

**O.T.O. M.:M.:M.: STUDY GUIDE**  
**II<sup>o</sup>**  
**CONSECRATION**  
**Magician (M.)**

prepared by Sabazius X<sup>o</sup>

**Element:** Air. **Chakra:** Anâhata ("Un-struck [Sound]").

"3. *The Man experiences Life.*" – System of the O.T.O. (MWT)

*"I next show how [the soul] may best carry out its object in the Eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment."* - Confessions

**Recommended for Study:**

- *Liber AL*
- *Liber B vel Magi, sub figura I* [HBT; B4]
- *Liber Librae sub figura XXX* (30), the Book of the Balance [EQ III:10]
- *Liber LXXVII* (77): *Oz--The Rights of Mankind* [EQ III:10; B4]
- "Observations on Liber Oz" by Sabazius [Attached]
- *Liber CXCI* (194): *An Intimation with Reference to the Constitution of the Order* [EQ III:10]<sup>1</sup>
- "The Three Triads of the O.T.O." [EQ III:10]
- *Liber CL* (150) *vel NOL, A Sandal: De Lege Libellum L-L-L-L-L* [EQ III:10]
- *Liber Aleph vel CXI* (111): *The Book of Wisdom or Folly* [Weiser] -- Chapters 151-159
- *Mysticism* [B4, Part I], Chapter 3: Yama and Niyama
- *Magick* [B4, Part II]
- "The Dangers of Mysticism," by Aleister Crowley [EQ I:6]
- *Magick in Theory and Practice* [B4, Part III], Chapters 1, 2, 3, 8, 14, 19, 21: Principles of Ritual, Elemental Weapons, Tetragrammaton, Equilibrium, the Eucharist, the Powers of the Sphinx

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<sup>1</sup> The Intimation should be studied not only for familiarity with the structure and workings of the Order, but as a map of the Universe; and correspondingly, of each individual being.

- MWT, Chapters 15, 21, 22, 23, 24, 33, 49, 60, 64, 72, 78, 80: Sex Morality, Astrology, Improvising a Temple, Necromancy and Spiritism, The Golden Mean, Thelemic Morality, Knack, Magical Power, Education, Sore Spots, Life a Gamble
- *Liber DCXXXIII* (633): *De Thaumaturgia* [EQ III:10]
- *Liber Had, sub figura DLV* (555) [EQ I:7]
- *Liber E*, section II: Physical Clairvoyance [B4; EQ I:1]
- *Liber O*, Sections II, III and IV: Correspondences, Assumption of God-Forms, Vibration of God-Names, Pentagram Rituals [B4; EQ I:2]
- *Liber Israfel, sub figura LXIV* (64) [B4; EQ I:7]
- *Liber XXV* (25): *The Star Ruby* [B4, *The Book of Lies*]
- *The Chaldean Oracles of Zoroaster (Julianus)*, ed. by W.W. Wescott or G.R.S. Mead
- DRHM, Part 1, Chapter I; Part 2, Chapters II, IV, VIII: Magical Equilibrium, The Conjunction of the Four, A Warning to the Imprudent
- 777: Preface, Introductory Essay, Columns XIV, XV, XVI, XVII, XVIII, XL, XLI, XLII, XLV, LIV, LV, LXIII, Appendix A, Appendix B. Note: many columns have additional explanations contained in a long section between the columns and the notes. (Also see B4, Appendix V: Columns 14, 30, 31, 32, 33, 55, 56, 57, 58, 60, 61, and 62) These columns include Tarot attributions, perfumes, stones, magical powers and weapons, color scales, elemental correspondences, Tetragrammaton, and the Four Worlds.
- *The General Principles of Astrology: Liber DXXXVI* (536) by Aleister Crowley and Evangeline Adams [Red Wheel/Weiser]
- *Little Essays Toward Truth*: Beatitude, Laughter
- *The Minerval Guide* (private publication of U.S. Grand Lodge)
- Study the Second Degree Ritual with your sponsors and initiator.

### **Recommended for Memorization:**

- The Oath of the Second Degree [attached]
- The Modes of Recognition of the Minerval, First, and Second Degrees
- The Catechism of the First and Second Degrees [attached]
- B4, Appendix V: Columns 14, 33, 60, 61, 62 (777: Columns XIV, XLI, LIV, LV, LXIII), i.e. Tarot Attributions, Magical Weapons, Elements and Senses, Tetragrammaton, and the Four Worlds

### **Supplementary Reading:**

- *Comte de Gabalis*, by the Abbé N. de Montfaucon de Villars [The Brothers]
- *Faust*, by Johann Wolfgang von Goethe
- *Gargantua and Pantagruel*, by François Rabelais

- *Liber XCV* (95): *The Wake World* [Konx Om Pax]
- *Qabalah, a Primer*, by John Bonner [Skoob, reprinted by Red Wheel/Weiser]
- *Golden Verses of Pythagoras*, transl. by Fabre D'Olivet
- *Liber V (5) vel Reguli* [B4]
- *Transcendental Magic*, by Eliphas Levi, Part 2 in general
- *Three Books of Occult Philosophy*, by Henry Cornelius Agrippa, edited and annotated by Donald Tyson [Llewellyn]
- *Magic, White and Black*, by Franz Hartmann
- *Foundations of Practical Magic*, by Israel Regardie
- *The Magick of Thelema*, by Lon Milo DuQuette [Weiser]
- "Advice for Deacons of Ecclesia Gnostica Catholica" by Dionysus Soter [Scarlet Woman Lodge]
- "Orpheus," by Aleister Crowley [CW]
- "Tannhäuser," by Aleister Crowley [CW]
- "The Priestess of Panormita," by Aleister Crowley [EQ I:2]
- "Pan to Artemis," by Aleister Crowley [EQ I:4]
- "Prometheus Unbound," by Percy Bysshe Shelley
- "We Have Seen Thee, O Love" from *Atalanta in Calydon*, by A.C. Swinburne
- "Dolores," by A.C. Swinburne
- Study the principal doctrines of the major World Religions. A few useful references:
  - Religious classics: the *Qur'an* (Koran); the *Pentateuch*; the *Gospels*; the *Vedas*, the *Upanishads* and the *Bhagavad-Gita*; the *Dhammapada* and the *Questions of King Milinda*; the *Gathas* and the *Zend-Avesta*.
  - *The Light of Asia*, by Edwin A. Arnold
  - *The Song Celestial*, by Edwin A. Arnold
  - *The Eliade Guide to World Religions*, by Mircea Eliade and Ioan P. Couliano [Harper San Francisco]
  - *The Encyclopedia of Religions*, ed. by Mircea Eliade, [MacMillan]
  - *Faiths of Man, a Cyclopaedia of Religions*, by J.G.R. Forlong [University Books]
  - *The Gods of the Egyptians*, by Sir E.A. Wallis Budge [Dover]
- Study the techniques of the ancient, medieval and Renaissance magicians. A few useful references:
  - *The Lesser Key of Solomon: Goetia*, transl. by S. L. MacGregor Mathers and Aleister Crowley [Weiser]
  - *The Greater Key of Solomon*, transl. by S.L. MacGregor Mathers [Weiser]
  - *The Book of Ceremonial Magic*, by A.E. Waite
  - *The Enochian Evocation of John Dee*, by Geoffrey James [Heptangle]

- *The Book of the Sacred Magic of Abramelin the Mage*, transl. by S. L. MacGregor Mathers [Dover]
- *The Magus*, by Francis Barrett [Weiser]
- *Ritual Magic*, by Elizabeth M. Butler [Sutton]
- *The Art of Memory*, by Frances A. Yates [University of Chicago]
- *Egyptian Magic*, by E.A. Wallis Budge [Dover]

- Study the basic symbolism and use of the Tarot. A few useful references:
  - *The Book of Thoth*, by Aleister Crowley [Weiser]
  - *The Book of Tokens*, by Paul Foster Case
  - *The Qabalistic Tarot*, by Robert Wang
  - *The Magical Ritual of the Sanctum Regnum*, by Eliphas Levi [Weiser]
  - *Tarot of the Bohemians*, by Papus (Dr. Encausse)

### **Recommended Practices:**

- Continue with regular practice of Asana and Prânâyâma.
- Niyama: virtue -- pursuit of right action \* (see *Eight Lectures on Yoga; Mysticism* [B4, Part I], Chapter III; Vivekananda and Iyengar)
- Mantrayoga (see *Eight Lectures on Yoga; Mysticism* [B4, Part I], Chapter II; Vivekananda and Iyengar)
- Banishing and Invoking Pentagram Rituals
- *The Star Ruby*
- *Liber Israfel*
- Divination: especially by I Ching (Liber CCXVI (216)) and Tarot
- Strive for a balanced development of all your faculties. \*
- Develop a personal moral code, and stick to it. \*
- In your diary, include an ongoing interpretation of the events in your life, including your successes and failures, in terms of your current practices, the four powers of the Sphinx, and the Magical Viewpoint in general. \*
- If it is your will, volunteer to your local body master to represent the Man of Earth Triad in service to the Supreme and Holy King as described in Liber 194.

### **Supplementary Practices:**

- Experiment with various magical or mystical practices, rituals, or techniques which attract your attention. Keep records.

**Required for Advancement:**

- Fulfill the task appointed in the Ritual with respect to Liber OZ (take care to avoid damage to property: you are making an ideological statement, not performing an act of vandalism).
- Memorize the Catechism [attached] and the Modes of Recognition of the Minerval, First, and Second Degrees.
- Pay your dues and initiation fees, and apply for advancement.
- Secure the signatures of two sponsors, who are members in good standing of at least III°, who attest to your good report.
- Sign the *Informed Consent, Release, and Indemnity* statement.
- Pass the required (closed book) examination on the Steps, Signs, Grips, Words and Catechisms of 0°, I°, and II°.

Minimum time in degree: one year. As in the previous degrees, you are encouraged to make your own decision as to your readiness to proceed.

September 2002 e.v.

## CATECHISM OF THE SECOND DEGREE

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

**Under the seal of the obligation of the Second Degree**

Q: Hw wr y ppd t b csed a M|n?

A: I obd +| fr pws o +| Sx.

Q: Wh ae?

A: Kn, W, Cg, @ S.

Q: In +| Lt lng, ths ae?

A: Sc, VI, Adr, Tcr.

Q: Thr int a idl w th o wh snc?

A: Sb Ub Al Tgmt, o Tht, +| M| o Mgk

Q: Hv y cpd yr tvs w +| Sn?

A: I h ffd svy ys.

## M..

I, A.B., i +| Prs % +| Pws % Lf vs @ ivs, @ %  
ths ^o % M|ns, d hrb @ hrn mt sm pr @ s: Nv t rv  
Wht I ln bnh +| \$ Win +| gdd bd % ths M H O Uls  
i b t a Tru Sr o Br @ nt ar W h bn lstd @ cscd B  
hg pms A tru M|n Ug a pf pn % prp ctn Tt th b  
dly Tsd ty B rt dvn % Gr @ \$n @ % eh wd Tt ye hv  
hd I fl psn O el i ssn % sc a ^o as ths w+n wse  
bd I stn, aspg t +| H O Whh I d kw B +| lrs O|O  
I sm pge msl t kw, t w, t dr, @ t kp sce. Ths  
svl ps I sm s t obv, un no ls a pnl tn tt % hvg  
m Br ct ac, m hr tn tfm, @ thn t +| fls % +| ai,  
tt th m dv i.

## Observations on Liber Oz

*"How dreadful!"*

- Magick Without Tears, Chapter 72

Aleister Crowley wrote Liber Oz in 1941 for Louis Wilkinson (AKA Louis Marlow), based on a degree lecture he had written around 1916. His original name for it was "The Book of the Goat," and he considered it as a sort of manifesto for O.T.O. In a letter to G.J. Yorke on Aug. 30, 1941, he described it as the "O.T.O. Plan in words of one syllable," and in a following letter, dated Sept. 13, 1941, he wrote, *"Rights of Man* is an historical document. The items don't go easily on the Tree; but I've got them down to five sections: moral, bodily, mental, sexual freedom, and the safefuard tyrannicide... 160 words in all."

The Hebrew word OZ conveys a number of meanings. Pronounced *owes*, it means "strength." Pronounced *ezz*, it means "a she-goat." Pronounced *ahs*, it means "strong, mighty"; but if held a bit longer, it means "to take refuge." The letters Ayin Zayin add to 77, which number also includes such words as BOH, "prayed"; and MZL, "The Influence from Kether," more commonly translated as "luck."

Those of us who accept this remarkably simple and poetic statement of the natural rights of Humankind should contemplate it deeply and frequently, for it is both our strength and our refuge; and, if our prayers are fervent, and our luck holds out, it might not knock us on our butts. The Four Powers of the Sphinx may aid us in this. The following caveats may also be of use to some.

1. Liber Oz applies to all men and women. When you accepted Liber Oz, you laid claim to these rights as your own; but you also acknowledged that they belong to every other man and woman as well, not just you, not just Order members, not just Thelemites. "Every man and every woman is a star." Thus, in accepting Liber Oz, we have agreed not to infringe upon the rights of others (although we are not necessarily bound to cooperate with every person's exercise of these rights). Crowley states in Chapter 49 of Magick Without Tears that "to violate the rights of another is to forfeit one's own claim to protection in the matter involved." If you deny the rights of another, you have denied the very existence of those rights; and they are lost to you. You cannot possess a right which you deny to others. Also, while one may possess the right to "to love as he will," it may not be the will of the object of that love to participate. Liber Oz does not justify rape.

2. Liber Oz makes no guarantees. (A) Liber Oz does not grant us the power or the ability to exercise any of the rights it enumerates. A man may have the right "to draw, paint, carve, etch, mould, build as he will," but Liber Oz will not buy him the art supplies, or grant him talent if he lacks it. He may, indeed, have the right "to drink what he will," but Liber Oz does not give him the ability to safely drive a car, operate machinery, or perform ritual while drunk. (B) Liber Oz does not provide shelter from the consequences and repercussions of the exercise of our natural rights. A man's right to "to rest as he

will," does not safeguard him against losing his livelihood; his right "to eat what he will" does not immunize him against poisoning or obesity; his right to "speak what he will" does not shelter him from criticism, ridicule, lawsuit, or the loss of friendship; his right "to love as he will" does not exempt him from paternity; and his right "to kill those who would thwart these rights" does not protect him from retribution, imprisonment, or execution. (C) Liber Oz provides no assurance that the exercise of any natural right will result in success, happiness, fulfillment, satisfaction, or any other "positive" outcome.

3. Liber Oz does not free us from our obligations. Liber Oz does not justify lying, or failure to live up to our promises, agreements and responsibilities.

With these caveats in mind, enjoy your rights. Exercise them in your quest to discover your True Will and accomplish it. When necessary, fight for your rights, and for the rights of all men and women.

Sabazius