

**O.T.O. M.:M.:M.:STUDY GUIDE**  
**I°**  
**LUSTRATION**  
**Man and Brother, or Woman and Sister (M.)**

prepared by Sabazius X°

**Element:** Water. **Chakra:** Vishuddha ("Pure").

*"2. The Child experiences Birth."* – System of the O.T.O. (MWT)

*"[The soul] chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process."* - Confessions

**Recommended for Study:**

- *Liber AL*
- *Liber Tzaddi vel Hamus Hermeticus, sub figura XC* (90) [HBT]
- *Mysticiam* [B4, Part I], Chapters 1-4: Asana, Pranayama, Yama and Niyama, Pratyahara
- *Magick* [B4, Part II], Chapter 12: The Robe
- *Magick in Theory and Practice* [B4, Part III], Chapters 4 (The Formula of ALHIM), 13 (Banishings and Purifications) and 15, Part I (The Oath)
- MWT, Chapters 14, 45, 46: Noise, "Unserious" Conduct of a Pupil, Selfishness
- *Liber E*, especially sections III, IV, VI: Asana, Pranayama, Physical Limitations [B4; EQ I:1]
- *Liber O*, section IV: The Lesser Banishing Ritual of the Pentagram [B4; EQ I:2]
- *Transcendental Magic*, Part 2, Chapter I: Preparations
- *Eight Lectures on Yoga*, by Aleister Crowley
- "Oaths and Obligations" by Sabazius [attached]
- "The Bonds of Fraternity" by Sabazius [attached]
- "On Sponsorship" by Sabazius [attached]
- "Camp, Oasis and Lodge" [attached]
- "The Lamen of the O.T.O." by Soror Meral [attached]
- "A Brief History of Ordo Templi Orientis" by Sabazius X° And AMT IX° [at USGL web site]
- "Forms of address" [attached]
- "Hypnotism" by Frater Diapason [attached]
- *Little Essays Toward Truth: Sorrow, Wonder*
- The *Minerval Guide* (private publication of U.S. Grand Lodge)
- Read the "Templar" article in the *Encyclopaedia Britannica* (or equivalent)
- Study the First Degree Ritual with your sponsors and initiator.

### **Recommended for Memorization:**

- The Oath of the First Degree [attached]
- The Modes of Recognition of the Minerval and First Degrees
- The Catechism of the First Degree [attached]
- B4, Appendix V: Columns 0, 1, 2, 3, 8, 11 (777: Columns I, II, III, VII, XII)  
i.e. Key Scale, Hebrew Names of Numbers and Letters, Hebrew Names in English, Heavens of Assiah (in English), Tree of Life
- The Mantra Gâyatrî [B4, Part I, Chapter 2, #7, attached]

### **Supplementary Reading:**

- "AHA," by Aleister Crowley
- *Râja Yoga*, by Vivekânanda
- *Light on the Yoga Sûtras of Patañjali*, by B.K.S. Iyengar
- *Diary of a Drug Fiend*, by Aleister Crowley
- "Psychology of Hashish," by Oliver Haddo (Aleister Crowley), in *Roll Away the Stone*, edited by Israel Regardie
- The writings of Milton H. Erickson on hypnosis and hypnotism
- Read about alcohol and drug addiction, abuse, and control. Many references are available at your local public or university library. Recommendations:
  - *Recovery Options: The Complete Guide*, by Joseph Volpicelli and Maia Szalavitz
  - *The Truth about Addiction and Recovery*, by Stanton Peele & Archie Brodsky with Mary Arnold
- *Zanoni*, by Sir Edward Bulwer Lytton
- "Before the Beginning of Years" from *Atalanta in Calydon*, by A.C. Swinburne

### **Recommended Practices:**

- Reserve a time and place where you can work undisturbed every day. \*
- Yama: continence -- the elimination of distractions and impediments, external and internal, to the free expression of your True Will
- Asana: stilling the body
- Prânâyâma: breath (spirit) control  
For the above Yoga practices, see *Eight Lectures on Yoga; Mysticism* [B4, Part I], Chapters I, II and III; Vivekananda and Iyengar)
- The Lesser Banishing Ritual of the Pentagram [in Liber O] \*
- Lunar Adorations [see attached] \*
- Seek to discover the significance of the Dagger and the Disk.
- Relaxation exercises [examples attached] \*
- Ritual bathing [example attached] & other techniques of purification
- Visualization practices in general
- Strive to increase your self-reliance.
- Give up an addiction.
- In your diary, include a record of your experiments in determining your physical and mental limitations.

**Required for Advancement:**

- Rectify any habits or circumstances which cause a conflict with your I° oath.
- Memorize the Catechism [attached] and the Modes of Recognition of the Minerval and First Degrees.
- Pay your dues and initiation fees, and apply for advancement.
- Secure the signatures of two sponsors, who are members in good standing of at least II°, who attest to your good report.
- Sign the *Informed Consent, Release, and Indemnity* statement.

Minimum time in degree: nine months. As in the former degree, you are encouraged to make your own decision as to your readiness to proceed.

September 2002 e.v.

## **Notes on the Ritual of the Pentagram**

by Aleister Crowley

You are supposed to be standing at the intersection of the paths of Samekh and Pé. You are facing Tiphareth (the Sun), thus on your right hand is Netzach (Venus) on your left hand Hod (Mercury), and behind you Yesod (the Moon).

You take one step with the right heel in the hollow of the left foot towards Tiphareth and vibrate the Divine Name as given in the ritual. You then carry round the point of the wand towards Netzach, then take a step again (always recovering after each forward step so that you remain in the centre) and vibrating the Divine Name as before.

Continue the process facing Yesod and vibrating; then Hod, and vibrating; but carry the point of the Wand round to Tiphareth so as to complete the circle.

As you vibrate the Divine Name the angels, as given in the ritual, appear (note that they should appear and if the ritual is properly performed do appear.)

You are thus standing in a Column which is protected by your microcosmic invocation. The consequent result, being macrocosmic response, is that without any effort on your part the hexagram or sixfold star appears both above and below you. (Note the equilibration of  $5^\circ = 6^\circ$ ). In this way you are completely shut off from the outer and Qliphotic parts of the universe.

Get well into your mind the realization of this Column with its surrounding pentagrams and its hexagrams above and below you. Continuous practice is essential if you are to perform this ritual as you should. It is particularly important not to slur any part of it; to visualize clearly and cleanly the forces invoked, with the exception of the Divine Being, who will not appear, in the ordinary course of events, for such slight cause.

You can figure out for yourself the forms of the angels, or rather archangels. For instance, Raphael, commencing with an "R" will have a head of solar glory and the P, which follows shows that the rest of him is martial: the "AL" which concludes the name (in the case of most angelic beings) indicates that they wield the sword and the balance.

[The Student is also referred to the annotated version of Crowley's poem "The Palace of the World," in "The Temple of the Holy Ghost" (*Collected Works*, Vol. I) which contains a poetic description of the spiritual aspect of the ritual. -Sb.]

## A Ritual Bath of Purification

The following ritual is presented as an example. You are free to modify it, embellish it or invent your own according to your own needs and preferences.

Take a shower and perform whatever other ablutions are necessary to make you feel clean.

Remove any clutter from your bathroom. Place a soft towel, a small container of salt and a white taper in a crystal or silver candle holder in the bathroom near the tub. Your robe and a vial of Abramelin Oil should also be available in the bathroom if you are going to proceed with further ritual work after the purification.

Light the taper. Draw a quarter to half tub of warm (not hot) water. Add a sprig or sachet of hyssop if you wish.<sup>1</sup>

Leave the bathroom, undress (or finish undressing, removing all jewelry, etc.) and return. Consider that you have left the cares and concerns of daily life outside with your clothes, bathrobe, jewelry, etc.

Throw some salt into the tub. Step into the tub. Take a few deep breaths and relax completely. Perform one of the relaxation exercises, if necessary, but in any case, focus on relaxing for a few minutes. Clear your mind. Sprinkle yourself with the bath water (using your fingers, or the hyssop sprig or sachet), reciting:

*Asperges me Domine,  
Hyssopo, et mundabor;  
Lavabis me,  
Et super nivem dealbabor.*<sup>2</sup>

As you sprinkle yourself, visualize yourself as a pure and innocent Child, surrounded by an "egg" of clear blue light. Continue this visualization for a few minutes, increasing the intensity and clarity of the blue color. Get out of the tub, (drain it later) and dry off.

If you are preparing for further ritual work, continue with the following:

Anoint yourself with Oil of Abramelin: forehead, heart, a point about two inches below your navel, the palms of your hands, and the soles of your feet. Don your robe, saying:

"In the Name of RA HOOR KHUIT, I armor myself with the Vestments of Truth; that I may do Battle in the cause of Freedom according to the Book of the Law."

Proceed to the Temple, carrying the taper with you.

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<sup>1</sup> For a hyssop sachet, wrap and tie some whole or cut hyssop leaves in a doubled 5" square piece of cheese cloth.

<sup>2</sup> "Purge me, O Lord, with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow." If you wish, you may substitute the devotional Name of your choice for "Domine."

## **Some Relaxation Exercises**

The following exercises are presented as examples. Many other exercises can be found in the literature. You are free to select, modify and invent according to your own needs and preferences.

Stand or be seated in a comfortable position with your back straight. Take several deep breaths, inhaling and exhaling as fully as you can, then proceed to one or more of the techniques below.

1. Shake your hands very vigorously, for about a minute, as if you had honey on your fingers and were trying to shake it off. If you are standing, bounce up and down slightly on the balls of your feet as well, keeping your legs straight but not locked. Do not stop suddenly, slow down gradually.
2. Tense and relax each distinct muscle group in your body. Start with the scalp, and proceed to the forehead, the eyes, the nose, jaw, tongue, lips, throat and neck. Work down both arms at the same time: shoulders, upper arms, forearms, wrists, fingers. Work down the trunk and legs, ending with the toes, then repeat the entire process. The above sequence may be reversed.
3. Simply place your full consciousness and attention in each distinct part of your body for a few moments each, in sequence. Rather than focusing on parallel parts simultaneously as above, focus on them alternately: left hand, right hand; left wrist, right wrist, etc.
4. Imagine a cool, silvery fluid spreading from your forehead very, very slowly across the entire surface of your body.
5. Visualize your body as filled with a glowing orange fluid. Imagine that there are valves for this fluid in your fingers and toes. Imagine that the valves in your fingers open and allow the glowing orange fluid to slowly drain from your head, shoulders and arms, leaving a deep blue glow in its place. Then imagine the valves in your toes open and allow the glowing orange fluid to drain from the rest of your body, leaving the same deep blue glow.
6. Imagine a cup located in your lower abdomen. Picture as much detail on the cup as you like. Imagine that the cup is bottomless, and can never be filled. Picture the muscular tension in your body as a bright red fluid, and allow this fluid to begin to flow into the cup, leaving a clear green light in its place. Continue until the last drop of red has been drained into the cup, and nothing is left but green.

## **CATECHISM OF THE FIRST DEGREE**

*To be learned word-perfect before taking the Second Degree*

### **Under the seal of the obligation of the First Degree**

Q: Wh wr y ft ppd f yr itn?

A: I Ht, Vly.

Q: wh nx?

A: I a cvt pl, Hd b a Spg.

Q: Hw lg dd y rn th?

A: For nn mns.

Q: Wh wr y itd?

A: I an ^o .

Q: At wh hr?

A: Dn.

## M.

I, A. B., i +| prs % +| Pws % Bh, vs @ ivs, @ %  
ths ^o % F Mn @ Wn, d hb @ hn mt slm pr @ s: Nv  
t rv Wt I ln bnh +| \$ Win +| gdd bd % ths M H O  
Uls i b t a Tru Sr o Br @ nt ar Ug a pf pn % ppr  
ctn Tt th b dly Tsd ty B rt dvn % Gr @ \$n @ % eh  
wd Tt ye hv hd I fl psn O el i ssn % sc a ^o as  
ths Win wse bd I stn, aspg t +| H O Whh I d kw b  
+| lrs O|O. I mt sm pr @ s tt I w nt sb msl t  
hym, msm, o an slr prc why m fl cncs @ f w mt b  
iprd. I mt sm pr @ s tt I w nt idg undly i an dr  
incg al, cc, mj, hsh, er, op, hn, amps, o bbs,  
why m fl cncs @ f w mt b iprd. I mt sm pr @ s tt  
I w nt alw msl t fl udly un +| ifl % an pr why m  
f w mt b iprd. Fly I d sm @ snc pr @ s t ob +|  
Lws % +| O i grl, @ i pter +| rls % +| Spr % +|  
O o hs dly aptd sbt, as cvd t me b +| M M M| %  
Ths O|s un +| hnd @ \$ % +| G M| Sb. Ths svl ps I  
sm s t obv dcrg thm eh @ evy l t b i ac wth m on  
f w, un no ls a pnl, on +| vn % an l % thm tn tt  
% hv g m th pcd wth a Dgr @ m ccs thn t +| mns %  
+| Se tt th m dv i.



## Oaths and Obligations

*"When a man takes an oath, he's holding his own self in his own hands, like water. And if he opens his fingers then, he needn't hope to find himself again."*

-attributed to Sir Thomas More

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

The oaths you have taken in our Order, as well as those you will take throughout your career with us, are solemn promises made to the Order, to your brothers and sisters in the Order, and to yourself. They are not contracts; the Order has no obligation to fulfill any of your expectations. Your oaths, and those of your brothers and sisters, freely made as acts of pure will, constitute the unifying principle of our Order: they are, as it were, the sinews of our Body of Initiates.

These oaths and obligations, once made, are permanent and irrevocable. Once taken, a solemn oath or obligation cannot be nullified, by any power, as long as you live. In the words of one Initiate, "You can't un-ring a bell." Breaking an oath does not nullify it, nor does renouncing it, nor does taking the next initiation, nor does resignation or expulsion from the Order, nor does appeal to *Liber Oz*. Once you take an oath, your only choice is whether to keep it or to break it.

Observing the terms of an oath is, with few exceptions, a matter of personal responsibility. We will not actually come after you to execute the symbolic penalties of your oaths. In cases of serious, chronic, and/or flagrant disregard for the terms of oaths which create impacts on the Order or on your fellow members, you may be censured, your membership privileges may be suspended, or you may be expelled from membership in the Order. However, in general, keeping the terms of your oaths will be largely a matter for your own conscience and sense of honor.

Your resolve to keep your oaths will, of course, be tested constantly for the rest of your life. So will your understanding of their nature; and you may find, as you advance within the Order, that new light is occasionally shed on both the true significance of your oaths in theory and their true application in practice. Take care to learn the lessons you are taught in your Ordeals. Learn also from the successes and failures of your brothers and sisters.

The Magician who truly understands his or her oaths does not chafe at their apparent restrictions, but values them as powerful magical weapons in the battle for the manifestation and accomplishment of the True Will. Without his oaths, the magician would truly be no Magician at all; rather than the Master of the Invisible World, he would be its slave and plaything.

*Love is the law, love under will.*

Sabazius

## **The Bonds of Fraternity**

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

You are now a sworn member of a body of men and women united by solemn obligations of mutual support. Your understanding of this obligation and your resolve to keep it will be tested over and over again throughout your career with us.

Human nature being what it is even among magicians and Thelemites, you should not be surprised to occasionally find your brothers and sisters squabbling like children over trivial issues, hurt feelings, and petty rivalries. Initiation does not automatically relieve us of our humanity. Nevertheless, it is your duty to hold fast to your fraternal obligations as best you can. Perhaps your example will inspire others to do likewise, to the great service of the Order.

Our Order encourages diversity in individual approaches to life and spirituality, so it is very important for you to maintain an open mind, to develop a sense of tolerance for, and possibly even an interest in, the opinions, ideas and lifestyles of other members which differ from your own. It is also very important for you to understand that not all members of the Order will share your own talents, skills and abilities. The talents of some may reside in realms apart from yours, or realms uninteresting to you, or even in realms which are entirely unknown to you. Their value to the Order is not diminished by this.

Conflicts between members will often arise through poor or improper communication. Do what you can to avoid and discourage gossip and rumor-mongering. As anyone knows who has played the old party game called "telephone," a message becomes progressively more distorted as it is passed from one messenger to the next. Don't believe every rumor you hear, and give your brothers and sisters the benefit of the doubt until the facts are proven.

Conflicts will also often arise over jealousies, rivalries, and failed and failing romances. In such cases it is important to recall that all Order members are your brothers and sisters. Resist taking sides, and do what you can to preserve the Peace of the Temple. Resist becoming embroiled in the disputes of others, and resist being drawn into exclusive cliques.

Occasionally, a brother or sister will betray or abuse the fraternal trust of another. The wise application of Common Sense can be very helpful in preventing this from happening to you; but if it does happen to you, see that Grand Lodge Headquarters is duly informed, and let the Order itself act as it deems appropriate. If it happens to someone else, let them report the matter.

Your fraternal obligations do not extend to the protection of a brother or sister who has betrayed or abused the fraternal trust of another, or who has violated his obligations to the Order, or who has committed a serious crime or other offense which could bring danger, strife, or dishonor upon the Order. However, it is not your duty to retaliate

against such offenses. Physically assaulting another member of the Order is a violation of the principles of fraternity and can result in loss of membership privileges. Slandering a member, or unfairly defaming his or her character, is also contrary to the principles of fraternity. As you may have read in *Liber CI* (Seventh House), lawsuits, with a few exceptions, are forbidden between members of the Order on penalty of expulsion.<sup>3</sup> The intentional abuse of the subtle forces of Magick for attacking a brother or sister of the Order, whether or not any credence is given to the objective effectiveness such activities, is an outrage against the principles of fraternity. Crowley once wrote to Brother Max Schneider, "if you did an Operation to harm S...., it would fail and recoil on yourself; because, deeper than any personal antagonism, you are sworn brothers in the O.T.O." These words are worthy of special notice in your meditations on the meaning of the bonds of fraternity. In essence, if one were to attack one's brother or sister in the Order, one would be attacking a part of oneself. More, just as the rite of our I° reflects the birth of the individual into the world, so do the fraternal bonds which unite our Order reflect those other bonds which unite the Brotherhood of All Things Created.

*Love is the law, love under will.*

Sabazius

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<sup>3</sup> The Grand Tribunal has the power to waive its right of arbitration and permit a member to sue another member in the civil courts.

## On Sponsorship

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

"Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III<sup>o</sup>" -- Liber LII.

The above quote appears to ensure universal access to the Man of Earth degrees of our Order, but on closer examination, it includes a number of conditions. Men and women are not "free" if they are incapable of travelling to one of our Lodges to be initiated, or if they are incapable of voluntarily taking and keeping a binding oath to the Order. Men and women are not "of full age" if they are too young to participate in our Mysteries with the full legal rights of a citizen of their country. Men and woman are not "of good report" if the Order has determined that they are of "bad report," or if they cannot find two members in good standing willing to vouch for them.

Your sponsorship is your solemn attestation of an individual's good report. Therefore, before you sign your name in sponsorship of a candidate, it is your duty and responsibility to verify with the Master of your Oasis that Grand Lodge has not recorded the candidate as being of bad report. But further, as you may have read in *Liber CI* (Twelfth House), "it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal." Members who sponsor a candidate who then abuses the privileges of membership are partly answerable for his transgressions, and they partake of his dishonor. The Grand Tribunal can suspend, or even revoke, any member's privileges of sponsorship if it determines that these privileges have been used recklessly. Therefore, it is your additional responsibility as sponsor to familiarize yourself with the background, character, sense of honor, and mental and emotional stability of the candidates you sponsor. Do not allow sympathy, personal affection, pressure from others, or idealism to cloud your judgment.

When sponsoring candidates for full membership in our Order, who are to become Men and Brothers, or Women and Sisters, consider whether they are truly worthy of your fraternal trust, and the fraternal trust of all your sworn Brothers and Sisters in the Order. Consider whether they are worthy to be admitted into our homes, our temples, and our lives; for once they are sworn to us, we are all sworn to them.

When sponsoring candidates for higher degrees, consider whether they have taken their oaths and obligations seriously. Consider also whether they have comported themselves as befitting true Brothers and Sisters of their degree. If they have not yet learned the lessons of their own degree, how shall they learn the lessons of higher degrees?

The candidate for Minerval, on the other hand, is a stranger, who is to become our welcome guest. It would be dereliction of our First Duty to admit a known thief or murderer or psychopath unquestioned and unguarded into our Camp; but it would be

contrary to the law of hospitality to refuse a guest because we do not know him well enough to determine whether he will become a worthy Brother. The Grand Tribunal will be more lenient with the sponsors of a Minerval who violates the privileges of membership than with the sponsors of a Man and Brother who does the same, because the privileges of Minerval membership are not as extensive as those of full membership. Therefore, as a prospective sponsor, you should verify with the Master of your Oasis that your Minerval candidates have never been expelled from the Order or placed on bad report. You should carefully review their completed application forms, and you should communicate with them and do your best to assess their general character and mental stability; but the standards applied need not be so strict as those applicable to candidates for higher degrees.

The duties of sponsorship, however, do not end with the placement of your signature on an application form. As a sponsor in our Order, you are not placed in the position of superior, or spiritual teacher, as is done in certain other societies. Nevertheless, your honor within the Order will be magnified or diminished according to the quality of the deeds of those you sponsor within their degree. Therefore, it is incumbent upon you as a sponsor to assist the initiates you sponsor in learning the catechisms and oaths of their degrees, to see that they are provided with Grand Lodge's latest study materials, to encourage them to participate in the activities of their Local Body, and to educate them - by example -- in the Way of Fraternity.

*Love is the law, love under will.*

Sabazius

## **Camp, Oasis and Lodge**

O.T.O. has three levels of Official Local Initiate Bodies ("Local Bodies") under the jurisdiction of the Electoral College: *Camps*, *Oases* and *Lodges*. Administering an O.T.O. local body is a privilege and a responsibility, not a right. O.T.O. local body officers may be removed, and O.T.O. local bodies closed, at any time by the Electoral College, with or without cause.

Camps and oases may be headed by members of the Man of Earth Triad; however, according to Liber 194, "The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else." Therefore, masters of camps and oases who have not yet been received into the Fifth Degree are considered to be in a position of assistance rather than leadership, and they are subject to the direct supervision of Grand Lodge via a temporary Lover Triad mentor designated by the Electoral College.

### **1. Camps**

The most basic level of O.T.O. local body is the camp. The purpose of a camp is to provide an initial contact point to represent O.T.O. in its local area preliminary to development of an oasis, and to provide such membership services and activities within its local area as are appropriate to the Man of Earth Grade, and as it is capable of providing. Camps typically do not provide initiations, and are not authorized to perform any initiation-related reporting or initiation-related financial transactions (however, any oasis or lodge may perform initiations for a camp at the location of the camp facilities). Camps are also not authorized to establish legal entity status in the state in which they are located, without explicit authorization to do so from the Executive.

Each camp must demonstrate valid record keeping of any financial transactions in regular reports to the Grand Treasurer General, who may suspend operations of the camp for failure to satisfactorily comply with this requirement. Each camp shall also maintain a valid mailing address and email address.

A camp may be established by three or more O.T.O. initiate members in good standing. The prospective master of the camp must be at least Third Degree, and two of the others must be at least First Degree.

A completed application for a camp charter must be submitted to the Electoral College. There is a non-refundable fee of \$30 to cover processing the application for a camp charter. Payment must be submitted by check or money order made out to "Ordo Templi Orientis U.S.A." with the application form, or by other mutually agreeable means arranged between the applicant and the Treasurer of the Electoral College.

The Electoral College may require additional correspondence or exhibits from the applicant before the formal vote to accept or reject the application.

## **2. Oases**

The next level of complexity up from the camp is the oasis. An oasis must provide initiations from 0° to III°, it should provide instruction in the form of classes and/or written materials, and it should endeavor to celebrate the Gnostic Mass on a regular basis.

Usually, an oasis is created from an existing camp, and must be established by at least three initiate members of at least III°, by application to the Electoral College. An oasis must have a treasurer and a secretary, who are appointed by the master, and who must be members in good standing of at least the I°. An oasis is an initiating body; therefore, it is expected to have all facilities required to perform initiations through the III°.

An oasis has the same financial and reporting responsibilities as a camp. In addition, oases must keep accurate records of initiations performed, and are expected to open and maintain a dedicated bank account in which no personal funds are intermingled.

## **3. Lodges**

The highest level of local body under the jurisdiction of the Electoral College is the lodge. A lodge master must be an initiate member of at least the V°, and must hold a charter to initiate. A lodge must have a treasurer and a secretary, who are appointed by the master, and who must be members in good standing of at least I°. A lodge must provide initiations for the members it serves through the III°, and must have all facilities required to perform initiations through IV° and P.I.

A lodge has all the responsibilities of an oasis. In addition, lodges may be required to assist the Order in legal matters, must keep complete records beyond the usual requirements of lesser bodies, and are encouraged to produce manuscripts, periodicals, and other publications or creations for the advancement of Thelemic studies, and to support and assist the U.S. Grand Lodge of O.T.O. in the development and operation of camps, oases, and Chapters of Rose Croix in its region.

All lodges are expected to celebrate the Gnostic Mass as often as possible. Lodges are expected to establish, or secure the use of, a dedicated lodge facility in which to conduct local O.T.O. functions and events. Such lodge facilities should be rented, leased, owned, or otherwise controlled by the Order or the local body, and should be clearly and permanently set apart from the normal private living quarters of any lodge officer or member.

## Forms of Address

Certain forms or styles of address are prescribed for use in *formal* correspondence with members of the various degrees of O.T.O. These forms of address are set forth in detail in a memorandum from Crowley circa 1914 e.v., written in the hand of Bro. G.M. Cowie. The Frater Superior has recently modified the original forms of address to allow women of the appropriate degrees of the Lover Triad to be addressed as "Dame Knight" in addition to "Noble Dame." These forms of address should be employed when you (1) are writing to someone whose degree is known to you, or (2) when you are writing to an officer whose *office* is associated with a particular degree, whether you know the officer's *actual* degree or not. For instance, if writing to the President of the Electoral College, you would use the form of address for a Senator; if writing to a member of the Grand Tribunal, you would use the form of address for a G.I.C. When in doubt, keep it simple: Dear Brother (Sister).

The official forms of address for formal correspondence are given below:

**0°-III°** (Men): Dear Sir and Brother.

(Women): Dear Madam and Sister.

**IV°**: Excellent Companion.

**K.E.W.** (Men): Instructed Brother.

(Women): Instructed Sister.

**V°** (Men): Very Excellent and Perfect Prince.

(Women): Very Excellent and Perfect Princess.

**Senate** (Men): Very Excellent and Perfect Prince, and Reverend Senior.

(Women): Very Excellent and Perfect Princess, and Noble Dame of the  
Red Eagle.

**VI°** (Men): Illustrious Sir Knight.

(Women): Illustrious Dame Companion of the Holy Grail.

**G.I.C.** (Men): Illustrious and Just Sir Knight.

(Women): Illustrious and Just Dame Knight.

**P.R.S.** (Men): Illustrious, Just and Enlightened Sir Knight.

(Women): Illustrious, Just and Enlightened Dame Knight.

**VII°** (Men): Very Illustrious Sir Knight.

(Women): Very Illustrious Dame Knight.



**Supreme Grand Council:** as VII°, adding "and Most Wise and Excellent  
Councillor of His Most Sacred Majesty."

**VIII°:** Perfectly Illuminated and Very Illustrious Brother [Sister].

**IX°:** Thrice Holy, Thrice Illuminated and Thrice Illustrious Brother [Sister].

**X°:** Most Holy, Most Illuminated and Most Worshipful Father [Mother]. Other members of X° write "Brother" or "Sister" for "Father" or "Mother." The National Grand Master General is not approachable *as such* by any person who has not reached the VI°, except by special permission; however, the Grand Secretary General will forward appropriate correspondence to the National Grand Master General's attention.

**Frater Superior (O.H.O.):** Most Holy and Most Beloved Father [Mother] in the Lord. The O.H.O. is not approachable *as such* by any person who has not reached the VIII°, except by special permission; however, the International Secretary General will forward appropriate correspondence to the Frater Superior's attention.

For those addresses in which fraternity is not mentioned, the writer may add "and dear Brother [Sister]" or "and very dear Brother [Sister]" as his or her feelings dictate.

The closing (before your signature) should be as follows: Within the V°-X°, sign "In the Bonds of the Order," with such additional expressions of duty as may be suited to the degree of the writer. For K.E.W. and all lower degrees, use "Yours Fraternally." Additionally, the signature of members of the Supreme Grand Council and higher degrees is prefixed by the triple cross crosslet, or "eleven-fold cross" (female members of these degrees use the triple cross with curved crosslets). The signature of members of the VII° is prefixed by the triple cross without crosslets. The Grail Name of members of the VI° is prefixed by the Cross Pattée. Members of the V° sign with the consonants of the name only.

According to the memorandum, no form of address, no signature, and no closing should be used within the C.P.I. Within that degree, the writer of the letter should be indicated, if doubt exists, by some allusion in the text.

A formal superscription should be prefixed to the letter in the following terms. For X°: "A Petition to His Most Sacred Majesty the Supreme and Holy King Ruling in the United States of America [or name of other country] that is in the Sanctuary of the Gnosis." For a member of the IX°, "To the Thrice, Holy, Thrice Illuminated and Thrice Illustrious (name) IX°." For a member of the VIII°, "To the Perfectly Illuminated and Very Illustrious (name) VIII°." For a member of the VII°, "To the Very Illustrious Sir Knight (name) VII°; and so on for the lesser degrees.

In the O.T.O. tradition, only the Frater Superior and the Grand Master of each Grand Lodge are required to assume Magical Titles, but many members prefer to use magical names or mottoes in lieu of their civil names. To avoid confusion, the civil name should always be included in any correspondence addressed to Grand Lodge Headquarters.

## THE MANTRA GÂYÂTRI

From Book 4, Part I, Chapter 2

*To be used as a Lunar Salutation*

**Aúm! Bhur, Bhuvah, Svah!\***  
**tat sávitúr varényam**  
**Bhárgo dévasyá dimáhi**  
**Dhíyo yó na prátchodáyat.**

### Translation:

"O! let us strictly meditate on the adorable light of that divine Savitri (the interior Sun, etc.) may she enlighten our minds!"

### Notes:

\*The words *Bhur, Bhuvah, Svah*, which are included in all traditional versions of the Gâyâtri Mantra, were omitted in the version that appears in Book 4.

*"..in 'Greetings' I include 'saying Will' before set meals, the four daily adorations of the Sun (Liber CC vel Resh) and the salutation of Our Lady the Moon."*

-- Magick without Tears

Chapter 18: "The Importance of our Conventional Greetings"

*"..he shall salute the Moon on her appearance<sup>4</sup> with the Mantra Gayatri."*

-- Eight Lectures on Yoga

Part 2, First Lecture, No.9

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<sup>4</sup> This can be interpreted two ways: at moonrise, or at the first moonrise after the New Moon.

# Hypnotism

By Frater Diapason

Hypnosis – the word summons a number of stereotyped images and associations – a gold pocket watch swinging from a chain, an ominously soothing voice intoning ‘look deep into my eyes,’ sleepiness, dwindling will power, faulty self-control, amnesia, a flood of vivid memories, an unleashing of primordial impulses, mindless obedience, reincarnation, Dracula...magic.<sup>5</sup>

The term *hypnotism* has been in common use since the mid-19<sup>th</sup> century. Although its basic meaning simply denotes a method of trance induction, a survey of medical and popular usages of the word reveals a range of associated connotations that have varied considerably over time.

Medical hypnotism has its root in the late 18<sup>th</sup> century studies of animal magnetism conducted by the Austrian physician, Franz Anton Mesmer. Influenced by Renaissance theories of cosmology, human physiology, and natural philosophy, he claimed to be able to cure various nervous disorders by using magnets passed over patients’ bodies to manipulate subtle fluids existing in the Universe and in the human body.<sup>6</sup>

Doctors originally linked the practice of *mesmerism* with occult philosophy and physiology. Toward the mid-19<sup>th</sup> century, however, their focus of interest shifted more to human neurology and psychology. The original term was replaced with the more scientific-sounding word *hypnotism* (from the Greek god of sleep, *Hypnos*) by James Braid in 1843. Subsequent adoption of the new name by the medical community signaled the beginning of a move toward a greater emphasis upon the behavior of subjects in the trance state, rather than upon the manipulation of forces by the mesmerist/hypnotist. (Although Braid is usually credited with coining the term, it was actually employed earlier in the 19<sup>th</sup> century by the French mesmerists d’Henin de Cuvillers and Simon Mialle.)<sup>7</sup>

The shift toward psychology and an interest in trance state behavior eventually ushered in the so-called golden age of hypnotism during the 1880s and 1890s.<sup>8</sup> In the

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<sup>5</sup> S. F. Kelly & R. J. Kelly. *Hypnosis: Understanding How It Can Work for You*. (Reading, MA: Addison-Wesley, 1985) 3

<sup>6</sup> G. Rosen. History of Medical Hypnosis: From Animal Magnetism to Medical Hypnosis. In J. M. Schneck, (Ed.), *Hypnosis in Modern Medicine*. (Springfield, IL: Charles C. Thomas, 1963) 4-5

<sup>7</sup> M. A. Gravitz. Early Theories of Hypnosis: A Clinical Perspective. In S. J. Lynn & J. W. Rhue (Eds.), *Theories of Hypnosis: Current Models and Perspectives*. (New York: Guilford Press, 1991) 29

<sup>8</sup> S. J. Lynn, & J. W. Rhue. Hypnosis Theories: Themes, Variations, and Research Directions. In S. J. Lynn & J. W. Rhue (Eds.), *Theories of Hypnosis: Current Models and Perspectives*. (New York: Guilford Press, 1991) 606

early years of the 20th century, however, doctors began to debate whether or not the technique was sufficiently effective as an anesthetic and as a treatment for disorders associated with the new field of psychoanalysis to continue its use. Freud's abandonment of the practice as a viable psychological treatment, coupled with the introduction of chemical anesthetics for surgical procedures, led to a period of dormancy for medical hypnotism that lasted until the early 1920s.<sup>9</sup>

Alongside medical usages of the term, there were variant meanings ascribed to hypnotism by popular culture and the occult subculture. Perhaps the most typical image was that of the hypnotic subject under the complete and utter control of the hypnotist.<sup>10</sup> This belief that hypnosis consists of one mind dominating another, with the hypnotist's will replacing that of his subject, was due in part to an enthusiastic embrace of many of Mesmer's most controversial ideas by the general public in Europe and the United States.<sup>11</sup> Although the medical community had effectively discredited the supernatural aspects of his theories (such as subtle fluids, planetary influence, clairvoyance, telepathy, and action at a distance), the belief in such phenomena remained strong within the occult world and contributed to the popular image of the mesmerist as someone wielding strange powers over helpless, hysterical subjects. Indeed, "the psychological characteristics of successful magnetizers came to be seen as opposite to the psychological characteristics of the patients they treated. Patients (who were frequently women) were seen as passive, fragile, and weak in both mind and body, whereas magnetizers (who were almost always men) came to be seen as strong, powerful, and intelligent."<sup>12</sup>

By the time Braid first introduced the new nomenclature in the mid-19<sup>th</sup> century, animal magnetism and mesmerism, already familiar for decades, had become very much the vogue in European salons.<sup>13</sup> Practitioners of the art uniformly emphasized the strength of their own wills in overcoming those of their patients.<sup>14</sup> And although Braid and his contemporaries had already begun to successfully reinterpret mesmerism along psychological rather than mechanistic/occult lines, his belief at the time that it was still the hypnotist who originally set these forces in motion within the patient did little to assuage the popularly entrenched image of the powerful, will-sapping mesmerist/hypnotist.<sup>15</sup>

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<sup>9</sup> M. A. Gravitz. Early Theories of Hypnosis: A Clinical Perspective. In S. J. Lynn & J. W. Rhue (Eds.), *Theories of Hypnosis: Current Models and Perspectives*. (New York: Guilford Press, 1991) 34-38

<sup>10</sup> Kelly & Kelly, *op. cit.*, 3

<sup>11</sup> H. B. Gibson. *Hypnosis: Its Nature and Therapeutic Uses*. (New York: Taplinger, 1980) 12

<sup>12</sup> N. P. Spanos & J. F. Chaves. History and Historiography of Hypnosis. In S. J. Lynn & J. W. Rhue (Eds.), *Theories of Hypnosis: Current Models and Perspectives*.. New York: Guilford Press, 1991) 54

<sup>13</sup> J. P. Deveney, *Paschal Beverly Randolph: A Nineteenth-century Black American Spiritualist, Rosicrucian, and Sex Magician*. (Albany, NY: SUNY Press, 1997) 52

<sup>14</sup> A. Meares. Theories of Hypnosis. In J. M. Schneck (Ed.), *Hypnosis in Modern Medicine*. (Springfield, IL: Charles C. Thomas, 1963) 391

The same can be said of the early pioneers of psychoanalysis in their initial embrace of hypnotism as a viable therapeutic technique. Freud considered the phenomenon to be similar to a distorted love relationship, where the patient, like a lover to the loved object, adopts a submissive, uncritical, compliant stance toward the hypnotist.<sup>16</sup> Ferenczi compared it to a parent-child relationship, with the child-patient carrying out the parent-hypnotist's wishes unquestioningly.<sup>17</sup>

This conventional image was further reinforced within popular culture by various representations in literature. The quintessential depiction is perhaps in George Du Maurier's novel *Trilby* where the evil Svengali is described as putting a girl into a trance by waving his long fingers at her while intoning *Et maintenant dors, ma mignonne*.<sup>18</sup> Similar portrayals can be found in Hawthorne, Dickens, Poe, Melville, and Henry James.

In addition to literary depictions, the Svengali stereotype was also strengthened by the enormous popularity of stage hypnotists. Audience members were enthralled by the vision of their friends and neighbors barking like dogs and exhibiting other bizarre and uninhibited behaviors at the behest of the hypnotist. They typically walked away from performances with the perception that the hypnotist's commands were irresistible.<sup>19</sup>

The following definition from H. P. Blavatsky's *Theosophical Glossary*, with which most prominent occultists of the period, including Aleister Crowley, would have been very familiar, captures the essence of the prevailing view:

Hypnotism (*Gr.*) - A name given by Dr. Braid to various processes by which one person of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything *suggested* to him by the hypnotiser. Unless produced for beneficial purposes, Occultists would call it *black magic* or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood vessels.<sup>20</sup>

In short, when someone within popular and occult spheres used the term hypnotism during the late 19th and early 20th centuries, they were, in all probability, referring to a phenomenon that closely resembled the mesmerist stereotype, and which relied on techniques and premises that emphasized the dominance of the hypnotist's will over that of the patient/subject in inducing the so-called hypnotic trance state.

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<sup>15</sup> Gravitz, *op. cit.*, 31

<sup>16</sup> M. Brenman, & M. M. Gill. *Hypnotherapy: A Survey of the Literature*. (New York: International Universities Press, 1971) 103.

<sup>17</sup> Meares, *op. cit.*, 397

<sup>18</sup> Gibson, *op. cit.*, 35

<sup>19</sup> Kelly & Kelly, *op. cit.*, 8

<sup>20</sup> H. P. Blavatsky. *Theosophical Glossary*. (London: The Theosophical Publishing Society, 1892) 147

From the 1920s forward, however, this image of the mesmerist/hypnotist began to lose its popular currency, largely due to the influence of Milton Erickson, who began to revitalize interest in the psychotherapeutic application of hypnosis within the medical community and the public-at-large. In contrast to the view that the hypnotized subject was a passive automaton under the sway of an all-powerful hypnotist,<sup>21</sup> Erickson and his successors asserted that “therapeutic suggestion is not a process of programming the patient with the therapist’s point of view; rather, it involves an inner resynthesis of the patient’s behavior achieved by the patient himself or herself.”<sup>22</sup>

Although numerous theoretical and clinical approaches within the field have arisen since the emergence of the Ericksonian revitalization, they all generally share in an attempt to dispel the image of the passive automaton-subject. Consequently, although theories and techniques developed since the 1920s still retain some surface similarities to earlier approaches, they bear little resemblance to the mesmerist stereotype. Instead, they more closely adhere to the following definition: “hypnosis is that state of consciousness which occurs in the setting of willing participation in a hypnotic induction.”<sup>23</sup> Or, as the editors of a recent sourcebook on contemporary theoretic developments in the field of hypnosis state in reference to passive automatons under the sway of powerful hypnotists: “this rather extreme position is not endorsed by any of the theorists whose ideas are represented in our book.”<sup>2425</sup>

In summary, although during its early history the term hypnotism was largely interpreted to connote a form of psychological enslavement, there are many other more recent applications of the trance induction method which do not rely upon or give credence to theories that necessitate the surrender of the sovereignty of the will of the hypnotic subject to that of the hypnotist. This is, of course, particularly relevant to Thelemites, who, when considering treatment options for various medical and psychological conditions, may be tempted to summarily reject hypnosis therapy because of earlier, but now largely outdated, assumptions about its purpose and methods of operation. Initiates may find it useful to distinguish between the hypnotism of Svengali and Blavatsky, a practice that was thought to endanger the full consciousness or free will of the subject, and that of Erickson and his successors, a practice that is understood to pose no such dangers.

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<sup>21</sup> Lynn & Rhue, *op. cit.*, 606

<sup>22</sup> Gravitz, *op. cit.*, 39

<sup>23</sup> Kelly & Kelly, *op. cit.*, 12

<sup>24</sup> Lynn & Rhue, *op. cit.*, 606



## THE LAMEN OF THE O.T.O.

There is a difference between a Lamén and a Pantacle which can be studied in Crowley's *BOOK 4*, Part II. Briefly, he states:

"The modern Lamén is, however, a simple plate which (being worn over the heart) symbolises Tiphareth, and it should therefore be a harmony of all the other symbols in one. It connects naturally by its shape with the Circle and the Pantacle; but it is not sufficient to repeat the design of either".

The Lamén is formed by the interpenetration of two circles so that the rim of one touches the centre of the other. Thus:

The two interpenetrating circles represent all the opposites of life. They can be God and Man, subject and object, man and woman, light and dark, unconscious and conscious aspects of man's psyche, Sun and Moon and on and on.

The Lamén of the spirit whom one seeks to evoke is both placed in the triangle and worn on the breast but in this case, since that which we wish to evoke is nothing partial, but whole, we shall have but a single symbol to combine the two. The Great Work will then form the subject of the design ... In this Lamén the Magician must place the secret keys of his power... The Pantacle is merely the material to be worked upon, gathered together and harmonised but not yet in operation, the parts the engine arranged for use, or even put together, but not yet set in motion. In the Lamén these forces are already at work; even accomplishment is prefigured".

The final accomplishment in the O.T.O. Lamén is symbolised at the top. There is a triangle with twelve rays emanating from it. The twelve rays suggest the twelve signs of the zodiac. Further, the number twelve is the result of the multiplication of four and three, which numbers in themselves have great importance.

The triangle has three sides, as does each side of a Pyramid. There is a great deal of information of the pyramid which must be learned by the student, but which will not be dealt with here. Suffice it to say that the base of the pyramid has four sides and that each upper triangle springs from these four. The four represent the four powers of the Sphinx.

These can be studied in Crowley's *Liber Aleph*. There is a chart for these in *In The Continuum*, Vol II, No.4.

The crown of the Pyramid represents the highest spiritual attainment. This is represented by the open eye within this triangle. The open eye is related to the Ajna chakra which is described by Hindu yogis. When this chakra is activated, the person gains undreamed of insight, all sorts of powers, such as clairvoyance, clairaudience and the like. The open eye signifies the supreme attainment, or Union with God. This state thus leads to a mastery of the various aspects of life. The illusion of existence, or maya, fades away and matters are seen in their true reality. For ordinary men are blinded by various factors which are consonant with life on earth. They are also bound by their own tendencies and most live in a prison of their own making. When the Supreme Light of Initiation is activated, all the difficulties and shadows of life fade away. This open eye is often seen in Egyptian hieroglyphs and has been used for centuries in various religions around the world.

The triangle thus represents as well the Supernal Triad of the Tree of Life. Notice that the Tree is also made up of a series of triangles.

The dove is a bird of Venus and here the dove descends from the eye of God to bring its flame to the cup of the Aspirant. In *Liber AL vel Legis*, it states in Chapter I, verse 57:

*"Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God".*

The dove has been associated with the inspiration and intelligence which descends straight from the supernal triad, or as the word of God. But the cup which represents the receipt of this word or enlightenment, must be made pure, or no such attainment will result.

Further, remember that Venus encompasses the whole of the Tree of Life in its symbol and that "Love is the law, love under will". All know that Venus is the ruler of love. But what kind of love? There are an extreme number of forms or types of love, which are difference for each individual. *Liber AL vel Legis* gives us a great many instructions on this matter and this holy Book must be studied carefully, preferably memorised, so that its words run through the veins and become part of all matters of life.

The serpent referred to above is the serpent of kundalini which has been described so often by the yogis. It is also mentioned several times in *Liber AL*. There are precise instructions in this Book concerning this.

The eye of Ajna could not be opened without some movement of kundalini up the spine. But each person who works with this force must be well equipped with a mastery of the eight limbs of yoga. S/he must be master of all his or her planes of existence, the



physical, the emotional, the mental. His or spiritual results depend greatly on his or her work with his/herself. Nothing happens in a vacuum or in an empty person or in a lazy one. Crowley states that the God will not dwell in a vehicle improperly prepared.

The cup at the bottom represents the Holy Grail of legend and also of our own times. It is the perfectly prepared aspirant who is ready for the highest illumination which is brought to him or her by the dove. Each person has a receptive phase, like the cup, and an active, outgoing phase, like kundalini force and other heroic efforts to achieve the highest. The active phase is represented in the cup by the cross within a heart. The cross is that which was worn by the Templars during crusading times. The heart again represents the power of love, in this case, open to the highest.

Around the rim of the cup there is a circle of flame, which describes the flame of love for God. Each love is sacred as it is a reflection of the love which descends from the highest. This is why *Liber AL* states that "There is no bond that can unite the divided but love: all else is a curse". Ch I, v.41.

Falling into the cup are two drops which have the Hebrew letter Yod on them. This is a reference to Tetragrammaton, which is Yod, Hé, Vau, Hé. This word is made of four letters, or the three which are unlike. The first letter, Yod, is equated with the fire of will, wisdom, creativity or Chokmah, the second sphere on the Tree of Life. The second letter, Hé, is equated with water and receptivity, understanding and formation, or Binah on the Tree and is the result of the union of two forces, the mother and the father. Vau is represented on the Tree by Tiphareth, the central sphere and sun of the whole Tree. The final Hé is also the result of the union of father and mother and is represented in Malkuth, the lowest sphere and is material life. This final Hé also represents the way to continue the process, as well. For it is the transformation of the material world into spiritual life that leads the Aspirant into the self-transformation which is called Illumination and by many other names as well.

So why has the prophet chosen Hé? Because this letter is a representational Nuit, the vast spaces from which manifestation comes. And we are told to love Her. There are further meanings of the letter Hé in the Tarot card called 'The Star', which has been correctly assigned to Hé; Yod should be studied in the Tarot card called 'The Hermit'; Vau in the Tarot card called 'The Hierophant'. These will give further meanings. The sum of all will be found in the Trump called 'The Universe'. These studies will begin to open your mind to the wonderful possibilities which lie in the Tarot and in *Liber AL*.

This is but a short dissertation on the meaning of the O.T.O. Lamen. Undoubtedly much more will be found by the intelligent student.

Soror Meral