

Aurora Australis: topological reflections on the modern M.'M.'M.'. in Australia

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"I also want to express how good it feels to have heard from the new OTO of OZ... I remember... [Crowley's] phrase about the 'Thelemic light' having gone out down under with... [Frank Bennett's] death... Good to know the lamp is lit again."

Tobias Churton¹

1. A Policeman let loose on Society

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

Political Scientists describe *anarchy* quite differently to how I first experienced it as a teenage punk rocker. For a structural realist like the University of Chicago's John Mearsheimer for example, anarchy is far removed from the chaos and disorder of the rebel anthems of my youth. "Anarchy is an ordering principle" he says, "it simply means that there is no centralized authority or ultimate arbiter that stands above states."² Its opposite according to this paradigm is *hierarchy*. Hierarchy is identified with centralized authority, and importantly, as "the ordering principle of *domestic* politics."³ Nation-states are hierarchical, while international relations are anarchic. By this analysis there is no central authority above the nation states and their pursuit of power, hegemony and security.

Aleister Crowley had his own ideas about anarchy and hierarchy. You could say that he personified both. In *The Book of Lies* Frater Perdurabo declared "I am not an Anarchist in your sense of the word: fancy a Policeman let loose on Society!"⁴ His accompanying Commentary stated "The only solution of the Social Problem is the creation of a class with the true patriarchal feeling, and the manners and obligations of chivalry."⁵ He would apply his 'solution' to the British section of the OTO, the M.'M.'M.'. "It must be possible", reads Liber CLXI, "to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the OTO by certain very efficacious methods..."⁶ It could even be argued that the OTO *became* Crowley's solution. The Order's organisational structure would factor in most aspects of the anarchy-hierarchy spectrum in a complex array of checks and balances: "It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution."⁷ The OTO Constitution relies upon a central authority standing above the kingdom-states, vested in the

¹ Churton, T. 2012. Personal correspondence with author, 24 January.

² Mearsheimer, J. 2006. 'Structural Realism', pg. 73, viewed 18 April 2012, <http://www.oup.com/uk/orc/bin/9780199298334/dunne_chap04.pdf>

³ My italics. Ibid. pg. 73

⁴ Crowley, A. 1988 ed. *The Book of Lies*, Wesier, York Beach ME, ch. 81 'Louis Lingg' p. 172.

⁵ Ibid. pg. 173.

⁶ Liber CLXI 'Concerning the Law of Thelema'.

⁷ Liber CXCIV 'An Intimation with Reference to the Constitution of the Order'.

Outer Head of the Order (OHO) and the international headquarters or Central Office. And it was envisaged that this new world Order would implement a universal plan for human emancipation, publicly released as Liber OZ, whilst establishing and celebrating Thelema as a universal religion.⁸

Although history has so far relegated the OTO mission and presence to the countercultural fringe, the 'social problem' it was there to address has gone viral, and the inconvenient truth about anarchic international relations is that it *is* an inconvenient truth - irrespective of what the values-based rhetoric of western liberal democracy might have to say about it. Critics to this assessment may perhaps point to the United Nations as some type of 'ultimate arbiter', though a cynic could easily dismiss the UN as a playground for the dominant states, and a body in constant constitutional crisis with a historical achievement riddled with ineffectiveness. Still others might point to globalisation or market forces, however mainstream economics relies heavily upon reductionist and individualistic accounts of human behaviour and knowledge acquisition.⁹ By metaphor of scale, these drivers morph into the positions and interests of the nation-state.¹⁰ While it may not be fashionable within the current OTO counterculture to propose that the Order has a nascent social, spiritual and political relevance on a global scale, it might well be its emergence that informs our growth and development over the next 100 years - as much a hope as it is a challenge.

A danger inherent to the anarchy-hierarchy dichotomy is that in the quest for hegemony states opt for what Mark Elvin of the Australian National University calls the 'logic of short term advantage.' He coined the term in relation to the tragic Qing Dynasty famine in China, arguing that systemic corruption of the civil service meritocracy and rampant environmental degradation were its causes.¹¹ You could apply the 'logic of short term advantage' to other events in humanity's historical and contemporary record. Elvin has his critics, in particular those who disregard environmental considerations and assert that the pursuit of knowledge, capital and economic and political power, are the real drivers of civilization's growth.¹² From a sustainability perspective however, the problem with this view as the University of Sydney's Dr. Michael Paton has suggested, is that it situates "humanity above or outside its physical and environmental

⁸ I take up these themes elsewhere, See Shiva X°. 2011. 'Aspiring to the Holy Order', OTO, Sydney & Tokyo.

⁹ See Duguid, P. 2005. '“The Art of Knowing”: Social and Tacit Dimensions of Knowledge and the Limits of the Community of Practice', *The Information Society: An Information Journal* 21:2, viewed 10 April 2012, <<http://dx.doi.org/10.1080/01972240590925311>>

¹⁰ For metaphor of scale, see Latour, B. nd. 'On actor-network theory: a few clarifications plus more than a few complications', viewed 24 April 2012 <<http://www.cours.fse.ulaval.ca/edc-65804/latour-clarifications.pdf>>

¹¹ Elvin, M. 2004. *The Retreat of the Elephants; an Environmental History of China*, Yale University Press, London.

¹² Ma, D. 2004. 'Growth, Institutions and Knowledge: A Review and Reflection on the Historiography of 18th - 20th Century China', *Australian Economic History Review*, 44, 3, pp. 259-277.

constraints.”¹³ I have called this disjunctive way of thinking ‘pentecostal,’¹⁴ in that it seems to derive, ultimately, from the dogma that God is above and outside man. It follows by that reasoning and the hierarchy of being it asserts, that man is then above and outside nature.

Contrary to pentecostal logic, the OTO has declared that ‘there is no god *but* man’¹⁵ and it follows from this that we assert an entirely new *participation mystique* with nature. This was eloquently expressed by Hymenaeus Beta when he said “I believe Our Lady is bringing us to a new relationship to her Sister the Earth, and that this new ecological awareness is vital to our survival on Earth...We are not in for a return to the earth-mother-goddess paganism of the past, but something much more interesting.”¹⁶ The spark of Godhead is within us, the core of every star.¹⁷ We now celebrate the creative force of nature, within *and* without - “Thou that art One, Our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery”¹⁸ - enabling us to strip away the veils that shroud this inmost light, the True and Living God Most High.¹⁹

Curiously and perhaps paradoxically, we get opportunity to identify and organise these integral components of *Self* through *selfless* service to our Order,²⁰ while in so doing further identifying and organising the integral components of the OTO itself: “For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.”²¹ The Key rests in the Order’s first philosophical instruction - *adaptation to environment*. By necessity this is the purview and work of the OTO national sections. It cannot be unthinkingly imported in the name of short term advantage from one to another or prescribed by a Central Office. The centrality of the OTO rests within ourselves and our engagement with our own unique environments, not in or from any one OTO country or Kingdom.

¹³ Paton, M. nd. ‘The Environmental History of China and the Sustainable Management of Governments’, viewed 21 April 2012, <http://sydney.edu.au/business/__data/assets/pdf_file/0003/56622/The_Environmental_History_of_China.pdf>. I’m grateful to Dr. Paton for giving me access to his currently unpublished papers on sustainability and southern culture.

¹⁴ See Acts 2:1-4.

¹⁵ See for example Liber LXXVII OZ.

¹⁶ Hymenaeus Beta XI°. 1997. ‘Women’s Conference Address’, *The Magical Link*, Fall, p.10.

¹⁷ See AL:II:6.

¹⁸ Liber XV ‘Ecclesia Gnostica Catholica Canon Missa’, Section IV, ‘Of the Ceremony of the Opening of the Veil’.

¹⁹ See also Gunther, J.D. 2009. *Initiation in the Aeon of the Child: the inward journey*, Ibis, Lake Worth, pp.52-58.

²⁰ I take up this theme elsewhere, See Shiva X°. 2011. ‘Under the Shadow of the Wings’, OTO, Sydney & Tokyo.

²¹ Liber CXIV, op cit..

2. The most godless country on earth

To live above or outside the natural world is alien to the *mythopoetic* 'Spirit of Place' of my home, Australia. This archetypal dimension to life here - what our indigenous brethren refer to as the Dreaming - cannot be accessed or encountered with the pentecostal mindset. This has led a number of religious commentators on Australia, including Pope Benedict XVI, the Rev. James Denney the 19th century Scottish Presbyterian theologian,²² and Professor Tom Frame, director of St Mark's National Theological Centre in Canberra,²³ to all totally miss the point and echo - or even quote directly - the words of the Rev. Samuel Marsden, one of the first Anglican clergy in Australia. In the late 1700s Marsden declared Australia "the most godless country on earth."²⁴ From his own disjunctive perspective, Marsden was probably right. About 200 years later in his iconic 1964 book, *The Lucky Country*, author Donald Horne went so far as to suggest that Christianity was simply out of step with secular Australian values.²⁵ Yet, it is a secularism steeped in an unconscious mythopoetic.

The mythopoetic worldview was advocated by the analytical psychologist Carl Jung, departing from Freud on the subject, who would have reduced the same to infantile projections. Jung insisted upon a *participation mystique* with the environment beneath the surface of superficial consciousness, writing in 1943 "I am deeply convinced of the - unfortunately - still very mysterious relation between man and landscape."²⁶ Jung's ideas were significantly developed by James Hillman in his *anima mundi* discourse,²⁷ and within a specifically Australian context, more recently by David Tacey of La Trobe University. Tacey suggests that Western European cosmology is reversed in Australia, giving rise to a completely different spiritual phenomenology. "We don't 'have' spiritual experiences in Australia," he writes, "rather, they 'have' us, and hold us in their grip."²⁸ He notes that "in Australia, the country of reversals, the upside down land, the Antipodes whose symbol is the tilted Southern Cross, the celestial realm appears to be 'below' us, in the earth itself, in the soil, rocks, and plants of this ancient land. Here, the spirit has not departed the earth and retreated to its heavenly abode. The spirit is in the earth, under our feet, and below our normal level of vision and understanding."²⁹ Our natural spiritual

²² Collins, P. 2005. 'Australians are not godless, they're hungry', *Sydney Morning Herald*, 23 August, viewed 23 April 2012, <<http://www.smh.com.au/news/opinion/australians-are-not-godless-theyre-hungry/2005/08/22/1124562800483.html>>

²³ Buttrose, L. 2009. 'Sport, grog and godliness', *The Australian*, 5 September, viewed 23 April 2012 <<http://www.theaustralian.com.au/news/opinion/sport-grog-and-godliness/story-e6frg6zo-1225769660554>>

²⁴ Richardson, P. 1995. 'Letter from Australia: An Australian perspective on disestablishment', *New Directions*, November, viewed 23 April 2012 <<http://trushare.com/06NOV95/NO95AUST.htm>>

²⁵ Ibid.

²⁶ Adler, G (ed.). 1989. *C.G. Jung: Letters, vol. 1*, Princeton UP, New Jersey, p. 338.

²⁷ Hillman, J. 1982. 'Anima Mundi': The Return of the Soul to the World', *Spring*, pp. 71-93.

²⁸ Tacey, D. nd. 'Spirit of Place', *Earthsong* 1, viewed 22 April 2012 <<http://earthsong.org.au/publications/journal/issue-1/issue-1-feature-article/>>

²⁹ Ibid. See also Tacey, D. 1995. *Edge of the Sacred: Transformation in Australia*, HarperCollins Publishers, Balckburn.

orientation is, if you like, averse. Again, such an orientation is not “a return to the earth-mother-goddess paganism of the past”³⁰, but simply a southern reception and perception of the “Greeting of Earth and Heaven!”³¹ And something much more interesting.

3. Spirit of Place

Some of my most intense encounters with our Spirit of Place occurred over 2004 whilst conducting an Opus not generally known for triggering numinous experiences - drafting up Grand Lodge Bylaws! Joseph Campbell once wrote that “The deity of one’s worship is a function of one’s own state of mind. But it is also a product of one’s culture. Catholic nuns do not have visions of Buddha, nor do Buddhist nuns have visions of Christ.”³²

Nor do OTO leaders have visions of Aboriginal spirits.

Campbell’s point was to recognize your visions as transparent to transcendence. Mine were for the most part a series of simple geometrical forms that came upon me unprepared and uninvoking, universal or archetypal symbols perhaps, but most easily located in the western tradition. Yet, they spoke to me of *this* land and its people, and in particular, about how to organise the then soon to be established OTO Kingdom. The most vivid and cosmic encounter was an entirely different class of symbol that mashed together inner and outer space - it is the most public of the series as with the help of Australian artist Barry Hale it became my X° seal, yet it is also my most private in that it relates to the IX° of OTO and my work as a X°. On that one I have to be silent, but it was the last received, quite literally sealing the Opus.

I would however like to briefly mention some of the others and show how once processed, they were applied to the social scientific experiment of OTO organisation.

The first was of a regular *dodecahedron*, one of the Platonic solids (12 pentagonal faces, 3 meeting at each vertex). In Plato’s *Timaeus* the dodecahedron is attributed to the zodiac, and there’s also a number of other mystical interpretations of its form and significance throughout the western esoteric tradition. What I was not aware of until recently was that at about the time of this vision the French astrophysicist Jean-Pierre Luminet had just put forward his theory that the shape of the Universe was Poincare’s (dodecahedral) sphere - a theory yet to be proven although elements of it were later confirmed in 2008.³³

³⁰ *Women’s Conference Address*, op cit.

³¹ Liber XV, op cit., Section III, ‘Of the Ceremony of the Introit.’

³² Campbell, J. 1986. *The Inner Reaches of Outer Space: Metaphor as Myth and as Religion*, Harper & Row, New York, p.67.

³³ Luminet, J.P., Weeks, J., Riazuelo, A., Lehoucq, R., Uzan, J.P. 2003. ‘Dodecahedral space topology as an explanation for weak wide-angle temperature correlations in the cosmic microwave background,’ *Nature* 425 (6958), pp. 593–5.

The zodiac symbolism of 12 has endless associations, but importantly, has its place in OTO's ritual and fraternal traditions.³⁴ After encountering the dodecahedron I was drawn to the view that it was also in our Governing structure as well. In this regards, the Greek Amphictyony came to mind - the association of 12 city-states responsible for sacred sites. The Great Amphictyonic League looked after the Oracle at Delphi and the temples of Apollo and Demeter. It was said to have been founded by Amphictyon, in one tradition held to have been *born of the sacred soil*. The late new age writer, John Michel, did an interesting if often imaginative study of amphictyonic government systems in his *Twelve-Tribe Nations and the Science of Enchanting the Landscape* (1991).³⁵

In the times following this vision, the dodecahedron's 12 faces with 3 meeting at each vertex made me rethink an aspect of Baphomet's M.'.M.'.M.'. Constitution. Article Seven states:

"There shall be a Supreme Council of Nine members appointed from the Sovereign Grand Inspectors General. The National Grand Master General shall be the President of the Council (*ex officio*) and all other members of the Executive shall be *ex officio* members of the Supreme Council which shall act as an advisory Committee."³⁶

Given the Executive has 3 members (The National Grand Master General, Grand Secretary General and Grand Treasurer General), adding these *ex officio* ('by virtue of office') members to the 9 *appointed* SGIGs gave me a total of 12 for the Supreme (Grand) Council.³⁷ This differed from my presumption that the Council had to be 9 *inclusive* of the 3 *ex officio*. The 9 + 3 has its place in our ritual symbolism, whilst side by side they give us our beloved '93'. At the Hermetic Brotherhood of Light level in Australia we are exploring this arrangement in different ways, including by qabalah, astrological psychology, harmonic vibration and the OTO practices taught at this level, although these experiments and their informing ideas are in their infancy. We've also actively organised the OTO according to this framework. Importantly, I do not claim that this is Baphomet's intended constituent number for the Supreme (Grand) Council, only that it is a workable possibility, and that if we look at the equivalent *advisory* body in the International Constitution, this "Advisory Council" consists of 12 members inclusive of the OHO.³⁸ In modelling off 12 (or whilst developing, up to 12) rather than 9 (or up to 9) I think Australia might differ from the arrangement of our sister Grand Lodges.

³⁴ For the latter see Liber CI 'An Open Letter to Those Who May Wish to Join the Order Enumerating the Duties and Privileges.'

³⁵ For a recent and revised edition, Michel, J. and Rhone, C. 2008. *Twelve-Tribe Nations: Sacred Number and the Golden Age*, Inner Traditions, Rochester.

³⁶ 'Ancient Order of Oriental Templars, Mystera Mystica Maxima, Constitution of British Section.' This was first published in modern times in *The Magical Link*, Fall 1997.

³⁷ The modern OTO calls the national 'Supreme Council' the 'Supreme Grand Council.' The Supreme Council is left to designate the International Headquarters Council of OHO, Secretary General and Treasurer General. See the OTO International Bylaws.

³⁸ Constitution of the Ancient Order of Oriental Templars, Article VI.

The next vision took the first even further. Here, the dodecahedron changed into a *hendecagon* (an eleven-sided polygon), though of the more psychedelic, *petrie polygon* type variety. In turn this changed into the more familiar 11 pointed star. This particular star features in OTO ritual tradition, and the number 11 features in OTO organisation: the “Electoral College consists of Eleven Persons in each country,” “the appointment is for Eleven Years” and “Volunteers must renounce for that period all further progress in the Order”³⁹; further, “The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.”⁴⁰ And in the introductory lines of Liber CXCV a province of the OTO is considered established “when it possesses eleven or more Profess-Houses.”⁴¹ The impression from the star seemed to be that visionary meaning was now shifting from form (in the first vision) to function, and in particular that the entire series of images related to Lovers Triad Governance (in this case now, at the Senate level). It was fairly easy from there to identify the star transformation as related to the X^o being unapproachable below the VI^o - a shift from the 12 of the SGC to the 11 *from* the SGC active and approachable in the M.’M.’M.’. This was followed by a period of recurring dreams and active imaginings involving chivalrous, rosicrucian and alchemical symbolism although always in distinct and contemporary Australian settings. Through study moreso than intuition I was able to identify these secondary visions as related to the alchemical process of the *Sublimatio*.

In brief, the sublimatio is part of the purification process whereby the volatile spirit is extracted from matter or body, which in its largest psychological sense relates to the redemption of the Self from its unconscious state.⁴² On an everyday level, it’s about taking the high ground to see the ‘bigger picture’, a precursor to being ‘well grounded’ and ‘down to earth.’ In a way, this was exactly what I was trying to do with Grand Lodge planning at the time. Sublimatio is the elevating process of vaporization, while its descent or condensation is known as the distillation.⁴³ Applied to OTO, this distillation was to be represented by the descent or devolution of the ‘SGC’, from ‘Sovereign Grand Commander’ (a title of the X^o) to the ‘Supreme Grand Council’ (of the VII^o) through to the ‘Sublime Grand Commander’ (the title of the VII^o in the Senate of Knight Hermetic Philosophers) - so, from Sovereign to Supreme to Sublime - a concurrent process to the Sublime Grand Commander ‘elevating’ the Senate’s discourse and membership through equilibrated facilitation. In the Senate degree Crowley said the “intellectual and moral attitude is further defined”⁴⁴ and the Sublime Grand Commander would work to bring

³⁹ Liber CXCV, op cit.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² See Edinger, E. 1994. *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*, Open Court, Chicago and La Salle, pp. 117 - 145.

⁴³ The Sublimatio should not be confused with Freud’s theory of *sublimation*, see C.G. Jung: *Letters*, vol. 1, op cit. p. 171.

⁴⁴ Excerpt from *Confessions* published as Baphomet XI^o. 1989. ‘What is Freemasonry? An Excerpt on the Reconstituted O.T.O.’, in *Equinox* III:10 (1990 ed.), 93 Publishing, New York, p.204.

this out, or elevate it, within the Senate's membership by applying the principle of equilibrium (as taught in the VII^o) to all possible moral and intellectual ideas raised in their work.⁴⁵

From the sublimatio download the *modus operandi* of our Senate emerged. Firstly, it should be noted that we operate the Senate according to the descriptor given in Liber CXCV, considering this grade "the first of the governing bodies, properly speaking" and "*within* this body is the Electoral College of the O.T.O."⁴⁶ ie. we do not treat the Electoral College as *the* Governing Body, but as a component part of it. The Sublime Grand Commanders (the 11, or up to 11) of the Senate of Knight Hermetic Philosophers would be assigned a regional Senate body, each area having a local representative from the Electoral College (EC). Issues of regional Governance would be discussed there, and when relevant or required, sent to the national Electoral College who would serve as the *central* sanctioning body of the Senate. So for example, the check and balance is that regional Senate preferences might be overturned at the national level, the EC possibly 'displeasing the majority' in the name of 'progress and illumination.'⁴⁷ And of course, EC decisions can be appealed to the SGC.

This federalist structure continues to be experimental - an unsatisfactory and vague term when it comes to organisational governance and management, but meant in the spirit of Franklin Roosevelt's 'bold and persistent experimentation'. It can perhaps best be qualified by saying that on one level the Senate's design accords with Strategic Niche Management (SNM) theory, defined as an approach "to facilitate the introduction of radically new sustainable technologies through societal experiments. Its ultimate aim is to contribute to a broad shift to more sustainable development, through an integral combination of technological progress and system-wide social-institutional transformation."⁴⁸ On another level, as the Australian Foreign Minister and elder political statesmen, the bookish and intellectual Bob Carr said, "There may lie the way forward. Improvisation - smart leaders collecting the best that is around and making it up as they go along...Forget theory and improvise."⁴⁹

Overwhelmingly, the evidence suggests that the federalist Senate structure within our constitutional monarchy works, and although it has taken a number of years to see that, there's now evidence it empowers members and their constituent OTO bodies, promotes a greater understanding and management of the OTO, develops governing skills and sharpens philosophical acumen. Again, I do not claim that this is Baphomet's intended Senate model, or his vision for an OTO Kingdom (which in this model essentially sees a maximum of 11 regions within the Kingdom develop), only that it is a workable possibility uniquely adapted to our environment. Ironically, the current and former Australian Governments have advocated similar

⁴⁵ Ibid. See description of the VII^o.

⁴⁶ My italics. Liber CXCV, op cit.

⁴⁷ Ibid.

⁴⁸ Caniels, M and Romijin, H. 2008. 'Actor network in Strategic Niche Management: Insights from social network theory', *Futures*, 40, pp. 613-629.

⁴⁹ Carr, B. 2012. 'Social Democracy Crisis', *Australian Financial Review*, 'Review', 2 March pp. 10-11.

approaches, but way after us, under the title 'Cooperative Federalism'⁵⁰ - with substantially less success than the OTO I might add. From the Senate model we've developed a regional plan known internally as the OTO pentagrammaton (recalling the pentagonal faces of the dodecahedron) - in every OTO region that emerges we want to have (at least) a Lodge, a Chapter, a Church, a Senate (inclusive of an Elector), with much of the discourse at Senate level exploring regional solutions for the long term scalability and sustainability of this model. And perhaps one day we'll have those 11 or more profess houses as well.

As an aside, due to the way we work our Senate rites, it may be interesting to note that similar visionary experiences to the ones I've related here have independently occurred in some members of the VII^o, leading to new symbolic meanings with related research and insight developing.

4. The OTO Experience

With these evolving structural topologies as a backdrop, other features of the OTO have also taken their own shape. Our Man of Earth bodies, while on one level the same as they are the world over, have a few slight distinctions. Our Camps are chartered to III^o members, the Master chartered to *only* initiate the Minerval Degree - an application of Baphomet's 'Camp of Minerval' idea, with Oases Masters chartered to work 0-III^o. Grand Lodge has also embraced the Frater Superior's relatively recent position, authorising Lodge Masters to be chartered to initiate 0^o-PI. In the case of IV^o and PI in Australia, Grand Lodge requires these are worked with some VII^o assistance. The main point however, is that the Lodge Master can be the initiator, rather than the VII^o, as used to be the case in the past. We have found this to not only provide a coherent allocation of initiatic authority throughout the Man of Earth local bodies, but also excellent training for our Lodge Masters, and something that inspires them and broadens their experience of our System. A standing item for the Senate is Man of Earth succession planning, as we want the Lodge Chair to pass as often as is practicable to ensure variety and capacity building within our middle ranks. Only foundation body charters are being issued, followed by authorising letters of appointment from the Electoral College. I should add that my most recent experiment has been to shorten the term of appointment of the EC President within their overall 11 year term as an Elector, rotating the Presidency much like the Chairs of Lodges, to keep things fresh, better draw upon the unique skills of all electors, and develop the EC's leadership and governing abilities both as a group and as individuals.

At the Lovers level we are preparing for Chapters of Rose-Croix to be chartered to members of the Knight Hermetic Philosopher (Senate) degree, in line with another of the Frater Superior's more recent positions. This is something we not only embrace, but something that will sit

⁵⁰ See for example, Crean, S. 2011. 'Call for new 'bottom-up' cooperative federalism to boost regions', Media Release, Minister for Regional Development, viewed 24 April 2012 <http://www.minister.regional.gov.au/sc/releases/2011/october/sc131_2011.aspx>. See also Wanna, J., Phillimore, J., Fenna, A., Harwood, J. 2009. 'Common cause: Strengthening Australia's Cooperative Federalism. Final Report to the Council for the Australian Federation', Council for the Australian Federation, viewed 26 April 2012 <<http://www.caf.gov.au/documents/FP3%20-%20final.pdf>>

extremely well with our Senate model, its operational plan and the future growth of the RC. It is a significant departure from the former requirement that our Most Wise Sovereigns (MWS) and High Priestesses (HP) needed to be VI^o - a requirement that, especially as a X^o, troubled me as it seemed to invite a conflict of interest between the military function of the VI^o and the social welfare work of the RC. We've also implemented and continue to develop the Frater Superior's distinction between the Knight of the Red Eagle (KRE) and Knight Hermetic Philosopher (KHP) rites of the Senate. Again, this is a shift away from how many of the older generation, myself included, went through the Senate in a combined degree, yet sits much better not only with our teachings and symbolism at the Senate level, but with the current assignment of KRE to Lodge Master and KHP to MWS/HP.

Our invitation to V^o process is simple and straightforward and does away with the pointless mystery, fuss and bureaucracy which in my view has plagued this process (in Australia) in the past, to the detriment of the real business of advancing our members to "the natural stopping-place of the majority of men and women."⁵¹ Treating the KEW as "but a bridge between the first and second series,"⁵² at the conclusion of that Ceremony we give the new KEW a certain V^o form initiates of the Rose Croix would be familiar with. Upon satisfaction of its criteria and signing (whenever or if ever that might be) and its required attestation by others as prescribed, it gets sent to the Electoral College for a determination on sanction. We treat this form as the "new pledge-form"⁵³ Baphomet refers to in his description of the KEW in Liber CXCV, and leave it right from the start in the hands of the new Knight, rather than in the hands of a Chapter. The decision to complete the form rests with the Knight, rather than with a Chapter to decide when to dispense it. Non-essential paperwork, which was beginning to creep in under former processes, is eradicated. We have found this juxtapositioning extremely motivating, encouraging and inspiring for our KEWs, and for the astute Knight, gives further hints about the Path in Eternity at this stage in our System, and the true Obligation of a "new Knight vowed to devote his life to the Establishment of the Law of Thelema."⁵⁴

5. A theology of joy and beauty

The Ecclesia Gnostica Catholica (EGC) or Gnostic Catholic Church is deserving of a paper in its own right given its complexity, the controversy it occasionally invites, and its place within a western religious context. However, some reflections are worth noting here.⁵⁵

Firstly, as a Primate I respectfully disagree with some of the recent representations put forward about the EGC. For example, in an unofficial episcopal publication, *To Perfect This Feast*, the authors state "Aleister Crowley remains the only superior we recognize with the authority to

⁵¹ Liber CXCV, op cit.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ More papers on the Gnostic Catholic Church will be released after the 2012 Australian Grand Lodge EGC Retreat (September).

guide us in the performance of the Gnostic Mass.”⁵⁶ This does not quite square off with the fact that we *all* derive our authority to perform the Mass from the *present* Frater Superior. My further concern with this comment is that it may be taken outside of what I think is the intended context - fidelity to the text of Liber XV - and used by others to justify *more* of what the authors have argued against, “the variations we have witnessed...over the last three decades.”⁵⁷ I would qualify my comments by saying that some variation in performance is not only inevitable, but in my experience, healthy. The textual directions given in Liber XV are in more than one place ambiguous, and beyond Liber XV, Baphomet left next to no guidelines on performance. It seems only natural then that many interpretations and styles will emerge, and that these variations will have to be assessed through the interpretative grille of our Mystery by appointed (not self-appointed) Church authorities.

The boundaries or scope for variation in performance should in my opinion be the sole purview of the Patriarch or Matriarch of the Church, and to a lesser extent his or her sole direct representatives the Primates. From there it lives through the episcopal relationships of our Bishops with our Priestesses and Priests. Performance guidelines cannot be isolated from the preparation and administration of our Sacrament, or treated independent of doctrine. Aleister Crowley seems to have appreciated this, as might be evidenced by his comments about the Anthem “should other anthems be *authorized* by the Father of the Church.”⁵⁸ For this reason, in Australia we hold that the official or authoritative text of Liber XV is always the latest one edited by the OHO of the time, or a version *specifically* given his or her imprimatur.

I also disagree with the promotion of our Church as a separate organisation to the OTO.⁵⁹ To the best of my knowledge there is no evidence that this was Baphomet’s intent, and it seems clear to me that one function of the OTO is to train the Church’s clergy in the preparation of our Sacrament through progressive initiation. The separatist viewpoint lends itself to potential schism, as the logical inference of such a recontextualisation is that you can then have an EGC Clergy who are independent or a breakaway of the OTO. This is not to say that we cannot look to the EGC to have a much more public role, function and service in the wider community, and for the Church to establish and provide for the religious needs of congregations and communities of non-initiates. While it is early days for this type of EGC presence in Australia, it is something we are working towards as a key driver of our long term strategy.

⁵⁶ Wasserman J., Wasserman, N. 2010 2nd rev. ed. *To Perfect This Feast: A Commentary on Liber XV The Gnostic Mass*, Sekmet Books, West Palm Beach, p.13.

⁵⁷ Ibid.

⁵⁸ My italics. Liber XV, The Gnostic Mass, note to section VII.

⁵⁹ See *To Perfect this Feast*, op. cit. p. 7 “...this is not an official publication of either organisation”, and Kaczynski, R. 2009. *The Weiser Concise Guide to Aleister Crowley*, Red Wheel/Weiser, San Francisco. Part I of this book, ‘Mystical and Magical Societies’ has 3 Chapters on (respectively) the A.’A.’, the OTO and the Ecclesia Gnostica Catholica. The inference is that EGC is a ‘Mystical and Magical Society’ in its own right.

To this end, my first act as Primate was to identify the sacramental ‘celebrations’ given in Liber XV⁶⁰ with Crowley’s ‘New Comment’ interpretation of AL II:41.⁶¹ There is some evidence suggesting this would have met with Therion’s blessings in Liber DCCCXXXVII, where commenting on AL:II:34 - 44, he declares “Here is the Calendar of our Church...All you have to do is to be yourself, to do your will, and to rejoice.”⁶² The alignment of the ecclesiastical sacraments such as baptism and confirmation, as well as the ecclesiastical calendar, to the New Comment exposition may invite criticism or concern for its theological connotations. If so, I would call it a theology of joy and beauty in line with Therion’s comments above, and I feel the alignment with AL by far the most sustainable and wholesome way forward for the sacraments of the Church taking us into the future. It does however change things to what may well be accepted Church practice overseas. For example, if you align baptism with the New Comment on a feast for life, you are a) making a theological statement about what the sacrament of baptism represents in the Church, and b) clearly not baptising adults. These are all practical and philosophical issues the Church in Australia will have to tease out in the future, the first step to which has been developing the episcopate required to do this.

Relevant to both the public space of the Gnostic Catholic Church and the private space of the Sovereign Sanctuary of the Gnosis is the doctrinal statement given in the EGC Manifesto that “The priestess must now function as well as the priest.”⁶³ Were I forced to look to only one source of optimism and hope for our next 100 years, it would be this, and I am on record (with my people, at least) for predicting that the 21st century will be the century of the Priestess.⁶⁴ Once again, “We are not in for a return to the earth-mother-goddess paganism of the past, but something much more interesting.”⁶⁵ This *functionality* will go beyond the unique skills, aptitude and capabilities our Sisters can bring to organisational and ceremonial roles, nor will it be framed in identities or projections one Sister described as “overly fanatical tough tomboy feminists wearing trousers like blokes? Angry, provocative goddesses holding ourselves above men with revenge and retaliation burning in our eyes? Being almighty knowing oracles that expect to be put on a pedestal? And more? Probably some or all of the above at different times...Maybe that’s the woman trying to be what she thinks a soldier is, rather than a woman that is a soldier.”⁶⁶

⁶⁰ These are stated in the explanatory notes to Section VIII of Liber XV, op cit., ‘Of the Mystic Marriage and Consummation of the Elements.’

⁶¹ See Crowley, A. 1996 ed. L. Wilkinson and Hymenaeus Beta. *The Law is for All: The Authorized Popular Commentary to The Book of the Law*, New Falcon, Tempe and Las Vegas, p. 124. While funerary rites are not referred to in the notes on celebrations, they may be inferred from the New Comment and from the Collects of Liber XV.

⁶² Liber DCCCXXXVII ‘The Law of Liberty, A Tract of To Mega Therion 666 That is a Magus 9 = 2 A.’.A.’.

⁶³ ‘Manifesto of the Gnostic Catholic Church’, in Hymenaeus Beta, 1990. ‘On the Gnostic Catholic Church’, *The Magical Link*, Vol III No 4, p. 30.

⁶⁴ This theme is taken up in Shiva X°. 2007. ‘New Commentary Theology III: the enchanted doxologies of Virgo Intacta’, OZ, 5, pp.3 - 6.

⁶⁵ ‘Women’s Conference Address’, op. cit.

⁶⁶ Sr. Ayyul Servito VII°. 2012. ‘Chicken Scratchings and an Egg for the Chicks’, OZ, 23, March, p.8.

I would say that 'something much more interesting' will develop, extending from an entirely new feminine contribution to and understanding of, our hermetic science and central secret, as well as new ways of engaging and learning with and from each other, and the means of expressing our Gnosis. It could perhaps be argued, though I'm sure I will have my critics, that our 'body of doctrine' to date is a male body, and that what we seek in our doctrinal understanding of our Mystery is a sexed, or perhaps better, two sexes in one, corporeality, in order to embrace and experience the Spirit inherent to us all. In such an endeavour, at least from the theological viewpoint, we move way beyond the corporeal theories of Freud, Lacan, Merleau-Ponty, Foucault, Deleuze, Derrida⁶⁷ and others (if not the western canon itself), and through a lived spiritual experience contribute, or potentially contribute, to a new and presently unknown philosophical, intellectual and spiritual space. I should also add biological, especially if you subscribe to the notion that biology is inherently social, and subject to social inscription, something I would suggest we do on both mystical and moral levels in the social experiment and social laboratory of the OTO.⁶⁸

The Frater Superior once suggested that "Someday, perhaps not soon, a woman adept in the OTO Sovereign Sanctuary will manifest the genius to compose a Mass in which the female takes the more active role, and the male the more passive (as with siva and sakti in Hinduism) - in which the Deacon, speaking for the Priestess, can claim communion with the women in history that have perceived the divinity of man."⁶⁹ Perhaps sooner, women aspirants in Australia or elsewhere will manifest the genius to spiritualize and celebrate - for all of us - the corporeal experiences unique to women in a Church of the future that can provide the spiritual framework and space for this? Time will tell, but we are in 'for something much more interesting' and it behoves us to be open to it *now*, and in this matter women not men should be leading the way.

Perhaps then the OTO *public* celebration and contribution will be to "await, no longer a science of sexuality, its formalization and abstraction, but an art of sexuality, not its analysis but its celebration as diverse becoming, not knowing and thereby containing it, but elaborating it and extending it."⁷⁰ Perhaps in a celebration of openness we will better understand "the surprise of sexuality, its liability to unpredictability, to openness, formlessness, boundlessness"⁷¹ and in a manner that I think the OTO is extremely well placed to initiate, bring about "the generation of a new productivity between and of the two sexes"⁷² that in turn affects how we conceive of and act in the world.

⁶⁷ See Grosz, E. 1994. *Volatile Bodies: Towards a Corporeal Feminism*, Indiana UP, Bloomington.

⁶⁸ This statement should be considered in relation to Ch. XXVII 'Structure of Mind based on that of Body (Haeckel and Bertrand Russell)', in Crowley, A. 1954. *Magick Without Tears*, Thelema Publishing Company, Hampton, pp. 129-131.

⁶⁹ 'Women's Conference Address', op. cit., p.10.

⁷⁰ Grosz, E. 2005. *Time Travels: Feminism, Nature, Power*, Duke UP, Durham and London, p.214.

⁷¹ Ibid.

⁷² *Volatile Bodies*, op cit. p. 210.

6. Social Scientific Illuminism

One of the more understated achievements of the modern OTO and our Frater Superior in particular, has been the organising of the vast corpus of historical OTO instructions into a coherent and comprehensive OTO Curriculum.⁷³ In his later life Crowley admitted that OTO material was “not as ordered and classified as one would wish”⁷⁴ and the Curriculum addresses this. How are we best placed to use the Curriculum systematically, or is it just a historical compilation that members can pick and choose from as need dictates?

Perhaps the best answer is that we can do both, and while our members do approach the Curriculum independently - as many of us have done for years - we decided here that from the *international* Curriculum we should construct a *national* Syllabus that would inform *local* group and *individual* study, thereby aligning Curriculum to the principle networks of OTO activity. We also recognized from the start that any attempt to systematically use the Curriculum would have its limitations Syllabus-wise: new research and publications for example are always being released and impossible to keep track of in their entirety.

We assigned to our degrees what we considered relevant and useful instructional papers from the Curriculum. It is now in its second year, and whilst an iterative and experimental endeavour in its earliest stages, it has been well received and currently covers Minerval through to V^o. Many of my senior members have said privately to me that they wished it was around when they were growing up through the junior ranks of OTO. So do I. And as the learning culture has evolved, as it has done even after only 1 year of implementation, the Syllabus too has expanded to include other works and original contributions from our members. The scope of group activity - by far the hardest part of the Syllabus to implement - will take some time to develop, but it is way too early to either assess or analyse this yet, either qualitatively or quantitatively. We are trying to encourage in a non-prescriptive manner grass roots, innovative and creative group approaches fitted to local environments which in turn will feed into Syllabus renewal and exchange in the future, but the experiments have only just begun.⁷⁵

How we selected materials for the Syllabus was a mix of common sense and consensus of informed opinion, explicit ritual instruction (eg. if you are told to study *this* or meditate upon *that* we looked for papers which addressed it) and what I will call ‘OTO attributes’. By this I mean that we took the OTO moral qualities described in Liber LII⁷⁶ such as courage, honour, zeal etc as the ideal attributes we want our V^o members to possess. We then deconstructed the degrees through to V^o to identify where we saw a focus on some or all of these particular qualities in any one rite. We then looked for papers within the OTO Curriculum that mapped to those qualities and assigned them to that particular degree. At other times, we selected papers

⁷³ ‘OTO Curriculum’ and ‘Official Instructions of the OTO’ in Crowley, A, Desti, M, Waddell, L. 1997 ed. Hymenaeus Beta. *Magick, Liber ABA, Book Four Parts I-IV*, Weiser, York Beach, pp. 476 - 485.

⁷⁴ *Magick Without Tears*, op. cit., Ch. 13 ‘System of the OTO’, p. 70.

⁷⁵ See for example, Mayes, C. 2005. *Jung and Education: elements of an archetypal pedagogy*, Rowman & Littlefield Education, Lanham, Toronto & Oxford.

⁷⁶ Liber LII ‘Manifesto of the O.T.O.’

with what you could call mystic license, knowing what our candidates may be exposed to in later degrees, or based upon our own insights and experiences working through the System.

In general, the methods we've employed are predicated on a simplistic model I use to explain the complexities of the OTO Constitution to our junior members when I get that opportunity - that from Minerval through to V^o you could be considered a *student*, whereas above V^o you could be considered *staff* who have devoted their lives in service to the Order. The emphasis here is on 'simplistic model' - we're always students of the System after all. The model rests on the traditional assignment of the OTO as an *Academia*.⁷⁷ All of our 'staff' will have their own practical or theoretical research interests, some will take on different types of teaching roles, and all will proceed to sit on one, some or all of the 'Academy's' bodies, such as the Senate, or Tribunal, or Council, or Executive Management, or have social welfare or ecclesiastical roles, etc. However, the fundamental principle of the Academy is that *all* share a primary duty of care towards our 'students'. I try and encourage the 'staff' to take an 'academic' approach - not in terms of rigid intellectualism and academic output, but rather in how they manage their OTO time. Some will focus on administration, or research, or teaching, or some or all of these briefs on top of their field duties. Most importantly, the OTO national Executive tries to keep the OTO as flexible, lean and as bureaucracy free as possible so our senior members have the time for their research and/or teaching. In reality, we have a long way to go before we've perfected this approach to the Academy, with mentoring and supervising of research to come, as well as research communities opening up. I envisage the Syllabus going online, with some elements having online 'tutors' with the 2013 iteration.

A key to understanding the Syllabus is an experimental constructivist idea (and perhaps one day a proven methodology) that I have termed *Social Scientific Illuminism*. Basically this is a group approach to and experience of Crowley's unique pedagogy, Scientific Illuminism, to facilitate the Order's specialized training of groups by way of progressive initiation.⁷⁸ In other words, *social* "scientific illuminism would be characterized by meticulous and objective record keeping of laboratory experiments, a concern about possible 'sources of error', the broader research community's access to other scientists' research results, and the sanctioning of practices by an authorizing body"⁷⁹, all through a group lens. Observation and experiment.

The focus of this 'education revolution' as we call it locally, has been to articulate an OTO narrative and discourses within our community, to concentrate on *our* teachings and practices as an Order, and what it means to be OTO - to be culturally located in our curriculum and traditions, rites and customs, as a distinct System (despite the occasional overlap) from the much more widely known Curriculum of A.'.A.'. It's a get back to basics approach, where in this day and age the basics can all too easily be overshadowed - especially in our younger or junior members - by the gossip and unreliable information of the occult ghetto denizens of cyberspace,

⁷⁷ ie. the traditional 'Academia Masonica', see Liber LII, *ibid*.

⁷⁸ See the Editorial to Equinox III:1. 1919. Universal Publishing Company, Detroit, p.9.

⁷⁹ Morrison, M.S. 2007. *Modern Alchemy: Occultism and the Emergence of Atomic Theory*, Oxford UP, New York, p.47.

and the egoic projections of the “many who think themselves to be Masters who have not even begun to tread the Way of Service that leads thereto.”⁸⁰ It’s about taking care of our young and training them properly in OTO, or perhaps better, exploring our sacred and sublime Mysteries together.

I know full well that on the face of it to write about Curriculum or to even espouse a remotely scientific approach to OTO activity might sound boring and disengaging, or at least unfamiliar, to many. The challenge is to turn that around and articulate our Mystery in accessible, creative, and challenging yet inclusive ways. For, I have no doubt that when Crowley called our Central Secret a “scientific secret” with which there is “nothing...the human imagination can conceive that could not be realized in practice”⁸¹ he meant it. And when he said of OTO “you only become a magician, and a priest of the Holy One - a very fine and balanced 6° = 5, but no more,”⁸² far from devaluing the OTO he gave us a very real spiritual context, and surely, a moral and fraternal obligation and responsibility to help each other reach our potential, individual and collective, in this regards. And he obviously had something very definite in mind when he decided that the OTO, unlike the open Curriculum of A.’A.’, would have “much secret knowledge...besides that openly published”⁸³, even stating it was “desirable” that Aspirants to the Major Adept grade of A.’A.’ “should have attained the 9th degree of OTO.”⁸⁴

We have a tradition which has a depth and richness in its own right, with much to learn, research, preserve, develop, improvise, teach and celebrate.

I say, so mote it be!

7. The Elephant in the Temple

In December of 1916 Aleister Crowley wrote to Frank Bennett in Australia saying, “Please distinguish carefully between A.’A.’ and O.T.O. The latter is a practical organisation devoted to the establishment of the work of the former.”⁸⁵ Exactly what that might mean warrants considerable reflection in terms of the function of the OTO and is one of the research perspectives and problematics we are investigating here. It is in this devotional sense to establishing the work of A.’A.’ that I have stated in the past that OTO is in *service* to the A.’A.’. Given the amount of unscholarly and emotive criticism this has evoked in the international community, I perhaps should have just stuck to ‘devoted’, a term which has both practical and magical connotations in my view, but possibly beyond the scholarly or historical grasp of current criticism.

⁸⁰ Liber LXI ‘A.’A.’. The Preliminary Lection.’

⁸¹ ‘What is Freemasonry’, op cit., p. 203.

⁸² ‘OTO Curriculum’, op cit. p.476.

⁸³ ‘A.’A.’. Curriculum, Course VIII’ (Major Adept) in *Book Four*, op cit. p. 458.

⁸⁴ Ibid.

⁸⁵ Crowley, A. 1916. Letter to Frank Bennett, December, OTO Archives. See also ‘Aspiring to the Holy Order’, op. cit., for a discussion about devotion ‘to the establishment of the work of the former.’

In his later years, Crowley reiterated his position saying the OTO was “(a) convenient in various practical ways, (b) a machine for carrying out the orders of the Secret Chiefs of A.'.A.', (c) by virtue of the Secret a magical weapon of incalculable power.”⁸⁶ The latter is a direct reference to IX° of OTO. Something quite deep is being said there.

On a practical level, we have followed the precedent set by International Headquarters in their publications by listing the official address of A.'.A.'. in relevant OTO papers such as our Syllabus, to ‘distinguish carefully’ between the Orders and their different modes of operating and curricula, while referring members drawn to the work of A.'.A.'. to its official point of contact. All of the feedback I’ve been able to obtain from our members suggests this has been received positively, and has served to clarify much of the needless confusion on this matter. We have supplemented this by collaborative work with A.'.A.'. such as hosting lectures from their instructors, or lecturing together. I hold the view that the traditional “alliance”⁸⁷ between the Orders has been obfuscated in the years following Crowley’s death, and moving forward into the future we need to analyse this if indeed we are to continue ‘carrying out the orders of the Secret Chiefs’ - a task that requires the trials and errors, but ultimate reward, of sustaining and maintaining the magical link. Our research to date suggests this alliance is evolutionary rather than static and capable of uncovering new (or at least, new for us) aspects and approaches to our System.⁸⁸

Commenting on the challenges the alliance faces, within the OTO world community, I recently wrote this frank mail to a Sister of the Order overseas:

“The almost systemic problem we have with these types will never go away in OTO until and unless we have strong and enlightened national leadership with a strong educational reform agenda on what the OTO is and is not, delivered with acute tact and sensitivity to cultural and generational change. This also requires a frank, fair and honest assessment of our history that transcends sentimentality and defensiveness - of the great divides (and great delusions) that have happened post-Crowley. Maybe, in some areas anyway, it's too early for that - memories are still fresh or even still too painful etc...Who knows. Yet we possibly run risk of failing to have a convincing narrative in the interim, which will leave us ineffective and bland, rather than inspirational & doing our job.”⁸⁹

If we are to remain divided on such issues, let it be “for love’s sake, for the chance of union.”⁹⁰

⁸⁶ *Magick Without Tears*, op. cit., Chapter LXXI ‘Morality (2)’, pp. 323-324.

⁸⁷ Liber LII, op. cit.

⁸⁸ See for example, ‘Aspiring to the Holy Order’ and ‘Under the Shadow of the Wings’, op.cit. See also Lohengrin VII° ‘First Instruction in Kundalini Yoga’, Fifth Degree Syllabus, 2012 iteration, AUGL OTO.

⁸⁹ Shiva X°. 2012. Private correspondence [name withheld], 5 April.

⁹⁰ AL:I:29.

8. Night thoughts of an OTO outsider

The Australian OTO is the only Grand Lodge to have retained a section in Grand Lodge Bylaws on the Guilds, which is to say that we can have Australian as distinct from international Guilds. I did this as I felt it better served Australian members and ‘the prosecution of their own good’ who may choose to organise or join Guilds. At the same time philosophically, I remain uncertain about the effectiveness and logic of the international model, or even if these Guilds are really all that international or predominantly US-centric. This is a good example of how we don’t always agree at senior levels, and where I accept that my own views are not held by the majority of my esteemed senior brethren. This notwithstanding, I do however wonder about the “independent Parliament of Guilds”⁹¹ and how that might work. Although this is a chicken and the egg situation I suspect, perhaps we should have developed an idea of how that Parliament might be constituted and function, before we proceeded with the current Guilds model?

I have also wondered about the *ad hoc* Ordeal appointed by the Grand Tribunal referred to in Liber CI (in its original context related to defending brethren accused of offences against criminal law).⁹² As a theoretical positioning, I have wondered whether just as so much of the traditional M.’M.’M.’ literature needs to be examined in its British context and its reform of British systems (such as the class system), can we locate in the *ad hoc* Ordeal appointed by Grand Inquisitor Commanders a reform to the legal system - in particular, outside of the obvious historical symbolism, a form of the *inquisitorial* system of law as distinct from the *adversarial* system? Are there applications of the inquisitorial system that can be applied to the Grand Tribunal today, as confronting as that might be for countries indoctrinated in the adversarial mindset and its fundamental reliance upon presumption of innocence? We should in this regards consider that outside of the United Kingdom, most Commonwealth countries and the United States, the inquisitorial system of law is more widely used than the adversarial.

I’ve wondered how you could equitably and representationally systematise a process for the Man of Earth to choose from among themselves the two men and two women to serve the King “in order that the feelings of the general body may be represented.”⁹³ I suspect that this will organically arise in Australia from the Man of Earth at some point, and at such time the next challenge will be to work out the practical terms of service. In a few experiments to date though, I’ve found that Man of Earth representations can differ substantially from reports about the same I receive from Inspectors, and the feelings of the Third Triad can inform my decision making.

Finally, I believe the mandatory time between our introductory degrees is long overdue for a rethink. I doubt very much our present arrangement is what what Baphomet ever intended, and that he envisaged progression through these grades similar to the procedures - practical and financial - of Craft Freemasonry. I have wondered whether this has contributed to our attrition rates in these grades, or misassumptions about OTO, or misguided activities or commentary

⁹¹ Liber CXCV, op. cit.

⁹² Liber CI, op. cit.

⁹³ Liber CXCV, op. cit.

done in the Order's name - members with too much time on their hands when what was intended was a far more rapid and agile process. This in turn affects how our candidates engage with our allegory and symbolism, our tasks and obligations, and what overriding focus imprints and impressions of symbolic initiation are retained and initiated in the psychic life of the candidate.

These are but some of the many thoughts I can have about the OTO. But what of the future?

What I have tried to show in this paper is that the OTO of tomorrow is down to us today - our spirit, our inventiveness, our aspiration, our devotion, our practice, our patience and our ability to organise nationally. Perhaps the answers are in the rap song my eleven year old son is bellowing along to now as I type this: 'This is ten percent luck, twenty percent skill, fifteen percent concentrated power of will, five percent pleasure, fifty percent pain and a hundred percent reason to remember the name.'

That name is Ordo Templi Orientis.

I am not an Anarchist in your sense of the word: fancy the King of a Republic of Genius!

Love is the law, love under will.

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