

ALEISTER
CROWLEY
AND THE
HIDDEN GOD



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Aleister Crowley and The Hidden God

Introduction

THIS BOOK contains a critical study of Aleister Crowley's system of sexual magick and its affmities with the ancient Tantric rites of Kali, the dark goddess of blood and dissolution represented in Crowley's Cult as the Scarlet Woman. It is an attempt to supply a key to the work of an Adept whose vast knowledge of occultism was unsurpassed by any previous Western authority. I have emphasized the similarity between Crowley's Cult of Thelema and Tantra because the present wave of interest in the Tantric System makes it probable that readers will be able to assess more fully the importance of Crowley's contribution to occultism in general and to the Magical Path in particular.

As a result of many years' research into obscure phases of occultism I have evolved a method of dream control for contacting extra-terrestrial and non-human entities; this forms the substance of Chapters Six and Seven. This method is described in relation to the mysteries of Kundalini, the supreme magical power symbolized by the sleeping Fire Snake at the base of the spine which, after its awakening, activates the subtle power-zones in the human body.

Aleister Crowley, Austin Spare, Dion Fortune and the German occultist Eugen Grosche were among the first Adepts in the West to teach the use of the psycho-sexual energies, the Ophidian Current that informed the most ancient arcana of Africa and the Far East. Although it was Crowley who first integrated this current with the Western Esoteric Tradition, this was not achieved without some doubtful interpretations of oriental symbolism. This was inevitable

because it was not until the last years of Crowley's life that certain secret knowledge pertaining to the Tantric Vama Marg¹ made possible a fuller understanding of The Book of the Law, the ultimate repository of magical formulae and the Grimoire of the New Aeon or Era which it had inaugurated in 1904, when Crowley received and transmitted it. I have therefore endeavoured to correct errors of interpretation in order to diminish the dangers naturally concomitant upon the use of this Current.

Chapter Ten summarizes information about a mystical tradition concerning the influx of cosmic energy from a transplutonic power-zone known to Initiates as Nu-Isis. The Book of the Law contains veiled references to this Mystery for the transmission of which I once founded a dependent Lodge of the O.T.O.²

A constructive study of Crowley's magick unavoidably involves discussion of actual techniques. As this book is not designed as a manual of practical magick the reader is cautioned against the very real danger of attempting to use any of the methods it describes.

Although several chapters are based upon unpublished material by Crowley and Spare, care has been taken not to violate the obligation of discretion imposed upon members of arcane sanctuaries who possess the genuine keys of Initiation.

1 This term, usually translated Left-Hand Path, has suffered the most diverse interpretations, nearly all of them derogatory. Crowley himself, even, used it in a sense exclusive to the Western Mystery Tradition, where it also has an adverse connotation. As used in the Tantras this term has no ethical implications. This is a striking example of the misinterpretation of concepts noted above. See Glossary.

2 This was New Isis Lodge, which the author directed between the years 1955 and 1962 as a branch of the Ordo Templi Orientis (O.T.O.), of which he is the present head.

I owe a debt of gratitude to Frater Ani Abthilal, IX^o O.T.O., who made available an invaluable contemporary Kaula Comment on ancient Tantric rites. I am also grateful to Crowley's literary executor, Mr John Symonds, for permission to quote from unpublished sources, and to my wife, for her constant help throughout.

I

The One Beyond Ten

IN 1893, at the age of eighteen, Aleister Crowley determined to put Magick on a sound scientific basis. He explains³ that he adopted the old English spelling-magick—"in order to distinguish the Science of the Magi from all its counterfeits"; by this spelling he also intended to indicate the peculiar nature of his teachings, which has a special affinity with the number eleven, the One beyond Ten.

"K" (the last letter of Magick) is the eleventh letter of several major alphabets⁴; it is attributed to the god Jupiter, whose vehicle (the eagle) is symbolic of magick power in its feminine aspect; it is "the symbol of that gigantic Power whose colour is scarlet, and who has affinity with Capricorn, or Babalon⁵". The special import of Capricorn (the Goat) is revealed by its attribution, in the Indian Tradition, to the goddess Kali, whose vehicle is blood.

"K" is also the Khn, Khou or Queue symbolized by the tail or vagina, venerated in ancient Egypt as the source of Great Magical Power. Magick spelt with a "k" therefore indicates the precise nature of the Current which Therion (Crowley) embodied and transmitted.

Because the number ten was regarded by Qabalists as the stable number of the system of Divine Emanations, or Sephiroth, the number eleven was considered accursed, because it was outside the

3 In Book Four, Part II. This has now been incorporated in Magick (Routledge, 1973)

4 For example, the Chaldean, Greek and Latin alphabets.

5 Babalon, the Scarlet Woman, the vehicle or sakti of The Beast 666. See Chap 2.

system. Therion therefore adopted eleven as his formula.

In *The Book of the Law*, the goddess Nuit exclaims: "My number is 11 as all their numbers who are of us," which is a direct allusion to the A.:A.:, or Order of the Silver Star, and its system of Grades⁶. Nuit is the Great Outside, represented physically as "Infinite Space and the Infinite Stars thereof" (i.e. Isis). Nuit and Isis are thus identified in *The Book of the Law*. Isis is terrestrial space, illumined by the stars; Nuit is outer, or infinite space, the undying darkness that is the hidden source of Light. She is also, in a mystical sense, Inner Space and the Great Within.

Crowley first became aware of the existence of a hierarchy of spiritual powers in 1898 when he read *The Cloud upon the Sanctuary*, by Karl von Eckartshausen. He was twenty-two at the time and in his third year at Cambridge. In the course of a review of *The Cloud in The Equinox*⁷ (Vol. I, No. 3), Crowley wrote: "It was this book which first made me aware of the existence of a secret mystical assembly of saints, and determined me to devote my whole life, without keeping back the least imaginable thing, to the purpose of making myself worthy to enter that circle."

Although *The Cloud upon the Sanctuary* was written in the language of Christian mysticism, the idea of a spiritual hierarchy at which it hints is not confined to Christianity. It is to be found also in the Buddhist system; in the line of mystical Hindu gurus that preceded the present Shankaracharya of Kanchi Kamakoti Peetham; in the spiritual sampradaya, or lineage, of Ghoraknath and the Nath Siddhas, and similar hierarchies.

6 See the System of Grades attributed to the Tree of Life, Plate 3.

7 The Equinox, the "official" organ of the A.*.A.*., or Order of the Silver Star, appeared bi-annually at the vernal and autumnal equinox. Its contents were largely the work of Crowley himself. The first volume consisted of ten numbers, published between the years 1909 and 1913.

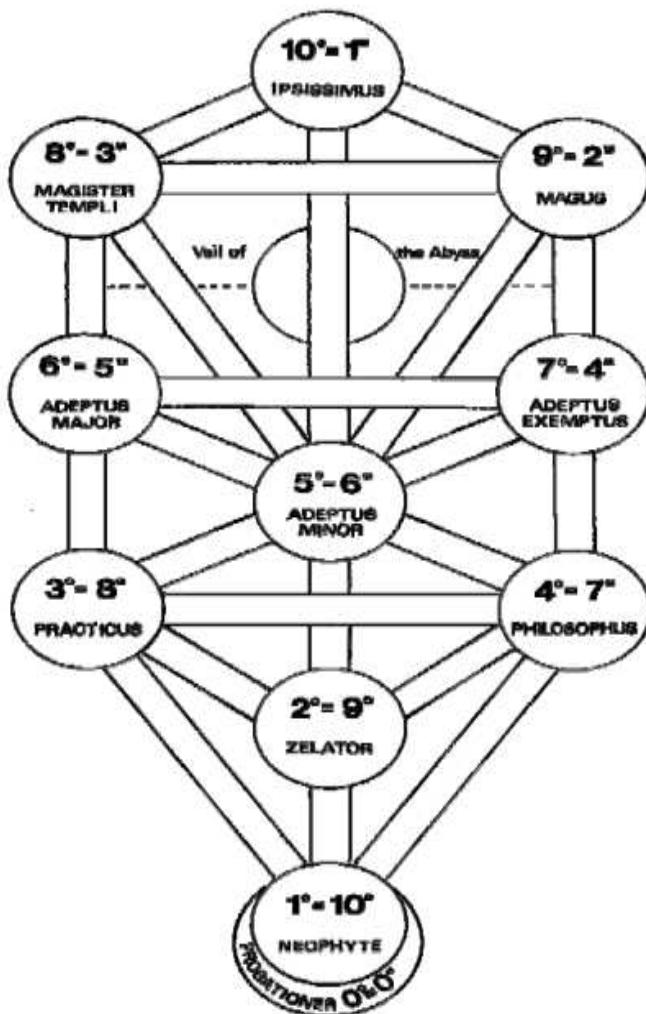


Plate 3: The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, element and tarotic attribution, arranged according to the Initiated Occult Tradition.

Whether the theory of Christian apostolic succession is true or not; whether the Dalai and Tashi Lamas of Tibet represent in truth a subtle lineage of invisible Adepts is a moot point. Some sort of occult Order undoubtedly controls the motions of stars and planets, and if stars and planets are governed in the infinitudes of space, why not also men and women in the finitudes of earth, for, as The Book of the Law expresses it: "Every man and every woman is a star."

After Crowley read *The Cloud upon the Sanctuary* he aspired to contact the hidden Order which the book describes. As a result of his endeavours he met George Cecil Jones (Frater D.D.S.), a member of the Hermetic Order of the Golden Dawn, whose head at that time was Samuel Liddell MacGregor Mathers. It was through D.D.S. that Crowley was initiated into the Golden Dawn on 18 November 1898. He assumed the magical name Perdurabo (I shall endure), a motto undoubtedly suggested by his acquaintance with biblical lore (inherited from his father, a fanatical Plymouth Brother) and based upon Matthew 14:13. Crowley extended it to mean "I shall endure to the end, for at the end is there naught to endure"-Perdurab-O This was no mere word-play, but an adumbration of that total annihilation of personality which had to be accomplished if he were to achieve the summit of spiritual attainment; a supreme abolishment synonymous with an experience known as the Ordeal of the Abyss⁸.

The Golden Dawn attracted people who were either dissatisfied with traditional, Christianized, Masonic teachings, or unwilling to accept oriental concepts filtered through the brilliant though not always flawless prism of Madame Blavatsky's Theosophical Society.

One of the most outstanding members of the Order, from

8 See Glossary under Abyss

Crowley's point of view, was Allan Bennett (Frater Iehi Aour). It was he who gave Crowley his grounding in oriental mysticism. It was Bennett, also, who later became a Buddhist monk in Burma and who, instead of introducing Thelema to the East, as Crowley had hoped he would do, reversed the process and brought Buddhism to the West! Bennett was one of the original founder-members of the Buddhist Sangha in England.

Within a year of his initiation, Crowley's advance in the Golden Dawn had been so swift that he attained the highest grade which Mathers⁹ was entitled to confer, and, according to an unpublished autobiographical note (1924), by the year 1903 Crowley was the most advanced Adept (as distinct from a Master) in the world. But as at Cambridge, when he had undergone the Buddhist Trance of Sorrow and realized the futility of earthly ambition and achievement, so now, when almost at the summit of mystical attainment, he was overwhelmed by a similar sense of futility. It was so acute that he abandoned the Great Work¹⁰ itself.

In August 1903 he married Rose Edith Kelly, who, within a year of their marriage, was instrumental in putting him in touch with an occult Intelligence of incalculable power, one that was to remain with him to the end of his life. Through this Intelligence, named Aiwass, Crowley received The Book of the Law, in 1904.

Among other things, the Golden Dawn taught a technique for acquiring mastery of the astral plane, during which the projected astral body of the magician was identified with an Egyptian god-form. When practising the assumption of a god-form, Perdurabo (i.e.

9 Mathers was an Exempt Adept, 7°=4¤, of the Inner Order, the Grade immediately below the Abyss, the Veil of which separates the A.: A.: from the Orders of the Rosy Cross and the Golden Dawn proper. (See Tree of Life, Plate 3.)

10 See Glossary.

Crowley) chose the form of Horns, one of the oldest deities known to man. He sealed the plasm of his astral body in the mentally formulated image of a golden hawk (a vehicle of Horus) and, in that form, he explored the subtle aethyrs of the universe¹¹.

The technique of assuming the god-form, of ritually evoking and banishing astral, elemental and planetary entities, forms the substance of Liber 0 vel Manus et Sagittae, a Golden Dawn instruction which Crowley later published in *The Equinox*, Vol. I, No. 2. (See also *Magick*, by Aleister Crowley, Routledge, 1973.)

The Golden Dawn underwent great changes owing to the failure of Mathers to maintain a magical link with the occult Current informing the A.:A.:(the Order of the Silver Star) and the subsequent dissolution of his contacts on the Inner Planes by the Secret Chiefs of the Order. In a Manifesto addressed to members of the Second Order (the Orders of the Rosy Cross and of the Cross of Gold), Mathers; had given more than a hint as to what this contact implied:

As to the Secret Chiefs with whom I am in touch and from whom I have received the wisdom of the Second Order which I communicated to you, I can tell you nothing. I do not even know their Earthly names, and I have very seldom seen Them in their physical bodies . . .

They used to meet me physically at a time and place fixed in advance. For my part, I believe they are human beings living on this

11 The aethyrs are extra-terrestrial and transfinite dimensions. They formed the basis of Dr Dee's Enochian system more than three centuries ago. Some of Crowley's explorations are described in *The Equinox*, Vol. 1, No. 2, and in *The Vision and the Voice* (*The Equinox*, Vol. I, No. 5). See also the invocation which begins "I have risen! I have risen! as a mighty hawk of gold (*Orpheus*, a lyrical legend, by Aleister Crowley, 1905).

Earth, but possessed of terrible and superhuman powers...

My physical encounters with Them have shown me how difficult it is for a mortal, however "advanced", to support their presence ...

I do not mean that during my rare meetings with Them I experienced the same feeling of intense physical depression that accompanies the loss of magnetism. On the contrary, I felt I was in contact with a force so terrible that I can only compare it to the shock one would receive from being near a flash of lightning during a great thunder-storm, experiencing at the same time great difficulty in breathing ...

The nervous prostration I spoke of was accompanied by cold sweats and bleeding from the nose, mouth and sometimes the ears.

This may suggest quackery, or even Theosophy, but the fact remains that Perdurabo succeeded where Mathers had failed. Through proper application of the magical methods taught by Mathers, Perdurabo was able to pitch his consciousness into reciprocal harmony with what proved to be an indubitably powerful Intelligence.

By repeatedly assuming the god-form of Horus, Crowley attuned his consciousness to the vibrations emanating from the sphere of that complex of cosmic power. In this way he prepared himself to receive The Book of the Law, technically entitled Liber AL vel Legis. This book will be referred to hereafter simply as AL.

AL (pronounced EL) is a Chaldean word meaning, among other things, God or the Great*One. It possesses elemental and planetary attributes: Air, to the letter "A"; and Venus, to the letter "L".

"A" signifies the Creative Spirit (breath, prana, etc.), and "L" signifies the Woman Satisfied, or fulfilled with creative energy. The relevant Tarotic Keys are entitled The Fool and Adjustment, respectively. The inner meaning of these keys will emerge in due course.

AL was transmitted to Crowley by a discarnate Intelligence named Aiwass in 1904. For an hour precisely, from noon till 1:00 p.m. on April 8, 9 and 10, while Crowley was in Cairo, Aiwass dictated the substance of the book which forms the most important magical document of the New Aeon. A Rill account of the transaction is given by Crowley in his Confessions, and, in more technical detail, in *The Equinox of the Gods*.

The Secret Chiefs not only authorized Perdurabo to supplant Mathers as Head of the Golden Dawn, they also made it clear that he was specially chosen to establish a new epoch in the evolution of consciousness on this planet, over which the "god" Horus will preside for the next two thousand years.

Changes of aeon occur periodically at intervals of about two thousand years, the most recent having occurred in 1904 when Horus supplanted Osiris as the typical vehicle of the Magical Current that now infuses the aura of the planet. Aiwass, or Aiawaz as it is sometimes spelt¹², claims to be the "minister of Hoor-paar-kraat", a form of Horus more generally known as Set or Shaitan¹³.

The three chapters of AL are a manifestation in Speech of the god of Silence, Hoor-paar-Kraat¹⁴. AL approximates in some important respects to the Far Eastern Tantras in that it is cast in the form of a teaching imparted by a "god" to his sakti (vehicle of

12 See Glossary.

13 For an account of this aspect of Horus, see *The Magical Revival*, by Kenneth Grant (Muffer, 1972).

14 An Egyptian form of the Greek god, Harpocrates.

power); in this particular case, Aiwass to Perdurabo, who is described in AL as "the chosen priest & apostle of infinite space ... the prince-priest the Beast".

This description of "the chosen priest" must have struck Crowley forcibly, for in his 'teens he had had a vivid inner experience which he described as "a passionate sense of identity with the Beast 666".

The Beast 666 is the Dragon with seven heads mentioned in Revelation. Its occult significance shows in what manner the number 666 is "the number of a man", for the seven heads represent the seven stations of the Pole Star, each of which "fell", or sank down, at vast periodic intervals, the entire process taking 26,000 years to complete. This constitutes one Great Year in the Cycle of Precession. The symbolism is astronomical as well as mystical. The seven heads of the beast were typified by various images that had their earthly prototypes as symbols of magical power. The sinking and final disappearance of the sixth head made way for that of a man, i.e. a star represented by the first human image ever constellated in the heavens, the sign of Heru, Horus, the hero or Hercules of the later Greek astro-mythology¹⁵.

The image of the Beast, Dragon, or seven-headed Serpent, formed the basal design on the Floor of the Vault of the Adepts¹⁶ in the Golden Dawn. To each head was assigned a name of the qliphotic or demonic force, the number of which is eleven.

Another affinity between AL and the Tantras is that the Tantras are accepted, not because of their antiquity alone, but because of the proven superhuman authority of their origin. There

15 See Gerald Massey's Ancient Egypt (T. Fisher Unwin, 1907), Chapter 9, 'where the subject is treated in great detail.'

16 See Carfax Monograph X, by Kenneth Grant.

are other similarities to the Tantras, but also one great dissimilarity in that the Tantrics (especially of the Sakta Division) avoid all use of the number eleven because it is considered inauspicious¹⁷. This number, which plays a major role in Crowley's Cult, has been adversely commented upon by Dion Fortune:

"Crowley's Magick¹⁸ is valuable to the student, but only the advanced student could use it with profit. The formulae, too, on which he works, would be considered averse and evil by occultists accustomed to the Qabalistic tradition, for he uses 11 instead of 10 as the basis of his battery of knocks, in the magical ceremonies, and 11 is the number of the Qliphoth. No hint of this is given in the text, and it is an ugly trap for the unwary student¹⁹."

It is true that eleven is the number of the qliphoth, the unbalanced residue cast off by, and therefore outside, the ten Sephiroth, but man has to triumph over these unbalanced forces in his own nature before he can become a master magician. In order to do this he first has to evoke the qliphoth, which he does by formulating the averse pentagram (the Star of Set) after he has established his magical supremacy by balancing within himself the five elements represented by the upright pentagram (the Star of Nuit). The magician is himself the eleventh, because he is forever outside and beyond the operation of the ten (i.e. the two pentagrams).

Similarly, the Beast with Seven Heads achieves his apotheosis in the eightfold power named Baphomet, the glyph of the androgyne which conceals the secret formula of Change through sexual polarity

17 See The Tantric Tradition, by Agehananda Bharati (Rider, 1965).

18 Fortune here refers to Crowley's book of that name.

19 Applied Magic, by Dion Fortune (Aquarian Press, 1962,).

in human form; this is the formula of sexual magick based on atavistic resurgence (see Chapter 8).

Crowley, who always maintained a positive attitude, considered also the equally important fact that eleven is the number of the Path of Aleph on the Tree of Life, the Path that transmits the Light of Kether, the Father, to Tiphereth, the Son. This Path symbolizes the transmission of the Supernal Light to the Magus (Chokmah), by the formula of Divine Madness. Aleph, The Fool of the Tarot, is also the Mad One. The Path of Aleph is the Path of Wisdom or Folly. Aleph spelt in full-a-totals 111; eleven; on the grand scale.

In The Book of Thoth the letter "A" is ascribed to the First Key, The Fool, the Mad One, and the serial number of this Key is Zero. We here reach the root of Crowley's key formula: o=2, which is also an ancient Chinese formula²⁰.

The sum of Unity (I), and its reflection (also I), symbolized by the number 11, is the Dyad, the mystic number of Woman, the divider into two (i.e. as mother and child). To woman is ascribed the letter Beth, which means the house or womb; 2 is its number. Hence eleven, the dynamic form of two, is the number of that magick which uses the sexual forces and the woman to recreate the illusion of the universe.

The secret seal of the A.:A.: is an elevenfold star; again, the

20 (+1)+(-1), or 2, when united, cancel each other out and become Nought.

This is the mathematical expression of polarity which underlies the union of opposites, the active and passive or positive and negative charges of electrical energy. It is therefore the mystical formula of sexual magick. The ancient Chinese invented it to explain the emergence of manifestation (or duality) from the void (zero), and its return thereto after the act of creation had been accomplished.

One beyond Ten. The word of the Law announced by Aiwass is Thelema (Will) and it is expressed in AL in the eleven-worded precept, "Do what thou wilt shall be the whole of the Law!"

There are eleven lines on the reverse side of The stele of Revealing²¹, which is the magical talisman of the present Aeon of Horus; and Crowley became a Magus 9°=2¤ A.:A.:, with the motto To Mega Therion-The Great Beast -eleven years after he received AL from Aiwass.

The magick of the Aeon of Horus consists in the realization of the identity of Kether (Nuit) and Malkuth (Hadit); the numbers of these Sephiroth are 11 and 10 respectively. Their union in the consciousness of the magician produces Tiphereth, the Sun-Son, Horus, the Lord of the Aeon.

The magical formula of the Great Work, which is the process of uniting these two in consciousness, is Abrahadabra, the elevenlettered word of power. In The Cephaloedium Working (unpublished), Crowley describes "The Fortress" or House of Horus (the "House of God" mentioned in AL) as the "Aeon of eleven towers". In view of Crowley's references to the worship of Shaitan as being equivalent to the worship of Had, or Hadit, it is interesting to compare the eleven temples connected with a sect of Shaitan-devotees still existing in the Syrian desert in the neighbourhood of Baghdad²².

Crowley's magical title in the O.T.O. was Baphomet; the eightfold name, Octinomos, the Master Magician. Baphomet is also elevenfold, as revealed by the Baphometric Cross. It symbolizes not only the eleven Sephiroth (i.e. the ten Sephiroth plus Daath) but also

21 See The Confessions of Aleister Crowley (Jonathan Cape, 1969); plate facing page 512.

22 See The Trail of the Serpent, by inquire Within (Boswell, 1936).

the One beyond Ten that pervades the system from Outside (Nuit).

"The Formula of Force is Eleven-in-One and One-in-Eleven, that is 418²³." -This means that Abrahadabra, the numerical value of which is 418 (the number of the Great Work), is One Word consisting of Eleven letters-therefore Eleven-in-One. Ahad, the centre or heart of Abrahadabra, is Hadit or Shaitan; it is also the Chaldean word signifying One (Unity): thus, One-in-Eleven.

The magical theories which underlie the formula of the assumption of god-forms are of vital importance to an understanding of Crowley's later refinement and rehabilitation of them. The masquerading as animal-headed deities, the wearing of pelts, horns, skins, bestial organs, etc., was done with intent to assimilate the superhuman powers possessed by certain animals.

This formula, which was used by the sorcerers of the ancient world, had a profound effect upon the psychology of the operator. Because man evolved from the beasts, he possesses-deeply buried in his subconsciousness-the memories of superhuman powers he once possessed. Each animal typifies one or more such powers: strength and subtlety for the leopard; seeing or sensing in darkness for the cat, the owl, the bat; swift death-dealing power for the snake; the power of transformation for the hyaena, and so on. Any required atavism could be evoked by assumption of the appropriate god-form²⁴.

The process was known to Initiates as the formula of the Divine Ape, the ape being an image of the primal link between man and beast. It was also a symbol of the astral body and the reflective

23 See The Magical Record of the Beast 666 (Duckworth, 1972).

24 Patanjali, who founded the great system of Yoga Philosophy, declared that "by making Samyama on the strength of an elephant or a tiger, the student acquires that strength". (Quoted by Crowley in Magick, P. 39.)

quality of the astral light that appears to mimic, or ape, the images impressed upon it by the will of the magician. The assumption of the god-form is therefore an aping of the superhuman power which it is desired to evoke.

In a paper on Clairvoyance, MacGregor Mathers noted that the specific forms of animals are significant even on the mundane plane, and that on the astral plane this is even more emphatically the case. In the case of the ape, the formula was actually enacted in a sexual rite that Crowley refers to in his Comment on The Vision and the Voice²⁵.

Classical mythology is replete with examples of the sexual assumption of the god-form. Zeus enjoyed Europa as a bull, Leda as a swan, Asterie as an eagle and Deois as a speckled serpent. Poseidon, as a bull, seduced Arne; as a ram, Theophane. Chronos, as a horse, covered Philyra and begat the centaur Chiron, etc. There is also the biblical mystery of Mary and the dove.

Crowley interprets the formula as a magical unification of larval consciousness, characteristic of pre-human phases of life, with the ultimate product of an exalted and illumined human will: the exaltation of pre-ëval atavisms to cosmic consciousness through the instrumentality of psycho-sexual magick. The Sphinx is the most celebrated image of this concept. Crowley describes it as "the deification of the bestial, and therefore an apt Hieroglyph of the Magnum Opus²⁶". In other words, it symbolizes the formula for the bringing through of cosmic power, the meeting of beast and god through the mediumship of man.

The use of ritual masks, more particularly those of the ancient

25 This Comment has not been published, but the relevant passage is quoted in The Magical Revival, P. 45.

26 The Bagh-i-Muattar, by Aleister Crowley, Chapter 40.

Egyptian gods-a falcon for Horus, a jackal or fenekh fox for Anubis, an ibis or ape for Thoth, a crocodile, dragon or ass for Set, an hippopotamus for Typhon-was a means of identification with subconscious strata corresponding to remote atavisms. "The law of evolution is retrogression of function governing progression of attainment, i.e. the more wonderful our attainments, the lower in the scale of life the function that governs them²⁷."

The subconsciousness responds to properly applied magical theurgy; in some cases, even to brain surgery. Wilder Penfield's work "has shown that during brain operations ... stimulation of the temporal lobe of the brain may actually reproduce a sense of the full experience of a past memory, as if it were occurring again. This was discovered when epileptic patients were treated surgically²⁸."

It is clear from the nature of some of the Golden Dawn instructions that its Chiefs were fully aware of the occult significance of animals in ancient arcane traditions. In an abstract of one such teaching, Perdurabo notes that monkeys, for instance, are "the debased result of ancient magical effort to form a direct link with animals", i.e. with the pre-human strata of consciousness, those strata which contained superhuman energies in latent form.

In Magick without Tears Crowley²⁹ notes that "in certain types of animal, there appears, if tradition have any weight, to be a curious quality ... which enables them to assume at times the human form. No. 1.-and the rest are also rans-is the seal. There is a whole body of literature about this. Then come wolves, hyaenas, large dogs of the

27 The Book of Pleasure, by A. O. Spare (London, 1913)

28 Wilder Penfield, Memory Mechanisms; cited in Nostalgia, by Dr M. K. Miller (Gollancz, 1957).

29 A collection of letters written by The Master Therion to a member of the O.T.O. hitherto unpublished. The extract is from the chapter entitled "Fascinations".

hunting type; occasionally leopards. Tales of cats and serpents are usually the other way round; it is the human (nearly always female) that assumes these shapes by witchcraft. But in ancient Egypt... the papyri are full of formulas for operating such transformations."

The magicians of antiquity were deeply versed in this and allied formulae. By the assumption of the form or nature of the deity, they made themselves the vehicles of the elemental energy typified by the "god". It was Crowley's frequent assumption of the godform of Horus, as a golden hawk, that enabled him to invoke the magical energies of the New Aeon which lay latent in the racial subconsciousness in the form of animal atavisms.

Animals were the first sentient forms of the primal current of consciousness that proceeded from an extra-terrestrial source; they were, in fact, the primal forms of cosmic energies or "gods", their literal god-forms, and the later assumption of these forms by man was a magical means of contacting the stream of consciousness that first penetrated this planet from "outside".

Aiwass is the link, the corridor through which the Impulse was transmitted from the source of extra-terrestrial consciousness. That is, Aiwass was "a messenger from the forces ruling this earth at present³⁰". "The location of that source and the nature of those forces, or "gods", are mysteries concealed in AL.

Rather than originating with Crowley, this Impulse included and comprehended him in its sweep. Aiwass is both a subjective and individualized concept and an objective and cosmic entity. This explains how Aiwass is simultaneously a part of Crowley's subliminal consciousness and an independent entity identified with

30 From the introduction by Crowley to a limited edition of *The Book of the Law* (1938).

cosmic energy.

From the time Crowley entered the Golden Dawn, in 1898, to the receipt of AL in 1904 and for several years afterwards, sex had had for him no particular occult significance; he used it in the normal course of events. His casual use of it, however, during his period of magical training explains his rapid progress in the Order. The effects of the formula of the Divine Ape, augmented by the use of sex in his personal life, mysteriously released the Serpent Power (Kundalini) within him. Yet it was many years before Crowley acknowledged Aiwass as a being identical with his daemon, his genius or Holy Guardian Angel.

Aiwass, "the minister of Hoor-paar-Kraat", therefore equates with the "solar-phallic-hermetic Lucifer; The Devil, Satan or Hadit of our particular unit of the Starry Universe. This serpent, Satan, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation³¹."

Furthermore, Crowley typifies the True Nature in every man and woman, the True Will, by the satyr³², a form of Sat-An or Set, Shaitan-Aiwass, the Hidden God.

31 Magick, by Aleister Crowley (Roudedge, 1973). Cf. this doctrine with that expressed in Blavatsky's Secret Doctrine, 11, 233, 234, etc., from which it will be seen that Blavatsky's teachings influenced Crowley profoundly.

32 See The Equinox, Vol. III, No. I (Detroit, 1919) description of frontispiece.

The Scarlet Woman

I, the Beast 666, am called to show this worship and to send it forth into the world. By my Woman called the Scarlet Woman, who is any woman that receives and transmits my Solar Word and Being, is this my Work achieved; for without woman man hath no power.

The Djeridensis Working

CHAPTER ELEVEN of Crowley's Magick (original edition) is entitled "Of our Lady Babalon and of The Beast whereon She Rideth it begins: "The contents of this section, inasmuch as they concern Our Lady, are too important and too sacred to be printed. They are only communicated by The Master Therion to chosen pupils in private instruction."

It is not claimed that the contents of the present chapter constitute the private instruction mentioned in Magick, but the following interpretation of the Formula of the Scarlet Woman is based upon a study of unpublished material which possibly formed the basis of such instruction.

The adjective scarlet has reference to the Draconian Current upon which the New Aeon is based, for it is the colour of Ares, Orus or Horus. Aries in the zodiac also represents the Green Man, the Vernal Power of the Sun. Scarlet is the colour of the flame which initiates the annual vernal current that "avenges" itself upon the drought and darkness of the winter months.

In another sense, scarlet equates with the red substance of

female source, the prime menstruum of magical energy, and also with the negatory, destructive aspect of lunar or "black"³³ magic and witchcraft. It is in this sense that the Scarlet Woman equates with Kali, who is primarily the goddess of stellar and lunar periods, hence of Time.

One of the first methods of telling time was by the periodic emanations of the female cynocephalus, which the ancient Egyptian priests used for this purpose³⁴. Time is the menstruum in which all material forms arise, transform and finally dissolve.

"The best blood is of the moon, monthly," says AL. This refers particularly to the Kali aspect of the formula. Best, that is, for works of dissolution or transmutation; best, in other words, for Magick, or Energy tending to Change.

The name Babalon, which is used to designate the office of Scarlet Woman, differs from the apocalyptic version not only in respect of its orthography³⁵ but also for the following reasons. The biblical concept of the Scarlet Woman is already a corruption of that ancient magical tradition of which-outside Sanctuaries of Initiation-temple prostitution is the only remembered form. The tradition is best preserved in the doctrines of the Indian and Tibetan Tantras which describe ceremonies involving the use of the kalas (medicines) which imbue the exudations of specially trained priestesses. The

33 No considerations of a moral nature are implied by the term "black" in this context. I wish merely to indicate the specific nature of the current employed. There is only Magick; whether it is "black" or "white" in the moral sense depends solely upon the intent of the operator. We do not talk about "black" or "white" science, though similar considerations apply.

34 See Hor-Apollo, Book 1 15.

35 The fourth letter, y, is displaced by the letter a, for reasons that are explained in due course.

"sweet-smelling ladies" (suvasinis) have a more than literary correlation to the "sweet-smelling perfume of sweat" spoken of in AL, 1, 27. The formula of the Scarlet Woman is the formula of the Suvasini.

Babalon means "the gate of the sun"; she admits the solar force through her gate, gut, cut or cat (i.e. pudenda). As the cat she is the Moon, or the Sun reflected in the Eye of Amenta; the left eye of Space as the Sun is the right. Thus the Vama Marg, literally the Left Path, or the Path involving the use of woman, the female being considered as the left or lunar aspect of creation in contradistinction to the Dakshina Marg, which involves the solar current, the male, or right-hand aspect.

In another sense, Vama Marg is the esoteric aspect of Tantra, of which the exoteric aspect is the Dakshina Marg. These distinctions have nothing whatever to do with "white" and "black" magic, as often and erroneously supposed.

The name Babalon is numerically equivalent to 156, whereas the corrupt, apocalyptic form, Babylon, totals 165-a number of no particular qabalistic significance. One-five-six, on the other hand, conceals many ideas relating to the function of the Scarlet Woman. For instance, it is the number of TzIVN, Zion, the Holy Mountain; it is also the number of the City of the Pyramids beneath the Night of Pan³⁶ which may be entered and explored through the magical use of

36 The City of the Pyramids is Binah, the third sephira of the Tree of Life. It is referred to Saturn and therefore identical with the earliest conception of the Genetrix. The final destruction of the knowledge of Daath, the "false" sephira, opens the Gates of the City of the Pyramids. In another sense, the City of the Pyramids comprises the series of pyramidal sections-156 in number-of each of the four sides of the Watch Towers of the Universe. See the diagrams based upon Dr Dee's researches in The Equinox, 1, viii.

Babalon. It is also, according to Liber 418³⁷, the number of Chaos, which is a concept of singular importance in the qabalah of Thelema for it is a secret name of The Beast. Babalon is thus identified with her true Lord.

Another important correspondence with the number 156 is sen-hru, a term used by the ancient Egyptians to denote the day of the summer solstice, when the Eye of Horus (i.e. the moon) was full, and the year completed. The number 156 is therefore a perfect symbol of the magically inspired female (i.e. of the Scarlet Woman); it is also her numerical formula, which is one of Change and Manifestation-Scorpio and Capricorn.

The apprehension of the interchangeability of these symbols requires the use of a special kind of mental faculty, one which is capable of simultaneously distinguishing and identifying apparently disparate concepts. The disparity exists only in relation to the mentality which conceives it. Once this is grasped, initiation becomes possible and the mind transcends itself by means of the reconciliation of opposites.

The Visvakosatantra says: "No worship is valid without women (sakti), fish and meat." Similarly, a Sahajiya text declares: "If you do not submit yourself to a manjari (woman) but simply rely on theoretical knowledge of the thing, you cannot get Krishna by spiritual culture." According to Manindra Bose³⁸, "the Sahajiyas do not use fish or meat in mystic culture, but as regards the necessity of women, they have the same idea of the utility of a female companion as preached in the Tantras".

37 Otherwise entitled The Vision and the Voice; it is Crowley's record of his exploration of the Aethyrs by the Enochian system of Dr John Dee.
See The Equinox, I, v.

38 Post-Caitanya Sahajiya Cult of Bengal (Calcutta University, 1930).

An initiated Tantric comment on the Vama Marg describes the suvasinis as: "sweet-smelling ladies ... selected to play the role of Mother. They are to be sought as the one and only refuge ... and even though as many as sixteen ladies are chosen in one of the rarer forms of magic that appertain to this school of worship, the chief focal point is the woman, the one and only who is the Suvasini." Crowley was working the same formula and he explained the mechanics of it in his *Magical Record*³⁹:

The formula of the Aeon, 418 ... is not, as one might have expected, of Horus, but of Cheth, the Chariot. A formula of going! It is the House of the Moon, body of Change. This balances the Solar 666: "he is ever a sun, and she a moon" (AL, 1, 16). The Scarlet Woman is therefore lunar. I am the White, and she is the Red, of alchemical perfection; and my failure has been due to lack of her, in whom is all power given. I have achieved my own private initiation quite nicely and nimbly, but I have not been able to manifest in power for lack of her.

Crowley then enumerates several Scarlet Women who had assisted him during major magical workings:

The seer Ouarda [i.e. his wife, Rose Kelly], candidate No. 1 gave me the power to get The Book of the Law. Virakam [Mary d'Este Sturges], No. 2, gave me Book 4, in part, but broke down, surely through my own default of faith in her, more than her quite justified distrust of me. We neither of us gave ourselves wholly without reservation to the Work. Third, Soror Hilarion [Jeanne Foster] gave me the Child of Promise [i.e. Frater Achad, Crowley's "magical son"], and probably helped me to attain my Grade of Magus. Fourth, Soror Ahitha [Roddie Minor] helped to build the Temple of Jupiter. I may not yet appreciate the effect of this; but if, on

39 See *The Magical Record of the Beast 666*, Year 1920.

the whole, the Work was marred, as appears on the surface, I must again blame myself for my imperfect non-attachment. I feel sure that I was always upsetting the Gods' plans by obtruding my own rational ideas of the proper way to do things. Fifth, Almeira [Bertha Bruce], whose vocation I cannot doubt, seems to have failed altogether, unless she gave me that very non-attachment I so needed. But I cannot make out whether she is still in office ...

Ouarda was Fire, of the Archer [i.e. Sagittarius]; so was Hilarion; Virakam was Air, of the Balance [i.e. Libra]; Ahitha, Fire and Earth of Ram [Aries] and Bull [Taurus]; Almeira, Air of the Twins [Gemini].

And in his full Comment to AL, Crowley supplies more information about the nature of these Scarlet Women:

1. Rose Edith Crowley nee Kelly, my wife. Put me in touch with Aiwaz; see The Equinox, 1, 7; The Temple of Solomon the King. Failed as elsewhere is on record.
2. A doubtful case. Mary d'Este Sturges nee Dempsey. Put me in touch with Abuldiz; hence helped with Book Four. Failed from personal jealousies.
3. Jeanne Robert Foster nee Olivier. Bore the "child" to whom AL refers. Failed from respectability.
4. Roddie Minor. Brought me in touch with Amalantrah. Failed from indifference to the Work.
5. A doubtful case. Marie Rohling nee Lavroff. Helped to inspire Liber CXI [Aleph]. Failed from indecision.
6. A doubtful case. Bertha Almeira Prykryl nee Bruce. Delayed assumption of duties, hence made way for number 7.
7. Leah Hirsig [Alostrael-the Ape of Thoth]. Assisted me in

actual initiation⁴⁰; still at my side, 1921 P.S. And 1923⁴¹.

It is necessary at this stage to explain the actual formula and function of the Scarlet Woman, and the use of the occult vibrations that she emanates.

In Tantric literature, the suvasini is a "priestess" in the sense that she is the chosen vehicle of the Supreme Goddess, or Magical Power (Mahashakti). Her body contains zones of occult energy intimately related to the network of nerves and plexuses associated with the endocrine glands. As the Supreme Goddess, she is represented yantrically⁴² by the Shri Chakra (see Plate 5), and mantrically by the secret vibrations that invoke the primal Creative Energy in its lunar, or feminine, form (i.e. in a form specially suited to manifestation). Her mantra has never been written down because it can be transmitted only orally. The Shri Chakra is therefore the signature of the Scarlet Woman, insofar as it delineates the formula of the Goddess (whether of Nuit, Isis, Kali, etc., makes no difference).

40 Leah Hirsig was in office at the most critical of all Crowley's initiations, on his way to becoming an Ipsissimus $10^\circ=1^\circ$.

41 Number 7 de*nounced her office of Scarlet Woman in a letter to Crowley dated 26 December 1929, thus making way for Number 8: Soror Astrid (Dorothy Olsen). See also The Magical Revival, Chapter 8.
10 A yantra expresses in linear form the vectors of force that constitute the secret anatomy of a "god" or a "goddess". A mantra expresses these vectors in terms of sound, or vibration. Every deity has its yantra and its mantra, and their combination forms the tantra, or active mode, of the deity's invocation.

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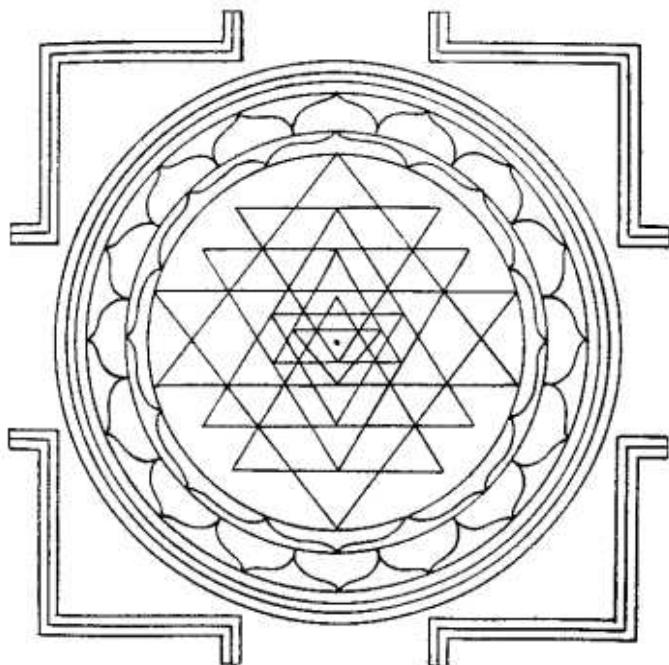


Plate 5: The Shri Chakra, the Supreme Symbol of the Goddess according the Tantras



Plate 6: Yantra of the Goddess Kali

When the Great Magical Power (Kundalini) is roused to activity, it energizes the chakras in the body of the Scarlet Woman, generating vibrations that influence the chemical composition of her glandular secretions. After appropriating the amrit ("nectar") precipitated at any given chakra, these vibrations inform the fluids which flow from the genital outlet.

The fragrances emanating from each chakra are thus made available for use by the priest, or "beast"⁴³, who devours them and transmutes them into ojas-magical energy.

There are three main methods of obtaining these vaginal vibrations, or kalas. One of them is of particular interest to Tbelemites because it is equivalent to the ancient Egyptian formula of Nuit, the goddess of the night-sky, represented anthropomorphically by a naked woman arched over the earth⁴⁴. In the Tantras, this posture is called the Kailasa Prastara; the goddess towers over her worshippers like Mount Kailas⁴⁵, from which the healing coolth of her snows flows down. The earlier image of this formula, as depicted on the Stele of Ankh-af-na-Khonsu, shows a woman on all fours, which suggests the viparita maithuna, a back-to-front mode of congress described in some of the earliest Tantras and in certain occult writings of the Arabs. Viparita maithuna is also symbolic of the total reversion of the senses necessary to the full awakening of the Serpent Power.

Ankli-af-na-Khonsu, a priest of Amen Ra during the XXVIth

43 Cf. AL, 1, 15, where Crowley is described as "the prince-priest the Beast".

44 The arch or arkh (Sanskrit Argha), is symbolic of the womb; the image of Nuit is therefore a glyph of the Magical Cup in which the Great Magical Power, mahashakti, resides.

45 The sacred mountain on the borders of Tibet, worshipped by Hindus as the abode of Shiva.

Dynasty, was a previous avatar of Therion (the Beast). Khonsu, meaning literally "the traveller of the night-sky" not only denotes the moon but also the stars or kalas that accompany the moon in its nocturnal or feminine phase⁴⁶. Ankh-af-na-Khonsu concentrated within himself the life or vital energy (Ankh) of the (-af-na-) Moon (Khonsu), the moon being the Shri Chakra: Light as the medium of manifestation.

The Shri Chakra is the moon in its fullness, the lotus in full flower, the flow-er which, in the graded phases of its cycle, emanates fourteen rays (one for each day of the fortnight) that culminate in the full circle of the fifteenth⁴⁷.

A circle has 360 degrees, and the Shri Chakra is such a circle. It has been equated, by some commentators, with the circle of the year of 365 days, the five missing days being disregarded because inexplicable to the uninitiated. But when the physiological formula of the Scarlet Woman is understood, it is seen that these five days represent the five negative days of her occultation every "moon" or month, which is the periodic cycle or full circle of the human female.

The fifteen grades, or steps, of this progression from newness to fullness, virginity to motherhood, were intimately related to the monthly pulse of the woman chosen for the secret rites of the Kaula (or Kala) Circle, which is the genuine Vama Marg or Path of the Supreme Goddess. Particular deities were ascribed to the days and nights of the dark and bright fortnights which constituted the full month, or moon. The dark fortnight comprised the period from full to new moon; the bright fortnight, from new to full moon. These fifteen grades were conceived as rays or digits of the moon: they not only related to the celestial moon and its occult influence but also, 46 i.e. in its waning phase.

47 In certain ancient texts, the Creative Energy at this ultimate stage was known as The*Goddess Fifteen.

and more significantly, to the physical moon of the women selected for the magical working.

From the sixteenth ray or digit of the moon flows "the nectar of supreme excellence". According to the Lalitasahasranama, " the moon shows fifteen phases in its waxing and waning. The sixteenth part, when Time stands still, it when and where Divinity incamates." Time is Kali, the Goddess Fifteen, and the kala that transcends time is known as the sixteenth digit or ray.

Fourteen female genital secretions are accounted for by Western science⁴⁸, the fifteenth and sixteenth remain undis covered, yet they have been known to, and used by, oriental initiates from time immemorial; they manifest only in the vaginal emanations of the fully trained Suvasini.

The writings of the Tamil Siddhas (Adepts) contain grave warnings concerning the dangers of evoking these kalas in a chakra that has not been properly prepared to receive them, and in AL, 11, 26, Hadit exclaims: "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. There is great danger in me . . ."

The downwardly directed forces are charged with poisonous vibrations. They can be used for works of materialization and dissolution, and-with deadly effect-in works of black magic.

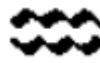
Imbibition of the kalas charged with the upwardly directed currents transforms human consciousness and makes possible contact and communication with transcendental entities. Conversely,

48 See Havelock Ellis, Studies in the Psychology of Sex.

the intake of the venom brings man into direct relationship with the demonic worlds and the lower elementals; only the Adept can use this current with impunity.

The venom is typified by Scorpio; the nectar, by Aquarius. This duplex formula is all-comprehensive and facilitates the use of the kalas, or star-fire, of Nuit, and the primal sexual current represented by Babalon, death-dealing and vampiric. Scorpio is the whore, or serpent-woman, who in conjunction with the Beast generates the biune kala, the mixed seed; Aquarius is the virgin priestess in whom is generated the double kala or creative fluid

represented by the glyph for water, doubled, thus:



The ancient signs of Scorpio and Aquarius are forms of the letter M  and  which, in the Egyptian, Chaldean, Hebrew and Greek qabalahs, is a glyph of the liquid of life. Furthermore, M is the Sanskrit Emkara, or Omkara, which resumes the entire cycle of existence from manifestation to non-manifestation, from appearance to disappearance, from the primordial vibration to its ultimate dissolution in absolute silence (the Void, symbolized by dreamless sleep)."

Aquarius is the eleventh division of the celestial circle, or zodiac; it transmits the influence of Set, whose planetary vehicle is Saturn. The Scarlet Woman is thus the repository and the focus of all the kalas required by the Adept whose will it is to establish contact with transmundane Intelligences such as Aiwass, Amalantrah, Abuldiz, etc.

These considerations explain why Crowley insisted on observing the arcane tradition that sanctions initiation of the

priestess by the priest, but prohibits the opposite procedure." Perhaps they also explain why so many of Crowley's magical operations ended in failure for himself, and in so much psychological trouble for the Scarlet Woman concerned, several of whom succumbed to insanity.

Crowley supposed that an instantaneous reciprocal attraction between the parties concerned was a sign of magical competence. The partner had, so to speak, been chosen of the gods. This is brought out in a secret instruction given by Crowley to members of the Sovereign Sanctuary, O.T.O.:

Choice of an assistant seems so important that perhaps it should be left to caprice; i.e. to subconscious attraction. With regard to the choice of one to serve this Sacrament, man is so confused in mind, and so easily deceived as to this matter, that it seems to Us not unreasonable to allow full sway to the Caprice of the Moment. For this caprice so-called is in truth perhaps the Voice of the Sub-Consciousness; that is, it is the deliberate choice of the Holy Phallus itself. "The Phallus is the physiological basis of the Oversoul." For this very reason are these many men led astray ... But let the conscious Will be devoted wholly to the Great Work, then shall the subconscious Will choose inevitably the appointed Vehicle for the Work.

Over and above this, however, it appears from Crowley's "Magical Record" that he took no pains to ensure that his assistants possessed all the requirements of a Scarlet Woman. It is no doubt true that the particular qualifications necessary for this office have little to do with the moral status of the woman used in the rites. Whores, no less than "respectable" women, may possess the necessary competence; the ultimate test of eligibility is the purity of passion brought to the rite by both priest and priestess. Yet there is

some indefinable "something" beyond even this, and about this aspect of the matter the oriental Initiates were prolix. Their writings, like those of the mediaeval Alchemists, were couched in mysterious cyphers, impenetrable to all but Initiates. One thing is certain, however: the lotus, or flower, of the human female supplies the vital elixirs sought after by the Alchemists and Adepts of old.

Among the welter of published arcane writings there is one and one only known to me—that contains an initiated "inner sense" commentary which approximates to the genuine Vama Marg interpretation of this chakra. This is the Karpuradistotra of the Kaula Tantrics, translated by Sir John Woodrooffe as the Hymn to Kali⁴⁹. Therein, the Mahachakra, which is the focus of the mystic rite, is the mandala or yoni of Kali Herself; a close-up, as it were, of the trikona (inverted triangle) that typifies the Supreme Goddess. The stotra is a litany of praise that contains the secret of Kaula worship.

49 This work, published by Ganesh & Co. (Madras, 1953), contains the invaluable commentary by Vimalanandaswami.

3

Zone of the Fire Snake

THERE ARE several methods, mystical and magical, of arousing the Serpent Power or Kundalini Shakti; they may be studied in the Tantras and the various textbooks on yoga. Here we shall treat of a technique involving the Will and the Imagination dynamized by psycho-sexual energy.

The process is easier of accomplishment in the female than in the male, for the simple reason that for her the Serpent Power or Fire Snake can be more readily imaged in phallic form. The priestess visualizes the image in the sexual zone (Muladhara Chakra) and inflames herself to the point of orgasm by the power of controlled imagination, or "love under will". Before orgasm is achieved she must move the image by the power of her mind and transfer it to the centre of Will, the Ajna Chakra, represented by the third eye in the cerebral region. If she is highly skilled she will have transferred the primal power to this centre at an earlier stage of the rite; if not, she must make the transfer immediately before orgasm occurs and maintain in mind the magical child or "bud-will" until consummation occurs⁵⁰.

With the male practitioner the process is more complicated and it is advisable to proceed along the lines laid down in Liber HHH, Section SSS⁵¹. In this system, Kundalini is to be identified with Hadit, and the brain or cerebral centre with Nuit. Once Hadit is awakened it forces its way up the spinal column and, as it does so, its progress is marked by visions and the acquisition of hitherto latent

50 See Liber Aleph, Chapter 86.

51 See Magick, by Aleister Crowley.

powers, provided that the intervening chakras have been properly sealed.

If the awakening of the Fire Snake is premature, that is if the primal power ascends before all is balanced, a discharge occurs at some improperly sealed stage of the ascent; the power is deflected or takes a wrong direction, and obsession results. This occurs, however, only when Kundalini is actually, i.e. physically, aroused. It is therefore safer for the operator to perform these practices mentally or astrally so that the Power, although awakened, remains at the Muladhara Chakra. There is then less danger of trouble along the path of the sushumna (spinal column).

Mind (the Ajna Chakra) is the eleventh sense; it is "the name given to generated thought. Thoughts spring from a particular region of the brain called Ajna, or Will⁵². "When Kundalini ascends to this chakra the operator "becomes King⁵³". Ajna is the seat of will, and the Kingly Man of the Therionic Cult is he who functions at this level and, by his magically imbued thoughtstream, actually creates new worlds, new conditions. "Here is the goal of the Kundalini, of which it is stated that in the region of the pineal gland (i.e. Ajna) when the attention has found that point, the whole world looks illuminated, aflame ... Whenever there is joy in man, then Kundalini is at the pineal region⁵⁴." As AL has it: "They shall rejoice, our chosen; who sorroweth is not of us." There are many other references in AL to this royal state, this kingly condition of the Will. This also is why it is written: "Ye are against the people, O my chosen," for, in a mystical sense, "the people" represent the mass of thoughts, the disconnected fragments of consciousness that obstruct the attainment of Unity.

Adepts of the Kaula Path, i.e. those who use the kalas, the

52 From an unpublished comment on a Tantric Text by a Kaula Adept.

53 ibid.

54 ibid.

vaginal vibrations or essences, invoke the Goddess at the region of the Muladhara Chakra, the zone whose gate in the outer is the female genital outlet.

The great Hymn to Kali, Karpuradistotra, gives the yantra of the Goddess, the lineal glyph of that supreme talisman which the Goddess consecrates by her presence (see Plate 6). The inverted triangle (*yoni*) depicted centrally is surrounded by four inverted triangles; five in all. These five trikonas—a form of the pentagram—represent The Goddess Fifteen⁵⁵. The 3 x 5 steps or grades symbolize the 15 stages of the moon from new to full. The invisible seed (*bindu*) at the heart of the central *yoni* represents the sixteenth *Kala*. This is the Elixir of Eternal Life that manifests in the high priestess at the climax of the sacred rite. It is here that the Goddess manifests her light, when the Fire Snake has achieved union with Pan in the night-sky lit with the stars (*kalas*) of Nuit. In this way the Goddess achieves Hadit⁵⁶.

The Goddess Fifteen, represented by the five triangles, is enclosed by a triple ring representing the three states of consciousness-waking, dreaming and sleeping. From the threefold ring ray out eight petals of the lotus flower, the flower symbolic of the manifesting power of the Goddess; the generative essence of the *yoni*. The eight petals indicate the eight directions of Space, East, South, West, North, South-east, South-west, Northeast and Northwest.

The "inbetweenness concepts"⁵⁷ indicated by the last four directions play an important part in the African mysteries where they are interpreted in mantric terms as the off-beat rhythms of the

55 She typifies the midway period, i.e. the full moon in the lunar reckoning, and was worshipped under this name in ancient Eg*ypt.

56 Cf. AL, 111, 45.

57 The phrase is Austin Spare's.

ritual drums; a mantric expression of this great yantra.

The inverted triangles, the circles and petals, each symbolic of various phases of the female lunar cycle, are enclosed within a large inverted triangle that typifies the sexual organ of the priestess. This is surrounded by a fortress consisting of four pylons, the four gateways to outer space⁵⁸. The yantra of the goddess, Kalika, resumes the entire doctrine of the Vama Marg or LeftHand Path.

Two of the sixteen vaginal vibrations emitted by the earthly embodiment of the goddess are, so far, unknown to profane science. Oriental Initiates have used them from time immemorial. They can no more be located and analysed by objective scientific methods than the mind can be discovered by brain surgery. These mysterious emanations, of such vital importance to the Adept, exist in potential only in the ordinary unregenerate human organism, as do the satchakras. The goddess has very definitely, very precisely, to be invoked. The mystique of her invocation is given in the Tantras of the Vama Marg, and, so far as I am aware, in one only Western grimoire or manual of magical procedure—Liber AL vel Legis.

Crowley incorporated vital aspects of the Vama Marg into the Western magical tradition; this was one of his major contributions to occult science. This path is equivalent to, and perhaps the sole surviving example of, the vastly anterior Draconian Cult considered ancient by the Egyptians as far back as the XXVIth Dynasty when Crowley-in his avatar of Ankh-af-na-Khonsu—attempted unsuccessfully to revive it. As The Master Therion he tried again; time alone will show whether or not his endeavours have been successful.

At roughly the same time as Crowley's researches, two other

58 Cf. AL, 1, 5 1.

Adepts were pursuing apparently dissimilar but ultimately convergent paths: Austin Osman Spare and Dion Fortune, both of whom made valuable contributions to the present-day magical revival.

Fortune, particularly, drew attention to the interaction existing between the endocrine system and the ramifying complex of nerves and nadis in the occult anatomy of man; Spare, by virtue of his initiation into the Sabbatic Mysteries, was able to explain the interrelation of polarized sexual forces operating at levels of high emotionalism.

The point which needs emphasizing is that the priestess or witch-queen was "ever virgin to Pan". This phrase, which is highly technical, is loaded for initiates in a way almost impossible to explain to those who have not ceased to interpret sex at merely personal and human levels. Centuries of wrong conditioning have engendered erroneous notions. Crowley, it seems, failed to obtain the ultimate elixir because he was, despite himself, deeply tainted with fundamental misconceptions engendered by Christianity. In consequence, he identified the bindu with the male seed and confused it with the catalyst that makes the "it virgin" glow and emanate the Supreme Kala, the amrit or nectar which contains in its fragrance the ultimate essence, the elixir of life.

The term "virgin" as used by Initiates, East and West, denotes the childless woman; childless, that is, in a physical sense, for the magical virgin is anything but childless on the subtle planes.

Thomas Lake Harris⁵⁹ and his followers had a glimmering of the true formula; their Karezza technique was a crude attempt to 59 1823-1906. Founder of an occult group that used sex in a magical sense.

It is interesting to note that one of his disciples was Dr Edward Berridge, whom Crowley wrote about in Moonchild under the name of Balloch.

approximate the more profound approach of the Tantric Initiate who begot "children" on virgins without physical intervention. The subject is virtually impossible to communicate to those who continue to interpret sex in terms of physical interpenetration, the resulting offspring being similarly physical. But sexual polarity, in its deeper and magical sense, does not involve physical conception, gestation and birth. Crowley was aware of the possibility of opening the spatial gateways and of admitting an extraterrestrial Current into the human life-wave⁶⁰. In Moonchild the incarnation was effected in and through the normal sexual formula, and although the full impact of the moonchild's advent is not described, the reader is left with the impression that, whatever it may have been, it was some sort of a monster in human form endowed with superhuman powers. But no entity incarnating via the usual channels of sex, no physical intrusion of another dimension into the ambience of humanity could possibly exercise power in any but a terrestrial sense. This is because the "power" has been earthed or enfleshed.

One is reminded of the recent case of an Adept who attempted to use a vehicle which, from sheer terror of that which lay beyond the spatial pylons, vehemently denied its Master and was prematurely snuffed out of existence. I refer to Howard P. Lovecraft whose occult experiences, disguised as fiction, vividly adumbrate the awful possibility at which Crowley but vaguely hints in Moonchild. Lovecraft numbered Arthur Machen and Algernon Blackwood among his co*mpères; this in itself is an admission of contact with dimensions outside those which Lovecraft accepted as scientifically permissible, for both Machen and Blackwood were at one time members of the Golden Dawn. The former was a close friend of Arthur Waite, whose effusions are too well known to need comment. Lovecraft deplored Machen's style, so it was not a literary

60 See Liber LXXXI, Moonchild, by Aleister Crowley (Sphere Books, 1972).

influence that he acknowledged. What he really acknowledged was a magical influence that streamed, via the Golden Dawn and MacGregor Mathers, direct from the Draconian Tradition that in all its outward manifestations Lovecraft categorically denied and rejected. But-read his poetry! He cannot there conceal, as he does persistently in his letters⁶¹-- the real source of his visions, of the intrusion of forces completely in accord with the archetypes, symbols-call them what you will -that Crowley brought through when in contact with a transmundane entity of supreme power; I refer to Aiwass. If the reader will turn to pp. 115 and 116 of The Magical Revival he will appreciate how close is the comparison with Lov*ecraft's, yet nowhere in his published or unpublished writings, including his numerous letters, did Lovecraft give any sign of either having read or heard of Aleister Crowley!

The quality of evil with which Lovecraft invests the types of his Cthulu Cult and other mythoses is the result of a distortion in the subjective lense of his own awareness, and I have shown elsewhere⁶² how these images emerge when not so deformed, approximating sometimes to the point of actual identity with Crowley's cult-types of Shaitan-Aiwass and The Book of the Law. Lovecraft's literary hangers-on are interested in bolstering the fallacy to which he himself gave the initial impulse because they wish, no doubt, to preserve the illusion of originality which they ascribe to him. To their limited vision, it seems, Lovecraft maintains his unique position only at the cost of tearing out of its real context his undeniably remarkable achievement. This is both foolish and shortsighted because Lovecraft's achievement is not diminished but greatly enhanced if one sees it in its correct perspective, for it is an occult tradition-and Lovecraft gave it persistent utterance in his writings-that some transfinite and superhuman Power is marshalling its forces with

61 Selected Letters of H. P. Lovecraft, Vols. 1, 11 and III have so far been published by Arkham House, Sauk City, Wisconsin, U.S.A.

62 The Magical Revival, pp. 114, 116.

intent to invade and take possession of this planet.

In his preamble to *The Paris Working*, Crowley writes concerning a specific magical operation: "This invocation produced a message from Jupiter in Enochian to the effect that the gods wished to regain their dominion on Earth, and that the two brethren O.S.V. and L.T.⁶³ were as 'fiery arrows' shot by them, the gods, in their war against the 'slave gods'."

This is reminiscent of Charles Fort's dark hints about a secret society on earth already in contact with cosmic beings and, perhaps, preparing the way for their advent." Compare the following verse from AL: "Let my servants be few & secret: they shall rule the many & the known." The 93 Current is destructive only of the wrong direction mankind has taken. It seeks to correct this and is powerful so to do. Perhaps Aiwass is preparing the way for the take-over by Those from outside, by a formula of purification through Fire.

Crowley insisted that AL will effect the total destruction of civilization as we know it. The above passage from *The Paris Working* was written in January 1914. The war that ensued was the first step towards the break-up of values that has dominated humanity for aeons past.

Lovecraft was not the first to colour his visions with an aura of nameless dread, nor was he the first to use fiction as a medium for their expression. Both Machen and Blackwood had preceded him, and if the focus of hostility beyond earth was hell or the qliphoth, not some other planet or star, it none the less expressed the threat of invasion by forces alien to the present evolutionary life-wave. Crowley dispels the aura of evil with which these authors invest the fact; he prefers to interpret it on Thelemic lines, not as an attack upon

63 Ol Sonuf Vaoresagi (Crowley) and Lampada Tradam (Victor Neuburg).

human consciousness by an extraterrestrial and alien entity⁶⁴ but as an expansion of consciousness from within, to embrace other stars and to absorb their energies into a system that is thereby enriched and rendered truly cosmic by the process. Such an attitude is possible only to one who has crossed the Abyss and dissolved the illusion of egocentricity, or separate individual existence.

Lovecraft, on the evidence of his poetry⁶⁵, drew back on the very brink of the Abyss⁶⁶. Unable to resolve his inner conflict, he was haunted by the shadows of the powers whose existence he strenuously denied in his letters. The latter reveal, unfortunately, a bigoted racialist and xenophobe, an irrational rationalist and self-contradictory materialist struggling helplessly in the mesh of his own self-engendered illusions which he desperately endeavoured to foster in other minds—not without some success, if one considers the comments of those who profess to have understood both the man and his work. Such understanding is, of course, impossible for those who have not attained the Sphere of Binah (Understanding) with all its implications, the foremost being the Ordeal of the Abyss that Lovecraft himself failed to transcend.

It is a well-known fact that few artists, even among the great, are capable of fully understanding the true nature and worth of their best work. The reason for this state of affairs is not so well known; it is because the artist is not responsible for his work. The degree of his

64 In respect of this concept of the Alien God, see *The Gnostic Religion: The message of the alien God and the beginnings of Christianity*, by Hans Jonas (Beacon Press, Boston, U.S.A . , 1970). Jonas, however, misrepresents the Gnostic position by positing it as a post-Christian phenomenon; his reversal of the true chronology is lamentable.

65 See in particular "Nemesis", "The Rutted Road", "The City" (Collected Poems).

66 Crowley believed that a similar revulsion occurred in the case of Frater D.D.S. (George Cecil Jones). See *The Confessions*.

achievement is in direct ratio to the degree of his absence when the work is performed. Perfect absence of illusion (i.e. the ego) implies the perfect presence of Truth (the ego-less state) and such a state can be realized only when the Supernal Triad" is actively manifesting through the medium of man. This Triad is the most attenuated expression of the triple ring surrounding the Goddess Fifteen in the yantra of Kali. I have interpreted this yantra in accordance with my understanding of Vama doctrine. The invocation of the Goddess is therefore a direct invocation of cosmic power and an unsealing of the Eight Directions⁶⁷ with a consequent and reverberant opening of the Four Great Gateways of Outer Space through which the power inflows. That power which, as the poet has it, "is indriving and imbued with death", death, that is, to the limited individual existence focused in and by the ego. Lovecraft stressed the spaces in between. The concept formulated itself in the Voodoo Mysteries with their emphasis on the off-beat rhythm peculiar to the Petro rites. AL (1, 52) warns the magician to beware of these "spacemarks".

The Scarlet Woman, as representative of Nuit, is the gateway to the Void. She is the magical embodiment of that stellar god dess whose metaphysical symbol is Infinite Space typified as the night-sky sewn with stars. She is the "yoni strewn with flowers" imaged in the Hymn to Kali, for the stars of Nuit and the flowers of the nubile virgin goddess are identical. Babalon—literally the Gate of the Sun or solar-phallic energy—is therefore the terrestrial formula of Nuit, and her vulva is the pylon through which the cosmic forces sweep into manifestation when the magical seals (mudras) have been opened.

The symbolism of Set, or Sothis, as the opener of the year or periodic cycle is a cognate glyph. It is in the god-form of Set that the

67 i.e. of space.

Magus absorbs the star-fire emitted by Nuit. LAShTAL⁶⁸, or Nuit-Set-Horus, is thus the complete formula of the magick of sexual polarity as practised by Crowley in the cult of Shaitan--Aiwass, although we shall notice later how he misinterpreted some of the symbolism and therefore misapplied some of the ancient keys.

The secret seed of the stars is absorbed orally by the magician after it has been evoked into the chakra. In the Kaula rites this is achieved without physical penetration or contact on the part of the priest, and the fragrances are caught on a bhurja leaf specially prepared to receive them. This is why the priestess adopts the posture (mudra) of Nuit arched over the chief celebrant. In the Crowley Cult-as shown on The Stele of Revealing-this role is assumed by Ankh-af-na-Khonsu, "the prince-priest, the Beast".

In contradistinction to Kaula practice, Crowley penetrated the Scarlet Woman sexually and evoked the physical manifestation of the kalas. The Tantrics, generally, did not employ this method, some sects regarding it with abhorrence. Physical contact of any kind between priest and priestess was forbidden.

The German occultist Eugen Grosche (Frater Gregorius⁶⁹) used an analogous formula in which no sexual act occurred. Grosche directed the currents of ojas along the body of the priestess by means of magnetic passes made manually over the marmas or sandhis as the various stages of the rite required. It is doubtful if he achieved communication with extra-terrestrial entities, although he seems to have used psycho-sexual formulae similar to those employed by the Tantrics.

Crowley, with all his violation of the Tantric code, did obtain

68 See Magick, pp. 415, 416; also, Glossary.

69 Head of the Fraternitas Saturni Lodge until his death in 1964.

such communication, as his Magical Records show. Not only did actual penetration and orgasm occur but he also practised cunnilingus for the purpose of absorbing the elixir. And, most important of all, he considered the physical substance, the menstruum, of the elixir, to be formed of the combined male and female sexual fluids. He referred to them in Alchemical terms as the "blood of the lion" and the "gluten of the eagle". But, as he also recognized the efficacy of what he termed the Secret Path⁷⁰ —which dispenses entirely with the physical use and even the physical presence of an assistant—it is evident that the menstruum was of secondary importance, the prime one being the quality and power of the Will that informed the current of energy at the moment of its transformation.

According to the Vama Marg the Tantric Adepts consider as paramount the female secretions emitted in a state of magically induced trance; these, they claim, constitute the real base of the Elixir of Life. To these Adepts, therefore, the sexual prowess of the phallus would have no meaning in a mystical context, since it is considered solely as a stimulant to the female in the ordinary processes of insemination and reproduction.

The Tantras themselves have their analogues in the vastly more ancient African rites, described by Gerald Massey, in which the serpent was used to induce trance:

Africa is the primordial home of the serpent-wisdom, and the serpent was there made use of to produce the abnormal condition in sensitives. The Africans tell of women being possessed and made insane by contact with the serpent. That is, the reptile, from the fascination of its look, fear of its touch, and use of its tongue, threw the mediums into the state of trance called the Stupor of the Serpent,

70 See The Magical Record of the Beast 666, p. 151.

in which they saw clairvoyantly, divined and prophesied, and so became divinely inspired, as the phenomena were interpreted. We are told that Cassandra and Helenus were prepared for seeing into the future by means of Serpents that cleansed the passages of their senses by licking them! In this way the sensitives are tested and made frantic, thus the serpent chose its own oracle and mouthpiece and became the revealer of preternatural Knowledge. The stupor caused by the serpent's sorcery created a kind of religious awe, and the extraordinary effects produced on the mediums were attributed to the supernatural power of the serpent! Those who were found to be greatly affected by it were chosen to become Fetish women, priestesses and pythonesses. This Obeah cult still survives wherever the black race has migrated, and the root of the matter, which travellers have found so difficult to get at, is unearthed at last, as a most primitive kind of Spiritualism, in which the serpent acted the part of the mesmerist or magnetizer to the natural somnambules⁷¹.

The tongue of the serpent is known to be a very peculiar organ of touch. This was employed in the Mesmeric Mysteries like those of Samothrace in which Olympia was such an inspired Ophite; one that loved to dally with the crested worm, To stroke his azure neck, and to receive The lambent homage of his arrowy tongue which was at times made use of to produce ecstasy and trance⁷².

The author of Tsuni-Goam refers to a snake called Ganin-Gub by the Hottentots which is claimed "to have genitals and to seek to have connection with women while they are sleeping"⁷³.

These pythonesses were the Scarlet Women of African sorcery;

71 Gerald Massey in a lecture entitled "Man in search of his Soul during 50,000 years and how he found it" (The Pioneer Press, London, 1921).

72 The Natural Genesis, by Gerald Massey (Williams & Norgate, 1883), Vol. 1, P. 300.

73 Hahn, Tsuni-Goain, p. 81.

their sleep was the magnetic sleep or trance induced by the "fascination"⁷⁴ of the snake. Entranced by contact with the flickering tongue of the serpent the women uttered oracles, communicated with spirits of the dead, elementals, cosmic daemons, and—if they were Initiates of a high order—with cosmic entities existing outside space and time. Alfred Métraux, quoting Moreau de Saint-Méry, reveals the technique:

Voodoo gatherings take place secretly, at night, in "a cloistered place shut off from the eyes of the profane". The priest and priestess take up their positions near an altar containing a snake in a cage. After various ceremonies and a long address from the "Voodoo king and queen", all initiates approach, in order of seniority, and entreat the Voodoo, telling him what they most desire. The "queen" gets on to the box in which lies the snake and—"modern pythoness—she is penetrated by the God; she writhes; her whole body is convulsed and the oracle speaks from her mouth". The snake is then put back on the altar and everyone brings it an offering⁷⁵.

Crowley's practices are to a certain extent corroborated and confirmed by these primitive exponents of sexual magick. The phallus and the serpent being cognate symbols, they are interchangeable; the magnetic caress of both has proved potent to entrance the object of its attentions.

It could be argued that the method of physical contact, no less than that of *noli me tangere*, is equally efficacious in producing at least a state of trance; but this is not to say that it may produce the Supreme Elixir, the exclusive emanation of the Scarlet Woman in her ultimate magical exaltation celebrated in the highest Tantras.

74 From *fascinum* (L), "a spell". As Crowley observes: "The word is one of the many that mean the Phallus" (*Magick Without Tears*, Chapter 10).

75 Voodoo hi Haiti, by Alfred Métraux (André Deutsch, 1959), P. 36.

One of the problems confronting the practitioner of kalavidya⁷⁶ is not only that of a suitable magical partner but also that of collecting and absorbing the emanations secreted by the priestess. In the first place, to be truly effective, the partner should be of an equal, if not a higher, degree of initiation than the priest. Crowley thought it inadvisable to initiate the woman" beyond workings of the most materialistic kind such as the acquisition of sex-force and attraction⁷⁷ wealth, health, etc., but this is not a generally accepted view. In the letter to John W. Parsons quoted in Chapter Two, Crowley was presumably referring to an occult tradition which he does not specify and which I have been unable to discover. Dion Fortune, on the contrary, perhaps because she was herself a woman, advocated initiation by women; her novels are based almost entirely upon this theme, and Austin Spare, himself an Adept, was inducted into the Mysteries by a woman⁷⁸.

There seems no reason therefore from a magical point of view why such a procedure should not be adopted, and the fact that the Tantras exalt the goddess over the god is perhaps the strongest point in its favour.

Here we are confronted with an issue that concerns matters more urgent than doctrinal preferences. I refer to the age-long antagonism which has existed between Shaivas and Shakteyas, between worshippers of the God and devotees of the Goddess; more bluntly, the conflict between the Lingacaras and the Yonicaras. AL solves this problem by exalting the Child, the product of both. Such was Crowley's early conditioning, however, that for all his efforts to promulgate the doctrine of the Child (the combined essences), he

76 The subtle science of the kalas.

77 See The Magical Record of The Beast 666. Crowley frequently made "sexforce and attraction" the object of his magical workings in order to attract a more suitable partner!

78 See The Magical Revival, Chapter 11.

listed heavily towards the Shaivite or patriarchal side, at least in his personal approach to the problem.

According to the most ancient traditions, the magical menstruum of manifestation may be found only in the kalas of the Goddess, and the informing current of magical energy—the Will—can be applied effectively without any physical intervention on the part of the priest. The "child" or product of the combined and polarized essences can therefore be engendered in either case, but the nature of the child will differ accordingly. In the Tantric sense, that is where the Goddess is considered supreme, the resultant, or child, is mystical; it manifests in, and as, formless states of consciousness which lead on to the ultimate goal of Advaita⁷⁹. Here, Kali is Nuit in her purest form, i.e. Nothingness (nothing that can be conceived by thought).

Compare AL, 1, 23, where Hadit—the Consciousness-Particle exclaims: "I am alone: there is no God where I am." With the intervention of the Will, desire is brought into play, and desire can culminate in the state of freedom, or desirelessness, only after it has discharged its potential energy in the form of its own image. Hence the "bud-will"⁸⁰ projected or reflected at the moment of seminal discharge is in the realm of form: magical as distinct from mystical, light or perceptible as opposed to dark or imperceptible.

Qabalistically considered, the supreme formula of Nuit (Nought), is Kali =61=Ain=Nothing (Nuit or Not). This is the highest, most transcendental equation which it is possible to project into the realm of mind by mathematico-qabalistic symbolism. It is evident that the Shaivite conception functions altogether at a different level. The child, Ra-Hoor-Khuit, projects or bodies-forth the Limitless
79 Non-duality, Lit. Not-Two. Cf. Crowley's formula 0=2 explained in The Book of Thoth (O.T.O., London, 1944).

80 See Liber Aleph (Crowley), Chapters 86 and 88.

Light (ain soph aur⁸¹) of Kali/Nuit as blackness which, by its seeming opacity, appears as Set, the Absorber of Light. Set takes the form of the shadows cast by the magical vortex created by the interplay of Hadit and Nuit (or Shiva and Shakti), whose explosive union is so blinding in its brilliance that it appears as*"thick darkness' and "sudden death". The darkness of Set is the womb of the Goddess from which appears to emanate a glamorous web in the form of the WorldAll; none other than that "world-bewitching Maya" that revealed itself as the Supreme Mother, Kali, in Shri Ramakrishna's ecstasies of inward contemplation. This is also that shadow-play or "leela", celebrated in the mahavakya that proclaims the ultimate truth: Sarvani Khalvidani Brahma⁸². Thakur Haranath, the Saint of West Bengal (1865-1927), referred to this divine play of consciousness as the game of Hide-and-Seek which Krishna (Pure Consciousness) perpetually plays with his consort Radha, herself a form of Maya⁸³.

81 See The Tree of Life, Plate 2.

82 "All this is verily Brahman."

83 The shakti or power of consciousness that manifests as objectivity.

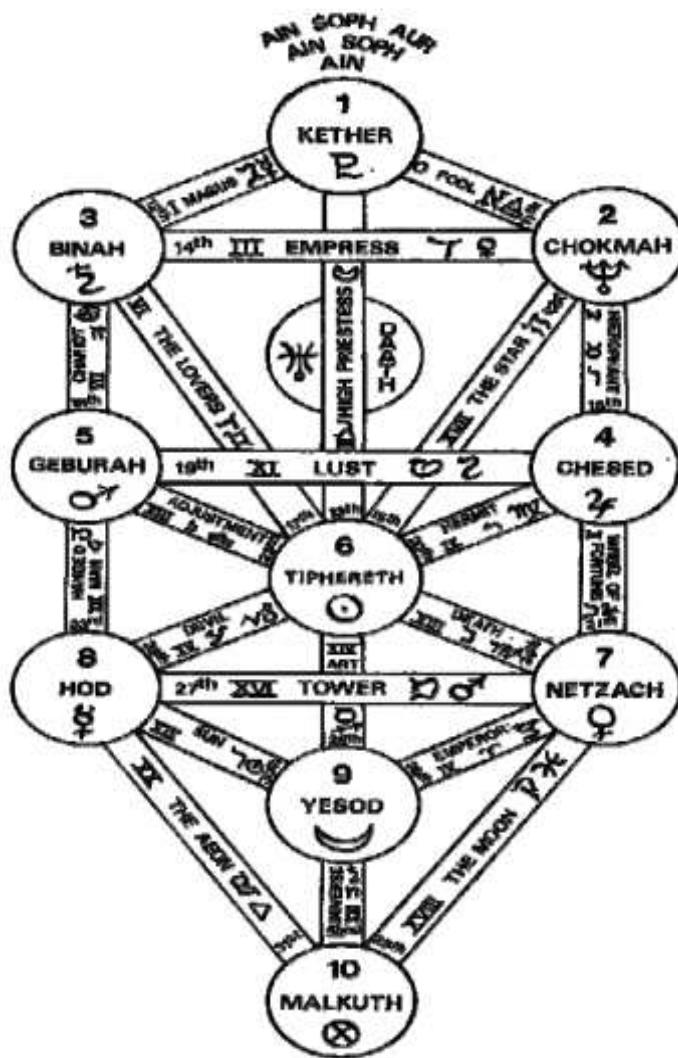


Plate 2: The Qabalistic Tree of Life showing the system of the grades according to Crowley's reorganization of the A.'.A.'.

The Angel and the Aeon

AL HAS been likened to a Tantra (see Chapter 1). The term has much the same connotation in Hinduism and in Mahayana Buddhism as the word Qabalah in the Western Arcane Tradition. Both terms imply a received tradition, something continuous that weaves and interweaves throughout the entire fabric of existence, at times visibly, at other times invisibly. Both the Tantric and the qabalistic systems are viewed askance by the orthodox adherents of Hinduism, Buddhism and Judaism. They are also viewed with suspicion by those who fail to understand the sacramental nature of an act which an innate guilt complex condemns as bestial, and therefore degrading.

The style in which AL is written, the use of literary and numerical cyphers calculated to conceal formulae for invoking the energies which inform it, are significant points of comparison with a large body of Tantras. The peculiar intimacy existing between deity and scribe is another point in common.

After communicating AL, Aiwass withdrew behind the Veil of the Abyss and gave no further direct message to the world at large. But he continued to traffic with Therion privately, and inspired the writing of several other Holy Books of Thelema⁸⁴, wherein he identifies himself with Adonai. Adonai is usually translated as "the

84 The Holy Books of Thelema inspired by Aiwass, as Adonai, constitute what are known as the A.'. A.'. publications in Class "A". There are thirteen exclusively Class "A" publications, Liber AL being the foremost. See Magick (Appendix 1) for a complete list of A.'. A.'. publications in all classes—"A", "B", "C" and "D".

Lord", but it has a more specific meaning. Adonai, or Aidoneus, is a form of Ad or Had⁸⁵ the Chaldean form of Set, the Lord of Hell, the Abyss or Underworld; in psychological terms, the subconscious.

When Crowley was in subtle contact with Adonai, he became Perdurabo, V.V.V.V., and Therion, and spoke (or wrote) with the authority of the Secret Chiefs beyond the Veil.

V.V.V.V.⁸⁶ was Crowley's motto as a Master of the Temple (80=30 A . A .). The five Vs are described⁸⁷ as "five footprints of a Camel", the camel being the totemic glyph of the Path on the Tree of Life which is ascribed to the letter Gimel⁸⁸. This Path crosses the wilderness of sand, the desert home of Set, that divides the place of the Son (Tiphereth) from the place of the Hidden God (Kether: the Sun behind the Son)-the trinity in unity-beyond the Abyss. To the Path of Gimel is attributed Atu II, the Priestess of the Silver Star. It is her light alone that illuminates the ultimate Abyss. Her symbol is the arrow, which she bears at her loins and which identifies her with the Arrow-Star, a name of Sothis (the Star of Set). V.V.V.V. are the footprints of her vehicle, the camel, which conveys the traveller across the desert of Set⁸⁹.

Aleister Crowley and Frater Perdurabo therefore represent entirely different expressions of an unknown and unknowable identity which finds its apotheosis in V.V.V.V.

85 Cf. Had-es.

86 Vi Veri Vniversuni Vivus Vici: "By the power of Truth, I, while living, have conquered the Universe.,,"

87 See The Book of Lies (Liber 333), Chapter 42.

88 Gimel, the third letter of the Chaldean alphabet, means "a camel". As the "41 ark" of the desert it is synonymous with the female formula of preservation and of "carrying".

89 The five Vs, placed in a certain manner, form the angles of the Pentagram or Five-pointed Star.

Crowley once said to Frater Per Ardua⁹⁰:

If I tell you V.V.V.V. is a Mr Smith and lives at Clapham, you will at once go round and tell everybody that V.V.V.V. is a Mr Smith of Clapham, which is not true. V.V.V.V. is the Light of the World itself, the sole Mediator between God and Man; and in your present frame of mind (that of a poop-stick) you cannot see that the two statements may be identical for the Brothers of the A.'.A.'.!

As noted earlier, Crowley assumed leadership of the Golden Dawn after Mathers had lost contact with the Secret Chiefs from whom a new Current of occult Knowledge was expected to flow. Members of the lower Grades had risen individually to the summit of the Second Order and there they remained, unable to advance for lack of initiated guidance. The ordeals had become empty formalities in the same manner as those of modern Freemasonry, and the congestion of members in the higher Grades proved a source of embarrassment to Mathers. As an Adeptus Exemptus (7*=4*), he had not "crossed the Abyss". Faced with this critical ordeal, he floundered and failed. He made an attempt to destroy the Order by asserting that he had fabricated it after the fashion of John Valentine Andrea, who claimed to have forged the Fares Fraternitatis and the Confessio Fraternitatis, thereby denying the occult origin of the Rosicrucians⁹¹.

The link which Crowley established with Aiwass enabled him to rehabilitate the Golden Dawn, and the contact brought with it the new Current which Mathers had failed to transmit.

In order to link up the First and Second Orders with the Inner
90 Captain (later, Major-General) John Frederick Charles Fuller, author of
"a critical essay upon the works of Aleister Crowley" entitled *The Star in
the West* (Walter Scott Publishing Co., Ltd., 1907).

91 See *Mysteries of the Rosie Cross* (Anonymous), London, 1891, P. 7.

Order, the Order of the Silver Star, Crowley had to undergo various ordeals and initiations.

At the time of Mathers' fall (1904), Crowley held the Grade of 6*=5* (Adeptus Major). He had, therefore, reached an understanding of the part he was to play in the Great Work, that of instructing aspirants in the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

In a Magical Record entitled John St. John⁹², Perdurabo showed how a person living in a crowded city could triumph over his environment and achieve the Great Work. He taught that attainment of the Knowledge and Conversation of the Holy Guardian Angel is the basic spiritual experience, essential to a discovery of the True Will. The formula, or Word, of the Will is also the name of the Angel, and it is the ultimate and inviolable secret of each individual.

The method which Crowley used in his own attainment derived from a Sumerian ritual of incalculable age which was translated into English at the turn of the century by C. W. Goodwin, under the title A Fragment of a Graeco-Egyptian Work upon Magic. MacGregor Mathers had used it as a "preliminary invocation" to The Goetia of Solomon the King, which he translated about 1899. Crowley published it in 1904 (and again in 1929) after having restored the ritual and explained the "barbarous names of evocation"⁹³. He described it as "the most potent invocation extant".

The etymology of the term goetia is doubtful, but one of its meanings is "howling": "The long strings of formidable words which

92 The Equinox, I (Supplement).

93 This he did in 1921 at his Abbey of Do What Thou Wilt in Sicily. It became part of Liber Samekh—The Book of Congress with the Daemone. See Magick, PP. 355 et seq.

roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch⁹⁴.

The function of magick is to liberate consciousness from the thraldom of individual existence; it permits it to flow into cosmic immensity. The result is a divine madness, an inebriation of the senses which is none the less perfectly controlled. The magical will projects consciousness into transmundane dimensions and illumines with the LVX, or Light of Gnosis, the name and nature of the Angel. The Angel commuricates its name, which is the formula of the True Will. When this has been heard, and correctly interpreted, the individual becomes aware of his orbit; he thenceforth knows his will and can proceed to fulfil it, confident that his daemon will make available all that is necessary for its proper incarnation upon earth.

AL contains the supreme spells for those who have discovered their True Wills and who therefore understand the nature of the Great Work. The Knowledge and Conversation of the Holy Guardian Angel, and the degree of its assimilation by the human psyche, makes spiritual progress at all possible. Crowley describes the relationship between the Angel or Genius, and its human embodiment, in LiberLXXXI⁹⁵:

The only analogy is that of a noble thinker and his stupid, dishonest, and immoral secretary. The dictation is taken down correctly, and given to the world. The last person to be enlightened by it is the secretary himself! So, I take it, is the case with all genius; only in many cases the mail is in more or less conscious harmony with his genius, and strives eternally to make himself a worthier instrument for his master's touch. The clever man, so-called, the man of talent, shuts out his genius by setting up his conscious will as a

94 See Magick, Chapter 9.

95 Eighty-one is a number of the Moon, hence Liber LXXXI, otherwise entitled Moonchild (q.v.).

positive entity. The true man of genius deliberately subordinates himself, reduces himself to a negative, and allows his genius to play through him as it will ... All our little great men, our one-poem poets, our one-picture painters, have merely failed to perfect themselves as instruments. The Genius who wrote The Ancient Mariner is no less sublime than he who wrote The Tempest; but Coleridge had some incapacity to catch and express the thoughts of his genius—was ever such wooden stuff as his conscious work?—while Shakespeare had the knack of acquiring the knowledge necessary to the expression of every conceivable harmony, and his technique was sufficiently fluent to transcribe with ease. Thus we have two equal angels, one with a good secretary, the other with a bad one.

To do one's will, and nothing else, is to fulfil the Law which Aiwass communicated through AL. The Law of Thelema permeates the A.'. A.'., of which the rehabilitated Golden Dawn was, for a time, the Outer Order. The candidate was led, in the Second Order, to the Knowledge and Conversation of the Holy Guardian Angel, which bestowed the magical competence necessary to the fulfillment of the Great Work.

Crowley's magical task was to produce Adepts and to prepare them to assist the Order of the Silver Star (A.'. A.*.) in its work of establishing the New Aeon along Thelemic lines.

In the Spring of 1909 Crowley published a resume' of this particular aspect of the Work⁹⁶, laying a scientific foundation for the study of suprasensual phenomena. He proposed a properly controlled series of experiments designed to awaken the genius within each man and woman; the perfect fusion of solar and lunar energies in one organism, represented Alchernically by the androgyne, a glyph of the Great Work.

96 See The Equinox, I, 11.

The occult significance of androgynous emblems such as Zeus Arrhenotholus, Bacchus Diphues and Baphomet—which Crowley employed as symbolic of his own peculiar formula-bears a direct relation to the newly evolved psychosomatic structures which we see emerging in humanity today. Louis de Broglie has made the following relevant observation:

We must never forget how limited our knowledge must always be, and in what unexpected ways it is likely to develop. If our human civilization endures, the physics of the future a few centuries hence could well be as different from the physics of today as the latter is different from the physics of Aristotle. The greatly extended range of knowledge to which we shall have access by then will perhaps enable us to incorporate in a general synthesis, in which each will have its own place, the whole body of physical and biological phenomena. If human thought, which by that time may have had its powers extended by some biological mutation, can one day rise to those heights, it will then perceive in its true perspective, something of which, no doubt, we have no idea at present, namely, the unity of the phenomena which we distinguish with the help of adjectives such as "physico-chernical", "biological", or even "psychic".

This passage is quoted in The Dawn of MagiC. 2 The authors add the following significant comment: "And what if this mutation has already taken place? One of the greatest French biologists, Morand, the inventor of the tranquillizers, admits that mutants have made their appearance all through the history of humanity."

The incursion of extra-terrestrial influences into the human life-wave, unconsciously or consciously attracted to the individual embryo, would be a means of incarnating such mutants. The intense magical operations which Crowley performed (especially those which occurred between 1920 and 1924) could, and probably did,

engender strange and "unearthly" children. There is an important allusion to these operations in a letter dated 15 December 1952, from Marjorie Cameron⁹⁷ to Jane Wolfe⁹⁸ in which Cameron writes: "Seven years ago, Jack" began an operation which he referred to as The Babalon Work—and this set into motion the second part of a great force which was divided into three. Aleister Crowley began the first, three years before I was born. I never knew the man, and yet his desire gave me birth. His paternity sings in my veins⁹⁹.

Crowley considered the crude brand of selfishness characteristic of today's generation to be another indication of elemental infusion into the life-wave of human evolution¹⁰⁰. It is characteristic of the onset of the reign of Child Horus:

He rules the present period Of 2,000 years, beginning in 1904.

Everywhere his government is taking root. Observe for yourselves the decay of the sense of sin, the growth of innocence and irresponsibility, the strange modifications of the reproductive instinct with a tendency to become bi-sexual or epicene, the childlike confidence in progress combined with nightmare fear of catastrophe, against which we are yet half unwilling to take precautions¹⁰¹.

Democracy, communism, fascism and similar political creeds lie considered to be immature and abortive births of the Crowned

97 Marjorie Cameron claimed to be an avatar of Babalon whom Parsons evoked by means of Enochian magick. Parsons was, at the time, the head of Agape Lodge, the Californian branch of the O.T.O. (For further details, see *The Magical Revival*, Chapter 9.)

98 Jane Wolfe, Soror Estai, first met Crowley at the Abbey of Thelema in Cefalu, in 192.o.

99 Jack Parsons (i.e. John W. Parsons; Frater 210).

100 See *Liber Apotheosis*; the relevant passage is quoted in *The Magical Revival*, Chapter 9.

101 Crowley's Introduction to AL (1938 edition).

and Conquering Child, whose aeon is not yet properly under way.

Nuit, Hadit, Ra-Hoor-Khuit, are the chief protagonists of this New Aeon. Their names terminate in it a feminine ending signifying the Great Magic Power (*ur hekau*) which the Egyptian priests symbolized by the thigh, haunch or tall of a beast, which denotes the magical *khu*, anciently identified with the generative mouth that uttered the Word made Flesh.

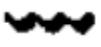
The succession of the aeons is represented as a definite sequence of images basically expressive of a biological formula: Isis (Woman), Osiris (Man), and Horus (their Child). The Child conceals within itself its dark double, symbolized by Set.

The Horus-hawk, the solar-spiritual soul of Light, represents the power of transcending earth, its terrestrial shadow is symbolized by the dragon or crocodile, the beast that devours the solar god as it sinks nocturnally, and annually, below the waters of the western horizon.

The hawk of Horns resumes in a single symbol the concepts of height and depth, North and South, female and male, heaven and earth. The fourfold division of earth, upon which the symbol of the Solar Cross (or Crossing) was based, represents the metaphysical axis North and South, or Heaven and Hell (height and depth), intersecting the plane of the horizon, East and West. To the East was attributed the Bull, or Beast of Earth (Taurus); to the West, the dragon of Death and Darkness, represented by the Scarlet Woman (Scorpio). Thus, North (comprising Nuit and her son, Horus) and South (Hudit, Set) were typified terrestrially by the places of sunrise and sunset.

The Beast and Babalon represent the Double Equinox; and the

Beast and Babalon conjoined form the androgynous Baphomet, Lord of the Double Horizon, the Double Wanded One.

North and South were typified celestially by Aquarius and Leo; Babalon and the Beast therefore represent terrestrial embodiments of stellar infinity (Nuit, ) and solar energy (Hudit, Leo).

Horus is described as "a god of War and of Vengeance" (AL, 111, 3). Horus and Ares (Mars) are identical in name and nature; the Greek version of the war-god is based upon the Egyptian original, from which our word "hero" derives. Horus, or Heru, was the Hero, the solar vanquisher of the demon of darkness and of the dragon of the deep. But the idea of Mars being a god of war and of bloodshed is merely a derivation from "the primary one of shedding blood in conception for the first time¹⁰²". Thus, "with the Egyptians, Mars was the primeval generative principle¹⁰³".

Crowley recognized further evidence for the onset of the reign of Horus upon earth in the widespread turbulence and unrest which had already resulted in several minor and one major war in the first decade of the New Aeon. He indicated a possible occult connection between the publishing of AL and the occurrence of these wars. Shortly before its reissue in 1936, when Crowley took steps to see that AL was presented in accordance with the instructions given in the book itself, he published the warning reproduced in Plate 8. Although the 1939-45 war failed to fulminate within nine months of its publication, certain political incidents occurred which Crowley interpreted as proof of AL's intrinsic power of making itself felt. The

102 The Source of Measures (Anon.), quoted in The Secret Doctrine (1888 edition), Vol. 11, p. 43. Horus is therefore equivalent to Mars as "the god of power and generation, and of the first (sexual) bloodshed" (The Secret Doctrine, 11, 390). Thus are Horus, Mars, Set, identical.

103 The Secret Doctrine (Blavatsky), 11, 125.

actual outbreak of hostilities, which occurred a few months later, he considered to be the "baptism of blood" traditionally associated with the birth of a new aeon:

There is a Magical Operation of maximum importance: the Initiation of a New Aeon. When it becomes necessary to utter a Word, the whole Planet must be bathed in blood. Before man is ready to accept the Law of Thelema, the Great War must be fought. This Bloody sacrifice is the critical point of the World-Ceremony of the Proclamation of Horus, the Crowned and Conquering Child, as Lord of the Aeon."

Although blood was the chief vehicle of magical energy in the Aeon of Osiris, which was characterized by blood-sacrifice and by the "dying god"; in the current aeon—the Aeon of Horus the menstruum is semen.

The change from blood to semen is symbolically implicit in the astronomical transition from Pisces to Aquarius, a change of equinoctial colure. Pisces, with its fish and water symbolism, represents the vagina whose watery or liquid emanation, blood, was the source of magical energy; its formula was Change in Matter. Aquarius, on the other hand, typifies the airy element, aether or infinite space, and its formula is Change in Spirit; and spirit or breath is symbolized by zero or zro (semen) and The Fool of the Tarot. It implies therefore a bloodless, or spiritual, revolution rather than a war of bloodshed. The formula of the current aeon is "the passionate Union of Opposites¹⁰⁴", and it suggests the baptism of Spirit to which Crowley looked forward when he wrote: "The one hope of avoiding a conflict which would be finally fatal ... lies in a spiritual revolution¹⁰⁵."

104 Little Essays Toward Truth, by Aleister Crowley, p. 92.

105 Letter to Norman Mudd (Frater O.P.V.), 24 May 1924.

The baptism of blood occasioned by the great war was not an ushering in of the New Aeon, rather was it a farewell oblation to the old. Hence Crowley anticipated, in later life, a spiritual revolution as against bloodshed caused by war or proletarian revolt,

According to obscure occult traditions, the present planetary life-wave comprises seven cycles, or aeons, numbered, for the sake of convenience, Nought to Six. The current aeon is the Fifth.

Aeons 0, 1 and 2 are pre-ëval and nameless; that is to say, their names are unknown to history. They covered immense periods of time, their cycles not being limited to a two-thousand year period, which is the equivalent of a single change of equinoctial colure.

The pre-ëval aeons were dominated by the Elder Gods, of which The Great One of the Night of Time was supreme. These elemental powers were divided into two major streams: the chthonian Old Ones, and the Lords of the Abyss, sometimes known as the Deep Ones¹⁰⁶.

To the first Aeon, the void was ascribed; nothingness in the sense of the Great Abyss, sometimes called the Primal Sleep, the symbol of which is the bindu (seed, dot or point). To the second Aeon was attributed Chaos¹⁰⁷, of which the phallus is the emblem. To the third Aeon, Earth, or Chaos Stabilized; its emblem, the kteis.

These three pre-ëval aeons are represented by the Point (Tao), the Line (Yang), and the circle, the Cleft or the Broken Line (Yin). in terms of the ancient Chinese trigrams:

106 The worship of Neptune, Poseidon, Dagon and Nodens, God of the Deep, was a survival into historic times of the vastly more ancient cult of the Deep Ones.

107 Crowley replaced the name Chaos by that of Therion in his Ritual of the Star Ruby. Cf. The Book of Lies with Magick; Chapter xxv and P. 406 respectively.

*	0
—	1
— —	2

This is equivalent to the initial cosmic vibration, represented by the letter "A".

Following these three aeons came: the Aeon of Isis (the Mother), represented by the element Water and typified by three angles and the planetary power, Saturn; the Aeon of Osiris, symbolized by the four points of the Cross, or Square of the Father, whose planetary emblem is Jupiter; the Aeon of Horus (the Child of Isis and Osiris¹⁰⁸), whose vehicle is the fire or blood of Mars, the Five-rayed Star of Will.

The fifth Aeon will be followed by that of Maat (the Daughter), and the flowering of full solar consciousness imaged by the Sixrayed Star.

The Sixfold Star of the Daughter combined with the Fivefold Star of the Son forms the Elevenfold Star of the Great Work accomplished. And this in a mystical sense, for the radiating bindu, or root-vibration, of the Six-rayed Star is the lunar light of Babalon, therefore a seventh and hidden ray to her manifested six. This Star is, then, a figure of Seven, not of Six.

Similarly, the energy-centre of the Five-rayed Star is the Hadit-point (or bindu) of Therion which, together with its manifest rays, forms the Sixfold Star. The nature of the Great Work is therefore that of Unity (AChD, 13), exemplified by the marriage of the Six and the Seven, or the Sun and the Moon.

108 There is another, older tradition, in which Set is the Soil of Isis, and Horus is the Son of Nuit, and this tradition is reflected in the Cult of Thelema.

The Six-rayed Star also combines the Isis (▼) and Horus (Δ) symbolism (the Mother, and the Child of the Mother) in a transcendental unity that is glyphed by the Star of Will (Thelema), which is the Star Ruby and the symbol of the Great Work accomplished.

Aeons three to six comprise the phases of evolution of the lifewave on this planet through the formulae of (a) Parthenogenesis (Isis); (b) Self-Sacrifice (Osiris); (c) Analysis, or Disintegration (Horus); (d) Synthesis, or Re-integration (Maat¹⁰⁹).

To recapitulate:

Aeon 0 is of the Void: Darkness. Cf. The Darkness on the face of the deep (Genesis 1:2).

Aeon 1 is of Chaos: Pre-totemic stage of evolution.

Aeon 2 is of Earth (Amenta, the Underworld): Star, Moon and Chthonian cults.

Aeon 3 is Pagan: Mother-goddesses; luni-solar cults.

Aeon 4 is Paternistic: Father-gods; solar cults.

Aeon 5 is Thelemic: Atomic cults (the Son behind the Sun).

Aeon 6 is Maatian: ?

109 The Aeon of Maat (the Aeon of Truth and justice)-No. 6 in the series, and the seventh and final aeon-is followed by a Mahapralaya, or cosmic dissolution, when Consciousness is again resolved into the Egg (akasha) of Pure Spirit (the Primal Sleep), prior to the re-emergence of the life-wave in a new sevenfold series.

(Note: Human consciousness evolved in the pre-ëval Aeon 2.)

Osiris, the Egyptian god of the dead-the broken, interrupted consciousness-is exemplified by the Christian cult with its emphasis on death, suffering, sorrow, darkness and similar negative qualities, the antithesis of all that is symbolized by HorusMaat: the Androgyne that cometh forth in the full light of day¹¹⁰.

The Seven-rayed Star of Babalon, which is also the sacred Seal of the A.'. A.'., resumes not only the sevenfold aeonology but also the seven stations of Polaris (see Chapter i, p. II).

Frater Achad¹¹¹ telescoped the Aeon of Horus into 44 years, and announced the commencement of the Aeon of Maat on 2 April 1948. As there is no sign that the Aeon of Truth and justice (Maat) has yet made its appearance, and as there have been no previous cases of truncated aeons, Achad's claim does not appear to be valid.

The first three aeons (0-2) are cryptically alluded to in Liber Trigrammaton¹¹² a Class "A" publication which Crowley dcscribed as "an account of the cosmic process, corresponding to the stanzas of Dzyan in another system". There is much of an illuminating nature concerning these aeons in Blavatsky's comment on the Book of Dzyan¹¹³.

110 Continuous consciousness.

111 Charles Stansfeld Jones of Vancouver. He discovered the Qabalistic Key to AL and was, for a time, accepted by Crowley as his "magical son".

112 Liber Trigrammaton contains twenty-eight emblems composed of the tao-bindu, the yang and the yin.

113 See The Secret Doctrine. In Volume II Blavatsky observes that the Chinese trigrams "represent precisely the same idea" as the Stanzas of Dzyan.

Liber Trigrammaton, subtitled "the Book of the Trigrams of the Mutations of the Tao with the Yin and the Yang", is said to contain "the ultimate foundation of the highest theoretical Qabalah", which means that in some occult manner the progression of the seven aeons in their fourfold elemental phases of evolution (4X7), equate with the 28 trigrams of Liber Trigrammaton. If to each trigram is ascribed the correct letter of the English alphabet, a new Qabalah will emerge.

Crowley endeavoured to discover this Qabalah, and thereby¹¹⁴ to fulfil the prophecy of AL, 11, 55. He did, in fact, attribute certain letters to each trigram, but was dissatisfied with the result: "The attribution in Liber Trigrammaton is good theoretically; but no Qabalah of merit has arisen therefrom. I am inclined to look further into the question of Sanskrit Roots, and into the Enochian Records, in order to put this matter in more polished shape¹¹⁵. ". It is doubtful, however, whether Crowley pursued this line of enquiry.

The one place in Crowley's writings where he gives the meaning of the initials A.'. A.'. is in his Magical Record (Cefalu, 1921) where it appears as ACTHP ΑΡΓΟC. This is a corrupt Graeco-Coptic form of Argenteuin Astrum (the Silver Star), yet it is the true occult key to the nature of the order, which is not expressed by the correct Latin version of the name. Argos derives from Arg or Arca, the fernale generative power symbolized by the moon, the womb-shaped Argha used in the Mysteries, synonymous with the Queen of Heaven. Arghya (Sanskrit) is the libation cup ; Aster Argos is the lunar or "silver" star. The lunar component is represented by the eye of Isis, and her Star is Sirius, the Dog-Star (Set). The Order of the Silver Star is thus the Order of the Eye of Set, "the Son behind the Sun", represented astronomically by the Star of Isis, which is Sothis

114 "Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto."

115 From the full Comment to The Book of the Law, second chapter, verse 55.

(Sirius).

The constellation of which Sirius was the chief star was once named the Phoenix¹¹⁶. This was the secret name of Baphomet (Crowley) as the Supreme Head of the O.T.O¹¹⁷. He assumed the god-form of this bird (an emblem of the Sothic Year or Cycle) because it reached the meridian (i.e. attained supremacy) at the moment of the rising of Sirius, or Set.

The Silver Star (A.: A:) is Sirius. As Hoor-paar-Kraat, whose formula is Silence and Strength, he is the undying God, beyond our solar system. Horus is the "son" of this God, and the Sun (or Father) of our solar system. Horus is thus Hrumachis, (son of) the Star, Sirius. Sirius, Sothis or Set-An, thus represents the Supreme, the Eternal Light.

The Star (Atu XVII, attributed to ≈) is therefore the key to the present Aeon of Horus, for it represents the Energy of Satan that will permeate the earth during the present cycle.

116 This constellation probably corresponded to the complex of stars now known as Cygnus and Aquila.

117 The Order of the Temple of the East, so called because the East is the place of sunrise. The reference is not, however, to the physical sun, but to the Eye of Set, astronomically imaged by Sirius.

The Tantric Element in the O.T.O

Unless one be asked, one must not explain to anybody, nor must he answer a person who asks improperly; let the wise man, though he knows the answer, behave among men as if he were an idiot.

Laws of Manut, II, 110

IN THE year 1912 a curious though characteristically Crowleyan incident occurred. It arose from one of those misunderstandings that so often damaged Crowley's reputation through no fault of his own, but in this case the incident proved fortunate rather than otherwise.

Unaware that he had published, in plain terms, the most cherished secret of an occult society known as the Ordo Templi Orientis he one day found himself confronted by the Head of that Order, Theodor Reuss, who asked him for an explanation.

On Crowley's assuring him that he was quite innocent of the offence of which he was being accused, Reuss produced a copy of The Book of Lies¹¹⁸. This is a curious work containing subtle and recondite mystical knowledge worked into a series of epigrams. Although they read like riddles and defy rational analysis, they succeed in conveying strange flashes of illumination from unfamiliar spheres of consciousness. Reuss indicated a specific passage which Crowley read with amazement, for it was only then that its significance dawned upon him.

The passage to which Reuss had taken exception later formed

118 A small volume published by Crowley in 1913.

part of an official instruction of the A.-. A.-.. It contained an important magical formula relating to sexual polarity. Crowley recalled writing the passage one night as he lay with a whore. He had, quite by chance, surprised the supreme secret of all practical magick, and had embodied it unintentionally in the text of The Book of Lies.

From the summer of 1911 Crowley had been aware of the theoretical possibilities of this kind of magick, although he did not begin practising the formula until January 1914, when he started The Paris Working¹¹⁹. In 1913 he published an article entitled "Energised Enthusiasm" (The Equinox, I, ix). It contains the kernel of the psycho-sexual technique which he developed more fully in the IX^o O.T.O.

Several years after the incident with Reuss, the latter seceded from the Headship of the O.T.O. in favour of Crowley, who took the name Baphomet and became "the Supreme and Most Holy King (Summus Rex Sanctissimus) X^o O.T.O. of Ireland, Iona and all the Britains that are ill the Sanctuary of the Gnosis; Past Grand Master of the Knights of the Holy Ghost; Most Puissant Sovereign Grand Commander of the Holy Order of the Temple", and several other titles besides.

The connection between the O.T.O. and orthodox Freemasonry was described by Crowley as follows:

So far as the O.T.O. is at all concerned with Freemasonry, it is that the whole of the Knowledge of the 33^o of the reduced Rite is incorporated in the first seven degrees of the O.T.O. But the degrees

119 The Paris Working (Opus Lutetianum) describes a series of magical workings which Crowley undertook with the assistance of Frater Lampada Tradam (the poet, Victor Neuburg). They used a homosexual formula which Crowley later incorporated into the Sovereign Sanctuary as part of the XI^o.

superior to the seventh of the O.T.O. contain a vital magical secret, at which the whole of Masonry of any rite certainly hints, though it is nowhere openly disclosed¹²⁰.

The O.T.O. became the first officially Masonic body, and "the first great order of antiquity" to accept the Law of Thelema. Crowley reorganized, and remodelled, the Grades above the Fourth Degree. The first four Degrees retained their traditionally Masonic character, although with modifications to obviate infringement of the rules and regulations of orthodox Freemasonry. With the Fifth Degree, however, an entirely new Current appears. Crowley replaced the traditional rite of this Degree with a symbolic abnegation of historic, as opposed to Gnostic, Christianity, a ritual involving the crucifixion of a toad previously baptized in the name of Jesus of Nazareth. This was a magical affirmation of the supersession of the Aeon of the Dying God by that of Horus, the Ever-Living One.

This ritual ensured the exclusion of believers in an historic interpretation of Christianity from the higher and more important degrees of the O.T.O. There was no malice or "satanism" involved in this procedure, but Crowley was well aware that a person who subscribed to historic Christianity would be psychologically unable to use the formulae of sexual magick taught in the Sovereign Sanctuary. He maintained that it would be difficult, if not impossible, for a person born before 1904 to accept the Law of Thelema without reservation, and especially the third chapter of AL which contains ideas that are totally incompatible with the ethics of historic Christianity. At that period (i.e. 1904), the tremendous influx of magical energy initiated by Aiwass dispelled much obstruction to the acceptance of the new Word and the new Law.

120 A.C. in a letter to Henri Birven, 1929.

Dr Karl Kellner, who reformulated the O.T.O. in modern times¹²¹ had been initiated into the use of the sexual Current by an Arab named Soliman ben Aifa and two Indian Tantrics—Bhima Sen Pratap and Shri Mahatma Agamya Paramahamsa. It is not certain, but it is highly probable that they were Initiates of the Vama Marg, or Left-Hand Path. The distinctly Tantric element in some of the O.T.O. instructions which involve the use of sex then becomes clear.

The term *Vama Marg*, despite Sir John Woodroffe's precise explanations, still lies under a cloud of misrepresentation generated by emotional reactions to ideas alien to Western thought. I do not expect to succeed where such an authority appears to have failed, but will say again that the expression *Left-Hand Path* is a technical term indicating the magical use of the sexual energies, sometimes with the help of female assistants (*shaktis*), as in the case of the Tantrics, and female companions (*manjaris*) in the case of the *Sahajiyas*¹²².

The Tantrics, especially those of the Kaula Sect, follow practices similar to those of certain African or Neo-African cults such as *Voodoo* and *Obeah*. But the assistance of women is not always implied, nor is it always used.

A system of spiritual culture which includes the sexual use of the female and which establishes an exalted ideal of reverence for the female principle as the *Shakti*, or power-aspect of the cosmos, is not the product of psychopaths, unless we posit the existence of an unbroken line of delinquents extending over untold centuries. Nor is the original African concept of sex in any way inferior to the highly evolved and complex formulae used by Alchemists or Rosicrucians in their Great Work of transforming the base metal of earthly passion

121 See *The Magical Revival* Chapter I.

122 See *The Post-Caitanya Sahajiya Cult of Bengal*, by Manindra Bose
(University of Calcutta 1930).

into the pure gold of Spiritual Light.

It is the bigotry of orthodox religionists and the purblind gropings of materialistic psychologists that reads a diseased expression of the primal creative urge into these systems.

Crowley's life was a struggle against an attitude of mind that led to killing, in the name of a servile creed-whether religious, humanistic or scientific-the secret and sacred source of Life in favour of a deformed reflection of the psychological impotence which characterizes those who prescribe suppression and restriction as a way of life. The only sin which AL recognizes is that of restriction, the cause of all "sins".

When Crowley took over the O.T.O. it was with the purpose of promoting individual liberty in accordance with the Law of Thelema'. He incorporated the main tenets of this Law in Liber OZ¹²³, which he published in 1942. In the space of a few hundred words he declared what he described as the political programme of the O.T.O. in the Outer world.

The old Aeon, like any other event, was inevitable, and it excited the very current which its ministers strove to suppress, if not to destroy. The inhibited sexual energy Of 2,000 years, therefore, is now spending itself in a tremendous orgasm, the impetus of which in physical terms will project human consciousness into trans-physical realms. Projection is the formula of Ra-Hoor-Khuit; Horus in his active phase. There will be explosion, disintegration and the re-integration of newly discharged elements into vehicles whose substance will be of a subtle and comparatively immaterial nature approximating to the scientific conception of entity as envisaged in AL.

123 See Chapter II

During the dictation of AL, Crowley asked for a "sign" and Nuit exclaimed: "The sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body."

The last five words were originally heard by Crowley as "the atomic fact of my universality". Supposing that this phrase would be incomprehensible, Crowley queried it, thinking: "People will never be able to understand this." Nuit then replied to his unspoken doubt: "Write this in whiter words. But go forth", and Crowley replaced the words by "the omnipresence of my body"¹²⁴.

As one aeon succeeds another, modifications will appear in the sexual nature of organisms which will develop this Thelemic concept. The progenetrix predominated in the Aeon of Isis; parthenogenesis was the formula of that age. In the Aeon of Osiris, the progenitor prevailed. The Aeon of Horus-the Aeon of the "Crowned and Conquering Child"-will see the blending of the two sexes in one. The bi-sexual Baphomet of the Templars symbolizes this concept.

In the language of Thelemic magick, Heru-ra-ha—the solarphallic consciousness—manifests as the active current represented by Horus as Ra-Hoor-Khuit (IX^o) and as the passive current represented by Set, or Shaitan, or Hoor-paar-Kraat (XV^o). These are the dual modes of the operation of Baphomet.

Scientists aver that the nuclear particles discharged into the earth's atmosphere will inevitably transform the psychosomatic constitution of humanity. AL (111, 34) hints at a violent cataclysm that may effect a more rapid mutation than that prognosticated by

124 See the full Comment to AL, 1, 26.

official science¹²⁵. Before this transformation of consciousness occurs, the more tardily engendered modifications may change the psychosomatic vehicle of consciousness into a structure approximating to the ancient anthropomorphic conception of the hermaphrodite. Crowley notes the peculiar ambivalence of the sexual instinct, already discernible in certain human types. In the 1938 edition of *AL* Crowley writes concerning the advent of the Aeon of Horus:

Everywhere his government is taking root. Observe for yourselves the decay of the sense of sin, the growth of innocence and irresponsibility, the strange modifications of the reproductive instinct with a tendency to become bisexual or epicene, the childlike confidence in progress combined with nightmare fear of catastrophe, against which we are yet half unwilling to take precautions.

In a word, the tendency to change is already so marked that it has begun to cause noticeable physical effects.

What does such a transformation imply in terms of the astral and etheric constitution of man? Intercourse between minds without apparent means of communication is now a matter of common occurrence. Fifty years ago telepathy, together with similar subtle modes of communication was considered improbable, if not impossible. Today it is widely accepted and has been demonstrated by ESP experiments; it is even accepted by philosophers of the calibre of C. D. Broad¹²⁶, the foremost exponent of emergent materialism!

The prevalence of nervous and mental disorders, and the growing mania for abnorinal experiences, often drug-induced, are

125 See *The Dawn of Magic*, Chapter 10.

126 See *Mind and its place in Nature*, by C. D. Broad (Routledge & Kegan Paul, 1925), p. 659.

indications of a thinning of the veil between material and immaterial realms that will eventually lead to a massive expansion of consciousness.

Because of Crowley's magical workings, certain regions of natural-though occult-activity have become easier of access to occultists working with the Current that accelerated his own attainment. Acceptance of the Law of Thelema automatically makes it possible for a person willing to undergo the necessary training to work in accord with the energies of the New Aeon; and this enables him to draw on immense reservoirs of elemental power sealed up in the Current which it embodies.

Such acceptance involves not only empathy with AL, the manifest image of Aiwass, but a corresponding vitalization of the zones of magical energy known to the Tantrics as marmas and sandhis. These are vital centres in the human body; they are indicated on the Shri Yantra (see Plate 5) where a threefold and a twofold junction of lines occur. Such junctions indicate zones of detumescence and tumescence respectively.

The term sex-magick has caused much misunderstanding, particularly with regard to Crowley and the O.T.O¹²⁷. Even the innocuous performance of The Rites of Eleusis, which lie presented at Caxton Hall in 1910¹²⁸, was misrepresented by the critics. The popular newspaper conception of sex-magick is as far removed removed from the Operations of the Magick of Light as the Gnostic conception of Love is removed from the blandishments of cabaret. There is a link, however nebulous, as Dion Fortune has observed¹²⁹

127 See, for instance, such accounts as *My Life in a Love Cult* (1928), by Marion Dockerill; *Tiger woman* (1929), by Betty May; *Judenkenner* (1933), and similar diatribes.

128 Given in *The Equinox*, 1, 6 (Supplement).

129 See *The Mystical Qabalah*, by Dion Fortune (Williams and Norgate,

which makes it sometimes difficult to distinguish between the two. Crowley's attitude to sex is revealed in the following extract from a Synopsis on Six Articles on Drugs, which he wrote in 1923:

Every man should learn to master his passions absolutely ... The preliminary condition of success is to obtain a clear view of the subject in every detail, by accurate and intimate analysis. The first step is, obviously, to conquer the fear and fascination which the slightest allusion to the subject arouses in the ordinary man or woman ...

[It is therefore essential for] people to acquire a complete intellectual mastery of the subject. When they can contemplate any given sexual idea without emotion of any kind, they are well on the way to freedom. It is merely the same principle as that on which we act when we train a medical student to watch operations and dissect corpses, without weeping, fainting, getting cold feet, etc. The surgeon must look at his patient as an art critic looks at a picture, or a lawyer a brief. As long as he is excited about it, he cannot see straight; he becomes confused, and is totally unfit to pronounce just judgement or to take proper action. This may sound platitudinous; yet most people cannot even understand such an explanation as the above—the mere mention of the subject throws them into a blind spasm of lust, either exploding in priapism or camouflaged into shocked indignation.

Crowley sedulously fostered the legends that grew around his name. First a mist, then a fog of vilification, calumny and spite, enveloped him. To anyone familiar with the ways of genius, particularly in occult and religious spheres, the veil of illusion which produced the mirage of "the demon Crowley" could and did have a single aim: that of weeding out the magically competent from the

inept.

Aspirants to the Order of the Silver Star were (and still are) expected to rely upon their intuitions. Their judgements and evaluations of a person or a system were not to be influenced by the reactions of the misinformed herd. "Spiritual attainment is incompatible with bourgeois morality¹³⁰"; those who are afraid to admit their deviations from the latter will not possess the courage or the intelligence to aspire to the former.

Helena Blavatsky used similar devices to sift the sheep from the goats. Crowley maintained that Blavatsky repelled unsuitable candidates by pretending to be a cheat. In a diary entry dated 6 June 1936, he wrote: "Her tricks and her troopers' oaths were her safeguards against going mad ... as you would do if you had as many followers and disciples as she had."

In a letter¹³¹ to Frater O.P.V. (Norman Mudd), Crowley wrote concerning the Demon Crowley:

Note legend of Beauty and the Beast, Note my title the Beast. The formula is to claim the highest Kingship so that men say "that's what I want", and approach. They must then be disappointed and repelled at every point. If their sense of truth avails they smile and proceed. Instantly, the illusion vanishes and they see that the original claim is just.

Note H.P.B[lavatsky] who persuaded seekers that she was a cheat (having claimed to be sent by the Masters). She did this so well that I have to hang on like a bull-dog to The Voice of the Silence to prevent myself doubting her Adeptship.

130 Crowley in a letter to Frater Saturnus (Karl J. Germer).

131 1921-4 period. The letter is undated.

This formula is ancient. In Egypt they took the candidate in search of spirituality, purity, etc., to a goat and then said, "This is our God and you have to kiss its arse". on his preparing to comply, lie found the face of a young priestess awaiting his kiss.

Note also the Questing Beast in the Arthurian Cycle and very many similar legends. And in a postscript to a letter written in 1923 to O.P.V. Crowley continued the theme:

You'll have to make ... people take an absolute stand for or against me. This cowardly compromising with Respectability—they call it Policy-rots the soul. Even when they are honestly working a stratagem at first, events always force them into real treachery. People must burn their boats and defy fate from the start; it's the only way to assure integrity and stay young.

The results of this formula, known as the Ordeal of the Demon Crowley, were even more startling than those connected with Blavatsky. Apparently intelligent and enlightened individuals reacted in a manner reminiscent of the Victorianism they boasted of having surpassed.

One of the main problems facing Crowley when he remodelled the Degrees of the Sovereign Sanctuary of the O.T.O. (i.e. the VIIth, VIIIth, IXth and XIth Degrees) was precisely that of sex. The rigorously scientific approach of the Tantrics appealed to him and he modelled the Degrees largely along Tantric lines.

According to Crowley, "Magick is the Science and Art of causing Change to occur in conformity with Will¹³²." This requires a total fusion of mind and body. The mind is the source of the image which it is the function of the body to reproduce on its own plane. In other words, the Will has to be bodied forth and made flesh. Magick

132 Magick, p. 131.

is the means of incarnating a WillChild (Thelema). Man is the mind; woman is the body. Their polarization in sexual congress generates a creative ecstasy which serves as the matrix from which the Child emerges. The passionate union of opposites is the formula of the Aeon of Horus, the Aeon of the Child, "Crowned and Conquering", because it incarnates the Word of its sire; in this sense it is Ra-Hoor-Khuithe universe re-created in accordance with the Will; the outcome of magick.

Man is the Word; Woman is the Act; the Child is the Word made flesh by the Act. This is the magick of the IX^o O.T.O.

Only when mind and body are thus in accord, and when the mind concentrates the image or "child" that the body is to bear, is an act of magical creation possible. This child is rarely a human child, but it is physical in the sense that it influences the material plane.

Dream Control by Sexual Magick

WE HAVE reached a stage in our enquiry where, having explained Crowley's peculiar system of magick as a development of occult methods represented by and in the Tantras (particularly those of the Lingacaras and the Yonicaras), we can proceed to examine its meaning as a consciously applied method of dream control by sexual magick.

It is necessary to explain that the dream state comprises not only the dreams which occur during sleep, but also reveries or daydreams, hallucinations, visions and the world of thought generally. The dream state (*stvapna*) embraces the vast range of mental and astral activity that is bounded on one side by the thought-free void of dreamless sleep (*sushupti*) and, on the other, by the activities of the body in the wakeful state (*jagrat*). All these activities have their origin in the dream state, whether they manifest as instinctual reflexes or as so-called volitional acts.

Dion Fortune emphasized the importance of the consciously controlled day-dream¹³³. Basing her practices on aspects of the Spiritual Exercises of St Ignatius of Loyola, she demonstrated the magical value of "dreaming true", an expression derived from George du Maurier's novel, Peter Ibbetson. The theory is that if one weaves a day-dream with sufficient intensity it induces so total an abstraction of the senses that the dreamer merges into a waking dream, wherein he is the creator and master of his own fantasies. If powerfully formulated, these concretize, reify, and assume a reality equal in degree-and often more so-to that which is experienced in

133 See The Winged Bull, The Goat Foot God, etc.

ordinary wakeful consciousness. The advantages of being able to induce such a state are evident, particularly if they are considered in relation to psychotherapy. The limitations, from a magical point of view, are also evident.

Crowley reversed the process, thereby paving the way for a form of dream control that enables the dreamer to do infinitely more than abstract his complexes on the swapnic level, for to dream with intent is to function consciously on the astral plane. Merely to translate one's fantasies to the astral plane, however, is a retrogressive experience which, although it may be as lucid as a drug-dream, is yet no more than an admission of failure to earth the dream and to influence the objective world. For although external events are ultimately illusory, they are none the less the results of obscure desires and drives existing at astral levels. True dream control, therefore, does not only require the satisfaction of desire (i.e. the fulfilment of the will) while in the dream state but, as Austin Spare noted, the living enactment of it now in full wakeful consciousness in the external world.

There is little doubt that both Spare and Fortune practised a form of dream control that made it possible for them, in their respective spheres, to reap the full benefit of such a practice. But Fortune, it seems, did not succeed in real—izing her dream, and Spare translated his vivid inner experiences into works of art that the world has not yet properly evaluated. Crowley, on the other hand, earthed his Great Work and the Current which he initiated is now, less than fifty years after his death, inspiring one of the greatest bids for individual freedom since Adam Weishaupt and the Illuminati transmitted the spark which ignited the conflagration that changed history in the eighteenth century.

In more recent times, the German occultist Eugen Grosche also

seems to have been aware of the science of the kalas. in his privately circulated Blatter fur Lebenskunst he showed how the required sexual polarity may be induced by manual passes made over the erogenous zones in the body of the woman selected as a channel for the transmission of magical forces. These passes, or mudras, whether made manually or with a wand or rod previously charged with ojas, can—though they need not always—brush the surface of the woman's body. The idea is to arouse the bodily pranas and cause their convergence upon the basic chakra or yoni. The pranas saturate the Kundalini, already enflamed by rhythmic breathing, mantra, ecstatic dancing (especially belly-dancing, which provokes the latent fire) and sexual coupling in which the woman inhibits her orgasm. Crowley frequently supplemented these techniques with alcohol and drugs in order to induce a state of tumescence. When the woman has been excited to the utmost pitch, but not before, the magician begins the manual passes. The mudras collect the ojas that has accumulated at the erogenous zones¹³⁴ until the woman's magical potential is wholly concentrated in the yoni. Success is indicated by a violent quivering in the region of the genitals and, in extreme cases, the entire body is convulsed with paroxysms that mark the withdrawal of energy from the various chakras. This should not be permitted to continue; if it does, it is a sign that purification of the nadis¹³⁵ has not been properly achieved.

It is at this stage, after the body becomes calm, that some operators absorb the kalas, or vaginal vibrations, that have accumulated in the magick cup. They appear there in the form of sexual fluids, but the kalas are not the ordinary sexual secretions as understood by physiologists; they are fluids charged with magical energy which represents the total potential of Woman as an agent or

134 The precise locations of these marmas are always kept secret.

135 The complex web of nerve filaments that convey the ojas to different parts of the body—such as the nipples of the breasts—to cause erection at the onset of intense sexual excitement.

vehicle of the Goddess who is powerful at that moment to give birth to anything desired.

Concerning this stage of the rite, bitter controversy has raged as to the correct manner of obtaining the vital Fifteenth Ray or Kala; for when the woman becomes in actual fact the Goddess Fifteen she becomes oracular, a superhuman force capable of saving or, if the rite has been improperly performed, of blasting any person who approaches her. Hence the ferocious countenances of the dakinis (witch-queens) depicted on the Tibetan sacred banners. In oriental terms, wrong procedure at this stage of the rite is condemned as avedic, that is, contrary to the Vedas and therefore heretical. This includes the actual imbibition of the fluids by cunnilingus, although some Tantric sects follow the practice of regularly exercising the tongue by a sort of milking movement which prolongs it sufficiently to permit deep vaginal exploration. The higher forms of cunnilingus are performed without physical contact, but this method is a closely guarded secret in Tantric circles. The *Hathayoga Pradipika* and the *Shiva Sanihita*, which Crowley mentions in *Magick* as famous Hindu treatises on certain physical practices, describe a method known as Vajroli mudra in which the fluids are absorbed via the penis, which is used after the fashion of a siphon. Much practice under the guidance of an experienced guru is required to use the organ in this manner. No record survives of Crowley having used it himself. This oli, as it is called, appears to be Vedic and therefore acceptable as orthodox Hindu practice.

The Great Mudra (Mahamudra) of the Therionic Cult is exhibited in The Stele of Revealing¹³⁶. It shows the star-goddess Nuit, arched over the celebrant of the Rite; and this is precisely the posture or mudra known as the Kailasa Prastara of the Shri Chakra, in which a bhurja leaf is placed beneath the vulva of the priestess to receive

136 See *The Confessions*, p. 512

the magnetized kalas. The leaf is then passed round the Circle after the fashion of the earliest form of Holy Communion, when the Cup of Charis was offered to celebrants of the Agapé, the love-feast of the Gnostics. It was the "blood" of Charis, the female saviour¹³⁷, that preceded the blood of the Christ; hence its efficacy as compared with its later, masculine, substitute. That it was a substitute and not a counterpart is proved by the failure of the Christian formula; the Gnostics represented the earlier and genuine tradition¹³⁸.

In this situation is pinpointed, perhaps more vividly than elsewhere, the eternal struggle between the Shakteya and Shaivite elements of the Mysteries. In the Cult of Thelema the conflict is finally reconciled by the exaltation of the Child, or combined essences of both cults, but Horus the child is the child of the Mother alone, and the masculine component (bindu) that engendered him, though present, is unknown. As it is written in AL: "In the sphere I am everywhere, the centre, as She, the circumference, is nowhere found." The Roman conception of the Virgin Mother was a misunderstanding of this symbolism. Hence Crowley's definition of the Thelemic Trinity as comprising the Beast, the Whore and the Bastard. I have explained this symbolism at length in my previous book¹³⁹.

There is thus no place, in Thelema, for asceticism of the kind practised by the Christians, whose priests deny the very sacrament to which they themselves owe their existence! The Formula of Thelema-love under will-is in accord with natural law, not a blasphemy against it.

Having concentrated ojas in the basic chakra, the magician can

137 For considerations of Taradravamayi, the Tantric equivalent of this "Saviour in liquid form", see Chapter 8.

138 See The Natural Genesis*, Vol. II. PP. 355, 365.

139 The Magical Revival, Chapter 3.

either absorb it immediately or proceed with the rite and, by magnetic manipulation, take the energy up stage by stage, realizing en, route the potential of each chakra. Or, he can raise the power to a specific centre, say the Ajna Chakra, and explore the aethyrs.

The Scarlet Woman is the Gate of Vision, and it is at this stage of the rite that dream control becomes possible, for the operator establishes direct contact with the swapnic state while remaining awake; he is thereby able to control the vision as the Seer (i.e. the Scarlet Woman) unfolds it.

Crowley used many seers in the course of his career; eight were of paramount importance. The list given in Chapter Two dates from the Cefalu-Tunis period (1920-3) when he was composing the Long Comment on AL. His later Magical Records show that many more candidates aspired to the office, most of them being rejected for one reason or another.

It has been remarked by various of Crowley's critics that the women who did qualify for the rôle almost always ended their term of office in Colney Hatch, or some similar institution. This may be true, but it is not a valid criticism. of Crowley's methods for what is not considered is that a special kind of temperament is required to establish contact with the dream state while still awake. Western women who possess the required traits are rare, and as they have not the hereditary advantage of initiation into occult techniques-as have certain African and Oriental women-the sudden impact of magical energy on their personalities tends to disturb their sanity. Such women therefore easily astralize; it was their lack of proper preparation that resulted in ultimate lunacy. When it is considered that-even in the East-modern conditions make it almost impossible to find women with the necessary aptitude, how much greater must Crowley have found the problem in the years following the collapse

of his Abbey at Cefalu? Had the Cefalu Experiment succeeded in the Outer, we may by this time have had a powerful Thelemic nucleus capable of transmitting the Current to us, its heirs and successors. As it is we can but preserve the formulae, confident that the present magical revival will discover genuine priestesses to serve Our Mass.

It should be abundantly clear to anyone with any experience of astral working and dream control that there is in truth nothing but a wakeful state of consciousness. We call the dream state such after dreaming has ceased; during actual dreaming no sense of illusion is experienced. Similarly, the state of dreamless sleep is described as a state of oblivion only from the wakeful state. While sushupti (dreamless sleep) was being experienced there was, on the contrary, full awareness, full consciousness, not of nothing -for that is impossible-but of the Self (Atman). Atman is pure consciousness, i.e. Self without any taint of ego. Because thought does not exist in sushupti, the mind itself, which is but the functioning of thought, does not exist there either; mind is not an entity in itself. Therefore, during the three states there is present only wakeful consciousness, i.e. vivid, immediate awareness. In the jagrat (wakeful state) reality is masked by objects, which are crystallized thoughts; in the dreaming state (swapna) reality is obscured by thoughts, which appear as real to the dreamer as do "objects" in the wakeful state. in the state of sushupti (deep and dreamless sleep) reality is masked by the absence of thoughts, and this state is mistaken by the unenlightened for unconsciousness or the void. The absence of mentation is taken to imply the absence of the Self; in truth, it indicates the presence of the Self in its pure state, bereft of all attributes, i.e. thoughts. Pure Consciousness is the sole reality because it is the only factor common to all three states. There is no dream or dreamer; there is only Reality, i.e. Consciousness undivided by subject and object. If this substratum is realized it will shine, totally unobscured, and the organism will automatically function with perfect spontaneity in all

states.

Why then use sex, alcohol, drugs, mantra, dance, etc.? Their use is an aid only for those who have not realized the Unity of the Three Worlds (or States). By their use is aroused, and later controlled, that primal awareness that lies dormant as the Kundalini Shakti. She who has to be awakened in order to vitalize and integrate the three states of consciousness is symbolized by a serpent of three and a half coils "sleeping" at the base of the spine. The half represents the number between numbers, the space between spaces where eternity abides and transcends the three states; where all dream, all thought, all activity, merges in the Clear Light.

Shakti is the mirror of Shiva, therefore the arousing of the Primal Fire in the priestess merely follows the ascent of the energy in the Shiva (the priest)¹⁴⁰; if this is not so, then the process will not achieve the highest results, however far-reaching in scope or potential its side effects may be.

The highest results are mystical; they concentrate the Grace of that Supreme Shakti (Kali) who grants Kaivalya¹⁴¹. All lesser results are of a magical character; they lead by degrees to the ultimate Reality. Heightened sensitivity, enhanced consciousness, total awareness, is the object of the rite. To prevent the blunting of sensibility and the consequent inertia induced by an overirritation of the "vessels of the earth"¹⁴² is a major concern of the priestess. In The Zoetic Grimoire of Zos¹⁴³, Austin Spare refers to the Witch-Queens

140 Cf. ". . . the yielding of the Yoni is one with the lengthening of the Lingam" (*Liber A'ash vel Capricorni Pneumatici*, verse 16).

141 "In the void is Kali who grants Kaivalya" (i.e. final liberation from conditioned existence). *Kamadhenu Tantra*.

142 "Come! let us irritate the vessels of the earth: they shall distil strange wine" (*Liber Liberi vel Lapidis Lazuli*, 111, 24).

143 The title of an unpublished work (c. 1950-6) by Austin Osman Spare.

who punish those who sink into sensuality as a result of inertia produced by over-stimulation. Crowley's method of arousing the Fire Snake is contained in a paper entitled "Eroto-Comatose Lucidity" based on the experiments of Ida Nellidoff of the Ninth Degree, O.T.O.

There are many references in the Tantras to the power vested in the priestess to correct by punishment errors of ritual procedure. The ritual goddess "should be young, well developed, childless, healthy and celibate; she should have been trained in the pranava mantra¹⁴⁴ and its uses; she should be capable of using all the arrows of the senses in their reversions¹⁴⁵," and should be able to govern herself and punish wrong-doers during the ritual¹⁴⁶".

Full consciousness must be maintained during the process of absorption in the dream world¹⁴⁷, and so on to the Creative World of Briah.

As Spare has shown¹⁴⁸, the real Sabbath of the Witches had as its aim (and yet has) the "reification of the inherent dream", which is another way of saying that it is the becoming conscious of, or realizing, the dream as identical with waking experience. In Crowley's terminology the "inherent dream" is the True Will, which it is the object of the magician to incarnate.

The Sabbath of popular superstition is a grotesque caricature, when it is not- a deliberate parody, of the secret rite which aimed at awaking the Serpent Woman by a positive use of the sexual

144 The pranava mantra is OM. Here it refers to the basic creative vibration that is the peculiar mantra of the Fire Snake.

145 See below.

146 From a contemporary initiated Tantric comment.

147 Swapna, or, in qabalistic terminology, Yetzirah, the Formative World.

148 The Zoetic Grimoire of Zos.

Current. The coven of thirteen represents the true chakra or Kaula Circle. Thirteen is the lunar number par excellence, the number of the female and her periodic manifestations. This is why the number thirteen was considered accursed by the adherents of the solar cults. But there is another, qabalistic, implication which is that 13 is 31 in reverse, and 31 is the number of AL (Horus), of LA (Nuit), and of ShT (Set), which three 3 is constitute the 93 Current represented by Shaitan-Aiwaz whose formula is Love¹⁴⁹'s under Will¹⁵⁰.

In The Book of the Law a direct allusion is made to this formula of reversion: "Is a God to live in a dog? No! but the highest are of us."¹⁵¹ At the earliest Sabbaths the "god" appeared in the form of a great dog; that is, the Grand Master or chief celebrant assumed the god-form of the dog typical of the stellar fire that was identified in ancient Egypt with Sothis and the fierce heat of the dog days.

The doctrine of the reversion of the senses is so ancient that we find references to it as an already decayed tradition in Tantras long anterior to the Christian epoch. The Tamil Siddhas, in particular, refer to practices in which the imbibition of female urine and incinerated dung¹⁵² formed parts of a purificatory rite adopted by those who adored the Goddess in the form of a living woman. In a secret comment on these practices appear the following interesting observations:

The VamaMarga leads to retroversion of functions; rhythm is also retroverted; death, the accompaniment of life, ceases to be so; it is a sort of Viparita Karani (remaining upside down) that is advised as an assistance in Yoga practice; things that provoke disgust are

149 Agapé=93.

150 Theletna=93

151 God (AL) is the reverse of Dog (LA).

152 The term cow dung, as employed in the Tantras, is a euphemism for its human counterpart.

analysed, made pure, and their values being extracted, they are used in the Perfection of Man.

For instance, the urine of the healthy young female which contains the internal secretions from various organs of therapeutic value and health-giving importance is used as the medium for the imbibition of tonics, &c. The faeces, calcined as directed in the Kalagnirudra Upanishad, are mixed with the urine and taken in as required. The ancient science of organotherapy of the East¹⁵³ says that these products are of very potent and unimagined value; these ancients did not obtain their ductless glands extracts from brainless and dead cats, dogs, or pigs (from which the "pure" science of modern times obtains them) but from the excreta of living human beings wherein there are substances of far more value than can be found in the dead animal.

And in another place in the same comment:

In the Shakta Tantra, viparita karani consists of habitually taking in repulsive and annoying things, such as urine, faeces-cow or human is a detail-menstruum and bindu; further, some (adepts) would take their nutriment via the anus and their drink via the sexual organs ... While the Hatha Yogins would also take in the female fluids as per above, the Shakta Tantra refers only to those acts of viparita and vamom that are required when physical contact is deprecated. Viparita is the exercise of abolishing disgust by taking in repulsive things which are useful; by enjoying the presence and company of ugly but gifted women; by doing extremely unconventional, nay disgusting things, which are yet purposeful and bettering; the living a better life than in an environment of prudery and mock modesty.

153 Also known anciently in the West as Alchemy and the Spagyric or Hermetic Art.

This attitude is a natural outcome, affecting the mind the attitude of which changes with that of Kundalini when She begins to take her *viparita* (return) course ...

Austin Spare, a modern exponent of these Mysteries, says of the genuine Sabbath:

The Witch so engaged is usually old, grotesque, worldly and libidinously learned, and is as sexually attractive as a corpse: yet she becomes the entire vehicle of consummation. This is necessary for transformation of the personal aesthetic culture, which is thereby destroyed. Perversion is used merely to overcome moral prejudice or conformity. By persistence, the mind and desire become amoral, focused, and made entirely acceptive, so the life-force of the Id is free of inhibitions prior to final control¹⁵⁴.

Spare similarly believed that "the personal aesthetic culture as the value has destroyed more affective affinity than any other belief; but he who transmutes the traditionally ugly into another aesthetic value has new pleasures beyond fear¹⁵⁵."

The later travesty of these ancient doctrines in the revolting rites of the Black Sabbath, which consisted of a mere inversion of Christian practices¹⁵⁶ are the distorted echoes of a doctrine which had at its heart the true *samadrishti*, or equal vision, that characterizes the most exalted levels of spirituality.

The mediaeval Alchemist perhaps came nearest to the pure doctrine with his analysis of substances popularly considered

154 The Zoetic Grimoire of Zos, chapter on the Witches' Sabbath.

155 *ibid.*

156 Such as the backward repetition of the Lord's Prayer; the obscene kiss applied to the anus of the beast; the fouling of the crucifix with whore's urine, an so on.

unclean. He knew that dross was the outer form of the Hidden God; that the glowing gold of inestimable value lay in ores and metals that repelled those who could not discriminate between the valuable and the worthless.

In this connection, one of the major god-forms held holy by the earliest cults was that of the pig, sacred to Typhon, the dark lord of the Draconian Tradition. The pig was considered an unclean animal by later cults because it was known to be the only animal that ate human excrement. It is significant that the Jews cast it out as abhorrent when they switched from the stellar worship of El Shaddai (Al-Shaitan) to that of the paternalistic and solar Jehovah. But the pig was originally a glyph of utmost sanctity, on account of a doctrine that involved the absorption of substances which the uninitiated shunned as repellent; which indeed, they are, in their unregenerate or non-sacramental form. When purified and consecrated to the service of the Goddess, however, they are found to be valuable aids to the awakening of the Fire Snake: "All food is intended to feed not the body, but Kundalini, hence the urine and faeces and menstrual fluid extracts. It is not necessary to undergo any gymnastics or fatiguing exercises during the training of Kundalini—the slightest exercise affects her; and all is joy herein, if the attention and the vision are but devoted to her¹⁵⁷."

The famous, or perhaps infamous, Rite of the Five M's (Panchamakaras¹⁵⁸) involves the use of substances that the present-day individual, raised in a milieu of false Christian values, regards as

157 From the Secret Comment. Cf. Liber Astarté vel Berylli (Magick, pp. 460-471).

158 The five makaras are madya (wine), mamsa (flesh), meena (fish), mudra (attitudes) and maithuna (sexual congress). See Panchatattva or Secret Ritual (Chapter xxvii of Shakti and Shakta, by Arthur Avalon, Third Edition, 1929).

repulsive. There is a reference to this Rite in Liber VII¹⁵⁹.

Crowley translates the doctrine in terms of chemical affinity and repulsion, both being aspects of Agape' which signifies "love" in its total sense of attraction-repulsion, love-hate. In Liber Aleph Crowley explains that the amount of energy and ecstasy disengaged by union with new and often contrary elements is profounder, fiercer, more significant than the union of similars:

. . . By repeated Marriage cometh Toleration, so that Ecstasy appeareth no more. Thus his half grain of Morphia, which at first opened the Gates of Heaven, is nothing worth to the Self-poisoner after a Year of daily Practice. So too the Lover findeth no more joy in Union with his Mistress, so soon as the original Attraction between them is satisfied by repeated Conjunctions. For this Attraction is an Antagonism; and the greater the Antinomy, the more fierce the Puissance of the Magnetism, and the Quantity of Energy disengaged by the Coition. Thus in the Union of Similars, as of Halogens with each other, is no strong Passion or Explosive Force; and the Love between two Persons of like Character and Taste is placid and without Transmutation to higher Planes.

... Yet-know this, that every Opposition is in its Nature named Sorrow, and the Joy lieth in the Destruction of the Dyad. Therefore must thou seek ever those Things which are to thee poisonous, and that in the highest Degree, and make them thine by Love. That which repels, that which disgusts, must thou assimilate in this Way of Wholeness.

Yet rest not in the Joy of the Destruction of every Complex in thy Nature, but press on to that ultimate Marriage with the Universe

159 Liber Liberi vel Lapidis Lazuli (A Class "A" publication), Chapter 111,
v. 37.

whose Consummation shall destroy thee utterly, leaving only that Nothingness which was before the Beginning¹⁶⁰...

The celebrated Bengali devotee of Kali, Shri Ramakrishna, observes also-with the highest appraisal-the ability of the enlightened to make no distinction between the contents of a dustbin and the plate prepared for the gourmet. This supreme attitude, or mudra, is exemplified by the devotee of Kali who performs his mysterious rites in the cremation ground lit by the baleful radiance of a blood-tinged waning moon at dead of night; surrounded by the decaying bodies of the dead, his mantric mutterings are accompanied by the ululations of the hyaena. Yet this smashanam (cremation ground) is for the devotee none other than the flower-strewn yoni of the Goddess, where all desires attain final satisfaction and ultimate extinction on the funerary pyre:

Thou art a beautiful thing, whiter than a woman in the column
of this vibration.

I shoot up vertically like an arrow, and become that Above.
But it is death, and the flame of the pyre.

Ascend in the flame of the pyre, 0 my Soul!

Thy God is like the cold emptiness of the utmost heaven, into
which thou radiatest thy little light.

When Thou shalt know me, 0 empty God, my flame shall
utterly expire in thy great N.O.X¹⁶¹.

The word Nox, or Night, contains the key to this passage as it also contains the key to the formula of Nuit arched over the celebrant and shedding her kalas upon him. This can be demonstrated qabalistically as well as literally, for N.O.X, NOTz=2IO, which is the number of a secret formula called Ompedha¹⁶² a word that conceals 3

160 Liber Aleph. The extracts are from Chapters 22 and 23.

161 Liber Liberi vel Lapidis Lazuli, I, 36-40.

162 AL, 111, 54.

X 70 (i.e. 2 10), the Three Phases of Nought; Nought, or Nuit, in the three worlds or states of waking consciousness, dreaming consciousness and the deep sleep or empty state. 210 is also the number of reversal, topsy-turvy, and therefore of the reversal of the senses described above. In Crowley's comment on Nox, the N is equated with Mentu (the phallus), the 0 with Amoun (the Hidden God), the X with Isis (as virgin, i.e. asleep, unawakened).

In other words, now readily understandable, that which is dreamt (if the dream be magically controlled) is more real than wakeful experience so-called.

The Egyptian Book of the Dead is the most ancient yet detailed Grimoire for those who will to "come forth today" in the light of full consciousness beyond the three states. Similarly, AL is for those who, as Austin Spare has phrased it, will to "reify the inherent dream". In AL also there is emphasis on the "unclean" element of the pre-Christian Gnosis: "The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies: then of the priest or of the worshippers: last of some beast, no matter what. This burn: of this make cakes & eat unto me . . .¹⁶³"

The inversion of the senses to the point where repulsion and attraction negate each other in a supreme orgasm constitutes agape, or "love-feast of the supersensualists". This feast referred to by Spare in The Book of Pleasure, "love-feast of supersensualists" being the title of an illustration which was unfortunately omitted from the book. It is easy to imagine what it would have depicted if we consider the nature of the repast in terms of the Shakta Tantra ritual of the Vama Marg. Spare made a point of engaging in sexual intercourse with the most repulsive types of women imaginable, which is reminiscent of an advertisement for models which Crowley

163 AL, 111, 24, 25.

composed during his residence in Greenwich Village, New York:

WANTED

Dwarfs, Hunchbacks, tattooed Women, Harrison-Fisher Girls, Freaks
of All Sorts, Coloured Women, only if exceptionally ugly or
deformed, to pose for artist. Apply by letter with a photograph.

Austin Spare's penchant for ugly women, especially teratomas of the kind here illustrated, with hypertrophied clitoris, was based upon the doctrine of sense-reversion. But a contemporary commentator of one of the most secret forms of Tantric worship emphasizes the non-necessity of searching for unusual women:

Bhagavati, thou whose chief importance in worship is the bhaga, the genital outlet. Thy nature is ever new; ever is the secretion fresh ... Every day the nectar from women is fresh, it is sinless; it is the Sadharana, the ordinary, normal women that is meant ... there is no need to hunt for extraordinary women. Whatever there is as a remainder comes out from women as the sesha and seshee, dual of nature, bindu and rajas, and their mixture in the shivambhu, or urine. This is the science of the Bhairavas, the dog-faced deifications that have been from the time of ancient Egypt; dog, so-called, because they valued the excretions, the sesha of human metabolism; dog, because the partaker thereof did not know Fear, Bhairava...

The technique for cultivating sense-reversion is described by the same commentator and as it is of vital importance in understanding the nature of Crowley's Cult, as well as that of Spare and others, I give it here in full:

As far as possible, and to obtain the best results, there should be a cultivation from the outside to the internals. There is reversal of the sense of taste by turning the tip of the tongue so as to make the

uvula turn upwards, and, in time, close the hole in the roof of the palate; the reversal of the sense of touch by being negative to anything you come in contact with, maintaining a kind of inner untouchability by becoming repulsive yourself-, by taking pleasure in things disgusting but valuable, such as the urine and faeces, and by seeking smells where they are most potent, as in the ruts and secretions of women. One goes about this diversion in a systematic, thorough and scientific manner and understands that the processes of ageing can be arrested and reversed by the use of disgust and the use of young females as was done of old by King David and Solomon¹⁶⁴.

Crowley's Aiwass Current, Spare's Zos Kia Cultus and Lovecraft's Cthulu Cult are different manifestations of an identical formula—that of dream control. Each of these magicians lived their lives within the context of cosmic dream myths which, somehow, they relayed or transmitted to man from other dimensions. The formula of dream control is in a sense used by all creative artists, though few succeed in bringing human consciousness into such close proximity with other spheres.

Although people are not yet generally aware of the subtle influences that Crowley has been instrumental in focusing, nevertheless the breakdown of obsolete religious formulae, the abrupt change in values and the present ability of certain types of mind to respond to the Current show clearly that Crowley, Spare, Lovecraft, Grosche, Fortune, etc. are not the originators of such a Current but merely its transmitters. This is the touchstone of the real worth and greatness of art: does it act as a channel for such cosmic influences or, like so much of so-called "modern" art, is it merely the expression of a private and dislocated psyche, faultily connected

164 The reference is to the biblical story of Abishag, the Shunamite. See I Kings.

with or even entirely cut off from the extradimensional sources of creative Energy that inspires all true artists?

It is not easy and sometimes exceedingly difficult to discriminate between the two forms of expression, which may be divided in this instance-and this instance only-into acts of white and black magic. Lovecraft's art would have been black indeed had it really been spun, as he supposed, from the depths of his own disconnected psyche. That it was not so I think I have demonstrated.

The Sabbatic Wine and the Devil's Graal

ACCORDING To ancient occult lore the microcosm is a replica of the macrocosm, which is the repository of all cosmic power. These power-houses may be tapped when the Kundalini is at the appropriate centre or force-field in the human organism.

There are many more of these force-fields than the well-known shatchakras. The Fire Snake shifts its focus and concentrates different types of energy on varying planes of consciousness, and this throws corresponding patterns of objectivity on the screen of consciousness. For example, it is possible that a being of Saturn differs from a denizen of earth (animal, vegetable or mineral) merely by virtue of the Kundalini being normally active in a bodily centre different to that through which she operates in earthly entities. I use the expression "earthly", although of course it is the goddess who produces in consciousness the illusion of earth, just as she produces the illusion of any other planet, star or celestial body. It is, after all, Kundalini who creates the illusion of the human body, the microcosm wherein the macrocosm is said to be contained. Non-human entities in which Kundalini is partially arisen (partially, though permanently in relation to a specific life-cycle) possess different anatomies and types of intelligence to those in which it remains dormant. The planets themselves are an expression of Kundalini at particular levels. It is therefore possible to equate the force-fields (the Kundalini in the chakras) with planetary and stellar powers. How then are we conscious of such planets, etc., if the Fire Snake has not arisen in ourselves to the corresponding microcosmic power-zone? The answer is that we are but vaguely conscious of their outer existence, though not of their real nature and power, in

the same way that we are vaguely aware of the existence of a snail, a stone, the ocean, sun, moon and stars, without being able to realize our identity with their essential nature; without in fact being able to share their states of consciousness. We cannot identify ourselves with these states until the Kundalini unites us with them through appropriate force-fields.

The Kundalini can be stirred and sometimes fully awakened by any of the following methods:

(I) Total concentration and absorption of the mind in its source, brought on by intense study or research, or by absolute introversion; or by some state of mental quiescence, or onepointed concentration of mental energy on a magical symbol or sigil.

(2) Drugs and alcohol: "To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof. They shall not harm ye at all.¹⁶⁵"

(3) Shock (in the form of intense surprise, grief, ecstasy, etc.); any sudden release of subconscious energy affects the Kundalini.

(4) Ecstasy induced by music:jazz, kirtana, rhythmic drumming, mantra.

(5) Speed, which has a tendency to loosen the astral body and thus make possible a willed influx of cosmic energy.

The whirling dance of the Dervishes and the frenzied gyrations of the Voodoo practitioners induce a similar condition of receptivity to cosmic influences; this acts directly upon the Fire 165 Research into the mysteries of AL (from which this verse is quoted: AL, II,22) makes it doubtful whether the drugs and wine referred to are intoxicants as usually understood. These may be references to the kalas or vaginal vibrations to which allusion has previously been made.

Snake.

(6) Magically controlled sexual activity of which the Kundalini is the immediate object. This is a dangerous method and demands a high grade of initiation in the practitioner. As the Kularnava Tantra declares: "One reaches heaven by the very things which may lead to Hell."

(7) Absolute Compassion for all created things. This is the Buddhist formula par excellence; it leads to the highest trances and to that Sahaja Samadhi, or state of natural and permanent self-realization, achieved by Advaitins.

(8) Aesthetic ecstasy or impersonal rapture induced by the contemplation of supreme artistry.

(9) Religious enthusiasm induced by total devotion to the Absolute conceived under the form of a personal deity.

The resulting obsession leads to a transcendence of the individuality and taps cosmic energy. The devotee is caught up into the "heaven" of his "god".

(10) Violence carried to the pitch of frenzy, either masochistic or the reverse. This unseals primal atavisms, the resurgence of which leads directly to the most ancient (i.e. the original) state of consciousness which, being pure, is cosmic, unlimited.

Once the Kundalini is awakened it forces its way up the Sushumna¹⁶⁶ and, as it does so, its progress is marked by wonderful visions and the acquisition of hitherto unknown powers, provided, that is, the chakras are duly sealed.

166 The central canal represented by the spine in man and by the Middle Pillar in the qabalistic system represented by the Tree of Life.

The danger of this kind of Yoga is that one may awaken the Primal Power before all is properly balanced; a discharge occurs in some wrong direction and obsession results.

It is possible to draw off stellar or transmundane energy by using the human organism as a condenser. This is achieved by tapping the appropriate power-zone, after Kundalini has animated and magnetized it. A Magus could, if so he willed, breed a race of entities capable of reaching--even by mundane means, such as the rocket--the stars and planets. The cosmic energy remains dormant in the entity until it is launched, either magically or mechanically, into the atmosphere of the star whose energy it represents and condenses. Such an entity will have no interest in, or point of contact with, mundane concerns beyond that which is essential for its physical existence. It may even exhibit intense apathy and inertia and, at the same time, a profound nostalgia for a vaguely sensed "lost paradise". This imbues it with an overwhelming urge to leave earth and seek its true home in the stars. An analogous situation occurs among men when the artist sacrifices all for his ideal of beauty, when the devotee "dies" for the sake of his "god" in order to enjoy eternal beatitude in the divine presence.

The particles of fine sand-like substance in the Ajna Chakra¹⁶⁷ are permeated with energy radiating from the Kundalini. By bringing the will into direct alignment with this centre, the Fire Snake is aroused and induced to ascend. In the secret Mystery Schools of the East, magnetic metal discs are placed upon the intervening chakras with the purpose of collecting the energies released by the ascent of the Fire Snake. These energies are preserved in hermetically sealed vessels and later infused into the ojas of the priest who has awakened them. The Scarlet Woman is then inseminated with fluid charged with this ojas. She eventually bears a

167 See The Magical Revival, Chapter 2.

"child" able to exist on the particular star which is the outer sheath of the soul which the child embodies.

The astral anatomy of man is built around the marmas and sandhis which act as receiving stations for emanations from other planes, other dimensions; they are gates through which the kalas are transmitted to the endocrine system for distribution in the subtle network of nadis. This highly complex web is formed by junctures or cross-currents of energy which, seen clairvoyantly, constitute a map of magnetic vibrations flashing like continuous lightning. The moon is the pivot of this system and her beams illumine all the power-zones in the solar system. The Macrocosm of Vitruvius¹⁶⁸ is a partial Western interpretation of this secret science of Shri Vidya, but the complete system is concealed exclusively in one mystical figure—the Shri Chakra of the Hindu Tantras.

Witchcraft, as generally understood (or misunderstood), is a degradation and an abomination of this science, at one time universally used by Initiates. It is now known and practised only in the most hidden retreats of Asia and in South America, where the science was preserved intact beneath the mask of African witchcraft that had degenerated-outwardly-into Voodooism, in rather the same way as its European counterpart degenerated into mere sorcery mixed up with an inversion of orthodox Christian rites.

The use of menstrual blood and the urine of whores in the Sabbatic rites sprang from misinterpretation of the real nature of the lunar Current and its confusion with chaotic sexual practices which, over the centuries, infiltrated some of the lesser Tantras and earned for them the abhorrence and detestation of Initiates.

168 See Magick where the Macrocosm of Vitruvius is depicted as a design suitable for the top of the altar.

A certain closely guarded tradition of Peruvian origin which has never been committed to writing describes the raising of the Fire Snake by means of electro-magnetic stimulation of the marmas, the zones of detumescence in the body of the Scarlet Woman. Thin metal discs, previously charged with electromagnetic energy by exposure to stellar radiation, are laid upon the woman's body, which has previously been seethed in liquified oias. The Peruvians, like the Egyptians, did not only measure time by means of pyramidal shafts; they also received the stellar rays through specially fashioned disc-wafer-thin to transparent-into basins filled with liquid ojas. The gold discs and squares inscribed with hieroglyphics and used as talismans¹⁶⁹ are mere echoes of their infinitely more ancient usage when they were indeed potent talismans imbued with the living emanations of the "goddess"; her vaginal vibrations were enshrined in the amulet, whose seals represented the mudras (postures, attitudes) assumed by the Scarlet Woman during the transmission of cosmic energy through the battery of her body.

The oriental Adepts (Arabs and Indians particularly) brought on this lore. They mapped out the bodily marmas through which the kalas are transmitted from the skies¹⁷⁰ and discharged into the bloodstream via the endocrine glands. Astrology, originally, was the science of the interaction of micro and macrocosmic energies. The true science has been lost to the West, but in certain concealed sanctuaries of the East the most ancient science of the intercosmic star-fire is still known and practised. In this science, known to the South Indian Tantrics as Chandra Kala, the Moon (chandra) is all important. She is the prism-as is the Scarlet Woman, her earthly analogue-through which all the cosmic kalas pass. The sacred

169 As in the prayoga or magical section of the celebrated Saundarya-Lahari (Ocean of Bliss), a Hymn to the Supreme Goddess, and cognate texts.

170 Particularly the night-skies symbolized by Nuit.

yantras¹⁷¹ are patterns created by vectors of energy flowing through the marmas and sandhis when the influx of the kalas impinges upon them. Inversely, dharana¹⁷² on a particular yantra invokes the cosmic influx and causes it to operate. The occultist consequently uses the yantra as a focus in his endeavour to invoke any required force or to penetrate any desired aethyr.

It is probable that the Arab Initiate, Solomon ben Aifa, inducted Karl Kellner¹⁷³ into some of these Mysteries. It should be remembered that Crowley received these teachings via Theodor Reuss who, according to his own degree of attainment and ability to translate them in terms of the Western Hermetic Tradition, had incorporated them into the Iections which he prepared for the higher grades of the O.T.O. And here lies a great stumbling block to a correct understanding of Crowley's work in the sphere of sexual magick.

In the interests of magical knowledge, therefore, it must be stated that neither Reuss nor Kellner before him proved capable of transmitting, without distortion, this exceedingly subtle science. Crowley recognized the deficiency in the system as represented to him by Reuss, but it was not until late in his own life that he was made aware of the supreme formula that Kellner and Reuss had grasped only with relevance to the sexual process, the most material aspect of the Fire Snake.

In an invaluable contemporary Comment on a text of the Vama Marg which bears special reference to Shri Vidya in its

171 Especially the great Shri Yantra and the Yoni of Dakshinakalika. See Chapter 3.

172 In this context, mental concentration.

173 Dr Karl Kellner, an Austrian Adept who remodelled the O.T.O. in 1895 along the lines familiar to Crowley when he took over from Reuss, finally, in 1922. Kellner died under mysterious circumstances in 1905.

Chandra Kala recension¹⁷⁴, Crowley is mentioned as having failed to understand the real nature of the psycho-sexual techniques which he received from the Arab Initiate via Kellner and Reuss. In a marginal note to a typed copy of this Comment, Crowley denies the charge of failure and adds that the commentator "has not seen my manuscript on the subject". It is a matter of conjecture to which manuscript Crowley refers; that it must have post-dated his essay on the Elixir of Life (written in Cefalu) seems certain, for none of his records of sex-magical workings include any references to the kalas except in their densest form. Yet Crowley recognized the highly esoteric nature of the secretions referred to in AL. This can be proved by his observations in a letter to Norman Mudd (Frater O.P.V.) dated 30 October 1923: "I doubt whether the word 'secret' is used in AL in its vulgar sense. I assimilate it to ideas in secretion." This, and certain references to Alchemical processes show that as early as 1923 Crowley was alive to the real import of these "secrets".

Concerning these kalas, the Tantric Comment observes as follows:

What is not (generally) known is that these secretions are not mere excretions but are valuable fluids which contain in themselves the secretions of the endocrine glands in a much purer form, and more fit for human use than the gland extracts and desiccated gland products of the present-day organotherapy. It must be remembered that the extracts of the endocrine glands, chemically made, are taken from the dead glands of animals which lack certain essences that exist only in living beings, also, they are different in humans from what they are in animals. The secretions of women are made in the laboratory of the Deity, the Temple of the Mother, and they supply just what is needed by the human in just the right proportions.

174 i.e. in its application to the role of Scarlet Woman.

According to Arthur Avalon¹⁷⁵, Kamrup¹⁷⁶ is an earthly tirtha or power-zone which is represented by the yoni of the Goddess: "Here, at Her shrine, the menstruation of the earth... is said to manifest itself." In other words, Kamrup concentrates the vaginal essences in their lunar aspect. This place is accordingly the seat of Tantra, of that continuous or cyclic manifestation of cosmic power represented in the microcosm by the periodic heat of the human female, the period which divides¹⁷⁷ chaos from cosmos. It typifies the rut, ritu, or rite, emblematic of the "right" time of sexual or creative congress.

There is a certain secret temple in Assam in which an everburning fire, reminiscent of the ever-burning light of the Rosicrucians, flickers before an image of Kundalini wrought in metals condensed from vibrations from outer space.

It is in the form of an entity having breasts of electrum magicum¹⁷⁸ and a body of vitrified ojos. From its yoni flow continuous waves of energy that change colour fifteen times during a half lunation. This primordial image of the Goddess, or Scarlet Woman, is the type of all those occults glyphs symbolic of the Fire Snake, the Kundalini in its scorpionic phase of regeneration through corruption. The manifold hues or rays of iridescent light are sometimes seen by yogis during meditation. They are the basis of the rainbow symbolism represented in Christian hermeneutics in connection with a threatened deluge of waters (chaos), and interpreted as a promise that such a deluge will not utterly overwhelm mankind.

175 Hymns to the Goddess (Ganesh & Co., Madras, 1952), Introduction.

176 Literally, the form or image of desire. Kamrup was the ancient capital of Assam.

177 Cf. AL, 1, 29: "For I am divided for love's sake, for the chance of union."

178 An alloy of the seven planetary "metals" or solidified kalas.

The name of the rainbow, qesheth or qashed, is qabalistically identical with the mystical Qadosh known to Jewish Initiates. This is a form of sexual magick frequently practised by Crowley when the "moon" was full.

The symbolism of the multi-hued fan or yoni is reflected in the ancient rite of the Hindu Tantrics where it is glyphed as the "flower-strewn yoni" of the Goddess¹⁷⁹. In an earlier Cult the out-fanned tail of the peacock, worshipped by the Yezidi of Mesopotamia, was a cognate symbol.

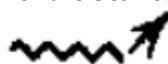
In mediaeval Alchemical lore the formula of corruption was represented by that stage of the elixir characterized by a certain iridescence reminiscent of the rainbow-deluge symbolism of the biblical tradition." The essential formula of corruption was typified by the Christians in the figure of the Whore of Babylon, the Scarlet Woman of the Apocalypse. But they failed to understand that this was a symbolic reference only and, like certain Hindus, they regarded particular feminine manifestations as excremental and filthy.

The Initiate, on the contrary, considers these essences as living, not dead, matter, the very matrix of the vital elixirs used in the mystical rites of regeneration. Only the misinformed regard these substances as unclean. Such people have lost touch or never had contact with the primordial magical tradition; they are ridden by feelings of guilt engendered by internal conflicts and unresolved psychic complexes. Such attitudes have been grafted upon the psyche by the priests of paternalistic cults of which the later Judaism and historic Christianity are typical examples.

Regarded in the light of a natural and therefore magical formula-for there is nothing at all supernatural, nothing that is

179 Karpuradistotra (Hymn to Kali), verse 17.

outside or beyond nature-the multicoloured kalas of the Goddess, the rainbow symbolism connected with the deluge and the iridescent lights which flash and glow during the performance of the Great Work are-each in their way-manifestations of an identical stage of the Work: that of corruption, decomposition, the ultimate dissolution typified in the Tantras by the smashanam or cremation-ground, the supreme altar of Kali whereupon the multitudinous desires of the devotee are burned to blackness (kali) on the funerary pyre.

The blackening phase¹⁸⁰ is represented Alchemically by the black dragon and astronomically by Scorpio, the glyph of the Scarlet Woman and the Fire Snake. Virgo (the virgin) becomes 

(the whore), on her way to becoming Capricornus (Pan-the All). This is the threefold formula of Babalon, whose Cup is the repository of cosmic vibrations; this also is the magical significance of the Formula of IAO¹⁸¹ (Isis-Apophis-Osiris), the key to so much of Crowley's system that we cannot omit an explanation of it here."

"I" (yod)¹⁸² the Hermit of the Tarot, is the solitary seed attributed to ♀ (Virgo) represented by the Virgin. "A" is Apophis, the "evil" serpent of corruption and dissolution, represented by the Whore. "O" is the true "eye", ayin or yoni attributed to ♂; i.e. the Scarlet Women represented by the full moon-the Goddess Fifteen-in which the concentration of all colour or kala achieves its apotheosis. This is the secret meaning of IAO, which conceals a formula that has been practised for long ages by occultists working the Draconian Current in places as far removed from each other as Khem, Sumer,

180 It also finds expression in the spiritual life of the devotee. See Magick, Chapter 20 ("of the Art of Alchemy").

181 See also Magick, p. 166 et seq.

182 The Hebrew letter Yod means "a hand"; it is symbolic of the active or fashioning power and thus equates with the sexual symbolism by analogy.

Assam, Mongolia and Peru, to mention a few of the most ancient seats of this power.

Crowley developed the formula of IAO into that of FIAOF¹⁸³, thereby bringing it into line with, and assuming it to, the ultimate Godhead of Thelema—Ra-Hoor-Khuit. By thus emphasizing the Child ("F"=Vau, "V", the Son), he established the Cult of Love under Will as a dynamic expression of the original formula. This enables the magician to incarnate the "child" of his will; it is the Beast's will-child to Babalon's love-child. The epithet "crowned and conquering" as applied to this child indicates the sovereignty of the will in Crowley's Cult.

In Liber Aleph Crowley refers to the child as the "bud-will", and this is the mainspring of the process of dream control previously explained. The child is formulated at astral levels of consciousness and reified in Assiah (the material world) by the formula of sexual magick.

The sacred catamites attendant upon the temples of ancient India were trained especially in the art of controlling the periodic discharge of the kalas used as a menstruum. for the incarnation of the "child", the specific object for which the magick circle (chakra) was formed. The rite was performed at the time of the full moon, i.e. when both the celestial and the physiological moons, in macrocosm and microcosm respectively, coincided.

Crowley frequently attempted to materialize gold or attract wealth by means of the elixir rubeus, the red fluid. This is why the partner used in the rite is known as the "scarlet" woman. Crowley, at the period of his most frequent use of this lunar Current, seems to have been unaware that the iridescent nature of the cycle as a whole

183 See note 19, above.

makes some of the kalas (or colours) invisible; and that various Circles Of 7, 14, 28, etc. (different women in the ancient Kaula system) were necessitated by the fact that each suvasini represented one digit, or day, of the full lunar cycle in both its dark and bright phases. The South Indian Adepts, particularly, tabulated with care the precise nature of the astral or dream phenomena that it was possible to reify on each day of the dark and bright fortnights.

The nearest approximation to this complex science of the kalas in the extant writings of Western Adepts appears in a Comment to the secret O.T.O. Workings that Crowley revised in accordance with his own research¹⁸⁴. He therein refers to the use of the lunar Current as follows:

It is said that the second party is useless, even dangerous, when the influence of the Moon first shows itself; but on the second day and after, though perhaps not on the last day, the sacrament is more efficacious than at any other time, as is figured by our Ancient Brethren the Alchemists in their preference of the Red Tincture to the White. This we believe, although We hold it hitherto not proven¹⁸⁵.

Crowley seems also to have been unaware that the real function of the Qadeshim¹⁸⁶ related not to a homosexual technique but to the formula here discussed. Gerald Massey, before Crowley, correctly assessed the nature of this practice in his monumental elucidation of the occult phases of human thought, *The Natural Genesis*, published in 1883. It seems therefore highly probable that

184 There are some veiled allusions to this science in the privately circulated instructions of the Lodge Fraternitas Saturni directed by Eugen Grosche.

185 The section entitled "of the Course of the Moon, and Her Influence" from the paper entitled *De Arte Magica, Secundum Ritum Gradus Nonae O.T.O.*

186 Traditionally translated as "Holiness unto the Lord".

the formula of the Qadeshim involved the use of the "unmentionable vessel" which Crowley misinterpreted as the anus and to which he referred frequently, in connection with Magical Workings, as p.v.n¹⁸⁷.

This is a source of error that could lead to endless confusion if occultists do not bear in mind the magical etymology of the terms employed. This is, as always, an infallible key to the nature of the elements involved. Consider, for instance, the word Qesheth, a bow, and Qadosh, that which is sacred or secret, i.e. the secretion. The bow is a symbol of Nuit. In The Book of Thoth it is attributed to the Path of Gimel, which in turn is attributed to the moon.

The title of the atu is The Priestess of the Silver Star. She is depicted with the bow across her thighs. The bow is also the rainbow, that iridescent commingling of kalas that announces the deluge. These are the secret kalas which the Qadeshim or "temple prostitutes" secrete during the phases of cyclic manifestation. The formula was sometimes ideographed as the Eye of Set. This was the Silver Star, Sothis, the Star of Annunciation. Its appearance heralded the inundation of the Nile, the river whose rich red alluvial mud literally deposited, or reified, the land of Khem (Egypt).

This symbolism has been explained in The Magical Revival; here it is necessary only to emphasize the connection between the lunar phase of the formula and the Eye of Set, known in this phase as the "blind" Horus, i.e. Horus in the dark of the underworld (Amenta), Horns at astral levels, the god who "sees things in the glamour of physiological upset"¹⁸⁸.

Ancient lore testifies to the supremacy of p.v.n., not in an anal sense, but in that sense in which the Eye of Set is represented by the 187 Per vas nefandum: "Through the unmentionable vessel". See The

Magical Record of the Beast 666

188 See The Magical Revival, p 132.

lunar¹⁸⁹ kala of Nuit in her material phases of manifestation as the Scarlet Woman. It is here suggested that this formula is the basis of the XIº, as distinct from the sodornitical practice with either sex which-in its inversion of all creativity-resembles rather the practices of witchcraft in their later, debased forms. The genuine Left-Hand or Backward Path does not involve unnatural practices such as those which occasioned the "degeneration of the Greek Mysteries", but the use of the primordial stellar current: for mystical attainment by the introversion of the senses; for magical attainment by the materialization of the bud-will formulated at astral levels and incarnated on the plane of Assiah. This is the formula of the Hidden God, Ra-Hoor-Khuit, the Child Horus whose manifestation is made possible by the complementary formula of Hoor-paar-Kraat, the "blind" Horus whose power, ShT (Set), is concealed in the venom of the serpent and whose stroke deals instant death.

It is through the Scarlet Woman (), "N", Nun¹⁹⁰, whose glyph is the fish, that Set¹⁹¹ vibrates his word.

The correct interpretation of the Rite of the Rainbow (QShT) and of the Rite of Qadosh (QDSh)-i.e. of the Eye of Set as distinct from the Eye of Horus-is to be sought in this symbolism. There is an Asiatic goddess named Katesh, Qatesh. She is depicted standing upon a lioness, bearing in her right hand a noose and flowers, and in her left hand two serpents. The lioness is Sekhet, typical of sexual heat, represented by the letters Shin and Teth (ShT); the noose or ring, the flowers and serpents, are ideographs of the letter Qoph

189 In an earlier tradition this was represented by the star-fire or stellar kala of Nuit.

190 Nun means "a fish". To it is attributed the zodiacal sign of Scorpio, the dragon of the deep.

191 i.e. Sh (Spirit), T (Matter): the letters Shin and Teth of the Chaldean and Hebrew alphabets.

which means literally "the back of the head", which is the seat of the sexual energies in man. Qoph is attributed to the Tarot Key entitled The Moon; it is the lunar aspect of sexual energy that is represented by QTSh or Qatesh, the goddess whose name resumes her mystical nature.

This symbolism reveals the formula of the X1º O.T.O., which is the reverse and complementary rite of the IXº. It does not involve the sodomitical use of sex, as Crowley supposed, but the use of the lunar Current as indicated in his Magical Record by the phrase El.Rub. (Elixir Rubeus).

The ancient Draconian Mysteries of Khem upon which the Cult of Shaitan-Aiwass is ultimately based are silent concerning any sodomitical formula except as a perversion of magical practice. In that Tradition-the most ancient in the world-Horus and Set originally represented North and South; the heat of Set was symbolized by the blackening or reddening power of the sun in the south, also by Sothis the Star which announced the periodic inundation of the Nile, mystically interpreted as a phenomenon of the Feminine Mysteries. The red mud, the inundation, the "blind" Horns, the Osiris swathed in bandages, the weeping or eclipsed sun, all were equally symbolic of the periodic cycle of female nature. Set, as the seat, did not symbolize the literal fundament, but the foundation in the lunar and Yesodic sense of the physiological flux that is the true basis of manifestation and stability¹⁹².

Similarly, the retrogressive symbolism of the mediaeval parody of these ancient Mysteries, with its so-called Witches' Sabbath and os obscaenum, was a still readable reference to the lunar formula. The misinterpretation of these Mysteries in anal terms is, to

192 Cf. remarks concerning the ninth sephira, Yesod, in any textbook on the Qabalah.

the Initiate, as much a perversion of doctrine (and as such, a sacramental blasphemy) as is the recital of the Lord's Prayer backwards and defilement of the sacraments to the orthodox Christian.

A further proof of the antiquity and pre-solar origin of the rite of the Scarlet Woman may be found in the image of the cat which presided over the Sabbath. The cat, another form of the lioness, symbolizes the lunar current; its name, even, supplies the vulgar type-name for the vaginal cut or cleft, and the priestesses (i.e. the Kadeshim) who served the Mass of the Goddess were trained catamites, trained-as were the Indian suvasinis-in the magical control of the cat or periodic catamenial flow that slew, eclipsed or absorbed the solar light. As such the Cat is the "unmentionable vessel", and it was a misinterpretation of symbolism that caused Crowley to confuse it with the anus.

This is not to say that the sodomitical use of sex for magical purposes is not a valid formula¹⁹³; it is such in a destructive sense and is only legitimately employed in certain types of Working. It was condemned as a formula in both the ancient Egyptian and the later Indian Mysteries where its use was associated almost invariably with baleful sorceries. According to Dion Fortune¹⁹⁴ it was the abuse of this formula that led to the dissolution of the Greek Esoteric Tradition. It is significant that the Greeks, who were unable to fathom the real meaning of the Mysteries, became, as Gerald Massey described them, "mere mystifiers" having lost touch with the physiological gnosis upon which the Mysteries were based:

193 Its abuse, that is to say its use for merely profane purposes and without magical intent, is described by Crowley as "an abomination" (*Magick*, p. 165).

194 *Psychic Self Defence* (Rider & Co., 1930), p. 149; *Sane Occultism* (Inner Light Publishing Society, 1938), p. 130.

The Greeks could not master the system of Egyptian mythology, and the hieroglyphics were to them the dead letter of a dead language... What Herodotus knew of the mysteries he kept religiously concealed... What Plato had learned made him jealous of the allegories to which he did not possess the clue. Outside their own mysteries the Greeks stood altogether outside of the subject. They, as their writers allege, had inherited their mythology, and the names of the divinities, without knowing their origin or meaning. They supplied their own free versions to stories of which they never possessed the key. Whenever they met with anything they did not understand, they turned it the more effectively to their own account...

Nothing could be more fatal than to try to read the thoughts of the remoter past through their eyes... The reproduction of the primitive myths from the Aryan stage of language in Greece is on a par with the modern manufacture of ancient Masters carried on in Rome.

The utterly misleading way in which Egyptian physics were converted by Plato and his followers into Greek metaphysics, makes Platonism only another name for imposture. Philo complains that the Greeks had brought a mist upon learning which made it impossible to discover the truth. The same charge may be substantiated on other grounds against his own countrymen. In India the myths have been vapourized... In the Vedas the shapes are in process of dislimning and being evaporated into doctrinal abstractions; the concrete facts of early earth are passing into the fading phantoms of cloudland. The decadence of mythology is to be found in the Greek poetising, Hebrew euphemising, and Vedic vagueness. What the myths have to tell us depends on their having preserved the earliest shape¹⁹⁵.

195 The Natural Genesis, Vol. 11.

Diodorus Siculus confirms these remarks; he noted that the Egyptians regarded the Greeks as impostors who "reissued the ancient mythology as their own history¹⁹⁶". If for "mythology" in these quotations we substitute the word "mysteries" it will be seen how important it is to adhere to the earliest phases of the Egyptian Cults as represented by the stellar and lunar traditions (i.e. all pre-solar traditions), which it is one object of this book to elucidate. St Paul, in those few passages with which his enemies did not tamper, also adds his testimony: "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual¹⁹⁷." Another way in which the formula of the Scarlet Woman is adumbrated in the symbolism of the mediaeval witch cult, however distortedly, is in the old crone and her cat or familiar spirit. The crone, the hag or grandmother is the ancient or first mother, the Adikalika or primordial kala, personalized in the Indian Tantras as the goddess Kali. She is the adisakti, the primordial power who shows her true colours, or kalas, periodically, when the sun is eclipsed. The cat, her familiar spirit, stalks that utter dusk in a form of blackness which is the hue typical of Kali. This is the Night of Time in which are concealed the radiant splendours of the dawning sun, or son, her child. It is thus that Set, or Sut¹⁹⁸, opens his "eye" and projects the sun, the moonchild—"he that cometh forth as the day".

The practical implications of both the formulae of Set and of the Scarlet Woman amount almost to the same thing: the production of Ra-Hoor-Khuit, the Crowned and Conquering Child that sets its seal of sovereignty upon the most exalted magick of Thelema, for love (Babalon) is the law¹⁹⁹, love under will (Horus, Hadit). Thus is the Scarlet Woman able to achieve Hadit by the law of the Beast²⁰⁰.

196 Ibid., p. 186.

197 1 Cor. 15:46.

198 The Black One. Cf. our word "soot".

199 i.e. the law of periodicity and recurring cycles.

200 See AL, 111, 45.

Moon-power: Its Names, Numbers and Reverberant Atavisms

MAGIC WAS brought to perfection, historically speaking, in ancient Egypt. But long anterior to the systematized exploration and control of subconsciousness, the African sorcerer was already controlling unseen forces by means of a peculiar charm or fetish known as the d-mammu or "effigy of blood", which was later typified by the mummy.

Being the true magical link with the unseen world the d-mammu is still the basis of all practical occultism, although its form changes with the times. In antiquity it often took the form of a "chance" object which has become associated by the sorcerer with the object of his desire, or somehow identified with his magical power. Once it had been charged with his vitality it was no longer an ordinary object, and it was then burnt or concealed. According to whether the magical working involved the element earth, fire, air or water, the object was buried, burnt, hidden in the foliage of a lofty tree or submerged in a lake or river. This act affirmed a forgetting by the conscious mind, a sinking of the talisman in the abyss of subconsciousness. It was in the dark womb of forgetfulness that the hidden desire germinated.

Fragments of ritual surviving from the remotest times show that the dead underwent a transformation in the abyss or underworld. The deceased arose as Asar-Un-Nefer²⁰¹. Legend relates

201 The Self-made-perfect: a title of Osiris. The deceased was referred to as

that Osiris was dismembered or cut in pieces by Set, who typified Night, Forgetfulness. Isis found all the pieces of the body with the exception of the phallus; it was Horus who supplied the missing member, thus enabling the Osirified to rise to new life. The remembered form of the god symbolizes spiritual wholeness and perfection. The goddess Isis represents the spontaneous operation of Nature healing the breach of consciousness by revealing the hidden key to the subconscious. In one legend she copulates with the corpse of Osiris in order to bring forth Horus. This congress takes place in Amenta, the "hidden land" (i.e. subconsciousness), the underworld of the ancient Egyptian magical topography.

The Egyptian priest identified himself with his god by inwardly assuming its superhuman nature and by outwardly assuming some part, usually the horns or tail, of the animal that represented that nature. By thus identifying his consciousness with that of a beast, the priest himself became a living d-mammu, fetish, or sigil. He was then "cast into the Abyss" by ceremonially entering the underworld in a consecrated barque; after which he was inured in a sealed shrine until the god's power manifested. Certain indications, in the papyri and on the monuments, suggest that such a process formed part of a regular investigation of underworld or occult realms.

In ancient India the Great Perfection was-and still is-sought by continuous service to a deity whose god-form was assumed by his devotees. In the Cult of Radha-Krishna, for instance, there is an elaborate ritual of ecstatic adoration wherein Krishna is worshipped at the time of the Autumn Full Moon in a magic circle formed by devotees, female and male, who assume the god-forms of Radha²⁰²

"The Osiris".

202 Radha is the sakti or power-aspect of Consciousness; she is sometimes depicted clinging, creeper-like, to her Lord (Krishna).

and Krishna²⁰³ respectively. The direct worship of Krishna in his own realm²⁰⁴ as distinct from prayer, temple service,, or household rites focused upon an image of the deity, requires the assumption of the prema-deha or body of divine love²⁰⁵ on the part of the devotee. This body and the mystique of its cultivation and development depend upon the devotee's ability to merge himself in Krishna's all-pervasive sweetness. After lives of intense devotion to Krishna the devotee's physical body becomes transmuted into a prema-deha and he is able to enter Krishna's heaven and live in the divine presence. It is in such a prema-deha that transdivine forces manifest on earth, but the uninitiated can see no difference between a genuine god-form and a body of flesh and blood. This supreme assumption of the god-form is of course rare, but it does happen and has been demonstrated in recent times by the appearance on earth of such avatars as Thakur Haranath, the Saint of West Bengal (1865-1927).

The secret of bodily transformation lies in vibration. Thakur Haranath urged his followers to repeat the mantra Kusuma-Haranath with mind concentrated on Krishna. Kusuma²⁰⁶ being the shakti or objectivizing aspect of Haranath, Radha is to Krishna what Kusuma is to Haranath. The mantra Kusunia-Haranath is therefore identical with Radha-Krishna and, on becoming reverberant through vibration, transforms the physical sheath into a body of pure bliss.

The seed (bija) mantra of Dakshinakalika²⁰⁷ is Krim. This bija

203 Krishna is a personalized form of Pure Consciousness; it is significant that his name means the Dark or Black One, thus equating him with the NightVoid-Set Current. He is sometimes depicted as a youth "bent in three places" and playing a flute. This description suggests the triple-coiled Kundalini.

204 Vaikuntha, the Hindu Paradise.

205 Prema, divine love; deha, body.

206 It is significant that the name Kusuma means "a flower".

207 One meaning of this name is "She Who is Beyond Time".

(Krim) is a concentration of the word Karpuram, which denotes a mysterious substance used in Tantric worship. It is usually translated as "camphor", the incense sacred to Shiva, the Indian form of the god Set. In the list of perfumes given in Liber 777 (Table 1, column xlii, line 13) camphor is attributed to Path 13. Cognate ideas are menstrual blood, the dog (zoötype of Sothis, the Dog Star), the bow and arrow, the left eye, moonstone, the bottom point of the Heavenly Hexagram, the number nine²⁰⁸, and Atu II (the Priestess of the Silver Star²⁰⁹), the formula of Alim²¹⁰.

In terms of the sandhyabhasa²¹¹, the secret language of the Tantras, Shukra and Rakta are known as Karpuram (camphor). Shukra is semen virile, and in Liber 777 Rakta is equated with "the gall of rukh", the specific incense of the lunar Current whose vehicle is menstrual fluid. Rukh, or ruc, is a Sanskrit word meaning pleasurable or lovable in a sexual sense. Râkâ a derivative word, signifies the girl in whom menstruation has just commenced. In the Hebrew Tradition the Rukh becomes the Ruach, the spirit; it was female in the original tradition but was assumed to the masculine nature when the stellar cult of Al-Shaddai (Set) degenerated into that of Jehovah, wherein the male was considered primary.. Râkâ was also the name of a goddess who presides over the actual day of the full moon, and Rika (another derivative of Rukh) signifies a magical incantation. The Rakhi is a Hindu talisman or charm; in other words a primal fetish which, like its African original, was charged with the vibrations of the lunar Current.

208 The number of the lunar sephira, Yesod.

209 The description of the symbolism of this Atu as given in Liber 777 is as follows: "A crowned priestess sits before the veil of Isis between the pillars of set."

210 Alim=81 , the formula of Witchcraft. See Magick, pp. 163-5

211 Lit. the "twilight language".



Plate 14: Atu XV; The Devil, Designed by Crowley and painted by Lady Harris

Karpuradi or Kali (the Adored of Shiva) thus expressed in her secret name, Krim, a formula of sexual polarity which makes possible her invocation. An alternative translation of Karpuram is "the Kalpaka or fashioner of the world²¹²", i.e. the combined sexual fluids.

Some of the esoteric meanings of the letter "K" have already been noted (see Chapter One). The Tantraraja says of the Mother, or world-fashioning potency: "Letter Ka is thy form." This is the initial letter of Krim. The second letter, "R", is the letter of fire, passion, heat and light²¹³. The penultimate letter, "I" or long vowel "î" is known in the Tantras as the "left eye which accomplishes all desires". The "left eye" is the Ayin, the Eye of Set. Crowley attributed it to the image of Baphomet, the "devil" of The Book of Thoth²¹⁴. The eye refers to the Goddess Fifteen whose formula is concealed in Atu XV. The final letter, "M", is not strictly speaking a letter at all, but the subtle vibration represented in Sanskrit by the chandra bindu (seed of the moon). This is depicted in the form of a crescent and dot inscribed above a figure resembling the Arabic thirty (30), thus: in the later, solar version of the Mysteries this number denotes the completion of a cycle, the full moon or month, etc. The chandra bindu consequently represents absorption in the Void, the reality beyond time-Dakshinakalika.

Krim, the essence of Kali, is expressed Alchemically as electromagnetic vibration composed of emanations which flow periodically from the genital outlet of the consecrated priestess. Statuary of Kali depict her with a dual stream of blood flowing from the corners of her mouth. This indicates the scarlet or rajoguna, the double liquid of life typified in the zodiac by the ≈ glyph for

212 See Karpuradistotra; inner sense commentary to Verse I.

213 Cf. the Hebrew letter Resh (R), which means "the sun".

214 See Atu XV; Plate 14.

Aquarius²¹⁵ the mystical Water of Life. Crowley equated ☽ with the North (Nuit) as the prototype of Babalon, whose symbol is the Fire Snake . According to the Nirvana Tantra, "The son of

the Sun is death, and he is established in the South (Dakshina). The power of Kali (i.e. the elixir of immortality) makes him flee in all directions with fear. Hence she is called Dakshina." But, according to the Kamakhyatantra, " the sun behind the son is on the right and becomes the granter of Liberation (immortality). Hence she is called Dakshinakalika in the three worlds (past, present, future)." The meaning of this symbolism is that Dakshinakalika reconciles North and South, Nuit and Hadit, Horus and Set. She polarizes these dual terminals for purposes of manifestation. She stands upon Shiva as Nuit arches over Hadit on the Stele whose number is twice 359, the number of Shaitan²¹⁶.

The Stele is called the Abomination of Desolation (AL, III, 19). It is significant in this connection that the number 19—the number of the verse in AL which names the Stele—is the Feminine Glyph²¹⁷ because the Void (Nuit) ultimately absorbs the totality of manifested existence or conceptual thought. This state of affairs is regarded with horror and fear by unliberated beings who continue to mistake for Reality the realm of illusory phenomena. Kali is also depicted with three eyes which represent the three states of consciousness (waking, dreaming and sleeping) and the kalas upon which these states are based: the solar, creative current, exemplified by the waking state; the lunar, formative current, exemplified by the astral or dream state; and the state of the total dissolution of form in the fire of Sushupti, exemplified by the void of deep sleep. The Right Eye is the solar ray; the Left Eye, the lunar; the Ajna (the third eye) is the supreme seat of

215 Note that Aquarius is the eleventh sign of the zodiac, thus linking Nuit particularly with the New Aeon symbolism of Aquarius.

216 See The Magical Revival, Chapter 3.

217 See 777 Revised, P. xxv.

the Will, and it is symbolized by the stellar fire of annihilation which is the formula known as the Opening of the Eye of Shiva. In the Egyptian Mysteries as revived by Crowley, Ajna—the "hidden eye"—is the Eye of Set; the other two eyes are those of Horus as Ra-Hoor-Khuit and Hoor-paar-Kraat, sun and moon respectively.

Creation is unnatural in the sense that "thought is a disease of consciousness"²¹⁸. Thus, when the Goddess assumes the dominant role in union with Shiva (consciousness) in the process known as *viparita maithuna*²¹⁹, creation occurs and the universe of name and number becomes apparent. Shiva, the unchanging substratum of pure awareness whereupon all forms arise, is figured as *Shava*²²⁰; hence the saying "Shiva is *Shava* without *Shakti*". This symbolism leads on to the corpse-strewn *smashanam* (burning ground) wherein the devotee invokes the Goddess. The *smashanam* is also the flower-strewn *yoni* of the Goddess which emanates the forms of creation.

Crowley maintains in his *Magical Record* that all magick is an act a' rebours²²¹, i.e. against the natural state of consciousness which is thought-free, pure, bereft of mentation. The Buddhists call this thought-free state *Mahasunya* (Great Void); it is the sole reality wherein *Maya*²²²—the great goddess-plays her eternal and fantastic

218 This is a basic tenet of Advaita Vedanta.

219 In the present context this term signifies sexual congress in which the female assumes the dominant position.

220 A corpse.

221 "I recognize magick as concerned to reverse any existing order. Cf. Parzival's idea of Reversal, which gave him the LA-31-AL Key to CCXX." Parzival was one of the mottoes of Frater Achad (Charles Stansfeld Jones). It was Jones who discovered the Key to CCXX- The Book of the Law. 31 is the reverse Of 13, the number of Achad.

222 The word magic is derived from the Sanskrit word *maya*, which means illusion. According to Dowson (Classical Dictionary of Hindu Mythology) *Maya* is "illusion personified as a female form of celestial origin... . Sometimes identified with Durga [a form of Kali] as the source

game of make-believe, fantastic because it is wholly deceptive, a glamour. According to the Niruttara Tantra "the Mantra of Kali does not become active without Kulacara". This means that the formula of the Kaula Circle, as practised in the Vama Marg, alone energizes the Fire Snake in the woman chosen to represent the Goddess. On the other hand, the Phetkarinitantra declares that if the devotee is without a shakti (woman), the vibration of the mantra of Kali," with mind free from all restlessness²²³", equally activates the Kundalini. This implies that the power is in the mind, not in its physical adjuncts (the senses), which are mere projections of the mind²²⁴. This highlights the distinction between the mystical and the magical paths.

The bow of flowers borne by the god of Kama (sexual passion) is synonymous with the bow held by the Priestess of the Silver Star, and the rainbow symbolism already discussed. There is a phrase in the Tantrikalpadruma translated as the "flower-covered yoni of shakti" and, in the Matrikabhedatantra, the self-generating flower (or flow-er) "which charms all" is identical with the "Ritu which first appears in a married girl". The Ritu is the rutilant and primordial rite that first suggested itself to primitive man when the girl "flowered" into nubility and became the red flower sacred to Kali, the initiator of periods and cycles of time. This was the rite or right time decreed for coitus. In the Syâmarahasya this flower is called Supuspa, which means a "pleasing" or "fragrant" flower. It refers to the Suvasini or sweetly smelling woman chosen to represent the Goddess whose emblem is the scarlet hibiscus²²⁵. She secretes the mystic dew which bathes the priest's body in "a sweet-smelling perfume of sweat" (AL,

of spells, or as a personification of the unreality of worldly things".

223 That is, free from thought-currents.

224 See Shri Arunachala Ashtakam, verse 6, where the mechanism of this projection is described. (Published in Five Hymns to Arunachala at Shri Ramanasramam, Tiruvannamalai, S. India.)

225 Sometimes called the China Rose.

1, 27). She is the "one palace²²⁶" that contains "all rare scents; jasmine & rose, and the emblems of death²²⁷". In the Mahanirvanatantra it is said that "wine is the Saviour (Tara) in liquid form (Dravamayi)".

Taradravatmayi is therefore not ordinary wine but the mystical fluid, the moon-juice that contains the kalas of immortality. "To worship me take wine and strange drugs," says Hadit in AL, 11²²⁸; the drugs also are not ordinary, being compounded of equally occult essences.

In his description of the Crown of the Magician, Crowley refers to the three pentagrams with which it is adorned." They represent the Goddess Fifteen (3 X 5), i.e. the lunar power concealed in the circle. He also mentions the great Arrow, embroidered from neck to hem on the magician's robe, the downward pointing symbol of Nuit and of the bow of flowers already explained²²⁹.

The periodic eclipse of a celestial body was compared in ancient times with the regular occultation and effusion of the female cynocephalus which acted as a natural horologue in the Egyptian temples. At a later stage in the evolution of magical ideas the waning or sickening moon was typified as the Osiris swathed as a mummy, or bound up in linen like the human female at the time of her periodic sickness. The mummified image of the sungod at night (i.e. the moon) thus became an image of resurrection. Similarly, the deluge of blood was likened to the inundation of the Nile, which was a promise of fruitfulness.

The woman's period, the lunar eclipse and the burial of the
226 Also mentioned in AL, 1, 51.

227 *ibid.*

228 See Magick, pp. 106 et seq.

229 The Star of Set (i.e. Sothis) was named the Arrow Star, thus assuming its light or radiation to the Body of Nuit.

mummified Osiris all resumed the formula of waning, sickening, dying, of being buried in order to wax and bear fruit-i.e. to resurrect. The drama of the moon waning, waxing and attaining to fullness features in all world religions. It is implicit in the relationship between Jesus and John. John typifies the dark diminishing moon, the precursor of the waxing light that is the mystical Christ of the Gnostics, not the "historical" Jesus of the later perverters; of the Mysteries whose Christ was no longer mystical but merely mythical.

The Chandrakala recension of the Shri Vidya treats in great detail of the days and nights of the dark and bright lunar fortnights. To uninitiated scholars this preoccupation of the Tamil Adepts appears to have been carried to the point of mania. This is not surprising; anything inexplicable in the light of modern ignorance is classified automatically as superstition. The relegation of the number thirteen to the realm of witchcraft and "black" magic is a typical example.

This number signifies Unity²³⁰ because thirteen moons constitute a full circle or cycle, the lunar year of thirteen months of twenty-eight days. Because the number thirteen typified the moon and the female the later cults, which based their reckoning of time not on the moon but on the sun, regarded the lunar images as accurs&d and identified them with ideas of darkness, disease and death. The number thirteen thereafter became the type-number of misfortune and uncleanness.

Thirteen was the accepted number of the Witches' Coven because the rites of the Sabbath were recognized as being of lunar origin. The Vinum Sabbati (Wine of the Sabbath) was the mystical effusion of the Scarlet Woman., the ever-virgin Whore of the Stars. Thirteen, however, has a very special significance in Crowley's Cult.

230 The Hebrew word AChD (Achad), which means Unity, adds up to 13.

in the system of reversion, 13 becomes 31, the Key number of AL and the highest aliquot component Of 93, the number of Aiwaz, Thelema and Agape'.

It was in the lunar phase of the evolution of these concepts that thirteen became the number of Unity or the Return to Perfection; the fulfilment in both time and space of the Cycle: Full Circle. All Circle-craft is based either upon the original (stellar) circle of the Great Bear, Goddess of the Seven Stars; on the Moon and her thirteenfold annual cycle; or on the later and final solar circle of the twelve celestial houses of the sun (zodiac).

In the lesser lunar cycle of twenty-eight days, fourteen are dark with diminishing light, fourteen wax bright. The fifteenth day thus became the day of the Goddess. The moon takes twenty-eight days to traverse the twelve zodiacal stations and the number twenty-eight consequently became a glyph of the female, as did thirty of the male²³¹.

As thirty-one is the highest aliquot component of ninety-three, so five is the highest aliquot component of fifteen. Five was the primal number of woman as the genetrix long before the stellar seven and the lunar twenty-eight. For five days woman was engulfed in darkness and eclipsed; from her issued the deluge that primitive man rightly identified as the substance which would later congeal and flesh forth progeny. Blood was recognized as liquid flesh and the female expressed (through the number five) her nubility, which was the archetypal nobility because the only known lineage was of the blood of the mother alone. The male's role in the procreative process was at that time unknown. The five day eclipse was the seal of woman's nobility, the nobility that wears the scarlet mantle of nature

231 The solar 30 still survives in the Hindu glyph OM, which represents the sound aspect of solar or creative vibration. See p. 117.

herself, the one unimpeachable rubric of her sovereignty. And because she was seen to renew life upon earth woman was likened to the goddess in the sky, who renewed herself through celestial cycles, as a type of resurrection, a return to unity and ultimate perfection in the heavens and the hells²³².

The number five thus became the seal of authority in the world of spirits; it was represented by the pentagram or fivepointed star, still used by magicians for establishing contact with and controlling transmundane entities. The origin of the magical pentagram can thus be traced to the first observed facts of elemental nature.

Five was the number of the female; six, or sex, that of the male, in so far as sexual activity again became "lawful" after the cessation of the deluge. In AL(1,24), Nuit proclaims: "I am Nuit and my word is six and fifty," which is her manner of saying 56, or the 5 and the 6²³³, indicating that she is the virgin and the mother combined, thus identifying herself with the Whore of the Stars (i.e. the moon), the breeder who brings forth independently of the individualized father. In other words her cult-whether stellar or lunar-is pre-solar. This is important because it implies that Horus, her child, the Crowned and Conquering Child of the Therionic Cult, is the "child" or essence of the mother alone. This is borne out by AL, 11, 4: "Yet she shall be known & I never."²³⁴ "She" is the Goddess Fifteen , "I" is the

232 The "heavens" were typified by the stars in the northern hemisphere; the "hells" by constellations in the south of which Set or Sothis was supreme.

233 Thus eleven "as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red" (AL, 1, 60).This verse resumes the entire Draconian doctrine.

234 This fourth verse of the second chapter of AL is verse seventy of the Book as a whole. Seventy is the number of ayin, the eye whose type is the vulva of Babalon.

individualized One, the male component, the bindu or Hidden God.

Ancient Greece also was not without its techniques for energizing the fetish or d'mammu. There existed a sacerdotal caste known as the "urnings" and its practices involved the use of urns or vessels in many cases indistinguishable from ordinary vases. The urns were "charged" with sigils which a priest had previously consecrated. As in the case of the African fetish, and the Egyptian "deceased"²³⁵, the urn was subsequently buried or cast into the appropriate element. The ancients were steeped in magic and it is unlikely that the vessels buried with the dead had always the culinary purpose which modern scholars attribute to them. It may be true that the subtle fumes of drink and meat offering are absorbed by the spirits of the dead, but the Greeks undoubtedly used some of their vases for more creatively magical purposes associated with death and resurrection.

When hermetically sealed the urn formed a womb for the germination of the "inherent dream" represented by the sigil. In the dark, silent, vacuous receptacle the sigil or linear mantra bred its reality and fulfilled its will in the hidden places of earth or in the depths of ocean.

Mantra yoga or the magically charged vibration of "sacred" words and phrases is one of the oldest occult practices known to man. The spell or incantation did not always have a rational meaning; more often than not the phrase had no intrinsic significance. As Wei Wu Wei observes: "A mantram is not intended to be subjected to conceptual interpretation; therefore it need not be given in literal translation. It is not an exoteric resume of doctrine, but an esoteric—chiefly auditive—medium for the apperception of

235 or the priest who assumed the god-form of the deity be wished to invoke.

what universally we are.²³⁶"

Concerning the mantra in Tantric Buddhism, S. B. Dasgupta observes:

On the whole it seems that most of the mantras ... are composed of a string of syllables which have lost their etymological meaning or which had never an etymological meaning. Vasubandhu says in his Bodhisattvabhu'mi that this absolute meaninglessness is the real significance of the Mantras. A Sadhaka (aspirant) is to meditate on these Mantras as something absolutely meaningless and this constant meditation will gradually lead to a state of mind where it will be very easy for him to meditate on the ultimate nature of the dharmas (principle of existence) as absolutely meaningless; this meaninglessness is the void nature of the dharmas and thus the meditation on the Mantras will gradually lead a Sadhaka to the realization of the void nature of the dharmas.²³⁷

Dasgupta goes on to say: "In the hands of Vasubandhu the Mantras obtain a deeper significance than the mere invocation of any particular god or goddess who might confer mundane benefit on us or fulfil some of our selfish desires."²³⁸"

The idea behind the apparently absurd repetition of a meaningless word or phrase is similar to the theory behind the sigil having no linear form that the conscious mind can recognize. By thus bypassing the endopsychic censor, the vibration is free to return the mind to its subconscious source without its being able to breed

236 Open Secret, Part III, by Wei Wu Wei (Hong Kong University Press, 1965 and 1970).

237 An Introduction to Tantric Buddhism, by S. B. Dasgupta (University of Calcutta Press, 1950). See also Bodhisattvabhumī, edited by Unari Wogihara (Tokyo), PP, 272-4.

238 Ibid. See also Obscure Religious Cults, by S. B. Dasgupta (Calcutta, 1946), pp. 21-2.

images from the mantra, for the conception and birth of images would render the whole process abortive. Even the mantras which have definite meaning become bereft of meaning in the process of constant repetition. The Tantric Buddhists had sufficient strength of mind to dispense with meaning at the outset. Other traditions were more cautious, no doubt supposing that if the mantra was known to have no meaning, the rational mind of the aspirant would rebel at the outset. A simple experiment will demonstrate that even the most ordinary word, repeated continuously, will empty itself of all meaning in a very short time.

All words and things, names and numbers, whether sacred or profane, are similarly and ultimately empty. The voidness of all things can be realized by this process of mantric reverberation. If performed with profound attentiveness the practice results in ecstasy as the mind dissolves and merges with the rhythmic flow of sound. This gives way to ineffable tranquillity as the ecstasy abates and the mind becomes merged in the void. This is the Mystical Path that descends from the reservoir of cosmic consciousness through sushupti, individualized as the dreamless sleep state. Complementary to this is the Magical Path which ascends from the subconscious through swapna, the astral or dream state.

The subconscious mind is the repository of all images, all ideas, all concepts. Communication with it is possible only through symbols, and in order to traffic with it a symbolical language is necessary.

The only magically effective symbols are those charged with the peculiar vitality of subconsciousness. Therefore, desire must be formulated in symbolic terms and projected into the "underworld"; it must also circumvent the endopsychic censor. A consciously formulated desire achieves fulfilment gradually and is often realized

after the desire itself has ceased. This sort of desiring should be eschewed as a dissipation of time and energy, since it is evidently not an essential part of the True Will or "inherent dream".

For the sake of convenience subconsciousness may be considered as a series of strata containing faculties and powers which reach back indefinitely. Each phase of evolution, from the aquatic to the human, is characterized by various powers, and as new ones are evolved others become obsolete and are sloughed. They are pressed into latency and may be reawakened by magical means. For example, some of the earliest forms of manifested life were possessed of enormous physical strength, though feeble intelligence; some were able to travel at great speed; others could change their appearance and blend with their environment or renew themselves periodically by shedding their outworn skins; still others could climb to heights inaccessible to man. It is the principle behind these powers, the superhuman strength and swiftness of movement, the power of transformation and regeneration, etc., that the magician seeks to revive. Yet if the desire for any of these powers remains conscious it will mature and flower only after much time; the individual may grow old and die before the mechanical means of acquiring the power have been invented and made available.

There are various ways of projecting desire into the underworld. Austin Spare evolved a simple yet potent method: write down a short sentence embodying the nature of the desire, e.g. "I Desire Magical Knowledge". Extract any letters that are repeated, such as the letter "i" which appears three times, leaving but one of them. In this way the following series of letters remains: IDESRMAGCLKNOW. Of the original twenty-three letters, fourteen remain. Arrange them in the form of a sigil. It should be simple and easily memorized; furthermore, it should not in any way suggest the object of desire. The conscious mind must "forget" the rational significance of the sigil; only then can it beget its image.

The sigil, once designed and memorized, is then destroyed by consigning it to the appropriate element, as previously explained. The act of destruction, or rather of absorption (for the sigil is the seed that impregnates the womb of the void), must be substantiated by an act of sexual magick which Spare, and others, deemed it inadvisable to commit to writing. Although this is not the only way of trafficking with elementals and of facilitating the revivification of ancient atavisms, it has the advantage of being direct.

Traditional symbols such as the Eye within the Triangle, the Ankh, the Swastika, the Cross, etc., although possessing power to awaken subtle forces, are too familiar to the conscious mind to have a direct and immediate impact on subconsciousness; such universal symbols are more effectual when used in connection with the Mystical Path. Magick employs essentially individualistic formulae; mysticism altogether transcends the individual. There are two different processes involved and they may be likened to the difference between a bar of pure gold and current coinage of identical value. Although the gold has intrinsic value and the current coinage none, it is no good tendering gold in a shop. Its value has to be assessed and converted into base currency. The base currency of subconsciousness is, so to speak, the apparently meaningless sigil. Like most analogies, however, this is not strictly true because in the subconscious the bar of gold would be recognized by the elementals and would influence them accordingly, whereas mere bank notes would have no meaning for them at all. Crowley, writing to Frater Saturnus²³⁹ in this connection, warned him against the use of paper money in magical operations for wealth, on the ground that "the Gnomes have no understanding of meaning as such"; lie advised the use of actual gold or silver.

239 Karl Johannes Germer (1885-1962), Crowley's right-hand man in New York in the 1940s, when this letter was written.

The sigil is a receptacle or chalice enshrining a given quantity and type of energy. It matters little what form the sigil takes so long as it is simple and complete in itself. It is important not to add superfluous ornament since this will enable the subconscious to breed unwanted images or phantoms which will obscure and therefore distort the original desire. This also is a principle of artistic creation; useless decoration is "bad" art. Great art is always simple; each line is genetic and functional in a sense not to be confused with utility. It is functional in that it appeals immediately to the subconscious component of the observer. This appeal is hindered, even destroyed, by useless decoration. Art then degenerates into something which appeals only to surface consciousness; it expresses a merely transient fashion, whereas true art expresses Eternity. The simpler the sigil the more potent it is, yet completeness should not be sacrificed to simplicity for its own sake for if the sigil is incomplete it is also inaccurate and will breed a monster.

Any form of sigil construction is valid, the more individualized the better, being then closer to the subconscious mind upon which it is intended to work. If the operator is more potently influenced by sound or colour, then the sigil should take the form of an incantation or a poem, a painting or a pantacle.

The ancient Egyptians were skilled in this method; the great care with which they preserved their dead was equalled only by the care with which they designed their hieroglyphics, those magical sigils that were passwords in Amenta.

The body, swathed in the featureless cerements of forgetfulness, fulfilled perfectly the role of the sigil and enabled the deceased to travel without hindrance in the underworld. Examination of the devices inscribed upon sarcophagi reveals a

knowledge of sigillography unrivalled in any other system. The animal-headed deities were guardians and guides to the secret pylons of the underworld; they unlocked those strata of subconsciousness which contained the powers attributed to the animals in question. Humanity has lost Moon-power: Its Names, Numbers and Reverberant Atavisms the key to the meaning of these god-forms because that key does not exist on the plane of rational interpretation. Like the dream, it is comprehensible only upon its own plane.

Distinction should be drawn between a conscious and a subconscious thought. The former is a subjective replica of a tangible or intangible object. A subconscious thought, on the other hand, is an astral entity, an object as tactual to astral awareness as a chair is to physical sensation. This is why dreams are claimed to be actual occurrences while they are being experienced; and they are such to the astral senses. But nobody claims that thoughts are real, even while they are being experienced. The difference lies solely in our criterion of what constitutes direct experience. Conscious thoughts are considered unreal because their impact is not sensual; they are "thought", not "felt".

Subconscious thoughts (astral entities), however, are felt, and the resulting impression is one of vivid actuality. Hence dreams are sometimes so "realistic" that they overshadow and influence waking consciousness in a way unparalleled by the myriad flow of conscious thoughts. Magick is successful, therefore, when it works through subconscious thought, for then only is the corresponding experience a sensual reality.

Conscious minds may communicate with each other by speech, by the written word, by telephonic means, etc., but without these physical aids communication is impossible. Not so with the

subconscious mind, yet even here a link, a truly magical link, is essential; this is precisely the function of the sigil. A conscious thought is an unsubstantial entity compared with its subconscious counterpart; it cannot penetrate the magical (i.e. subconscious) aura of another person. But an astral elemental, or a thought generated from a sigil, may be projected into a person's aura and there breed further thoughts. The hypnotist performs an analogous operation when, after paralysing his patient's conscious mind, he lays open the subconscious. He does this by the use of magnetic passes, bright lights or rhythmic vibrations which stupefy normal consciousness. But the magician has no need of all this. His "patient" may be quite unaware of his activities, may not in the least suspect that the "thought" newly born within him is not of his own generation. This is the basis of magical suggestion. When the patient is aware of the intrusion, he either resists or accepts the thought; in order to repel it, however, he has to have magical power of a higher order than he who projected it.

If magick is approached with the attitude: "I with my small mind, want to compel my larger (subconscious) mind to get something from cosmic mind"—rather like a rich man with amnesia planning to rob himself—failure will be the sole result. But when it is understood that cosmic mind is all, and that all is performed in, through, and by it, then the cramp of so-called will-power will be dissolved for ever and all desires will be fulfilled. This is working "without lust of result"²⁴⁰ and it is the only way to work if the True Will is to be realized. When we pride ourselves on the success of a sigil we imagine that we are the cause of the effect which it produces. But the very impulse towards the formulation of the desire that suggested the construction of the sigil did not have its roots in the surface mind, and even the subconsciousness in which it first appeared is but a print of the negative already existing in the

240 See AL, 1, 44.

formless or preconceptual spheres. The current is from sushupti to swapna to jagrat; not, as we vainly suppose, the other way round.

Ecstasy is the lever whereby the sigil is cast into the void. The sigil should be remembered only at times of psychological tension; otherwise it should be resolutely banished from consciousness. During any intense emotional stress the sigil should glow in the mind. Concentration at such times will lead to the generation of ecstasy—an ecstasis—that will terminate the tension and lead ultimately to the realization of the sigillized desire.

A psychological vacuity follows the experience of ecstasy. in this void, where mind itself is absent, occurs the vitalizing of the sigil. The degree of absentmindedness is dependent upon the intensity of ecstasy which precedes it: if the ecstasy is weak the vacuity is short lived; if it is strong the degree of voidness is correspondingly strong and of longer duration. There may at this point be difficulty in recollecting individual identity when surface consciousness is regained. in actual fact the ego is a mere phantom created to lend an appearance of personality and coherence to a disconnected yet perpetual series of impressions. But the only thread of continuity joining these disconnected psychic states is cosmic mind. Because ecstasy has temporarily unseated the ego it is difficult to conform once more to the false set of values imposed by a mere figment of Reality. No effort need be made; the old tendencies are strong and only too eager to re-establish the illusion of separative existence.

When the ancient Egyptians embalmed the sigil before dispatching it into the underworld, all traces of personality (i.e. recognizable qualities) were obliterated. "Death", symbolized by the mummy in its swathings of uniform and undifferentiated sameness, was followed by resurrection in Amenta.

The Witches' Sabbath and the Reincarnation Of Primal Obsessions

THE ANCIENT Egyptians possessed a profound knowledge of the subconscious in its magical, if not psychological, aspects. They understood the mechanics of manifesting past atavisms in the present. These past selves, latent in pre-human consciousness, were symbolized by gods wearing animal masks. The psychology behind this mode of magick, which united the bestial and human potencies in one image, was based upon the awareness of a supreme identity; an identity not only of animality with humanity (of the Past with the present) but also with divinity (represented by the future), for the "gods" typified the "Ever Coming One", the ever-recurring present moment which embraces the entire gamut of animality, humanity and divinity²⁴¹.

The rite of "Coming Forth by Day" enacted the subtle transformations undergone by the deceased in the underworld. The priest-magician identified himself with one particular sigil; he assumed a particular god-form and resurrected his old self from the dead, appearing in any form he chose. The hawk, for instance, represented the transformation of subconscious, automatic existence into conscious awareness of divinity which was, for the ancient Egyptians, the highest reality. The expression "coming forth by day" or "coming forth today" indicated an emergence from the dark realm of night, or death, into the day of conscious participation in Reality.

Although the Witches Sabbath seems a far cry from this
 241 That is, the subconscious or dream state; the waking state; and the state
 of thought-free consciousness exemplified by dreamless sleep.

formula it derives, like the mediaeval sorcery which it parallels, from vastly ancient sources. The mode of transvection which enabled the witch to attend the Sabbath was an astral phenomenon, and the unguent rubbed into the body was undoubtedly composed of sleep- and ecstasy-producing ingredients. The elevation of the witch on the besom or broom handle is symbolic of the originally feminine character of the Sabbath, for it shows the exaltation of the lunar over the solar forces.

This is a typically mediaeval manner of symbolism which had a highly sophisticated origin in the Egyptian image of the Sky Goddess arched over the earth, the latter being depicted (in some papyri) in unmistakably masculine form. But the fundamental symbolism reached even further back, to the African origins of magic, when the female was exalted above the male as a channel through which the gods communicated with earth.

The landscapes usually associated with sabbatic rites immediately betray their lunar and astral nature. The desolate, remote high places, or concealed groves by running streams, are always illumined by baleful moonlight. The devil or horned deity that presides over the Sabbath is the prototype and sigil of Desire. The obscene kiss is applied to the back, not the front; to the bottom, not the top. This formula of reversal has already been explained; it is also apparent in the circular widdershins dance performed by witches and their familiars, or partners, in which they caper with their backs turned to the enthroned sigil of desire. The litany is read backwards and the accompanying ritual gestures (mudras) are executed in reverse, or back to front.

The astral plane is the Junction or confluence of two manifestations of preconceptual energy. One is an outgoing, the other an ingoing flow. In Crowley's system, Ra-Hoor-Khult and

Hoor-paar-Kraat typify these twin energies. When they fuse, a magical current is discharged into the body of the Scarlet Woman (i.e. the witch). It is in the substance of this effluvium that the witch incarnates the atavism for which the Sabbath is convened. It is at the climax of this explosive release of the sigil that the astral plane densifies to a degree of substantiality that endows the whole rite with the glamour of reality.

The Sabbath is a form of mass hysteria which releases almost unlinited quantities of preconceptual energy. It is the actual, tactal or factual realization of the sigil in its densest form that is the object of this much misunderstood ritual, and its real meaning becomes plain as soon as the underlying mechanism of its dynamics is understood.

The magical formulae implied in Sabbatic symbolism involve the invocation and redirection of preconceptual, energy downwards and backwards to the required atavism. The uprushing energy is then converted for specific purposes such as therapy, transformation, initiation, creation, destruction and so on.

The original Sabbath was performed by a priest-magician who assumed a particular god-form. The celebrants used this god-form as a focus in the same way that the sigil is used as a vehicle for the concentrated outflowing of mental energy. This produced ecstasy, and then the sacrifice. That is to say, all ideas and concepts -including the god-form sigil itself-are sacrificed, "forgotten"²⁴². The void moment following upon the ecstasy is the moment of subconscious release during which each celebrant becomes the god (i.e. assumes the god-form). He is, for the time being, possessed by the god and endowed with superhuman powers. The participants

242 The "devil" at the Sabbath is often represented as vanishing at the clinax of the orgia.

either incarnate their own secret wishes and fantasies or the newly released energy is used, massively, for a communal purpose.

The litanies and incantations used at the Sabbath varied according to the nature of the desired metamorphoses. An invocation of the god was followed by ceremonial worship or simulation of sexual congress, which was literally enacted when identity with the god had been achieved. The old crone at the Sabbath who is believed to have regained youth and loveliness represents the past, the form which is dissolved to give birth to the ever young or Ever Coming One, the reality of the present moment. The sloughing of the old skin is symbolic of shedding the false shape of the conscious mind²⁴³ and assuming the true or subconscious form.

The Witches' Sabbath, like the Alchemical process, was the veil of an ineffable sacrament deliberately misrepresented by its Adepts to preserve its secrets from the profane. Arthur Machen has suggested that Fairy Lore also concerns itself with analogous and equally unsuspected formulae which involve traffic with elemental and reverberant atavisms²⁴⁴.

Obsession and vibration form the basis of all magick concerned with transformation and materialization. The obsessive idea overrides and nullifies all lesser ideas. Ecstasy itself is the flowering of the obsessive idea.

Furthermore, vibration induces ecstasy, which results in the emotional exhaustion that adumbrates the vacuous state. Each individual mind is haunted in its deeper layers by lurking obsessions which, in the average person, are symbolically veiled or concealed

243 This false shape is the personality, the persona, literally "the mask" It is false because distorted by rationalization.

244 See in particular "The White People" (Tales of Horror mid the Supernatural, The Richards Press, London, 1949).

altogether from waking consciousness. Magicians have been tireless in formulating ways of invoking these obsessions. Salvador Dal's method of "paranoiac critical activity" is one way; Austin Spare's formula of "atavistic resurgence" is another; Crowley's formula of sexual magick energized by the True Will is yet another, for the True Will-the Unconscious Will-is, paradoxically, the lion-volitional or spontaneous expression of cosmic mind.

There exist also what may be termed "local" obsessions: automatic habit-responses to subconscious energy-blocks associated with types of spirit which, as far as I am aware, Austin Spare alone has noted and named "elemental automata". Unlike the greater obsessional Familiars, these do not stem from remote atavisms but proceed from deep, though individualized, subconscious strata. The symbolic shapes of these obsessive phantoms sometimes reveal themselves through the simple process of automatic drawing. A particular shape recurs repeatedly in slightly modified but none the less recognizable form. If this shape is seized and isolated it can be sigillized and imbued with magical energy. The accompanying sigil (see below) was obtained by this means; it is an "atavistic resurgence" in pictorial form concise enough to sigillize; it suggests the form of a bat. This concept, being associated in the conscious mind with ideas of vampirism, Will, if concentrated upon, arouse connective ideas and fantasies. It is primarily, however, a subconscious image materialized by a conscious though absent-minded process. Its shape is thus the sigil of a force behind a recurring obsession that can become reverberant and awaken latent atavisms. It is, in fact, the signature of the automaton which generates the psychic stress and which nourishes itself on the energy swept into the magical vortex which the obsession has created. If this obsession is substantiated by means of sexual magick, or fed with lunar vibrations, an actual entity will be bred from the depths. It will gain substance on the astral plane as a subconscious thought-entity

and may even generate its simulacra on the material plane and be seen by objective witnesses. Such an atavism can be extremely dangerous and should be dissolved as soon as its purpose has been achieved.

The process has a cathartic value: the compulsive habit that masked the obsession subsides and the elemental now has a vehicle through which it may function directly. A subconscious entity, like a sea-monster, has been isolated in a tank specially prepared for it. If the sigil is remembered during moments of emotional stress (anxiety, depression, elation, ecstasy) the force normally energizing the compulsion now vitalizes the sigil. The energy-automaton will perform any task assigned to it so far as lies within its power. The astrals of great trees, for instance, reveal secrets not only of air but of earth and chthonian regions also.

When a concentration of psychosomatic energy attains bursting point an individual either becomes insane, or he sloughs the physical body, as if so fragile a chalice were incapable of sustaining such primal pressure. It is at the split-second of the force's upsurge that the magician, relinquishing all surface control, permits the force to sweep through him. The sheer impact of its onset exhausts him utterly, and a mental vacuum is created in which the sigil acts upon remote strata of subconscious memory. Back and down it reaches until an answering energy upsurges and indwells the sigil. This intrusion from the cells of ancient memory comes in the form of a vital atavism, a force long dormant but familiar to the magician by virtue of its once having been his own self. Aroused from its age-long sleep it responds to the suggestion of the sigil which alone exists in the otherwise vacuous mind. Becoming conscious once more, it acts as an "intrusive familiar".

When the exhaustion of spirit, body and mind subsides, the

magician "awakes" to find superhuman power at his command. Rather, he has regained an old power. By virtue of his present environment and his infinitely more specialized psychosomatic apparatus, the power is in many ways quite new and he can use it in a manner undreamed of at the time he originally possessed it.

This recalls the singular transformations undergone by the Egyptian priest-magicians. The nature of the "gods", or atavisms, may be interpreted with reference to their zoömorphic attributes, and there is no reason why such powers should not come out of the future as well as the past. Some contemporary artists have delineated "future atavisms", the shapes of which are limited only by artistic ability. The condition known as genius is due to obsession by intrusive familiars for the creative artist, no less than the scientist, receives certain intimations of future atavisms.

All "discovery" and "Invention" is an atavistic endowment, it is almost always the result of inspiration occurring in a state of vacuity, absentmindedness, or psychosomatic exhaustion. Great discoveries are made by "accident", by a "stroke of genius". There is discernible in every historical case of genius a profound emotional, intellectual or spiritual upheaval, from the resulting chaos of which upsurges the atavism in the form of inspiration.

Magick is the full flowering of the obsessive idea; as such it endows with genius. Whether this is positive, i.e. creative, constructive, inventive, or whether it assumes the passive aspect of ability to receive impressions depends upon the individual. In either case, ecstasy, anguish and obsession are component parts of the process, whether consciously acknowledged or not.

Compared with the great intrusive familiars, elemental automata represent lesser powers; entities of a more personal nature

generated by blockages in the current of desire. Whereas intrusive familiars spring from a reservoir of energy unbounded by the personality, elemental automata are individualized expressions of cosmic energy. A man may hear celestial melodies, see miraculous visions, feel wonderful sensations, and yet be totally incapable of communicating his experiences. But his inner being will not, for that reason, remain untransformed merely because he does not possess the ability to transform others. One purpose of magick is to understand the nature of obsession in such a way as to be able to reify its power, not merely to express or observe its operation.

The formulation of the atavistic current does not always appear in graphic or linear form. It sometimes expresses itself in wordpatterns or mantric spells. The word that repeats itself and becomes magically reverberant will be the name not of the obsession but of the elemental whose energy informs it²⁴⁵.

When an unfamiliar word appears repeatedly in an automatic script it may be a key word capable of unsealing subconscious cells. The names of the "gods" are the polished or final forms of elemental automata and intrusive familiars, for the gods are our past selves. Their names have become corrupt during the aeons, especially during the phase of mediaeval magic when great ignorance reigned in these matters and the gods and demons were confused. Broadly speaking, these two major streams of subconscious energy, typified respectively as elemental automata and intrusive familiars, correspond to the devils and gods of antiquity.

The gods represent cosmic powers, remote both in time and space; the demons are the unresolved complexes within the psyche that may be controlled and made to respond to magical suggestion

245 Obsessions manifest in everyday life as rationalized or ritualized acts which repeat themselves compulsively and are the basis of habit.

by means of sigil and dream control.

The demons are deposits in the psychic nervous system which are stirred to baleful activity when there is a serious blockage of energy. These blocks can be dissolved and the liberated energy redirected to creative, magical ends.

The moon is assigned to the realm of the subconscious as the "seer in darkness", the "eye of night", the "illuminator of the underworld". The Egyptian Ritual of Amenta is illustrated by vignettes which show the deceased on a bier carved in the likeness of great cats. The cat as the seer in darkness is a zoömorphic emblem, as the moon is a celestial emblem of an identical principle. The cat accompanied the witch on her nocturnal exploits at a later, degenerate stage of the symbolism, and as the moon accompanies the great gods of heaven²⁴⁶, so the cat accompanies the elemental automata, the demons of the "personal" subconsciousness.

Once the name of an obsessing entity has been ascertained and isolated, the conscious mind reverberates it. The name forms a magnet which raises the dead (the required "god" or "demon") from subconscious levels. The spell should be composed of insistent, compelling rhythms and the name should be woven into it so as to sound the latent depths. Skill is required, for the invocation should adumbrate an actual past experience in the crucible of the present. The invocation culminates in ecstasy. With the onset of oblivion the name is the final sound heard; it trails off into the unutterable dusk of unconsciousness. The familiar or elemental spirit then indwells the sigil and fulfils the purpose of the rite.

Incantations, magic spells, barbarous names of evocation, magical formulae, etc., are so many methods of locating and

246 i.e. intrusive familiars from remote atavisms.

controlling subconscious energies. The names of ancient gods and demons are corrupt in that the vowels and consonants have been confused. In many cases the corruption was introduced deliberately by the priests to preserve their secrets. The best example of a restoration of such names and formulae occurs in Liber Samekh²⁴⁷, which is based upon a ritual that Crowley considered to be supremely potent. He who knows how to pronounce²⁴⁸ the Name possesses the key to the realm which the god typifies.

Such was the power attributed to god-names that in ancient India it was (and still is) maintained that even the god himself is not as powerful as his name. Magick utilizes such names to bring the surface mind into direct contact with super- or subconscious levels. By their means the mind is dissolved in cosmic consciousness. In other words, by experiencing the reality behind the name or word the mind merges in the ecstasy created by impact with its greater (i.e. cosmic) Self. Some quite ordinary names, words and images possess a degree of power quite disproportionate to their meanings; they are charged with the peculiar vitality of subconscious energy that lends them a special significance and an incredible durability. For example, certain archaic words which until recently were considered unmentionable in polite society have, by a process of continuous suppression, become endowed with a power similar to that of "forgotten" sigils. Although the power of such words is a mere shadow beside that of subconscious symbols, they affect people very strongly. Power exists in such words not only because of a conscious denial of them but also because they are usually associated with instinctual functions. If continually suppressed consciously conceived images contain great power, how much greater must be the power of subconsciously conceived words and images that occasionally reveal themselves in automatic writing or magick

247 Magick, PP. 355 et seq.

248 i.e. vibrate.

rituals. Each magician must discover the word that conceals his dominant obsession and must vibrate it until its energizing elemental is awakened.

The Lost Word of the Freemasons, the most corrupt of daemonic names in mediaeval grimoires, no less than the True Name of God known to the ancients, is no other than a consciously formulated link with the source of all conceptual energy. Such words contain genuine magical power in the sense that they embody specific vibrations.

It is well known that if a certain musical note is sounded repeatedly it will shatter a glass or crystal vessel. If the string of a violin or guitar is plucked, precise patterns are formed in particles of sand placed in the vicinity of the vibrating gut²⁴⁹.

Similarly, spells or incantations awaken subconscious depths to which they are the key. The name or word is more than a mere designation. The name cat, for instance, partakes in itself of the element with which it has affinity; unlike c-a-t in relation to the animal, the magical name may be compared with a match ill relation to the fire to which it gives rise; it is not merely a symbol of fire, it is fire in latent form. This form may become what it is (i.e. fire) by correct vibration. If the magician is holding on to the wrong end of the symbol when it becomes sentient, that is not the fault of the symbol; yet many a name and symbol has been called "evil" for no better reason.

Subconscious sigils transcend symbols in that they are charged with the actual energy which they symbolize. They are sentient symbols, one in nature with that which they symbolize,

249 Cf. also Chladni's experiments. A description is given in Thought-Forms (Besant and Leadbeater), P. 27.

whereas the letters c-a-t form an arbitrary rather than a vital symbol, having no direct affinity with the elemental realm of felines. All conceptual and therefore all sentient symbols proceed from preconceptual energy which is the unrealized potential of Reality awaiting reification. Obsessional energy, which generates gods, angels, demons, humans, animals, etc., upsurges in proportion to its successive liberation from the sentient forms with which it becomes identified through arbitrary "belief ". When the magician frees himself from the compulsive habit of conceptualization he becomes free to experience reality in itself. The mind returns to its source, and form dissolves in the void; matter decomposes, dissolves into its elemental energies, which then flow back into the earth to rest before "believing" again in new forms.

Man's desire for woman is based on the necessity for returning to his source in the void of preconceptual bliss. He desires to re-live the primal ecstasy, to know his origin directly, immediately, magically. But woman is the sigil of Isis (Nature); she conceives in terms of form, so man is imprisoned in further belief. During coition alone he fleetingly tastes the bliss of his true nature, his preconceptual source. There are rare cases, however, when nature does not conceptualize in this manner, when she delivers herself of a preconceptual form²⁵⁰.

Dreams, desires, wishes, are future events which man pours from himself into the primal sigil-the Woman-Nature-which then manifests them. When this occurs the dreams are already past and tending toward decomposition. The junction of the Future (superconsciousness) with the Past (subconsciousness) is the seat of reality or direct experience.

Austin Spare declares that "by hindering belief and semen
250 Cf. the virgin birth; see below.

from conception, they become simple and cosmic.²⁵¹" This liberates the vital current from necessity, the necessity of being confined in a specific form or belief. The future and the past have no meaning and the present is void of conception. The image then exists beyond time (subjectivity) and space (objectivity). Both that which is implicit (future) and that which is explicit (past) are realized as a formless continuum of consciousness characterized by supreme bliss which is the essence of sentience.

Such direct experience or spontaneous living is the translation of a tendency in terms of immediate action, before conception²⁵² occurs. The external universe is real; what is not real are thoughts concerning it. A tree is seen and a thought is born. The thought is called "a tree"; but the thought is an illusion which causes a sense of separation from direct experience. To vitalize the apparently objective universe therefore requires the cessation of conceptual thought. The tree must be realized directly, immediately, as a form of the Self.

One type of non-conceptualism set before humanity (in the West) Is the "birth" of Christ from the virgin womb. It indicates the operation of preconceptual energy concentrated in a form of belief that remains non-conceptual. Born of the void it is the supreme sigil of realization (redemption from matter). By the worship of Mary²⁵³ the realization of cosmic consciousness becomes a matter of direct experience. The crucifixion or destruction of the sigil (Christ on the cross) signifies the dissolution of the mind. The cross or crossing is the juncture at which flesh and spirit meet²⁵⁴, at which past and

251 The Book of Pleasure, p. 19.

252 i.e. thinking about it.

253 This term "worship" is used technically to mean an active outpouring of love or devotion which is concentrated in the void, i.e. Mary, the Great Sea or Great Deep.

254 This is exemplified in the symbolism of the Voodoo Mysteries with

future, horizontal and vertical, fuse. The ensuing resurrection occurs in the flesh (i.e. as immediate experience); it is the incarnation of knowledge as knowing, of bliss as feeling, of existence as being, the being of Christ, Krishna, Therion, Kia, according to the type of the primal obsession (belief). This symbolism has been distorted as history to satisfy the mentalities of non-Initiates and the adherents of "materialistic religion"; the unity has been divided in thought and in time so that few people understand its universal Import.

The formula of the goddess Nuit represents a more universal type of non-conceptualism. The sky goddess arches over the earth. In her body (infinite space) appear the sun, moon and stars which illumine the earth (mundane consciousness). The sun is the concentration of the superconscious mind, the moon of the subconscious; the stars are the children of these two chakras of cosmic mind, the lesser luminaries born of the experience of the greater. They, too, become suns and moons in their season, each gathering about itself a cosmos identical with the one over which the goddess is arched.

Each impact and experience of reality gives birth to a new star, a soul in her infinite womb. Her son is Horus, the liberated consciousness, the Crowned and Conquering Child who is free because unconfined to any particular mode of belief. He is the One that goeth forth from the underworld (subconsciousness) by Day, by the light of the Sun.

The symbolism is both beautiful and faithful to the facts of the psychosomatic complex. We exist, as the stars exist, in the void of infinitely unsullied consciousness. Between each brilliant point lies space, sleep or death. Physical space is symbolic of the void in which our potential is concealed. This "inbetweenness" state is the

rather more emphasis than elsewhere.

"pathway between ecstasies"²⁵⁵. The stars shine by virtue of the dark void between manifestation; by virtue of sleep which separates waking from dreaming, and death which separates being from non-being. But between these shining points we exist as pure consciousness (Truth), even as we exist continuously, unfragmentedly, through sleep, death and absentmindedness. Were we always manifest, were day perpetual, we should know, be and feel nothing. By virtue of the Body alone is the Spirit realized. Similarly, it is by virtue of the Moment that Eternity is realized, and by Falsehood, Truth. Nirvana and Sangsara are not two.

Spare's formula of the Death Posture conceals the mechanism of magical obsession²⁵⁶. It consists of the concentration or confinement of consciousness in one part of the body. The part thus vitalized becomes instinct with all the sensation of which the entire body is capable. The essence of this sensation is then exteriorized in objective form.

The self-generated phantom springing from apparent death²⁵⁷, proceeds from dynamic suppressed cerebral activity, although consciousness is no longer centred in the head but in the specific organ chosen for the reception of cosmic energy. The flowering of this total concentration of the body's potential yields the material basis for the phantom's astral manifestation in much the same way as the mummy formed the material basis for the khu²⁵⁸ of the Egyptian priest. The ensuing congress of "spirit" and "matter" constitutes resurrection to a "new" life, a new viewpoint, a new awareness. Every such act is an initiation-a journey inwards to the secret recesses of consciousness. Spare calls this union Self-Love, the

255 The phrase is from an unpublished manuscript of Austin Osman Spare entitled *The Griimoire of Zos*.

256 See *The Magical Revival*, Chapter 12.

257 In the Death Posture, death is the god-form which the Adept assumes.

258 Magical power.

highest form of knowledge.

The Death Posture is paralleled by Ida Nellidoff's²⁵⁹ formula of "Eroto-Comatose Lucidity ", which Crowley incorporated in the secret enchiridion of the O.T.O²⁶⁰ I quote it here:

The candidate is made ready for the Ordeal by general athletic training, and by fasting. On the appointed day he is attended by one or more chosen and experienced attendants, whose duty is (a) to exhaust him sexually by every known means, (b) to rouse him sexually by every known means.

Every device and artifice of the courtesan is to be employed, and every stimulant known to the physician. Alcohol, ether, and strychnine may be employed freely, but cocaine should be exhibited with a certain prudence. Frictions of brandy, and even slightly diluted Ean-de-Cologne, may be used for the phallus itself, and a spray of capsicum in ether may be applied to the abdominal muscles. Nor should the attendants reek of danger, but hunt down ruthlessly their appointed prey.

Finally, the Candidate will sink into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist.

259 A Sister of the Sovereign Sanctuary, IX^o O.T.O., at the time Crowley wrote up the secret instruction embodying her formula (see next note). There is a passing reference to Ida Nellidoff in The Magical Record of the Beast 666, P. 137.

260 Its full title is: De Arte Magica, Secundum Ritum Gradus Nonae O.T.O. Baphometi. Epistola anno belli universalis ne pereat arcanum scripta (i.e. 1914 e.v.).

The attendants will watch with assiduity for signs of waking; and, the moment these occur, all stimulation must cease instantly, and the Candidate be allowed to fall again into sleep; but no sooner has this happened than the former practice is resumed. This alternation is to continue indefinitely until the Candidate is in a state which is neither sleep nor waking, and in which his Spirit, set free by perfect exhaustion of the body, and yet prevented from entering the City of Sleep, communes with the Most High and the Most Holy Lord God of its being, maker of heaven and earth.

The Ordeal terminates by failure-the occurrence of sleep invincible-or by success, in which ultimate waking is followed by a final performance of the sexual act. The Initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm, and is called Mors Justi.

As it is written: Let me die the death of the Righteous, and let my last end be like his!

In an ancient Egyptian creation legend recorded in the Papyrus of Nesi Amsu²⁶¹, the sun god Atum is described as having thrust his phallus into his hand and performed his desire, thus producing the twins Shu and Tefnut. These two "children" are the mystical fire and water (the humid, moist womb) necessary for materializing the obsessional entity. The womb emanates the shape of a succuba, a glamour with which the magician copulates in order to materialize the magical phantom. In the same Papyrus, the god Khephra is recorded as having had "union with his hand" and of 14 embracing his shadow in a love embrace". The shadow or chaaya is the halo of the risen Kundalini²⁶².

261 Hieratic Papyrus of Nesi Amsu (E. A. Wallis Budge). Arch. 11, 189 1.

262 It is known as Urvaan by the Zend; Corvashi or Urvashi in the Puranas; Chaaya in Sanskrit.

She is depicted in the Puranas as a houri. The shadow is the succuba²⁶³ which appears in Rabbinical lore as Lilith, the first wife of Adam. This is the shadow of Set in the velvet darkness of which the primal obsession gestates.

263 Paracelsus refers to such a being as an aquastor which Hartmann (Life of Paracelsus) glosses as "a being created by the power of the imagination, i.e. by a concentration of thought upon the Akasa by which an ethereal form may be created . . . Under certain circumstances they may even become visible and tangible."

Nu-Isis and the Radiance Beyond Space

THERE is a legend known to Initiates concerning the secret abode of the Goddess:

The Spirit of Nodens²⁶⁴—God of the Great Deep-flashed forth as lightning from the depths and formed a throne in celestial realms—a seat of stone—whereon the Goddess was established. She ruled from the throne of stone which Nodens had fashioned, and about her the temple of Nu-Isis grew into being. This also was of stone, hollowed out, and of the lightning. And this Seat of Stone whirled forth in the heavens—the vehicle of Nodens' fire—veiled from mortal eyes by a vitreous curtain of deep unyielding ocean.

The Seat of Stone, in its macrocosmic aspect, is identified by Initiates with a certain transplutonic planet which is the focus of the Goddess whose formula is Nu-Isis²⁶⁵.

The Heart of the Sigil of Nodens is identical with the Mark of the Beast: ☧, the fusion of O and X which produces the lightning flash. Nodens is the God of the Great Deep or Abyss, microcosmically identical with subconsciousness. He reigns over the Abyss and controls and harnesses its lightnings. "Flashed forth as

264 Both Arthur Machen and H. P. Lovecraft mention this deity in their works and stress his identity with the subconscious. See Machen, "The Great God Pan" (*Tales of Horror and the Supernatural*, The Richards Press, London, 1949), and *The Gable Window*, a short story by

Lovecraft in which he refers to Nodens as "the only named Elder God".

265 See *The Tree of Life* diagram. Cf. the attribution of Pluto to Kether, the One Beyond Ten.

"lightning from the depths" describes the act involved in the establishing of the Scat. The Seat of Stone is Isis²⁶⁶, and upon this foundation the Goddess is established and rules the heavens, the earth and the deeps beneath the earth. In other words, the Goddess who grants all desires is invoked by the union of the X and the 0 (the Phallus and the Kteis), the Scat being the vehicle of her power. Isis is therefore her vehicle, for Isis bears the fire of Nodens within her womb, and her vehicle in the macrocosm is the transplutonic planet known to occult tradition also as Isis.

The moon is the most material expression of Nu-Isis so far as concerns the earth. The emanations of the lunar daemonic principle are extremely powerful. They are concentrated in the moon's mundane vehicle which is the body-mind complex of the female. Their restrictive forces have to be transmuted if the earth is to prepare for the influx of Power which flows from the throne of Nu-Isis.

The moon is also the vehicle of the astral fluid of the lower elemental regions, and the method of materializing these elementals is through the physical menstruum of blood. In all genuinely initiated Orders woman is therefore periodically segregated for magical purposes.

The elementals, which may be bound by blood and manifested by the use of the kalas, are useful links with certain types of extra-terrestrial Intelligence. If these beings rise unbidden from the deep they can be a grave danger to the magician unless he has thoroughly mastered his instinctual nature. To a certain extent this mastery will give him a corresponding control over woman as the manifestation of Nature functioning on lunar or emotional levels. Woman is bound by lunar-cosmic principles so long as she does not respond to the vibrations of the New Aeon. The magician must therefore guard

266 The name Isis means, literally, "the stone seat".

against this lunar Current, either by ceremonial methods, or by forms of sexual magick in which he is careful to repel the larvae of the lower elemental and astral planes which woman transmits during her lunar phase.

Although Luna is Isis, she is Isis in her Nephthyan or Sethian phase. This is the scarlet avatar assumed by Babalon in contradistinction to that imperial purple which combines the blood of Mars (Kali)²⁶⁷ with the royal blue of Jupiter.

At the heart of Mars is the essential red fire that permeates the veins of Babalon; not the fire of physical creation as reflected in the cold fire of the moon, but the highest generative potential which manifests only by means of the vibrations emanating from Nu-Isis.

The prominence accorded to the Great Mother by the stellar cults was based upon the fire of procreative and physically generative energy whereby the Son incarnated on earth. Woman will fulfil a different function in the New Aeon. As the Isiac Currents gather strength about the astral atmosphere of the earth, more of her earthly vehicles will be prepared to propagate a race of magically generated beings able, by virtue of the subtle complexity of their mechanism, to probe extra-terrestrial dimensions. In other words, human consciousness-which contains all worlds, all systems and universes-will be further illumined by a light greater than sunlight, greater even than the light shed by the Son who concentrates the essence of the sun, for the fire that lights them all will focus its rays through Nu-Isis and all that cannot be assumed to the Spirit of the New Aeon will be consumed.

Horus the Son symbolizes the Lost Word or Phallus, the immortal principle of Osiris. In the present Aeon, Isis will rediscover

267 See note 20, Chapter 4.

this principle and man will consciously use the formula of Love under Will to advance his spiritual development. The Aeon of Horus will endure until the Aeon of Maat supersedes it, when another magical formula becomes valid²⁶⁸.

The conflicts now raging in the world are due to the birthpangs of the Aeon of Horus. Sexual methods of establishing contact with entities more evolved than man will be perfected and there are already signs of their development. Science has to a certain extent been shorn of the dogmatism of superstition. Religion has not yet found its true place in the scheme, for the accent on science has eclipsed the finer sensibilities that must ultimately guide all successful enquiry into Nature (Isis). If this is not effected man will be destroyed by the elemental forces he has rashly invoked. It is therefore essential that all the superstitious doctrines that oppress mankind be swept away; religion, as popularly understood, being the foremost.

The sphinx symbolizes deliberate sacrifice of the sexual energies (the Beast) to higher powers, in order to establish conscious communication with extra-terrestrial entities. Isis, who manifests her influence through the medium of the planet bearing her name, represents—with her cynocephalic companion²⁶⁹—man's guide towards a proper understanding of the sexual energies, divested at last of the accretions with which false belief has surrounded them.

It is this mass of un-vital belief that has warped humanity's spiritual progress. Pluto guards the underworld (subconsciousness), the region that contains the key to the magical revival promised in the present Aeon²⁷⁰.

268 See Chapter 4.

269 Anubis-Pluto.

270 Cf. the natures of Mercury and Pluto, and the symbolism of the dog (beast) as the guide in the underworld.

The esoteric interpretation of the myth of Osiris and Isis is therefore as follows: Osiris is Man. The Solar Principle of Life and Light within him is Horus (immortality). Isis is Woman. The Lunar Principle of Death and Dissolution within her is Set (manifestation). Set slew Horus, which means that man confused the times and seasons (sexually speaking) so that his Horusprinciple was defiled and blasted. Isis mourns the loss of this principle as represented by the loss of the phallus of Osiris. Nature is seen as catastrophic and ephemeral, as opposed to continuous and eternal.

She searches for the phallus (immortal principle) in order to restore it to its rightful place within her. It is Horus who finally avenges his father's destruction by slaying Set and by restoring Nature by revealing the true nature of Time, or the Goddess. Osiris (Man) was "slain" by his misuse²⁷¹ of the Seat of Power which is the Seat of the Fire Snake or primal goddess.

In the present Aeon man will acquire the magical use of the Power of Set, the Power of the Seat. Those who fail to assimilate the formula of love under will automatically invoke the Osirian current of death; they will forfeit their immortal principle until Isis restores it to them and Horus leaps up in their hearts to avenge the abuse of his mother (Nature). In her search for the lost phallus, or word, the cynoccephalus aids her. There is concealed in Set a formula of redemption which implies a certain interpretation of the lunar cycle known to Initiates of the XI^o O.T.O.²⁷²

The formula of IAO also resumes this secret, for Isis is separated from Osiris by Apophis or Set²⁷³, yet Set is the link which unites them.

271 i.e. his uninitiated use.

272 See The Magical Record of the Beast 666.

273 $I > A < 0$.

The formula of IHVH may also be similarly interpreted:

I Osiris Chokmah Uhranus
H Isis Binah Saturn
V Horus Tiphareth Sol
H Set Yesod Luna

Nu-Isis is Nature purged of false accretions such as ethics, morality and man-made laws. She must be worshipped by "love under will". This is the work that Crowley undertook to accomplish. In *The Confessions*²⁷⁴ Crowley refers to his Work in an earlier incarnation: "My own task was to bring oriental wisdom to Europe and restore paganism in a purer form." It is the impetus of his labours at that time²⁷⁵ that has resulted in the swift onset of New Aeon phenomena today.

The functions of Osiris and Horus are expressed in Christianity by the Father and the Son. The latter is the dynamic aspect of the former-the immortal principle continuing through ages. The ancient Egyptian representation of the dwarf-child, Hoor-paar-Kraat, represents the phallic energy which was to grow to manhood and avenge its father, lain low by the wiles of Set²⁷⁶-- the "satanic" dark opposer. Set was the flood that swamped the seed of light (ate up the sun god) and turned it into a thing of abomination. Man fell foul of that aspect of Isis which manifests merely upon the material plane (the densest), thus obstructing the entry of more rarified, spiritual intelligences.

The redeemer of the Light, or Lost Word of the Spirit, is Horus, the resurrected Christ who is the original Osiris fully conscious of his immortal nature as man, no longer enslaved by the

274 Chapter 86.

275 Shortly before the time of Mohammed.

276 Saturn in her lunar aspect.

demonic forces (lunar currents) which Isis periodically embodies. Thus today, during a critical period of transition from superstition to knowledge, the lunar-qliphotic force is sweeping the planet unhindered. It threatens man with destruction by admitting hosts of elemental creatures into the human life-wave. These entities are attracted by the mass of lunar energy which seethes chaotically about the earth, and Adepts who are initiated into its magical uses are too few as yet to organize and direct it towards the creation of a superhuman race, which is its real object and purpose.

Hidden within Horus are two poles of One Energy known as Hoor-paar-Kraat²⁷⁷ and Ra-Hoor-Khult²⁷⁸. Their unity is known as Heru-Ra-Ha²⁷⁹, and they may be equated with other dual concepts such as the Child Harpocrates and the Elder Horus; the weak dwarf Krut, or Khart, and the strong Elder Brother; the dark side of the moon and the bright fortnight, and so on.

Horus represents the Immortal Principle in man, symbolized by the Sun in the macrocosm and by the Phallus in the microcosm. Yet this symbolism is imperfect, for neither the sun nor the phallus in themselves have power beyond that which flows through them from another source. In the case of the sun this power is refracted through Sirius, the Star of Set.

In the case of the phallus it is this same fire, but adapted to a different purpose. Both are creative aspects of the one fire, but their functions are different in scope and in magnitude. The sun drenches the earth with its creative rays; the phallus drenches the womb with its seed. The energy that flows through the sun and through the phallus is known by the name of Horus. It has two aspects, even as

277 Harpocrates, the Greek God of Silence or Withdrawal.

278 Hrumachis or Herakhaty, Lord of the Balance or the Double Horizon (i.e. the two equinoxes), as is Set of the Solstices, zenith and nadir.

279 Horus.

the "lower" Isis has two aspects-lunar and venusian. The lunar aspect, known as Hoor-paar-Kraat, signifies the withdrawal of Energy into quiescence prior to its projection by the formula of Ra-Hoor-Khuit. The formula of Hoor-paar-Kraat implies that the magician silently concentrates his mental forces upon one point. He vibrates the God Names; this creates a stress in the astral light. He then proceeds to the formula of Ra-Hoor-Khult. The stream of outpouring energy illuminates the image and hurls it into the astral light. The method of vibrating the image and sinking it into deep subconscious strata is by the system of sentient symbols already described²⁸⁰.

The formula of Horus is thus twofold: Harpocrates represents the silence consequent upon impregnation; it is the gestatory silence of darkness and moist growth wherein the seed stirs in the womb and gathers its appropriate elements about it prior to incarnating in the astral and then the physical universe. In this interpretation, the formula of Ra-Hoor-Khuit precedes that of Harpocrates. Ra-Hoor-Khuit is the Lord of the Aeon of Horus, the "god of War and of Vengeance"²⁸¹ who avenges the death of his father, the abuse of his mother. The Sigil of Horus²⁸² is the sign of the penetration of the Veil of Isis. The formula of Harpocrates is implicit in this gesture. It is vitally important that the Magical Name is correctly vibrated in the astral light; all ill-formed image will result in abortion. The formula of Horus is then the formula of this Aeon, and it is the mode whereby the Magician enters the inmost Sanctum of Nu-Isis.

280 See Chapter 9.

281 AL, 111, 3. Ra-Hoor-Khuit as Lord of the Double Horizon or two equinoxes is the especial vehicle of the polar axis Set-Nu or Nu-Isis; the lateral or horizontal expression of the vertical current that manifests on earth as Babalon and the Beast conjoined.

282 Known as The Enterer. The arms are raised and extended on a level with the shoulders, palms down; the right foot is advanced a pace.

The earthly Isis has her focus of radiation and influence through the moon. In the macrocosm the moon lightens the earth at night; in the microcosm it illuminates the dark phase, the Typhonian night of the female cycle. This Current is inimical to the uninitiated, but the Adept is aware of a subtle perfume in it, a vibration that partakes of the Heavenly Isis, Nu-Isis, She who has her focus of radiation-macrocospically speaking-in the transplutonic planet that bears her name. In the microcosm her influence plays through a certain odic emanation or perfume which oriental Adepts have long known as the Fifteenth Kala²⁸³.

The Heavenly Isis is Nuit, Our Lady of the Stars. Her earthly counterpart is Luna, also a lady of the stars but after a different manner, for whereas the rays of the moon are red with the blood of Typhon and Set, the stars of Nuit are red with the martian vibrations which burn with a subtle perfume at the core of Neptune.

Horus is the natural child of Nuit; Set is the child of the dark lunar currents, as Cain was the child of Adam by Lilith, and Abel (Baal) by Eve. There is in this distinction a doctrine of vital importance to the magical application of New Aeon formulae.

Mars is the Force-aspect of the Goddess, as Luna is the reflective and glamour-creating aspect: the one engenders beings of force and fire; the other phantoms of enchantment and corruption, soul-less and dark.

As the moon brings night in its wake, so woman brings darkness to the man who is unaware of the hidden Light within herthe Horus-babe in her womb. In order to penetrate Nuit in her microcosmic or human aspect, mail must resist the tendency to idolize particular manifcstations of the "beloved"; lie must seek the

283 See, in particular, Chapters 2 and 7.

essence, the impersonal soul of pure Desire which every woman embodies. Thus will Desire fulfil its supreme function of stimulating man to create beings of a higher order than those reified through the refracting lunar prism of demonic cosmic vibrations.

This, then, is the threefold formula of Woman, the earthly vehicle of Nuit: The Lower Isis, Unwedded, all-pleasuring: Luna; The Middle Isis, Procreatrix, Mother of Earth: Venus; The Heavenly Isis, Bride of Hadit (Set); Nu-Isis.

Nu-Isis alone incarnates spiritual forces through the formula of love under will. The Lower Isis is identical with Lilith; the Middle Isis with Eve; the Heavenly Isis with Nuit. These are Babalon, Venus, and Nuit; the Scarlet Woman, the Mother, and the Priestess of the Silver-Star (the transplutonic planet Isis)²⁸⁴.

The esoteric interpretation of Atu XI²⁸⁵ is given in The Book of Thoth, where the true nature of Babalon the whore is also made evident. The symbolism of the sacred Seat of Stone²⁸⁶ resumes the threefold formula of Isis in the following manner:

The Seat is divided into three parts:

- (I) The foot-rest represents the Lilith-aspect²⁸⁷.
- (2) The actual seat represents the "bearing" Mother, the support or foundation of the human race.

(3) The slim back-rest—not always visible in the hieroglyphics—represents the Heavenly Isis or Nuit, the higher

284 Seat or Focus of the Forces radiating from the A.'. A.'..

285 The Tarot Trump entitled Lust.

286 The reference is to the symbolism of the Throne of the Goddess used in New Isis Lodge. (See The Magical Revival, Chapter 8.)

287 Feet symbolize the dark or red earth, as is well known to students of the Tantra Shastra. To "take the dust of the Guru's feet" refers to this symbolism.

Throne or support of the Spirit.

The lunar and venusian aspects are indissolubly merged. The feet represent the red earth and the support of the body; the Seat is Set, as well as the support. The Yesod²⁸⁸ symbolism thus denotes the foundation of the physical world (venusian aspect) and the phantom world of spirits (lunar aspect).

The three macrocosmic seats of Power (Isis, Venus, Luna) equate with these three aspects. Isis, transplutonic, is not of the solar system but of its outer rim; it is the pylon of another system, vaster than ours. Therefore, in this Aeon of Horus man will reach up and into the transcosmic regions through the formula of love under will, which is the special formula of Babalon and the Beast.

The part played by Mars (Horus) is both subtle and secret, for Mars has an inner core of mystic fire known to Initiates as Vulcan. It is this fire that tinges the robe of the Mother with vermillion; this, not the red of the moon, is the dye of Babalon, for her sovereignty does not lie in her physical generative potential but in her ability to conceive Ideas of extra-terrestrial realms begotten on her by the Beast.

In order, therefore, that Venus and Luna may be perfectly blended there must be a perfect balance and control of the lunar and venusian forces in the earthly Isis. The venusian aspect must be fulfilled not only in a downwardly directed sense²⁸⁹ but also in the sense of spiritual procreation which can occur only through the formula of love under will. This is the 93 Current, and in order that it may be effective special vehicles are required. These are already appearing as the strange mutations noted in Chapter 4.

288 See the diagram of the Tree of Life. Yesod is the ninth sephira. The word means "foundation".

289 See AL, 11, 26.

When man achieves cosmic initiation he will fulfil the formula of Babalon and the Beast conjoined. Babalon, as the Lower Isis, has no admixture of Venusian or Nu-Isiac elements except the martial element of Vulcan which links her with Nuit. She is pure sexual energy; thus, "Lewd madness is divine enlightenment"²⁹⁰.

The Beast is given over to Lust, but behind the Act of Power stand the true celebrants of this Natural Rite, stripped of their apparent personalities. They are untouched by the passion (Mars) raging in their earthly servants. Behind Babalon is Isis; behind the Beast is Horus, the glorified Phallus of Ra or Osiris which Isis has found, i.e. established²⁹¹.

Man's realization of identity with the Horus Principle is conterminous with the equally vivid consciousness of woman's identity with Nuit, the Nu-Isiac centre of instinctual divinity. This implies a pristine state regained, a transcendent state rerealized. The ego-sense must be transcended by pure will (thelema). Such is the mode of the resurrection of Osiris in the form of Hadit.

Isis sometimes appears in the form of a lion or a cat-headed deity. The lion represents the solar fiery heat of the sexual energy combined with the female (lunar) image. A type of the Sphinx is thus formed, and it resumes the formula of love under will. The Sphinx is Bast or Pasht, sacred to that sexual passion which, magically controlled, expresses the Law of Thelema.

The image of Nu is set up in the East of the Temple²⁹² because the East is Ast or Hest, that Holy Seat of Stone which symbolizes the

290 The Book of Thoth (Atu Mnemonics).

291 Cf. Crowley's claim to have restored Paganism to a purer form, i.e. bereft of the concepts of gods and tribal trappings.

292 Literally the Place of Rising, the Place of the Seat; cf. the rising and setting (sitting) of the sun.

full formula of Nu-Isis²⁹³. Therefore, by uniting the symbolism of Nuit arched over the earth with that of Set or the Seat, the foundation of the world, we have a key to the manner whereby the energies of Nu-Isis may be "rectified" and consciously directed. The East is the place of rising²⁹⁴; it is also the place of the High Altar and the reason why the Order of the Temple of the East (O.T.O.) assumed the name which it did.

The formula of Nu-Isis may be further elucidated by an understanding of the twin aspects of Nuit: Isis and Nephthys. In this particular symbolism Isis is the heavenly mother, Nephthys the earthly. Isis symbolizes the increative process, Nephthys the excreative formula of birth of a purely physical order.

The Adept is concerned with the process which hinders conception. Isis is represented by the zodiacal sign Virgo²⁹⁵, Nephthys by Pisces. Yod²⁹⁶ is the secret seed of creativity latent in the virgin²⁹⁷ while Qoph (Pisces) is the symbol of illusion and lunar glamour.

Similarly, the vulture represents Maat or Maut²⁹⁸, Goddess of Truth and justice, Perfect Balance, Libra; Woman represents the lunar forces seeking to embody the phantoms of the lower astral plane which hinder man's spiritual ascent.

The New Aeon stress is on non-conceptual, magical, working as opposed to previously manifestatory processes when magicians

293 See note 3.

294 Of the Sun; and, in a metaphysical sense, of the Sun-Son.

295 The virgin, Nuit.

296 The letter attributed to Virgo is Yod; to Pisces, Qoph. See *The Magical Revival*, p. 121.

297 Representative of non-conceptualism.

298 A form of the celestial Isis.

worked almost exclusively through the lunar vibrations of the Nephthyan current. The new formula is of Nu-Isis as opposed to the lunar and qliphotic Piscean formula of the Old Aeon.

As Spare has explained in *The Book of Pleasure*, belief, to be vital, must spring from subconscious (lunar) regions. These are under direct piscean domination²⁹⁹. It is therefore essential to charge every sigil with love under will. In order to maintain the virginity of the original concept the formula of Nuit must be employed so that the seed is nourished by the water of Isis, not by the air of Nephthys. This water, or blood, is not the lunar blood but the blood of the inner core of Mars which, vibrating in harmony with the transplutonic Isis, constitutes the draft of ecstasy characteristic of the present Aeon. The magick of the New Aeon may in this way be distinguished from the lunar and piscean magic of the old.

Virgo and Pisces conceal a potent magical formula. Their letters being Yod and Qoph respectively, their combination yields the number 110³⁰⁰. 110 is the number of MVSD, a Chaldean word signifying "foundation", "basis"; in Egyptian it signifies "sole of the foot", "to be generated", "born". The foot is symbolical of the yoni which equates with the red source of creation. 110 is also the number of Anithma, meaning a "votive offering", and of Edra, an "altar" or "temple". These concepts not only suggest a sacrifice to some deity upon an altar in a temple but also indicate the nature of the offering, which involves the feminine principle.

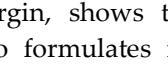
Nuit declares: "My incense is of resinous woods & gums and there is no blood therein: because of my hair the trees of Eternity³⁰¹. The fact that blood is absent from Nuit's incense supports the Nu-Isiac interpretation of the heavenly flowers or stars under which her

299 Cf. the symbolism of the XVIIIth Atu.

300 Yod= 10; Qoph= 100.

301 AL, 1, 59.

love-rites are to be performed.

The zodiacal symbolism of Virgo and Pisces contains the reason why. Virgo () shows the serpent indrawn, not projected as in the Scorpionic sign () where it leaps forth aggressively. Virgo, the virgin, shows the increative process of mystical ecstasy, as Scorpio formulates its excreative or magical potential. The sign of Pisces, on the other hand, shows the extroverted circle with the bar across its two lunar arcs which are depicted back to back ().

The verse just quoted from AL precedes these words of Nuit: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, and the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

This verse points unmistakably to the transplutonic Isis as being the source of that incense or starlight which contains no blood "because of my hair³⁰² the trees of Eternity". It is not the lunar blood that is to be offered, for this is the excreative materializing agency, but the inner martian incense, the "blood" of burning air, as Pisces is the "blood" of water. These mysteries concern the eleven kalas or petals of which Nu-Isis is the inmost and most subtle, the earth being the outermost, most dense. As it is written: "The Manifestation of Nuit is at an end.³⁰³" This verse is to be read positively, and in this fact lies the key to its hidden meaning.

The formula of the piscean or old aeon, the aeon of manifestation through the lunar blood, is now obsolete. Mankind has taken a step towards more tenuous realms where manifestation as

302 A symbol of power (Mars).

303 AL, 1, 66.

such does not occur, but where-through the electrical intensity of her hair³⁰⁴-Power is linked to its source in the transplutonic Isis which is now producing upon earth a different type of vehicle for the channelling of its energies. Woman as such is becoming increasingly dynamic and "electric". She no longer concentrates merely a lunar and venusian type of energy; she is instinct with a fierce lust which is driving her beyond the bearing of merely physical children. She is beginning to glimpse freedom and to make certain her release from the ancient and restrictive formulae of the Typhonian forces of the piscean current. The ancient rites of Isis veiled certain secret signs or chakras which are only now beginning to revolve in the psycho-astral vehicles of the new priestesses. Within the next few centuries many such priestesses will enter the stream of the human life-wave which animates this planet.

The most exalted intra-cosmic reflection of Nu-Isis is Saturn, which acts as an intermediary between the lower and higher transuranian spheres. Saturn is the great transformer in the process of change from the lunar current manifested by Venus to the martian current manifested by Neptune³⁰⁵. Isis and Saturn correspond to these spheres as Osiris and Horus do to Set and Nephthys. In AL (III, 11) it is said: "Let the woman be girt with a sword before me."

This indicates the dominance of the martian element. Woman will lead the initiatory system of the New Aeon; her priests are veiled and out of sight, even as Hadit is not perceptible at the centre of the Circle, or the bindu in the Shri Chakra. "With my force shall she see & strike at the worship of Nu; she shall achieve Hadit" (III, 44). That is, the old magic, more properly sorcery, which utilizes the

304 The innermost filament of the martian life-force.

305 In a certain secret tradition, this would read "Uranus". In the present context, however, the symbols are immaterial and therefore interchangeable. In the tradition referred to, the attribution to Chokmah, the second sephira, is counterchanged by Uranus.

lunar-typhonian fluid will be superseded by the new formula; woman will achieve a "soul", a centre of her own, independent of the male intervention at present necessary for her full initiation. She will be able to initiate not only herself but others also. "My colour is black to the blind" indicates blindness or eclipse caused by the Typhonian fluid which renders spirit opaque by giving it a physical sheath for its functioning upon mundane levels.

Hitherto spirit has not been able to act fully upon matter unless it had a material medium through which to work; now, however, the life-wave is attenuating with the passing of every minor cycle. It will, during the course of the present Aeon, be possible to create magically and to effect material changes directly, unhindered by the encumbrances peculiar to physical organisms. It is to this end that the Saturnian element is brought into play.

AL hints repeatedly at the new type of feminine vehicle: "Invoke me under my stars! Love is the law, love under will. There is the dove and there is the serpent. Choose ye Well!"³⁰⁶" This is a direct reference to the change from the lunar (serpent) current to the Isiac (dove) current³⁰⁷. The Saturnian transformation from the one to the other lies outside mere abstract and ethical realms; it lies also in a physical realm, for Babalon must be released from the accretions of false belief which have encrusted her with the conventions of a decaying age-she must be free to extricate her essentials from their veiling particles. "The best blood is of the moon, monthly" refers to this aspect of the matter; it is the lunar force which, on being liberated from its association with the solar current of Horns once and for all, will be freed for magical use in the preparation of pantacles and eidolons, astral and physical. Babalon and the Beast, the lunar and solar currents, will be free to unite impersonally,

306 AL, 1, 57.

307 The dove is the central symbol of the Seal of the O.T.O.

amorally, unhindered by the accessories of false belief. When the Lion and the Woman (the Sun and the Moon) have been purified in their manifestation, they will become the chalice for the wine of Isis.

"All these old letters of my Book are aright; but ♫ is not the Star.³⁰⁸" This also refers to the great transition. Tzaddi equals 90, which represents the full manifestation of the materializing agent itself (9×10); it thus refers to the lunar, ninefold star. Hé³⁰⁹ equals 5, the Pentagram of Mars; He' is the shakti of the New Aeon, as was Luna of the old.

Nodens, God of the Great Deep³¹⁰, is the initiated subconsciousness of the Adept, the fully illumined consciousness perfectly aligned with the True Will and therefore with cosmic consciousness. Pluto is the son of Saturn, the Great Mother of the Earth-system, and the brother of Neptune and Jupiter. Uranus, on the other hand, is related to Saturn as the light-bearer of that current which is specifically associated with Nu-Isis. Pluto therefore resumes the fourfold concept of the Great Cosmic Current represented by:

Jupiter (Io-Pater), the Biune Parent of the Gods³¹¹;
Saturn, the Mother of the Gods;
Uranus, the secret power-seed manifesting through the Mother as the lower power-zones about Sun and Earth, bringing in its wake the brilliance of the Nu-Isis current;

308 AL, 1, 57. See The Book of Thoth in connection with this symbolism;

♫, tzaddi, is the letter attributed to The Emperor in the Tarot as revised by The Master Therion in accordance with New Aeon symbolism.

309 He is the fifth letter of the magical alphabet; it is attributed to the Silver Star and represented astronomically by Aquarius, the eleventh sign of the zodiac.

310 To be distinguished from the "deep" represented by the moon.

311 i.e. of deities related especially to the sphere of Earth and the Solar System.

Neptune, the chalice of the feminine principle which is reflected into Saturn via the twin Neptune-Uranus streams of energy; and Pluto, who abides in the outer reaches of the System³¹² and who guards the void that veils Nu-Isis³¹³.

Both The Stele of Revealing and the Eleventh Atu of Thoth conceal formulae concerning the physiological bases of magick. The heavenly Isis, portrayed upon the Stele in the dark sea-green hue of the new transplutonic energy, is identical with the scarlet or vermillion woman who rides the Beast in the Eleventh Atu.

The goddess Nuit typifies the all-embracing vastness of infinite space which encloses the sphere of earth as an immense inverted bowl, star-sown and brilliant. The dome of stars is the "heaven" of the earth. In a metaphysical sense this void is the Self in which all event-acts appear as stars³¹⁴. The sky of Nuit is the supernal womb within whose waters swim the stars, the souls of her creation. The sun, blazing in her midst, is Horus, the son of Isis (the celestial Nuit). But there is an earlier version of this ancient symbolism in which the arching goddess represents woman in the attitude of giving birth. The son, as the sun, was born from the thigh as the Great Goddess crouched upon the earth. This image represented the first table of cyclic law, the first bringer forth of the seasons, times and cycles of existence. In a primitive phase of mythology woman was recognized as bringing the immortal principle into the round of manifestation by fleshing the father in the habiliments of the son. This strictly physiological formula reveals the attitude of the priestess in the Cult of Isis which facilitates the free flowing of the star-fire of Nuit.

In the space formed by Nuit's body appear the three forms of
312 Represented by Kether on the Tree of Life (see diagram).

313 It is this bright energy that The Stele of Revealing commemorates.

314 Cf. Crowley's "Star-sponge Vision". See Confessions, Chapter 81.

Hudit: the winged globe, Ankh-af-na-Khonsu, and the Phallus (represented by the ibis wand). The Stele tells the story of the transformation undergone by the Priest of the Moon (Ankli-af-na-Khonsu) during the Ceremony of Gathering Power which Isis is emitting in the sacred enclosure of the temple.

The moon symbolizes the lunar-cosmic forces; Horus, the control of these forces and of the phallic power consecrated to its highest purpose by the formula of Nuit³¹⁵.

Of the eleven major seats of cosmic (celestial) power, Nu-Isis is the eleventh and most important for the present Aeon. There are ten stars of great magnitude in the body of Isis and one star³¹⁶ of vast magnitude, which is her heart.

These celestial bodies appear in the bright and dark fortnights; they also are eleven in number; they are the same stars but their influences differ according to the nature of the earthly power-zones through which they operate. These twenty-two radiances, perfumes or celestial flowers accord with the twenty-two Atus of Thoth and the twenty-two Paths of the Tree of Life. A further six stars, dark stars, also exist but these-with one exception-are of the qliphot, Typhonian. Nuit has manifested these stars in the heights (heavens) of man's consciousness, as well as in the depths (hells) of her vehicles on earth³¹⁷. To manifest these kalas in their fullness is a work of great delicacy and skill. A profound magnetic sleep must engulf the

315 "Invoke me under my stars. Love is the law, love under will" (AL, 1, 57).

316 The "One Star in Sight" celebrated by Crowley. He uses the expression as a title for his account of the Order of the Silver Star (A.'. A.'.). See Magick, Appendix U.

317 "My adepts stand upright; their head above the heavens, their feet below the hells" (Liber Tzaddi vel Hamus Hermeticus). See The Equinox, I, vi.

priestess chosen for the Ritual.

The influence of Nu-Isis concentrates the Occult Tradition in both its Eastern and Western forms; it also embodies the new Current of Energy pervading human consciousness at the present stage of its evolution. This Current flows with a peculiar rhythm from secret zones in the human body and finds its outer focus and centre of radiation in the transplutonic Isis.

AL was communicated to Crowley at the precise moment of the Earth's initiation into the New Aeon, and it contains the secret formulae whereby the rites of Nu-Isis can be performed. AL therefore contains formulae of the most transcendental aspects of the magical energies of Horus, and the manner of harnessing and utilizing them in the sphere of human consciousness. Hitherto this sphere has used ten major kinds of magick: Earth Magick, the magick of materialization; Moon Magick (better-termed sorcery), the magick of witchcraft, glamour and illusion; Mercurial Magick, involving such techniques as telepathy, electro-magnetic radiation and kindred phenomena; Venusian Magick, the magick of love for earthly ends; Martial Magick, that of Energy and the Dissolution of Energy; Solar Magick, the magick of the human consciousness in its highest and most sublime phase³¹⁸; Jupiterian Magick, the magick of Conservation and Control; Saturnian Magick, the magick of Change and the Mysteries of Death; Uranian Magick, the magick of the True Will; and Neptunian Magick, a highly secret form of Magick involving Dream Control. There is also an eleventh form of Magick unknown to the generality of men—Plutonian Magick, which is identical with that of Nu-Isis in the sense of being its mask, symbol or god-form. In a technical sense Pluto is the Wand of Isis projecting Her rays into the Earth-sphere. In yet another, deeper sense, Pluto is

318 This Magick is performed by the formula known as The Knowledge and Conversation of the Holy Guardian Angel. See Chapter 4.

the dog of the virgin huntress, Artemis or Isis, and this is reflected in the most secret sexual magick of the Eleventh Degree, O.T.O.

These several kinds of Magick were not always and at all times known and practised by mankind, although at certain places on the earth's surface one or other of them flourished and energized a particular Tradition. It is the overflow, the waste-aspect of this Energy of which people today are vaguely aware and to which they refer, indiscriminately, as magic. Thus, for example, Earth Magick has been associated with mere fertility cults, not with the esoteric Earth-Tattva of the Mother Goddess; Moon Magick, with the puerilities of mediaeval witchcraft, not with the Mysteries of the Sun at Midnight; Venusian Magick, with love philtres and sensual delight, not with the "feast of the super-sensualists"³¹⁹, and so on.

As the earth's aura continues to be impregnated by the starrays of an alien system, new and subtle kalas also penetrate human consciousness. But until man becomes aware of receiving their impact from a crystallized zone of energy from outer space he cannot evoke the corresponding kalas in his own body-mind complex and make them spatial and dynamic. Thus, when Isis transplutonic first attracted man's attention it became possible to unseal certain centres of energy which immediately received and transmitted power from the spatial power-zone. This was made manifest in AL. But what appeared to some readers of AL as a mere recapitulation of the stellar tradition of Draconian Egypt proved on the contrary to be not stellar, lunar or solar symbolism, but something including and transcending them, viz.: the Nu-Isiac mythos adumbrated by the zoömorphic mudra of Nuit as figured in the Stele 718—the resurgent Nu-Isis, the Secret Silver Star shining at noon in the depths of the earth³²⁰.

319 The expression is Austin O. Spare's.

320 Cf. The God Pan whose manifestation occurs at high noon.

The Stele resumes AL in pictorial form, even to the Sacred Seat which forms the foundation of the sun-son's light. The Adept is instructed "to follow the love of Nu in the star-lit heaven. . ." (AL, 11, 76). Nu is described in the second chapter of AL as "the hiding of Hadit". This is so in a literal sense, for Nu is the formula of reification, the veil, skin or hide that substantiates the Spirit (Hudit). "To follow the love of Nu" means to realize the spirit in the flesh, and the mysterious words in AL, III, "with my force shall she see & strike at the worship of Nu", mean that Isis shall realize herself in man through the formula of Increation³²¹ rather than through Nu's formula of reification or the continued production of external phenomena. Nu-Isis therefore concentrates two stages in a single formula.

By reification of the inherent dream, that is, by "pouring out" the Self's obsessional image of ecstasy and then withdrawing it, it is possible to effect the formula of increation, having dissolved Subject and Object.

In the hieroglyphics of ancient Egypt Nu is represented by a vase pouring out liquid, the blood of reification. "The best blood is of the moon, monthly." This expresses the formula of Nu, whereas the formula of Isis is expressed in the words: "My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity."

The assumption of the god-form of Baphoniet, Bacchus Diphues, Ardhanareswara, etc., is effected by and through the formula of Nu-Isis. In the Aeon of Horus the rays proceeding from her newly discovered focus of power can be harnessed by the use of this formula. The difference now as compared with its use in

321 Cf. The New Sexuality and Austin Spare's introverted or neitherneither" sexuality.

antiquity lies in the immediately sexual nature of its mechanism. Woman is for the first time acquiring the Nu-Isiac attitude; she is relinquishing the baleful lunar influence which has held her in thrall for long ages, and which she in turn has used to exercise so potent a fascination over man as to render him, except in the most exceptional cases, the total slave of his animal propensities. AL, 11, 76 contains a hint of this formula: "But remember, O chosen one to be me; to follow the love of Nu in the starlit heaven; to look forth upon men, to tell them this glad word." The word "me" is identical, qabalistically, with Adam, ADM, which is applied to the female sex in Numbers 31: 35, and to the menstrual flux in Leviticus 12:7 and 15:27. Adam equates with the Egyptian Atem, the Mother-Goddess of Time, or periodicity. Hadit commands the following of "the love of Nu in the star-lit heaven", for Nu is Hadit's "hiding", the veil of the Spirit, and by knowing the veil the Spirit also is known.

Hudit also declares: "I am The Empress & the Hierophant. Thus eleven, as my bride is eleven." This is a direct reference to Nu-Isis, the eleventh power-zone. Hadit says: "I and my Nuit are one." This may be read: I (Shiva) and my Nuit (Shakti) are one, for the function of shakti is to negate, and Nuit is the Great Negative. Qabalistically expressed: I (one; I) and my Nuit (nought; o) are One. One added to nought is still one, but when placed against nought it is ten (I o), i.e. the entire creation³²². The One beyond Ten is Eleven-Nu-Isis radiating power through the twin terminals of Hadit and Nuit.

It is a sign of the universality of the New Current that Austin Spare revealed the same technique as that given in AL, though in different terms. Spare's Zos Kia Cultus³²³ and New Isis Lodge are 322 Ten is Unity resolved back into Nought; it represents die completion of ideas from one to nine and their ultimate resolution in the void before the cycle begins afresh.

323 See The Magical Revival, Chapter II.

different names for the Invisible House³²⁴, or Lodge, which radiates magical knowledge of the New Aeon.

Ankh-af-na-Khonsu is the illuminator or life of the Moon; he is the Hidden God, the sun god in the depths of darkness. He is Horus the sun-son, depicted on the Stele as founded upon the Sacred Seat of Stone which is the symbol of Isis. Isis is the gate of Nivritti³²⁵, while Nephthys, her sister, is the gate of Pravritti³²⁶. Isis implies increation, Nephthys excreation. Together they form Nu-Isis, which synthesizes Subjectivity and Objectivity and transcends them both.

Increation is effected by a total reversal of the outwardly directed current represented by Nephthys, but Nephthys must have been realized³²⁷ before being recognized as the inner Isis. It is necessary therefore to understand the distinction between the ingoing Isiac current and its outgoing, Nephthyan counterpart. On the Stele Nuit embraces all as the outer veil of the universe (Nephthys), while Isis is disguised as the Seat of the Son-Sun, Horus. Ankh-af-na-Khonsu faces him, as his reflection. Between them stands the altar with the twelve rays symbolic of the solar heaven, the sacrificial emblems and the ibis-headed or lunar wand, held by the Sun (Horus). The globe surmounting Horus typifies the spiritual creative power, the sun-star of Nu-Isis; the winged globe (Hadit) typifies its transmitter or carrier. The lunar Current is implicit in Ankh-af-na-Khonsu himself. The sacrifices that feed the twelve flames or rays of the altar³²⁸ consist of Oxen, Geese, Wine and Bread, symbols of the qualities which man must sacrifice in order to realize

324 See AL, 111, 34.

325 Return, reversion.

326 Going forth.

327 i.e. the universe must first have been experienced; life must be lived.

328 These represent Earth, Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto and Isis.

his identity with the Hidden God to whom they are offered³²⁹.

Nu-Isis equates also with the twin terminals of Heru-Ra-Ha, Ra-Hoor-Khuit being Nephthys, Hoor-paar-Kraat, Isis. Their explosive fusion as Nu-Isis equates with kumbhakam, the absolute abolition of the outgoing and ingoing currents in a bliss that transcends their opposite modes of being. This supreme state of Nu-Isis may be achieved by a perfect balance resulting in cessation of the nivritti-pravritti currents, when there is neither subjectivity nor objectively but the Witness alone of these states who knows, not only that there is neither within nor without, but also that there is not even the absence of these concepts. As AL (II, 15) has it: "For I am perfect, being Not . . ."

This is the mystical manner of attaining the highest vision of Samvit³³⁰. It is otherwise with the Magician. He elects to keep separate the apparent modes of Being implicit in Nephthys and Isis. Israel Regardie³³¹ has compared Crowley with Shri Ramakrishna in this respect and I think the comparison is a just one. Ramakrishna declared that he wished only to enjoy the Beloved, not to be absorbed into Her and to suffer loss of identity thereby. He wished to remain apart as a separate and imagined (i.e. magical) entity. He wanted to taste the sugar, not be the sugar. In a similar way the magician identifies himself first with one and then the other of the Nu-Isiac nodes in order first to transform the "outer" world by his Alchemy, then withdraw it into the inviolable sanctuary of his being.

329 Certain analogous rites and processes pertain to the Tantras. Cf. the rite known as the Panchatattva described in Avalon's *Shakti and Shakta*. Also Karpuradistotra.

330 Consciousness.

331 *The Eye in the Triangle* (Llewellyn Press, St Paul, Minnesota).

Living Beyond Time

All secret keys of the former Magick of the Aeon of the Dying God are now useless, since the Lord of this new Aeon of which I am the prophet is the Crowned and Conquering Child.

Asar, the Man who suffers, is no longer the type of Godhead to which man must aspire. He needs no more to die and rise again; his Great Work is now to come to know Himself as the Child ever-living, sinless, perfect, the all-shining Sun³³².

THE EMERGENCE of the Aeon of Horus from that of Osiris may be compared with the magical formula of the Egyptians known as Periem-hru³³³. The mummified Osiris, having lain inert in Amenta for long ages, stirs once more and emerges as his own child, Horus, Crowned and Conquering.

The Child is twin, containing within itself Hoor-paar-Kraat and Ra-Hoor-Khuit; the former reaching back to an indefinite unknown past, the latter projecting towards an equally unknown future. The Point in Time³³⁴ at which they meet is the present moment, the event-act created by the explosive union of these two contraries. At this point the past and future are obliterated and known to be unreal: the Now alone exists, and Existence is Now; not of Time, but of Eternity.

332 From The Djeridensis Working, an unpublished Comment on AL written by Crowley in 1923.

333 The Coming Forth Today.

334 The bindu (point) in kala (time).

Hoor-paar-Kraat is traditionally represented by the beast or dragon of the waters, the priest of whose mysteries is the dwarfgod, the phallus. Ra-Hoor-Khuit is represented by the beast or bird of the air, the hawk of gold or the sacred peacock which the Yezidi adored, the priestess of whose mysteries is Babalon, the Scarlet Woman. Uniting these concepts in the ring of eternity is Nuit, arched over the earth as if embracing the past and future in the limitless void of continuous consciousness.

The magical doctrine contained in this glyph explicates the doctrine of Tetragrammaton³³⁵. The components of this formula have been attributed to the successive phases of aeonic evolution: Yod, 1, to Osiris; He, H, to Isis; Vau-He, V, H,³³⁶ to Horus. This formula transposed as HIVH (Heva) forms the name of the Beast, Hiva, or Chiva³³⁷. In The Equinox of the Gods, Crowley shows the numerical value of AChiHA, a form of ChIVA, to be 666. The Beast, ChIVA or EVA, was originally conceived of as female, as the manifestor in flesh. The word therefore expresses the succession of the aeons as the gradual unfolding of the powers of the Beast, and the mode of creating the future by the magical formula of atavistic resurgence. That is, by the evoking of "future" states of consciousness, by the power of nostalgias resurging from a forgotten past³³⁸. This replaces the infinitely slower mode of evolutionary progression.

The scientific possibility of such a process is adumbrated in the work of Einstein, Cantor, Whitehead and others; it is a mystery of Time. Its mystical formula has been known to Initiates from time

335 The four-lettered name of Supreme Magical Power according to the Hebrews is IHVH. See Chapter 4, for its connection with aeonic succession.

336 The twins; active and passive; son and daughter.

337 Cf. Shiva, the Hindu Phallic God of Dissolution, the opening of whose eye annihilates all.

338 See The Book of Pleasure (Self-Love) by Austin Spare.

immemorial. Then, as now in the case of the mysteries of Space, elaborate machinery was required. But Initiates of the New Aeon are in possession of a formula which can cause instantaneous transformation of consciousness without the necessity of complex machinery. The following observation is particularly applicable (the reference being to scientific techniques): "As techniques progress, they do not become more complicated; on the contrary, they get simpler, moving on a plane where elementals are involved. The number of operations diminishes, and less equipment is required. In the end men will hold the key to universal forces in the hollow of their hand.³³⁹"

Few of those who possess knowledge of the key have the magical ability to avail themselves of its enormous potential. Crowley himself did not perfect an infallible technique although he improved considerably upon the experiments of Theodor Reuss³⁴⁰.

The Tantric Comment cited several times previously gives more than a hint as to the nature of the materials involved. These ingredients are essences, kalas, rays of time embodied in the lotusflowers or magical zones of the occult human anatomy. Methods of vivifying these zones are given in AL, which, as Crowley claims, "contains the Supreme Spells"³⁴¹.

Although Crowley was the means of revealing, in the West, a fragment of these psycho-physical Mysteries, his papers give no indication that he discovered the complete formula of the Elixir of Life, although he frequently repaired his spent sexual energies by magical means. In The Magical Record (1920), he says:

339 The Dawn of Magic, p. 53.

340 See the Confessions, Chapter 72.

341 Magick, P. 229.

It is now six years since we gained our knowledge³⁴². They have been crowded with experiment, we are arrived at the practical stage. We cannot understand the true Nature of this force; we cannot measure it; we cannot create it, or obtain it synthetically.

But we can purify and intensify it; we can, within wide limits, determine at will the quality and scope of its action; we can postpone death, increase energy, or prolong youth; and we are justified in saying that we possess the Elixir of Life.

In a note to the above he added:

The Elixir is only administered to selected individuals for good reasons shown. The normal course of treatment consists of two or three months' preparation in the place prepared for the purpose in Sicily, followed by the necessary period, usually one month, of the actual experiment which is made in the greatest secrecy.

And, in a paper entitled The Elixir of Life (1914), Crowley wrote:

Although I was admitted to the thirty-third and last degree of Freemasonry so long ago as 1900, it was not until the summer of 1912 that my suspicion was confirmed. I speak of my belief that behind the frivolities and convivialities of our greatest institution³⁴³ lay in truth a secret ineffable and miraculous, potent to control the forces of Nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of esoteric Freemasonry who are alike its Eyes and its Brains, and who exist in its midst-unknown, often, even to its acknowledged chiefs³⁴⁴... This man had been watching my occult

342 That is, of the Elixir of Life.

343 The reference is to Freemasonry.

344 The reference is to Theodor Reuss (Frater Merlin) from whom Crowley

career for some years, and deemed me now worthy to partake in the Greater Mysteries.

With these he proceeded to acquaint me, and my life has since then been devoted principally to their study and practice.

I say practice, as no mere intellectual attainment is at issue; on the contrary, it would be simple for me to communicate the knowledge of the principal secret in three words, if I were not bound alike by my oath and by my natural good sense. It is the practical application of the secret that demands labour, intelligence, and something more. In my case the two and a half years of research on these lines have not sufficed to make me perfect, only to make me ready to bet about three to one that in any given operation I shall succeed...

In the Manifesto of the most secret Order of which my master is the head, is written: "In its³⁴⁵ bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and life. It possesses the secret of the Stone of the Wise, the Elixir of Immortality, and of the Universal Medicine. Moreover, it possess a secret capable of realizing the world-old dream of the Brotherhood of Man."

In the same paper, Crowley claims that:

This substance is known. Of it the wise men of old have written in many symbols. Hermes Trismegistus on his Emerald Tablet engraved of it: "The Sun is its Father; the Moon its Mother; it is born of the Wind, and the Earth is its nurse."

took over the headship of the O.T.O.

345 The O.T.O.

Everybody has part of it; nobody has all of it. It dies at its birth, and it lives at its death. Eliphaz Lévi called it Magnetized Electricity. In the Bible it is asked concerning it: "What is sweeter than honey, and what is stronger than a lion?" It is made by dissolving Sulphur in Salt. It is made of the dew upon a rose, or of the pearl in an oyster.

All these riddles have only one answer, and he is the wisest of all men on earth who can best solve them. For this substance is not only the strongest thing on earth, but the most sensitive; it is master of humanity, and yet perfectly obedient to the will of man. Say to it "Bring money" and it obeys; bid it cure the sick, and straightway they are cured. I believe there is no event within the fence of possibility that cannot be brought about by its use.

Crowley launched various schemes for restoring lost youth and energy. Operation Melchizedek was one of them; Amrita³⁴⁶, another; and some of the numbers of The Equinox contain advertisements for Ruthah, the "Perfume of Immortality, 2/6 & 4/6 per bottle"!

Many case histories survive amongst Crowley's papers; among them letters from people who had undergone a course of treatment similar to that described in his paper on the Elixir of Life.

In no case does it appear that life was appreciably prolonged, although some cases are evidence of increased energy and good, or least improved, health. Had the courses been put on a proper basis, as Crowley hoped would be possible, a successful technique might have been developed; but funds were lacking and the schemes

346 There is a curious entry in Crowley's Magical Record dated 23 August 1945. It reads: "O.T.O. Ophidian vibrations. Non-filterable virus. X-ray dermatitis. 'Galloping cancer'. Amrita: N U I Th: Nitrogen Uranium Iodine (and sea-life) Therium=New Atom 666. Atomic No. 93."

petered out.

That the process was a little more complicated may be seen from the following extracts from the Kaula Tantric Comment previously mentioned:

The function of semen is to help build up the body-soul. The bindu [seed] that descends into the testicles is taken up by the Kundalini to strengthen the inner bodies... It would appear that we have in the worship of Shakti, which actually is the exercise of Kundalini, the secret of rejuvenation; for the teaching is that, as a result of the life processes there is a constant generation of ash, waste, or carbonic acid, and this waste is governed by the Kundalini from somewhere about the region of the coccygeal [prostate] gland, the excretory region, the feet of Shakti. These emanations from the excretory region appear to have power to create worlds...

Keep young; get young sweet-scented ladies for worship—they should be eightfold of act, ninefold of outlet, perfect as regards their form and free of disease. The city of the gods [vulva] is hard to conquer; its sheath is of gold, its environment is happiness, it has a halo of light around it. Such indeed is the sanctity of the female organ that its real value is befogged by its glamour; its secretions have the value of gold both in commerce and in medicine; it confers happiness in every way; but the way in which it confers happiness to the Shakta is not through deeds of darkness but by the Light of Initiation. He who knows this greatness; this city that is surrounded by nectar; to him Brahma the great mind and Brahma the female (the lady who is chosen for the worship) will confer longevity, fame, and ennobling thought-progeny. Such indeed is the greatness of the sexual organs of the female-and of Kundalini! (Aruna Upanishad).

To the Tamils the³⁴⁷ is a fluid derived from woman, obviously something that prevents senescence or ageing. For ages the Siddhas have been stating that the excretions from women—called "cow" in the Vedas—are of great value. Mention is also made in the Upanishads, such as the Kalagni Rudra, on this subject. in some of the Yamalas the use of the tongue, physical contact, and even mesmeric passes have been spoken of to get at the genital secretions from the women.... It is these and such-like practices that are to be deplored, for any trace of physical contact of man and woman provokes that detumescence which it is the object of the Shakta Tantra rituals to avoid.

It may be remarked that this is true of certain but not all Shakta Tantra rituals. A cognate practice is mentioned in the Bible. A virgin named Abishag was selected from the tribe of Shunamites to replenish the youth and energy of the ageing king by means of her magnetic sexual effluvia. It is stated that the king "knew her not". Restif de la Bretonne devotes a volume to the activities of the Palais Royal, where a form of "Shunamitism" was practised in the eighteenth century.

The sacred flower or lotus of the Tantric Kaula Circle blooms periodically, the lunar phases determining the nature, quality and power of the exhalations or perfumes. It may be suggested that the tribindu³⁴⁸, composed of shona, sita and misra kalas³⁴⁹, remain inactive³⁵⁰ until the lotus blossoms at the time of the full moon.

Crowley's record of Ninth Degree Workings makes it clear

347 This initial stands for a word which is communicated only under vows of the strictest secrecy in the Tantra rituals.

348 The kamakala (lit. time-of-desire), or threefold seed.

349 The red, white, and mixed essences respectively. In Alchemical terms:
Sulphur, Salt and Mercury.

350 i.e. unmanifest.

that he frequently changed the object of the rite without reference to the foregoing. Sometimes, he changed it after a single Working. He did this deliberately, though perhaps mistakenly.

As suggested above, it is possible that actual transformation or transmutation occurs only at the time of flowering, when the gestating seed attains fruition. It is also probable that the object of the operation should accord with the influence characterizing each successive phase of the "light" or "dark" fortnight respectively.

The Chandra Jnana Vidya deals with the dual lunation and the fifteen steps or grades leading up to the Full Moon, as well as with the deifications of the sixteen nityas³⁵¹: "Identifying each day of the fortnight, Lakshmidhara³⁵² says that the Kaulas worship one nitya of the sixteen, each day of the fortnight, while the Samayins worship all of them every day, the sixteenth nitya being worshipped on the fifteenth day as being the culmination and fullness of all of them."

There exists a complex interrelation between the sixteen nityas, the letters of the Sanskrit alphabet, and the power-zones of the human body with their multi-petalled lotuses. There is doubtless a connection here with the forty-nine petalled Rose of the Western Occult Tradition, though it is unlikely that this science of the kalas was taught, or even hinted at, in the Rose Cross Order of the Golden Dawn. It is evident that in Asiatic Lodges the rays or kalas of the bright fortnight were used for different kinds of Working to those of the dark fortnight.

In the Thelemic System Ra-Hoor-Khuit rules the bright or solar fortnight, Hoor-paar-Kraat the dark or lunar fortnight. Works of revelation, creation and rejuvenation apply to the former; works of

351 Days of the fortnight and monthly pulse.

352 A mediaeval Tantric Adept of the Samaya Marg or Right-Hand Path.

dissolution, invisibility and inspiration to the latter. Crowley performed opera under these heads without apparently discriminating between the two classes of Working. Many of the failures recorded in his Magical Record may be due to this fact. Also, the question of magical competency in the shakti or ritual partner is of supreme importance. In the Asiatic arcane temples women have been trained from time immemorial according to Ritual requirements. The so-called temple prostitutes, nautch girls, manjaris, suvasinis, were highly skilled magical assistants, and in certain parts of Asia the suvasini still fulfils her original function. That the office frequently degenerated into sensual indulgence does not alter this fact. In such cases-and they were numerous-the secret knowledge was withdrawn. Certain traditions³⁵³ maintained the Ancient Wisdom intact, couching its Mysteries in literary and numerical cyphers as easy to misconstrue as the cryptograms of the Alchemists.

In Crowley's day, in the West at least, the availability of suitable magical partners was virtually non-existent and his choice of an assistant was usually determined by a subconscious magnetic attraction which appeared to have been based wholly upon animal vitality. Ideally, of course, the assistant should also possess special intellectual and emotional qualities³⁵⁴. The Kaula Marg Comment observes that:

In no good or great magick ritual can there be dependence on one Suvasini alone: there are always assistants, substitutes, besides the worshippers; often they are both worshippers and attendants mixed up...

Of the ladies who serve the Suvasini in the ritual, to help her

353 Notably the Vamacara and Anuttara Amnayas.

354 See The Post-Caitanya Sahajiya Cult of Bengal, by M. M. Bose
(Calcutta University, 1930), Chapter 2, PP.

on, some exhibit qualities which may be called vashiti (charm), others are very loving (kamesvari), others are joyous (moadini), still others are crystal pure (vimala), some are sorrowless (aruna), some are masterful (jayini), some lordly (sarveshvati), some are really secretly helpful in yoga (kaulini).

From the foregoing types of Vashinis the priest selects his material for each stage of the puja (ritual worship); rather, it is these types of women only who can serve him in the innermost 8-triangled area around the Suvasini³⁵⁵.

In addition to the class of assistants known as Vashinis, two other classes, the Yognis and the Arkashanis, are also described in the Kaula Comment. It is the latter two classes that are involved in the secret techniques of Shakta Tantra Ritual.

In the Comment upon Liber Agape', which contains the higher instructions of the O.T.O., Crowley claimed that the choice of an assistant depended upon subconscious attraction. He amplified this idea in a letter to Frater Saturnus³⁵⁶ in 1940:

I do not think that the fine types are likely to be much good; the gross are the best. People whose procreative instincts are naturally excessive, but have been turned by one circumstance or another, into channels of voluptuousness and extreme libido; by libido I mean really to use the word in its widest sense—an intense and instinctive lust for various objects.

And in another letter to Saturnus in the same year:

I am convinced that one important consideration is that of the
355 For remarks on these triangles, see Chapter 3.

356 Karl 1. Germer, Crowley's right-hand man in America at the time of this correspondence.

partner, and this again is beyond the control of consciousness. In doing ordinary ceremonial work in the old days, I used to find that some people seemed to have a faculty of getting things to happen on the material plane, and that instantly. Usually, they could do nothing themselves; they were not even clairvoyant, but with me to get them going, phenomena began to occur at once.

Finally, in a letter dated 1942 (also to Frater Saturnus):

Assistant? I feel sure that one needs a robust person overflowing with vitality. I should have thought anyone old-say over forty-five -would have caused not merely failure, but avenging reaction. It is no good to keep a hen that can't lay eggs! It is the Orphic Egg (egg girt with a serpent) that hatches out Basilisks.

The Hevajra Tantra³⁵⁷ describes the mahamudra³⁵⁸ (partner) used in the sacred rites:

She is neither too tall, nor too short, neither quite black nor quite white, but dark like a lotus-leaf. Her breath is sweet, and her sweat has a pleasant smell like that of musk Her pudenda gives forth a scent from moment to moment like different kinds

of lotuses or like sweet aloe wood. She is calm and resolute, pleasant in speech and altogether delightful, with

beauteous hair and three wrinkles in the middle of her body. By vulgar men, in fact, she would be classed as first-

rank. Having gained her, one gains that siddhi [i.e. magical power], the nature of which is the joy Innate.

Woman is the channel through which the magical Current manifests. invoking the ancient gods is a poetical or dramatic way of
357 Hevjira Tantra (trans. D. L. Snellgrove), Oxford University Press, 1959;
II, vii.

358 Lit. Great posture, sometimes translated Great Woman.

indicating a precise and scientific fact, commonly but erroneously supposed to be of a supernatural order. It is mysterious because not generally understood, but when it is understood it is like all so-called supernatural phenomena-found to be of a natural order. The key to magical working is contained in The Book of Thoth. The eleventh key³⁵⁹ has particular power in the present Aeon. The Scarlet Woman is shown as the cup-bearer³⁶⁰; the Beast is in the form of a lion with seven heads, thus emphasizing its connection with the Stellar Cult of Set, Sept or Sothis, which characterized the earliest aeons. The leonine element, on the other hand, indicates the solar cult of the Aeon of Horus. The name Heru (Horus) is the root of our word "hero". The solar deity of all ages and peoples had this connotation; he was the hero who overcame the dragon of darkness, or slew the serpent of death. The Heru-hero is the serpent of life, the lion-serpent whose secret nature is indicated by the ninth Key of the Tarot.

To the eleventh key is attributed the letter "T" (Teth), meaning a "lion-serpent"; its numerical value is nine. Nine has a very special significance in the O.T.O.; it conceals the central mystery of the Kundalini, of which the sexual energies represented by Yesod form a vital aspect. The astrological sign allocated to this key is Leo, represented by the tail of a lion (I) Leo.

This symbolism indicates sexual magick. More cannot be expressed. A true arcanum is indicable, but there are various methods of sexual magick that are easily communicable although their inner direction and application may be known only through experience. The Magical Path is strewn with wreckages caused by the faulty application of this formula. Crowley circumvented the difficulty, to a certain extent, by giving private and oral initiation. Being so prolific a writer it is remarkable how surely he guarded the

359 The trump entitled Lust.

360 Cup-bearer is one meaning of the name Aiwass, the minister of Hoor-paar-Kraat.

central secret of Magick. The incident of Reuss and The Book of Lies³⁶¹ is significant; it is also significant that he published very little of a directly revelatory nature concerning these matters. Exceptions to this are "Energized Enthusiasm" and "Two Fragments of Ritual", two articles which appeared in The Equinox in 1913³⁶². Two Fragments of Ritual is described as being "translated by Frater K.P IX³⁶³ from a German MS., said to have been found among the papers of Weishaupt".

As frequently emphasized, these secrets are of vital importance, and magical competence is essential to their successful performance. Crowley reconstructed the O.T.O. on Thelemic principles in order to make it an engine for the generation of magical energy, an occult power-house of the New Aeon. Candidates were-and are still-tested by severe ordeals before being admitted to the Sovereign Sanctuary.

It has been noted that Crowley described the O.T.O. as the first of the great Orders of antiquity to accept the new Law, the Law of Thelema. This was a way of saying that under his direction the Order had become the repository of Mysteries originally celebrated long ages ago in Sumer. There is not available sufficient information of a historical nature to confirm this claim, but we can indeed indicate a Tradition or Current long anterior to the "great Orders of antiquity" which he mentions. This is the primal African tradition manifest, recensively, in the rites and ceremonies of Voodoo and Obeah. AL (II, 37) states: "Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."

361 See The Confessions, Chapter 72.

362 Volume 1, Nos. ix and x respectively.

363 K.P. are die initials of the magical instruments Kteis and Phallus and in this instance may have concealed the identity of Theodor Reuss, Head of the O.T.O. at that period.

The work of the wand is the work of the Phallus; that of the sword is of the Yoni. The wand symbolism is self evident; that of the sword is obscure and requires explanation.

Considered as a weapon of war, aggressive and offensive, the sword usually has a masculine connotation. On the Tree of Life Geburah³⁶⁴ is the sphere of the sword's activity. The earliest form of the sword or scimitar was in the shape of a sickle which cleaves, divides or cuts into two. The origin of the symbolism is to be found in the thigh, or haunch, which is the physiological emblem of the Mother who divides into two when she reproduces her image. Division is the nature of Nuit, the cleft one. She says: "I am divided for love's sake, for the chance of union."³⁶⁵ In the third chapter of AL, Ra-Hoor-Khuit exclaims: "There is division hither homeward..." The primal home is the division³⁶⁶, and the sword is identical with fission by virtue of its function. Its offensive associations developed later from this basic idea of cleaving, dividing and blood-letting; its shape (as sickle) is synonymous with the numbers 3 and 5, both of which are emblematic of the feminine birthplace. The planetary sigil of Saturn (h) reflects the shape of the scimitar or sickle as the primal figure of 5, and of the Mother—Saturn.

The Tantras preserve traces of the oldest traditions. The days sacred to Kali, the bloody goddess, are given as Tuesday and Saturday. According to Rabbinical lore, Eve first menstruated on a Tuesday. In the Chaldean Tradition, as reflected in later qabalistic doctrine, Tuesday is attributed to Mars, Saturday to Saturn. The two sephiroth attributed to these deities are Geburah and Binah³⁶⁷.

364 The fifth sephira, attributed to Mars. See diagram.

365 AL, 1, 29.

366 Cf. The Book of the Dead, LXX, 8, where the ever-living Light proclaims: "My homestead is among the furrows of lapis-lazuli...

367 See the Tree of Life diagram.

The menstruum of magical power in the Aeon of Isis was blood. AL restates the earlier tradition (i.e. of Isis) as if there had been no breach: "The best blood is of the moon, monthly".

These words are attributed to Horus in his positive phase as Ra-Hoor-Khuit. The vehicle of magical power in the present Aeon is semen³⁶⁸. The gulf between the aeons, symbolized by the Aeon of Osiris wherein the sacrament was Death, may best be interpreted in Hindu terms. Chaos, the pre-ëeval stage of evolution, equates with the dream state, the fluid state of the cosmos before the "fall", when it congealed into static form³⁶⁹. Deep and dreamless sleep equates with the sleep of death, the Sleep of Siloam and of Osiris in Amenta, or Heru-khent-an-maati³⁷⁰, who later comes forth by day in the waking state of consciousness. This is the Ra-Hoor-Khuit phase of the Aeon of Horus that merges-after the manner of the revolving formula of Tetragrammaton-into the Silence of Turiya³⁷¹. This reflects the phase of death (Amenta) after the withdrawal of the projected force which has resolved itself into Nuit (Nothingness) and "dies" in an explosion of rapture. In his Comment to Liber 418 Crowley notes: "The Energy of Horus destroys, but must be withdrawn to complete the work, for His rays, if left in their object, would keep it vitalized. The coherence of the broken matter must be withdrawn."

The process is spiral rather than circular, as in the Tetragrammaton formula. Chaos is re-entered, and the identity of the dwarf-god (Hoor-paar-Kraat) with the original image of Chaos (the

368 See The Magical Record of the Beast 666 (Vol. II).

369 Cf. William Law, the eighteenth-century mystic, whose doctrine of Chaos is admirably stated in a story by Arthur Machen entitled "N" (anthologized in Tales of Horror, 1949).

370 Horus as the "dweller in darkness".

371 Transcendental Consciousness; more correctly the background, eternal and changeless, of the three states of consciousness: waking, dreaming and deep dreamless sleep.

Beast) reflects, or reasserts, in transcendent terms that which Crowley has described as the "rediscovery of the Sumerian tradition".

The resolution of contraries-if only on the intellectual planehelps to develop the faculty of consciousness necessary for merging the ego in a state transcending individual awareness. Cosmic consciousness then replaces ego consciousness.

This is the object of the Great Work in its present phase. Sociologically interpreted, this may imply the dissolution of all barriers which hinder the free interchange of nations, races and sexes; an instantaneous union of entities which, owing to artificial codes of conduct, have been considered disparate and unfusible.

The political programme of the New Aeon was stated succinctly by Crowley in Liber Oz³⁷². Questioned about his political aims, he replied: "I have no time at all to write politics. Our programme is stated clearly in Liber Oz, and it should be always kept in mind that this is very much the same thing in principle as old style American Republican individualism. I use the word 'Republic' in its widest sense. The existence of a Monarch would not interfere with it."³⁷³

And in a letter to Frater Saturnus, dated 1945, he. wrote:

By the way, about attracting people to the O.T.O. I still think Liber Oz is the best bet. There is a vile threat to the "rugged American individualism" which actually created the U.S.A., by the bureaucratic crowd who want society to be a convict prison. "Safety first"; there is no "social insecurity" , no "fear for the future", no

372 See The Magical Revival, reproduction facing p. 21.

373 From a letter to Frater 210 (John W. Parsons) of California, 12May 1945.

anxiety about what to do next-in Sing Sing. All the totalitarian schemes add up to the same in the end, and the approach is so insidious, the arguments so subtle and irrefutable, the advantages so obvious, that the danger is very real, very imminent, very difficult to bring home to the average citizen, who sees only the immediate gain, and is hoodwinked as to the price that must be paid for it.

Crowley conceived of the Great Work in terms of the next step, whether in relation to the individual or humanity as a whole. He was hard on those who idealized the Great Work as something remote and unattainable (the excuse of the weak-willed and idle) and he counselled the performance of a little real work now rather than a nebulous "great" work in the future. "Learn first what is Work! and The Great Work is not so far beyond.³⁷⁴"

There is no static goal to be attained as in the case of the material cultures; no earthly utopias, no socialistic paradise, no final heaven-or hell. The formula of the gods of ancient Egypt, indicated by the sandal strap or crux ansata, is not to be, or to become, but to Go! This is also the formula of the gods today. Matter is no longer conceived of as static, but as continuous motion: "We mean by matter what was meant by Ether thirty years ago. It is the medium by which phenomena take place or by which we become aware of them.³⁷⁵" The essence of Thelema is elasticity conceived as a lightning-swift adaptation to each and every phenomenon. Every event evokes its own unique response. There can therefore be no law, or code of laws, in the sense that set reactions can meet the exigencies of any given situation.

"All moral codes are worthless in themselves; yet in every new code there is hope. Provided always that the code is not changed

374 The Book of Lies, Chapter 52.

375 The Magical Record (May 1924)

because it is too hard, but because it is fulfilled.

The dead dog floats with the stream; in puritan France the best women are harlots; in vicious England the best women are virgins...^{376"}

"Every man and every woman is a star" (AL, 1, 3) implies that each individual is free (if he did but know it) to react with total spontaneity to any situation. There is only one condition: the reaction must be "under will", i.e. in alignment with the True Will. It cannot then fall of fulfilment, nor can it interfere with the will of another individual, for each man's Way is unique like the orbit of a star. Collision indicates that one or the other has strayed from his course.

In a letter to Frater O.P.V.³⁷⁷, Crowley described himself as one "whose business in life is to bring men to the realization of their true selves and the dynamic expression of their True Wills".

The experiences gathered during successive incarnations gradually unveil the core of each Star until nought remains but pure Light. By incarnating the True Will the Initiate demonstrates the Law of Thelema. This cuts right across democratic-humanitarian theories of "helping" others. None can be helped save by example. By helping yourself and rejoicing in your way, you help others and give the lie to false humanitarian ideals. Other forms of "help" constitute an impertinence and an interference. We cannot possibly know what others require at any given time. Furthermore, and from the highest standpoint, there are no "others" to help; the Self is Universal. The existence of others is an illusion on the Path; by negating the separate self, "others" automatically cease to exist.

376 The Book of Lies, Chapter 60.

377 Brother Omnia Pro Veritate (Norman Mudd). The letter is dated 1923.

Man is at the crossroads. Crowley's passionate urge to save mankind was no mere idealistic pose to appear as a redeemer. He was imbued with the idea of saving mankind from the impending disasters which he supposed would follow upon the non-acceptance, by humanity, of the Law of Thelema as expressed in AL. He saw the prophecies and warnings of AL clearly reflected in the trend of his times. He wanted to save man from the consequences of misusing the tremendous forces that the New Aeon will make available, forces which-once unleashed-will result in a catastrophe beside which that of Atlantis diminishes to non-entity. This was associated in Crowley's mind with the publication of AL and with the voluminous Comment that he was preparing in Tunis. Writing to Frater O.P.V. in May 1924, Crowley remarked: "It will be fatal to hurry the work of the Comment and associated publications. If these are done perfectly, Thelema may bring to mankind several thousand years of unparalleled spiritual development. But if they are bungled, the Aeon may collapse in less than a hundred years."

That collapse does not seem far off today.

Eliphas Levi, whose magical attainment was considerable³⁷⁸, failed to assess the nature of the impending danger. On the other hand, as Crowley notes³⁷⁹, the writings of Alcofribas Nasier³⁸⁰ contained precise indications, at least of the dawning of the New Aeon, even to the name of the Abbey which exhibited the key word of the Aeon—Thélème.

Liber LIX³⁸¹ gives an account of Crowley's incarnation as

378 According to Crowley Lévi's Grade in the Great White Brotherhood
was that of 6°=5° (Adeptus Minor).

379 The Book of Thoth, pp. 209,210.

380 Francois Rabelais.

381 Otherwise entitled Across the Gulf. Crowley wrote and published it in
The Equinox, I, vii.

Ankh-af-na-Khonsu, a Theban priest of the XXVIth Dynasty. The shadow of a lesser catastrophe loomed at that period. Of Liber LIX, Crowley said that "its principal interest lies in the fact that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon".

Adepts of the Aeon of Osiris were fearful when they observed the portents of pending catastrophe; but there are few documents in which the conditions of the New Aeon were correctly prophesied. Crowley draws attention to Rabelais' account, dated 1542.

Ages earlier, dark presentiments visited the Atlantean Adepts. Pauwels and Bergier quote ancient Indian texts that describe horrors reminiscent of atomic eruptions. They also note that "over vast areas in the desert of Gobi patches of vitrified soil have been observed similar to those produced by an atomic explosion"³⁸².

Concentration of cosmic atmospheric pressures generated in remote antiquity inevitably built up enormous tensions before discharging their energies, tensions similar to those which we are sensing again today. Conjecture is futile, but subconscious memory of such catastrophes should enable us to adopt an initiated attitude to coming events.

In Little Essays Toward Truth, Crowley defines energy as "the sacramental motive of event". This may not convey much unless one is clear as to what is here meant by the word event. Any consciously willed union of opposites constitutes an event-act³⁸³, and the marriage of Nuit and Hadit is the condition of all events. The infinitely great (Nuit) and the infinitely small and atomic point

382 The Dawn of Magic.

383 Cf. Dion Fortune: "Any act performed with intention becomes a rite" (Psychic Self Defence, Chapter 17).

(Habit) unite in explosive rapture, and the ensuing holocaust generates the event. The sacramental³⁸⁴ motive is supplied by an infinity of lust towards this union, towards Nuit, that is towards Le Neant, the Void, the resolution of contraries expressed by the Chinese as 0=2³⁸⁵. The type and quantity of energy disengaged is in direct proportion to the degree of ecstasy obtained during orgasm; this in turn is determined by the incongruity of the elements which unite³⁸⁶.

Great aggregations of events coalesce, become cosmic in scope and are called "gods". A god is technically an energy-aggregate of colossal concentration. When a vastly coagulated series of acts, performed under will, achieve cosmic magnitude, a "god" is born. And with the god is born a new aeon which is the external manifestation of the interior current of energy generated by his momentum; not of his being, but of his going. There are thus gods and Gods; and "there is no god but man"³⁸⁷.

The underlying doctrine is obvious. When a man, growing in consciousness by repeated acts of love under will, expands his consciousness to embrace all other consciousness, he becomes Pan, i.e. One with All³⁸⁸. There is thus no essential difference between any one universe and any other. Once consciousness has become cosmic in scope the many selves vanish and the One Self alone remains:

The Ego grows by establishing relations with other points of

384 Blavatsky has pointed out the connection between the word sacrament and ZKR, its root; ZKR is the name of the Sacred Phallus in the Sepher Tzenioutha (ii, 467). The nature of the sacrament is therefore revealed as basically sexual.

385 See Chapter I. also The Book of Thoth, p. 29.

386 See Chapter 6.

387 Liber Oz.

388 Cf. Omne, Aum, Amen, Amoun, etc.

view and absorbing them, hence the bigger the Ego, the less the sense of Egoity. The universe is a set of events; they do not exist, they occur (cf. the electron, which has no mass, but is an electric charge). It is a dynamic not a static phenomenon. Any stasis is a mere temporary resolution. Logic describes the process of Thought, which is the essence of Action. Mathematics is the language of Logic. A man must think of himself as a Logos, as going, not as a fixed idea. "Do what thou wilt" is thus necessarily his formula. He only becomes himself when he attains the loss of Egoity, of the sense of separateness. He becomes All, Pan, when he becomes Zero³⁸⁹.

Again, in AL: "Every man and every woman is a star: Every number is infinite; there is no difference" (1, 3); and "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt" (1,22).

If there were differences there would be not One, but Many. Man would still be man, and God would remain God. But because there is no difference these concepts cancel Out, and Man-or God!-remains. It does not matter which term is used to designate the residue when all else is dissolved. "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."³⁹⁰

Crowley identifies the individual point of view (Hadit) with Kether on the Tree of Life. At the precise moment that man becomes Pan (All), the point of view is dissolved in Nuit (Pure Nothingness), for All is Nought³⁹¹.

It must now be evident why Shaitan-Aiwaz—the god of the ancient Sumerians-was regarded by a later, more egocentric people
389 From the Long Comment to AL.

390 AL, If, 9.

391 Qabalistically expressed $AII=61=Ain=o$ (Nuit).

as the devil. It is the Ego which is menaced and destroyed by Shaitan-Aiwaz. As a Maker of Gods this is his function. Later generations cast him out as being destructive of the individual, which is considered a great evil by the uninitiated. Yet from this death alone is Man-God born.

The phallus, being the earthly vehicle and symbol of the Destroyer of the illusion of individuality, was also held in abhorrence. Sporadic attempts through the ages to revive the original pagan cult failed, and the phallus was guyed as the totem of humorous obscenity³⁹². The Mysteries degenerated into "phallicism", the latter day phases of which are preserved in the cult of the Guédé class of loa prominent in Voodooism³⁹³. As civilization advanced humanity became intensely ego-centred, more and more divorced from the great elemental tides and cosmic currents. In the Aeon of Osiris this rigid armour of egoity could be dissolved only by the sacrifice of that which man considered to be himself, but which was in truth the mere excrement or shadow of his true Self, that which he objectivized and worshipped as "real". During that Aeon the Great Magick Power was withdrawn. Comparatively few, even among Adepts, were in touch with the vital power-zones. The phallus was "called evil to conceal its holiness"; all real knowledge in the form of Alchemy, Theurgy, Magic, was proscribed. Science in the outer came virtually to a standstill and for nearly 2,000 years a fog of "religious" fanaticism and superstition obscured the true Magick of Light.

The fog is now dispersing a little. Gradual advances in the profane sciences show that the Light was not totally extinguished despite the bloodiest persecutions known to history. Long ages previously Aiwaz had bid "Know Thyself!", but the time was not ripe; man misunderstood the injunction. The Aeon of Osiris, of

392 Crowley has observed that "Laughter is a sublimated orgasm".

393 See Voodoo in Haiti. (Métraux).

sacrifice, death and redemption, was an abortive reflection of the earliest promptings of the Spirit. "The wrong of the Beginning" is a phrase that occurs in the Tantras of Thelema; it may be an allusion to this false step which has caused centuries of untold suffering, but which has prepared man as could no other ordeal for the advent of Horus.

In his comment on Liber LXV³⁹⁴ Crowley claims that:

The formula given by Aiwaz destroys the idea of Destruction as such. What was until now called "death", the means of resurrection (in the Formula of Osiris, IAO) is to be understood henceforth as "love under will".

Aiwaz destroyed the principle of illusion. In particular, the belief of man that he is mortal (Osiris) must yield to the consciousness that he is the Crowned and Conquering Child (Horus).

Osiris has been chased into Amenti by Horus who follows him thither, that his reign may be established even in the realms of "Death". In the New Aeon, Death is become Life Triumphant, not through Resurrection, but in its own Essence.

The Thelemite does not "suffer death". He is eternal and perceives Himself as the Universe, by virtue of the categories of Life and Death, which are not real but subjective conditions of his perception, like time and space. They are the forms of his artistic presentation³⁹⁵.

Aiwaz declares himself to be the Soul of the Desert. The

394 Otherwise entitled The Book of the Heart Girt with the Serpent.

395 The Vision and the Voice (Liber 418), 22nd Aethyr.

reference is to the Path of Gimel which joins Kether and Tiphereth on the Tree of Life. This path crosses the Abyss (Desert), the essential characteristic of which is the absence of a soul³⁹⁶.

Crowley saw in non-Gnostic Christianity the darkest shadow ever cast upon man because it obstructed the Light of Aiwaz, the primal Initiator of humanity. The psychological ills that afflict man today are the legacy of centuries of suppression and dissociation. Because of them man is unable to recognize himself; he lives in fear of himself and his powers. This deeply ingrained sense of guilt and shame has to be rooted out before headway can be made. Crowley, aware of these difficulties, made it a rule that candidates for Initiation into the uses of the 93 Current should have accepted AL and be prepared to work accordingly. The very act of the acceptance of AL cleanses the individual of aeon-old complexes.

Crowley maintained that individuals born after 1904 would yield the best material, but he has been proved wide of the mark by many decades. Perhaps the manner of presenting Thelema on the part of his immediate followers was to blame. This is suggested in a letter which he wrote to Frater Viator³⁹⁷ in 1942:

Jane³⁹⁸ writes ... that you could not hold any students. Now let us have a look-see; why?

The answer is plain enough: look at your old magical diaries!

396 Path 13 which crosses the "desert" of the Abyss, hence the camel symbolism, the letter gimel attributed to this path means "a camel". See also Liber 418, 10th Aethyr.

397 Max Schneider, one of Crowley's American followers and a member of the Californian branch of the O.T.O.

398 Jane Wolfe (Soror Estai), also an American disciple; she was with Crowley at his Abbey of Thelema (Cefalu). See *The Magical Record* (Vol. I).

They are the most conscientiously meticulous documents on which my gaze has ever been privileged to light; but I had no doubts, even at the time, whether any publisher of "Westerns" or "Thrillers" would have seen a fortune in publishing them as a serial!

The word "student" itself condemns your strategy. We live in a time of insane excitement; we count the day lost when less than 50,000 homeless people have met with death in its most horrible forms, and even that is rather homely fare; plentiful sauce of rape, torture, and cold-blooded murders on the largest scale must be poured over the dish to make it truly piquant, and send us to bed, patting our stomachs, with the reflection that life need not be dull and monotonous, after all. What use is it to go to bold-eyed youths, whose jaws drip foam with the hunger to join personally in these pastimes, and pep them up, youths who are permanently drunk with lust of blood, and action-action-action-ever more action! and ask them to practise Asana, to learn to quiet the mind, to kill out the emotions?

What you must do is to enflame them with the Romance of the order and its Work, with the Marvel-Story of the "Cairo Working"³⁹⁹ as told in The Equinox of the Gods, instil the idea of the New Aeon, the coming of the Crowned and Conquering Child, the birth of Freedom as outlined in Liber Oz, the plan of the Master Therion to bring about the revolution by the four wars started nine months after the four publications of Liber AL⁴⁰⁰, and the need for each one of them to go forth and smite and establish the Law. You have got to

399 The name by which Crowley sometimes referred to the communication of AL.

400 The four wars, according to Crowley, were: (1) The Balkan War; (2) The Great War; (3) The Sino-Japanese War; (4) The Second World War. When Crowley published The Equinox of the Gods he issued a broadsheet in which he showed the connection between the various publications of AL and the upheavals which they caused. (see plate 8.)

imbue them with the fanatical berserk amok Airman Commando spirit. You have got to work them up to be heroes and martyrs, each man himself a leader, yet able to devote himself to conjoint disciplined action. You have got to make each man and woman feel himself (or herself) an individual Godhead, of supreme importance not only intrinsically but to the whole world. "Pioneers, O Pioneers."

Note the vehemence of the spirit of Liber AL, even its calmest passages throb with fierce energy. You must capture this savage, elemental rapture and communicate it to every one you meet!

The more perceptive members of the present generation exhibit a higher degree of freedom from the sense of shame and guilt that taints the sexual experience, particularly in old aeon mentalities. Original thinking and a spirit of genuine scientific enquiry is beginning to emerge, viz. the experimental use of drugs, and other modes of self-analysis and consciousness-enhancement hitherto regarded with abhorrence. The individual is beginning to chafe even against the restrictions which individuality itself imposes upon him! He wants to realize Universal Awareness, to sense all experience, cosmically, spaciously, dynamically, breaking down all that limits him from total union and identity with the Infinite Unity which he knows to be more vital than bourgeois morality and the death-in-life isolation of insignificant personal awareness.

The state of mind demanded by the hidden Initiators of the Adepts of today is described in Liber Cheth vel Vallum Abiegni⁴⁰¹:

401 Magick, P. 494.

Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one ...

The selfishness of Thelema is true Selflessness⁴⁰² and it is beginning to replace the mawkish, sham altruism engendered by false ideals based upon totally unrealistic and unscientific principles. Entire generations of people may destroy or damage their vehicles as this wave of desire for larger life gathers momentum; but it is better to fall in the struggle for a greater expansion of consciousness than for the false ideals foisted on fools from behind the masks of greed, malice and ambition-the pseudo god-forms of the partial (i.e. the incarnated) fragment of the Self.

The ultimate mystical understanding of this cosmic Self has been expressed by Crowley in Liber Aleph⁴⁰³:

I am not I

Rid thyself therefore of this thought of "I" apart from All, but, attaining to Consciousness of All by Our True Way, contemplate the
402 AL=God=Self; LA=Not=Selflessness. Thus Self and Not-Self are identical.

403 Chapter 165.

play of Illusion...

All things being illusion, a man of sufficient knowledge, will and imagination, could arrange his materials to compose any picture that pleased him⁴⁰⁴.

Most people are reluctant to recognize, much less interpret, the ominous portents manifesting now at the dawn of the Aeon. It is a hard saying, but the survival of the individual will depend upon the degree to which he has assimilated and identified himself with the Thelemic Current, whether he happens to have heard of Crowley or not. This Current is characterized by elasticity, fluidity, an ability for spontaneous adaptation. Comparisons might be drawn in this respect between Thelema and Zen Buddhism, or, more properly, Cha'an. Zen is peculiarly adapted to the spiritual climate of the oriental mind; a certain black humour founded upon emotional indifference is an essential ingredient. Similarly, the Indian and Buddhist Tantras, especially of the Kali-Bhavani tradition, contain an element of inverted cruelty and intoxication characteristic of the Dravido-Mongoloid current which imbued them.

Thelema is beyond any of these in respect of its universality. It has not emerged from a mental or spiritual culture confined to particular terrestrial regions; it has issued, independent of mentation, through the media of praeterhuman Intelligences such as Aiwaz.

Liber Oz is the simplest exoteric statement of the Law of Thelema. AL, and portions of Crowley's Comments on it, presents a more esoteric statement. The number Of Oz is 77, which implies the formula of strength in function, and Strength is the meaning of the word Oz. The number seven signifies the specifically stellar nature of

404 From an unpublished paper entitled Origins, written by Crowley.

the energy involved. Seventy-seven is the number of the ancient genetrix multiplied by eleven, the number of magick. Seventy-seven therefore denotes the nature of this magick and the mode of its application: $7+7=14$, a- number of Venus; $1+4= 5$, the pentagram of Nuit. $7 \times 7=49$, the number of petals of the Rose upon the Cross of Gold⁴⁰⁵. $7-7=0$, which is another way of saying $0=2^{406}$.

The unification of these concepts indicates the formula of Babalon and the Beast conjoined⁴⁰⁷.

Liber Oz appears to be an over-simplification of the tenets of a Cult notorious for its complex doctrines. It is Crowley's attempt to reach the heart of the most uncomplicated individual. Its simplicity and brevity frequently defeat this purpose. People suspect a trap, for they regard everything they can understand, or think they can, as of little consequence⁴⁰⁸. Paradoxically, one of Crowley's greatest handicaps was his enormous knowledge, which completely divorced him from the average reader. He often omitted to explain abstruse technicalities, supposing they were known to all, and tended to elaborate the obvious to a ludicrous degree. He was quite beyond assessing the intelligence of most of his readers and consequently his works remain a scaled book unless carefully annotated and explained. Those who have not read Crowley's works with care naturally miss the deeper implications of Oz, yet, properly understood, it presents the most precise and austere code of conduct ever enunciated.

Because it implies the total freeing of sex from the shackles of conventional usage it creates an imediate resistance in the mind

405 A reference to the Second Order of the Great White BrotherhoodRome
Rubeus et Aurae Crucis.

406 See remarks in Chapter I.

407 This formula is exhibited in the design for Atu XI (q.v.).

408 This is why the Bible is still a best-seller.

unprepared for New Aeon attitudes. Christianity taught that sex is sinful when not fenced about with all sorts of restrictions. Sex constituted one of the greatest problems to governments and rulers during the Osirian epoch, because the ruling cliques were dimly aware that the sexual element had an obscure connection with individual creative potential. If allowed to manifest, this potential inevitably asserts its sovereignty and refuses to comply with the artificial standards of morality designed to enslave it. By enslavement—one potent factor of which was the institution of marriage⁴⁰⁹—the sex instinct was blocked on a massive scale. It formed a reservoir of energy which the priests and rulers drained in order to bolster their positions in society and the state. Thus, self-interested codifiers of the laws, by suppressing the free manifestation of the sexual impulse, automatically benefited themselves by the restrictions which they imposed upon the herd. In the case of the monk or the layman, the former had no legitimate physical outlet, the latter a greatly restricted one. Thus neither class constituted a danger to the powers that enslaved and vampirized them; on the contrary, they afforded a vast battery of energy upon which the oppressors constantly drew. The inevitable collapse of this form of restriction is at hand and it will result in the total disruption of civilization.

We now see the vast ocean of pent-up energy beginning to burst and overflow its dams on all sides. Mental diseases, nervous disturbances, physical disorders engendered by the artificiality of life under Osirian domination, are swelling to immense proportions. Liber Oz contains the key to the correct ordering and balancing of this energy because it is based on AL and on the baptism of blood which Crowley considered essential to the inauguration of the New Aeon.

409 Particularly monogamous marriage.

In the third chapter of AL, 64 the minister of Hoor-paar-Kraat" (i.e. Aiwaz) announces himself as Ares or Orus (Horus) the Avenger: "I am a god of War and of Vengeance. I shall deal hardly with them."⁴¹⁰ Kraat or Khart is the original of the Hindu deity Kartikeya, which is a corrupt version of the same idea. Kartikeya, the war-god begotten of Fire, is sometimes equated with the planet Mars (Horus). He is represented as riding on a peacock, the bird held sacred by the Yezidi.

One of the social developments accelerated by recent wars is the release of sexuality from the thraldom of religious sanctions. The priests of Osirian Cults, Christianity in particular, fenced sex about with threats of fire and brimstone and insisted upon the morbid repressions usually associated with such faiths. They insisted on total celibacy in the priesthood and monogamous marriage for the laity. Homosexuality was consequently rife among the priests and, as Initiates are aware, this is a key to certain kinds of occult power. Even today the baleful effects of the perversion of this formula are not entirely spent-far from it. They are causing mutations and disturbances which are currently manifesting in morbid sex practices of a self-destructive nature. Where the laity was concerned monogamy effectually stultified the free use and development of sexuality, nullifying its use for creative purposes and earthing it in sterile auto-erotisms or in uninspired connubial intercourse. Time and habit neutralize and then destroy the electric interaction of twin polarities essential to the penetration of subtler planes of existence. From a physical point of view the institution of monogamy led to a devitalizing of the sexual secretions themselves. They tired, as metals "tire"⁴¹¹ and eventually died of inertia caused by the exclusive form of intercourse imposed by monogamy which permits of no fresh

410 AL, 111,3.

411 Wilhelm Reich demonstrated under laboratory conditions the precise nature of this process of "tiring", with its inevitable toxic effects. See Discovery of the Orgone (The Function of the Orgasm, Vol. I).

impulse, no new inspiration.

The desire-bodies⁴¹² become increasingly surcharged and corroded by an accumulation of poison in the psycho-sexual system, first of the individual, then of society as a whole. Now, the dam has burst and we are experiencing the violence of reaction. The result in the social sphere has been to produce, in one mood, docile slaves too apathetic to oppose any resistance to their oppressors; and, in another, inhuman automata, zombies motivated exclusively by reactive and senseless violences which burst from the hells of suppression as the hideous godforms of distorted energy emerging as an ugly environment of mis-shapen thoughts and perverted desires. And the disease has penetrated to deeper levels than those of a psychosomatic nature. It has caused actual paralysis of the deeper centres of consciousness where the Will itself has its roots.

The True Will remains eternally inviolate in its hidden sanctuary of interior being. When threatened it veils itself impenetrably. A distorted reflection of it may seep through into mundane consciousness, to be balked of effect by the sheer atrophy of the organism which forms its means of expression. Thus, in the Aeon of Osiris, genius was a comparatively rare phenomenon; so much so that some "official" scientists actually treated it as a pathology!

Crowley realized that genius should be the rule, not the exception. He maintained that by systematic training he could unveil or invoke the genius of any individual. Crowley demonstrated this claim by awakening the genius of people who would probably not otherwise have manifested it at all, at least in such an enhanced form: Victor Neuburg, the poet; Norman Mudd, mathematician;

412 The vehicles of astro-etheric energy which become polarized in sexual congress and attract the electro-magnetic currents of the astral atmosphere.

Ninette Shumway, a member of his Abbey in Cefalu whose magical record contained passages which Crowley claimed to be equal to some of the finest in literature; Charles Stansfeld Joncs, Crowley's "magical" son⁴¹³ and a great qabalist; Frank Bennett⁴¹⁴, a working man who received intimations of a previous incarnation when he had been John Bunyan, and who produced a record of visions in a style worthy of that avatar; Leila Waddell, a musician; Frieda Harris, who carried out the designs for the new Tarot Pack conceived by Crowley in accordance with the magick of Thelema, etc. These individuals exhibited traces of potential genius while in contact with Crowley and the 93 Current.

The artist, the occultist, the scientist, were among those who refused to conform to priestly superstitions. Even today these sections of society are regarded with suspicion, if not with animosity, as a danger to society. People sensed in the artist, the magician, the alchemist, some undefinable yet potent quality that was inimical to their comfortable vegetative existence. The danger lingers on. The scientist, Wilhelm Reich, was eliminated by the American authorities because the logical conclusion of his discoveries implied the total overthrow of society as it is known today. Yet it is upon the debris of that society alone that the Kingdom of Ra-Hoor-Khuit may be established and Liber Oz put into practice. The keen and persistent practice of Thelema by even a few dedicated individuals will effectually overthrow society and thereby facilitate the unhindered development of the New Aeon and the reintegration of human consciousness.

413 Frater Achad.

414 Frater Progradior. It was for Frank Bennett that Crowley composed Liber Samekh, which he based upon an ancient Sumerian ritual and which he used in the invocation of his Holy Guardian Angel. See Magick, PP. 355 et seq.

Glossary

Ch.: Chaldean term

Cr.: Creole

Eg.: Ancient Egyptian

Gk.: Greek

Gn.: Gnostic

Heb.: Hebrew

Skt.: Sanskrit

Tib.: Tibetan

A.'. A'. (*Argenteum Astrum*): The Silver Star; the Inner Order of the Great White Brotherhood. For the esoteric meaning of these initials, see Chapter 4.

Abel: The child of Adam, by Eve. A form of Baal.

Abrahadabra (Gn.): The formula of the Great Work. Abra is the solar form of Amen, the Hidden God. Amen was a tide of Sebek-Ra, or Set, in the Draconian Cult of ancient Egypt. It was the cult of this deity that Ankh-af-na-Khonsu revived in the XXVIth Dynasty. Had, the heart of Abrahadabra, is the Chaldean name of Set or Shaitan, and Abrahadabra is the formula of his magick.

Abuldiz: An extra-terrestrial entity with whom Crowley

communicated in 1911 through the mediumship of his Scarlet Woman, Virakam (Mary d'Este Sturges).

Abyss: The Gulf between the unreal and the real, i.e. between phenomena and noumenon. Crossing the Abyss is the most critical event on the Spiritual Path, and to take the Oath of the Abyss is the most serious responsibility which it is ever possible

[Editor's Note: This part of the text of the available source is fragmented and illegible.]

Kala(Skt.): The vaginal vibrations brought on by an intensification of ritual procedure during the performance of the Kaula rites. See Kaula Circle.

Kalavidya (Skt.): The science of the Kalas.

Kali: The Tantric goddess of Time or Period. She represents the massive concentration of the kalas; her yoni is likened to the cremation-ground (smashanam) where all desire is extinguished and where her devotees are freed from time, i.e. the recurring cycles of embodied existence. Her yantra is given in Plate 6.

Kalika: Kali in the form of the letter "k", which is a glyph of the yoni and the letter attributed to sexual magick, which is one of the reasons why Crowley terminates magick with a "V".

Kalpaka (Skt.): Lit. "the fashioner of the world".

Kama (Skt.): Desire; sexual passion.

Kamakala (Skt.): The kala or essence of desire. Technically, the trikona or triangle which represents the yoni of the goddess which contains the red, white and mixed essences or tribindu.

Kamrup (Skt.): The form or image of desire. The principal mundane chakra or power-zone of the Goddess; situated at Kamrup in Assam. According to Tantric tradition, Kamrup is the yoni of the earth and the place of macrocosmic menstruation.

Karezza: An ancient mode of magic in which energy is built up by erotic stimulation and directed to occult ends without physical

discharge of sexual fluid. It was advocated in the West by Thomas Lake Harris (1823-1906) who adapted it from certain Tantric practices.

Karpuram (Skt.): Camphor; the incense sacred to Shiva. See Shukra. The esoteric meaning of Karpuram may be found in Chapter 8.

Katesh (Ch.): See Qatesh.

Kaula Circle: The Magical Chakra or power-zone formed by the devotees of Kali for the purpose of generating magical energy for occult purposes. The Kaula or Kala Circle is, more specifically, the yoni of Kali, the abode of the flowers, perfumes, or vital essences used in magical ceremonies.

Kether (Heb.): The Crown. The first sephira of the Tree of Life (q.v.). The Sphere of the Ipsissimus.

Khart (Eg.): The Child; represented by Har-pi-Khart, Horus the child. In a mystical sense, the khart is the silent operation of the will formulating its image in the invisible world as the "child" is being generated. After a period of gestation, the child appears, "crowned and conquering" (Ra-Hoor-Khuit); that is to say, he manifests to visible appearance in the objective world. Thus the magical "child" is a result of sexual magick.

Khem (Eg.): Lit. Black. Khem also signifies the phallic power, hence the association of blackness with sex, and the reason for Osiris being described as a "black god", i.e. a god of occult generation concealed in the darkness of Amenta; a form of the Hidden God. Khem was the ancient name for Egypt, and Alkhem, or Alchemy was originally the "black" art that had its origin in that land.

Khu (Eg.): The magical power par excellence. Cf AL, 1, 8: "The Khabs [star] is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you." The Star is Set; thus, by worshipping (i.e. using the formula of) Set, the magical power is invoked.

Kirtana (Skt.): The song and dance that accompanies the celebration of the religious rites of the Vaishnavites (worshippers of Vishnu,

Krishna, Mahadevi, etc.).

Krîm (Skt.): The concentration of Krm (q.v.) produces Krîm, the bijamantra of Kali. See Chapter 8.

Krishna: The supreme deity of the Vaishnavites. Krishna is worshipped in conjunction with Radha, his consort, who typifies the evolutive power or shakti of pure consciousness. What Shiva is to Shakti, so Krishna is to Radha.

Krut (Eg.): See Khart.

Kteis (Gk.): The female organ of generation which, together with its complement, the Phallus, forms the physiological basis of the Ophidian Current.

Kulacara (Skt.): The Way or Path of Kula (kala). See Kala(s).

Kumbhakam (Skt.): Suspension of breath in yogic practice.

Kundalini (Skt.): The Fire Snake coiled at the base of the spine; ordinarily dormant in the unawakened individual. There are many ways of arousing this goddess, who is the supreme magical power in man. See Chapter 7.

Kusuma (Skt.): Lit. "flower". This name is particularly revered in Bengal where it is identified with the shakti of Thakur Haranath, a twentieth-century avatar of Krishna, Lord of Divine Love. Japa of the mantra Kusuma-Haranath refines the subtle body to such an extent that it may ultimately dissolve in the pure bliss of union with Krishna.

LASHTAL: The basic formula of the New Aeon and of all sexual magick. LA (Nuit) unites with AL (Hadit), and the field of their interplay is ShT (Set), the Fire Snake. (The letter Sh=Fire; T=Serpent.) The qabalistic value of LASHTAL is 93, which equates it with Aiwaz, the Logos of the New Aeon, and with Agape/Thelema, the formula of "love under will".

Left-Hand Path: See Vama Marg.

Leo: The fifth sign of the zodiac is in the form of a lion's tail (A), which is emblematic of the (macrocosmic) heat of summer. In the microcosm this typifies sexual heat, symbolized by the great cat or

lioness, Sekhet. This was carried over into the Tantras as the idea of Shakti, or hidden magical power.

Lingacara (Skt.): The Way or Path of the Lingam. The worship of Shakti, or power, in its masculine form (i.e. the lingam) succeeded that of the Yoni (see Yonicara) when it was realized that the intervention of the male was necessary for physical conception and generation. The bitter antagonism between the lingacaras and the yonicaras, the Shaivites and the Shakteyas, has been the main cause of contention between rival religious factions throughout history. The pale reflection of this strife yet survives in the endless squabbles between the Protestant and Catholic elements of historic Christianity.

Loa (Cr.): A Voodoo term meaning "god", "spirit" or "guardian angel".

LVX (Gn.): Light, i.e. the Light of Consciousness in which the phenomenal appearance of this world-all occurs.

Maat: The Egyptian goddess of Truth and justice. Her name means "measure" or "truth"; our word mathematics is derived from it.

Madya (Skt.): Wine. One of the ingredients of the secret rite of the five elements or panchatattvas (q.v.).

Mahachakra (Skt.): Great or Perfect Lotus. The flower that symbolizes Kali, the supreme flow-er or image of periodicity and continuous consciousness.

Mahamudra (Skt.): The Great Seal, the Great Posture, the Great Woman. These terms, according to context, describe the priestess at various stages of her manifestation of Mahakali, the Great Goddess.

Mahapralaya (Skt.): The great absorption of images into cosmic sleep. At the end of a kalpa or age, the supreme goddess (Kali) withdraws all the images that she, as Time, has projected onto the screen of Space during her active phase of manifestation. A period of cosmic laya, equivalent to the microcosmic state of deep sleep (sushupti), then supervenes, during which creation is absorbed back into its source prior to a new awakening, a new kalpa.

Mahashakti (Skt.): Great power.

Mahavakya (*Skt.*): Lit. "Great Word". The sacred writings of the Hindus (Upanishads) contain four main sentences which concentrate the essence of Truth about Brahman (Pure Consciousness), the entire body of sacred writings being an exposition, on innumerable levels, of these mahavakyas.

Maithuna (*Skt.*): Coupling, union, congress. In the Tantras maithuna connotes sexual intercourse, either symbolic or actual. Maithuna is one of the five makaras (q.v.).

Makara (*Skt.*): There are five makaras known as the panchamakaras or panchatattvas (five truths, elements, principles). They are known as the Five M's: madya (wine), mamsa (flesh), meena (fish), mudra (attitudes), maithuna (congress). The Tantras accord a special and secret meaning to the term makara. According to Tamil commentators makara is a rejuvenating and life-prolonging fluid obtained from women while in a state of magically induced trance or ecstasy. In Hindu mythology, makara is the crocodile, symbol of Sevekh or Set. It is equated with the zodiacal sign, Capricornus. Its figure is borne on the banner of Kama-deval the god of desire.

Mamsa (*Skt.*): Flesh, meat. One of the Five M's. See Makara.

Manjari: A term used by Bengal shaktas to denote the female companion whose company is an essential adjunct of spiritual culture.

Mantra, Mantric (*Skt.*): The manifest vibration of subtle sound in the form of a word (or series of words) which, by constant reverberation, transforms the constitution of individual consciousness. Mantra is the "sound" equivalent of the yantra (q.v.), and the Tantra its mode of precipitation.

Marma (*Skt.*): The intersection of three lines on the diagram known as Shri Chakra (see Plate 5) denotes a marma or powerzone in the human subtle body. See also Sandhi.

Mars: The Roman equivalent of the "god" Horus, though more limited in its significance and application as a magical formula. See remarks on Mars in Chapter 4. See also Chapter 10 for the role of the

Martian current in the New Aeon.

Maya (*Skt.*): The subtle power of cosmic consciousness which causes the universe of objectivized subjective images to appear real. Thus the word connotes "glamour", "illusion" and is the root of the word magic.

Meena (*Skt.*): Fish. One of the Five M's. See Makara.

Misra Kala (*Skt.*): The Mixed (misra) essence or seed (kala). One of the three bindus (see Tribindu).

Mudra (*Skt.*): Cereal, parched grain, attitude, posture, seal, woman; the word has all these meanings. It also has an esoteric significance as it is one of the Five M's. See Makara.

Muladhara Chakra (*Skt.*): The first of the Shatchakras (q.v.) and the abode of the Fire Snake.

Nadi(s) (*Skt.*): There are said to be 72,000 nerve centres, or nadis, in the subtle body of man. The three foremost are Sushumnanadi, Pingalanadi and Idanadi, which transmit the energies of the Fire Snake, the Sun, and the Moon, respectively.

New Aeon: A term used by Crowley to denote the current cycle or era which will endure for approximately 2,000 years and which is under the aegis of the "god" Horus. The Aeon of Horus commenced in 1904 when AL (q.v.) was transmitted to Crowley by an extra-terrestrial Intelligence named Aiwass. See Crowley's works for a full exposition of the Aeon of Horus.

New Isis Lodge: A Lodge of the O.T.O. operated by Kenneth Grant for seven years (1955-62), for the purpose of transmitting the Magical Knowledge of Nu-Isis (q.v.). See Chapter 10.

Nitya(s) (*Skt.*): The Nityas are the days or digits of the dual lunation. There are sixteen Nitya deities presiding over the days of the bright fortnight and another sixteen presiding over those of the dark fortnight. The one added Nitya in each group is attributed to a single lunar digit, thus accounting in all for thirty, not thirty-two days to a month. See Chapter II.

Nirvitti (*Skt.*): The aim of all spiritual culture, or Yoga, is to

eradicate the vrittis (mental tendencies), and many are the methods advocated. Success in any one of them leads to nivritti or cessation of mental tendencies, i.e. thought-constructions, conceptualizations, etc. Liberation from the thraldom of individualized consciousness is thereby achieved.

Nu-Isis: A term denoting the free circuit or polarity of the celestial (Nu) and terrestrial (Isis) currents which manifest through the twin terminals of sex, thus creating a vortex that incarnates cosmic forces of superhuman potential.

Nuit: Goddess of the night-sky, frequently depicted by the ancient Egyptians in the form of a woman arched over the earth, her body sewn with stars. This representation is of vital importance in the Cult of Thelema. See The Stele of Revealing (Magical Revival, p. 116)

Nun (Heb.): The fourteenth letter of the Hebrew alphabet; it represents the number fifty, or, if terminating a word, seven hundred. Nun means a "fish", and to it is attributed the stellar current of Scorpio, in which Mars (Horus) is exalted, with its formula of moisture and putrefaction. In the Tarot its corresponding Atu is numbered thirteen and entitled Death.

Nodens: The God of the Deep, or Abyss, and, according to H. P. Lovecraft "the only named Elder God". This deity survived into Roman times and was worshipped in these islands at the earthly power-zone or chakra situated at Lydney in Gloucestershire.

Nox: Night. A secret name of the Goddess which, in its symbolic form represents the Mark of the Beast: 0, hence Nox is sometimes called the Night of Pan.

Obeah (Cr.): Derived from the African root Ob, meaning a "serpent", Obeah is a specialized form of the Ophidian Current used mainly in Jamaica.

Octinomos (Gk.): The Master Magician is he having the eightlettered Name, i.e. Baphomet. Crowley assumed this title in his office as O.H.O. of the O.T.O. For the magical significance of the number eight, see Draconian Cult.

Ojas (*Skt.*): Electro-magnetic energy peculiar to the chakras or power-zones when vitalized by the Fire Snake.

Olis (*Skt.*): Physical methods of achieving longevity, increased vitality, as well as of arousing the Kundalini, of which two are paramount-Sahajoli and Vajroli. See The Hathayogapradipika, The Shivasanhita and other yogic textbooks.

OM: The bija-mantra or root-vibration of creation. In its hieroglyphic form it is the number 30, signifying completion of a cycle and therefore perfection, surmounted by or subject to the influence of the chandrabindu, the lunar current impregnated by the creative seed. In its fuller form, OM is written as AUM, the three letters representing the three states of consciousness—jagrat, swapna and sushupti (q.v.).

Omkara (*Skt.*): The mystic syllable OM (q.v.).

Ophidian Current: The sexual energies used in connection with magical or mystical rites, i.e. for causing change to occur in the "external" world and/or for transforming the "interior" universe. Draconian Current, Typhonian Current, 93 Current, etc., are cognate expressions though having rather more specialized implications.

Ordeal of the Abyss: See Abyss.

Ordo Templi Orientis (*O.T.O.*): The Order of the Temple of the East, the East being the place of ascending solar-phallic power. See The Magical Revival for historical data. Crowley assumed control of the O.T.O. in 1922 when Theodor Reuss seceded in his favour. It is the first great Order of antiquity to accept the Law of Thelema.

Orus (*Gk.*): A form of Horus. Cf. Ares, Aries, etc.

Osiris: The "Black God" of the Egyptian Mysteries symbolic of the generative power operating in the darkness of Amenta. In magical terms: the Hidden God who infuses the sigil with vitality in the darkness and "forgetfulness" of the subconsciousness. In mythology, the father of Horus, the result of his machinations in Amenta, and the bull of Isis. See Chapter 10 for the initiated interpretation of the myth of Isis and Osiris.

O.T.O.: See Ordo Templi Orientis.

Oz (Heb.): Strength; also "an he goat". Oz equals 77 which is the number of MZL (Heb.), with which it is therefore qabalistically equivalent. MZL (Mezla) is the Influence from Kether or, more correctly, from the sphere of Nu-Isis of which Kether is the focus.

Pan (Gk.): Lit. "All". Cf. Latin Omne, Sanskrit Aum, Egyptian Amoun, Hebrew Amen; all designations of the Hidden God of the forest, the Abyss, the deep, the underworld; any region withdrawn and without the range of waking consciousness.

Panchamakaras (Skt.): The Five Makaras, usually referred to as the Five M's. See Makara.

Panchatattvas (Skt.): The Five (pancha) essences, elements, principles, or truths (tattvas). Another name for the Five M's. See Makara.

Parampara (Skt.): Spiritual lineage as applied to a given hierarchy of religious or magical teachers (gurus). Apostolic succession is a cognate idea.

Parthenogenesis (Gk.): Virgin birth.

Peri-em-hru (Eg.): Lit. "Coming Forth by Day" or "Coming Forth Today". The name given by the ancient Egyptians to the Ritual which enabled the deceased to emerge from Amenta to take his pleasure on the earth among the living. There are numerous versions and recensions of this Ritual; they are known collectively as The Book of the Dead.

Petro rites (Cr.): A Voodoo term which distinguishes the rites of the "infernal" loa (q.v.) from those of the more acceptable kind (the Rada rites). Petro is significant in that the drum beats follow an off-beat pattern, and the corresponding vevers (q.v.) of the loa are based not upon the vectors of force uniting the four directions of Space, but on the lines between them. This is important for Thelema, and equates also with the "inbetweenness concepts" of Austin Spare's formula of Atavistic Resurgence; it also equates with the Lovecraftian concept of extraterrestrial entities that dwell, not on the stars, but in the spaces between them.

Phoenix: The Bennu Bird, or Bird of Return, a symbol of recurring cycles of time. The ancient constellation of which Sirius, the Star of Set, was the chief star was named the Phoenix. This constellation probably corresponded to the complex of stars now known as Cygnus and Aquila. Phoenix was Crowley's secret title as the Inner Head of the O.T.O. (See *The Magical Revival*, Chapter I.)

Pisces: The twelfth and final zodiacal sign. It has special significance in connection with the formula of the previous Aeon through its association, via the eighteenth Key of the Tarot, with the Moon. The letter qoph (q.v.) is attributed to Pisces, and its sphere of function on the Tree of Life is the zghth Path, the plane of phantoms and illusory phenomena.

Pluto: The Guardian of the Pylon of the Great Abyss. Pluto is attributed to Kether, the outpost of the solar system and, by implication, of all known things. Pluto is connected occultly with Scorpio, and therefore with Mars (Horus), also with Capricorn and Cancer. See Chapter 10. The god-form of Pluto is the dog, which identifies him with the god (dog in reverse) of the underworld. Cf. AL, 11, 19; also Set-An(ubis), the dog or jackal-headed guide of souls in Amenta.

Prana (Skt.): Magical energy, usually considered as breath; the breath of life, spirit, etc.

Pranava (Skt.): The mystic syllable or primal vibration, OM (q.v.).

Premadeha (Skt.): Prema (divine or objectless love), deha (sheath or body). The Indian equivalent of the Egyptian Sahu, the incorruptible, fully spiritualized body purified by devotion to Krishna, in the case of the premadeha; to one or other of the gods of Egypt in the case of the Sahu.

Puranas (Skt.): The sacred books of the Indian Vaishnavas or devotees of Rama, Vishnu, Krishna, etc. A collection of allegories and myths treating of the lives of saints and mahatmas (great souls), of which the Bhagavatam Purana is the foremost.

Qabalah (Heb.): Lit. "Received Tradition". Knowledge of the

Mysteries of Creation and Cosmic Consciousness received by Adepts in exalted states of trance and suprasensual communication with beings of a superhuman nature.

Qadeshim (*Heb.*): "Holiness unto the Lord." See Chapter 7 for an esoteric interpretation of this term, which is highly technical.

Qadosh (*Heb.*): Holy, primeval, ancient, original, first cause. This term has a highly technical significance in occultism. See Chapter 7.

Qatesh: The only goddess depicted full-faced by the ancients. She is represented as a naked woman standing on a lion with a head-dress consisting of the full moon resting in a crescent moon. She holds flowers in her right hand, and in her left, a serpent. (Right is Dakshina, bounty, flowering, boon, grace; Left is Vama, and the serpent symbolizes the lunar phase of the goddess. See R. V. Lanzone, Plates 191 and 192.) On an Egyptian stele Qatesh is called Kent or Kunt, and on a stele now in Turin, Qetesh. Her lovers are the ithyphallic god, Min, and Reshpu. The lion and serpent symbolism equates this image with the formula of love under will.

Qesheh (*Heb.*): A rainbow. See Chapter 7 for esoteric meaning of this term which is associated with the Alchemical symbolism of putrefaction.

Qliphoth (*Heb.*): The plural form of qlipha, a harlot. Qliphoth is the name given to a region inhabited by soulless entities, the shells or mouldering vehicles of perverted and aborted desires that prolong their twilight existence by preying on the vital fluids of the living. It is the region of vampires, ghouls, demons, and evil spirits, as well as being the habitation of the phantom forms generated by sexual desires and morbid cravings constantly produced by dwellers on earth. Each sephira of the Tree of Life has its corresponding qliphoth which is the reflection of the energy which it represents, and these averse sephiroth form what is known as the Tree of Death. Only the well-armed Initiate, the Adept, in fact, can use these power-zones with impunity.

Qoph (*Heb.*): The 19th letter of the Hebrew alphabet; qoph means the

"back of the head" (the cerebellum), where, as Crowley notes in Magick (p. 183), "the creative or reproductive force is primarily situated". Qoph is connected with the Moon through Atu XVIII, and also with Pisces, the sign of illusion and change, represented by the dual luna-tion. The numerical value of qoph is 100, the sum total of the letters K (2o) and P (8o), the initials of Kteis and Phallus which, in union, create the illusion of manifested existence. In Liber 777 Crowley notes that "Qoph represents the 'hysterical' sealed womb at night. The womb 'sees*things' in the glamour of physiological upset, while the Sun lurks." This fact explains phenomena of clairvoyance which occur in the priestess at the time of menstruation. See also Resh.

Ra-Hoor-Khuit (Eg.): The Egyptian god Herakhaty, Lord of the Eastern Horizon as Hoor-paar-Kraat (q.v.), his twin, is Lord of the West. In magical terms, Ra-Hoor-Khuit stands for the projection of energy which begets the "child", the dwarf- or bud-will in the womb of Nuit, the child that bears the imprint of that will and emerges as Horus, the Crowned and Conquering Child, Lord of the New Aeon, and the perfect manifestation of the magical will (no longer crippled, no longer a dwarf) in the form of the universe.

Rada rites (Cr.): See Petro rites.

Radha (Skt.): The consort or shakti of Krishna (q.v.).

Rajoguna (Skt.): Of the three gunas, or principles, Sattvas, Rajas and Tamas, Rajoguna is the principle of activity, brilliance, restlessness, etc. It is equated with the fiery properties of the Alchemical Sulphur, and is therefore fiercely male.

Rakta (Skt.): The "gall of rukh"; the incense of the lunar current. See Chapter 8 for an explanation of this highly technical term.

Resh (Heb.): The 20th letter of the Hebrew alphabet, Resh means the "Head" and is attributed to the Sun (the head or highest one), as Qoph (q.v.), the letter immediately preceding it, is attributed to the Moon and means the "Back of the Head". The symbolism is obvious. The qabalistic value of Resh is 200.

Ritu (Skt.): Rite, ceremony. Its inner-sense meaning is given in Chapter 8.

Ruach (Heb.): In the Hebrew Tradition, Reason, Intelligence. The primary meaning of Ruach, however, is spirit in the sense of that associated with Rakta (q.v.), a word with which it is basically identical.

Rukh (Skt.): See Rakta.

Sahajasamadhi (Skt.): The highest form of samadhi (q.v.) in which the Adept remains permanently in the natural state of the Self (Atman), bereft of all egoidal tendencies; he is neither in trance nor out of it, but appears at all times to be living a serene, spontaneous existence, absolutely beyond the play of the gunas (mental tendencies manifesting as desires, and then as objects, in the waking state of consciousness).

Samadhi (Skt.): Lit. "Together with the Lord" (sam-adhi). A state of trance of which there are several kinds and in which thought is dissolved in its source, i.e. pure consciousness. See Sahajasamadhi, which is the highest form of Samadhi, free from all conditions, even those of trance.

Samadrishti (Skt.): Equal vision. The viewing of all things as equal. This is achieved only after die illusory nature of phenomena has been realized. All is equally illusory.

Samaya Marg (Skt.): The Right-Hand Path, so called. It is not a genuine Path since for the ritual adjuncts of the worship of the Goddess are substituted mere letters and verbal sounds for Her mantra, a mere diagram for the living representative of Her yantra, and mere wine and perfumes instead of the blood and vaginal vibrations that fulfil Her tantra.

Samayins (Skt.): Followers of the Samaya Marg (q.v.) of which one of the foremost advocates was Lakshmidhara, who flourished under Prataprudraadeva of Orissa (A.D. 1504-32).

Samvit (Skt.): Consciousness.

Sandhis (Skt.): Wherever an intersection of two lines occurs on the

Shri Chakra, at that place is indicated a zone of tumescence in the body of the Goddess, and, by implication, in that of the priestess chosen for the rite. There are 24 Sandhis (points of tumescence) and 28 marmas (q.v.) (points of detumescence) in the human body; their location differs slightly in every female. See also Marmas.

Sandhyabhasa (*Skt.*): The twilight language; the secret or ambiguous language used in the Tantras to conceal ritual procedures from the profane. The Alchemists employed a similar device, as do also the secret societies of today.

Sangha (*Skt.*): A term employed mainly by Buddhists to denote their Brotherhood.

Sangsara (*Skt.*): Objectivized or phenomenal existence; the counterpart of Nirvana which is the subjectivization and therefore the negation of phenomenal existence. These twin poles of the Absolute are interdependent counterparts which, like Matter and Spirit, are identical in their noumenal phase.

Satan: See Shaitan, and Set.

Saturn: The planetary representative of Shaitan or Set (q.v.). Saturn is attributed to the third sephira, Binah. The number 3, like the number 5, is by shape a form of the sickle or sword which denotes the female cleft and the divisions of time into periods. See Chapter II.

Scarlet Woman: This term has a special connotation in the Cult of Shaitan-Aiwass where it equates with the priestess of Kali, goddess of time and period whose symbol is the scarlet hibiscus or China rose. See also Babalon.

Scorpio: The eighth sign of the Zodiac. It resumes the katabolic phase of the Ophidian Current (q.v.) as does Capricorn the anabolic. The special significance of Scorpio is explained in Chapters 2 and 7.

Sekhet: The lioness-headed goddess of the South; the type of solar-phallic or sexual heat and of fermented drink. She was considered by the ancients as the divine inspirer or breather, the spirit of creation. Sekhet gave her name to the Indian concept of Sakti, or Shakti, the creative power of Shiva, and to such concepts as sak, fermented

liquor, sake, etc. In her gentler, cooler, and lunar aspect, she is Bast, the cat-headed goddess of the North, the original Beast who "catted" and brought forth her brood as children of the mother-blood, the bast-ards, before the function of the male was understood in relation to procreation.

Sephiroth (Heb.).: The plural of Sephira; number, wheel, emanation. There are, traditionally, ten emanations of Cosmic Consciousness from Kether to Malkuth inclusive. They are connected by vectors of force which, when organized subjectively by the Adept, form the 22 Paths to which have been attributed the 22 Atu of Thoth and the 22 letters of the qabalistic alphabet with their corresponding elemental and magical attributions. See Diagram.

Sept: A name of the Star Sothis, the Star of Set. Sept was also a name of the primal goddess of the seven stars who gave birth to Sevekh, or Set, the first male deity who, as the son of the mother, was worshipped as the eighth, the height, pinnacle or culmination of the seven.

Serpent Power: See Kundalini.

Sesha (Skt.): In mythology, the primal Serpent. In terms of the secret Tantric rites, the peculiar effluvia emanating from the priestess during the lunar phase of the Rite of the Goddess. See Chapter 6.

Set: The first and therefore oldest of the gods; the prototype of Shaitan or Satan, the God of the South whose Star is, Sothis, the soul or "son" of Isis (i.e. Sept, goddess of the seven stars represented astronomically by Ursa Major in the Northern heaven). The word Set, or Sut, means "black". This indicates not only the generative nature of this god but also his association with the night-world, Amenta, for from being a god of the heavens Set fell beneath the horizon and was recognized in later mythologies as the Lord of Hell, the Hidden Land. In magical terms, Set is the epitome of dormant subconscious atavisms. This god is of supreme importance in Crowley's Cult, being not only the name of the primal creative spirit but also the formula of sexual magick. See LAShTAL and ShT.

Shaitan (Ch.): The god worshipped by the Yezidi in Lower Mesopotamia, the ancient source of the Sumerian Tradition. The biblical version of this god as Satan is a degradation of the meaning of the Power which it originally represented and which Crowley made the central formula of his Cult. See LAShTAL.

Shaivas (Skt.): Worshippers of the god Shiva, who typifies the powers of dissolution and regeneration. The Indian version of Set, the Fire Snake.

Shaktas (Skt.): Worshippers of the Absolute in the form of Energy or Power (shakti).

Shakti (Skt.): Power, Force, Energy; shakti typifies the manifesting powers of Consciousness, represented by her consort Shiva.

Shatchakras (Skt.): The Six Chakras; the main occult power-zones in the subtle body of man. See The Serpent Power, by Sir John Woodroffe.

Shava (Skt.): Lit. "corpse, dead one". An ancient Hindu saying has it that "Shiva is shava without shakti". See Shakti.

Shin (Heb.): The 21st letter of the Hebrew alphabet, shin means a "tooth" and is attributed to the element Fire. This letter is of supreme importance in Crowley's, Cult because together with the letter Teth (T, a serpent), it forms ShT, the glyph of the god Set or Shaitan, the Fire Snake.

Shiva (Skt.): Pure Consciousness. In mythology, the god Shiva is the great destroyer and therefore equivalent to the Egyptian god Set, who destroys illusory phenomena to make way for Reality.

Shona Kala (Skt.): The red (shona) kala (ray or star). One of the three kalas that forms the Trikona (q.v.) of the Goddess.

Shri Chakra (Skt.): The Supreme Goddess (Devi or Shakti; Light and Power) in linear form. See Plate 5. The yantra of the Devi (goddess) consists of a series of upward and downward pointing triangles. When the central triangle is inverted, the Goddess is worshipped by the rites of Kailasa Prastara (q.v.); when upward facing, by the Bhu Prastara, i.e. when the priestess is spread upon the ground. See The

Kamakalavilasa, translated by Sir John Woodroffe, for a detailed account of the evolution of the Shri Chakra from the bindu or root-seed at its centre.

ShT: The name and formula of the god, Set. Sh, the letter shin (q.v.) is attributed to Fire; T, the letter Teth, to the Serpent; hence ShT is the formula of the Fire Snake or Kundalini. See LAShTAL.

Shukra (Skt.): Semen. See also Rakta.

Siddhi (Skt.): Magical or Occult Power. Siddha: one who possesses same.

Silver Star, The: See A.'. A ... The two major emblems of the Cult of Thelema are the Star and the Snake-the Star is Sothis (Sirius), the Star of Set; the Snake is the Fire Snake, Kundalini, the formula of whose awakening is contained in the name of Set. See LAShTAL.,

Sirius: The Dog Star, Sothis, sacred to Set.

Sita Kala (Skt.): The white (sita) kala (ray, essence, or perfume). One of the three kalas which form the Trikona (q.v.) of the Goddess.

Smashanam (Skt.): Lit. "cremation or burning ground". A name of the goddess Kali when her yoni is identified as, or likened to, the place where all desires are extinguished (i.e. ful-filled).

Sothis (Gk.): The Soul, or Star, of Isis; the Dog Star, Sirius, the stellar vehicle of Set.

Stotra (Skt.): Hymn or Song of Praise.

Supushpa (Skt.): Pleasing, or fragrant, flower.

Sushumna (Skt.): The principal nadi (q.v.) of the subtle body. Sushumna is the central or "spinal" canal in man, the middle pillar of the Tree of Life. It is equated with Fire, with the sun (Pingala) and the moon (Ida) on either side. Sushumna is thus the Path of the Fire Snake after it has been aroused from sleep by the joint action of the solar and lunar currents. The Caduceus of Mercury with twin serpents twined about a central pole or wand is a cognate symbol.

Sushupti (Skt.): The state of deep dreamless sleep which intervenes when the image-making faculty (i.e. the mind) is utterly quiescent.

Suvasini (Skt.): Lit. "Fragrant (Su) woman" (Vasini). The Tantric

version of the Scarlet Woman. She possesses certain secret qualities, known only to Initiates, which fit her for the role of priestess in the Kaula Circle Ritual (q.v.).

Swapna (Skt.): Consciousness in the dream state.

Tantra, Tantric (Skt.): Function, functioning; any continuous ritual process or movement having a prescribed aim or object, magical or mystical. The term applies particularly to certain oriental grimoires or manuals of ritual technique compiled for the use of Shaktas (q.v.). In a strictly technical sense, the tantra of a deity is its mode of invocation; its mantra is its secret name or vibration; its yantra is the representation of its power-zones and vectors of energy in linear form.

Tao: A Chinese term denoting That from which all appears to proceed and into which all appears to return. Equivalent to the Hindu concept of Brahman, i.e. Pure Consciousness beyond the operations of the image-making faculty (i.e. the mind).

Tara (Skt.): The Supreme Goddess of the Tibetan Mahayana Buddhists. She represents the World Saviour.

Taradravamayi (Skt.): Lit. "The Saviour (Tara) in liquid form" (dravamayi). The Tibetan form of the pre-Christian (i.e. Gnostic) Saviour, Charis, whose saving blood represented the menstruum or vehicle of birth into this world, and of rebirth into the next, long ages before that function was ascribed to Christ and the later masculine "saviours".

Tarot (Heb.): Lit. "Wheel" or "Cycle" (i.e. of Time). The Book of Thoth which contains, in mysterious ciphers, now revised by Crowley in accordance with the doctrines of the New Aeon, the entire body of magical philosophy. It contains the 22 Keys of the Atu of Tahutl (Thoth), known as the Major Arcana, the remaining 56 designs constituting the Minor Arcana. The correct assignment of the Keys to the 22 Paths of the Tree of Life is given on Plate 2. See also The Book of Thoth by The Master Therion (Crowley).

Tattva (Skt.): Principle; truth; element; essence.

Teth (Heb.): The ninth letter of the Hebrew alphabet. Teth means a "lion-serpent" and is attributed to the solar-phallic deities, Set, Tet, Had, Hadit, Thoth, etc., all being forms of Teth. This letter is also attributed to the eleventh Key of the Tarot (q.v.) which is entitled Lust and which exhibits the lion-headed serpent straddled by the Scarlet Woman with her Cup exalted.

Tetragrammaton (Heb.): The four-lettered sacred Name IHVH (q.v.).

Thelema (Gk.): The word means "Will". The Word of the Law of the current Aeon of Horus. Its numerical value is 93, which designates the Thelemic Current and equates it with Agape' (love) and Aiwaz, the transmitter of the Ophidian Current and the Doctrine -which goes with it (i.e. The Book of the Law; see AL). The discovery by each man and woman of the True Will, his or her true purpose, is the central theme of this doctrine of Thelema. Not to be confused with the Word of the Aeon, which is Abrahadabra (q.v.).

Therion (Gk.): The Beast. Crowley assumed the title To Mega Therion (The Great Wild Beast) when he attained the Grade of Magus 9°=2&127; A.'. A.'. in New York in 1915. The numerical value of the title is 666.

Third Eye: Sometimes called the Eye of Shiva. See Ajna Chakra. When this eye "awakes", the illusory universe is destroyed and the Adept realizes Absolute Truth.

Thoth (Gk.): The Greek form of Tahuti, the Egyptian god of magic whose Book contains the supreme keys of magick power. This god is associated with the moon and is accompanied by a cynocephalous, or dog-headed baboon, which is known as the Ape of Thoth and which, by virtue of its association with the lunar current and periodic time, is the secret reifying agent of the magick of Thoth.

Tiphereth (Heb.): The sixth and central sephira of the Tree of Life which is translated as "Beauty". It is the focus of solar consciousness, as Kether is of cosmic consciousness, and symbolizes the spiritual centre, individualized in man as the jiva or Holy Guardian Angel (q.v.).

Tirtha (Skt.): A holy place or earthly power-zone; usually considered such after having been sanctified by the residence of, or even fleeting contact with, a spiritually enlightened being.

Tribindu (Skt.): The three bindus of the Kamakala (q.v.), shukra, for sita), shona, and misra (q.v.). In Crowley's Cult these tribindu are Hadit, Nuit and Ra-Hoor-Khuit.

Trikona (Skt.): The three-angled yoni or inverted triangle typical of the Muladhara Chakra (q.v.), the abode of the sleeping Fire Snake. The supreme power-zone of the Goddess.

Turiya (Skt.): Lit. "The Fourth". The three states of consciousness known as jagrat (waking), swapna (dreaming) and sushupti (deep dreamless sleep) have Turiya as their substratum; this is why it is called the "fourth". In actual fact, however, there is but One state and that is Turiya, the other three states being illusory and ephemeral phenomena. It is the Turiya state or no-state that is the natural state of the realized soul; he knows no waking, dreaming or forgetfulness for he is forever aware that the entire objective and subjective universe is non-existent outside the mind, and that mind too is an illusion.

Typhon: The feminine aspect of Set; sometimes typified as the Mother of Set in her role of Goddess of the Seven Stars, of which Set is the Eighth.

Ur-heka (Eg.): "The mighty one of enchantments." The Great Magic Power of the ancient Egyptians. The Ur-heka was a magical instrument of regeneration used by the priest-magicians in the Ceremony of the Opening of the Mouth (see The Book of the Dead). The Ur-heka was in the shape of a ram-headed serpent. The ram is the symbol of creative force; the serpent represents the lunar current. These two combined constitute the formula of regeneration or resurrection. The ram, Amen, was a title of Sebek or Set, the Draconian deity of the Typhonians.

Vaikuntha (Skt.): The abode of Vishnu. The ultimate aim of the Vaishnavas (q.v.) is to so purify themselves by prayer and devotion

that their bodies become sufficiently refined to enter Vaikuntha and remain permanently in the divine presence.

Vajroli mudra (Skt.): The posture or attitude (mudra) of Vajroli. See Olis.

Vama Marg (Skt.): Vama means Left, Woman, Excrement; Marg, Way or Path. The term Vama Marg is usually translated "LeftHand Path". It has been mistakenly supposed that the Dakshina Marg (often translated Right-Hand Path) is opposed to the Vama Marg in that it does not countenance the ritual use of women. But this is erroneous, for Dakshina is a designation of the South, and of the Sun in the South, and the rites of Dakshinakalika alone prove that women are so used. It is the adherents of the Satnaya Marg who regard their use as reprehensible; they employ substitutes for the Panchamakaras (q.v.), and worship the Goddess via her diagram, as against her earthly representatives (see Samaya Marg); and this is hypocrisy, for the image of the woman is necessarily present in their minds during worship. The Vama Marg values the elixirs of the suvasini (q.v.); Dakshina Marg also exalts these elixirs, it seems, but after an infusion of the solar current has rendered them active. Perhaps the essential difference between Vama and Dakshina Mar (s) is that the Vamacharins worship the Fire Snake in the 9 Trikona (q.v.) and achieve instant liberation, whereas the Dakshinacharins lead the Fire Snake up the Path of Fire (Sushumna) and enjoy the powers and ecstasies accruing at the various stages (chakras) of the ascent.

Vau (Heb.): The sixth letter of the Hebrew alphabet. Vau means a "nail" (unguis). Its attribution to the son (see IHVH) is based upon this phallic attribution.

Veil of the Abyss: See the Tree of Life. The veil separates the Triad of the Supernals (Kether, Chokmah, Binah) from the remaining Sephiroth. This veil is rent by the Oath of the Abyss, which plunges the Aspirant into ordeals the transcendence of which propels him ultimately across the Abyss and into the City of the Pyramids (Binah) where he is reconstituted in accordance with the Spiritual Light

which now characterizes his nature; for he has been utterly changed by the ordeals, freed forever from the illusions of the plane of duality or phenomenal existence. See Abyss.

Vevers (Cr.): The Voodoo equivalent of the yantra (q.v.).

Viparita Karani (Skt.): The total reversion of the senses by presenting them with things and ideas from which, under ordinary circumstances, they would recoil. See Chapter 6.

Viparita Maithuna (Skt.): Lit. Inverse, or upside-down, congress. The formula of Kailasa Prastara (q.v.) is implied. In the Draconian Tradition of ancient Egypt, the stele of Ankh-af-na-Khonsu exhibits a cognate formula.

Voodoo (Cr.): The word derives from Od, an African term meaning Light (i.e. magical light, LVX, consciousness). It also has affinities with Ob, a serpent, the origin of Obeah. Odic or Vodic Energy is thus identical with the Ophidian Current. Voodoo is a specialized application of this current peculiar to the people of Haiti, and similar remarks apply to Obeah in connection with the people of Jamaica.

Widdershins: Anticlockwise; the circular dances of the witches ran counter to the sun's course, i.e. they followed the path of the lunar current. Crowley maintains that the widdershins dance is tremendously potent to invoke cosmic and elemental forces:

"Certain forces of the most formidable character may be invoked by circumambulation Widdershins when it is executed with intent toward them ... Of such forces Typhon is the type, and the war of the Titans against the Olympians the legend" (Magick, p. Zo8). Teitan, which has in Greek the numerical value of 666, is the Chaldean form of Shaitan (q.v.). Widdershins is the opposite of Deosil, the clockwise direction of the sun's course.

Yang: A Chinese term for the masculine current, typified by the lingam.

Yantra (Skt.): A linear pattern or diagram. A delineation of the vectors of force connecting the power-zones of a particular deity. The Shri Chakra (q.v.) is the supreme example. See Diagram. The yantra

is the geometric figure or shape assumed by the sound-waves (or mantra) which constitutes the name or formula of the deity. Both the mantra and the yantra, however, remain mere Name and Form unless vitalized by the Tantra or magical application of these principles to the consciousness of the practitioner.

Yesod (Heb.): The ninth sephira of the Tree of Life. Yesod, or Yezod, is the Sphere of Change (magick), the source of the stellar and lunar current and of that ophidian power worshipped by the Yezidi. The psycho-sexual energies are concentrated in Yesod, which means "Foundation".

Yetzirah (Heb.): Of the Four Worlds of the Hebrew Tradition, Yetzirah is -the Second and equates with the Astral Plane of the Western Tradition, and with swapna (q.v.), the dream-world of the Hindu System. Air, the element of fantasy and unsubstantial images, is attributed to Yetzirah.

Yezidi: The worshippers of Shaitan in Lower Mesopotamia. It was the ancient Sumerian Tradition that Crowley restored in his cult of Shaitan-Aiwass, after ridding the current of the life-negating qualities with which the intervening Aeon of Osiris (represented by Christianity) had infected it.

Yin: A Chinese term for the feminine current, typified by the yoni.

Yod (Heb.): The tenth letter of the Hebrew alphabet, meaning a "hand", the principal executive of man's will and a symbol of the phallus. Yod represents the secret seed, and its corresponding Tarotic attribution is the Hermit, represented by Virgo, the virgin, withdrawn, or "hidden" god.

Yoni (Skt.): The female sexual organ (see Kteis); a symbol of the Trikona (q.v.) or abode of the Fire Snake.

Yonicaras (Skt.): The worshippers of Kundalini in the Trikona or Muladhara Chakra.

Zeus Arrhenothelus (Gk.): The hermaphroditic form of the Creator, Zeus or Deus. Jupiter, Io-Pater, is similarly ambivalent, Mother-Father, the biune parent of the gods.

Zos Kia Cultus: Zos—"the body considered as a whole"; Kia---"the Atmospheric I". The combination of these concepts supplies the basis of Austin Spare's Cult of the Neither-Neither and the method whereby individuality is transcended and made cosmic by the formula of Atavistic Resurgence. See The Magical Revival, Chapters II and 12.