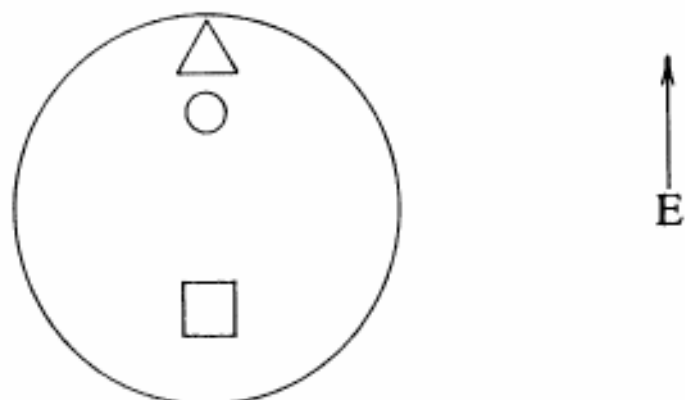


APPENDICES

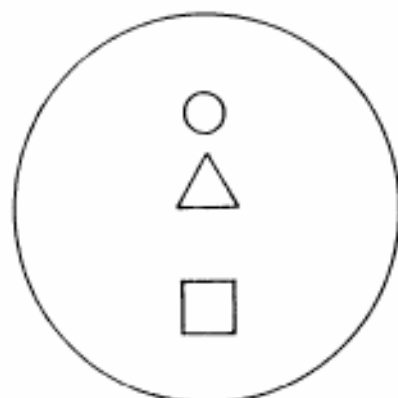
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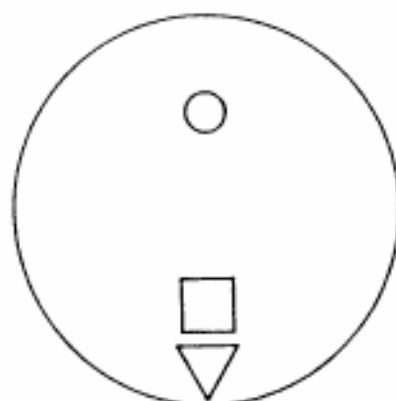
TEMPLE LAYOUT IN THE DEGREES



MINERVA AND FIRST DEGREE



SECOND DEGREE



THIRD DEGREE

INITIATION SAFETY CRITERIA MEMORANDUM

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 center 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 10 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, neighbors, police, etc.

E. **The Floor.** Sponges or old towels shall be on hand in the 10 and 110 rituals to keep the floor dry enough to prevent slippage. Keep travelled areas clear, especially for blindfolded candidates.

F. **Weights.** The 1110 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.

C. **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 hypoglycemics 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, hemophilia, 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 centers.

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 center 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 favor 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: *Maurerisches Trauermusik*
- Paul Hindemith: *Trauermusik*
- Richard Strauss: *Tod und Verklärung*, opening section (before Allegro)
- Mahler: *Symphony #2*, First Movement (Coda)
- Samuel Barber: *Adagio for Strings*

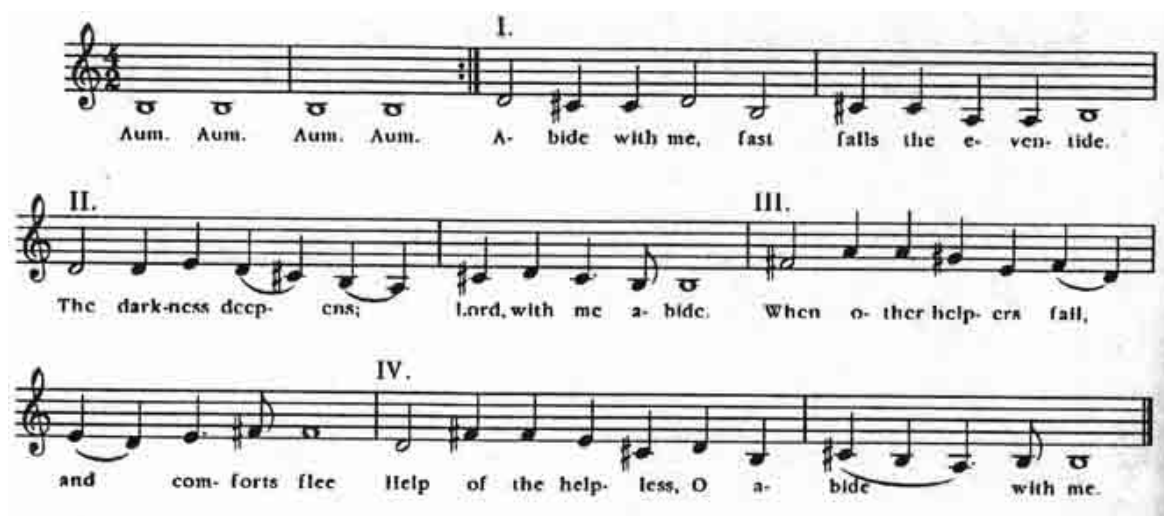
The last piece mentioned is, in the opinion of this writer, one of the most eloquent musical -representations of the Trance of Sorrow ever conceived.

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.

Fr. Open Source