreme Council or its duly authorized governing body or agent may from
22 time to time designate.

23
24 ARTICLE II. MEMBERS

25 Classes of Membership and Rights

26 Section 2.01 The O.T.O. shall have at least eleven (11) classes of
27 membership as follows:

- 28 a) 0⁰ (Zero Degree) Member. 0⁰ members shall have the right to the
29 title of: Minerval.
30 b) I⁰ (First Degree) Initiate. I⁰ initiates shall have the right
31 to the title of: A Man and a Brother/A Woman and a Sister.
32 c) II⁰ (Second Degree) Initiate. II⁰ initiates shall have the

1 right to the title of: Magician.

- 2 d) III^o (Third Degree) Initiate. III^o initiates shall have the
3 right to the title of: Master Magician.
- 4 e) IV^o (Fourth Degree) Initiate. IV^o initiates shall have the right
5 to the titles of: Companion of the Holy Royal Arch of Enoch,
6 Prince/Princess of Jerusalem, Knight/Dame of the East and West.
- 7 f) V^o (Fifth Degree) Initiate. V^o initiates shall have the right
8 to the titles of: Sovereign Prince/Princess of Rose Croix,
9 Knight/Dame of the Pelican and Eagle.
- 10 g) VI^o (Sixth Degree) Initiate. VI^o initiates shall have the right
11 to the title of: Illustrious Knight/Dame (Templar) of the Order
12 of Kadosch, and Companion of the Holy Graal.
- 13 h) VII^o (Seventh Degree) Initiate. VII^o initiates shall have the
14 right to the title of: Very Illustrious Sovereign Grand Inspector
15 General.
- 16 i) VIII^o (Eighth Degree) Initiate. VIII^o initiates shall have the
17 right to the title of: Perfect Pontiff of the Illuminati.
- 18 j) IX^o (Ninth Degree) Initiate. IX^o initiates shall have the right
19 to the title of: Initiate of the Sanctuary of the Gnosis.
- 20 k) X^o (Tenth Degree) Initiate. X^o initiates shall have the right to
21 the title of: Rex Summus Sanctissimus/Regina Summus Sanctissimus
22 (Supreme and Most Holy King/Queen).

23 The Supreme Council may, from time to time designate other classes and sub-
24 classes of membership.

25 Only those members holding the IX^o have the voting rights set forth in
26 Article III hereof. In all other respects, the rights, interests, and
27 privileges of each member, shall be designated by the Supreme Council or its
28 duly authorized governing body or agent. No member of the O.T.O. shall hold
29 more than one (1) membership, however, a member may hold more than one class
30 or subclass of membership. No member shall have property rights in this
31 corporation. Every member is entitled to the sign, grip, and pass-word of his
32 or her degree.

1 from time to time by the Supreme Council or its duly authorized governing body
2 or agent.

3 Number of Members

4 Section 2.08 There shall be no limit on the number of members the O.T.O.
5 may admit, nor shall there be a limit on the number of members in any class or
6 subclass of membership.

7 Membership Book

8 Section 2.09 The O.T.O. shall keep a membership book containing the name
9 and address of each member. Termination of the membership of any member shall
10 be recorded in the book, together with the date on which such membership ceased.
11 Such book shall be kept at the corporation's principal office and, notwithstand-
12 ing any other provision of these Bylaws, shall not be available for inspection
13 by any person, whether or not a member, officer, or Director of this corporation
14 except as required by law and except for those members authorized to have access
15 to the book by the Supreme Council.

16 Nonliability of Members

17 Section 2.10 No member of this corporation shall be personally liable
18 for the debts, liabilities, or obligations of the corporation.

19 Transferability of Membership

20 Section 2.11 Membership in the O.T.O. is nontransferable and nonassign-
21 able.

22 Resignation

23 Section 2.12 The membership of any member of the O.T.O. shall automatic-
24 ally terminate on his or her request for such termination delivered to the
25 Caliph or Grand Secretary General of the O.T.O. personally or by United States
26 mail, such membership to terminate when the request is delivered personally
27 or deposited in the United States mail.

28 Death

29 Section 2.13 Upon the death of any member, his or her active membership
30 shall cease, and the obligation to pay dues, assessments, or other charges
31 theretofore accrued and unpaid shall also cease. The name of the member will
32 be retained in the membership book with an annotation of the date of death.

Suspension and Expulsion

Section 2.14 Any member of the O.T.O. may be censured, suspended, or expelled from this corporation for 'good cause', provided he or she is given notice of the proceedings against him and an opportunity to be heard in his or her ~~own~~ defense. The Supreme Council or its duly authorized governing body or agent shall from time to time set forth the type of notice, the manner of hearing, and the procedure(s) for initiating and deciding such actions.

Notwithstanding any of the above, no member can be suspended or expelled while he or she is serving a term of office as a Director of this corporation.

Good Cause

Section 2.15 "Good cause" as used herein requires that the member:

- a) have failed and continues to fail to abide by the Articles of Incorporation or Bylaws of the O.T.O. or with the Rules and Regulations of the Supreme Council or its duly authorized governing body or agent; or
- b) have committed or is in the course of committing some act or acts greatly prejudicial to the purposes of the O.T.O.; or
- c) have failed and continues to fail to pay any dues, fees, or other assessments imposed by the Supreme Council or its duly authorized governing body or agent.

Rights on Termination

Section 2.16 All rights of a member in the O.T.O. or in its property shall cease on termination of membership as hereinabove provided.

Rights on Suspension

Section 2.17 The Supreme Council or its duly authorized governing body or agent shall specifically set forth those rights which are suspended in any proceeding under Article II, Section 2.14, and shall also state the duration of said suspension.

Reinstatement

Section 2.18 The Supreme Council or its duly authorized governing body or agent shall from time to time designate the terms and procedure(s), if any, by which a member terminated under Article II, Section 2.14 may have his or her

1 membership reinstated.

2
3 ARTICLE III. MEETINGS OF MEMBERS

4 *Regular Meetings*

5 Section 3.01 Regular meetings of members shall be held at such times
6 and places, and shall be conducted in such manner as the Supreme Council or its
7 duly authorized governing body or agent may from time to time designate. No
8 action or voting as set forth in this Article III shall take place at regular
9 meetings even though a quorum of voting members may be present.

10 *Bi-annual Meetings*

11 Section 3.02 Notwithstanding Article III, Section 3.01, the members
12 shall meet bi-annually on the third Friday in March, every other year,
13 beginning with the year 1981, at 8:30 P.M. for the purpose of electing
14 Directors and transacting such other business as may come before the meeting.
15 If the election of Directors shall not be held at any such bi-annual meeting or
16 at an adjournment thereof, the Supreme Council shall cause the election to be
17 held at a special meeting of the members called and held as soon thereafter as
18 conveniently may be. If the day fixed for the bi-annual meeting falls on a
19 legal holiday, such meeting shall be held at the same hour and place on the
20 next succeeding day.

21 *Place*

22 Section 3.03 The bi-annual meeting of members shall be held at the
23 principal office of the O.T.O. or at such other place within or without the
24 State of California as may be designated from time to time by resolution of
25 the Supreme Council.

26 *Special Meetings*

27 Section 3.04 Special meetings of members shall be called by the Caliph,
28 by the Grand Secretary General, or by any two Directors of the O.T.O. and held
29 at such times and places within or without the State of California as may be
30 ordered by resolution of the Supreme Council or by members holding not less
31 than twenty-five (25) percent of the voting power of the O.T.O..

1 Notice of Meetings

2 Section 3.05 Written or printed notice of the time and place of every
3 special meeting and bi-annual meeting shall be delivered personally to each
4 member entitled to vote or sent to him or her by United States mail, postage
5 prepaid, or by telegram, at least thirty (30) days prior to such meeting. If
6 sent by mail or telegram, the notice shall be addressed to the member at his or
7 her address as shown on the books of the corporation and shall be deemed given
8 at the time it is deposited in the mail or delivered to the telegraph company.
9 The notice shall be given by the Grand Secretary General or other person
10 designated by the Caliph or, on the neglect or refusal of the person charged
11 with such duty to do so, by any Director or member of the corporation who for
12 the purpose of giving such notice, shall have made available to him or her at
13 the principal office of the O.T.O. during regular business hours the membership
14 books. Notice of all regular meetings, excepting bi-annual meetings, is hereby
15 dispensed with.

16 Contents of Notice

17 Section 3.06 Notice of meetings of members not hereby dispensed with
18 shall specify the place, the day, and the hour of the meeting and, in the case
19 of special meetings, the general nature of the business to be transacted.

20 Quorum

21 Section 3.07 A quorum shall consist of sixty (60) percent of the voting
22 members present either in person or by proxy.

23 Adjournment for Lack of a Quorum

24 Section 3.08 In the absence of a quorum, any meeting of the members may
25 be adjourned from time to time by the vote of a majority of the voting members
26 present in person or by proxy, but no other business shall be transacted.

27 Notice of Adjourned Meeting

28 Section 3.09 When a meeting is adjourned for thirty (30) days or more,
29 notice of the adjourned meeting shall be given as in the case of the original
30 meeting. When a meeting is adjourned for less than thirty (30) days, it is
31 not necessary to give any notice of the time and place of the adjourned
32 meeting or of the business to be transacted thereat other than by announcement

1 at the meeting at which the adjournment is taken.

2 Loss of Quorum

3 Section 3.10 The members present at a duly called or held meeting at
4 which a quorum is present may continue to do business until adjournment not-
5 withstanding the withdrawal of enough members to leave less than a quorum.

6 Voting

7 Section 3.11 Each member holding the IX⁰ (ninth degree) is entitled to
8 one vote on each matter submitted to a vote of the members. Voting at duly
9 held meetings shall be by voice vote unless a member entitled to vote demands
10 that the vote be by ballot, in which event the vote shall be by ballot.

11 Election of Directors, however, shall always be by ballot.

12 Voting by Mail

13 Section 3.12 Notwithstanding the provisions of Article III, Section 3.11
14 hereof, any vote, including the election of Directors, may be conducted by mail
15 in such manner as the Supreme Council may from time to time designate.

16 Fractional Votes

17 Section 3.13 No single vote shall be split into fractional votes.

18 Cumulative Voting

19 Section 3.14 Every member entitled to vote may not cumulate his or
20 her votes. However, each member entitled to vote, shall be entitled to cast
21 one vote at each ballot as set forth in Article IV, Section 4.09, of these
22 Bylaws.

23
24
25 Proxy Voting

26 Section 3.15 Members entitled to vote shall have the right to vote
27 either in person, by mail, or by a written proxy executed by such person or
28 his or her duly authorized agent and filed with the Grand Secretary General
29 of the O.T.O., except as otherwise expressly provided in these Bylaws,
30 provided, however, that no proxy shall be valid after eleven (11) months from
31 the date of its execution unless otherwise provided in the proxy.

32

1 Conduct of Meetings

2 Section 3.16 (a) Special meetings of members and the bi-annual meetings
3 of members shall be presided over by the Caliph of the O.T.O. or, in his or her
4 absence, by the Grand Treasurer General or, in the absence of both, by a
5 chairperson chosen by a majority of the voting members present in person or by
6 proxy. The Grand Secretary General of the O.T.O. shall act as Secretary of all
7 meetings of members, provided that in his or her absence the presiding officer
8 shall appoint another person to act as Secretary of the meeting.

9 (b) Special meetings and the bi-annual meetings shall be governed by
10 Roberts Rules of Order, as such rules may be revised from time to time, insofar
11 as such rules are not inconsistent with or in conflict with these Bylaws, with
12 the Articles of Incorporation of the O.T.O., or with the law.

13 Written Consents

14 Section 3.17 Whenever the law, the Articles of Incorporation of the
15 O.T.O., or these Bylaws authorize members to give their written assent or
16 consent to action of the O.T.O. in lieu of attending and voting at duly held
17 meetings, such written consents may be given by, and shall be accepted from
18 persons who are voting members, as shown by the books of the O.T.O., at the
19 time their consents are given, or their proxies. Any member giving written
20 consent, or his or her proxy, may revoke the consent prior to the time that
21 written consents of the number required to authorize the proposed action have
22 been filed with the Grand Secretary General of the O.T.O., but may not do so
23 thereafter.

24
25 ARTICLE IV. DIRECTORS

26 Number

27 Section 4.01 The O.T.O. shall have seven (7) Directors and collectively
28 they shall be known as the Supreme Council. The number of Directors may be
29 changed only by amendment of this Bylaw, or by the repeal of this Bylaw and
30 adoption of a new Bylaw, as provided in Section 10.02 of these Bylaws.

31 Use of Terms

32 Section 4.02 The words "Directors" and "Board", as used in the Articles

1 of Incorporation of this corporation or in these Bylaws in relation to any
2 power or duty requiring collective action, mean "Supreme Council".

3 Powers

4 Section 4.03 Subject to the limitations contained in the Articles of
5 Incorporation, the Directors shall exercise the powers of the O.T.O., control
6 its property, and conduct its affairs, except as otherwise provided by law.

7 Duties

8 Section 4.04 It shall be the duty of the Directors to:

9 (a) Perform any and all duties imposed on them collectively or individ-
10 ually by law, by the Articles of Incorporation of this corporation, or by these
11 Bylaws.

12 (b) Appoint and remove, employ and discharge, and, except as otherwise
13 provided in these Bylaws, prescribe the duties and fix the compensation, if
14 any, of all officers, agents, and employees of the O.T.O..

15 (c) Supervise all officers, agents, governing bodies, and employees of
16 the O.T.O. to assure that their duties are properly performed.

17 (d) Meet at such times and places as required by these Bylaws.

18 (e) Require that special meetings of members be called whenever and as
19 often as they deem necessary and whenever demanded by the required number of
20 members as in these Bylaws provided.

21 (f) To assure that new members may be admitted to the O.T.O..

22 Qualifications

23 Section 4.05 Any member of the O.T.O., over the age of eighteen (18),
24 who has received at least the Minerval degree (O⁰), and who has paid his or
25 her current dues is qualified to be elected a Director as provided in these
26 Bylaws.

27 Terms of Office

28 Section 4.06 Each Director shall serve in office for the following
29 terms:

30 Caliph: Shall hold office for life.

31 Grand Treasurer General: Shall hold office for a term of four (4)
32 years.

1 Grand Secretary General: Shall hold office for a term of four (4)
2 years.

3 First Emir: Shall hold office for a term of two (2) years.

4 Second Emir: Shall hold office for a term of two (2) years.

5 Third Emir: Shall hold office for a term of two (2) years.

6 Fourth Emir: Shall hold office for a term of two (2) years.

7 All terms of office except that of the Caliph shall expire at the end of
8 the meeting of members at which a successor is chosen. The Caliph's term of
9 office shall expire upon his or her death, resignation, or removal.

10 First Directors

11 Section 4.07 The first directors of the O.T.O. who's terms of office
12 commence on March 20, 1979, shall be:

13 Caliph: Grady McMurtry, IX⁰, X⁰.

14 Grand Treasurer General: William Heidrick, IX⁰.

15 Grand Secretary General: James Graeb, IX⁰.

16 First Emir: Lon Duquette, IX⁰.

17 Second Emir: Michael Ripple, IX⁰.

18 Third Emir: Kristopher Dowling, IX⁰.

19 Fourth Emir: Sharon Morton, IX⁰.

20 Nomination of Candidates

21 Section 4.08 All candidates for Director shall be nominated by at least
22 two (2) voting members for the specific seat(s) for which they seek election.
23 Said nomination shall be in writing and submitted to the Grand Secretary
24 General of the O.T.O. prior to the casting of the ballot for that seat. Upon
25 receiving the two nominations required of all candidates, the Grand Secretary
26 General shall enter the individual's name as a candidate and announce him or
27 her as a candidate at the meeting of members prior to the casting of the
28 ballot.

29 Election of Directors

30 Section 4.09 All Directors except the Caliph shall be elected at a
31 bi-annual meeting as defined in Section 3.02 hereof, or by mail in such manner
32 as may be determined by the Supreme Council. Election shall procede as

1 follows: The Grand Secretary General shall announce the names of the
2 candidate(s) for the first office to be elected. The members shall cast their
3 ballot as set forth in Section 3.11 hereof. The Caliph shall count the ballot
4 and announce the name of the person elected to that office. In the event of a
5 tie vote, another ballot shall be cast until the tie is broken, or if after
6 five (5) ballots the tie is not broken the Caliph shall declare which of the
7 tied candidates is elected. The members will then proceed to follow the same
8 procedure for the second office, then the third, etc.

9 The order in which the various offices/seats shall come up for election
10 is the same order that they are listed in in Section 4.06 hereof, except that
11 the office of Caliph shall not be open to election. If the Grand Treasurer
12 General and the Grand Secretary General are not to be elected at any bi-annual
13 meeting then the first office to be elected shall be that of First Emir.

14 The election of Caliph shall take place at a special meeting of members
15 called as soon after the death, resignation or removal of his or her predecess-
16 or as conveniently may be. The procedure for election shall be the same as
17 above, except that the duties of the Caliph during such election shall be
18 carried out by the Grand Treasurer General.

19 Directors shall be eligible for reelection without limitation on the
20 number of terms they may serve, provided they continue to meet the qualifica-
21 tions required in Section 4.05 hereof.

22 Compensation

23 Section 4.10 The compensation of Directors shall be in such sum, if any,
24 as may be fixed from time to time by a majority of the voting members acting
25 at a duly called and held meeting, or by written consent of a majority of the
26 voting members ratifying a resolution of the Supreme Council.

27 Place of Meetings

28 Section 4.11 Meetings shall be held at the principal office of the
29 O.T.O. or at such other place within or without the State of California as
30 may from time to time be designated by resolution of the Supreme Council. In
31 the absence of such designation, meetings shall be held at the principal office
32 of the O.T.O.

1 Regular Meetings

2 Section 4.12 Regular meetings shall be held quarterly on the last
3 Monday of every third month, beginning with the month March, at 8:00 P.M.,
4 unless such day falls on a legal holiday, in which event the regular meeting
5 for that quarter shall be held at the same hour and place on the next succeed-
6 ing day.

7 Special Meetings

8 Section 4.13 Special meetings of the Supreme Council may be called by
9 the Caliph, or if he or she is absent or is unable or refuses to act, by the
10 Grand Treasurer General, or by any two Directors, and such meeting shall be
11 held at the principal office of the O.T.O. or at such other place within or
12 without the State of California as a majority of the entire Supreme Council
13 may consent to in writing.

14 Notice

15 Section 4.14 The Grand Secretary General of the O.T.O., or other person
16 designated by the Caliph, shall deliver written or printed notice of the time
17 and place of meetings of the Supreme Council to each Director personally or by
18 United States mail or telegram at least seven (7) days prior to the date of the
19 meeting. If sent by mail or telegram, the notice shall be deemed to be
20 delivered on its deposit in the United States mail or on its delivery to the
21 telegraph company. Such notice shall be addressed to each Director at his or
22 her address as shown on the books of the O.T.O.. If the address of a Director
23 is not shown and is not readily ascertainable, the notice shall be addressed
24 to him or her at the city or place in which the meetings of Directors are
25 regularly held. Notice of the time and place of holding an adjourned meeting
26 need not be given to absent Directors if the time and place are
27 fixed at the meeting adjourned.

28 Validation of Meeting Defectively Called or Noticed

29 Section 4.15 The transactions of any meeting of the Supreme Council,
30 however, called and noticed or wherever held, are as valid as though the meet-
31 ing had been duly held after proper call and notice, provided a quorum, as
32 hereinafter defined, is present and provided that either before or after the

1 meeting each and every Director not present signs a waiver of notice, a consent
2 to holding the meeting, or an approval of the minutes thereof. All such waivers,
3 consents, or approvals shall be filed with the corporate records or made a part
4 of the minutes of the meeting.

5 Conduct of Meetings

6 Section 4.16 Except as otherwise expressly provided in these Bylaws, or
7 in the Articles of Incorporation of this corporation, or by law, no business
8 shall be considered by the Supreme Council at any meeting at which a quorum, as
9 hereinafter defined, is not present, and the only motion which the Chair shall
10 entertain at such meeting is a motion to adjourn. However, a majority of the
11 Directors present at such meeting may adjourn from time to time until the time
12 fixed for the next regular meeting of the Supreme Council.

13 All meetings of Directors shall be governed by Robert's Rules of Order,
14 as such rules may be revised from time to time, insofar as such rules are not
15 inconsistent or in conflict with these Bylaws, with the Articles of Incorporation
16 of this corporation, or with law.

17 Meetings of Directors shall be presided over by the Caliph of the O.T.O.,
18 or in his or her absence by the Grand Treasurer General, or in the absence of
19 both, by a chairman chosen by a majority of the Directors present. The Grand
20 Secretary General of the O.T.O. shall act as Secretary of the Supreme Council.
21 In case the Grand Secretary General is absent from any meeting of Directors,
22 the presiding officer may appoint any person to act as Secretary for the
23 meeting.

24 Quorum

25 Section 4.17 A quorum shall consist of three (3) Directors.

26 Proxy

27 Section 4.18 Any Director shall have the right to vote either in person
28 or by written proxy executed by such person or his or her duly authorized
29 agent and filed with the Grand Secretary General of the O.T.O. No proxy shall
30 be valid after eleven (11) months from the date of its execution unless other-
31 wise provided in the proxy. Proxy may not be used to gain the required number
32 of Directors to compose a quorum.

A GENERAL REPORT IN SUMMARY OF THE RESOLUTIONS OF
THE SUPREME COUNCIL (Board of Directors) OF
ORDO TEMPLI ORIENTIS

FROM THE FIRST MEETING OF THE COUNCIL ON March 26, 1979 e.v.
TO THE MEETING ON April 26, 1980 e.v.

A. RESOLUTIONS ON THE DEGREES.

- R1 — established link to previous initiations under the Caliph.
- R4 — recognized the XI^o charter to Fr. Meithras.
- R6 — established the method for recognition of initiations prior to April of 1977 e.v. (See O.T.O. Newsletter issues 7-8)
- R8 — authorized obtaining of a membership book to record membership
- R14 - required notice of intent to remain a member by pre-April '77 initiates (See O.T.O. NL 7-8).
- R16 - established Associate Membership.
- R17 - defined " " "
- R18 - listed dues for the degrees (See elsewhere in this issue).
- R21 - granted election of dues collection procedure to Grand Treasurer General.
- R25 - ends Minerval membership in O.T.O. after the first year, unless steps are taken to renew (See notice in NL 7-8).
- R36 - establishes procedures and 30-day grace after notice for Minerval terminations in good report.
- R37 - In case fees are paid in advance of an anticipated initiation, and the initiation is delayed 30 days past lapse of current paid dues period, the advance payment may be alienated to pay an extension of the current dues at the election of the Order.
- R45 - establishes initiation fees (See elsewhere in this issue).
- R60 - exempts persons whose Minerval year has ended from further indebtedness to the Order for dues — presumes termination of membership in O.T.O. retroactively.
- R61 - permits expired and terminated Minervals to become Associate Members of O.T.O.
- R62 - excludes inactive membership for Minervals — a Minerval must either pay dues or be terminated from Minerval membership.
- *R63 - Requires options to be selected on expiration of Degrees I through III: After dues period has ended, such a member must do one of these four things:
 1. Resign.
 2. Apply for the next degree or indicate willingness to continue.
 3. Become an inactive member.
 4. Take the necessary steps to remain in the degree (i.e., pay dues).
- R114- IIInd Degree and higher initiates may receive a copy of Liber 777 at the expense of the Order.
- R129- provisional degrees have no dues. In such cases, the dues of the highest degree fully held are the only dues required.
- *R100- A member of an expired degree must respond to the Grand Lodge or suffer termination from the Order at the pleasure of the Order.

B. RESOLUTIONS ON BODIES AND OFFICES

- R2 — affirms charter: Tulema Lodge, Lashtal Lodge, Heru-Ra-Ha Lodge, Ra Hoor Khuit Lodge.
- R3 — affirms general Gnostic Catholic Church documents issued to the March 26th, 1979 e.v. meeting date.
- R7 — mandates a list of chapters to be made.
- R11 - establishes Lodge and Chapter designations.
- R12 - establishes Grand Lodge as the agent of the Supreme Council.
- R13 - affirms chapters: Allan Bennet (now Lodge), Fr. Achad (now Lodge), Mobius (now Lodge), Babalon Therion, Ankh-af-en-Kenshu, Wilford Smith.
- R15 - establishes Camp and Profess House designations.
- R26 - establishes Jane Wolfe Chapter.
- R43 - establishes a body under J. P. which has since become Fr. Belerion Camp; included grant to initiate to the III^o.
- R44 - establishes power for J. C. to initiate to the III^o at Brocken Mountain Lodge (nee Fr. Achad Chapter).
- R49 - established a Camp under V. T.
- R50 - established Nuit Camp under Sr. Andromeda.
- R54 - granted a warrent to E. DeL. to form a chartered woman's group (not activated at this reporting, the current woman's group meets informally).
- R78 - permits Grand Treasurer General and Grand Secretary General to continue normal operations.
- R79 - established Tahuti Camp under J. W.
- R84 - established 418 Lodge under Sr. Meral with full normal initiations.
- R85 - established A. O. Spare Camp under J.S.
- R90 - changed the wording of Resolution 78 (needed to clear up bad grammar).
- R91 - granted T. I. a right to establish a Camp.
- R92 - recognized offices of Lashtal Lodge.
- R93 - " " " Heru-Ra-Ha Lodge.
- R94 - " " " Brochen Mt. Lodge.
- R103- required a time of action to be included in Supreme Council resolutions, or that such resolutions take effect 31 days after passage without such a time of action.
- R116- granted J. G. the right to establish Hoor-pa-Kraat Camp.
- R117- established a time of action for resolutions 109 - 117
- R124- Created the office of Controler of the Grand Lodge and established Beverly Senseman as the first Controler — This officer controls the flow of paperwork and money into and through the Grand Lodge. The power over the premises of the Grand Lodge Temple is vested in this office.
- R125- restrains officers from hindering other officers in their duties.
- R126- accepts P. K. as assistant to the Grand Secretary General.
- R131- changed the wording of Resolution 124 to clairify the title and limitation of the office.

C. RESOLUTIONS ON INITIATIONS.

- R23 - affirms that the Caliph has the final say on initiation and advancement of individuals.
- R24 - establishes that the Grand Secretary General has the power under the Supreme Council review to establish procedures for admission and advancement in the degrees.
- R33 - affirms that any IXth Degree can initiate under the direction of the Caliph without regard to the sex of the IXth Degree member.
- R35 - requires that local Lodge Masters must be consulted on the initiation of a member of Lodge before the fact.
- R45 - establishes that initiation fees are three times the figures quoted in the Blue Equinox (see elsewhere in this issue).
- R47 - requires that Minerval through Sixth Degree Initiations inclusive must be physical, and prohibits "read-in" initiations for these degrees.
- R86 - requires that an interum Caliph cannot make IXth Degree initiates without unanimous approval of the Supreme Council (Explanation: An interum Caliph is that person who fills the post of Caliph between the loss of a duly elected or initial incorporated Caliph and the next duly elected Caliph. This resolution is anti-political in intent, and acts to prevent a packing of the IXth Degree to inforce election of the interum Caliph to permanent status against the wishes of the IXth Degree already in existence at the time of the loss of the regular Caliph.).

D. RESOLUTIONS ON SECURITY.

- R5 — grants the Grand Secretary General and the Grand Treasurer General the power to suspend action of any body of the Order in the event of failure to keep secretarial or fiscal records to the satisfaction of GSG or GTG. This resolution mandates that the Supreme Council be called to order at the earliest practical date to review such a suspension of a body.
- R9 — establishes Grand Lodge security — in effect states that members of the Order in ordinary cannot demand access to the Grand Lodge premises in the absence of a Director, Officer or Resident of the premises.
- R10 - mandates the formal publication of the rule of resolution 9, done in Newsletter 7-8.
- R51 - requires that places of initiation be properly tiled during initiation.

E. RESOLUTIONS ON COMPENSATION.

At this time, all such resolutions have been repealed. This signifies that no individual is compensated by fee or other payment for service as an officer of the O.T.O. Exceptions in practice at this time include: Credit for dues and fees is currently granted in hardship through work agreed at value and performed. Expenses agreed upon are reimbursed.

F. RESOLUTIONS ON TRUSTEESHIP.

- R22 - (In full) "Collectively, the Ninth Degree is the trustee of the property of this Order, undivided. Specifically, each Ninth Degree (Member) is a trustee of that property which is under their control at present (4/22/79 e.v.), and as has been done so far by custom through the Order of the Temple, and that any further property becoming subject to a particular trustee be done only by motion of this Supreme Council, and further that all property held by a Ninth Degree Trustee is subject to being taken out of their control by a motion of the Board of Directors, and that a review shall be made periodically, from time to time by this body of all Trustees."
- R27 - removes trusteeship over the Crowley-Germer library from P.S. (Explanation, this is the material awarded to the O.T.O. under the conservatorship of the present Caliph on July 26, 1976 e.v. by the Superior Court of Calaveras County California in pursuance of Aleister Crowley's Last Will and Testament. The material was reported stolen, and this resolution reverted responsibility back from the IXth Degree member then holding trusteeship to the Supreme Council — for purposes of facilitating legal attempts at recovery.).

G. RESOLUTIONS NULLIFIED BY TIME OR BY LATER RESOLUTION. THIS INCLUDES THE LATER RESOLUTION NUMBER IN CASES OF SIMPLE NULLIFICATION. THE EFFECTED RESOLUTIONS, BEING NO LONGER OF ANY FORCE, ARE ONLY CITED BY NUMBER, THIS LIST IS INCOMPLETE, AND A COMPARISON OF THE RESOLUTIONS REPORTED WILL DISCLOSE OTHER SIMILAR SITUATIONS:

- R30, R48 by R82, R56, R81, R39 by R83, R82, R56 by R99, R64 by R101, R96 by R118, R19 by R130 and R127.

H. RESOLUTIONS EFFECTING INDIVIDUALS: NOT REPORTED BEYOND NOTATION OF THE RESOLUTION NUMBER OWING TO THE PRIVATE NATURE OF THE RESOLUTIONS. THESE ARE ALL MATTERS OF SPECIAL DEGREE PROMOTION, RECOGNITION, CENSURE OR OFFICER REMOVAL, RECOGNITION OF HARDSHIP CASES AND MATTERS OF A SIMILAR SORT WHICH WOULD DISCLOSE THE PERSONAL BUSINESS OF THE PERSONS EFFECTED UNDUPLY IF REPORTED HERE. IN CASES WHERE A MORE GENERAL EFFECT IS INCLUDED IN SUCH RESOLUTIONS, THE GENERAL EFFECT WITHOUT THE PERSONAL DATA IS REPORTED HERE UNDER ANOTHER HEADING.

- R37, R40, R76, R77, R80, R84, R102, R135.

I. RESOLUTIONS INSTRUCTING IN THE MANNER OF RECORD.

- R31 - accepts Green membership books at the Grand Lodge (Note that the Bylaws and several resolutions protect these records of the names, status and addresses of the members from being accessed by persons not having a need to know within the bonds of the Order).

SECTION I CONTINUED:

- R32 - places control of access and record in the Green Books in the hands of the Supreme Council and its agents duly appointed and instructed.
- R34 - Accepts the Grand Lodge Local Calandar mailing list as submitted on this occasion (5/28/79 e.v.) and admits latter additions.
- R36 - defines "Honerable Expiration" record for Minervals.
- R57 - " "Honerably completed & allowed to lapse" record for Minervals.
- R58 - defines "Extended to..." record for Minervals.
- R59 - defines "Stopped pending inquiry" record for Minervals.
- R100- defines "Honerably Expired" record for initiates above Minerval.

(Note: other instructions in manner of record are included in resolutions effecting status and in the Bylaws).

J. RESOLUTIONS ON SUSPENSION, EXPULSION AND REVIEW.

- R29- makes transfer of stolen archives an expulsion offense unless to a proper officer authorized to receive the return of such stolen O.T.O. archives, by the Caliph.
- R32 - requires all deletions and status reductions that are entered in the Green Books to be made by a proper agent or by the Supreme Council itself (Note that a permission to record in the Green Book does not necessarily include permission to record a demotion or a deletion — special permission and review is needed in such cases).
- R65 - defines two classes of suspensions (in full) "Suspension shall be in two classes:
 1. Suspension by a Master of a subordinate body, such as a Camp, Lodge, Chapter, or other authorized officer of the O.T.O. may effect the suspended member's attendance and other direct actions influencing that body only. Such suspension need not be recorded with the Grand Secretary General. However, the member shall have the right to appeal the decision to the Supreme Council.
 2. Suspension shall be a suspension under Article 2, Section 2.14 of the By-laws of the O.T.O. and shall directly effect a person's membership standing in the O.T.O."
- R66 - (in full) "Suspension in any catagory in the O.T.O. cannot include an order given to individual members of the Order to keep away or avoid commerce of speech with the individual suspended." (i.e., no "Coventry" or "Excommunication general" is allowed to the officers or Supreme Council as a power over suspended individuals, outside of Order Business).
- R67 - grants Grand Secretary General the power of establishing suspension incidental procedures under Supreme Council review.

SECTION J. CONTINUED:

- R68 - (in full) "Be it resolved that Expulsion from the O.T.O. be in two classes respectively, Class 1 and Class 2. Class 1 is to be considered a regular expulsion and Class 2 is to be considered a solemn expulsion.
- R69 - requires all expulsions to be by Supreme Council ruling.
- R70 - (in full) "Expulsion can only be performed in three instances:
 1. Due to the commission of an act greatly prejudicial to the benefit of the Order such as already noted in Section 2.15 of the By-laws of the Order.
 2. Also for a cause ruled upon in advance of the commission of the deed by the Board pursuant to Section 2.15 of O.T.O. By-laws, subsection A.
And finally:
 3. Permitting expulsion for a violation of a Class 2 Suspension."
- R71 - permits the Supreme Council to rescind a Class 1 Expulsion.
- R72 - requires that a Class 2 Expulsion involve a ritual to be performed in the presence of the Supreme Council and further requires that a Class 2 Expulsion cannot be rescinded.
- R73 - assigns any procedures needed for censure to the office of the Grand Secretary General, under Supreme Council control.
- R74 - provides that a reinstatement following formal resignation from the Order requires action by the Supreme Council.
- R75 - provides that reinstatement after resignation or expulsion from the Order must be followed by the ritual of Bread and Salt.
- R88 - amended Resolution 66 to provide a clearer wording of the intent.
- R89 - amended Resolution 72 to provide a clearer wording of the intent.

K. RESOLUTIONS ON LEGAL ACTIONS, BANKING AND TAXATION.

- R28 - provided assignment of power and contingent funding for any possible legal action to be required for the recovery of the stolen archives of the Order (notably the second theft of the Crowley-Germer collection).
- R42 - authorized and funded NY incorporation filing.
- R97 - mandated a new bank account for the Order.
- R104- assigned tax exemption filing to the office of the Grand Secretary General.
- R105- opened a libel action against publishers and author of that certain book known as "Ghost Story."
- R107- authorized general filing of incorporation papers in the several States of the United States in which the O.T.O. has operations or the need for such legal presence.
- R109- extended a deadline under Resolution 97.
- R110- allowed filing and funding of the annual statement of officers of a non-profit corporation.
- R119- further modified deadline in Resolution 97 and provided additional conditions on the account.
- R120- authorized application for retail sales by the Order.

SECTION K. CONTINUED:

- R121- granted legal authority to implement Resolution 120.
- R122- assigned to the Grand Secretary General the duty of representing the O.T.O. to the California Franchise Tax Board.
- R138- modified Resolution 122 to permit the Grand Treasurer General and the Controller of the Grand Lodge to submit tax exemption applications.

L. RESOLUTIONS ON LOANS.

- R41 - created a loan of \$300.00 to Kaaba Clerk-house, a private business operated by James Graeb, for the purpose of purchasing books and other supplies (Note: This was part of a verbal agreement between the Order and this business to further the needs of the members in obtaining books and similar things. See the notice elsewhere in this issue of the severing of relations with this business.)
- R113- extended the term of the loan in Resolution 41 and broadened the permissible use of the funds.

M. RESOLUTIONS REGARDING THE GNOSTIC CATHOLIC CHURCH,

- R3 - confirmed charters given prior to March of 1979 e.v.
- R46 - authorized an incorporation of the Church separate from the Order.
- R55 - accepted the plan and By-laws of the separate incorporation.

Note: O.T.O. has born and continues to bear the expenses of the Church in most matters. Such expenses are usually agreed below the level of resolution at the Supreme Council. This is permitted in virtue of the Resolutions 46 and 55.

N. RESOLUTIONS OF INSTRUCTION TO THE GRAND TREASURER GENERAL
(OTHER THAN THOSE REPORTED ELSEWHERE),

- R52 - granted the Grand Treasurer General authority to dispense funds for official O.T.O. travel.
- R53 - accepted the general fiscal report of Sept. 24, 1979 e.v.
- R87 - " " " " " " Nov. 2, 1979 e.v.
- R95 - granted remission of irregular debt accounts to the Order for 1977 e.v. owing to the improper manner of record (Note: the Order had from five to six separate volunteer bookkeepers in 1977 e.v., and the accounts suffered accordingly.).
- R98 - voted the confidence of the Supreme Council in the working papers of accounts submitted by the Grand Treasurer General.
- R106- granted a general permission to reimburse the Grand Secretary General for expenses in supplies and services obtained for the Order.
- R111- established a \$20.00 limit and rules for reimbursement on O.T.O. telephone expenses (chiefly to permit reimbursement within reasonable limits of the expenses of distant bodies in making phone calls on O.T.O. business).
- R112- made an exception of \$76.40 to Resolution 111 on behalf of NYC.
- R123- exempted the Grand Lodge from the monthly limit in R111.

O. RESOLUTIONS INVOLVING MISC. MATTERS.

- R108- created an O.T.O. Newsletter editorial committee under Beverly Senseman and subject to editor Bill Heidrick.
- R115- allowed publication of notice of sale of the Kemper-Crowley ring and allowed formation of a donative fund toward purchase of the said ring.
- R128- exempts 35 year members of O.T.O. from dues.
- R132- removed archival tape recordings of Supreme Council meetings from the control of the G.S.G.
- R133- created assigned reporting of the minutes of the Council.
- R134- assigned immediate activity for March 26th; 1980 e.v. resolutions of the Supreme Council.
- R136- restrained GSG activity to the Grand Lodge Temple unless supervised by additional Supreme Council Members. Also provided a means of exception for individual duties.
- R137- delaid activity of Resolutions 135 and 136 for five days.

Note that the resolutions reported here are with few exceptions only described, and not quoted verbatim. Copies of selected resolutions may be requested by number from the verbatim text. Make such requests of the "Supreme Council of Ordo Templi Orientis, P.O. Box 2303, Berkeley, CA 94702, U.S.A." Minutes of the meetings are also available, but at cost of xerox. The Articles and Bylaws of O.T.O. are being published in the Newsletter; but, until such time as the publication is complete (with the next issue), these documents are also available via xerox at cost.

Members of Ordo Templi Orientis have the right to submit resolutions for consideration by the Supreme Council. This may be done by addressing a copy of the proposed resolution to a member of the Council or through a local officer of Camp, Chapter, Lodge or other body of the Order. It is sufficient if the proposed resolution is sent to the Supreme Council at the above address and directed to the attention of an officer of the Council (e.g. Caliph, Secretary or Treasurer).

Members of Ordo Templi Orientis are particularly advised to make a clear study of resolutions included in the section "J. Resolutions on Suspension, Expulsion and Review" in that these resolutions include certain rights of review and protections of due process for the Members who may have the misfortune to be effected by strictures. Know your rights! That is the only way to keep them!

The power of voting in the Supreme Council is limited to members of the Council, but a member of the Council has the power to grant proxy to any other person to cast vote and in general represent that voting member of the Supreme Council. Thus it is possible for Council members to delegate their powers to other persons. It is hoped that this power of proxy will from time to time be used to enable members of the Order to present their cases for action and legislation directly and with full effect. The Supreme Council members are elected by the Ninth Degree members of the Order, in accord with ancient usage.

REVIEWS

The Secrets of Dr. Taverner, by Dion Fortune
3rd Edition, revised and enlarged, 1979,
Llewellyn Publications, 1st Printing, 1979.

by Shirin Morton

Dr. Taverner is not a new book. This book was first published in 1926 by Dion Fortune in Great Britain. Llewellyn has recently republished this book with a Dr. Taverner case never before published, Dr. Taverner was a psychologist who ran a nursing home for special kinds of patients whom he would work with on a psychological and occult basis. It says in the book that these stories are true stories and had to be toned down to make them fit for print. It consists of twelve case histories of the nursing home "written as a serious study in the psychology of ultra consciousness." The book also includes an essay on the actual work of an Occult Order by Gareth Knight.

Dion Fortune, in my mind, is one of the most knowledgeable occultists next to Dr. Francis Regardie and Crowley of this century. Yet her approach to the Occult was from a very Christian mystical point of view and she had very definite views on what she calls "Black Magic" (*Comment; it is interesting to note that Dion Fortune was a leader in the "Sphere Group" within the old Golden Dawn. One of the principal activities of this group was magical attack on alledged "Black Magicians", including Louis Pasteur, under the ground of popular newspaper accounts of his acts of "vivisection." Pasteur created pasteurization of milk and wine, invented the cure for Rabies and cured the great plagues of Anthrax, among other great humanitarian achievements. The preoccupation of the "Sphere Group" with alledged evil led to the break-up of the Golden Dawn. Dion Fortune's very entertaining fiction is much better reading than her nonfiction, and owes much to her activities in the Sphere and to the work of her rest-houses and healing facilities in the shadow of Gastonbury Tor—Ed.*) and using the Occult power for other than White Light energy, I.E. personal gain (*She made a good living through sales of her books of magical instruction and the operation of those rest houses — another untimely comment from your mischievous Editor*). Her attitude comes out in Dr. Taverner, where he is consistently fighting Black Lodges and the Left Hand Path. One might consider one of the stories to be a direct gibe at Crowley and his work done with a profess house. I have difficulty believing it was entirely Crowley she was getting at, but feel it might have been a composite of occultists she disagreed with, including Crowley, of whom she was quite critical.

Disallowing the obvious Christian ethic and digs at "Black Lodges and magicians" I found Dr. Taverner to be an entertaining series of stories. I have to admit I find Dion Fortune's writing quite full of

information and knowledge on occult studies as she approaches much of her subject from the feminine Moon Aspect of Occult work, a situation one does not find in the basically male-oriented magical ceremonies, but I am known to be a rather outspoken advocate for the Female Mysteries. For an example of how Occult Knowledge and power may be applied to assist others, Dr. Taverner is quite good. There is a lot of use of Jungian psychological approach in the treatment of the patients and a combination of Occult knowledge used for healing. As a person who is interested in doing psychic healing, I would highly recommend this book to be read with an eye to the approaches used and applied in the stories. To quote from the Introduction to the book "It may not unreasonably be asked what motive anyone could have for securing a hearing for such histories as are set forth in these tales, beyond the not unreasonable interest in the royalties that usually fall to the lot of those who cater for the popular taste in horrors; I would ask my readers, however to credit me with another motive than the purely commercial. I was one of the earliest students of psychoanalysis in this country, and I found, in the course of my studies, that the ends of a number of threads were put into my hands, but that the threads disappeared into the darkness that surrounded the small circle of light thrown by exact scientific knowledge. It was in following these threads out into the darkness of the Unknown that I came upon the experiences and cases which, turned into fiction, are set down in these pages."

I feel Dion Fortune's writings are appropriate to study for a beginning basis and instruction in practically applied magic and occult studies. The reader will find in Dr. Taverner a lot of techniques which can be learned and ways in which these techniques may be applied on a practical basis. The book is entertaining, and each story can be read separately without the necessity of having to read the whole volume, something very nice in a busy world where, in my case anyway, reading time is at a premium.

A Book of Satyrs, by Austin Osman Spare
 93 Publishing, \$20.00 paperbound,
 \$40.00 hardbound, fax of the 1909 1st edition.
 by Frater Photeth, 31



A new addition to the works available from AOS is now in print. This is the "A Book of Satyrs" which is a series of some of the more esoteric drawings of Austin Osman Spare, a former pupil of Aleister Crowley and a member of the A.A.O.O. His work may be seen within the original pages of the Equinox magazine illustrating certain of the Order of the Shining Star's more intricate themes and practices. Spare's relationship to the Great Beast is curious; he eventually resigned from the A.A.O.O. and developed his own unique methods of Magick. Crowley from this time on considered him as a genius of the Black Lodge. Something to do with his overly narcissistic obsession with techniques resembling (At least in Crowley's mind) those of the VIII O.T.O.

All of this is in a way a sort of preamble, already generally known to many followers of Spare's work and Thelema. It is strange, but to my knowledge AOS was never a member of the O.T.O. whose system of Magick he seems to be in much closer proximity to than that of the inner-Order. O.T.O. starts with the energies inherent in every healthy human body; thus as an Outer-Order its possibilities are explored with each new stage of the initiation occurring in the body. In the advanced stages a link is created to a psychic-body and the candidate's mind via these self-same energies within man's subtle constitution. Spare's writings and drawings reflect the viril and pungeant odors of the earth.



A Book of Satyrs is a book of art, not words; I therefore will review it as such, and these are my impressions: PLEASURE— an original way of looking at things. INTRODUCTION— spotlight the earth, Prince-actor of many roles and kingdoms. THE CHURCH— the waiter upon his holiness earns an honest wage, an honor to serve their emminances. EXISTENCE—it is even so in all the more enlightened of Bohemian circles, a relaxed daliance with itself, these prictures are always changing, but ever is it the same hotel. Tell them not that this is so - for their love for life createth all and everything anew. QUACKERY— this is a fine drawing, but too straight forward for Spare (in my humble opioion) how much more so then for AOS and ZOS KIA CULTUS? Do I detect

a slight resemblance to others portrayed herein these pages, or are they mere vagabonds? INTEMPERANCE— is Queen in the grey-land, yet it is NOT that — within all these strange deformed and dwarfed remnants of such a short journey to where they now crouch, to them it seemed so long as to encompass the world, I shall not CALL them souls? FASHION— I believe there to be many ancient and runic voices that resound throughout the work of AOS; his is a Magick of the bodies of the earth/sexual PanSophia of the soul within its slippery sheath, perfumes and musks made one with oils and blood are the secret signs by which he is led, here is the very Heart of his mystery and its initials are P.K. in the Greek. And many other names in tougues not known, in lands (Worlds) where only he Alone may lead you, if there you dare to go, if you must. Alone, alone and so you go ON to the city of the Sun Heliopolos! But always singing a soft sweet moan - alone/and then an end. Something Qlipphotic in all of this?!

(If you think this review is spaced, get the book! You too may find prose flying into freeverse — Ed.)

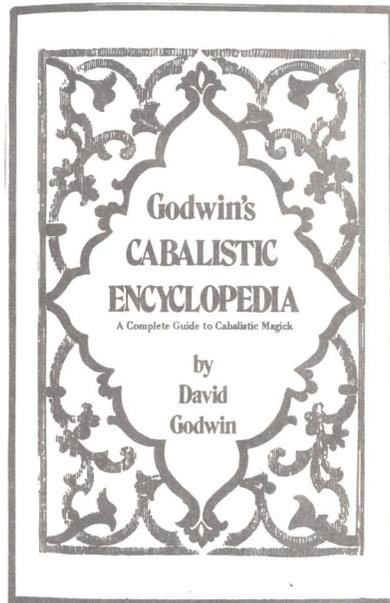


MYSTERIES, an Investigation into the Occult, Supernatural
and Paranormal, by Colin Wilson
by Frater Photeth, 31

This new book by Colin Wilson, "Mysteries", is the Author's latest and most complete exposition of magical theories and practices of the world. In the "Philosopher's Stone," "Mind Parasites," "The Occult," "Space Vampires," and "The Outsider" Wilson has developed an elaborate synthesis of ideas pertaining to as yet unknown dimensions of man's psychi. Mysteries is his *Magnum Opus*, the record of the esoteric thought underlying all of his previous works. The most interesting fact is that it is written from his own experiences of consciousness and other aspects of the mind's "strange powers." Included is his own interpretation of the Hermetic Order of the Golden Dawn and its members. William Yeats he heralds as the messenger that brought the romantic Magick of the past into the twentieth century, Israel Regardie as the discoverer of the "Great Secret" of Alchemy and Dion Fortune as the "Occultist." Sleister Crowley is however treated with a curious combination of fact and the usual inaccurate fable, revealing perhaps that Mr. Wilson's knowledge of Thelema is not as extensive as his other studies in the Paranormal. Aside from this his approach is very unique and demonstrates a considerable understanding of the workings of High Magick and Trancendental Sex Secrets. There are many insights within these lucid pages directly relating to the work of the Ordo Templi Orientis and the manifestation of obscure deities from our inner-beings. I suggest a very close Study of "Mysteries" on the part of any serious student of the Occult.

Godwin's Cabalistic Encyclopedia,
by David Godwin, 1979, \$14.95 hardback,
available from Llewellyn Publications.
by Bill Heidrick

Beyond doubt, one of the hardest things to do on earth is to get your Gematria research published. In a few words, this book is the most complete number dictionary ever to see print on Hebrew Gematria. One should not complain too bitterly if the format stinks. Nearly every possible fault in design has gone into this priceless reference. The tables are broken into source oriented listings rather than a single full list. The majority of the text is set with Latin Letters transcribing Hebrew words. The only major part which actually uses Hebrew for Hebrew words is the last, Sepher Sephiroth, lifted whole from the pages of the Equinox. The backcover repeats the subtitle: "A Complete Guide to Cabalistic Magick", while the Introduction hems and hedges the scope of the work. A reader will need six thumbs to track down a single subject! Yet, this is beyond a doubt the very best and the most complete Gematria number dictionary ever published! There are extensive definitions and comments on the more important



entries in the alphabetical tables. Some entries have informative notes, such as: "122. The number of men of Michmas who returned from exile..." — at this point, I must admit that Wynn Westcott outstripped all future compilers of number dictionaries in the matter of stray comments, even our current author, Mr. Godwin. Westcott printed a small number dictionary which included as proper entries the years of his personal Masonic initiations! —

This work of Godwin's is far below the needs of Gematria students, but as yet no better work has seen the light. David Hulse has a much larger file of this sort, but has not found a publisher. One wonders how much more Mr. Godwin could have published if he had the resources of a fully committed major publisher at his disposal. This work is, like most of its kind, a victim of budget and sales projection.

The serious student of Gematria must research his or her own number dictionary. There is no adequate one on the market. Until such time as one is published, Godwin's effort is a must for the library of every Qabalist!

NEWS

Many things have happened in the considerable time since the last publication of the O.T.O. Newsletter. The very weight of the work undertaken and partly accomplished is responsible for this issue again being so late and again being a double issue. The Gnostic Catholic Church has been incorporated, and the O.T.O. is comming up on its first major hurdle in obtaining nonprofit status fully. Grand Lodge has a new place of meeting at 2822 San Pablo Ave. in Berkeley — at last, we have moved out of livingrooms and into a set of quarters reserved just for Order business. O.T.O. has a new officer, the Controler of the Grand Lodge, Beverly Senseman. At the same time we have sadly lost our Grand Secretary General, Jim Graeb, to retirement from the office. The number of formal bodies of the Order has exploded to 17 in the U.S.A. and Canada with initiations projected for Europe this Summer. O.T.O. has severed relations with the now defunct "Kaaba Clerk House" in terms of sales and has taken out a retail sales permit of its own. Publications have been expanded and tapes are being wholesaled. In short, I think we finally got out of the womb. The details follow on the remaining pages.

CONTACT ADDRESSES OF OFFICIAL LODGES, CHAPTERS & CAMPS:

This list is incomplete in one respect; a number of bodies have been certificated for activity at some indefinite time in the future. Such bodies are not always included in this list. For additional information, consult page 94 in this issue of the O.T.O. Newsletter.

Grand Lodge: Θελημα (Thelema) Lodge, P.O. Box 2303, Berkeley, CA 94702
U.S.A. Phones: 415-841-4833 — residence
 415-548-8964 — temple
 415-454-5176 — messages (24hours)

The meetings are usually conducted at the temple
at 2822 San Pablo Ave., Berkeley, California.
A monthly calendar of events is available on request.
Initiation to all active Degrees.

Lodges: Ra Hoor Khuit Lodge, P.O. Box 6018, Teall Ave. Station
Syracuse, NY 13217 U.S.A.
Initiation up to IVth Degree and some higher.

LASTAL Lodge, Ordo Templi Orientis, P.O. Box 357,
Bowling Green, New York, NY 10004 U.S.A.
Initiations up to the IVth Degree.

Heru-Ra-Ha Lodge, P.O. Box 3111, New Port Beach,
California 92663 U.S.A.
Initiations up to the IVth Degree.

418 Lodge, P.O. Box 2043, Dublin, CA 94566 U.S.A.
Initiation to all active Degrees.

Brocken Mountain Lodge, 178 Cosey Beach Ave. East Haven,
Conn. 06512 U.S.A.
Initiations up to IIIrd Degree.

Chapters: Babalon-Therion Chapter, contact via Heru-Ra-Ha Lodge.
This body is undergoing reorganization. Beverly Hills.
Ankh-f-n-Khonsu Chapter, 1816 Stevens Ave. So. #6,
MPLS, MN 55403 U.S.A. (Twin cities Area)
Now an initiate chapter, new members and associates welcome.
Wilford Smith Chapter, Eastern Canada, dormant at present.
Jane Wolfe Chapter, 8825 91st, Edmonton, Alta, CANADA
Currently the only active chapter in Canada.

Camps: Frater Belerion Camp, in Salt Lake City. Contact via
Grand Lodge. Currently moving address within the area.
Initiation up to IInd or IIIrd Degree.
Nuit Camp (Near Chapter status). North-East San Francisco
Bay Area. Contact via Grand Lodge. Chiefly devoted to
dramatic ritual.
A. O. Spare Camp, P.O. Box 1418, Columbus, GA 31902 U.S.A.
Perdurabo and Sapho Camps, in Conn. Contact through
Brocken Mountain Lodge.
Alostrael Camp, Eastern Canada. Contact through Jane Wolfe
Chapter or through Grand Lodge. Being organized.

Camps concluded: Tahuti Camp, New York City. Contact via LASTAL Lodge. Initiations to Minerval and some higher. Approaching Chapter status.

Hoor-pa-Kraat Camp, to be established in the San Francisco Bay Area. Contact for now at P.O. Box 5457, Berkeley, CA 94705

Other new bodies of O.T.O. will be shortly organized in other states. At present European initiations are pending, and bodies in European Countries should be organized in a few months. In the mean time, we have some persons to contact in Europe, Peru and Australia. Correspondence for these countries can be sent via the Grand Lodge in the United States of America.

ORDO TEMPLI ORIENTIS INTERNATIONAL:

In as much as the Order stands on the eve of European and other International local formation, a few observations and plans are in order.

The exact form taken by the renewed internationalization of the O.T.O. will have to be worked out through time. Nonetheless, there are precedents and traditions to be considered. The beginning of the international form of the Order will have to be through sponsorship and local representatives of the Grand Lodge. This is necessary from the simple standpoint of what is possible and what is not possible. In the past, a member of rank and good standing would sometimes move to the Country to be raised to O.T.O. participation — this was the method when Wilford Smith came to Southern California many years ago to found Agape Lodge. Before that time, a ranking member would take on a territory by language group — Crowley himself received dominion in the English speaking Countries, Papus the French, K.H. the Spanish New World, etc. At present, circumstances dictate a modified plan. We will attempt to gather groups of initiates in new areas, much like the way in which the Order has spread in the U.S.A. One individual initiate will be the Master of a new Camp or Chapter in the place. As the local body grows and as initiations proceed, the local body will take on more and more influence in the area. When a suitable person in the local body has reached initiation to the Third Degree of Ordo Templi Orientis, local initiation will begin. At or before that time, application will be made for legal status as a sovereign agent within the country. After a further period, and after formal legalization by the local Government, a national Grand Lodge will be set up with a local Grand Master of the Country on location.

These National Grand Lodges will be sovereign in most respects, that is to say: 1. They will be in Fraternal alliance to the Grand Lodge in the U.S.A., not strict obedience. 2. They will be fully free to separate from all ties with the rest of the Order if a major dispute arises. 3. They will represent each one vote for the office of the International Outer Head of the Order.

The exact status of current international bodies and representatives need a little clarification. To avoid interference with the internal affairs of other countries, and to avoid the status of Foreign Agent for our international Officers in residence, it must be pointed out that the power of the Grand Lodge over such bodies is limited to grants and obligations taken out between the individual members and the Grand Lodge in the U.S.A. Although the Grand Lodge appoints leaders

and officers in such bodies, the actual effect of such appointment is individual and coordinative only. The Grand Lodge in the U.S.A. cannot order a local body in another country to do or not do anything. What is done in the matter of direction consists of imposition of conditions for continued recognition. Thus, if a local Chapter in another country chooses to act in a manner contrary to the interests of the Grand Lodge in the U.S.A. and against the instructions of the Order in the U.S.A., that local Chapter risks discontinuation of Grand Lodge recognition as a genuine body composed of O.T.O. initiates. The Grand Lodge will in such circumstances cease to refer members, notice the existence of an official O.T.O. body and print a notice of termination of recognition. In practice, the local body can continue to meet, with no opposition to attendance by O.T.O. members. Special actions affecting membership status and promotion may take place in such instances, but only as individual matters in case of violation of agreements between the Grand Lodge and the individuals involved. In simpler words, if a body of O.T.O. in another country cocks a snook at the Order in the U.S.A., the Order in the U.S.A. will merely cock one right back. Internally in the U.S.A., the Order has legal power to prevent the further use of the name of the Order in conjunction with the activities of a renegade body. In as much as this power is yet to be established in most other countries, the Order can only protest violations of Fraternal Honour.

THE FUTURE OF THE O. T. O. NEWSLETTER:

As the notice on the cover of this issue remarks, the O.T.O. Newsletter is changing publication policy in some respects. From this point until further notice, a subscription to the Newsletter covers four issues, and may extend beyond one year. The pressure of other tasks has made it necessary to float the publication date of the Newsletter. Thus more than three months may elapse between issues of the Newsletter. Still, \$3.00 will purchase a subscription of four issues in the U.S.A. and \$5.00 will do it internationally. Associations will be yearly, but an occasional extra issue of the Newsletter will be sent when a year of Association fails to coincide with four Newsletter issues.

In addition, issues a bit over fifty pages in length will be considered single issues; while issues over one hundred pages in length (such as this one) will count as two subscription issues.

Plans are in the works for a monthly publication of short length, perhaps six pages. This monthly publication would carry the current news and announcements of the O.T.O. while the less frequent Newsletters will carry longer articles, reviews and more lengthy reports. In time the Newsletter would drop to two issues a year and change its name to the Oriflame. The monthly publication would then be the actual Newsletter. These plans are tentative, and not ready for immediate action. More information on this matter will appear in later issues of this Newsletter.

ATTENTION CANADA!

Funds sent to the Grand Lodge from Canada should not be in the form of Canadian Postal Money Orders or ordinary checks on Canadian banks! Even if the MO or the check says "US\$", we are being charged up to 50% of face value to convert to local currency. When possible, please send such payments for goods or membership in US Postal Money Orders or in Canadian checks drawn on USA Banks — American Express or your Provincial Bank can do this for you.

O. T. O. KAABA CLERKHOUSE IN CALIFORNIA IS
OUT OF BUSINESS:

The Kaaba Clerkhouse operated out of Berkeley, California through the Order's Postoffice Box is no longer there. Do not send any more orders for books or other supplies to that address for Kaaba. Instead, the Grand Lodge at P.O. Box 2303, Berkeley, CA 94702 U.S.A. will sell tapes and books advertized in this Newsletter directly to those who write for them. The Berkeley Kaaba Clerkhouse operation was run by one private person as a wholly owned private business. The proprietor has found it necessary to attend to other duties which are very demanding on time. If you have an unanswered order or inquiry concerning a cashed payment, please bring the matter both to the attention of the Grand Lodge and to the attention of the past proprietor of Kaaba Clerkhouse at P.O. Box 5457, Berkeley, CA 94705 U.S.A. Every effort will be made to return the funds or provide the goods.

There is a Kaaba Clerkhouse operation still in effect in New York State, and a similar operation in Conn. These are independant sales operations and have no connection with the defunct Berkeley business.

The Grand Lodge is making arrangements for a general book and supply sales division within the Order in Berkeley. We have the necessary sales tax and business permits, but the operation is limited to our own products at present. By the end of the year we hope to expand to offer the same services that were formerly the provence of the now defunct Kaaba Clerkhouse Company.

NEW QUARTERS FOR THE GRAND LODGE:

The classes and most of the rituals of the Grand Lodge of O.T.O. are now being offered at the location of the Grand Lodge Temple at 2822 San Pablo Ave. In Berkeley, We have rented a good sized store-front location for official O.T.O. functions. The Gnostic Mass is celebrated at the Temple every Sunday night at 8PM. Classes meet regularly at the Temple. This is a major step for O.T.O. We now have a location devoted entirely to O.T.O. official functions. Getting the act out of living rooms has been a major need for years!

THE CONTROLER OF THE GRAND LODGE:

With the new location, a new office has been created. This is the Controler of the Grand Lodge. The Controler has authority over all activities and properties of the Order at the new Grand Lodge Temple. Our first Controler is Beverly Senseman.

THE GRAND SECRETARY GENERAL HAS RESIGNED:

Brother James Graeb, IX^O O.T.O. and incorporator of the Order has honerably resigned from the office of Grand Secretary General of the Order. The resignation became necessary as a result of Jim's need to devote full time to his legal carreer and to other pressing duties. We will miss his able hand at the Board. The Controler, Beverly Senseman, is the Grand Secretary General Pro-tem until a formal ellection by the Ninth Degree can replace the regular officer. We thank Jim for his valuable efforts extended on behalf of O.T.O.

O. T. O. PUBLICATIONS:

The Grand Lodge and several of the other lodges of the Order have commenced a notable series of inexpensive publications for the

Members and the general public. Liber 777 and the Sepher Yetzirah have been announced in this issue. A more full reprinting of Liber AL and a reprinting of the Gnostic Mass and other items of need is projected. The prices for these paper-and-staple books are lower than available elsewhere. In particular Brocken Mountain Lodge has a series of new publications available, see the address on the contact page and enquire for details.

CORRESPONDENCE COURSES:

The long-delayed O.T.O. Correspondence Courses are still back-logged. The problem is unchanged — time to set up the camera ready text. Again, we caution our members to wait before sending in fees for these courses until they are announced as ready to mail. The Qabalah and Tree of Life course is in manuscript, but requires further work prior to printing. A suppliment to the Primary Tape List is in preparation, and will be mailed out to interested persons in a few months. This suppliment will list several class series in Magick, Tarot and related subjects with individual class lengths of about 2½ to 3 hours. There is also a series on the Thelemic Deities. All the items for general membership release on the PTL suppliment will be available on cassette tapes under the conditions noted toward the back of this issue and on the PTL itself. These taped classes will eventually be combined with printed matter and released in three to six cassette units — the prep. time on this format is much shorter than for exclusively printed lessons.

We hope to release the printed Qabalah and Tree of Life series toward the end of this year, but this promise has been made before. Individuals who have paid up the #1 series of the Qabalah and Tree of Life Course are reminded that they may have their \$6.00 refunded on request at any time up to the actual mailing of the lessons.

IMPORTANT: The entries on the PTL list and suppliment are not for sale to the general public. These items are for members only, including the Associates of O.T.O.

HOW TO BECOME A MEMBER OF O. T. O. :

ASSOCIATE: The dues are \$10.00 per year. This fee must be sent to the Grand Lodge at P.O. Box 2303, Berkeley, CA 94702 U.S.A. An Associate member is not an Initiate Member, but receives the Newsletter as part of the Association, receives announced discounts on tapes and publications, may order the PTL Tapes for membership release, and has certain other privileges of membership — including correspondence by-letter priority when this form of personalized instruction is reinstituted in the coming months (see below).

INITIATE: Initiations are only conducted in proper persona, (in physical presence). The dues and fees structure of the Degrees is noted below. The places where initiation is available are noted on the contact page (page 106) of this Newsletter. Minerval or Zero Degree initiation begins the series of initiations, lasts about one year with renewal options and has no formal requirements beyond: Good Report, Physical Presence at the initiation, recognition that the O.T.O. is a dues-paying organization, agreement not to change the wording of the Book of the Law, agreement to maintain the Peace of the Temple and the payment of \$30.00 total dues and fees for the first year (renewal is \$15.00 per year thereafter until further initiation or other matter effecting membership status). The mystical significance of the Degrees is discussed in several places, including pages 72-74 of this Newsletter.

DUES AND INITIATION FEES :

These are the current dues and fees for each degree in O.T.O. The dues and fees are due and payable on the date of initiation. Dues for one degree are not transferrable to the next, but the new dues assessment becomes payable on initiation. Currently the initiation fee stays with the body initiating (Lodge, Chapter or Camp). Some bodies also assess a membership local fee. The Dues are used to defray the operating costs of the Order at large and the Grand Lodge. These amounts are based on a three-fold multiple of the sums stated in the Blue Equinox of 61 years ago. Note that inflation has increased the value by more than ten times in over the years, but the increase made by the Order is only a fraction of this. The Order does not make answer to charges that O.T.O. membership should be free — this has never been the case. Membership in A.:A.:, however, is free of charges of any kind — see past issues of the Newsletter for a discussion of the differences.

DEGREE:	ANNUAL DUES:	INITIATION FEE:
Associate	\$10.00	None
Minerval (0°)	\$15.00	\$15.00
First Degree	\$15.00	\$15.00
Second Degree	\$30.00	\$15.00
Third Degree	\$45.00	\$15.00
Fourth Degree	\$60.00	\$30.00
Fifth Degree	\$78.00	\$45.00
Sixth Degree	\$93.00	\$78.00
Seventh Degree	\$178.00	\$153.00
Eighth Degree	\$336.00	\$306.00
Ninth Degree	\$504.00	\$612.00
Tenth Degree	None	None
Eleventh Degree	None yet	None yet
Conditional Degrees	see page 93, resolution 129	

Intermediate Degrees have dues and fees equal to three times the values stated in the Blue Equinox when they are operated and charged — most are not being charged at present, but many are being operated.

WOMEN'S GROUP:

For information on the local Grand Lodge O.T.O. Women's Group, address your inquiries to: Ordo Templi Orientis Women's Group, P.O. Box 2303, Berkeley, CA 94702 U.S.A.

THE RITES OF ELEUSIS :

Nuit Camp of O.T.O., under Soror Andromeda, has presented the full Rites of Eleusis as published in the Equinox Vol. 1 number 6. This was an astrologically timed and full dress performance within the sanctuary of the Camp. Other productions, both public and private, of group rituals have been produced by the Camp.

The Rites of Eleusis were Crowley's version of the Greater Elysian Mysteries and were first publically performed just after the turn of the century. These Mysteries are basis of all modern occult organizations. The "Lesser" Mysteries have descended to us as the pagan Wicca tradition of ancient Europe while the "Greater" Mysteries began the Secret Societies of Europe, including the precursors of Freemasonry. Crowley used G.:D.: methods to fabricate a version of

the initiation experience of the Greater Mysteries, which summon the ancient gods and goddesses of Greece to instruct the initiate. The Lesser Mysteries dramatized the cycle of the Great Mother and her Daughter. Crowley's methods employed Astrological correspondences and other "Z - Document" means for the Greater Mysteries, which honor the male and female deities — as well as formulate Magical links of permanent contact between these deities and the initiate. The Lesser Mysteries are ably worked without substantial change from ancient times by our Sisters of the Goddess — these needed no reconstruction. In the Elusian Mysteries, the Gods have no lesser mysteries, unlike the Goddesses. This suggests that the worship of the Goddess is far more urgent than that of the God — since even the totally uninitiate must be aided to approach Her.

VISITS AND STAYS AT THE GRAND LODGE:

Persons wishing to visit the Grand Lodge should write or phone ahead for information (see page 106). Accommodations in private homes of members of the Order are sometimes available for a week. Public accommodations are expensive, with motels and hotels costing \$25 and up per night (with bugs, sometimes as low as \$12.00 — BOBS). The bugs are definitely not welcome at meetings, but people are. In a typical month, an average of one or two public access classes or meetings is held per week.

Persons wishing to move to the environs of the Grand Lodge are also welcome, but must be prepared to pay their own way in food and lodging. We have only limited facilities for residence as yet. Local apartment rents range from \$140.00 per month (carry defensive weapons on the street in these neighborhoods) to \$300.00 (carry credit cards and be prepared to prove solvency). Rent control is a thing of the future.

Restaurant meals run from a low of \$3.00 for lunch to a low of \$5.00 for a good dinner. Local market foods are expensive as such things go. Fast food is available if you can stand it — \$1.50 meals.

At times members and non-members share rents. This requires set-up well in advance and a degree of maturity in knowing when to holler about keeping each person's end up. This is not advisable unless a cash reserve is built up and maintained to meet emergencies on the rent.

"Times are Tough, huh Bub?" — remark to Donald Duck by a passer-by in the mid 1950's

P.S. There's a lot to see and do around here. Most of it is free. Cheap work is easy to get and hard to keep. Good pay is hard to find without experience. If in doubt, bring a tent. Welfare is getting more difficult, and it always was a pain. There's stuff to eat on the bushes this time of year. If you are cute, either gender, you got a chance. If you look like me, do you do gardening? Cleaning? Typing?

GENERAL CORRESPONDENCE WITH THE GRAND LODGE:

A break in the delay of getting the Grand Lodge to answer your letters of enquiry and general correspondence is expected. We have spent a trying six months getting the financial records together, printing the Newsletter and moving into the new quarters. Additional

volunteer help has been showing up for the routine letters and business. Most of the back-log of letters and orders should be answered by the end of June, and some time will be free for longer letters of instruction through July and partly into August. In later August a delay in getting prompt answers to letters is again expected. This delay may extend through most of September. If you have a question on a mystical or magical subject, now is the time to write it down and send it in.

Communications with some official bodies have suffered lapses, particularly in the matter of response to chapter, lodge and camp monthly reports. The secretariat of the Order and the treasury should be able to resume normal response to internal affairs by mid or late June. Changes in personell have combined with the seasonal and special work load to complicate the matter lately.

If you wrote to the Order before December of 1979 e.v. and have somehow been over-looked as answers go, it would be a good idea to write again. Some of the older correspondence may have been filed when the offices of the Grand Lodge moved the files and correspondence stack.

JUST IN CASE, A FEW PRECAUTIONS:

Now that the 80's are upon us, it might be a good idea to remark from time to time about various possible dangers, natural and human.

The volcanic activity on the West of the North American Continent is part of a larger tectonic activity in the "Ring of Fire" — the ring of volcanoes that surrounds the Pacific Ocean. Despite predictions and general fears of the past decades, California is not in danger of falling into the Sea. This tectonic activity is the result of a spreading of the Ocean floor in mid-Pacific. The land-ward result is a raising of the Coastal mountains in California and other Pacific regions. The resulting Plate movement and pressures causes the volcanoes and the earthquakes.

This regional activity is increasing, with one major volcano already going off and many medium-sized earthquakes hitting in recent months. There are some things people should know about all this:

1. If you live in the earthquake region, try to locate in a frame (wood) house of one story. Avoid masonry houses; try to live in houses that are detached from other buildings. Condo's are a big mistake in California. A dwelling on a fill project is many times more dangerous than one on natural earth. Bedrock is the best substructure for earthquake areas.
2. If you live in the States of Oregon or Washington, locate to the West of the Cascades if possible. In California, West of the Sierras. In both the North West and the Northern Mid-West, it is essential to have a dust-filter and re-fill filters as a precaution. In the Tri-State Area of the North East US, there is a great potential for a killing disaster in the event of more volcanic activity in the Pacific theater. There is a primary flow of western air across the continent on the "Middle Air Route". This flow can carry suspended volcanic ash all the way across the continent, to dump it on the East Coast. What with the present polution in the Tri-state Area, the addition of quantities of ash could result in mega-death in this Area. A dust filter is adequate protection, if other volcanoes join the present one — Note that nearly a mile of mountain height is now spread over the Middle Air Route from a single volcano. Oddly enough, prevailing winds make California one of the safest places around when it comes to this ash-fall pollution.

The International Situation is getting rather hot these days. Iran represents a very significant potential for World War. Why, you might ask? All wars are fought for Economic reasons. The war in South East Asia was chiefly a contest, not of ideologies, but for the major world supply of Nickle. The Oil-rich Nations are the possessers of a far more urgently required resource. Unless development of other oil resources increases dramatically, a war is a near certainty. The political climate in the US is becoming increasingly war-like. Alternative energy sources are too slow in being developed to retard the drift toward an oil war. The next military "training mini-war" (all major powers must have one every ten years or less to maintain military skills in the ranks) is most likely to explode. So, what to do? Get your pre-draft trip together. If you are likely to be called into cannon-fodder service, take the appropriate steps now. Joining voluntarily may get you a safer post. Emmigration is one answer to have in the back pocket (if your ancesters of one or two generations ago had British citizenship, you may be able to apply for it also). Thelemites are not likely to win cases for contentious objection, owing to the Third Chapter of the Book of the Law. Religious exemption for Priests and Priestesses is one other alternative possibility, if the status of ordination is obtained in advance of draft classification.

One other note on the draft: The position has been raised that the draft is unconstitutional, being involuntary servitude — this may be true in peace-time, but in a state of National Emergency the constitutional protections are set-aside. All that is necessary to have a state of National Emergency is for the President to simply say that one exists!

Tolerance of Thelemic Activities is breaking down in some regions. This is so far a matter of prejudice, not based on any real cause in the nature of Thelemic conduct. There have been cross-burnings in New-England, of all places. The Deep South is so far not aggressively against Thelema or the Order, but tolerance there is limited. Perhaps the greatest potential for harm is in England at present. A book, "Ghost Story" by Peter Straub, has appeared in the US and in England with one particular problem. This book makes use of the name of O.T.O. to fill out its story line. In it O.T.O. is accused of several murders of people who actually did die under mysterious circumstances. The author apparently was unthinking in choosing the name of our Order to fill out his fictions — he must have thought that the Order was extinct or some such. Informal action in the US has caused the publishers to remove "O.T.O." and substitute "The Chowder Society" in its place. This has been done in the American paperback edition, but not in the hardback first edition. Report has it that the O.T.O. may still be slandered in the new, English edition. The Order is taking legal steps as deemed appropriate by council. Unfortunately, the book is a best-seller of sorts, with Book-of-the-Month-Club listing and a film contract in the process of action. Watch you tail on the trail!

APERIODICALS

O. T. O.

KAABA, P.O. Box 6018, Teall Ave. Station, Syracuse, NY 13217, U.S.A.
Biannual, \$2.00 per copy, \$4.00 per year (inquire for more current rates). This is the publication of Ra Hoor Khuit Lodge of O.T.O. Articles, poetry and unpublished work by Crowley. A new issue is currently out.

Tales from the Gnosis, O.T.O., P.O. Box 357, Bowling Green, New York, NY, 10004 U.S.A. \$1.50 each. Limited edition, contact for availability. The humor publication of LASHTAL Lodge of O.T.O.

OYEZ, Heru-Ra-Ha Lodge, P.O. Box 3111, Newport Beach, CA 92663 U.S.A.
A limited edition publication of Heru-Ra-Ha Lodge of O.T.O. The second issue is out. Inquire for details.

In The CONTINUUM, P.O. Box 2043, Dublin, CA 94566 U.S.A. From The College of Thelema, in service to the A.A. Published by the Mistress of 418 Lodge of O.T.O. \$4.00 per copy and \$12.00 per year. This publication is roughly the size of this Newsletter, and back issues over several years are available.

Stellar Visions -- published by O.T.O. initiates at large in the San Francisco Bay Area. Inquire of Brother Ebony at the Grand Lodge for availability of copies. This extremely limited edition publication is now entering its second issue. The length is similar to this Newsletter and many primary Thelemic materials have been published here for the first time.

Other Thelemic

SOTHIS, 346 London Road, St. Albans, ENGLAND. Reported to be no longer published. Back issues may be available. Inquire, they are well worth it.

The New Equinox, TNE, Morton Press, East Morton, Keighley, BD20 5UQ ENGLAND. Often quite interesting. Includes much new and unpublished Crowley material. Inquire for rates.

Cincinnati Journal of Ceremonial Magick, Conquering Child Publishing Co., P.O. Box 1343, Cincinnati, Ohio 45201 U.S.A. Reported to be no longer published, but back issues of interesting content may be available.

Phoenix, Scarlet Lion Publications, Ltd., c/o Sir Bruce Lawton, 227 E. Haley, Santa Barbara, CA 93101 U.S.A. This publication is still to be in its first printing, at last notice -- has not been published yet.

The Seventh Ray, P.O. Box 3341, Pasadena, CA 91103 U.S.A. This is the publication of O.T.A. Well worth having. Inquire for rates.

Newaeon, The Temple of Thelema, 5910 Alder St., Pittsburgh, PA 15232 U.S.A. This publication is making a name for itself in yellow-sheet Thelemic circles. If you enjoy pointless insults, pick it up. If you want to become notorious, write to the editor -- you will be made much of or at.

MEZLA, Box 3004, Ellicott Station, Buffalo, NY 14205 U.S.A. This is the publication of the Grant "O.T.O." -- no connection to Crowley's O.T.O. Often valuable. Inquire.

Mandragora, P.O. Box 3504, Grand Central Station, New York, NY 10017 U.S.A. Highly recommended for original rituals and other new material. Inquire.

Of Special Interest

Pentalpha, P.O. Box 9398, Berkeley, CA 94709 U.S.A. Inquire for current rates. Reportedly just publishing the last issue at this time.

Inquire soon. Good, solid pagan stuff.

Gnostica, Llewellyn Publications, 213 East 4th St., St. Paul, MN 55101 U.S.A. No longer being published. Back issues probably available.

At one time the best midrange occult publication in America.

The Crystal Well, P.O. Box 3145, Seal Beach, CA 90740 U.S.A.

After years of silence, the foremost Wicca publication in America is again being issued. Inquire.

Stonehenge Viewpoint, P.O. Box 152, London, N10 1EP ENGLAND \$7.00

in the U.S.A. for two years (12 issues) and £3.00 in UK and Europe.

This is a new publication which lives up to its name in subject matter.

Recommended highly.

The Domesday Book, P.O. Box 1159, Boulder, CO 80306 U.S.A. \$5.00 per year in the U.S.A. Published bi-monthly by the Inner Guide Meditation Center. Very chatty and based on the Guide Meditation Tarot book.

Essentia, P.O. Box 6006, Salt Lake City, UT 84106 U.S.A.

This is an enlarged version of the Paracelsus Res. Soc. publication formerly known as Parachemy. The publication is virtually the only one which deals with physical Alchemy in the U.S.A. Articles and letters columns were high points in the former format. \$8.50 per year for the current year.

The Order of the Cubic Stone, P.O. Box No. 40, Wolverhampton, West Midlands, WU2 4PH ENGLAND. A regular publication on Enochian research is available from these people. This group is widely known as the most determined specialist group in Enochian research.

EVENTS AND SPECIAL SUPPLIES

This is new information that might not reach most of our readers unless it appears here. The O.T.O. Newsletter does not at present make a practice of devoting much space to such announcements, but if this feature is popular, we could make it a regular and expanded item:

Brocken Publications, O.T.O. Brocken Mountain Lodge,
178 Cosey Beach Ave. East Haven, CT 06512 U.S.A.

Many new publications of considerable value for researchers:
Liber AL, \$3.00; Concordance to verses from Liber AL found in the writings of Crowley, \$3.00; Indicum Liber, sub figura LXXV of Liber AL, \$6.00; English Qabalistic Dictionary of Liber AL (two parts) \$6.00; An English Qabalistic study of Chapter One of Liber AL, \$4.00 — others to be published. Inquire.

Thelema Publications, Kings Beach, CA 95719 U.S.A.

Books: Amrita, Liber AL, Khing Kang King, The Soul of the Desert, Tao Teh King. One (only) oil Portrait of Aleister Crowley, done about 1919 e.v. by Robert Winthrop Chanler (1872-1930) while Crowley was in New York. Reference is made to this painting in the American edition of CONFESSIONS on page 793. 31-3/4" by 25 1/2" \$930.00

5th Annual Pagan Samhain Festival, Sun., Oct 26, 1-6 P.M.
Magickal Childe, 35 West 19th St., New York, NY 10011 (212) 242-7182
Includes a ritual by Lashtal Lodge and many other Entertainments and Presentations. \$6.00 in advance or \$10.00 at the door.

O.T.O. Cassette Tapes

For Public Sale to any person:

Length: 90 minutes to 80 minutes each.

Cost: \$7.50 each to the public. 40% discount to members.

40% discount to the trade in lots of 10.

Add: In USA, 50¢ for post & handling for each tape.

Outside USA, by air, add \$2.00 each or

request surface mail and add \$1.00 each.

Canada, Mexico and U.S. possessions, add 50¢ each.

Form: These are standard size tape cassettes, special recording can be made on 8-track or reel to reel — inquire for costs and details.

tape

C - I: Aleister Crowley performs the first two Enochian Calls in Enochian and in English (Crowley's actual voice from old recordings); Francis Israel Regardie performs the first two Enochian Calls in Enochian and English + two additional Enochian rituals; 75th anniversary reading of Liber AL, by the Caliph & assembled initiates.
Francis Israel Regardie instructs in pronunciation of the words of power in his book The Golden Dawn.

tape

C - II: Francis Israel Regardie reads: Liber LXV (Cordis Sancti Serpente); and Liber DCCCXIII (ARARITA).

tape

C - III: Francis Israel Regardie reads: Liber VII (Lapidis Lazuli; Liber LXIV (Israfel); and Liber Samekh (Bornless ritual only).

O. T. O. Public Sales Cassettes & most Publications

may also be obtained
by the general public
from:

MAGICKAL CHILDE, INC.
35 West 19th Street
New York, NY 10011
U. S. A.



or from the Order at: Ordo Templi Orientis
P. O. Box 2303
Berkeley, CA 94702
U. S. A.

Cassettes For Members Only:

(Available to Associates and Initiates of O.T.O.)

Length: 90 and 60 minutes on different items.
Cost: if we supply the cassette; \$3.50 each.
if you supply the cassette; \$1.00 each.
Add: in USA, Canada and Mexico : add nothing.
Elsewhere, by air — add \$2.00 each.
by surface — add 50¢ each.
Form: Standard size cassettes. 8-track or
reel to reel at higher cost— inquire.

tape

M - 1: 90 minutes/ Bartzabel extemporaneous ritual, Rap with Caliph, Crowley reads from OLLA, Crowley performs the first Enochian Call; Liber Resh, Hymn to RA, Thelemic Banishments, 2nd rehearsal of Gnostic Mass, Pronunciation notes on Liber Reguli.

tape

M - 2: 60 minutes/ Qabalah discussions with I. Bonewits & B. Heidrick + short additions by the Caliph and others, Caliph's history rap on Agape Lodge.

tape

M - 5: 90 minutes/ On Bloody Sacrifice by Bill Heidrick (Based on Magick in Theory and Practice, Chapter XII — includes some instructions on sexual and astral operations.

tape

M - 6: 60 minutes/ Lesser Pentagram Banishment instruction in Hebrew Pronunciation, examples of the ritual by several performers — with comments, astral studies of the effects of the ritual and of projections of pentagrams into a crystal.

tape

M - 7: 90 minutes/ Liber LXV Discussed from a woman's view (does not deal with part five of the Liber).

tape

M - 8: 60 minutes/ The formulas, a lecture on Chapters III & IV of Magick in Theory and Practice.

tape

M - 9: 90 minutes/ Selections: On attaining the Knowledge and Conversation of the Holy Guardian Angel.

Note: The sound quality of the Public Sales recordings is good, that of the Members Only recordings varies greatly — part of M-1 is too fast, part of M-9 is not easily heard etc.

A new supplement to the Primary Tape List is in preparation, with many new classes. Selections from this list will be included on the Members-Only list in the next issue. Members may obtain the new PTL supplement list or the tapes listed here only from:

O.T.O. Tapes, P.O. Box 2303, Berkeley, CA 94702 U.S.A.

The list supplement is free (ready in two months).

The tapes are available now at the above rates.

Angel Far

My mind is bleak as the steppes of the Moon

And as cold as the Uranian air

My heart is as hot as the brightside noon

Exploding in a solar flare

And with the lion love of my fiery boon

I burn in Her glorious hair

The galaxies

Are Arrow-Trees

Plummed by Maat's bright feather.

Our Maid's fierce love's

A glowing see

That holds the worlds together.

Grady L. McMurry

1-14-62



Bruce
Kemper

The object illustrated here at the center of this page is said to be a ring, once belonging to Aleister Crowley, and given by him to Victor Neuberg. The present owner, Bruce Kemper, wishes to sell this ring to the highest bidder. Mr. Kemper has had the ring appraised at a material value of \$2,000.00 and wishes to receive no bids lower than \$2,700.00. Mr. Kemper obtained the ring from an anthropologist named Pat Matlock. Mr. Matlock

stated that he had obtained the ring from the daughter of Victor Neuberg in 1957 e.v. Mr. Kemper is willing to provide a notarized certificate of the claim of authenticity.



Shown 3/4 size.

Anyone wishing to inquire further, and willing to present a bonifide offer may contact Bruce Kemper through the O.T.O. at P.O. Box 2303, Berkeley, CA 94702 U.S.A. The Ordo Templi Orientis cannot take responsibility for the authenticity of this ring, but we welcome contributions to a fund for its purchase by O.T.O. Such contributions will be reserved against a winning bid being offered by O.T.O., and in the event of a purchase by another person the contributions will be returned.

The ring is a scarab with three natural pearls, with wings of translucent *Plique a jour* (each feather is a bit of special glass set in a metal web) and cloisonne over silver metal. The wings are cracked but unbroken. The size and shape of the ring is such that it is a poor finger ring, but may be intended as the tip of a wand. The general design of the device is much like that of the "winged beetle" shown in the add's pages toward the back of some issues of the Equinox.

Love is the law, Love under will.

-LIBER N:I, 57