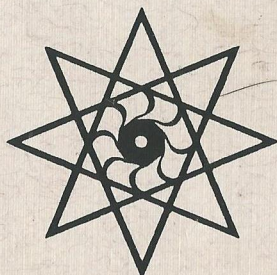
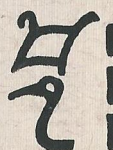
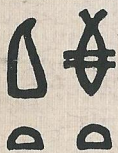




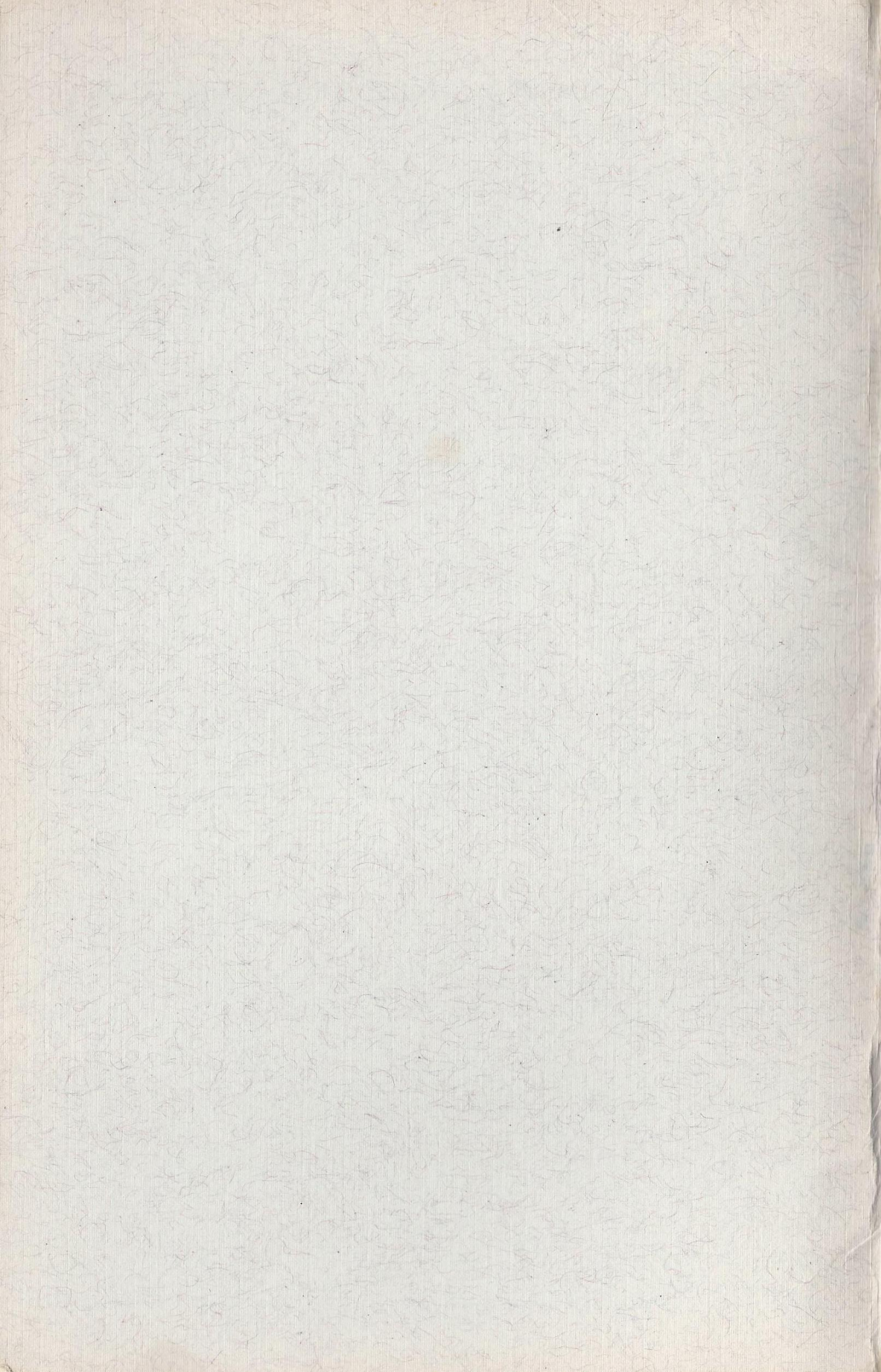
O.T.O.  
SYSTEM  
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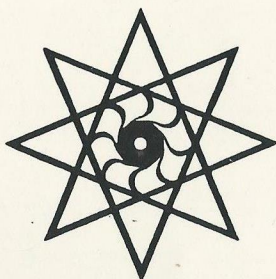




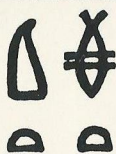




O.T.O.  
SYSTEM  
OUTLINE



ALEISTER  
CROWLEY









# An Outline of the System of the O.T.O.





# O.T.O.



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"The Court found that plaintiff OTO, formerly led by Grady McMurtry, is a continuation of the organization, beliefs, and practices originally established and conducted by Crowley and OTO."

"The Society Ordo Templi Orientis led by Marcello Motta is not a continuation of the organization, beliefs, and practices originally established and conducted by Crowley and OTO."

"Defendent Motta is not the OHO of OTO."

"Plaintif OTO now owns, holds all right and title to, has used, does now use, and has the right to use: The name 'Ordo Templi Orientis'; the initials 'OTO'; the various insignia, registers and symbols of OTO; all writings and publications by Crowley which were not assigned to others at the time of his death; the publications of other matters pertaining to OTO; and the trademarks, service marks, and copyrights pertaining to the same."

Judge Charles A. Legge  
United States District Court  
Northern District of California

July 10, 1985



OUTLINE of the System of the Ordo Templi Orientis  
by Aleister Crowley

Compiled by Fra. Belimun II° O.T.O.

FOREWORD

The following is an outline of a Ritual System of Initiation in one of the world's foremost Magical Orders, the Ordo Templi Orientis.

Initiation, as it was practiced in the ancient world, was a system by which a man became more than he was. In order to explain this I should let one who was an Initiate in many of the Mysteries of the time state the case himself. I quote from the Dialogs of Plato. (He is quoting Socrates' dialog with Phaedo.)

"Perhaps these people who direct the religious initiations are not so far from the mark, and all the time there has been an allegorical meaning beneath their doctrine that he who enters the next world uninitiated and unenlightened shall lie in the mire, but he who arrives there purified and enlightened shall dwell among the gods. You know how the initiation practitioners say, 'Many bear the emblems, but the devotees are few'? Well, in my opinion these devotees are simply those who have lived the philosophical life in the right way - a company which, all through my life, I have done my best in every way to join, leaving nothing undone which I could do to attain this end."

Most people are afraid of death and the most obvious effect of Initiation, to the observer, is that they are freed of that fear. But as Socrates states that there is an allegorical meaning hidden in this freedom, perhaps the long view of the process of life and death enables one to live life to the fullest. If a person has become purified and enlightened so that they may dwell among the gods in the next world, if they have fulfilled the entrance requirement, why wait? And where, after all, is the next world?

These questions and processes are the very ones Aleister Crowley addresses in his discussion of the system of Initiation of the O.T.O. What we have done is collect this material from the various sources listed below into what we hope is a coherent whole.

Initiation is still practiced in the world today, it has been since time immemorial. Some systems work better for some individuals than others, if this one is not suitable for your purposes keep looking. However, for myself and many others, this one is the best in the world.



## Sources

- \*1. "The Confessions of Aleister Crowley".
- \*2. "Magick Without Tears"
- \*3. "Magical and Philosophical Commentaries on The Book of the Law"
- \*4. "Magick in Theory and Practice"
- \*5. "The Equinox Vol I"
- \*6. "Liber CXIV"
- \*7. "Liber LII"
- \*8. "Liber CI"
- #. Editorial additions for clarity by Fra 137.

These notes are included in square brackets preceded by the number of the source listed above.

## Outline of the System of the O.T.O.

\*2. [ It is true that in the O.T.O. there is no similar manual of instruction (# to the one in "One Star in Sight" for the A. .A. .). In the Manifesto, and other Official Pronounciamenti, there are, it is true, what ought to be adequate data; but I understand that they are not as ordered and classified as one would wish; there is certainly room for a simple elementary account of the origins of the Order, of its principles, of its methods, of its design, of the Virtue of its successive Grades. This I will now try to supply, at least in a brief outline. (# And I will enlarge upon this outline by adding comments he made in other books.)

\*1. [The eighteenth-century Rosicrucians, so-called in Austria, had already endeavored to unite various branches of Continental freemasonry and its superstructures; in the nineteenth century, principally owing to the energy and ability of a wealthy iron master named Karl Kellner, a reconstruction and consolidation of traditional truth had been attempted. A body was formed under the name O.T.O. (Ordo Templi Orientis) which purported to achieve this result. It purported to communicate the secrets, not only of freemasonry (with its Rites of 3°, 7°, 33°, 90°, 97°, etc.,) but of the Gnostic Catholic Church, the Martinists, the Sat Bhi, the Rosicrucians, the Knights of the Holy Ghost and so on, in nine degrees, with a tenth of an honorary character to distinguish the 'Supreme and Holy King' of the Order in each country where it was established. Chief of these kings is the O.H.O. (Outer Head of the Order, or Frater Superior), who is an absolute autocrat. This position was, at this time, occupied by Theodor Reuss, the Supreme and Holy King of Germany, who resigned the office in 1922 in my favor.]



\*2 [(#With) what is really known about the original Rosicrucians (#they) may, or may not, have been legitimate successors of the original brotherhood - I don't know. But from them the O.T.O. derived its authority. The late Theodor Reuss possessed a certain number of documents which demonstrated the validity of his claim according to him; but I only saw two or three of them, and they were not of very great importance. Unfortunately he died shortly after the last War (# in this instance W.W. I ), and he had got out of touch with some of the other Grand Masters. The documents did not come to me as they should have done; they were seized by his wife who had an idea that she could sell them for a fantastic price; and we did not feel inclined to meet her views, I don't think the matter is of very great importance, the work being done by members of the Order is to me quite sufficient.]

\*1.[The O.H.O. put the rituals of the Order at my disposal. I found them of the utmost value as to the central secret, but otherwise very inferior. They were dramatically worthless, the prose was unequal, they lacked philosophical unity, their information was incomplete and unsystematic. Their general idea was, however, of the right kind; and I was able to take them as a model.]

\*1.[The system has justified itself astonishingly even in these unheard-of difficulties (W.W. I); I have been able to establish a branch of the Order with entire leisure to work at high pressure at its own objects, without internal friction or economic collapse although the income is derived exclusively from casual windfalls. If we are able to carry out the full principles of the system, we should already be so prosperous as to be able to devote ourselves exclusively to extending the advantages of the scheme to the world at large.

With regard to the original purposes of the Order, there can be no doubt that the reduction of the cumbersome mass of masonic and similar matters to a simple intelligible and workable system enables people to enjoy the full advantages of initiations which, in the old days, were too multiple to be conferred even on those who devoted a disproportionate amount of their lives to the subject. The central secret of freemasonry which was lost, and now is found, is in daily use by initiates of our Order. Scientific facts are accumulating rapidly; and it is certain that within a short time we shall be able to dispose of a force more powerful than electricity and capable of more extended application, with the same certainty. Our qualitative results are unquestionable. The lack of quantitative methods, which has for so many centuries prevented the systematic application of our knowledge, will soon be supplied.



I must say that the secret of the O.T.O., besides what has been mentioned above, has proved to all intents and purposes the simplification and concentration of the whole of my magical knowledge. All my old methods have been unified in this new method. It does not exactly replace them, but it interrupts them. It has also enabled me to construct a uniform type of engine for accomplishing anything that I will.

My association with freemasonry was therefore destined to be more fertile than almost any other study, and that in a way despite itself. A word should be pertinent with regard to the question of secrecy. It has become difficult for me to take this matter very seriously. Knowing what the secret actually is, I cannot attach much importance to artificial mysteries. It is true that some of the so-called secrets are significant, but as a rule they are so only to those who already know what the secret is. Again, though the secret itself is of such tremendous import, and though it is so simple that I could disclose it and the principle rules for turning it to the best advantage in a short paragraph, I might do so without doing much harm. For it cannot be used indiscriminately.

Much fun has been made of the alchemists forinsisting that the Great Work, an ostensibly chemical process, can only be performed by adepts who fear and love God, and who practice chastity and numerous other virtues. But there is more common sense in such statements than meets the eye. A drunken debauchee cannot perform delicate manipulations in chemistry or physics; and the force with which the secret is concerned, while as material as the Becquerel emanations, is subtler than any yet known. To play golf or great billiards, to observe delicate reactions, or to conduct recondite mathematical researches, demands more than physical superiorities. Even the theological requirements of alchemy had meaning in those days. An Elizabethan who was not 'at peace with God' was likely to be agitated and thereby unfitted for work demanding freedom from emotional distraction. I have found in practice that the secret of the O.T.O. cannot be used unworthily.]

\*2.[Let us begin at the beginning. What is a dramatic Ritual? It is a celebration of the adventures of the God whom it is intended to invoke (the Baccae of Euripides is a perfect example of this). Now in the O.T.O., the object of the ceremonies being the Initiation of the Candidate, it is he whose Path in Eternity is displayed in dramatic form.

\*2.[The main objects of the instruction were two. It was firstly necessary to explain the universe and the relations of human life therewith. Secondly to instruct every man how best to adapt his life to



the cosmos and to develop his faculties to the utmost advantage. I accordingly constructed a series of rituals, Minerval, Man, Magician, Master Magician, Perfect Magician and Perfect Initiate, which should illustrate the course of human life in its largest and philosophical aspect. I begin by showing the object of the pure soul, 'One individual and eternal', in determining to formulate itself consciously, or, as I may say, to understand itself.]

\*6. [Learn then that our Holy Order has but Three True Grades; as it is written in the Book of the Law: The Hermit, The Lover, and the Man of Earth.]

It is but for convenience that these grades have been separated into Three Triads.

The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prolog to the first; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service and nothing else. The Man of Earth is therefore in much the same position as the Plebian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.]

#### MAN OF EARTH (Third Triad)

##### 0° MINERVAL

\*2.[The Ego is attracted to the solar system.]

\*1.[It chooses to enter into relations with the solar system.]

\* [Note that in one instance the Ego is said to be attracted, in the other there seems to be indicated an element of choice.]

## I° MAN (M.)

\*2.[The Child experiences Birth.][Initiation]

\*1.[I explain the significance of birth and the conditions established by the process.]

## II° MAGICIAN (M. .)

\*2.[The Man experiences Life][Consecration]

\*1.[I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own god head in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of its self in each element of its environment.]

\*2.[All subsequent Degrees of the O.T.O. are elaborations of the II° since in a single ceremony it is hardly possible to sketch even in the briefest outline, the teaching of Initiates with regard to life. The Rituals V° - IX° are then instructions to the Candidate on how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life.]

## III° MASTER MAGICIAN (M..)

\*2.[He experiences Death][Devotion]

\*1.[I then proceed to the climax of its career in death and show how this sacrament both consecrates (or rather sets the seal upon) the previous procedure and gives a meaning thereto, just as the auditing of an account enables a merchant to see his years in perspective.]

## IV° PERFECT MAGICIAN (P.. M..)

Lodge of Perfection

Companion of the Holy Royal Arch of Enoch

\*2.[He experiences the World beyond Death][Perfection or Exaltation]

\*1.[In the next ceremony, I show how the individual, released by death from the obsession of personality, resumes relations with the truth of the universe. Reality bursts upon him in a blaze of adorable light; he is able to appreciate its splendor as he could not previously do, since his incarnation has enabled him to establish particular relations between the elements of eternity.]

\*7.[On exaltation to the IV° each companion may file an account of his circumstances, and state in what direction he requires help.]

## PERFECT INITIATE (P.I.)

Prince of Jerusalem

Knight of the East and West

[\*This Degree is between IV° and V°]

\*2.[This entire cycle of Point-Events is withdrawn into Annihilation].

\*1.[Finally, the cycle is closed by the reabsorption of all individuality into infinity. It



ends in absolute annihilation which, as has been shown elsewhere in this book, may be regarded as an equivalent for all other terms soever, or (by postulating the category of time) as forming the starting point for new adventure of the same kind.

\*6 [The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.]

It will be clear from the above that the philosophical perfection of this system of initiation leaves nothing to be desired. We may write Q.E.D. The practical problem remains. We have already decided to incarnate, and our birth certificates are with our bankers. We do not have to worry about these matters, and we cannot alter them if we would; death, and what follows death, are equally certain, and equally able to take care of themselves. Our sole preoccupation is how to make use of our lives.

Now the O.T.O. is in possession of one supreme secret. The whole of its system at the time when I became an initiate of the Sanctuary of the Gnosis (IX°) was directed towards communicating to its members, by progressively plain hints, this all important instruction. I personally believe that if this secret, which is a scientific secret, were perfectly understood, as it is not even by me after more than twelve years' almost constant study and experiment, there would be nothing which the human imagination can conceive that could not be realized in practice.

By this I mean such things as this: that if it were desired to have an element of atomic weight six times that of uranium that element could be produced. If it were desired to devise an instrument by which the farthest stars or the electrons could be brought within the range of every one of our senses, that instrument could be invented. Or that, if we wished to develop senses through which we could appreciate all those qualities of matter which at present we observe indirectly by means of apparatus, the necessary nervous structure would appear. I make these remarks with absolute confidence, for even the insignificant approaches that I have been able to make towards the sanctuaries of this secret have shown me that the relations between phenomena are infinitely more complex than the wildest philosophers have ever imagined, and that old proverb 'where there's a will there's a way' needs no caveat.

I cannot forebear to quote from Professor A. S. Eddington. Plumian Professor of Astronomy and Experimental Philosophy at Cambridge:

"Here is a paradox beyond even the imagination of Dean Swift. Gulliver regarded the Lilliputians as a race of dwarfs; and the Lilliputians regarded



Gulliver as a giant. That is natural. If the Lilliputians had appeared dwarfs to Gulliver, and Gulliver had appeared a dwarf to the Lilliputians but not! That is too absurd for fiction, and is an idea only to be found in the sober pages of science."

The injunctions of the sages, from Pythagoras, Zoroaster and Lao Tzu, to the Cabalistic Jew who wrote the Ritual of the Royal Arch, and the sentimental snob who composed those of the Craft degrees, are either directed to indicating the best conditions for applying this secret, or are mere waste of words. Realizing this, it was comparatively simple for me to edit masonic ethics and esoterism. I had simply to refer everything to this single sublime standard. I therefore answered the question 'How should a young man mend his way?' in a series of rituals in which the candidate is instructed in the value of discretion, loyalty, independence, truthfulness, courage, self-control, indifference to circumstance, impartiality, scepticism, and other virtues, and at the same time assisted him to discover for himself the nature of this secret, the proper object of its employment and the best means for insuring success in its use.]

#### THE LOVERS (2nd Triad)

##### V° SOVEREIGN PRINCE OF THE ROSE CROSS

Knight of the Pelican and Eagle

Member of the Senate, Knight Hermetic Philosopher, Knight of the Red Eagle

\*9. [The secret of the V° Degree: the Mystery of the Rose and Cross; and the One Law Do What Thou Wilt.]

\*1. [The first of these degrees is the V°, in which the secret is presented in the form of a pageant; while he is also instructed in the essential elements of the history of the world, considered from the standpoint of his present stage of evolution and in his proper relation to society in general with reference to the same.]

\*7 [In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.]

\*6 [The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then all is Joy, Peace, well-



being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavor to promote harmony among the brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.]

\*1.[The Degree of Knight Hermetic Philosopher follows, in which his intellectual and moral attitude is further defined.]

\*6.[The next grade, that which lies between the Fifth and Sixth Degrees is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

The principle of popular election is a fatal folly; its results are visible in every so called democracy. the elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth. The appointment is for eleven years. Volunteers must renounce for that period all further progress in the Order.

They must give evidence of first-rate ability in

(1.) Some branch of athletics.

(2.) Some branch of learning.

They must also possess a general knowledge of history and of the art of government, with some attention to philosophy in general.

They must each live in solitude, without more than the necessary speech even to casual neighbors, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the supreme Council.]

\*6.[The Electoral college of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or payed over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.

These remarks apply equally to the Supreme Grand Council, and all higher degrees.]

\*6.[The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

It is the business of these persons constantly to criticize and oppose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to Succession.

The O.H.O., as the supreme authority in the Order, will act in such an emergency, as he may see fit.]

VI° KNIGHTS TEMPLAR OF THE ORDER OF KADOSH and of DAME COMPANIONS OF THE ORDER OF THE HOLY GRAIL  
Grand Inquisitor Commander

Member of the Supreme Grand Council

\*1.[In the VI°, his position having been thus made precise, he is shown how to consecrate himself to the particular Great Work which he came to earth in order to perform.]

\*6.[The Sixth degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapter of the Rose Croix or the Lodge Masters. Its verdicts are without appeal unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of the higher grades, are subject to the Grand Tribunal.

The next grade is that of the Prince of the Royal Secret. Every member of this degree is devoted to the propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.]



## VII° VERY ILLUSTRIOUS SOVEREIGN GRAND INSPECTOR GENERAL

Member of the Supreme Grand Council

\*1.[In the VII°, which is tripartite, he is first taught the principle of equilibrium as extended to all possible moral ideas; secondly, to all possible intellectual ideas; and lastly, he is shown how, basing all his actions on this impregnable rock of justice, he may so direct his life as to undertake his great Work with the fullest responsibility and in absolute freedom from all possibility of interferences.]

\*6.[The Seventh Degree is, in military language, the Great General Staff of the army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.]

This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.]

\*6.[In the Seventh Degree it is a qualification to invest some real property in the Order; and no one is admitted to this grade without this preliminary.]

Those members of the Order who have given their all must obtain the money for their initiation fees from the Third Triad, whose honor is thus concerned in the unselfish support of those who have abandoned all for their sakes.]

### THE HERMIT (The First Triad)

## VIII° PERFECT PONTIFF OF THE ILLUMINATI.

### EPOPT OF THE ILLUMINATI.

\*1.[In the VIII°, the secret is once more manifested to him, more clearly than before; and he is instructed in how to train himself in how to use it by certain preliminary practices involving acquaintance with some of those subtler energies which have hitherto, for the most part, eluded the observation and control of profane science.]

\*6.[The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned at their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of Philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so



important that an illustration is desirable. A man is smitten with leprosy: is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Aeropagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

Before the face of the Aeropagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, and in all matters pertaining to their own labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Aeropagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating on the mysteries revealed to them.]

#### IX° INITIATE OF THE SANCTUARY OF THE GNOSIS

\*6.[The Ninth Degree - the Sanctuary of the Gnosis - is synthetic. The prime duty of its members is to study and practice the theurgy and thaumaturgy of the Grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light to the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognised among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.]

\*1.[In the IX°, which is never conferred upon anyone who has not already divined from the previous indications the nature of the secret, it is explained to him fully. The conclusions of previous experiments are placed at his service. The idea is that each new initiate should continue the work of his predecessor, so that eventually the inexhaustible resources of the secret may be within reach of the youngest initiate; for at present we are compelled to admit that the superstitious reverence which has encompassed it in past ages, and the complexity of the conditions which modify its use, place us in much the same position as the electricians of a generation ago in respect of their science. We are assured of the immensity of the force at our disposal; we perceive the extent of the



empire it offers us, but we do not thoroughly understand even our successes and are uncertain how to proceed in order to generate the energy most efficiently or to apply it most accurately to our purposes.

\*4.[To return for a moment to that question of Secrecy: there is no rule to prevent you from quoting against me such of my brighter remarks as "Mystery is the enemy of Truth"; but, for one thing, I am, and always have been, leader of the Extreme Left in the Council-Chamber of the City of the Pyramids, so that if I acquiesce at all in the system of the O.T.O. so far as the "secret of secrets" of the IX° is concerned, it is really on a point of personal honor. My pledge given to the late Frater Superior and O.H.O. Dr. Theodor Reuss. For all that, in this particular instance the abuse of the Secret is, at least on the surface, so easy and so tempting, and because, if it became a matter of general knowledge the Order itself might be in danger of calumny and persecution; for the secret is even easier to misinterpret than to profane. Legel! Judica! Tace!]

\*2.[The O.T.O. is a training of the Masonic type; there is no "astral" work in it at all, nor any Yoga. There is a certain amount of Qabalah, and that of great doctrinal value. But the really vital matter is the gradual progress towards the disclosure of the Secret of the Ninth Degree. To use that secret to advantage involves mastery both of Yoga and Magick; but neither is taught in the Order.

Now it comes to be mentioned, this is really very strange. However I didn't invent the system; and I must suppose that those who did knew what they were about. To me it is (a) convenient in various ways, (b) a machine for carrying out the orders of the Secret Chiefs of the A.°.A.°. (c) by virtue of the Secret a magical weapon of incalculable power.]

\*3.[For Initiates of the IX° O.T.O. it could be expressed as  $P + K = T = 0$ , where  $P - K = 0$ , and P and K are both positive integers.]

# [It is interesting to note that the P has been equated elsewhere in Crowley's writing with the Phallus, the K with the Kteis, T with Teth and Lust.]

\*3.[T has the card of Leo, and represents Babalon and the Beast conjoined.](# see Liber Al vel Legis Ch. I v.15)

\*3.[These two kinds of "blood" are not to be confused. The student should be able to discover the sense of this passage (# Liber Al vel Legis Ch. III v.24.) by recollecting the Qabalistic statement that "The blood is the life", consulting Book 4 part 3, and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The "Child" is BABALON symbolised by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is a form of BAPHOMET, but differs from



the "Child" in that it is the Lion-Serpent in its original form.

The Process of softening and smoothing down is thus in this case that of vitalising the Eagle. It is inadvisable to word this explanation, in words that are too intelligible to the profane, since uninitiated attempts to make use of the formidable arcana of Magick presented in this passage could only lead to the most fulminating and irremediable disaster.]

\*5.[But here the formula implies much more than even this. For it is his whole life that the Magus offers to OUR LADY. The cross is both Death and Generation, and it is on the Cross that the Rose blooms. The full significance of these symbols is so lofty that it is hardly fitted for an elementary treatise of this type. One must be an Exempt Adept, and have become ready to pass on, before one can fully understand them.]

#[Above the grade Exempt Adept is mentioned, it is a grade in the A..A.., and it should be noted that it has no exact equivalence in the O.T.O. However in the magical diary of the Beast there is an entry for spring Equinox in the year of the Aeon 11. Here Crowley recorded the word that he drew by bibliomancy from the Holy Books of Thelema. This word he usually took to symbolise the events of the coming year. This year 11, which number symbolises the union of the BEAST and BABALON, he received the word DUPLEX. In his interpretations he says that it shows the Marriage of the A..A.. and the O.T.O.]

\*2.[Considerations of the Christian trinity are of a nature suited only to Initiates of the Ninth Degree O.T.O., as they enclose the final secret of practical Magick.]

#### THE GRAND TREASURER GENERAL

\*6.[The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatsoever; but he must on accepting office, take the vow of poverty. His authority is absolute on financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.]

#### X° THE SUPREME AND MOST HOLY KING

\*6. [The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of the O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred



Mystery.

\*1. [The X°, as in the old system, is merely honorary, but recent researches into the mysteries of the IX° have compelled me to add an XI° to illustrate a scientific idea which has been evolved by the results of recent experiments.]

XI°

\*6 [Of the Eleventh Degree, its powers, privileges and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.]

O.H.O. OUTER HEAD of the ORDER

Frater Superior

\*6. [The O.H.O. is the supreme Authority in the Order. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.]

CALIPH

The Caliph is a special office in the O.T.O. set up by Aleister Crowley to deal with emergencies in the Order. It is predicated by letters from Aleister Crowley to Grady McMurtry (Fra. Hymenaeus Alpha, 777): Nov.19, 1943, March 22, 1946, one other letter in March 1946, one in April 1946 and one on June 17, 1947. There are, of course, other communications that I have not listed; verbal and otherwise. These give Fra. 777 the power to take charge in the affairs of the Order, and have been activated.

After Word

\*6. [Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-colored texture we set forth the glory of the whole Universe - See thou to it, brother Magician, that thine own thread be strong, and pure, and of a color brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!]

# Introduction to the O.T.O.

To all is may concern:

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

Let it be known that there exists, unknown to the great crowd, a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind, by means of conquering error and aiding men and women in their efforts of attaining the power of recognizing the Truth.

This Order has existed already in the most remote and prehistoric times; and it has manifested its activity secretly and openly in the world under different names and in various forms; it has caused social and political revolutions, and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny, in whatever shape this appeared, whether as clerical, or political, or social despotism, or oppression of any kind. To this secret order every wise and spiritually enlightened person belongs by right of his or her own nature; because they all, even if they are personally unknown to each other, are one in their purpose and object, and they all work under the guidance of the One Light of Truth. Into this sacred society no one can be admitted by another, unless they have the power to enter it themselves by virtue of their own interior illumination.

All this is known to every enlightened person; but it is known only to few that there exists an external, visible organization of such men and women who having themselves found the path to real self-knowledge, are willing to give to others, desirous of entering that path, the benefit of their experience and to act as spiritual guides to those who are willing to be guided. As a matter of course, those persons who are already sufficiently spiritually developed to enter into conscious communion with the great Spiritual Brotherhood will be taught directly by the spirit of wisdom; but those who still need external advice and support will find this in the external organization of that society.

ALEISTER CROWLEY XI O.T.O. 08 a.n. (1912 e.v.)

Though the O.T.O. has its roots in the remotest antiquity it has had a continuous thread of Leadership since at least 1904 e.v.; an unbroken line since the Dawning of the Aeon of the Crowned and Conquering Child.

The Order is still accepting Initiates and is an international body of Men and Women.

## Official business

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Love is the law, love under will.

Ebony Anpu  
Lotte Lieb

STELLAR VISIONS  
808 Post Street  
San Francisco, California  
U.S.A.





