

MONTES MAGICALES

Crux Ansata Oasis
Valley of Denver, CO
Ordo Templi Orientis



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Editorial

Soror Harper Feist



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

This newsletter was born after a conversation at NOTOCON, as I assume so many projects, and some children, have been! Exiled from my home to the wilds of Northwest Florida by corporate relocation, I was looking for a way to serve my home body, Crux Ansata. At the same time, the homebodies were looking for a little help with their newsletter. So here it is, the first newsletter out the of new Oasis in the Valley of Denver, a team adventure with yours truly and Frater Adam Same'ahk at the helm.

We thank you all for your interest, and heartily urge your support and participation! Please contact the editorial staff at the email address above to submit your own work, written and graphical! In addition, please also let us know about things that need to appear in the calendar!

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

These Regulations Come into Force in Any District
Where the Membership of the Order Exceeds One
Thousand Souls.

These regulations first appeared in The Equinox III(1)
(Detroit: Universal, 1919) and constitute our best and most
comprehensive guidelines for Thelemic social intercourse.

Issued by Order: BAPHOMET XI° O.T.O.,
HIBERNIAE IONAE ET OMNIUM
BRITANNIARUM, REX SUMMUS
SANCTISSIMUS

*AN EPISTLE OF BAPHOMET to Sir GEORGE
MACNIE COWIE, Very Illustrious and Very
Illuminated, Pontiff and Epopt of the Arcopagus of
the VIII° O.T.O. Grand Treasurer General, Keeper
of the Golden Book, President of the Committee of
Publications of the O.T.O.*

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

IT HAS BEEN REPRESENTED TO Us that some
persons who are worthy to join the O.T.O. consider
the fees and subscriptions rather high. This is due to
your failure to explain properly the great advantages
offered by the Order. We desire you therefore
presently to note, and to cause to be circulated
throughout the Order, and among those of the
profane who may seem worthy to join it, these
matters following concerning the duties and the
privileges of members of the earlier degrees of the
O.T.O. as regards material affairs. And for
convenience we shall classify these as pertaining to
the Twelve Houses of the Heaven, but also by
numbered clauses for the sake of such as understand

not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

OF THE DUTIES OF THE BRETHERN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and imposters, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent rather than temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

-Fifth through eighth house to be included in the next issue of Montes Magicales!

Meditation: Some Beginning Instruction from a Thelemic Perspective

Soror Harper Feist

Crowley writes in *Liber Librae sub figura XXX*:

“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, and if a chance thought can produce much effect, what cannot fixed thought do?”

In a Hungarian family I met once, there was a saying. It went something like, “Not my circus, not my monkeys.” On the outermost edge, the meaning is about the establishment of a boundary around one’s responsibility over environmental factors. Most particularly, it implies that things that are not within the realm of one’s responsibility need not to be addressed. They must be left for the management of others, people who could claim logically to having (and perhaps deserving) some influence over that realm. Meditation is a little bit like this.

In Crowley’s system of attainment (one can discover this influence in both the A.∴A.∴ and the OTO), there is a strong emphasis on the control of thought, both to eliminate the not-useful and to provide a steady focus on the necessary. This emphasis, at the least, is critical to the development of the unwavering focus that is required for effective ritual. It should be recalled that Crowley spent at least a time studying the mental focusing practices used by one or more sects of Buddhists. Practiced meditators, many of whom are Buddhist, see mental focus and clarity as being not only necessary for religious function, but also the key to the elimination of much of the

suffering present in life as an incarnated being. By choosing and maintaining attention through the exercise of your Will, then, one can minimize suffering by disconnecting oneself from the drama of emotional reaction, and at the same time develop an increased focus on those things which you select. A useful analogy here might be the difference between wind caught by a sail to permit travel, and wind blowing papers around a park. Same basic weather (or tendencies), yielding completely different effects.

Crowley says this in a different way: in *De Lege Libellum* (Liber CL), “Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points—it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.”

So, clearly it is beneficial to harness the mind, and bend it to our wishes. But how to begin? It has been recognized by most Eastern meditation traditions that most students do not immediately figure out how to quiet their mind and experience an “emptiness.” Nearly every school has an approach mechanism that begins with something simpler and much less frustrating. Vipassana is such a starting point. Developed at least in part in the Theravada Buddhist tradition, this practice links the meditator’s mind and body. The main idea is to sit comfortably in a place with few distractions, and be mindful of your breathing. When you try it the first time, be careful to place your attention on the rise and fall of your belly when you’re breathing. Take note of what’s happening in your body.

In my experience, the most difficult things about starting this practice are two-fold. The first is the tendency to analyze the sensations of body. This will inevitably happen, and when it does, it is useful to think of a single word that you can say in your mind to identify a body-sensation. I’m not particularly imaginative. I say “body.” This will help you gently

draw your mind away from the tendency to talk internally about the experience, leaving it only an experience. It helps to remove drama from what is happening, and encourages acceptance of “what is happening to me now.”

The second thing that is difficult in the beginning of this practice is the tendency of the mind to wander off and ponder what is for dinner. These thoughts can be identified as “thought,” and the internal focus drawn back to the movement of the belly during breathing. Thoughts of Twinkies and beer are in this instance given the same importance as thoughts of nuclear holocaust, and simply identified as “thought,” the thing that we’re focused on not doing right now.

The goal of this process is to provoke an awareness of body and mind that exists without emotionality

and drama. It is the steady concentration on the current state of body and mind, such that it can be the first real mental training for most people. It may be the first realization that there is a difference between “my monkeys, my circus,” and all the other things outside one’s sphere of influence. Since it is inherently internally focused, it is therefore a very useful practice to become acquainted with oneself. As such, for me it is a core practice and one that is foundational to many of Crowley’s recommended training regime of the mind.

“How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.”

Crux Ansata Upcoming Events (September through December)

Sept. 29 – Qabalah Study Group (weekly public event every Sunday)

Oct. 6 – Cakes of Light Workshop (private)

Oct. 12 – Gnostic Mass/querade (public)

Oct. 20 – Mass of the Phoenix Workshop (private)

Oct. 20 – Gnostic Mass Workshop (private)

Nov. 9 – Gnostic Mass (public)

Nov. 16 – Minerval Initiations (private)

Nov. 24 – Gnostic Mass Workshop (private)

Dec. 7 – Gnostic Mass (public)

tba – Initiate Testing Workshop (private)

tba – Minerval Symbolism Workshop (private)

Visit cruxansata-oto.org/calendar for locations, times, and additional events!

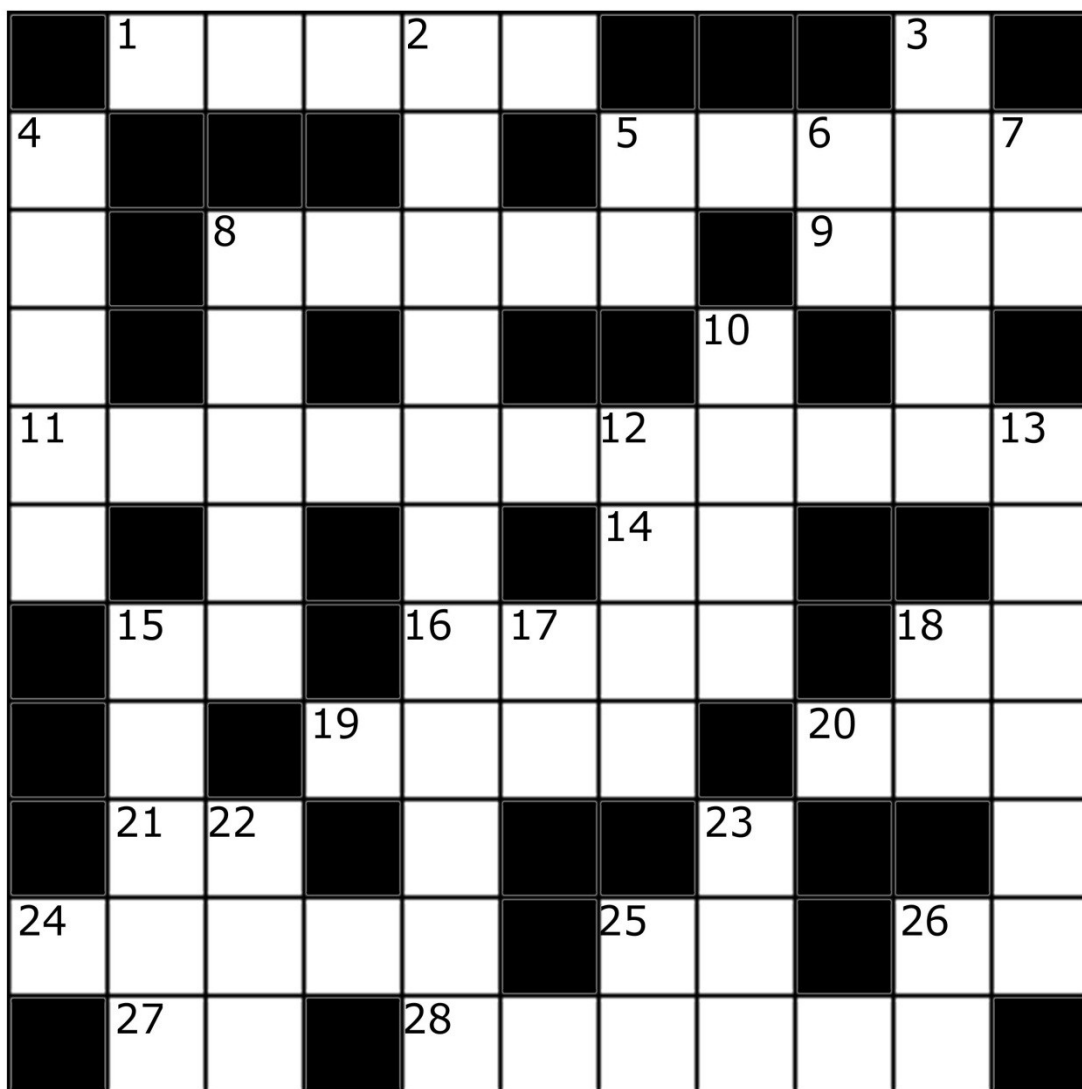
PUZZLE by Frater Adam Same'akh:

ACROSS

1. "Hail unto thee from the abodes of _____."
5. "_____ fill her with joy," (two words)
8. Sometimes known simply as "the book."
9. Fixed fire
11. Astral vehicle (three words)
14. "dress ye all __ fine apparel,"
15. __ Waite (initials)
16. Symbol of Nuit
18. "Hold! Bear __ in thy rapture"
19. "one worker in steel, another in _____."
20. Hebrew word for 'fire'
21. "To ____."
24. Cherub of humidity?
25. "take your fill and will of love __ ye will"
26. "the Sun that traveth over the Heavens in his name ____."
27. "abide in this bliss or ____"
28. Horus's witness through the Æon of Osiris

DOWN

2. The crowned and conquering child
3. 1000 when written large
4. "_____ is the name of my house."
5. "let __ be ever thus;"
6. Book of the lost continent, in reverse
7. "___! an earthquake, and plague, and terror on the earth!"
8. "He is about _____; and he heard them not." (two words)
10. "I chid my beautiful lover with his sunray mane; shall I not _____?"
12. "Then this _____ drawn is a key."
13. Destroyer of Osiris
15. The most sublime part of the Hindu soul
17. True whim
18. "write unto __ the law!"
22. The appropriate sacrifice to the Abyss
23. Another name for Isis
25. "___! thy death shall be lovely"
26. 3 down, in English



Solution to be published in the next "Montes Magicales." If you're very, very good.



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