

DEC 2011

PAN

ASIA PACIFIC



Dove, Venus, Love and the Law

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

The lamens of our Holy Order consists of mainly three esoteric symbols which are the Eye in the Triangle, the Dove and the Chalice or Holy Grail. The Vesica Piscis is formed by the interpenetration of two circles which indicates the union of opposites such as God and Man. Crowley pointed out in the Letter C of Magick Without Tears, “The Great Work is the uniting of opposites.” The lamens itself is the breastplate of magicians which symbolizes Tiphareth. The design of the lamens is the symbolic representation of the Great Work. However its shape of vesica piscis suggests outer circumference of goddess that is vulva or limitless space of cosmic womb.



understand it as the New Aeon Symbol of Thelema? The “Eye” in the Triangle is the Right Eye which is called the Eye of Ra, and Ra is the Sun God. That triangle radiates 12 rays or zodiac, and Frater Shiva taught us in the lecture of September, OTO = 666 (Ayin-Tau-Ayin spelled in full). Is OTO solar Order?

HRILIU is the name of metaphysical ecstasy of the Holy Ghost, it is the voice of the Dove.

The OTO lamens is the symbolic representation of our central ritual as the Gnostic Mass, Hieros Gamos or true Eucharist with “love under will.” The Dove is the bearer of Father-Yod-fire who descends to the Holy Grail with the flame. This is the scientific diagram of Nature external to Man, which brings about reproduction or true power of Creation. It is the Formulae of “Deus est Home, Homo est Deus.”

OTO teaches us what true Love is. The essence of Liber AL is Love, specifically “love under will.” The Eye in the Triangle is the solar phallic One, the Holy Grail is Kteis, but what is the Dove? I think that this is Magick in OTO.

Frater Hieros Phoenix
FSR, Japan

“Love is the law, love under will”

Nihil Equinox Celebration

On Friday, September 23, members and friends of Nihil Lodge met in Tokyo to celebrate the Autumnal Equinox. In accordance with tradition, the purpose of the ceremony was to divine a word from The Book of the Law that will serve as a reference for meditation and general direction of the Lodge for the coming six months.

Frater VPE opened the circle by performing the Star Ruby. This was followed by an invocation of Mercury (associated with “Logos”, “the Word”) by Soror JD via the Lesser Ritual of the Hexagram, for assistance with divination of the Equinoxal Word.

The Chapter of the Book of the Law from which the Word would be chosen was determined through random selection of one of the three Thelemic godforms (Nuit, Hadit, and Ra-Hoor-Kuit) attributed to the three Chapters of the Book of the Law. This was done using a blindfolded drummer who drummed while participants (three of whom were dressed as the godforms) walked around the perimeter of the circle. The drummer stopped at a random time and pointed to a random area of the circle. The godform closest to the area pointed to was chosen.

This was followed by an invocation of the Enochian senior Autotar from the Elemental Tablet of Air by Frater VMI, using chanting of the Enochian letters on the Holy Table and the appropriate Enochian Call.

cont. over



Classic Classism



When missionaries colonized the non-Latin world, every case saw centuries pass before natives integrated the Good Word. The clerical aristocracy maintained caste divisions by keeping literature and education in the conquering tongue, imposing def-faith upon the peasantry and preserving the church's nobility. Occasionally, peasantry appreciated portions of the nobility's religion, but ultimately either centuries of slaughter preceded linguistic subjugation of the populace, or Bibles were translated into local tongues.

Thelemites torn between Masonic humanitarianism and the merciless strikes of Liber Legis rightly pause, pondering classist implications of Aeonic distinction between "the few" and "the people". However, Liber Legis commands omnilingual translation (220:3.47) and open distribution, to be undertaken quickly no less. (220:3.39) Crowley marks Aeonic transition as

abrogating established castes' appropriations of righteousness. Liber Legis adjudicates Aeonic hierarchical division and ethos upon novel guidelines. Class A's adjectives of Aeonic protagonists contra antagonists illustrates militarism and revolutionary vengeance, virtues peculiar to no one caste, success affirming.

Presently, old hierarchies mangle in banks and ruins, kings usurped by charlatans who fashion governments of hypocrisy and prejudice. Purportedly championing "the people", democrats and despots exclusively prosper the materialistic machinations of suffocating homogeneity. Thelemites, distraught, abide. Crowley prophesied a New hierarchy would salvage the apocalyptic aftermath of the Great Wars, OTO restoring spirit to the throne and crown, but modern Thelemites have only sporadic and intangible victories to claim whilst indiscretion reigns supreme. The Aeon is undeniably present, but its fruits scarce and champions marginalized.

No easier is calculating revolution's means than divining its results, but clear as dawn is the mandate of Liber Legis and its prophesied success. Expedient distribution and translation of Liber Legis are among the less precarious Aeonic directives of the Lord of the Aeon, and well within the reach of OTO's human and publishing resources, but Thelema remains largely limited to Anglophones. OTO outposts in continental Europe, South America, and Asia have translated Liber Legis into native tongues, but other Class A's and products of the Prophet's pen are overwhelmingly neglected, as are publishing endeavors in international markets. Dishonest is dismay born neither of earnest effort nor appeal to the very sources being championed.

While Papal missionaries utilized language to maintain caste and subjugate conquered races, Thelemites have neither wealth nor conquest to defend. Cultural isolation emerges from masturbatory mystical fetishism and presumptuous elitism subverting Aeonic imperatives. Germer once boasted to Crowley his relative illumination, and Crowley retorted that his promulgation took due precedence. Whether far westwards or eastwards, Thelemites are obligated by Liber Legis to distribute and translate the same, the Comment that followed, and the "writings" exclusively given as authoritative reference. Liber Legis propels class revolt. Thelemites of all tongues, UNITE!

Frater 三足鸟, China

Continued.,

The spirit being duly invoked, the word was chosen via bibliomancy on the Chapter selected previously.

The word having been chosen, Frater Aizen blasted us into the Autumn season with a powerful performance of Liber V vel Reguli, which resonated energetically within us long after the conclusion of the ceremony itself. In later discussion, we realized that the chosen Word, the time of the actual Equinox in Tokyo, and the name of the invoked Enochian senior all added up to the same number – an indication that things were indeed in sync. Libations and merriment followed, in true Thelemic fashion. Hail, the Equinox!

Frater V.M.I., Master, Nihil Lodge, Japan



Leading with technology - Quick Response Codes

Sr OSIS New Zealand

Quick Response or QR codes will need no introduction to our Japanese readers as the QR code was created in Japan, by Toyota subsidiary Denso-Wave as far back as 1994. It is one of the most popular types of two-dimensional barcodes and used approximately 50,000,000 times a day in Japan alone. While the “designer” QR Code - one that carries your brand or logo within the design - is a Kiwi invention (created by an expat living in Tokyo!), in New Zealand, as for many parts of the world, QR codes are just starting to be used.

QR Codes allow readers to access information instantly using smartphones and ipads. Specifically, you need a QR code scanner application which comes with many phones, or is otherwise free to download. Just point your phone's camera towards the QR code when your QR reader application is active and it automatically reads the code. When scanned, the person scanning is taken either to a URL, or other data.

Here's one to practise on:



What's so exciting about QR codes? They are commonly used as a marketing and communication tool containing 24-hour information that requires no typing, searching, waiting or browsers to access. Just scan and the information is transferred to your phone. There are endless possibilities for connecting readers to information. The greatest challenge for the QR Code user is to think of clever ways to use them.

For the Thelemic publishers amongst you, here's a few examples for your next book. A QR code can lead to:

- written or video reviews and testimonials
- a video demonstration
- instruction manual
- re-ordering details
- a feedback survey
- a fan forum
- a video interview with you
- a power point presentation
- a Google map of nearby OTO locations
- a donation page
- OTO contact details that upload to the readers phone
- expanded video content
- a photo tour
- bonus content

These are just some of the possibilities.

Mobile technology is changing the way we interact, and QR codes takes this interaction to another level.

Although QR Codes are not a new concept, they provide a further channel through which we can effect communication.



Kantharos celebrates its first new Priest and Deacon in six years



Fraternity knows no global boundary

Churton Review

Frater Numa
Master, Kantharos Lodge, NZ

I was quite excited when I heard Tobias Churton had written a biography of Aleister Crowley. Several years ago I chanced upon his Gnostic Philosophy and was impressed with the treatment he gave Crowley, so I was sure he would give the man a fair hearing. And the promise that this new volume was to contain material previously unpublished made me even more eager.

When my copy arrived, I was not disappointed. As well as being an attractive production (with 16 glossy pages of pictures) it is a delightful read from beginning to end; Churton is an extremely capable biographer. Whereas the vast majority of Crowley's analysts have lacked the educated mind, the poetic ear and the romantic heart necessary to truly apprehend the richness of Crowley's life and legacy, Churton possesses all of these in spades. And even more crucially, he understands the import of magick in the great scheme of things – a most important attribute, surely, for one who is to discuss the greatest magician of our age. Also Churton's writing style is both light-hearted and intellectual, making not only for good prose but also for empathy, alluding as it does to the impenetrable world view of the Beast himself.

To encapsulate Crowley in a single book is a forbidding task. His life, his personality, his literary output, his

spiritual attainments and so on, are all so very extraordinary. Plus one has to contend against the huge amount of misinformation that exists around Crowley – libellous journalism and sensationalist biography continues to fuel the image of the “wickedest man in the world.” To cut through this dross and get to the heart of his subject, Churton began with primary sources, Crowley's diaries and unexpurgated Confessions.

From these he reveals many sides of Crowley that were previously unseen, building a portrait that is more first-hand than ever. For this almost forensic style of investigation, Churton deserves commendation – though there were times where I could not help but wonder if he was getting somewhat carried away with his joining of the dots.

Here is an example. In 1915 Crowley's love affair with Scarlet Woman, Hilarion (Jeanne Robert Foster) was threatened by the meddling of her loveless and violent husband, Matlock Foster. In a diary entry Crowley notes the object of a sex magick operation as “Θ ... 40 ... Φ,” followed by the comment, “My beloved wife and sister H[ilarion] having her 12th house heavily afflicted, I took this extreme course with the determination to bring permanent relief.” Churton accentuates the words “permanent relief,” and then goes on to interpret Crowley's cryptic note: “Theta stands for Thanatos (=Death), the 40

for the Hebrew letter Mem (value 40) and the Greek Phi for ‘F’. That is: Death, M[atlock] F[oster].”

Death, Matlock Foster??

Of course Churton's theory is possible, but I must say I find the idea of Crowley using sex magick to commit murder extremely far-fetched. Especially as the three glyphs Churton uses to concoct his theory could be pieced together in a multitude of different ways.

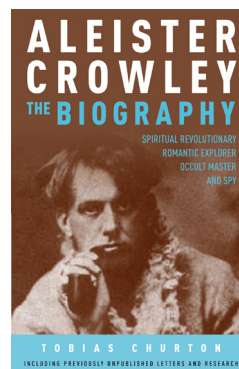
Churton also includes much information from Richard Spence's 2008 work *Secret Agent 666*, a book that discusses Crowley's previously classified espionage activity. Churton cross-references the revelations of this book with his own detective-work, determining that Crowley's movements throughout his life were motivated as much by secret service work as they were spiritual and aesthetic exploration. This aspect of the biography I found particularly fascinating as it helped fill in many of the holes that Crowley had deliberately left in his Confessions. As Churton notes, “Perdurabo kept his secrets,” and as his secret service work was indeed “secret,” it is no surprise that Crowley's accounts barely hint at it. Churton frames an example of this nicely in regards Crowley's Mexico journey in 1900:

Crowley's Confessions assert a fancy to travel to Mexico: lots of mountains

and volcanoes to climb; it sounds like a quip of James Bond's when told by ‘M’ he's ‘going to Japan.’ “You forget, Moneypenny, I took a first in Oriental languages when I was at Cambridge.”

Due to the large amount of fresh material he includes, Churton does skip over areas of Crowley's life that have been covered well enough

elsewhere. For this reason *The Biography* is not the definitive biography, rather it is a fascinating and entertaining read for those already familiar with the man. It would indeed serve as a reasonable introduction for the newcomer, though a better choice would perhaps be Sutin's *Do What Thou Wilt* – and Kaczynski's epic *Perdurabo* is still, by far, the most complete treatment. But for those who are keen to further their knowledge of the Prophet, I would strongly recommend this work.



Magickal Diary-keeping and Daily Practice

This year at the Spring Equinox I decided to start keeping a proper, daily magickal diary and record my daily ritual practice. It's been nearly three months and I have managed to write something every day (even if it is only the date and "Resh" or "LBRP"). This is quite an achievement for me because I've never been a diary-writer!

Looking back on the three months of entries is really fascinating, especially seeing where there are flurries of activity around times that I am learning a new ritual, reading a particularly good book or recording visions from the Enochian workings we have been doing as a group. Sometimes I've recorded dreams or put in diagrams of things I want to make and I'm sure that looking back on them in a year or more is going to be fascinating.

My daily rituals have been a combination of Liber Resh, the LBRP and the Star Ruby. Working with the two pentagram rituals on a daily basis has been very interesting – experiencing the differences and similarities between the energy. I have found the Star Ruby to be more invigorating and I am personally more energised by the vibration of those god-forms and by use of the Greek language. But I find the LBRP to be very grounding and somehow "familiar" so I find it to be great when I want to bring myself back to earth.

My cat has taken a huge interest in the daily rituals and has a particular love for the Star Ruby. If I'm vibrating the names, it doesn't matter where he is in the house, he will come running in to join me and sit at my feet. I've noticed that there are certain words and names he seems to love; IAO is his favourite and mine too!

Soror Ashlar, NZ



Pan Asia Pacific is the quarterly newsletter for Sakura Chapter of the Ordo Templi Orientis (OTO) in the Asia/Pacific region (outside of the Kingdom of Australia).

Please send your material to the Editor, at
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BEWICK'S SWAN



Tantric Invocation (11/11 | 5+6)

Tonight, the goddess I invoke - in thee,
my love! Be thou Nuit; complete
me, and let our ecstasy be two one None.
By the Beauty of the Sun
in which is Eternal Truth revealed
let the stone that sealed
the door of the tomb be cast down.
My Priestess be, and let the gods renown
bow their heads and fall on bended knee
in awe of the glorious wonder that we,
god and goddess in our own right,
in holy, annihilating ecstasy unite.

Frater VMI