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Crux Ansata Oasis
Valley of Denver, CO
Ordo Templi Orientis



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Mass at Altitude

Soror Kelly Hare

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

Between May 8th and 11th Anno V0 (EV 2014), Crux Ansata Oasis participated in a local multi-cultural pagan festival, Beltania.

Beltania is a camping festival held near the town of Florence, Colorado, 6700 feet above sea level in the Rocky Mountains. Any type of weather (from 0-90 degrees F) can and has happened at the site. The site itself is large and hilly, absolutely beautiful but is recognized as a challenging place to build temporary structures. This is an important fact when reading the rest of this piece.

The Beltania encampment has a long running history of close association with the greater pagan community in southern Colorado, and this year proved to be no exception. Diverse members of the encampment attended the festival, participated in vending, volunteer staffing, and general enjoyment of the company of like-minded folk.



Despite very challenging weather elements, a dedicated group of Crux Ansata Oasis members erected a large canopy that hosted a full Gnostic Mass temple for the duration of the festival. Three Gnostic Masses were performed on Thursday, Friday, and Saturday, each with a different Priest and Priestess team and Deacon. Mass team members were able to discuss the ritual with new participants

and answer questions on the spot, opening a new level of dialog for the O.T.O within the festival setting. The Oasis was well received for both the participation in giving ritual and for the general participation of its members in festival activities. This event was an immense success in promulgation, good will and community service, and we hope to be able to repeat it.

Love is the law, love under will.

Liber CI {Book 101} O. T. O. Ordo Templi Orientis An Open Letter to Those Who May Wish to Join the Order Enumerating the Duties and Privileges

OF THE PRIVILEGES OF THE BRETHREN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted The Book of the Law as the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. "They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:

VI°. Two weeks. VII°. Two months.

G.T. One month. S.G.C. Three months.

P.R.S. Six weeks. VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, ipso facto, a Profess-House of the Order.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides it members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all means possible, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET X° O.T.O., IRELAND, IONA,
AND ALL THE BRITAINS

A Brief History of the Hebrew Language

Frater Al-bali'

Do what Thou Wilt, shall be the whole of the Law.

Semitic languages evolved out of the Bronze Age and throughout the Iron Age. In the Near East the Bronze Age ended around 1200 BCE, six centuries earlier than in Europe. Hebrew developed between the Jordan River and the Mediterranean Sea around the 10th century BCE. This was roughly the time of the Greek Dark Ages, the Zhou Dynasty in China, as well as the time of King David and Solomon.

This area was originally known as Canaan, and later split into the kingdoms of Israel to the north and Judah to the south. Five years after Babylonia split from Assyria, in 722 BCE, Israel was destroyed by the Assyrian king Sargon II, and the people there eventually switched from Hebrew to Aramaic. Judah on the other hand was holding its own against the Assyrians.

In later years, Assyria sacked Babylon, Babylon subsequently revolted against the Assyrians and Babylon became the world's largest city, housing Nebuchadrezzar's famed Hanging Gardens. In 586 BCE Judah was conquered by the Babylonians, destroying their temple and beginning their captivity. Half a century later the Jewish people were allowed to return from Babylon and at that time, they built a second temple. The people of Judah began to use Aramaic for communication with outsiders.

Over the next two centuries the Persians were in conflict with many neighboring countries, Greeks resisted the Persians while they were building the foundation for Western culture. In 332 BCE Alexander the Great conquered Judah, and two years later the Persian Empire. Judah was independent until about 70 CE, when Judah's second temple was destroyed and the Jewish people eventually scattered.

With no kingdom of their own, Biblical Hebrew all but disappeared. A little over 100 years later Rabbi Judah the Prince revived the language in the form of Mishnaic Hebrew, which was heavily influenced by Aramaic. Within a century it fell into disuse as a spoken language as Aramaic once again proved more popular, and died out completely by the 4th century.

Medieval Hebrew arose and later flourished in the Muslim-controlled Iberian Peninsula. This form of the language was influenced by Classic Greek, Medieval Arabic, and later Latin. When the Christians rose in power again in this area, the Jewish people were not treated so kindly, and by the 15th century they were forced to flee. Their approach to pronunciation evolved into the Sephardic form of the language.

At the same time Medieval Hebrew was developing in Southern Europe, Yiddish was emerging in Central Europe, which was heavily influenced by Middle High German. This form is also known as Ashkenazi Hebrew. Including the Mizrahi Hebrew pronunciation from the Middle East, there were three distinct forms of Hebrew by the 1880s.

Modern Hebrew came about in the late 19th century and early 20 century, due to the work of Eliezer Ben-Yehuda. All three forms influenced the formation of what was intended to be a universal pronunciation leading to today's Hebrew: sadly, we have no way of knowing how the language sounded originally.

Love is the Law, Love under Will.

Crux Ansata Upcoming Events (June through September, 2014)

Magick: A Guide to Daily Ritual Work.

Sundays July 6, August 3. September 7: 2pm - 4pm

Location TBD, see Crux Ansata Calendar for more details

This is an ongoing course in the fundamental rituals of ceremonial magick and their use in the daily practice of the magician.

Gnostic Mass (public)

Saturdays - July 12, August 9, September 13: 6:30pm - 9:00pm

Location: 7401 W 59th Ave, Arvada, Colorado 80003/

Kabala Class

Mon, July 14, August 11, September 8: 7:00pm - 8:30pm

Location TBD, see Crux Ansata Calendar for more details/

Oasis Meeting

Sun, July 27, 12pm - 1pm

Location TBD, see Crux Ansata Calendar for more details/

Visit cruxansata-oto.org/calendar for details and additional events!

PUZZLE by Frater Al-bali':

Solution for last issue's puzzle - - -

"I have never given up the infantile belief that the universe was made for me to suck."



To:



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