The official organ of the U.S. Grand Lodge of O.T.O.

Agapé

☉ in ♓
☽ in ♎
Anno Vxi

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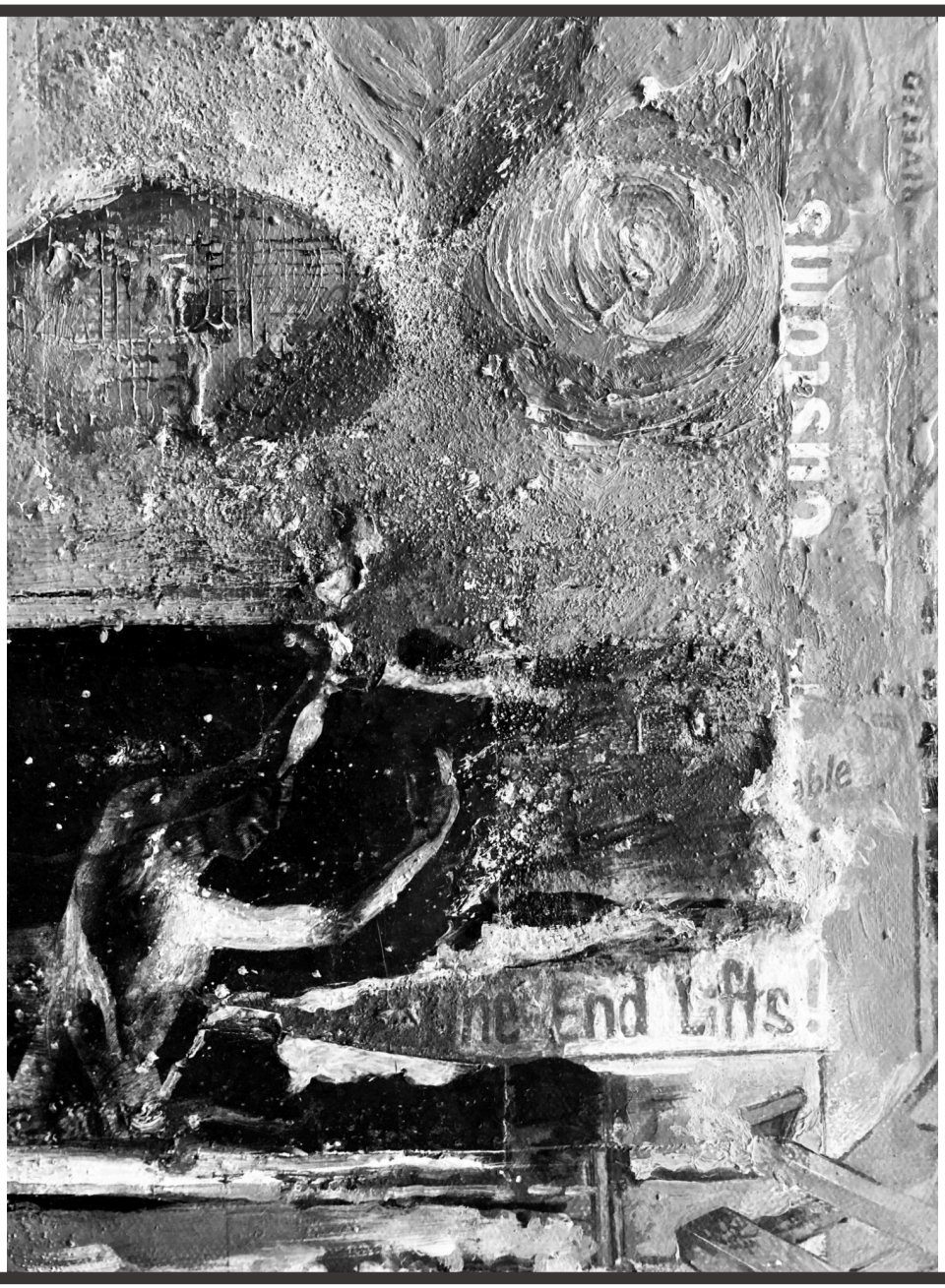

M.·.M.·.M.·.

Mysteria Mystica Maxima

Ordo Templi Orientis, U.S.A.

Ordo Templi Orientis
Ecclesia Gnostica Catholica

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The official organ of the U.S. Grand Lodge of O.T.O.

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From the Executive Editor

Membership Rights, Privileges, and Obligations

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

Classes of Members and their Rights

Section 2.01 of U.S. Grand Lodge's Bylaws defines four classes of membership: Initiate Membership, Governing Membership, Ecclesiastical Membership, and Administrative Membership. Initiate, Governing, and Administrative classes of membership are subdivided by degree of initiation in M.˙.M.˙.M.˙., from Minerval through X°. Membership in U.S.G.L. confers international membership in O.T.O.

Governing and Administrative Membership are subclasses of Initiate Membership. All members of the Governing and Administrative classes are required to be Initiate Members. Governing Membership pertains to the members of U.S.G.L.'s Governing Bodies, which are the Electoral College, the Grand Tribunal, and the Supreme Grand Council. Administrative Membership pertains only to the members of the Executive.

The Ecclesiastical Class of membership is defined in Sections 9.01 and 9.02 of the Bylaws. Ecclesiastical Membership pertains to membership in E.G.C. and does not confer initiate, governing, or administrative membership. Ecclesiastical membership includes subcategories of clerical membership (clergy) and lay membership (laity). Lay membership, as defined in Section 9.08, is conferred by the ceremony of confirmation, which must be preceded by the ceremony of baptism. It conveys no authority or special privileges within E.G.C. and, as stated previously, does not confer initiate membership status or any of the rights and privileges of initiate membership. The purpose of lay membership is to

The rituals presented in Agapé, unless stated otherwise, are original rituals created by individual members and are not official O.T.O. rituals.

enable individuals to affiliate with a local body as lay church members.

Membership rights are fundamental entitlements that members have by virtue of being active members (or in some cases, by simply being humans who are free adults of good report).

All members of the four classes of membership have the following membership rights:

- A right to initiation to the degrees of the Man of Earth Triad (from Minerval through P.I.), provided they fulfill the applicable qualifications,
- A right to the grip, sign, and password of each initiate degree they have taken (if any), and
- Any additional rights recognized and designated as such from time to time by the appropriate O.T.O. authority.

Initiate membership in U.S.G.L. confers a right to arbitration/mediation of disputes with other members via the Grand Tribunal.

Certain rights of specific sub-classes and degrees of membership are defined by the individual sections in the Bylaws pertaining to the specific sub-class or degree; for example, initiate members of the sub-degree of Grand Inquisitor Commander have a right to a seat on the Grand Tribunal (with certain specified restrictions).

Membership Privileges

Membership privileges are special advantages or authorizations granted by various O.T.O. authorities, usually conditional. The ability to represent U.S.G.L. through service as an initiator, initiating officer, officer in a Gnostic Mass, or local body officer are all membership privileges.

A number of familiar, customary privileges are held by all active initiate members. These include the privilege of referring to oneself as a member of O.T.O. of any initiate degree actually taken (with due consideration for confidentiality) and the privilege of attending member-only O.T.O. events at any location, provided the event is open to members of one's highest initiate degree. All such privileges are subject to curtailment for cause by the appropriate O.T.O. authority.

Human Rights and Obligations

U.S.G.L. recognizes the Rights of Man as enumerated in *Liber Oz* as well as the legal rights of U.S. residents. Individuals may voluntarily bind or obligate themselves to conditions that restrict their free exercise of certain of these human rights, in exchange for membership rights and privileges. For example, members are expected to restrict their freedom to "dress as they will" by conforming to initiatory dress codes while participating in initiation rituals. O.T.O. authorities may hold members accountable when they cause disruption or other problems by failing to uphold their obligations but will, of course, otherwise refrain from attempts to curtail human rights.

Loss of Rights and Privileges

All members of the four classes of membership are subject to dissolution of membership (by the O.H.O.), expulsion, and suspension, any of which terminate (or suspend) all rights and privileges of membership.

All initiate members are also subject to inactive status for failure to keep current with their dues payments. (Members can also request to go on inactive status voluntarily.) Inactive status also suspends all rights and privileges of membership, with one exception: within the Initiate Class of membership, the sub-class defined by the degree of Minerval is treated somewhat differently than the other sub-classes. Unlike other sub-classes, Minerval inactivation is termed "demission." Whereas other sub-classes may reactivate their membership within the same sub-class after inactivation, Minervals may not reactivate their membership within the Minerval sub-class after demission. They must, instead, proceed to First Degree initiation. This is because the Minerval sub-class of Initiate Membership is considered a probationary level of Initiate Membership. Therefore, Initiate Members of First Degree and above are informally designated as "Full Members" and Initiate Members of the Minerval Degree are informally designated as "Welcome Guests."

Sabbatical status is similar to inactive status except that it has a time limit specified in advance; membership resumes automatically after expiration of the time limit, and there is no reactivation fee.

Resignation from membership terminates all rights and privileges of membership.

Technical Membership and "Karmic" Membership
In addition to the above, membership can be divided into what I will call, for convenience, "Technical Membership" and "Karmic Membership."

Technical Membership in O.T.O. (a.k.a. Initiate Membership" per the Bylaws) begins with successful completion of the Minerval initiation, and ends with any of the following:

- Death
- Resignation
- Expulsion
- Dissolution of membership by O.H.O.

Technical Membership is divided into three parts:

- Minerval Membership (Probationary)
- Full Membership (commencing with completion of the First Degree)
- Inactive, Sabbatical, Suspended and Demitted Membership

"Karmic" Membership in O.T.O.—as I call it—begins with swearing the First Degree Oath and ends with death. Members who are expelled, or who resign from membership, or whose membership is dissolved by the O.H.O.—despite the termination of their technical membership—remain karmically connected to the Order for the remainder of their natural lives via the solemn oaths they have sworn. Oaths can be renounced or broken by the person who took them, but it is not possible to nullify them. Renouncing or breaking one's oaths does not lift the karmic obligations created by the oaths for those who swore them.

A corollary to the above is that those who claim to be reincarnations of deceased O.T.O. members are not automatically entitled to the membership rights and privileges of their past lives.

Love is the law, love under will.

Sabazius

Education Committee Website Updates

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

To all local body officers and organizers! The Education Committee of U.S. Grand Lodge has an array of services to help you offer educational programming to your Valleys and areas. There are educational modules on topics such as Magick, Thelema, the O.T.O., the Gnostic Catholic Church, Qabalah, and more. They are designed to assist you in constructing your own presentations and discussions. For further details, please visit our website at education.oto-usa.org.

Our website also hosts "Thelema for All" modules created by the U.S.G.L. Diversity Task Force.

We continue to post video presentations to the O.T.O. YouTube channel, with more to come in 2026 ev

Direct your questions, concerns, requests, ideas, and musings to the Education Committee at education@oto-usa.org or directly to the chair at jay.lee@oto-usa.org.

Love is the law, love under will.

USGL Profess-House Capital Campaign

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

We need your help!



As announced by the Grand Master Sabazius in November of 2025 ev, United States Grand Lodge completed the purchase of a large building in central Connecticut. This property represents the first Profess-House to be established under U.S.G.L. and we are very excited to get it up and running!

The building itself is over 100 years old and built in a grand New England style, with a large temple and meeting spaces on the first floor. The second floor has two bedrooms with en suite bathrooms, two utility/flex spaces, a full kitchen, and a laundry room. The third floor has yet another small bedroom with a full bathroom and is expected to host up to three persons.

Crowley ascribes a number of potential uses to a Profess-House in his writings, in the light of which epistles the by-laws and general operational procedures are now being established. At present, and to make the most consistent use of the investment, it is intended to serve as a meeting space for Mithras Oasis, a conference space for regional and smaller national events, and lodging for sojourning members of our Order on a reservation basis.

… but first, we must build our temple.



While the property is in good shape for its age, there remains much work to be done to improve the overall experience of the property for the members of our Order. To date, we have focused on the internals and installed a new energy-efficient furnace and re-insulated several areas of the house. We are scheduled to have significant plumbing and electrical work completed over the next few weeks. Further repairs are also planned to make the house more energy-efficient, as well as refinishing and remodeling the interior.

Crowley writes of the Profess-Houses of the Order in *Liber CXXIV:* "Travelling Brethren are to accommodate themselves gladly to the plank-bed of one Abbot as to the eiderdown of his neighbor." While we agree with the sentiment, our aim in furnishing the Profess-House is closer to the eiderdown of that spectrum, and we seek to furnish the property suitable to the hospitality we seek to provide members traveling to the Profess-House in the future—perhaps even you!

While the initial purchase was funded by a generous bequest, to fund completion of the renovation and the continued operation and maintenance of the Profess-House, we have set the ambitious goal of raising $100,000 over the next six months.

To meet this goal, we are seeking contributions at all levels, whether it is in tens, or hundreds, or thousands, each to their own ability. (Tens of thousands is also acceptable, if anyone is wondering...) Recurring subscriptions that can be managed without impacting donations to your local body are also greatly appreciated.

The timing of these repairs really does matter, so please take a moment, go to your phone or computer, and donate now by sending a payment to the Grand Treasurer General at gtg@oto-usa.org via PayPal, or by check for larger amounts so as to avoid fees. Checks should be made out to "Ordo Templi Orientis U.S.A." with a note that it is for the Profess-House. Go ahead! Donate now! I'll wait…

... and thank you! All donations will go directly to the building fund for its renovation and ongoing upkeep, improvement, and maintenance. We will make periodic updates on the property so that you

can see specifically what your donations are doing to help the Order.

In the meantime, please direct questions to sacredoak.ct@oto-usa.org.

Love is the law, love under will.

Colin Campbell
Vice-Chair, Profess-House Committee

The Key-Scale Comment

Crowley's lost set of commentary on The Book of the Law.

By Scott Wilde

In a diary entry from late May 1923[1], Crowley wrote an oath:

> An XIX Sol in Gemini. CCXX.2.22.
> I The Beast 666 swear that I will abandon my human Reason, if it be the Will of them that called me, that Hadit burning in my heart shall make secure and swift my pen for the writing of the Comment.

This oath was to be the heart of a "Great Magical Retirement" (G.M.R.) that he had devised for the purpose of establishing suitable conditions for the writing of a new commentary on the Book of the Law. In the same diary entry, he described the rest of the preparation required to create these conditions:

> The Beast 666
>
> Lay down the main principles of my Magickal Preparation for the Writing of the Comment.
>
> XXXIII RENUNCIATION (of all other aims I suppose) Balance firmness and elasticity.
> 1. Wind up all other affairs.
> 2. Take oath of utmost power (My Insanity oath is part of it).
> 3. G.M.R. under rigid oath: Alostrael and others to help enforce it.
> 4. Don't seek to avoid discomfort in G.M.R.
> 5. G.M.R.
> 6. G.M.R.
>
> Remarks: Create from material environment. Transmute Earth in the Word 93. Essence of all this: G.M.R. such as I have never done before.

Crowley was busy with other things for the next several months. But he was reminded of this work during a series of tarot divinations that he performed on September 23, 1923; when he asked about the "Special work of The Beast", this was the result:

> *8 C between King C & King W. Count to XVII [The Star] & Ps P [Princess of Pantacles].*
>
> Saturn in Pisces (abandoned success) Resume determinedly Work of Interpretation (i.e. Comment) with Inspiration & Subtlety etc etc.
>
> I shall meet with a woman to assist me & be under the special protection of Nuit.

He initiated this G.M.R. in October of that year, and to commemorate the occasion he started a fresh diary[2], the first entry of which described the general plan for the work. Here he documented the dates and times that he would attempt each chapter; he also described the implements he would wear and surround himself with during the writing.

> 1923. October. 20. Saturday.
>
> On considering the Great Magical Retirement of which this book contains the Record—the days from Sol in 16 degree Libra when I & Alostrael[3] left Tunis City being preliminary preparation—I bethought me that, the Moon occulting Uranus at:
>
> 11.7 p.m. tonight,
>
> 4.18 a.m. (on November 17) with Sol in 24 degrees Scorpio,
>
> & 11.38 a.m. (on December 14) with Sol in 21 deg. Sagittarius,
>
> I should ceremonially put myself at the disposition of the Secret Chiefs at those exact hours.
>
> My original idea was to write the Comment on Liber AL, one chapter to each hour; but on considering the Oath of the Retirement, this

1 Yorke Collection, Film 9, OS H3

2 Yorke Collection, Film 9, OS H4

3 Leah Hirsig, AKA "Bab"

appeared presumptuous. (I refer here to my proposed Oath, to that actually sworn on the Eight Anniversary of my Official Advancement to the Grade of Magus.)

My Magical Apparatus will be this:

Robe: The Red Abbai of Cairo, clasped by the Eleven-pointed star of the Cairo Working.

"A rich headdress": my Golden VRIHL Lamen.

The Ring of TO MEGA THERION (Grk).

A Virgin Book.

The MS. of Liber AL.

The Magical Bell.

"Wine and strange drugs" to worship Hadit — preliminary, & if needed during the Ceremony, at hand.

Two candles & an oil lamp if necessary.

An "occasional table" in the middle of the room (No:6 Hotel du Djerid, Nefta), when taking the Oath of the G.M.R., & a chair.

A Watch to mark the end of the Hour of Awaiting.

That night, at 11 p.m., he began the working with the note:

I shall now wash & robe myself ceremonially, & take my seat at 11.7 p.m.

Later that night, at 2:32 a.m., he marked the completion of the writing of this new commentary on the first chapter:

2.32 a.m. Completed the Comment on Chapter I. Tired all day, but not as much as I expected, especially as I did not sleep all night.

The manuscript of this comment can be found in the *Yorke Collection, Film 6, OS 16,* in a notebook titled *AL The Commentary called D(jeridensis) provisionally*. Crowley wrote about this initial commentary in a letter to Norman Mudd ten days later:

I wrote nearly 4000 words in 3 hrs 25 min. I have avoided reading the MS. I consider it vital to repeat the work for chaps II & III on the appointed days. There are I think 3 or 4 words only of more than 2 syllables — multitude, energy, fulfilment, another — each occurs only once.

Later, on those days appointed at the beginning of the G.M.R., he would write similar detailed commentaries on the other two chapters. This full set of commentary was first published in 1974 in *Magical and Philosophical Commentaries on the Book of the Law*[4] and later a corrected version was published in *The Magical Link*[5] in 1995.

However, that same first night, despite his weariness and the extremely late hour, he went on to write additional notes regarding the first chapter. These notes consist of a list of the verses from Chapter 1 of the *Book of the Law* divided into 29 sections, with each section assigned to a path on the tree of life. They are assigned in order—verse 1 assigned to Aleph, verses 2 through 4 assigned to Beth, etc.—and since there are more sections than paths, the assignment restarts back at Aleph after Tav.

Notes of CCXX.I. (written after 2.32 a.m., Sunday, 21st October).
Goes into seventy verses a-ז sections. Very well indeed, Section I corresponding to a; Section XII to L, &c, not too strainedly.
Verse 1. Aleph (Hebr) Had & Nuit two forms of Zero.
2, 3, 4. Beth
5-7, Gimel Mezla.
8-9 Daleth.
[... See appendix for the full notes][6]

At the end of these notes he gives a critique:

Good: provided Chapters II & III follow.

For various reasons, including illness, the rest of this work did not continue until weeks later. In his diary entry for November 13th 1923[7], Crowley notes:

Am worried about the Comment "D" (Begun Moon conjunction Uranus, 26 Libra). Bab seems to dislike my Cap:I, which I have not yet read, yet

4 Magical and Philosophical Commentaries on the Book of the Law, ed. Symonds and Grant (Montreal: 93 Publishing, 1974)

5 The Magical Link, IX(4)–X(2), 1995/96

6 For the full content of this initial result, see appendix 3

7 Yorke Collection, Film 9, OS H4

> Aiwass said to her that I should go on as proposed.

He then made a *Yi King* divination, asking it to "Criticize my Cap:I; & suggest any mode of amendment." This was the response:

> *Sun/Water. XXXVIII Khwei.*
>
> Comment D (Cap:I) good only in detail: not the inspired Work needed by III,39. I invoke Aiwass.
>
> *Stick to it. Don't be discouraged.*
>
> Should I read it before proceeding?
>
> Bab is very emphatic against it.

Later that day at 4:18pm, against the advice of the Scarlet Woman, he began to re-read the first chapter of the Comment D for the first time after writing it. Following this, at 8 p.m. he made another entry regarding the division of the verses into sections:

> I made a rough division of AL II & III into sections; both came out into 32. I applied the Key-Scale & found many striking aptnesses. I then revised my original division of Cap:I & found that it also would fit in. I can hardly doubt that I have at last discovered the true principle.

At 10:10pm, after an O.T.O. magick working to gain inspiration, he wrote:

> I will now try to construct a synoptic table of AL I, II, III, on the 32-fold division ("for love's sake, for the chance of union"!) with notes to show the Rightness of the Attribution — & so of the mode of Division.

What follows below is the contents of that table, which he labeled "SYNOPSIS OF ATTRIBUTIONS: THEIR FITNESS DEMONSTRATED", along with the original verses from *AL* for context. This commentary was never published, and even the diary entries were left out of publications purporting to publish his diaries during this time of his life.

Editor's Note: To conserve page space, we have omitted the lines of Liber AL from the text. Readers are encouraged to cross-reference the comments with their own copy. The complete original article may be accessed online via the QR code provided or this this url: https://library.oto-usa.org/crowley/key-scale-comment.pdf.

Chapter 1

Kether 1[8]
Essence of Chapt.

Chokmah 2–4
Masloth

Binah 5-7
Understanding of Nature of Nuit.

Chesed 8-9
The Object of Devotion

Geburah 10-11
The Rulers

Tiphareth 12-15
[12-13] Joy, Harmony, &c.
[14-15] The Stele, The Beast 666

Netzach 15 (from "and in his") - 19
The Scarlet Woman.
The Victory of Love.

Hod 20
The Secret Word of Magick, (Mercury)

Yesod 21
The Firmament Seb–Shu–NUIT (Yesod)

8 These numbers indicate the verse(s) referenced in each chapter of *Liber AL*.

Malkuth 22-23
The Virgin Queen: her Secret Name given to her Priest.
Space. "Kether is in Malkuth, & Malkuth is in Kether."
Division dethroned.

א 24-25
The Mystery of Zero.
The Babe Vau in the Womb of the Dragon NUN.

ב 26-27
[26] The Magus.
His Name & Sign.
[27] His speech with the Goddess which he identifies with the None before the One.

ג 28-30
The Formula of Nuit explained.

ד 31
Joys (earthly)

ה 32
666 as Emperor.
Ordeals Aries.
"The Vault of my body", etc. = alternatively ATU XVII
An Oath. Aries. Heh
Heh implied throughout

ו 33-34
666 unites with Venus Luna of Taurus (Taurus, of course, regular symbol of Nu the Blue Cow of the Firmament.)

ז 35-38
[35] Book: Gemini, Mercury
[36] Scribe: Mercury
Wisdom of RHK: Mercury
Change: Mercury
[37] Spells: Mercury
Obeah: Magick, Mercury
Wanga: more so being Speech
Wand: Mercury
Sword: Zayin means Sword
Learn, teach: Mercury
Note duplex or twin arrangement in Verse 37 (Gemini)
[38] Several ordeals 8, 9 Swords in Tarot

ח 39
Connection between 93 & 418.
Word of Law = record of Will of Jupiter transmitted by Graal Bearer Atu VII Thelema in full & Λογος Πυθιος του Νομου[9] are 2542=82x31, 82 being a number sympathetic with Pisces.
82=
- Anael(?)
- Kindly, righteous (Juppiter)
- white (Moon)
- the beloved thing
- Palace of serenity

ט 40-44
Summarized statement of Law of Leo
Atu XI = Will.
The Lion-like & Solar Code.
Leo's greatest defect must be Restriction, its quintessence being Expansion, radiation, courage, frankness, generosity, nobility, contempt of meanness or calculation

י 45-48
[45] Perfect = Yod as self completeness & purity.
[46] Secret Key Atu IX.
[47-48] Whole passage a riddle & mystery — Mercury & Atu IX.
Several references to Aleph, the Alter Ego of Yod. Cf. II,49

כ 49-51 to "foam"
[49] Abrogate — Atu X.
Change of positions at Equinox of Gods
Lord initiating Atu V. The Pope — Juppiter — 3 ordeals=3 gunas on wheel.
Fire = Typhon,
Intellect=Hermanubis,
Highest=Sphinx
[50] "Let not one know well the other" — Caph=closed hand? (shape)
[51] 4 gates — Juppiter.
Lapis Lazuli. Do.
Goodly — fine apparel, rich food, wine, = Juppiter

9 "The Pythian word of the law". Possibly related to a diary entry from 1923-06-10 "What is Truth? It seems to be just that sempiternal vibration of the Serpent who bears to man the Holy Graal brimming with the Law of Thelema, as my predecessor, my father Nahash [serpent] gave to woman the fruit of the Tree which was so much better worth eating than the other." Also possibly related to "The Utterance of the Pythoness" from the path of zain in LIBER VIARUM VIAE, which references Liber 1139, an unknown text.

ל 51 from "Also"
Love — Venus, Lady of Libra.
Fill — justice of Atu VIII.
As ye will, &c., — fluidity of sound. L.

מ 52
Verse 52 — Correct calculation Atu VIII
These are not stated but indicated by the silence of the letter M
Atu XII execution of criminal

נ 53 to "Kiss"
Regenerate Atu XIII.
Kiss — vibration of Scorpio.

ס 53 from "Also"
"Ecstasy", &c — transmutation of Atu XIV.
"To me" — arrow of Sagittarius.

ע 54-56
[54-55] "Change not" &c — rigidity of Saturn.
"Behold" — Ayin means Eye.
"Mysteries hidden" — Sabbath of Goat. Child Goat the Babe Sun.
[56] "No expected house" Capricorn, the mysterious place of winter.
"All words &c." Heresy of Atu XV
"Unattacked" — Mars exalted in "Clear light" — Ayin, the Eye

פ 57 to "God"
"Invoke me" — Phallic tower of Atu XVI.
"Love under will" formula of Pe. ("I could not love thee, dear, so much Loved I not honour more")
"Fortress" — House of God (Atu XVI).

צ 57 from "all"
Direct reference to Tzaddi.

ק 58-59
[58] Nuit as Moon of Atu XVIII.
"Joys", &c. Pieces, Juppiter, Venus or Moon.
"Nor do I demand aught" — generosity of Juppiter.
Whole passage 8, 9, 10 Cups. Success scorned. Material happiness — perfected success.
[59] "Incense" — (Gimel see III,23)
"Trees" -or mntns. in Atu XVIII(?)

ר 60
A solar image of Nuit.
Red circle=Sol.
Black=Sol (Mystic tradition)
Blue & Gold = Sky & Sun.
Secret Glory = Sun.
5-pointed star=man, the Solar or microcosmic being.

ש 61-65
[61] Shin=Atu XX, the Stele, which may be taken to represent the Invocation of Nuit. "Burnest fire"() invoking Shin.
"Serpent" Shin by sound.
"Flame" — Fire.
"Lie in my bosom" — as Hadit in Stele Atu XX
Rest of Verse 61 expresses the moral attitude of Shin, the spiritual ardour. Head-dress — crown of the Spirit (Shin)
Innermost sense — Shin.
Wings, of winged globe of Shin Caduceus.
Coiled Splendour — Serpent Shin. (Kundalini=Spiritual Fire).
[62] "Burn with desire" (Shin.)
"Bare and rejoicing" like a naked flame.
"Flame of the hearts" — Shin.
[63] "Burn perfumes" — Shin.
"Jewels"=Fire in Mineral kingdom.
[64] "Daughter of sunset" — Shin is a mother letter.
Sunset — scarlet flame.
"Naked brilliance" — Shin.
[65] Sh & N = Spiritual fire, virgin, dragon, descriptive of Nuit.
"To me" — the key-note of the whole passage — suggests the lust of Fire to devour all things. Her speech "catches fire".

ת 66
The concealment of Saturn & Earth.

Chapter 2

Kether 1
Essence of Chapt.

Chokmah 2–5
The Dyad, The Star

Binah 6-8
Understanding of Nature of Hadit

Chesed 9
The Joy of Life

Geburah 10-13
Hadit-fights 666

Tiphareth 14-16
[14] The Blinding & devouring Sunlight

Netzach 17-20
The Victory of Love, Joy, Beauty, etc.

Hod 21
The Mystery of Dissolution (Mercury)
The Snake (Mercury)

Yesod 22
The use of the Unconscious (Yesod)
Malkuth 23
The Virginity of Hadit.
"God" dethroned

א 24-25
Harpocrates becomes Bacchus[10]

ב 26
H. as the serpent (Mercury)
The double formula of his Magick.

ג 27-33
Gimel, the Path which crosses the Abyss, explains the fatuity of Daath & the Ruach.

ד 34-45
Feasts & general rejoicings especially connected with Love.

ה 46-47
The Imperial attitude.
The Courage of Mars.

ו 48-49] to "damned & dead!"]
Consolations Taurus, House of Venus with Luna exalted. Passive, earthy, submissive, laborious, patient Sign.

ז 49 from "Amen"-51
Babe: Gemini
Bride: Atu VI The Lovers
(Babe in Egg = Aleph — Alter Ego of Yod. Cf. I,48)

ח 52
Modest woman = Moon in Cancer.[11]
Cheth=fence=hymen.
Cheth=harsh he
Past centuries Cancer sign of memory
Vices Juppiter exalted in Cancer.
Tarot Card 2, 3, 4 Cups.
Love, abundance, blended pleasure.
Reward Juppiter
Sorrow Moon.
Pall of Death: 4th House (End of the matter)
Noon when Hiram Abif was slain.
Water=Sorrow, Death.
Veil of Moon, Lady of Cancer.

ט 53-54
666 — His identity with Sun, his pride his power to radiate blessing.
Mask of Sorrow: the characteristic illusion about the Solar Formula. The error which produced the cult of the Dying God.
Characteristic quality of Leo is ambition — aiming at the highest.
Sol in Leo is the culmination of summer.
"Lift thee up" therefore specially fitted to Formula of 666 especially as Leo was rising at his birth
"Reveal" Sun the revealer — avail special triumph of Leo
6 of Wands, Crowning work of 5 & 7.

י 54 from "the stops"-55
"The stops" — Yod is the period. The injunction is to respect the virginity (Yod=Virgo) of the MS.
Mercury
English Alphabet, etc. Mercury.
New symbols: Virgo.
Attribution: Mercury

כ 56-58
Majesty of Juppiter.
Laugh Do.
Righteous Do. (Tzedeq)
V.58, Permanence of Juppiter.
Fixed law of Do.
Masked ones — disguises of Do. (Swan, Bull, etc.)
Beggar — Juppiter (Appeal to Mercy) — Chesed.

10 See the formula of IAO in *Book 4* part 3

11 The typescript has "Pisces", but "Cancer" is clearly meant, so the correction was made. For example, Jupiter is exalted in Cancer, not Pisces. Perhaps the typist didn't know the difference between the symbols?

ל 59
Love — Venus, Lady of Libra.
Justice & free flowing action of Lamed.

מ 60
Atu XII

נ 61-69
Whole section describes Death-like (Atu XIII) ecstasy of serpent love.
Worm-scorpion-Nu-Had-R.H.K.
Eagle-serpent-scorpion.
Work, thrill, death, &c. Vibration of Scorpio.
"We are none" — none=Nun.
"Bear up", &c=Eagle of Scorpio.
"Lift up thine head"=Serpent of Do.
"Die"=Scorpion of Do. (stinging itself to death when surrounded by fire.)

ס 70
"Advice"=Atu XIV.
"Joy, rapture, drink, &c." Juppiter.
"Bear" main pillar from Yesod.
"Refine", "rules of art", "delicacy", "subtly" Atu XIV.

ע 71-72
"Exceed" — the leaping Goat Capricorn.
"Strive ever to more" — Ditto. Policy of Satan (Atu XV)
"Death the crown of all" — Saturn lord of Capricorn.

פ 73
"Death" — smashing bondage of body (House of God (Atu XVI)).

צ 74
"Kings among the Kings"=Tzaddi, the Emperor

ק 75-76
Mystery of Atu XVIII
"One to follow thee" — Pisces end of cycle.
"To follow the love, &c." — Nu as Moon in Atu XVIII
"To look forth" — Khepra in Atu XVIII (666 has Moon in Pisces at birth).

ר 77-78
"Proud & mighty"=Sun.
"None like unto thee"=Sun, our one real luminary.
"Lift up" — see above Sect Teth.
"Thy stature" &c.=Sun.
"Worship" — Sun, the True God.
418 "mystery of 11" Cf. Cap:1,- "my number is 11".

ש 79 to "Hadit"
Verse 77 might be attributed to Shin
"Thy stature" &c. suggesting the God Shu, Cf. Shin Section of Cap:I.
"The end" Atu XX=the Last Judgement & The end of that which is hidden. (Resurrection Formula).

ת 79 from "and blessing".
Atu XXI. The figure suggests the Prophet in the 72 quinaries of the Zodiac.

Chapter 3

Kether 1
Essence of Chapt.

Chokmah 2
The New World

Binah 3
Understanding of Nature of H.R.H.

Chesed 4-8
The Establishment of a Centre (Olympus)

Geburah 9
The Law of Battle.

Tiphareth 10
The Stele: its Beauty & Colour.
The Temple

Netzach 11-15
The Victorious City.
The Woman Priestess.
Victory over the heathen.

Hod 16
Mercurial Virtue in re AL;
curses & promises: meaning obscure (Mercury)

Yesod 17-18
The Foundation (Yesod) of Virtue (Ganesha)

Malkuth 19-20
The Stele (the Hidden Virgin despised of men: but the Image of the Truth). "Because" dethroned.

א 21
The image of the twy-form babe.

ב 22
Arrangement of Gods, two types of worship.
"Thou shalt know" (the symbol of Mercury.)

ג 23-29
Incense attributed to the Path leading from Tiphareth to Kether. Monthly blood or of a child best.
Beetles: see Atu XVIII, The Moon

ד 30
Altar — Daleth — the Path joining Chokmah & Binah as it were a throne for Kether. Brass a venereal metal.

ה 31-33
Advent of rich man suggests Aries — Gold — Sol exalted in Aries.
Steel of Mars, Ruler of Aries
Smite — Mars, Fly, Heh=window (of escape.)

ו 34
Formula of Aeon whose number is 6.
6=heat=Holy Place.
Sacrifice.
Tomb, King, Priest, mingling of God and Beast, all suggest Vau, 6, Hierophant.

ז 35
Heru-Ra-Ha formally differentiated as Twins (Gemini)

ח 36-39
666 as Charioteer of H.R.H. Cancer
"How thou didst come hither" Record of Past=Cancer.
Cancer Path from Binah to Geburah
"Reproduction" Cancer=reflection of images.
"Dine or Drink", 2, 3, 4 Cups.
Give Juppiter in Cancer.
Bliss 2, 3, 4 Cups.
Red ink and black, colours of Geburah & Binah
Paper for receiving impressions.
Reflection & transmission quality of Cancer.
"Abide" Cancer.
"Quickly" Speed of Chariot
Function of book Charioteer.

ט 40
Work easy.
Natural to Sun to radiate.
Burning Sun.
Heart Sun, swift & secure — qualities of light-ray.
Pan — metaphor for light-ray.

י 41
"clerk-house"=Mercury in Virgo.
"business way"=Mercury in Virgo.
8 of coins prudence.
9 of coins material gain.
10 of coins wealth.

כ 42
Hierophant — Cf. Cap.I.
Refuse none — generosity of Juppiter.
Powerful to protect — Juppiter.
Success — Juppiter.
Argue not — majesty of Juppiter.
Destruction of rebels — Juppiter.
Turn & strike — bolts of Juppiter.
Drag down, &c, — judgement of Juppiter.
Laugh — Juppiter.
spit=water of Chesed, contempt of Juppiter.

ל 43-45
Venus in Libra — symbol of 667.
Her formula of Justice Atu VIII.
Incorruptable by personal feeling.
Vengeance, &c., Atu VIII.
Her doom — Saturn exalted in Libra.
With my force, &c. Sword of Justice.

מ 46
Mem=40.
Mem, Path leading to Geburah II.

נ 47-48
"Translated" — change of Atu XIII.
"One cometh after him" — supplanting of Nun.

ס 49-59
[49] "Fourfold" — Juppiter in Sagittarius, leads from Tiphareth to Yesod — "arrows shot against the slave-gods".

[50-51] "Hawk's head" — wings, claws, &c. Eagle of Juppiter.
[52-54] Spit — Water of Chesed, contempt of Juppiter.
[55] Wheels — Atu X.
Chaste women — Diana Huntress (Sagittarius).
[56-57] Professional soldiers blaspheme sporting spirit of Juppiter in Sagittarius.
[58] Keen, proud, &c. — Jup. in Sagitt.

ע 60
The Satanic (Atu XV) form of Liberty as the sole law.
"Beyond" — Cf. exceed in Cap:I.

פ 61
"God enthroned in Ra's seat" — Mars (Pe) ousting Sol, quintessential formula of H.R.H.
"Lightening the girders of the soul" = smashing the limitations (Atu XVI.)
צ 62
H.R.H. as Emperor

ק 63-69
Initiation of Atu XVIII.
[63] "Understandeth it not" — darkness of Atu XVIII.
[64] Silver — Moon of Do.
[65] Gold — Sun, Khephra in Atu XVIII.
[66] Stones — the towers of Atu XVIII
[67] Sparks — the stars above the mountains in Atu XVIII.
[68] Enemies — the jackals in Atu 18
[69] Success — Juppiter in Moon of Atu XVIII

ר 70-71
Resh=Hawk-headed lord=Sun.
Silence & strength=the children in Atu XIX.
Nemyss the Solar halo shrouds, &c. Sun conceals starlight & azure of night.
"Twin warriors" — children in Atu XIX.
"Time" — measured by Sun.

ש 72-74
Lord of the Double Wand — the Phoenix wand, resurrection Atu XX.
"I have crushed an universe"= The Last Judgement Atu XX.
Verse 73 suggests identifying the MS. of AL with the Stele of Revealing Atu XX.
"Splendour" = Leo Fire & Spirit of Shin.

ת 75
Atu XXI is the complete pantacle concealed, obscurity of Saturn.
AUM or AMN cognate symbols of Tau.

The Rite of the Scarlet Grail: A Ritual for Babalon

By Dante S, 2025 ev

This ritual is designed to invoke Babalon, opening participants to Gnostic ecstasy through honoring and contemplating the mystical during group ritual.

The Scarlet Grail represents the Cup of Babalon, filled with the lifeforce of Thelemic saints, mystics, and all those who surrender their ego with reverence to the divine.

A devotional toast shall be rendered to Our Lady, signifying the destruction of the separate self, the merging of individual consciousness with the divine current, and the ecstatic embrace of Babalon's fiery love.

Preparation
A red chair (throne) that Babalon sits on is lightly veiled with red and black gauze. In the middle of the room is a double cube with these implements: vessel for spirit, cup for Babalon, red dye, aspergillum. Off to the side altar are pre-filled cups of "spirits."

Under the red chair are pre-filled cups of wine for the congregants. Red roses are on the ground by Babalon's feet: one for as many participants, one for the High Priest, and seven more for the Scarlet Woman.

Congregants are given a Star of Babalon (paper/cardboard, small enough to fit in the palm).

The assistant to the High Priest informs the congregants to begin body, hand, or eye swaying rhythmically (for those with limited mobility), focusing on Babalon after they enter the ritual space.

Purification
HIGH PRIEST conducts Liber XXV: The Star Ruby.

CONGREGANTS enter and sit down. BABALON is already seated on her throne, veiled. HIGH PRIEST goes to the middle of the room.

HIGH PRIEST: *(intoning)* Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love and Liberty in the name of BABALON.

CONGREGANTS: Love is the law, love under will.

Incense is lit by BABALON's feet.

HIGH PRIEST: I am made pure in the scent of thy mysteries, O Babalon. *Nunc scio quid amor est.*

ASSISTANT plays music.

Invocation
HIGH PRIEST forms a triangle over forehead with hands.

HIGH PRIEST: Hail unto thee, Babalon, Mother of Abominations! Thou art the radiant darkness; thou art in the abode of life and the gate of death. O thou who art a Mystery of Mystery thereby, I invoke thee!

HIGH PRIEST applies a triangle (3°=8□) over lower abdomen.

HIGH PRIEST: Hail unto Thee, O Scarlet Woman! Mother of Abominations, Thou who rideth the Beast! I summon Thee from the depths of my soul! Come forth in beauty and terror! Fill my vessel with Thy fire!

HIGH PRIEST stays in the middle of the room, kneels, and prays, moving the triangle from abdomen over to their sight of BABALON veiled.

HIGH PRIEST: I surrender to Thee, O Babalon, and sup of Thy Cup!

ASSISTANT instructs the CONGREGANTS to place a triangle with their hands over their stars.

Offering
HIGH PRIEST uncovers cups and vessel with water in it and delivers BABALON Her cup with reverence.

BABALON: For I am Love, and my love is One, and I have divided the One love into Infinite loves; and each love is One, and equal to The One. For I am divided for Love's sake, for the chance of union.

HIGH PRIEST uses aspergillum dipped into the water 7 times to bless the CONGREGANTS and begins the holy union with seven sets, representing the points on the star.

HIGH PRIEST: Holy, Holy, Holy art thou, and blessed be thy name for ever, unto whom the aeons are but the pulsings of thy blood.

HIGH PRIEST takes red dye bottle in hand.

ASSISTANT gives cup of spirits to CONGREGANTS.

Union
HIGH PRIEST speaks to the CONGREGANTS after the assistant completes their task.

HIGH PRIEST: Look upon our Lady BABALON as she radiates love and ecstasy. Here is the dissolution of the self into that ecstasy, wherein, for now, we transcend identity and merge together. We surrender to the forces of love, passion, and the cosmic flow of life and of death. Our action is of spiritual intoxication and the realization of True Will.

BABALON: There is no grace, there is no guilt, this is the law: do what thou wilt!

HIGH PRIEST: Seize our chance!

HIGH PRIEST turns water into blood with food grade dye.

HIGH PRIEST: BAV-I-LIM, the Gate of the Gods!

HIGH PRIEST brings the wine/blood vessel to each CONGREGANT.

HIGH PRIEST: Arise and share our gift to Babalon. Pour your all into her cup.

CONGREGANTS put their intentional spirit into the vessel.

ASSISTANT pauses music.

Lectio Divina
HIGH PRIEST requests CONGREGANTS close their eyes and listen with their other faculties. HIGH PRIEST lights more incense and orates.

HIGH PRIEST: I am the Grail and I the glory now;
I am the flame and fuel of thy breast;
I am the star of God upon thy brow;
I am the queen, enraptured and possessed.
Hide thee sweet river, welcome to thee, sea,
Ocean of love that shall encompass thee,
Life, death, love, hatred, light, darkness return to me—
To me!

Love one another, love without shame!
Unite with each other in Her holy name!
Feeling the serpent in its ascension,
I raise up the cup and adore Babalon!

For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter.
I am the members of my mother.
I am the solace of my labor pains.
I am the bride and the bridegroom.
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.

Now, reflect on the words and phrases that stood out to you. Allow them to sink into your heart. Close your eyes. Look to Babalon. Imagine Babalon's gaze meeting yours.

Feel the burning, purifying presence of her force flowing into our being, dissolving all fear, guilt, and repression.

Amor vincit omnia!

Rest in the presence of Babalon, allowing ourselves to be bathed in her love and passion.

ASSISTANT slowly resumes music.

There is a five minute contemplation.

HIGH PRIEST begins the chant.

ALL: BA-BA-LON, BA-BA-LON, thou art my ecstasy.

CONGREGANTS continue the chant several times.

HIGH PRIEST places communal vessel under the chair of BABALON and is provided with the Grail by the hand of BABALON.

ASSISTANT takes one rose and one glass of wine for each CONGREGANT.

HIGH PRIEST dips a finger into the wine from the hand of BABALON and places it along each CONGREGANT'S lips with a prayer.

HIGH PRIEST: May our Cup overflow, and our Will be True!

ASSISTANT gives each CONGREGANT a wine glass and rose to hold.

ALL hold their rose and raise their glass along with HIGH PRIEST.

HIGH PRIEST: I drink of thy cup, O Babalon, and surrender my Self! May I be made drunk on Thy love, that I may dissolve into Thee!

ALL drink.

HIGH PRIEST: It is done. I am reborn in thy love, O Scarlet Woman!

Each CONGREGANT may kneel before the veil of BABALON for a time.

CONGREGANTS return to HIGH PRIEST, who is standing at the entrance. Each CONGREGANT exits one by one.

HIGH PRIEST: (to each congregant) Love is the law, love under will.

HIGH PRIEST stays with BABALON in meditation.

The Lord Of Your Spirit: Notes on Creating Your Own Pentagram Ritual

By Frater Demian
Sol in Gemini, Luna in Taurus, May 24, 2025 ev

> These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people. – *Liber O* II:4

Buried in the notes to his poem The Palace of The World, Aleister Crowley published the Golden Dawn's Lesser Ritual of the Pentagram for the first time. In 1900 Crowley aggressively broke ways with the Golden Dawn, and by 1901 when it was published, he seemed to have no compunction about revealing the group's secrets. The LRP went on to become one of the most foundational practices for many different magical paths, and arguably one of the most taught and most practiced magical rituals. The ritual is most commonly referred to as the LBRP in magical circles, despite having both banishing and invoking variations.

The LRP's popularity, and Crowley's own comments that it is "the Medicine of Metals and the Stone of the Wise"[1] didn't stop him from creating his own version of a pentagram banishing ritual in Liber XXV, The Star Ruby. He removed many of the Old Aeon associations and pulled in Thelemic deities, ideas from the Chaldean Oracles, and a lot of Greek language. He published two different versions of the ritual, moving from purely Greek concepts to Thelemic deities in the final version.

With this clear example of creativity from Crowley, why have present day magicians stopped innovating? And why are so many people willing to accept the LRP, a ritual full of old-aeon god names, as the pinnacle of banishing rituals? It's certainly a powerful and efficacious ritual, but do most people practicing it fully understand it?

If you use the LRP in your own practice, try answering the following questions about it. What color are the pentagrams when you draw them, and why? If you're standing on the paths of Samekh and Pe on the tree of life, as Crowley says,[2] why do the Archangels not match those assigned to the sephira around you? Why is the element of air assigned to the East instead of the North, or some other quarter? Why do you use the Earth pentagram in all four quarters?

If you can answer all of these, congratulations! If not, how could the answers inform your practice? In either case, could a ritual of your own design better serve your purposes? I've found that the purpose of the LRP and Star Ruby is both to cleanse your environment and to develop an innate knowledge and control over the four elements. Both rituals provide a good structure as a starting point for making your own, although of course you shouldn't be afraid to start completely from scratch.

In the LRP we use a cross to position ourselves for the working. We draw symbols in the four quarters and seal them with powerful divine names. We return to the center and call up entities elementally relevant to each quarter. We end the same way we began, with the closing mirroring the opening. The Star Ruby adds the "Paian" or hymn of praise to Pan in the middle.

If we look at Crowley's Liber 777 we can see that the four sephira around the paths of Samekh and Pe are Tiphareth, Netzach, Hod, and Yesod. If we follow row 6 to row 9, we can find gods in different mythologies, like Egyptian and Greek, that match up to them. Maybe those god names would make sense to use in the quarters instead of god names in Hebrew. We could also look at creatures that map

1 Comment to *The Palace of the World*.

2 Book 4, appendix VIII.

to each element. You could use Egyptian god names as you draw the pentagrams in each quarter, then call on the gnomes, salamanders, undines, and sylphs in the four quarters.

As a totally different option, let's take the elemental attributions of the pentagram with spirit at the top, and following around clockwise: water, fire, earth, and air. If we lay this down facing Boleskine, an important focal point in Thelema, we can assign each element to the closest cardinal direction. From where I am in North America, that would be water in the east, fire in the south, earth in the west, and air in the north. Then we can find references to corresponding gods or elemental creatures in the same way as above. I've been using 777 to find correspondences, but you could also look at chakras, or the Wheel of the Year, or Enochian tablets, or any system that fits your practice.

You won't find complete instructions for a new pentagram ritual at the end of this article; that would defeat the entire point of writing it. Hopefully you will find motivation and ideas for creating your own truly unique rituals. You may go through the whole process and find the LRP or the Star Ruby still works better for you. Even if that's the case, you'll hopefully have a much deeper understanding of why that is.

This practice of exploration and experimentation brings up the necessity of keeping good records. Crowley was insistent about the importance of keeping a magical diary. Listening to your gut and determining what feels right for you in the moment is important, but you can't run an entire magical practice on vibes. You need to keep records of your environment, your work, and the effects on you. This will let you analyze your practice over time and determine what's actually having the effects you want. Crowley's John St. John is a good example of this.

(source for The Palace of the World and comments: https://sabazius.oto-usa.org/writings/essays-and-commentaries/other-authors/the-palace-of-the-world)

The Gnostic Creed Invocation Ritual

by Frater ABADDON

In 1912, Aleister Crowley published his seminal work *The Book of Lies (Liber CCCXXXIII)*. Within its pages are profound bits of Thelemic wisdom along with a few important rituals: the Star Ruby, the Star Sapphire, and the Mass of the Phoenix. These rites help form the basis of Thelemic magick.

The following year, while visiting Moscow, Crowley wrote *Liber XV, The Gnostic Mass,* though it was not published until 1918. Included in this ritual is a recitation of the Creed of the Gnostic Catholic Church. This important statement of belief is divided into eight clauses and concludes with three repetitions of the Thelemic Pranava AUMGN.

Much has already been written on each of these rituals and I will not delve too deeply into them here. However, considering that all of these rituals were written within approximately one year, it is little wonder that they should influence one another in form and symbolism. A close examination of the Creed, for example, reveals that its structure is based entirely on the Star Ruby.

It is important to note here that I am specifically referring to the original Star Ruby in *The Book of Lies,* not the later version released in 1927 with the publication of *Magick* that remains the most popular version to this day. In the original ritual, the names invoked from the four directions are different: in the east KAOS (instead of THERION), in the north BABALON (instead of NUIT), in the west EROS (instead of BABALON), and in the south PSYCHE (instead of HADIT). Compare these to the names of power in the Creed: CHAOS, BABALON, BAPHOMET and THELEMA.

When writing the Creed, Crowley replaced the Greek deities and ideas with their Thelemic equivalents; thus Eros (the god of love and desire) becomes the Lion-Serpent Baphomet, while Psyche (the goddess of the soul) changes to the Church and Thelema. In this way they also align with *Yod Heh Vau Heh,* as well as the signs of LVX. Note that the names in the first four clauses of the Creed are in all caps, just as the names invoked in the Star Ruby.

While the first four clauses compare directly to the invocations in the Star Ruby and LVX, we can see that the four remaining clauses conform to the structure of the signs of NOX: Vir (the communion of Saints), Mulier (the miracle of the Mass), Puer (baptism of wisdom), and Puella/Mater Triumphans (my life). In the following table, I have attributed these to the cross quarters in the NE, SE, SW, and NW. These attributions are of course per the Star Sapphire ritual which places Pater, Mater, Filius, and Filia in these directions, which are then taken in pairs to form the Holy Hexagram in each cardinal direction.

1 The Sun, E, Osiris Slain, CHAOS
2 The Earth, N, Isis Mourning, BABALON
3 Lion-Serpent, W, Apophis/Typhon, BAPHOMET
4 EGC, S, Osiris Risen, THELEMA
5 The Saints, NE, Vir
6 The Eucharist, SE, Mulier
7 Baptism of Wisdom, SW, Puer
8 My life, NW, Puella / I.R.
9 Pranava, E, Cross, AUMGN

There is no doubt as to the intentional nature of how Crowley structured these rituals, and thus they offer insight into the symbolism and meaning of the Creed. Meditation on the signs and their meanings would be time well spent in the study of the mysteries of the Creed of the Gnostic Catholic Church. One way of doing this is to incorporate these symbols into a ritual for daily use. I have found in my own practice that the following ritual has enhanced not only my understanding of the Gnostic Creed, but also the Star Ruby itself (leading to interesting experimentations with that ritual).

The Gnostic Creed Invocation is a simple practice that seeks to tie all of these symbols together, actively ritualizing a daily statement of one's beliefs. Because of its familiar structure, it is easy to learn and modify to suit one's own routine. It opens with the banishing admonishment *"Apo Pantos Kakodaimonos,"* but unlike the Star Ruby, does not close in this way as there is no further need to banish. The initial proclamation is sufficient for our purposes as this rite is an invocation, not a banishing ritual. The signs of LVX and NOX given at the beginning of each clause may be held throughout or not, as each sees fit. As in the Star Ruby, the first four clauses along with the signs of LVX are done counterclockwise—traditionally the direction of banishing—while the final four clauses with the signs of NOX are given in an invoking clockwise direction.

The Gnostic Creed Invocation

In the center facing East and giving the Sign of Silence, draw a deep breath and then, while sweeping your hand back and out, cry out:

Apo Pantos Kakodaimonos!

Touching the forehead:

Soi

Touching the groin:

O Phalle

Touching the right shoulder:

Ischuros

Touching the left shoulder:

Eucharistos

Clasping hands:

IAO

Facing the East, give the Sign of Osiris Slain.

I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS (give the Sign of the Enterer), the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

Turning to the North, give the Sign of the Mourning of Isis.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

Give the Sign of the Enterer.

Turning to the West, give the Sign of Apophis and Typhon.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

Give the Sign of the Enterer.

Turning to the South, give the Sign of Osiris Risen.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

Give the Sign of the Enterer.

Turning to the Northeast, give the Sign of Vir.

And I believe in the communion of Saints.

Turning to the Southeast, give the Sign of Mulier.

And, forasmuch as meat and drink are

transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

Turning to the Southwest, give the Sign of Puer.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

Tuning to the Northwest, give the Sign of Puella.

And I confess my life one, individual, and eternal that was, and is, *(give the sign of Mater Triumphans)* **and is to come.**

Turning back to the East, give the Sign of the Cross.

AUMGN. AUMGN. AUMGN.

Repeat the Qabalistic Cross as above, finishing with the Sign of Silence.

My Eucharist

by Sibling Elyriah

what words I write
become my dance,
slipping ink upon the paper,
sliding pen against the surface,
divine nature falls
between the lines while spoken
yet as forms that hold
knowledge,
only meaning of the union
and to those who seek the wisdom,
hold the vision

Affirmation of Life For Christeos

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

A few words about the Affirmation of Life ritual for our Brother Christeos…

Christeos was a bishop of Ecclesia Gnostica Catholica, a long-time member of the Order, and a beloved member of our community here at Golden Thread in Pittsburgh, Pennsylvania. He was well-traveled and loved by many in our Order, and his passing came with many expressions of appreciation, grief, and farewell from Thelemites far and wide. He had contributed to our community in many ways, and it was our Will to honor his life with a ritual.

When we learned of his terminal illness we had the opportunity to construct a living memorial that would be meaningful and comforting to both Christeos and the community, one that he would have the chance to witness even if he was not able to participate.

The first portion of this ritual was performed March 9, 2025 in our temple and was recorded on video. Even though Chris was at that time no longer attending events in the temple, he was able to view the video. A Cake of Light was reserved from the ritual to be released after his passing.

The second portion of the ritual was performed August 11, 2025 after Chris's passing. This portion was performed outdoors, where we released the Cake of Light into the woodland stream behind the Golden Thread temple space.

We are honored to share this ritual with the O.T.O. community.

Love is the law, love under will.

Vesper & A'ash

Officers:

- Servant of Ma'at.
- Servant of Thoth.[1]

*All wear **white robes.** A **small wooden boat** is placed on the water of the Font. A **cake of light** with the **name of the Honoree** is placed inside the boat.[2] An **apothecary scale** is placed on the incense altar—on one side, a **feather**; on the other side, a **paper heart** and weighed down with **shells.** A **pair of candles** is also placed upon the altar, one on each side of the scale. A **blue cloth** adorns the altar and the font symbolizing NUIT and the river NILE and the DUAT.*

1 A translation of the Egyptian titles of *hem-netjer* or *hemet-netjer*. These are not gendered roles.

2 The Cake of Light represents the body of the Honoree. The name and cake should be set into a river upon the death of the Honoree.

Before the ritual, all sit for a small guided meditation on the legacy of community. All leave that meditation with a piece of the Honoree's work that they would like to carry forward in their own lives. In this ritual act, they help lighten the Honoree's burdens and help them to release what does not serve them.

Servant of Ma'at: Do what thou wilt shall be the whole of the Law.

Servant of Thoth: *[performs the Star Ruby]*

Servant of Ma'at: *[performs the Star Sapphire]*

Officers approach the scale.

Servant of Thoth: Let thy heart, which is in the mountain of Ament, be content, for thy son Horus is established upon thy throne.[3]

Servant of Ma'at: Truth is our Path, and Truth is our Goal; ay! there shall come to all a moment of great Light when the Path is seen to be itself the Goal; and in that hour every one of us shall exclaim:

"I AM THE WAY THE TRUTH AND THE LIFE!"

Servant of Ma'at: Yea, the Life also, Life eternal in Time and boundless in Space; for what is Life but the continual resolution of the antinomy of the diverse by the spasm of Love under Will, that is, by the constantly explosive, the orgiastic, perception of Truth, the dissolution of dividuality in one radiant star of Truth that ever revolveth, and goeth, and filleth the Heavens with Light?[4]

All individually go to the center altar and take a stone from the scale. When they take a stone they think of a piece of the Honoree's legacy that they would like to carry forward in their own lives.[5]

When the shell or stone is taken, the Congregant says:

Let thy heart be content
In the mountain of Ament.

3 Egyptian Book of the Dead.
4 Little Essays Toward Truth.
5 If the congregation chooses and their relationship with the Honoree allows, the officiants may choose to have congregants say what comes to mind aloud in the ritual.

Servant of Thoth: Death is the Dissolution in the Kiss of Our Lady Nuith. It is the Summit of our Holy Art to present the whole Being of our Star to Our Lady in the Nuptial of our Bodily Death. We are then to make our whole Engine the true and real Appurtenance of our Force Be a Bridegroom comely and well-favoured, a Man of Might, and a Warrior worthy of the Bed of so divine a Dissolution.[6]

Servant of Ma'at: Love is the law, love under will.

End.

Memorial Release For Christeos

Officers:
- Servant of Ma'at.
- Servant of Thoth.

*Near a **stream or river,** the officers bring the **cake of light, name,** and **anything else saved** from the Affirmation of Life. A **bell** is placed on a **small altar** with a **blue cloth.** Street clothes can be worn in order to remain discreet in less friendly locations; however, a **white robe** is preferable.*

Servant of Ma'at: Do what thou wilt shall be the whole of the Law.

Servant of Thoth: Let thy heart, which is in the mountain of Ament, be content, for thy son Horus is established upon thy throne.

All: Let thy heart be content in the mountain of Ament.

*The bell is rung by the **Servant of Thoth,** 333-55555-333.*

Servant of Ma'at: Term of all that liveth, whose name is inscrutable, be favorable to us in thine hour.[7]

All: So mote it be.

Servant of Thoth: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they

6 De Nuptiis Summis.
7 Liber XV, *The Gnostic Mass.*

will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.

The officers place the cake of light and ritual remains from the Affirmation of Life in the water while chanting: AUMGN. AUMGN. AUMGN. *They then take a deep breath and release the contents on the exhale. The exhale should be slow and gradual.*

All: So mote it be.

All observe a moment of silence.

Servant of Ma'at:
Now I begin to pray: Thou Child,
Holy Thy name and undefiled!
Thy reign is come; Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten
Even now and here be mine. AMEN.[8]

The bell is rung by the ***Servant of Ma'at,*** *333-55555-333.*

Servant of Thoth: Love is the law, love under will.

End.

8 Liber 44, *Mass of the Phoenix.*



O.T.O. "does not include the A.˙.A.˙., with which august body it is, however, in close alliance."
— Liber LII

O.T.O. has long worked in close alliance with the A.˙.A.˙., which first proclaimed the Law of Thelema to the world. The A.˙.A.˙. is a teaching, testing, and initiatory system dedicated to the personal spiritual advancement of its individual members. Within A.˙.A.˙. all services are rendered free of charge, and no social activities are held. O.T.O. and A.˙.A.˙. have jointly issued the journal The Equinox since 1912 EV, now in its fourth volume. Although they are distinctly separate organizations, neither including nor subordinate to the other, O.T.O. has historically assisted A.˙.A.˙. with practical matters that lie outside the latter's primary mission, which is purely spiritual in nature. Aspirants to the A.˙.A.˙. may write to:

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