

FOR OFFICIOUS USE ONLY

**THIRD DEGREE
MASTER MAGICIAN**

DEVOTION

This copy is issued under the authority of Frater Superior
Baphomet, Sovereign Grand Master General XI°

ANNOTATED EDITION:
III° INITIATOR OR HIGHER
TRANSFERABLE
DUPLICATE

OFFICERS REQUIRED

Saladin or Master
Wazir
Emir
(Orator)
(Sentinels)
(Librarian)

CHECKLIST

Three scripts
Three small flashlights or “booklights”
Conical tent with pole and tools to erect it
Oriental costume for Saladin
Scimitar for Saladin
Robes for other officers
Aprons for all officers (with OTO in red)
Four cubes (for sitting) in shape of Tan
Altar (cylindrical)
Candle and holder
Well with coping stone, no water
Ark
Liber Legis
Disk
Dagger
156# of weights
Harness or other apparatus for attaching weights
Three “stones”
Cup with champagne or wine
Bitter cup
Ornaments for robe of candidate — letters O T O
Apron for candidate (with OTO in blue)
Library

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THIRD DEGREE MASTER MAGICIAN

DEVOTION¹

The Oasis is a space, preferably circular.² In the West is a Well, with a coping-stone; that is, a cubical altar with a removable top. It is made so as to hold water; and on this floats an Ark, preferably proportioned as is given in The Canon,³ containing a Dagger, a Disk, and The Book of the Law. In the East is an Altar, cylindrical, where burns a Candle. This is overshadowed by a conical Tent, where is a throne composed of four cubes, arranged as an inverted Tau, for the three officers. These are Saladin, his Wazir, and an Emir. The Wazir sits on the right hand.⁴

- 1) Baphomet attributed this degree to the element Fire, and to the Svadisthana chakra. Its traditional attribution to the time of day is sunset, and many initiators perform it at that time. –NEMO
- 2) See diagram of the Man of Earth temples, appendix –NEMO
- 3) These proportions are 30 long x 5 wide x 3 high. –NEMO
- 4) The Oasis may be visualized as the Lamen of the Order, with the Altar considered as the Shining Triangle (Phallos) and the Well as the Graal (Kteis). The tent as it moves from degree to degree may thus be viewed as the dove descending. It may also be viewed as the Sun in its progress from dawn to dusk. –NEMO

OPENING IN MINERVAL⁵

Saladin gives one knock #

All rise.

Saladin. Noble Emir, what is your duty in this encampment?

Emir. Mighty Saladin, it is to protect our Mysteries against the indiscretions of the profane.

S. Have you taken measures to that effect?

E. The Sentinels are at their posts and we are in security.

S. Since it is so, satisfy yourself that all present are Minerval.

E. Brethren, it is the Mighty Saladin's command that you prove yourselves Minerval.

Done.

E. Mighty Saladin, the Brethren have proved themselves Minerval.

S. That being so, I will thank the Brethren to stand to order whilst I declare this encampment open.

Done.

Accordingly, in the name of the Secret Master, and under the auspices of the Sovereign Sanctuary, I proclaim this encampment open in the Degree of Minerval for the quest of Peace and Wisdom.

Noble Emir, enquire if there is aught to report.

The brethren resume their seats.

5) This should be performed in the Antechamber if that is to be used for Minervals. If however the Oasis or Lodge is being opened for higher degree work only, then this opening may be performed in the Oasis or Lodge proper. –NEMO

OPENING IN I° ⁶

Saladin crosses his hands, left over right; Wazir and Emir take them between theirs, with their left hands on top.

Saladin A---
Wazir U----
Emir M (simultaneously) ⁷
All together AUM.

S. (rises) Do what thou wilt shall be the whole of the Law.
W. (rises) Love is the law,
E. (rises) love under will.
S. Fellow-soldiers, assist me. What is the first duty of a True Man?
W. Most Mysterious Master, to guard the Camp.
S. Let the Camp be guarded.

Done by locking doors, and setting sentinel, if there be one.

W. Most Mysterious Master, the Camp is duly guarded.
S. The next duty?
E. To see that all present are True Men.
S. To order, fellow-soldiers.

All take the pose and give sign.

S. How many officers has the Camp?
W. Three visible.
B. And eight invisible.
S. What is the Weapon of the Master?
W. (gives Candle) Light.
S. How shall he use it?
B. To find Truth.
S. Where shall he seek it?
W. In the Well.

They go together, S. bearing Candle, W. and E. with arms crossed over his back, to the Well.

⁶) A note from Baphomet to the III° Opening states: "The Opening is given very slowly and solemnly, in entire opposition to the brisk manner of the first two degrees." Therefore the I° Opening should be given briskly. – NEMO

⁷) E.g., Saladin should begin the mantra and hold it with the other officers chiming in, each in their turn, until all are simultaneously chanting. Care should be taken to rehearse this mantram in order to achieve good intonation and harmony. I prefer a chord but unison will work as well. –NEMO.

- S. A spring shut up, a fountain sealed!
Brethren, let the Well be opened!

*W and E. remove the Ark, and bear it to the Altar walking in front of S.*⁸

S. places the Candle upon it.

*They form a triangle about the Altar.*⁹

S. takes the Dagger and gives it to W, the Disk, and gives it to E., and takes the Book of the Law himself

E. lays Disk on Altar, to West of Candle; S. places Book open upon Disk; W. places Dagger upon Book.

- S. Fellow-soldiers, we have drawn the Living Water of Truth from the Well of the Oasis.

*O. T. O. applause.*¹⁰ *All resume seats.*

- 8) In order to avoid the necessity of lifting the ark over the head of S., a possible arrangement is that S. goes to South, leaving W. in East, and E. in North. –NEMO
- 9) I suggest Saladin to East of altar, Emir in SW, Wazir in NW. –NEMO
- 10) According to oral tradition, OTO. applause consists of clapping the hands three times, then five, then three, like the battery in Liber Reguli. –NEMO

OPENING IN THE II°

The Oasis has been opened in the I°.

The C. has been given the Pass Word.

The tent, etc., of S. have been moved to the center, facing West.

The water of the Well is reduced to a small depth.)¹¹

Wine in a cup should be placed in the well for this.¹²

S. crosses his hands, right over left; W and E. take them between theirs, right hands on top.

Saladin A---
Wazir U----
Emir M *simultaneously*
All together AUM.

S. *(rises)* Do what thou wilt shall be the whole of the Law.
W. *(rises)* Love is the law,
E. *(rises)* love under will.
S. Fellow-soldiers, assist me. What is the first duty of a Magician?
W. Most Mysterious Master, to guard the Camp.
S. Let the Camp be guarded.

Done by locking doors, and setting sentinel, if there be one.

W. Most Mysterious Master, the Camp is duly guarded.
S. The next duty?
E. To see that all present are Magicians.
S. To order, fellow-soldiers.

All take the pose and give sign.

S. How many officers has the Camp?
W. Three visible.
E. And eight invisible.
S. What have we found in the Well?
W. Truth.
S. What else is there?
E. Refreshment.

11) See O.T.O. Safety Memorandum (appendix) for a discussion of water depth. -NEMO

12) The wine in this degree is sweet red wine or champagne. –Baphomet. If a Candidate needs to refrain from alcohol in order to keep his or her I° oath, then non-alcoholic wine must be substituted.

—NEMO

S. Let us partake thereof.

They go as before to the Well, but S. leaves his Candle.

At the East of the Well they form a triangle.

W. and E. put their four hands on S. 's shoulders.

W. and E. We swear to guard you in your ways.

They turn, as to guard him.

S. dips his hand in the Well, removes the cup, and offers them to drink, drinking also.

S. Who drinketh of wine shall thirst again; but whoso drinketh of the wine that I shall give him shall never thirst.

They return.

S. Fellow-soldiers, we have drawn the Wine of Life from the Well of the Oasis.

O. T. O. applause.

All resume seats.

FIRST POINT

THE EXAMINATION

*The place is open in the Second Degree.*¹³

- S. Fellow-soldiers, Brother¹⁴ _____ is to be devoted this night to our Mystery; he must first give proofs of his worthiness. I will therefore put the necessary questions.

C. brought by E.

- S. How were you prepared to be consecrated a Magician?
C. (*having been taught previously*): I obtained the four powers of the Sphinx.
S. Which are?
C. Knowledge, Will, Courage, and Silence.
S. In the Latin language, these are?
C. Scire, Velle, Audere, Tacere.¹⁵
S. Their initials are identical with those of what sentence?
C. Sub Umbra Alarum Tetragrammaton, or Tahuti, the Master of Magick.
S. Have you completed your travels with the Sun?
C. I have fulfilled seventy years.¹⁶
S. The Sun is setting. Do you pledge your might as a Magician that you will steadily persevere through the ceremony of Devotion to the Degree of a Master Magician?
C. I do.
S. This — didst — thou — will.

Pause.

Do you likewise pledge yourself, under the penalty of your obligations, that you will conceal what I shall now impart to you with the same strict caution as our other secrets?

13) The Candidate should be thoroughly coached in these proofs before the examination proceeds. Rather than prompt during the examination, it is preferable that the Candidate be "failed" and sent back for further coaching before proceeding. -NEMO

14) Or Sister. -NEMO

15) Skeer-ay, Well-ay, Ow-deh-reh, Tak-eh-reh. -NEMO

16) That is, the C. has completed 70 circumambulations of the Well in the sections of I° and II° that "send the candidate on his travels with the Sun." There were 21 in I° and (28 + 21)=49 in the II°. -- NEMO.

- C. I do.
S. Then I will entrust you with the Pass Grip and Pass Word, leading to the Degree to which you seek admission.

The Pass Grip is given by joining hands as you have been taught, and twisting the wrist sharply to the left.¹⁷

The Pass Word is AGAPE means Love Greek.

Look frankly and fearlessly into my eyes and say with me: There is the dove and there is the serpent. Choose ye well! You will now retire from the Camp, to a place prepared, there to undergo the necessary preparations for your Devotion.

E. takes out C.

17) That is, Saladin, in giving the Pass Grip, seizes the Candidate's right thumb in his right hand. as if beginning the I° Grip, then twists the Candidate's wrist from an upright to a sideways position so that the palm of the Candidate's hand faces up. –NEMO

OPENING OF THE III^o18

The Oasis is open in the Second Degree.

The C. has been given the Pass Word, etc.

The Tent and Throne have been moved to the West of the Well, facing East.¹⁹ The Well is dry.

S. crosses his hands, right over left; W. and E. take them and uncross them again.

They then hold them above his head, throughout, save as stated.

Saladin	A —
Wazir	U——
Emir	M — — — (<i>simultaneously</i>)
All together	AUM.

S. (*rises*) Do what thou wilt shall be the whole of the Law.

W. (*rises*) Love is the law,

E. (*rises*) love under will.

S. Fellow-soldiers, assist me. What is the first duty of a Master Magician?

W. Most Mysterious Master, to guard the Camp.

S. Let the Camp be guarded.

Done by locking doors, and setting sentinel, if there be one.

W. Most Mysterious Master, the Camp is duly guarded.

S. The next duty?

E. To see that all present are Master Magicians.

S. To order, fellow-soldiers.

All take the pose and give sign.²⁰

S. How many officers has the Camp?

W. Three visible.

E. And eight invisible.

S. Brethren, I am weary. I pray you, bring me water from the Well.

18) The Opening is given veiy slowly and solemnly, in entire opposition to the brisk manner of the first two degrees. — Baphomet.

19) See Temple layout diagram, appendix. — NEMO

20) The complete signs words and grips of III^o, including the Seven Bonds of Brotherhood. —NEMO

They leave him and report.

W. Most Mysterious Master, there is no water in the Well.

S. I pray you, Brethren, seek diligently.

Done.

E. Most Mysterious Master, there is a trace of moisture in one corner of the Well.

S. I pray you, give me to drink thereof.

E. brings the Cup, which contains the bitter draught²¹.

S. *(drinks a little.)* My Brethren, the draught is right bitter.

They replace Cup and return.

S. I pray you, hold up mine hands.

Done.

S. *catches the support of the Tent, and disjoints it, thus causing the Tent to fall behind him.*

They then aid him to grope his way to the Altar in the East.

As he falls finally to his knees he grasps the candlestick.

S. Fellow-soldiers, the King is dead. All Long live the King!

O.T. O. applause.

21) The original ritual specified blood and laudanum. The use of either of these substances is against O.T.O. regulations for very sound reasons of medical and legal liability. See O.T.C Safety Memorandum, appendix. Bitter substances that work well include Angostura bitters Fernet Branca, or a mixture of vodka and powdered myrrh. –NEMO

SECOND POINT

THE OATH

The Camp is opened in the Third Degree.

E. goes out, prepares C. by having cords, with heavy weight, totaling 156 pounds, attached to his shoulders, wrists, waist, and ankles.²²

During the preparation, all chant solemnly:²³

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me, abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changes not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can fdi the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

22) The full 156 pounds should only be attempted with proper equipment, and with common sense precautions concerning the physical attributes of the Candidate. The most reliable equipment is to be obtained from sports and fitness shops, e.g. weighted vests, hip belts, legbands and armbands. See O.T.O. Safety Memo, appendix –NEMO

23) Usually this refers to the officers only. Several musical settings for this and other poetry can be found in the appendix. If these are learned and rehearsed by the entire Oasis, including sentinels and spectators, then it would be appropriate, and extremely effective, for the entire group to join in. –NEMO

E. *knocks thrice*²⁴ ###

W. *opens door.*

W. Whom have you there?

E. A Magician who devotes himself to our Mystery.

W. Halt!

W. *applies Dagger and Disk to Umbilicus of C.*

S. Do you vouch that he is properly prepared?

W. Ido.

S. Admit him in due form.

C. *is led to throne by Emir.*

C. *Gives steps and signs of the II°*

S. (*gives Grip*) What is this?

C. The Grip or Token of a Magician.

S. What does it demand?

C. A Word.

S. Give me that Word.

C. At my initiation I was taught to be cautious; I will letter it with you.

S. I agree; begin. (C. –B- S. –O-)

Done.

What is its import?

C. The Lord.

S. (*gives Pass Grip*): What is this?

C. The Pass Grip, leading from the Second to the Third Degree.

S. What does it demand?

C. A PassWord.

S. Give me that Pass Word.

C. AGAPE

S. What is its import?

C. LOVE

S. Pass, AGAPE

24) The Emir should knock for admission of the Candidate as soon as the preparations are complete, even if all verses of "Abide with Me" have not been chanted. If the candidate exhibits any difficulty with the weights, they should be lightened. The safety of the Candidate is more important than finishing the poem, and the ordeal is a long one that must not be rushed due to its solemn character. –NEMO

- E. takes C. to center.
- S. Another yet more serious obligation will now be demanded of you; are you willing to take it?
- C. I am.
- S. Officers, do your duty.
- C. *is led about the Camp, widdershins,²⁵ his face covered with his own robe, while all chant:²⁶*

All. O Lord, deliver me from hell's great fear and gloom!
 Loose thou my spirit from the larvae of the tomb!
 I seek them in their dread abodes without affright:
 On them will I impose my will, the law of light.

I bid the night conceive the glittering hemisphere.
 Arise, O sun, arise! O moon, shine white and clear!
 I seek them in their dread abodes without affright:
 On them will I impose my will, the law of light.

Their faces and their shapes are terrible and strange.
 These devils by my might to angels I will change.
 These nameless horrors I address without affright:
 On them will I impose my will, the law of light.

These are the phantoms pale of mine astounded view,
 Yet none but I their blasted beauty can renew;
 For to the abyss of hell I plunge without affright:
 On them will I impose my will, the law of light.²⁷

S. The Candidate is ready to take the Great Oath?

W. *(repeats very solemnly, with strong affirmative.)*

²⁵⁾ This is a total of one and a half circles, beginning in the West, passing the East, and returning again to the East. If the Oasis layout permits it, this should be around the Well in the West and the Altar in the East. — NEMO

²⁶⁾ Usually this refers to the officers only. Several musical settings for this and other poetry can be found in the appendix. If these are learned and rehearsed by the entire Oasis, including sentinels and spectators, then it would be appropriate, and extremely effective, for the entire group to join in. — NEMO

²⁷⁾ Any serious sign of discomfort with the weights should cut the reading of this poem short. Common sense should prevail. See O.T.O. safety memo. — NEMO

S. You will place both hands on the Book of the Law, while the Disk is applied to your navel. Repeat your name at length, and say after me:

I, _____,
in the presence of the Powers of Death
visible and invisible,
and of this Secret Place of Masters
in the Camp of Magicians,
do hereby and hereon
most solemnly promise and swear:
Never to reveal
What I learn beneath the Seal
Within the guarded border
Of this Most Holy Order
Unless it be to a True Sister or Brother
And not another
That has been lustrated
And consecrated
By high permission
A true Magician
And through disaster
A proven Master
Using a perfect portion
Of proper caution
That they be duly
Tested truly
By right divine
Of Grip and Sign
And of each word
That ye have heard
In full possession
Or else in session
Of such a Camp as this
within whose border I stand,
aspiring to the Holy Order
Which I do know
By the letters O.T.O.

S. Besides the Oath of Secrecy, there are further Oaths peculiar to this Degree. You have already, without knowing it, involved

yourself in the necessity of taking them. For who understandeth
the full end of all his acts?

Say after me:

I further solemnly pledge myself to obey the Grand Master Baphomet; to
recognize his authority
and his alone;
without regular charter from him
I will not initiate
or purport to initiate
any person
in any association
of any kind
or administer any ceremony
identical with
or resembling in any way
the Ceremonies of our Order.

I promise always to look
with respect and reverence
upon the members of higher grades,
and to aspire steadfastly
and with modesty
to be received into their number.

I further solemnly pledge myself
so to apply
the Four Powers of the Sphinx
as to obtain full control
over my subtle body,
so that I may travel freely therein
upon all spheres as I will
whether my present physical body
be yet alive or no.

I further solemnly pledge myself
to maintain the Seven Bonds of Brotherhood
in act as well as in word:

My hand shall grip in sure relation
As of true brother with true brother;
My foot shall be the firm foundation
Of our straight walking with each other;
My knee bend not in supplication
Either to him or to another.
My body shall not do him wrong;
My breast shall keep his secrets close;
My mouth shall speak him truth in song;
My arm defend him from his foes.

S. *places his hands on C. 's, and adds weight to his emphasis.*

S. Most especially
will I keep secret the knowledge
of the Word of this Degree;
I will never utter it
so long as I shall live,
except at the proper moment,
when acting as Master
of a Secret Place of Masters
in a Camp of True Magicians,
warranted by charter under the hand and seal of Baphomet;
lest its sacred virtue be impaired.

All these points
I solemnly swear to observe,
under no less a penalty
than that of being stabbed in the bowels,
and my carcass burned to ashes,
that no trace or remembrance
of so vile a wretch
may remain among men,
especially Master Magicians.

S. You will seal this solemn oath thrice with your lips on the Book of the Law, dropping your head to the Book.

Done.

S. In the Name of the Secret Master,

Puts Book to his brow.

In the name of the O.T.O.

Puts Dagger to throat.

By the authority of Baphomet

Puts Disk to heart

I proclaim you devoted a Master Magician.

C. rises.

*The officers give him the kiss of peace.*²⁸

28) Each officer, in turn, kisses the Candidate on the right cheek, then on the left cheek.
_NEMO

THIRD POINT

THE ORDEAL

- S. O thou! Lord of the West. I hereby invoke upon this Candidate the Powers of Death, as he offers himself to partake with us the Mysterious Secrets of a Master Magician. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under our protection through the Valley of the Shadow of Death, he may rise from the tomb of transgression, to shine as the Stars forever and ever. Aumn.

Send the Candidate on his last journey with the Sun.²⁹

W. precedes and E. follows him; they go widdershins. Solemn and slow music³⁰ or S. recites the invocation to Hecate from "Orpheus".³¹

O triple form of darkness! Sombre splendour!

Thou moon unseen of men!

Thou huntress dread!

Thou crowned demon of the crownless dead!

O breasts of blood, too bitter and too tender! Unseen of gentle spring,

Let me the offering

Bring to thy shrine's sepulchral glittering!

I slay the swart beast! I bestow the bloom

Sown in the dusk, and gathered in the gloom

Under the waning moon,

At midnight hardly lightening the East;

And the black lamb from the black ewe's dead womb I bring, and stir the slow infernal tune

Fit for thy chosen priest.

29) The Candidate has already completed 70 years, roughly corresponding to human life expectancy, and therefore on this "last journey" the Candidate should be allowed to go around as many times as possible (or until the music or poetry is finished). The idea is that this symbolically corresponds to their actual life span, which varies from individual to individual. The ending of their "travels with the Sun" culminates in Death. This interpretation is consonant with the overall Birth-Life-Death symbolism of the I°-III°. –NEMO

30) Recommended music is given in the *Notes for Music*, appendix. –NEMO

31) Any serious sign of discomfort with the weights should cut the circling and the music or poetry short. See O.T.O. Safety Memo, appendix. –NEMO

Here where the band of Ocean breaks the road
 Black-trodden, deeply-stooping, to the abyss,
 I salute thee with the nameless kiss
 Pronounced toward the uttermost abode Of the supreme desire.
 I shall illumine the fire
 Whence thy wild stryges obey the lyre,
 Whence thy Lemurs shall gather and spring round,
 Girdling me in the sad funereal ground
 My faces turned back.
 My face averted! I shall consummate
 The awful act of worship, O renowned
 Fear upon earth, and fear in hell, and black
 Fear in the sky beyond Fate!

I hear the whining of thy wolves! I hear
 The howling of the hounds about thy form,
 Who comest in the terror of thy storm,
 And night falls faster ere thine eyes appear
 Glittering through the mist.
 O face of woman un-kissed
 Save by the dead whose love is taken ere they wist! Thee,
 thee I call! O dire one! O divine!
 I, the sole mortal, seek thy deadly shrine,
 Pour the dark stream of blood,
 A sleepy and reluctant river
 Even as thou drawest, with thine eyes on mine,
 To me across the sense-bewildering blood
 That holds my soul for ever!

W. Most Mysterious Master, the Candidate approaches the end of his last journey with the Sun.

S. Our Brother is weary; let him be refreshed with meat and drink.

*W gives him a piece of bread dipped in the bitter Cu p.*³²

The weights are removed.

S. You are now entitled to demand that last and greatest trial by which you can be admitted to the secrets of this Degree.³³

32) The Candidate does not drink from the cup as such. — NEMO

33) Pause for response, if any, from Candidate. If no response, repeat it. If still no response, prompt “do you so demand?” — NEMO

At your Lustration, you, a naked soul, put on the frail garment of a mortal body. In the Second Degree you were taught how to live; in the Third you will be finally instructed how to die.

Is the Candidate prepared?

- E. The Sun was his father, and the Moon his mother.
- W. Earth was his nurse, Air bore him in its bosom.
- E. He has been purified with water.
- W. He hath been thrice proclaimed.
- S. Then let him be adorned with the insignia of his rank.

*They take these insignia from S. and invest C.. then setting him upon the throne of S.*³⁴

- S. Hail, O Most Mysterious Master!
All Most Mysterious Master, hail, all hail!
- S. Most Mysterious Master, what rites do we that are Master Magicians celebrate in this Secret Place?
- C. I know not.
- S. We are met to commemorate the death of Mansur el-Hallaj.
- W. An ignorant impostor hath intruded into our Camp.
- E. Nay, hath seized upon the very throne of the Most Mysterious Master.
- S. Let him be stripped of his ornaments³⁵, and bound to the Pole my tent.

Done.

What does he merit who hath usurped the power of the Master

- W. Death.
- E. Wait. Let us remember the purpose for which we are come together.
- S. It is well.

Pause.

- 34) Give the C. the outer robe or cape of Saladin, the sword of Saladin, and the Candidate's aprc which should have the letters "OTO" forming an upright triangle with blue letters, accorda to Baphomet's specifications. The use of a "temple apron" at this point, instead of the Candidate's actual apron, is acceptable so long as the Candidate is given his or her real api at the conclusion of the ceremony. The reason for using "temple aprons" is that this portio of the ritual soils white aprons very easily. –NEMO
- 35) The outer robe only. The Candidate should retain the apron throughout the ordeal. –NEMO

Mansur el-Hallaj was an initiate of our Holy Order, and had come to full comprehension of his nature. He was therefore wont to cry aloud in the marketplace of his City: I am the Truth, and in my turban is wrapped nothing but God!

The ignorant and unworthy populace began to accuse him of blasphemy, so that a council of twelve elders was convened to consider his case. Our Brother³⁶ was acquitted by the votes of nine of these men, three only being for his execution; but even the majority adjudged him guilty of imprudence, and sentenced him to be bound to a pole or cross, there to be mocked, scourged, and spat upon.

Done.

C. has to erect pole himself³⁷

S. Let the Candidate be released!

Done.

My Brother,³⁸ let me congratulate you upon the fortitude with which you have undergone the same punishment as our ancient Master. This wise man, profiting by the lesson so severely taught him, refrained from further imprudence, and retired to an Oasis in the Desert, where was a Well. In this secluded spot, it became his custom to greet the Sun at noon with these Words: I am the Truth and in my turban is wrapped nothing but God.

During this, C. is led to Well.

But the Master had not reckoned upon the malice of these three men, implacable and atrocious. They took counsel together, and, since they could not gratify their hatred by judicial means, resolved upon no less a crime than his assassination.

36) Note that during the actual “storytelling” portion of the ritual, the candidate is playing a male role irrespective of sex, and is referred to as “Brother”. However, whenever the regular ritual resumes, the usual observance of gender should be made. –NEMO

37) The Candidate should raise the pole before the mockery commences. –NEMO

38) Or Sister. –NEMO

Being informed by spies of the Secret Place where they might find the Master, they repaired thither and discovered him at the hour of sunset, in the very act of adoration.

Gives Life Sign of II°. C. imitates him.

Thus the first, advancing upon him, cried, “Who art thou?” to which our Brother in his ecstasy replied, “I am the Truth, and in my turban is wrapped nothing but God.” Upon this the assassin hurled a stone³⁹ which struck him upon the left breast, throwing him to the ground.

Done.

Satisfied with the success of his abominable design the murderer retired; but the second assassin approaching, saw that our Brother had recovered himself; and in his turn cried, “Who art thou?” So fixed was our Brother in his realization, that he replied as before, “I am the Truth and in my turban is wrapped nothing but God.” The villain, enraged at such persistence, picked up a stone, and hurled it. It struck our Brother upon the right breast, once more hurling him to the ground.

Done.

It was now the turn of the arch assassin and prime mover of this crime to assure himself that our Brother was dead; but on his approach, he found that, although faint and bleeding from the determined assaults made upon him, he had staggered to his feet, so that he might pay proper salutation to the Sun, with whom he knew himself one and indivisible. The furious wretch exclaimed: “Who art thou?” and our Brother, with a supreme effort, fixed his eyes upon the last ray of the Sun as it sank, and cried, “I am the Truth, and in my turban is wrapped nothing but God.”

At that, the chief of the assassins picked up yet another stone, which struck our Brother on the forehead, and laid him lifeless at his feet.

Done.

39) Tennis balls will do, or papier-maché stones. Foam “rocks” are to be found in novelty stores. –NEMO

Then to make double sure, he stabbed the Master in the throat with a dagger, and his blood gushed out upon the disk or platter from which he was wont to eat. Summoning his accomplices, he directed them to conceal the corpse within the Well of the Oasis, *Done*.

which, although it had served to quench his thirst for many days, was found to be entirely dry, as though it had expired in sympathy with him.

Now, the evening having fallen, it came to pass that the disciples of our Brother became alarmed at his continued absence, and they organized a party to seek him. These men divided themselves into four sections to proceed to the Well, each to a cardinal point of the compass. A little before dawn, they again met at the Well, to report the result of their search.

Worthy Wazir, have you sought to the North of the Well?

W. I have.

S. What did you find?

W. No trace of our Brother.⁴⁰

S. Noble Emir, have you sought to the East of the Well?

E. I have.

S. What did you find?

E. No trace of our Brother.

S. Worthy Wazir, have you sought to the South of the Well?

W. I have.

S. What did you find?

W. No trace of our Brother.

S. Noble Emir, have you sought to the West of the Well?

E. I have.

S. What did you find?

E. No trace of our Brother.

S. Then let us seek him within the Well itself.

They raise the coping-stone.

40) Always "Brother" – see note 38 – NEMO.

S. Brethren, the Master is slain, yet his Word lives, for here, behold is written in his blood, upon the floor of this dry well, “An’el Haqq,”⁴¹ which is to say, “I am the Truth.”

Noble Emir, do you know the Word by which man is raised from death to life?

E. I do.

S. Make trial of that Word.

E. (*Word of I°*) The Word is in vain.

S. Worthy Wazir, do you know the Word by which man is raised from death to life?

W. I do.

S. Make trial of that Word.

W. (*Word of II°*) The Word is in vain.

E. Shall nothing endure but the Truth?

W. Will you not make trial of the Word of a Master Magician?

S. It is my will.

W and E. take C. from the Well, and support him.

S. I am bound to our Brother by Seven Bonds of Brotherhood.

Point by point done as said.

My hand gripped his in sure relation
As of true brother⁴² with true brother;
My foot was ever firm foundation
Of our straight walking with each other;
My knee bent not in supplication
Either to him or to another.
My body did not do him wrong;
My bosom kept his secrets close.
My mouth spoke forth his truth in song;
My arm his warden from his foes.

E. And do these bonds endure through time?

S. Noble Emir, they do.

W. How so?

41) Pronounced “un ull huck” by some, and “on ell hock” by others. — NEMO

42) Or Sister; also, “he” and “him” become “she” and “her” as appropriate. — NEMO

S. By virtue of the Word of a Master Magician.
The first letter is of silence. –**M**-⁴³

(Pause.)

The second is of breath –**A**-⁴⁴

E. Our Brother breathes.

S. The third letter is of going. –**B**-⁴⁵

W. Our Brother moves.

S. The fourth letter is of generation –**N**-⁴⁶

E. Our Brother stands rejoicing.

S. *(Word.)* **MABN**⁴⁷

All. He lives in the son.

O. T. O. applause.

All return.

Triumphal music (optional).

S. Let the Candidate be taken from the Secret Place, and restored to his former attire as a Magician⁴⁸; after which I will confer upon him the keys to the treasure of our Sacred Knowledge.

Done.

43) Saladin whispers first letter of word. –NEMO

44) Saladin whispers second letter of Word –NEMO.

45) Saladin whispers third letter of Word. –NEMO.

46) Saladin whispers fourth letter of Word. –NEMO.

47) Saladin pronounces entire 1110 Word. Note that this is the only place and time that this word is ever pronounced as such, in light of the obligation. –NEMO.

48) The Candidate's apron is removed. –NEMO

FOURTH POINT

THE INSTRUCTION

- S. I now entrust you with the Secrets of this Degree. Advance to me as a Magician.

Done.

You will now take a third step as before, with the left foot; for the Three represents the return of the Two to the One, but after another manner. And herein lieth a great Mystery, beyond the understanding even of Master Magician.

It is in this position that the Secrets of this Degree are communicated. They consist of a Sign, a Grip, and a Word. As in the First Degree, the sign was single, in the Second double, so in the Third Degree it is triple.

First is the Sign of Mystery. Clenching the fingers of the right hand, touch with the thumb the forehead, the right breast, the left breast, and finally the throat. This is in commemoration of the wounds of the Ancient Master, and by their position they form a triangle with a point in the focus thereof, which is called
CENTRUM IN TRIGONO CENTRI.⁴⁹

Second is the Sign of Resurrection. Clenching the right hand as usual, touch the navel with the thumb. Then draw the hand sharply across the body, and drop it smartly to the side; then bring it upwards with a curving motion, slowly, to the navel. This sign demands a word; and this word is
AN' EL HAQQ

The other replies: I am the Truth, and in my Turban is wrapped nothing but God.

Third is the Sign of Brotherhood; which includes the Grip. This is given by approaching with clenched hands, backs of hands upwards, and then reciprocally grasping the thumbs. Three distinct pressures are then given.

49) Note that Latin pronunciation of C is hard, as in English K. –NEMO

The first says:

I give my hand in sure relation

The second answers:

As of True Brother with True Brother.

Approach the feet, so that the right foot of each is between the two feet of the other.

The first says:

I pledge my foot for firm foundation.

The second answers:

Of our straight walking with each other.

Touch the right knees and say together:

My knee bends not in supplication
Either to you or to another.

Advancing the lower part of the torso, the first says:

My body doth not do you wrong.

The second, advancing the breast, replies:

My bosom keeps your secrets close.

The first, putting his mouth to the other's ear:

My mouth speaks to you, truth in song.

The second, putting his mouth to the ear of the first, while both throw the left arm over the back of the other:

My arm defends you from your foes.

This Sign and Grip, combined, demands a Word. It is the Word by which I raised you, the Word by which we triumph over death. This word is too sacred to utter on any other occasion; and you will therefore say instead of it, a sentence whose initials are formed from the letters of the Word taken in reverse order. This sentence is: **NUNC BENEDICTIS ADEST MORTIS** which means: now is the blessing of death at hand. I can also indicate it by telling you that the first two of its four letters form the Hebrew word for mother; the next two the Hebrew word for father; and the last two, the Hebrew word for son.

Be seated, Brother Master Magician, in the throne of the Most
Mysterious Master of the Secret Place of Masters.

Done.

W. I am now to impress upon you the Nature of the Bonds which link the
Brethren of this Degree.

By the union of hands we affirm that the hand given to a Master Magician
is a sure pledge of brotherhood, and that it shall never take weapon to
assail him.

The union of feet is to declare that each shall support his
Brother Master Magician, in the Way of his Going.

The union of knees, that each shall be self-reliant and independent, not
allowing mutual help to destroy mutual self-respect; and affirming that
every man and every woman is a star, responsible to itself a one, co-equal
and co-eternal with every other God.

The union of bodies signifies that the use of the bodily functions shall be
such as to bring no grief to any Brother Master Magician, or to them in his
household; but rather freedom in rejoicing.

The union of breasts implies the unison of hearts of all True Brethren, the
love that inspires them, and the sanctity of the confidence between them,

The union of mouths affirms that Master Magicians will speak the truth
one to another and one of another; while the arm thrown over the back of a
brother asserts that each will guard the other in his absence as in his
presence, and defend his honor as if it were his own. In particular he is to
be at pains to repel the slanderer of his Brother's good name, informing
that Brother immediately of the name of his slanderer and the matter of the
slander and not allowing himself to be tricked into a pledge of secrecy.

I ask you, Brother Master Magician, if you clearly understand, and heartily
agree with, these principles?

C (with Sign⁵⁰) I do.

E. It now becomes my duty to inform you that the ceremony through which you have just passed, is in every essential the Lesser or Infernal Rite of the Slain God, whose name is John, or some sound similar, as Jonah, Dionysus, Janus, Dianus, Nu, Anu, Oannes, On, Noah, and many others. This God of Water is of the North, because the Sun touches his Northern limit as he enters the watery sign Cancer, and turns towards the South, represented by the Goat-Gods, Set, Satan, Shaitan, Seb, Sebek, Saturn, Abrasax, or Sad, Had, Hades, Adad, Odin, Adonis, Adonal, Atys, etc., who are of the earthy sign Capricornus, the Southern limit of the Sun's journey. As the end of the summer is in Libra, the cardinal sign of air, the Gods of Water partake also of the airy nature and, similarly, the Earthy Gods have their natures intermixed with fire, since the end of winter announces the fiery sign of Aries, whose mysteries are those of spring and called the Greater Mysteries wherein the Slain God is celebrated by his name Iao, Jupiter, Jehovah, Iacchus, Zeus, Shu, Jesus, Osiris, etc.

The ignorance of the vulgar and the corruption of the records have aided time's work of confusing the doctrines, so that the natures of distinct Gods have suffered the accretion of alien elements till their simplicity has almost baffled restoration. The Infernal Rite, of which you are now an initiate, is founded upon the apparent tragedy of the fall of the year, seen as a catastrophe by ignorant minds, though the philosophers comprehend the phenomenon as a natural, regular and recurrent change in the obliquity of the Earth's Axis. With this ceremony of the renewal of the life of the Sun, is mingled that of what the wise men of old regarded as a similar tragedy, that of the death of man and his renewal "in the son." Let me ask you to consider, Brother Master Magician, that as the solar tragedy is but the uninformed and partial view of facts, so may the human prove. Of this your progress in our Order may give you opportunity to judge.

50) The Sign of Resurrection. Prompt, if necessary. –NEMO

- S. I now congratulate you on having obtained the highest dignity in an Oasis of Mysteries. It is, however, my duty to advise you, that before you can be admitted to the highest grade, we shall demand marked and unmistakable proofs of your fidelity. In particular, you must bring two other persons suitable for initiation to this Oasis, and only on their witness can you be advanced. Further, you must be exalted through a Lodge of Perfection to the Fourth Degree, and a Council of Princes of Jerusalem, after which the dignity of Knight of the East and West may be conferred upon you. I also give it to you in the strongest terms of recommendation to study the books appointed for your instruction. The Librarian will indicate these to you at the conclusion of the ceremony.

Without in any way belittling the three ceremonies through which you have now passed, it is my duty to point out to you that they are but allegories of the life of every man. At the same time, many hints have been given, which your intelligence has doubtless seized, of that Other Life which is so secretly lived by Initiates, and you may have surmised some idea of the nature of their purpose and their powers.

- W. (*to S.*) Most Mysterious Master of the Time past, will you not bequeath to your successor a double portion of your spirit, and bestow upon him from the shades a mark of your divine favor?
- S. It is my will.

Gives C. his insignia,⁵¹ and affixes O. T. O.

A certain comprehension of this, on your part, must be discovered before you advance to that real summit of the Royal Art, the dignity of the degree of Sovereign Prince of Rose Croix, a dignity which sets you infallably, but irrevocably, apart from, and above, your fellow men.

51) Candidate's apron first, then Saladin's turban and jalaba or outer robe. The letters "O" "T" "O" should then be affixed in an ascending triangle about the descending red triangle of C's robe. Together the red descending triangle and the blue ascending triangle should form a symmetrical hexagram. -NEMO

DISSOLUTION

Places candle in his hand. ⁵²

W. (*to C.*): Most Mysterious Master, the Secret Place of Masters is never closed. It is dissolved into ecstasy, and I request you to give order that this may be done.

O. T. O. applause.

W. Let the Word of the God John be heard of us.

Orator reads the anthem from "The Ship."

I am that I am, the flame
Hidden in the sacred ark.
I am the unspoken name,
I the unbegotten spark.

I am He that ever goeth.
Being in myself the Way;
Known, that yet no mortal knoweth,
Shewn, that yet no mortal sheweth,
I, the child of night and day.
I am never-dying youth.
I am Love, and I am Truth.

I am the creating Word.
I the author of the aeon.
None but I have ever heard
Echo in the empyrean
Plectron of the primal paeon!
I am the eternal one
Winged and white, the flowering rod.
I the fountain of the sun,
Very God of very God!

I am he that lifteth up
Life, and flingeth it afar;
I have filled the crystal cup;
I have sealed the silver star.
I the wingless God that flieth
Through my firmamental fane,
I am he that daily dieth,
And is daily born again.
In the sea my father lieth,
Wept by waters, lost for ever
Where the waste of woe replieth:
“Naught and nowhere!” “Naught and never!”
I that serve as once he served,
I that shine as once he shone,
I must swerve as he has swerved,
I must go as he has gone.

He begat me; in my season
I must such a son beget,
Suffer too the triple treason,
Setting as my father set.
These my witnesses and women--
These shall dare the dark again,
Find the sacred arc to swim in
The remorseless realm of rain.

Flowers and fruits I bring to bless you,
Cakes of corn, and wealth of wine;
With my crown will I caress you,
With my music make you mine.
Though I perish, I preserve you;
Through my fall, ye rise above:
Ruling you, your priest, I serve you.
Being life, and being love.

Here is corn!
Here is wine!
Life reborn,
The Deed Divine!

Thou, who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but Thou are gone,
Thou, center and secret of the Sun,
Thou, hidden spring of all things known

And unknown, Thou aloof, alone,
Thou, the true fire within thy reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as my intents aspire.
Thee I invoke, abiding one,
Thee, center and secret of the Sun,
And that most holy mystery
Of which the vehicle am I!
Appear, most awful and most mild,
As it is lawful, in thy child!

For of the Father and the Son
The Holy Spirit is the norm:
Male-female, quintessential, one,
Man-being veiled in Woman-form!
Glory and worship in the Highest,
Thou Dove, mankind that deifiest,
Being that race--most royally run
To spring sunshine through winter storm!
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

Glory to Thee from gilded tomb!
Glory to Thee from waiting womb!
Glory to Thee from virgin vowed!
Glory to Thee from earth unploughed!
Glory to Thee, true Unity
Of the eternal Trinity!
Glory to Thee, thou sire and dam
And self of I am that I am!
Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!

Glory to Thee, eternal Sun,

Thou One in Three, thou Three in One!
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

*Optional banquet.*⁵³

53) Some local bodies hold a banquet, for which all present contribute equally. This is not however specified in the original rituals. —NEMO