

Insignia of O.T.O.

Minerval –	None
I° –	As English Entered Apprentice Mason
II° –	Add Red Triangle
III° –	As English Master Mason
IV° –	As English Royal Arch Mason
C. P. I. -	None but naked source
K. E. W. -	White pilgrim's robe
V° –	As Scottish 18°, but no M. W. S. insignia are worn
Senate -	As Commander K. H. S. & St. John (President wears Grand Council Sash and Jewel)
VI° –	As Scottish 30°, K. T. Ring
G. I. C. -	As Scottish 31°
P. R. S. -	As Scottish 32°
VII° –	As Scottish 33°
S. G. C. -	As Scottish 33°, S. G. C.
VIII° –	As Templar and Malta (Grand Council and Grand Priory Jewels only)

Degree Insignia

Designs for Insignia of Degrees

Minerval –	None
Man –	Black Tau Robe
Magician –	Add red Triangle
Master Magician –	Add O.T.O. around Triangle
IV –	Impose Triple Tau in gold, on Triangle



C. P. I. –	Hood to cover all.
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A BIBLIOGRAPHY FOR THE SECRET RITUALS OF THE O.T.O.

This is a list of works which I consider useful to a greater or lesser extent in studying the O.T.O. material. Generally the original edition, and the current edition (if one exists) or most recent reprint are cited. The bibliography of the works of Aleister Crowley is not humanly possible if one includes pirate and small press editions, which proliferated in the 1970s and 1980s. For works which have remained in print continuously or semi-continuously to the present, the date given is that of the first printing of the currently available edition. A few of the following are seriously rare and fetch high prices on the second-hand market when they do appear for sale.

Abraham ben Simeon of Worms (attrib.; trans. & ed. S.L. "MacGregor" Mathers): *The Book of the Sacred Magic of Abramelin the Mage*. London: privately printed, 1898. Reprints include New York: Dover, 1975; Wellingborough, Northants: Aquarian, 1976, 1985.

Crowley's immediate source for the whole HGA concept.

Achad Osher 583 (Jerry Cornelius): *Red Flame 7: The Magickal Essence of Aleister Crowley*.

Berkeley, California: privately published, 1999. Amidst much ranting has some interesting material on the O.T.O. system of magick.

Budge, E.A. Wallis: *The Gods of the Egyptians*. London: Menthuen, 1904, 2 vols. Reprinted New York: Dover, 1969.

Casaubon, Meric (ed): *A True and Faithful Relation of what passed for many years between Dr John Dee and some Spirits*. London, 1659. Reprinted London: Askin, 1974 (introduction by Steven Skinner) and New York: Magickal Childe, 1992 (introduction by L.M. DuQuette with additional material edited by Clay Holden). Facsimile of first edition with no new editorial material, Kila, MT: Kessinger.

Cohn, Norman: *Europe's Inner Demons: An enquiry inspired by the Great Witch Hunt*. London: Heinmann, 1975. Includes a chapter on the crushing of the Templars.

Crowley, Aleister (Edward Alexander): *Atlantis: The Lost Continent*. Dove Press, 1971. This work appears to be, in part, a deliberately obscure allegory on the O.T.O. system of sexual magick. At least one other edition has been published since and the text (also known as *Liber LI, the Lost Continent*) has been posted on the Internet.

— *The Book of Lies*. London: Wieland, 1912. Current edition with commentary, York Beach, Maine: Samuel Weiser, 1981.

— (art by Frieda Harris) *The Book of Thoth (The Equinox vol III no 5)*. London: O.T.O., 1944. Reprinted York Beach, Maine: Samuel Weiser, 1969, 1974; still in print.

— *Collected Works* (3 volumes) Foyers: S.P.R.T., 1905-1907; facsimile reprint, Des Plaines, IL: Yogi Publications Society, n.d. (1970s). All the Crowley poems called for in the rituals are either in here (mostly from *Orpheus*) or *Equinox* vol. 1 (and all of the latter can be found in the *Rites of Eleusis* in no. 6).

— (ed. and intro. Francis X. King): *Crowley on Christ* (comprising *The Gospel According to Saint Bernard Shaw* and *De Arte Magica*). London: C.W. Daniel, 1974.

- (ed. and intro. "Frater N." (Gerald Yorke)): *De Arte Magica*. San Francisco: Level Press, n.d. (circa 1976), limited edition of 999 copies.
- *De Arte Magica*. Edmonds, Wisconsin: Sure Fire Press, 1988. Pirated from Crowley on Christ; no kind of introduction or editorial material.
- (editor and principal author): *The Equinox* vol I. 10 issues. London: various imprints, 1909-1913. Reprinted York Beach, Maine: Samuel Weiser, 1972, 1993, 1998; Thame, Oxfordshire: First Impressions, 1992. And there have been other reprints. Issues 8-10 contain a manifesto promoting Crowley's branch of the O.T.O.
- (editor and principal author): *The Equinox* vol III no 1. Detroit: Universal Publishing Company, 1919. Reprinted York Beach, Maine: Samuel Weiser, 1972, 1993; Thame, Oxfordshire: First Impressions, 1992 and possibly elsewhere. Includes the public documents of Crowley's reform of the O.T.O.
- *The Equinox* vol III no 2. Never issued; a copy of the page proofs survives.
- *The Equinox* vol III no 3. See *The Equinox of the Gods*.
- *The Equinox* vol III no 5. See *The Book of Thoth*.
- *The Equinox* vol III no 6. See *Liber Aleph*.
- (ed. Hymenaeus Alpha (Grady McMurtry)): *The Equinox* vol III no 9: QELHMA – the Holy Books of Thelema. York Beach, Maine: Samuel Weiser, 1983. Includes *Liber AL vel Legis*, *Liber LXV* and *Libri LXVI, CLVI* and *CCCLXX*.
- (principal author; ed. "Hymenaeus Beta"): *The Equinox* vol III no 10. New York: Thelema Publications, 1986. Reprinted York Beach, Maine: Weiser, 1990. Includes the public documents of the "Caliphate" O.T.O.
- (principal author; ed. "Hymenaeus Beta"); includes material by H.P. Blavatsky, J.F.C. Fuller and C.S. Jones): *The Equinox* vol IV no 1: *Commentaries on the Holy Books and other papers*. York Beach, Maine: Samuel Weiser, 1996.
- (ed. "Hymenaeus Beta"): *The Equinox* vol IV no 2: *The Vision and the Voice with commentary and other papers*. York Beach, Maine: Samuel Weiser, 1998. Includes *Liber 418* and *The Paris Working*.
- (principal author; ed. and additional material by Marcelo Motta): *The Equinox* vol V no 1: *The Commentaries of AL*. York Beach, Maine: Samuel Weiser, 1975; UK edition, London: Rider, 1976. Includes Motta's first public proclamation of his claims concerning O.T.O.
- (principal author; ed. Marcelo Motta): *The Equinox* vol V no 4: *Sex and Religion*. Nashville: Thelema, 1981. Includes *The Paris Working* and *The Scented Garden of Abdullah the Satirist of Shiraz* plus Ida Craddock's *Heavenly Bridgegrooms* (a work of sexual mysticism favourably reviewed by Crowley in *Equinox* III (1)). The editorial contains defamatory statements by Motta against a large number of people and publishing companies, which prompted a successful action for libel by McMurtry and a few of the other individuals abused.
- (ed. Israel Regardie): *Gems from the Equinox*. St. Paul, MN: Llewellyn, 1972; reprinted Falcon Press 1982, New Falcon, 1988.

- (ed. and intro £Hymenaeus Beta£): *The Heart of the Master*. New Falcon, 1992. This edition includes some extra material of relevance to the history of the O.T.O., not in the original edition.
- (principal author; comp. P.R. König): *How to Make your own McOTO*. München: ARW, 1996. Authorship credited, rather bizarrely, to “Argenteum Astrum”.
- *Konx Om Pax: Essays in Light*. Foyers: Society for the Propagation of Religious Truth, 1907; reprinted Chicago, Teitan, 1990.
- (ed. and intro Ray Sherwin): *Liber Agape / De Arte Magica*. East Morton: Kadath Press, 1986. This edition was prepared with reference to the MS. and notes variant readings.
- *Liber Aleph vel CXI: the Book of Wisdom or Folly*. West Point, California: Thelema, 1962 (ed. Karl Germer and Marcelo Motta); corrected reprint with new introduction by Hymenaeus Beta, York Beach, Maine: Weiser, 1991.
- *Little Essays Towards Truth*. London: O.T.O., 1938; reprinted New Falcon 1992, 1996.
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- (ed. John Symonds and Kenneth Grant): *The Magical Record of the Beast 666*. London: Gerald Duckworth and Montreal: 93 Publishing, 1972.
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- (ed. and intro Kenneth Grant): *Moonchild*. London: Sphere, 1972. (this edition – previously published in hardback in 1969 – contains an introduction and notes not in the first edition (London: Mandrake, 1929) or the Samuel Weiser edition). The Dennis Wheatley edition (Sphere, 1974, 1979) is a reprint of this with an additional 2-page introduction by Wheatley.
- *The Scented Garden of Abdullah the Satirist of Shiraz (the Bagh-i-Muattar)*. Privately and pseudonymously published, 1910. The bulk of the first edition destroyed by HM Customs. Facsimile reprint (ed. Martin Starr), Chicago: Teitan Press, 1990.
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- *The Winged Beetle*. London: privately published, 1910. Facsimile reprint (ed. Martin Starr), Chicago: Teitan Press, 1992. Anthology of poetry from the Equinox period. Crowley, Aleister, Hyatt, Christopher S. and DuQuette, Lon Milo: Enochian World of Aleister Crowley (title on spine: *Enochian Sex Magick*). Somewhere in the Southwestern USA: New Falcon, 1991.

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— *Beyond the Mauve Zone*. London: Starfire, 2000. Includes a chapter giving Grant's views on the Masonic connections and roots of the O.T.O.

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— Das OTO-Phänomen. München: ARW, 1994; An English synopsis and translations of selected chapters can be found online at www.cyberlink.ch/~koenig/ – complete text and footnotes online at www.freespeech.org/magick/koenig/oto.txt

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Regardie, Francis Israel: (ed.) The Complete Golden Dawn System of Magic. Las Vegas, Falcon Press, 1984 (reprinted 1985, 1987).

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— The Tree of Life: a Study in Magic. London: Rider, 1932; reprinted Samuel Weiser, 1973; still in print. The chapter titled "The Mass of the Holy Ghost" describes, using alchemical symbolism, a type of magic akin to that taught in the IX^o O.T.O.

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relevant to the present discussion is in Appendix Lamed, "The tactics of Magick", but there are hints scattered throughout the books.

Shelley, Percy Bysshe: *The Works of P.B. Shelley*. Ware, Herts: Wordsworth Editions, 1994. A cheap popular edition; includes all Shelley's surviving poetic work.

Swinburne, Algernon Charles: *The Works of Algernon Charles Swinburne*. Ware, Herts: Wordsworth Editions, 1995. A cheap popular anthology. The title is misleading, but it includes all the Swinburne pieces called for in the rituals.

Wilson, Robert Anton: *Comsic Trigger: The Final Secret of the Illuminati*. New York, Pocket Books, 1977 (an earlier edition published by And/Or Press, Berkeley, but I do not have details). Since reprinted by Falcon Press (New Falcon since about 1989).

— *Masks of the Illuminati*. New York: Pocket Books, 1983; since reprinted by Dell Books. A work of fiction based in part on the activities of Crowley's orders before the First World War. Contains some interesting remarks on occult Templarism.

Yates, Frances A.: *Giordano Bruno and the Hermetic Tradition*. Chicago and London: University of Chicago, 1964; multiple reprints. A good popular introduction to Renaissance Hermeticism.

— *The Rosicrucian Enlightenment*. London: RKP, 1978 (since reprinted). The sanest and most sober book I have ever read on the subject of the Rosicrucians. Contains English translations of the Fama and Confessio in an appendix.

Abbreviations of frequently cited works

AL Liber AL vel Legis, the Book of the Law

Gems Gems from the Equinox (Crowley, comp. Regardie)

McOTO How to Make your own McOTO (Crowley et al, comp. König)

MTP Magick in Theory and Practice (Crowley – in *Magick* (Book 4 Parts I-III) and *Magick: Book 4 Parts I-IV*)

ORSM O.T.O. Rituals and Sex Magick (Crowley and Reuss, comp. / ed. König & Naylor)

Secret Rituals Secret Rituals of the OTO (Crowley, comp. / ed. King)

Numerical index of Crowley Libri cited:

2 II The Message of the Master Therion. In Equinox III (1), III (10) and elsewhere.

4 IV ABA: as *Magick: Book 4 Parts I-IV*. Originally published in four separate volumes.

5 V Reguli, the Ritual of the Mark of the Beast: in Appendix VI to MTP, Gems, etc.

6 VI O vel Manus et Sagittæ: in Equinox I (2), Appendix VII to MTP, Gems, etc.

7 VII Liberi vel Lapidis Lazuli. In Equinox III (9).

11 XI NV: in Equinox I (7), V (1) and Gems.

15 XV Ecclesiæ Gnosticæ Catholicæ Canon Missæ: in Equinox III (1), III (10), Gems and Appendix VI of MTP.

24 XXIV De Nuptiis Secretis Deorum cum Hominibus: in *Secret Rituals* and ORSM.

30 XXX Libræ: in Equinox I (1), III (10), Gems and elsewhere.

36 XXXVI The Star Sapphire: in *The Book of Lies*, Appendix VI to MTP, Gems, etc.

51 LI The Lost Continent: published as *Atlantis*.

52 LII Manifesto of the O.T.O.: in Equinox III (1), III (10) and ORSM.

65 LXV Cordis Cincti Serpente: in Equinox III (1), III (9) and IV (1).

66 LXVI Stellæ Rubæ: in Equinox I (7), III (9) and Gems.



78 LXXVIII Sometimes used to cite The Book of Thoth, for which see bibliography.

81 LXXXI The Butterfly Net: published as Moonchild.

84 LXXXIV Chanokh: in Equinox I (7-8), Gems and Enochian World of Aleister Crowley.

95 XCV The Wake World: in Konx Om Pax and Equinox V (4).

100 C Agape Azoth sal Philosophorum: in Secret Rituals, ORSM, McOTO (as incomplete facsimile of MS) and Liber Agape / De Arte Magica.

111 CXI Aleph: the Book of Wisdom or Folly: see bibliography.

132 CXXXII Apotheosis: unpublished in full; excerpts in Grant, *The Magical Revival*

156 CLVI Cheth vel Vallum Abiegni: in Equinox I (7), III (9), Gems and MTP app. VII.

175 CLXXV Astarte vel Berylli: in Equinox I (7), Gems from the Equinox and MTP app. VII.

186 CLXXXVI Qoph vel Gnosticorum Missa Minor: in ORSM.

194 CXCIV O.T.O. an Intimation with reference to the Constitution of the Order: in Equinox III (1), III (10) and ORSM.

220 CCXX AL vel Legis, the Book of the Law. Publications too numerous to list.

228 CCXXVIII De Natura Deorum: in Secret Rituals and ORSM.

333 CCCXXXIII The Book of Lies: see bibliography.

367 CCCLXVII De Homunculo: in Secret Rituals, McOTO, and ORSM.

370 CCCLXX A'ash vel Capricorni Pneumatici: in Equinox I (6), III (9), Gems and appendix VII of MTP.

414 CDXIV De Arte Magica: in Crowley on Christ, ORSM, Liber Agape / De Arte Magica, see bibliography for publications in an edition of its own.

415 CDXV Opus Lutetianum, the Paris Working: in Equinox IV (2) and V (4).

418 CDXVIII XXX Ærum vel Sæculi – the Vision and the Voice: in Equinox I (5), IV (2) and Gems.

451 CDLI Of Eroto-Comatose Lucidity: see De Arte Magica.

500 D Sepher Sephiroth: in Equinox I (8).

555 DLV H A D: in Equinox I (7), V (1) and Gems.

671 DCLXXI Pyramidos: in Equinox IV (1) and elsewhere.

800 DCCC The Ship: in Equinox I (10), The Giant's Thumb and ORSM.

813 DCCCXIII Ararita: in Equinox III (9).

850 DCCCL The Rites of Eleusis: in Equinox I (6).

888 DCCCLXXXVIII Jesus (The Gospel According to St. Bernard Shaw): in Crowley on Christ.



On the Supreme Secret of the OTO

Warning

There is a reason that this information is "secret." The techniques described in here are considered by some to be very powerful, and if attempted without some knowledge and common sense, a person could quickly find himself on the losing end of Natural Selection. I suggest spending about a decade reading the information available and practicing some of the rituals in those texts daily.

Remember, something that is extremely powerful when used correctly is also extremely powerful when used by idiots. Think of the atomic bomb before you consider practicing this technique. There are several good books available that contain more information, such as Ecstasy Through Tantra. Read, and practice simple things before jumping in head first.

Chastity

The first step to performing the ritual is to be chaste. This is not the typical version of chastity, but one slightly augmented. Using techniques available in Liber Jugorum, the aspirant must cease all thoughts about sex. This has the effect of making the act sacrosanct.

Preparation

This mainly involves creating a ritual atmosphere. The robe should be worn, and the priestess or priest (whomever you are working with) should invoke, or have invoked within him/her, the desired god. For practical reasons, this should default to Nuit, Hadit, or Ra-Hoor-Kuit. Typically a male would have his priestess invoke Nuit.

Once the ritual space is prepared, the magician should enter the temple/room and pay homage to the god. This involves such acts that would normally constitute forplay. Liber Stellae Rubae describes acts involving drugs and vanilla forms of sado-masochism. I don't suggest the former, as it introduces uncontrollable factors, especially in the works of a beginner.



The Sex

Just what it says. Have sex with the god, uniting in bliss. When finished, having taken at least an hour, imbibe the mixture of fluids that results.

"For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all." - CCXX I:29-30

The Trick

If only it were that simple. Actually, it is. However, the magician must keep his mind toward his goal, often with a sigil. It sounds easy enough, but a strong will is needed to focus during orgasm.

An Alternative

Before imbibing the liquid, it is also useful to consecrate a prepared sigil with some of the fluid. This is then burned and forgotten, another trick from Liber Jugorum. This step is not always necessary.

Why it's not a secret

This practice has existed, give or take the imbibing part, for centuries. As a matter of fact, it is described in a book by Mosheh Idel where he talks about the Kabbalist aspiring to the divine. Therefore, I see no harm in presenting the minimal amount of material here on this page.

"It is well known to the masters of Kabbalah that human thought stems from the intellectual soul, which descends from above. And human thought has the ability to strip itself [of alien things] and to ascend and arrive at the place of its source. Then it unites with the supernal entity, whence it comes and it [the thought] and it [its source] becomes one entity. . . . Our ancient sages stated that when the husband copulates with his wife, and his thought unites with the supernal entities, that very thought draws the supernal light downward, and it [the light] dwells upon that very drop [of semen] upon which he directs his intention and thinks upon . . . that this very drop is permanently linked with the brilliant light . . . as the thought on it [the drop] was linked to the supernal entities, and it draws the brilliant light downward." -Kabbalah: New Perspectives, Moshe Idel (a quote on page 52)



How to make it stronger

This ritual definately benefits from the ability to raise what is known as Kundalini. All the chakrum of the participants should be activated, allowing the crown chakra to blossom. Needless to say, this has the effect of increasing the potency of the ritual. It must be understood, however, that the magick is said to be effective without this bit. Just the act of sex itself contains some potency, and don't be fooled by the simple nature of this information.

Is this Thelemic?

The answer to this question must be a resounding, No. Information contained in the Book of the Law and the Book of Lies insinuates that Thelemic sex magick involves a different sex act. In laymen's terms it is called the "69." There is no claim by the OTO that the form of sex magick practiced by the advanced members is a Thelemic form, only that the order itself espouses Thelemic ideals. Therefore, there is no contradiction.

Following are some quotes that elucidate the nature of Thelemic sex magick. I have not commented upon them since I believe them to be fairly lucid. I have, however, italicized those parts which the reader should take special care in examining.

*Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!*

Liber CCXX I:14



THE WAY TO SUCCEED-AND THE WAY TO SUCK EGGS!

*This is the Holy Hexagram.
Plunge from the height, O God, and interlock with
Man!
Plunge from the height, O Man, and interlock with
Beast!
The Red Triangle is the descending tongue of grace;
the Blue Triangle is the ascending tongue of
prayer
This Interchange, the Double Gift of Tongues, the
Word of Double Power-ABRAHADABRA!-is
the sign of the GREAT WORK, for the GREAT
WORK is accomplished in Silence. And behold is
not that Word equal to Cheth, that is Cancer.
whose Sigil is {Cancer}?
This Work also eats up itself, accomplishes its own
end, nourishes the worker, leaves no seed, is per-
fect in itself.
Little children, love one another!*

Liber CCCXXXIII 69

*In this the Signs shall be those of Set Triumphant
and of Baphomet. Also shall Set appear in the
Circle. Let him drink of the Sacrament and let him
communicate the same.*

Liber CCCXXXIII 36



INITIATION SAFETY CRITERIA MEMORANDUM

CONTENTS

Temple Layout in the Degrees
Initiation Safety Criteria Memorandum
Notes on Music in the Man of Earth Degrees

Certain portions of our rituals must obviously be performed with great care to avoid injury to the candidate *"In an initiation ritual, the physical safety of a candidate is always a paramount consideration. Any occasion requiring interpretation, elaboration or innovation shall be biased toward the physical safety of the candidate. When an initiation ritual appears to call for a potentially dangerous situation, the ritual shall be followed as written, but with sufficient and attentive concern for physical safety."*

The following criteria were suggested to assist Initiators in assuring the safety of their candidates and to provide a uniform standard for the development of local safety policies.

I. Temple furniture

A) The Well. The Well shall be no smaller than three and a half feet in each dimension. If your Well is smaller than this, *build a new one*. The interior of the Well shall be smooth, with no projecting bolts, nails or fixtures, and shall contain no foreign objects, such as bottles or cups, while the candidate is entering, within or leaving the Well. The water in the Well shall be no less than 24 inches deep in the II°, and shall have a minimum of 10 inches of clear air space at the top in the I°. Some candidates (and some of the larger Wells) may require a steady footstool or movable steps to facilitate ingress and egress.

The candidate must *never* be shoved, stuffed or otherwise forced into the Well. A good technique in the II° is to have the candidate stand on a relatively high (but stable) footstool so that his or her centre of gravity is positioned above the edge of the Well. Do what you can to minimize the overall effort of getting the candidate into the Well. It should be done quickly and smoothly, with a minimum of motion and a minimum of splash.



Disinfection of the Well is mandatory after each I° or II° initiation unless the lining of the Well is removed and discarded. Disinfection may be accomplished by draining the Well, sponging its interior surfaces with a dilute solution of chlorine bleach, then drying it thoroughly.

Caution: never mix bleach with other cleaning products, especially products that contain ammonia; the mixture can generate highly toxic fumes.

B. The Hoodwink and Ties. Candidates shall not be moved up or down stairs while bound. In taking blindfolded candidates up or down stairs, the escorting officer shall always be *below* the candidate, to catch the candidate in case of a slip.

This officer must be strong enough to catch a falling candidate. Candidates shall not be spun around, rough-housed, yelled at or otherwise hazed or disoriented while they are bound and blindfolded.

C. The Noose. The I° noose, along with the grip applied to the candidate's throat during the I° oath, shall not be applied in such a way as to restrict the candidate's breathing or circulation. The throat grip shall be performed using firm, but gentle, pressure with *one hand*. All other methods of applying this grip are prohibited. The noose shall be made in such a way that the candidate can loosen it by him/herself if necessary.

D. The Dagger and Swords. All daggers and swords used in O.T.O. rituals shall be *ceremonial*, that is, they shall have dull edges and slightly blunted points. When a dagger is held to a candidate's throat, it shall not be pointed directly at the Candidate's throat, but slightly off to the side; such that injury will be avoided if the candidate should stumble forward.

Daggers and swords shall not be used to actually threaten anybody, including candidates, strangers, fellow temple officers, neighbours, police, etc..

E. The Floor. Sponges or old towels shall be on hand in the I° and II° rituals to keep the floor dry enough to prevent slippage. Keep travelled areas clear, especially for blindfolded candidates.

F. Weights. The III° weights should be assembled on some sort of harness which transfers most of the weight to the hips or legs. Avoid overstressing the shoulders and back. Backpacks with hip belts, weight belts designed for scuba diving, and velcro-fastened wrist and ankle weights may be useful. Some of the weights may be attached by wide straps to the candidate's legs and allowed to drag behind the candidate. Under no circumstances are weights to be attached such that they are supported by



the head or neck. Under no circumstances are weights to be attached directly to the candidate with cords or straps less than one inch wide.

Not all candidates can safely carry the full 156 pounds. Use your best judgement to decide what the actual load will be. An officer should be ready to assist by removing some of the weights if the candidate shows signs of excessive stress at any time during the ceremony. Take care unloading the weights as well as loading them; watch the candidate's toes.

F. The Bitter Draught. The use of locally illegal substances is prohibited.

G. The Scourge. Don't get overly realistic. Stay away from the Candidate's face, and try not to induce any effects which would last more than a few hours.

H. The Stones. If real stones are used, do not throw them; a firm, but gentle, tap will do.

I. Fire Extinguisher. A fully charged fire extinguisher of the proper type shall be easily accessible in all O.T.O. rituals where candles and other open flames are present. Officers shall be informed of its location and briefed on how to use it prior to commencement of the ceremony.

II. Officers

The officers in an O.T.O. ritual must be alert and capable of acting rationally and quickly in an emergency. Therefore, officers shall take extreme care that these abilities are not impeded before or during a ritual. Officers shall not participate in initiation rituals while intoxicated.

III. Candidates

Ask each candidate about any health problems, chronic or otherwise. A quick review of their application forms may assist in this. Some candidates may require special care during their initiation; for instance, diabetics and hypo-glycemics should have access to some food of their own choosing. Candidates who wear glasses or contact lenses should remove them prior to a II° ceremony. Recovering alcoholics may require special consideration in the II° and III°. Some candidates may be physically unfit to participate in some initiation ceremonies. If the Initiator judges this to be the case, it is the Initiator's duty to defer the initiation of such a candidate.



Factors which *may* cause a candidate to be physically unfit for initiation include, but are not limited to: extreme obesity, severe hypertension, a serious illness or injury that is not fully healed, pregnancy, chronic back problems, chronic respiratory problems, chronic heart problems, haemophilia, and epilepsy. None of the above factors *necessarily* demand deferral of the candidate's initiation, there may be mitigating circumstances.

IV. Weather Conditions

In cold weather, candidates in I° and II° initiations must be dried off promptly after leaving the Well.

V. First Aid

It is wise to have a commercial first aid kit available to treat *minor* cuts and scrapes. For more major injuries, administer first aid *only* if you absolutely know what you are doing. If you don't know what you are doing, call the paramedics or the hospital. Have the phone number handy. Chartered Initiators are encouraged to take formal first aid training. First aid training programs are often available at colleges, junior colleges, and community centres.

VI. Closing Remarks

Obviously, these criteria are incomplete. Simply following the instructions above to the letter will not guarantee the safety of your Candidates, or relieve you of the responsibility to ensure their safety. Use your brain, and take a little extra time at each initiation to think about safety.

Notes for Music in the Man of Earth Degrees

The following notes are intended as suggestions and guidelines to initiators in the *Man of Earth* series *with regard to musical performance in these ceremonies*.

Do what thou wilt shall be the whole of the Law

It has been understood from primitive times that music in ritual can be of a tool of tremendous power. Appropriate places have been indicated by Baphomet in the Man of Earth rituals for the use of Music, but unfortunately, Baphomet gave no indications of appropriate music. It



therefore becomes my privilege to make a few suggestions about the implementation of Music in these rituals.

It is to be understood that every centre of initiation in the Order will be differently endowed in respect to musical talent; therefore, no one musical practice can possibly be suited to everybody. That being said, it is my first recommendation that whenever possible, *music that is created within the ritual is preferable to recorded music.*

Nevertheless, there will certainly be cases where recorded music is a matter of practical necessity. It goes without saying in such cases that the sound equipment should be the best available, and the tapes should be carefully cued so that they will cause the least distraction possible in the ritual.

The list of suggestions presented here is by no means exhaustive, and initiators using recorded music may have selections which they favour over these; in such cases, I would be pleased to hear of these, and to consider them for future revisions of this list.

For I°, I recommend the following pieces in cases where a recording is necessary:

Gustav Holst: "Neptune" from *The Planets*

Ralph Vaughan Williams: *Fantasia on a Theme by Thomas Tallis*

W. A. Mozart: *Great Mass in c minor*, "Et incarnatus est"

Music is not as necessary in II° as in I° or III°, but could certainly be a useful adjunct to the other festivities of the "siesta of noon". (Care must obviously be taken that music does -not prevent the Candidate from hearing everything that is going on!)

Possible choices for music in the II° include:

Leos Janacek: *Sinfonietta*

Gustav Holst: "Jupiter" From *The Planets*

Bela Bartok: *Concerto for Orchestra*, Finale

For III°, appropriate musical choices of great beauty are numerous. Here are a few suggestions:

W. A. Mozart: *Maurisches Trauermusik*

Paul Hindemith: *Trauermusik*

Richard Strauss: *Tod und Verklarung*, opening section (before Allegro)

Mahler: *Symphony #2*, First Movement (Coda)

Samuel Barber: *Adagio for Strings*

The last piece mentioned is, in the opinion of this writer, one of the most eloquent musical -representations of the Trance of Sorrow ever conceived.



In III° particularly, it is desirable to select an excerpt which can be heard in its entirety. In light of the appendix on safety in these rituals, that involves both careful timings of the excerpts selected, and nearly clairvoyant estimation of the physical stamina of the candidate. Needless to say, the safety of the candidate must always come first.

Now to the issue of live music in these rituals: it is my earnest desire to see the development of a living tradition of musical chant associated with these rituals.

The chant-tunes which I am enclosing here are an experimental step towards such a tradition. Naturally, the use of these pieces is not obligatory, but trying them is highly recommended. So is feedback to me about how they worked for you.

Both of these chants may be sung as rounds (the roman numerals indicate entrances) and should, where possible, also involve one or more voices carrying the drone (the "Aum" pitch at the beginning).

ABIDE WITH ME

The above chant should obviously have a heavier, more mournful rhythm than that of the I°

This melody is based upon the "Dies irae" section of the Gregorian Requiem Mass (the. Mass for the Dead). it is probably more closely associated with the idea of death than any single phrase in musical history.

In learning these chants, it is suggested that at least one session be devoted to rehearsal. The text itself should be thoroughly memorized, and the tune sung in unison several times before attempting any part singing. Pay close attention to the unusual scale patterns used in each chant; it maybe that a piano or guitar playing the melody the first few times will be very helpful.

As the cantors become more fluent with the material, it is to be hoped that a trance state is the natural outcome of time devoted to this musical practice; when this occurs, it may be confidently expected to repeat itself during the ritual proper.

Love is the law, love under will.



IX° Examination

(For intellectual understanding of the work)

Observe well that there is cunning in the writing hereof, so that any who mischief may go well away.

For much is hidden, also oft times the sense is reversed, so that none can duly perform these rites unless he be initiated by the chosen ones.

IX° Examination

(For intellectual understanding of the work).

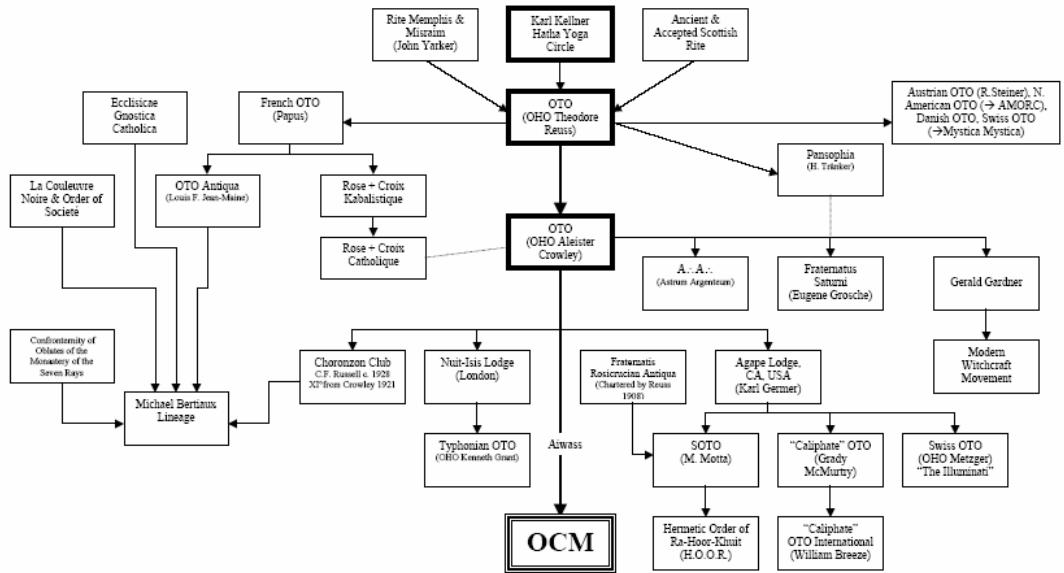
- 01. How should the Magician fortify himself before attempting to work the IX°?**
- 02. How should the Magician dedicate his Ceremony?**
- 03. What are some of the penalties for missing the true dedication?**
- 04. What precautions should the Magician take while working the IX°?**
- 05. What is meant by the alembic?**
- 06. Why does the Eagle turn red? Why was it white to begin with?**
- 07. What is meant by the Red Lion?**
- 08. Explain Atu VI and Atu XIV in reference to the ceremony of the IX°?**
- 09. What are the significances of the Serpent pertinent to the IX°?**
- 10. What do the Hindus mean by Bindu?**
- 11. How does one make the Elixir of Life?**
- 12. Name some spiritual meanings for the word "phallus". Does this word always refer to the physical organ?**
- 13. Can a female IX° perform the IX° without an initiated partner? If not, why not? If so, how?**
- 14. What is the female formula of magick?**
- 15. What are the uses of the Elixir of Life?**



- 16. What is meant by these words from Liber AL III:23: "and afterward soften and smooth down with rich fresh blood"?**
- 17. How should one care for the Cup?**
- 18. For this working, one needs to be in top physical condition. How is this accomplished?**
- 19. What mineral is especially helpful to the male?**
- 20. What sentences in Liber AL caution as to how these powers may be used?**
- 21. How does one keep the result of the operation in good functioning order?**
- 22. Explain the meaning or significance of Baphomet. Explain the symbol of Baphomet as seen in the BLUE EQUINOX.**
- 23. What is the "gentle heat" that the Alchemists mention?**
- 24. What is the First Matter of the work?**
- 25. Explain the parallels between the physical life and the spiritual life in the workings of this ceremony.**



O. T. O. Lineage



Black Flag & Naughty Nun
New Media



O.T.O. Rituals & Sex Magick

