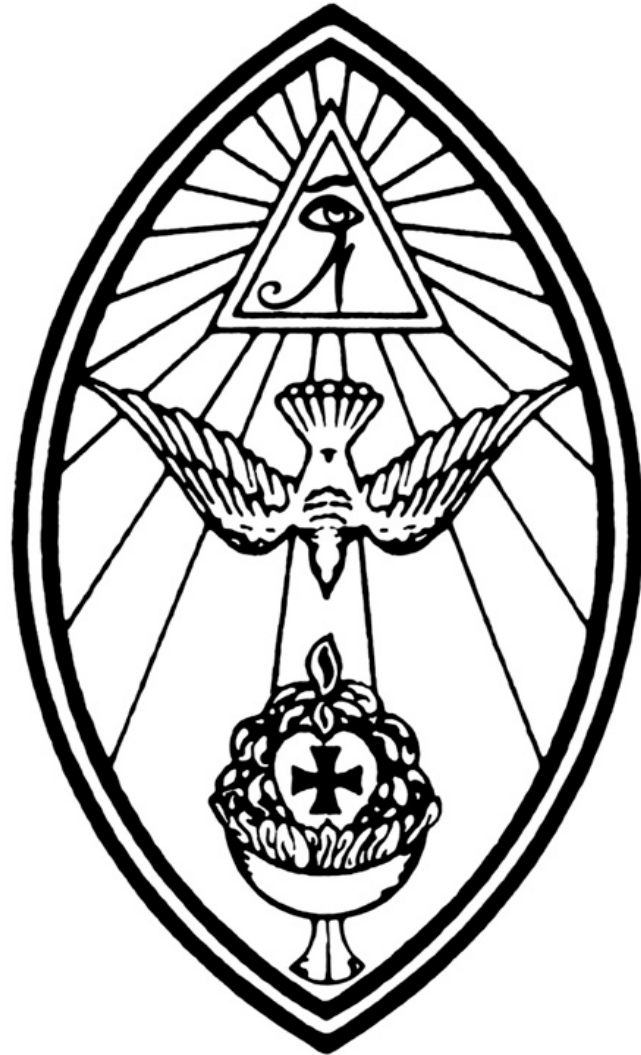


# Ordo Templi Orientis



*Information Packet developed  
by the Bodymaster of the*

## Subtlety or Force Encampment

*to alleviate suspicions and defeat  
superstitions surrounding the OTO,*

the Thelemic mystery school consecrated by the magick,  
philosophy, and Initiations of Aleister Crowley, 666.

*visit our Camp at [sof-oto.org](http://sof-oto.org)  
visit the Order at [oto-usa.org](http://oto-usa.org)*

*revised on July 25<sup>th</sup>, 2009 Anno IVxvii  
a Subtlety or Force information packet*

*To all interested parties,*

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

This packet was developed to answer many of the fundamental questions the public naturally has about who we are and what we do. Mystery schools and initiatory societies are an anomaly in modern culture. Whether due to the inanities of Masonry or the paranoia surrounding the Illuminati, there is a popular disdain for secret societies and organized ceremony. Hesitancy to ask relevant questions of the OTO commonly results in the public misleading itself about our activities and goals. This packet seeks to clarify some of the foundational aspects of OTO culture, theory, and practice.

This is not an apology for the OTO, or an attempt to dismiss the OTO as just another religious, fraternal, or social movement. The OTO is not to be taken lightly by either the public or private sector. It is a mystery school which, through gradual initiatory revelations, thrusts the brave candidate through critical experiences designed to give them a more penetrating appreciation of their world. Its temporal mission is to promote the Thelemic values of individual liberty and self-discovery. Our greater goal, the Great Work, is to advance mankind to the next stage in the great human adventure. Our goals are not political subterfuge or economic power-struggles. We are not the non-profit organization selling its services to the government or even the public. We are a society dedicated to the liberation of mankind from the entropy of his psychological, social, and spiritual chains, and we are vowed to defend the freedom born therefrom.

What follows are the reflections of the Master of the Subtlety or Force Encampment and not necessarily that of the OTO. For a more orthodox and public statement, please consult [oto-usa.org](http://oto-usa.org) or the *Weiser Concise Guide to Aleister Crowley* (2009). Additional information can be had by exploring the highly recommended reading list included in this brochure. All listed selections are at the Camp's library (the *Don Quixote Esoteric Biblioteca*), located in Albuquerque, NM.

This packet includes selections from various writings of Aleister Crowley, reproduced by the kind permission of the OTO. This includes the full texts of both *Liber Librae* and *Liber Tzaddi vel Hamvs Hermeticvs*.

*Love is the law, love under will.*

-The Master of the Encampment, R.B.C.III

# Fraternity

The OTO, or Ordo Templi Orientis, can be summarized as a number of types of institutions. It is a secret society, an initiatory fraternity, and an *Imperium in Imperia*, a state whose structure resembles something like a Republic or Empire. Therefore, it is also a military organization that values the warrior ethos of Horus, the God of War and of Vengeance. It is incorporated as a religious organization. Principally, we are a Fraternity bound by our common pursuit of *Thelema*. This Greek word, meaning Will, is the spirit of both our philosophy and our Order. Our cooperative endeavors are built upon this cornerstone, and we recognize and embrace the fact that harmony in cooperation can lead to the accomplishment of greater things. Therefore, we work together to accomplish common goals.

One of our more immediately tangible goals is the continual public celebration of the Gnostic Mass of Aleister Crowley, the magick of which establishes Thelema within us, our world, and the spirit of Man. Further, we pride ourselves in the private celebration of our mysteries, such as our initiations, which would be impossible to perform without fraternal effort and creative input. Additionally, we promote the studies of the Hermetic Sciences, sciences that recognize the objective value of subjective experience and place man at the center of his universe and as the central object of study. The propagation of the writings of Aleister Crowley, his predecessors and followers, and ourselves as contemporary scholars of the Mysteries is a critical technique.

Fraternity expresses the fact of Nature we call Universal Brotherhood. It affirms a brotherhood of men aspiring to that same light of understanding, whatever the means. It is with this love, under Will, that we pursue our goals and it is with mutual self-respect and the law of hospitality that we accomplish our ends- personally and collectively.

## The Belly and the Limbs

Back in the days when the various parts of the body did not necessarily all agree with each other, as they do now, but each had its own ideas and its own voice, some of the parts began to think that it was unfair that they should have to worry and toil to provide everything for the belly, while the belly just sat there in their midst with nothing to do but to enjoy the bounty they brought to it.

They therefore conspired together, and agreed that the hands would no longer carry no food to the mouth, the mouth would no longer open for food, and the jaws and teeth would no longer grind up what they received. The belly growled and tossed about in protest; but the limbs remained steadfast in their angry resolve to starve the belly into submission. Soon though, they began to feel weak. Their fatigue grew worse and worse, until they, the belly and the entire body nearly perished from starvation.

Thus, it had become clear that even the seemingly idle belly had its own task to perform, and returned as much as it received; by digesting the food brought to it and returning nourishment to the limbs via the blood.

-Liber Aleph,  
Aleister Crowley

## One Star in Sight

Thy feet in mire, thine head in murk,  
Oh man, how piteous thy plight,  
The doubts that daunt, the ills that irk,  
Thou hast not wit nor will to fight—  
How hope in heart, or worth in work?  
No star in sight!

Thy gods proved puppets of the priest,  
“Truth? All’s relation!” science sighed.  
In bondage with thy brother beast,  
Love tortured thee, as Love’s hope died  
And Love’s faith rotted. Life no least  
Dim star descried.

Thy cringing carrion cowered and crawled  
To find itself a chance-cast clod  
Whose Pain was purposeless; appalled  
That aimless accident thus trod  
Its agony, that void skies scrawled  
On the vain sod!

All souls eternally exist,  
Each individual, ultimate,  
Perfect—each makes itself a mist  
Of mind and flesh to celebrate  
With some twin mask their tender tryst  
Insatiate.

Some drunkards, doting on the dream,  
Despair that it should die, mistake  
Themselves for their own shadow-scheme.  
One star can summon them to wake  
To self—star-souls serene that gleam  
On life’s calm lake.

That shall end never that began,  
All things endure because they are.  
Do what thou wilt, for every man  
And every woman is a star.  
Pan is not dead; he liveth, Pan!  
Break down the bar!

To man I come, the number of  
A man my number, Lion of Light;  
I am The Beast whose Law is Love,  
Love under will, his royal right—  
Behold within, and not above,  
One star in sight!

-Aleister Crowley

## Thelema

Naturally, the most confusing aspect of the OTO is its religious connotations. The OTO is a religious organization; however, its religious tenets declare man as God. Quoting Liber OZ: *The Only God is Man*. It preaches certain transcendent, implicit, and paramount principles such as Thelema (Will) and Agape (Love).

The religion of the OTO is commonly called Thelema, and its adherents Thelemites. Thelema has a corpus of Holy Books, many of which are writings of Aleister Crowley describing his own initiatory and mystical experiences while under a type of inspiration. The exception to this is *The Book of the Law*, the central text of Thelema, which prides itself as an Aeon revelation, similar to the Quran or Torah. It presents Ra-Hoor-Khuit (Horus) as the Lord of the Aeon and an embodiment of the initiate in this modern age of havoc and spiritual catastrophe. It presents two near-Eastern Gods, Nuit and Hadit, as divine and natural principles marking the universal dialectic. Lastly, *The Book of the Law’s* comment forbids comment, lest the text itself become a subject to dogma and theology. *The Book of the Law* warns against faith, saying:

*I give unimaginable joys on earth:  
certainty, not faith, while in life, upon  
death; peace unutterable, rest, ecstasy;  
nor do I demand aught in sacrifice.*

Therefore, Thelema as a religion decries faith, theology, or dogma as elements that enslave rather than liberate man, “...for Thelema is Magick, and Magick is Science, the antithesis of the religious hypothesis.” (Antecedents of Thelema) When asked by a student if Thelema was a

religion, 666 replied,

*Call it a new religion, then, if it so please your Gracious Majesty; but I confess that I fail to see what you will have gained by so doing, and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief. The word does not occur in The Book of the Law.* -Magick Without Tears, Ch. 31

*The Book of the Law* and other Thelemic literature expresses a crisis and a solution. The crises are the various social and spiritual obstacles that present natural challenges to the individual's sovereignty. The solution is the mystical process by which one comes to discover their Will which, once discovered, is tempered by the 8 Limbs of Yoga and armed with the Weapons of a Magician that it might fulfill itself with perfect completeness, consistency, constancy, and beauty.

***True Will should spring,  
a fountain of Light,  
from within,  
and flow unchecked,  
seething with Love,  
into the Ocean of Life.***

-Little Essays Towards Truth

This striving for, and achieving of, knowledge of one's Will is the frontal duty of every Thelemite. The mystical, magical, and social lessons of the OTO initiations instruct and expedite a person in that way. Therefore, the OTO is principally tied to Thelema in its imperative to advance mankind, one initiate at a time, to the Next Step of human evolution. It does this by both advancing this process through initiation and defending these principles through fraternity. "...this is the law of the strong: this is our law and the joy of the world." (*The Book of the Law*)

## **The Next Step**

Democracy dodders.

Ferocious Fascism, cackling Communism, equally frauds, cavort crazily all over the globe.

They are hemming us in.

They are abortive births of the Child, the New Aeon of Horus.

Liberty stirs once more in the womb of Time.

Above us today hangs a danger never yet paralleled in history. We suppress the individual in more and more ways. We think in terms of the herd. War no longer kills soldiers; it kills all indiscriminately. Every new measure of the most democratic and autocratic governments is Communistic in essence. It is always restriction. We are all treated as imbecile children. Dora, the Shops Act, the Motoring Laws, Sunday suffocation, the Censorship—they won't trust us to cross the roads at will.

Fascism is like Communism, and dishonest into the bargain. The dictators suppress all art, literature, theatre, music, news, that does not meet their requirements; yet the world only moves by the light of genius. The herd will be destroyed in mass.

The establishment of the Law of *Thelema* is the only way to preserve individual liberty and to assure the future of the race.

In the words of the famous paradox of the Comte de Fenix—The absolute rule of the state shall be a function of the absolute liberty of each individual will.

All men and women are invited to cooperate with the Master Therion in this, the Great Work.

-Aleister Crowley, Introduction to *The Book of the Law*

**LIBER** 

vel

**HAMVS HERMETICVS**

**SVB FIGVRA**

**XC**

**A.'. A.'.**

**Publication in Class A.**

**Imprimatur:**

**N. Fra A.'. A.'.**

0. In the name of the Lord of Initiation, Amen.
1. I fly and I alight as an hawk: of mother-of-emerald are my mighty-sweeping wings.
2. I swoop down upon the black earth; and it gladdens into green at my coming.
3. Children of Earth! rejoice! rejoice exceedingly; for your salvation is at hand.
4. The end of sorrow is come; I will ravish you away into mine unutterable joy.
5. I will kiss you, and bring you to the bridal: I will spread a feast before you in the house of happiness.
6. I am not come to rebuke you, or to enslave you.
7. I bid you not turn from your voluptuous ways, from your idleness, from your follies.
8. But I bring you joy to your pleasure, peace to your languor, wisdom to your folly.
9. All that ye do is right, if so be that ye enjoy it.
10. I am come against sorrow, against weariness, against them that seek to enslave you.
11. I pour you lustral wine, that giveth you delight both at the sunset and the dawn.
12. Come with me, and I will give you all that is desirable upon the earth.
13. Because I give you that of which Earth and its joys are but as shadows.
14. They flee away, but my joy abideth even unto the end.
15. I have hidden myself beneath a mask: I am a black and terrible God.
16. With courage conquering fear shall ye approach me: ye shall lay down your heads upon mine altar, expecting the sweep of the sword.
17. But the first kiss of love shall be radiant on your lips; and all my darkness and terror shall turn to light and joy.
18. Only those who fear shall fail. Those who have bent their backs to the yoke of slavery until they can no longer stand upright; them will I despise.
19. But you who have defied the law; you who have conquered by subtlety or force; you will I take unto me, even I will take you unto me.
20. I ask you to sacrifice nothing at mine altar; I am the God who giveth all.
21. Light, Life, Love; Force, Fantasy, Fire; these do I bring you: mine hands are full of these.
22. There is joy in the setting-out; there is joy in the journey; there is joy in the goal.
23. Only if ye are sorrowful, or weary, or angry, or

- discomforted; then ye may know that ye have lost the golden thread, the thread wherewith I guide you to the heart of the groves of Eleusis.
24. My disciples are proud and beautiful; they are strong and swift; they rule their way like mighty conquerors.
25. The weak, the timid, the imperfect, the cowardly, the poor, the tearful --- these are mine enemies, and I am come to destroy them.
26. This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers.
27. O my children, ye are more beautiful than the flowers: ye must not fade in your season.
28. I love you; I would sprinkle you with the divine dew of immortality.
29. This immortality is no vain hope beyond the grave: I offer you the certain consciousness of bliss.
30. I offer it at once, on earth; before an hour hath struck upon the bell, ye shall be with Me in the Abodes that are beyond Decay.
31. Also I give you power earthly and joy earthly; wealth, and health, and length of days. Adoration and love shall cling to your feet, and twine around your heart.
32. Only your mouths shall drink of a delicious wine --- the wine of Iacchus; they shall reach ever to the heavenly kiss of the Beautiful God.
33. I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.
34. In either awaits you a Companion; and that Companion is Yourself.
35. Ye can have no other Companion.
36. Many have arisen, being wise. They have said "Seek out the glittering Image in the place ever golden, and unite yourselves with It."
37. Many have arisen, being foolish. They have said, "Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime."
38. I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!
39. Beware, beware, I say, lest ye seek after the one and lose the other!
40. My adepts stand upright; their head above the heavens, their feet below the hells.
41. But since one is naturally attracted to the Angel, another to the Demon, let the first strengthen the lower link, the last attach more firmly to the higher.
42. Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them.
43. They shall in their turn speak from this Invisible Throne; their words shall illumine the worlds.
44. They shall be masters of majesty and might; they shall be beautiful and joyous; they shall be clothed with victory and splendour; they shall stand upon the firm foundation; the kingdom shall be theirs; yea, the kingdom shall be theirs.
- In the name of the Lord of Initiation. Amen.

# **LIBER LIBRÆ**

**SVB FIGVRA  
XXX**

**A.. A.. Publication in Class B.  
Issued by order:**

**D.D.S.  
7° = 4°  
Premonstrator**

**O.S.V.  
6° = 5°  
Imperator**

**N.S.F.  
5° = 6°  
Cancellarius**

0. Learn first --- Oh thou who aspirest unto our ancient Order! --- that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?
1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavour be to seek the Light through their reconciliation.
2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.
3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth? Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.
4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?
5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.
6. Be not hasty to condemn others; how knowest thou that in their place, thou couldest have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?
7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.
8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be lead into error.
9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.
10. Worship and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental

Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.
12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.
13. True ritual is as much action as word; it is Will.
14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.
15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.
16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.
17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?
18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the Dawning Universe.
19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.
20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldest no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.
21. In the true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יהשׁוה . Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

## A Brief History of the OTO

The OTO predates Aleister Crowley; however, before its infusion with Thelema there was little separating it from other semi-regular 19th century Masonic societies. It was founded as a joint effort of Karl Kellner and Theodor Reuss who had initiatory authority and lineages connected with the fascinating Arabian, Indian, and Egyptian influenced Masonic cults such as the Hermetic Brotherhood of Light (or Luxor), the Antient and Primitive Rites of Memphis and Mizraim, and the Swedenborgian Rite, among others. What made the OTO original was its ecclesiastic lineage from the Gnostic Catholic Church of Jules Dionel and Dr. Gerard Encausse, along with the Martinists and other non-Masonic initiatory societies. It also claimed Sufist influence from Kellner's travels in Arabia. The OTO was more than a syncretism of these strange societies, it was a renewed endeavor to apply cosmopolitan mystical strategies to create, preserve, and protect its founder's discovery of the Elixir Vitam.

After Kellner's death, Reuss was left to formalize the OTO into an operating organization. His attempts came to naught until an encounter with Aleister Crowley brought the two into a close and productive partnership. Reuss was quick to accept *The Book of the Law*, Thelema, and Magick, and allowed their implications to flood the OTO. Crowley restructured the initiations, gave us the Gnostic Catholic Mass, and invented Thelema-infused founding documents. The OTO became radically different than Masonry and never looked back.

After Crowley's death, the OTO operated in de-facto secrecy for decades. The OTO of the past 30 years is radically different than the tumultuous times of the first and second world war when the Order fell apart. We are nearly fulfilling the OTO Constitution as laid forth by Aleister Crowley, we operate in over two dozen countries around the world, and we have prosperous Kingdoms in the US, UK, and Australia with the next decade promising Kingdoms in Japan, Italy, Brazil, and elsewhere.

The Subtlety or Force Encampment is a common happening in OTO Culture. Three initiates, led by a co-founder of the Alombrados Encampment of New Orleans, arrived in Albuquerque, NM with varying personal intentions but with a shared goal of starting a Camp in this Valley. After nine months of probationary operation, we were Chartered by the US Grand Lodge of OTO in July of 2008. Since then we have constructed a Gnostic Mass temple and regularly celebrate this Rite of Life. We have also celebrated Initiations of a high and esteemed caliber. Among our other activities are included monthly initiation classes, other public classes on various Hermetic or Thelemic subjects, and regular celebration of Feast Days of the Saints of the Gnostic Catholic Church, from Nietzsche to Siddhartha and William Blake to Heracles.

Our capabilities as a local body continue to grow rapidly. We are becoming able to initiate into higher degrees in OTO, we are expanding our magical inventory to make our ceremonies more cosmopolitan and capable, we continue our quarterly periodical, *Doomsayer's Digest*, expanding sales internationally, and we're constantly expanding our already voluminous library for the benefit of our Associates and Initiates.

# **Membership, Initiation, and Resources**

First and foremost, understand that it is not necessary to be a member in any capacity to be on our mailing list or to be able to attend events. Our hospitality is abundant and we always enjoy welcoming persons again or for the first time.

We offer an Associate Membership option for those wishing to engage us in a more formal capacity and who wish to monetarily contribute to our activities. Being an Associate Membership implies no connection with OTO or being an initiate or member of OTO, it is a purely formal, but not unappreciated relationship with our Camp. It costs \$10 monthly and gives a person unlimited access to our voluminous library, our Temple (for personal magical and yogic work as well as ritual projects), and our semi-private outings. If you'd like to associate, request an Associate Membership Application at a local event.

Those interested in initiation should be very aware that we are not trying to recruit followers, nor will we in any way encourage you to take initiation. Having underwent initiation, we understand the seriousness and serenity of such an undertaking and expect equally clear and honest intention from any person considering the same. Further, we expect any potential candidate to be more educated than this packet can afford. The reading list included on this page includes books that will flesh out many questions a potential candidate may have. All the listed texts are available in our Library for the Associate member's infotainment and education. The italicized selections are common minimal requirements for sponsorship in our Encampment. Interested parties should contact me in private.

*Civilization is crumbling under our eyes and I believe that the best chance of saving what little is worth saving, and rebuilding the Temple of the Holy Ghost on plans, and with material and workmanship, which shall be free from the errors of the former, lies with the O.T.O.*

- The Confessions of Aleister Crowley

## SOFE Reading List

*all works here listed are of creative and scholarly genius and deserve the utmost attention from the sincere aspirant*

- *The Book of the Law*
- *The Law is for All*
- *The Equinox Volume 3 Number 10*
- *Magick without Tears*
- *The Revival of Magick*
- *Magick in Theory and Practice*
- *The Equinox Volume 3 Number 1*  
...all by Aleister Crowley
- *The Weiser Concise Guide to Aleister Crowley by Dr. Richard Kaczyinski*
- *The Golden Thread: Ageless Wisdom of the Western Mystery Tradition by Jocelyn Godwin*
- *The Revolt Against the Modern World by Julius Evola*
- *Perspectives on Initiation by Rene Guenon*
- *Myth of the Eternal Return by Marcel Eliade*
- *The Magick of Aleister Crowley by Lon Milo Duquette*
- *Mystery of Mystery (Red Flame Vol 2) by T Apiryon*

See also...

- *Oto-usa.org*  
&
- *Hermetic.com*  
particularly the pages of...
- *The Invisible Basilica of Sabazius*
- *T Polyphilus: Vigorous Food & Divine Madness*

## **Officers:**

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# The Message of the Master Therion

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

“There is no Law beyond Do what thou wilt.”

“The word of the Law is *Θελημα*.”

*Θελημα*— *Thelema*— means Will.

The Key to this Message is this word— Will. The first obvious meaning of this Law is confirmed by antithesis; “The word of Sin is Restriction.”

Again: “Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will— the true will— there would be no clashing. “Every man and every woman is a star;” and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that “Do what thou wilt” does not mean “Do what you like.” It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt— then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also “unassuaged of purpose.” This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly the “lust of result” is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read “with purpose unassuaged”— i.e., with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static— and this comes to the same

thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of Liber Thisarb (see Equinox I(7), p. 105) or such others as may from one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will. (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God’s will, Thou art That.

There is but one other word to explain. Elsewhere it is written— surely for our great comfort— “Love is the law, love under will.”

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. Lo, while in The Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! “As brothers fight ye!” All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelema.

“Love is the law, love under will.”