

Magick/Liber Aba and Mysterium Coniunctionis:
A Comparison of the Writings of Aleister Crowley and C.G. Jung

by

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ABSTRACT

This thesis is a comparison of the works of two seemingly dichotomous individuals. The first work, *Magick/Liber Aba*, is by Western Esotericist (Occultist) Aleister Crowley [1875-1947]. *Magick/Liber Aba* sets out the major thrust of this prolific author's theories concerning Magick as a process towards spiritual attainment. The second work, *Mysterium Coniunctionis*, presents psychologist C.G. Jung's [1875-1961] interpretation of the alchemical tradition as a method toward individuation. These two men were individuals who were dissatisfied with the predominantly *monophasic* world-view of "Western" culture. Both Crowley and Jung can be seen as pioneers who attempted to foster a *polyphasic* world-view in which various states of consciousness such as dreams, fantasies, visions, and drug-induced experiences were not only valid but essential for the completion of the Great Work and the acquisition of ever deepening and widening *gnosis* in the quest to become fully human. Lama Anagarika Govinda's theory of Multidimensional Consciousness and anthropology's Cycle of Meaning are used throughout the present work in order to facilitate a more in-depth understanding of these two diverse traditions; Magick and alchemy. Included in the appendices of this thesis are five figures, a comparative chronology of Crowley and Jung and a text copy of Crowley's "channeled" work: *Liber AL vel Legis*.

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Introduction

In the past twenty years there has been a noticeable increase in the popularity of the ideas and works of both Aleister Crowley and C.G. Jung. The reasons for this interest are as varied as the types of people who read them. One reason for this interest could be that both Crowley and Jung represent individuals who were not satisfied with our culture's dominant view of consciousness. This view has been termed "*monophasic*" in the sense that it only acknowledges or emphasizes two states of consciousness, waking and sleeping, with no interpenetration between the two. Any form of consciousness which occurs that is antithetical to the *monophasic* view is usually viewed with scorn or controlled through legislation.¹ According to Laughlin (*et al.*):

The experience of North Americans . . . typically tends toward *monophasic consciousness*; namely, ego identification with experience derived from a single range of phases that excludes other alternative phases. For North American culture, the only "real world" experienced is that unfolding in the sensorium during the "normal" waking phase (which includes many subsidiary phases like "high," "sleepy," "drunk," and the like), and is thus the only phase appropriate to the accrual of information about self and the world.²

Polyphasic consciousness is a view which acknowledges the validity of various levels of consciousness (such as dreams and altered states of consciousness (ASC) which may be brought about through various means) as valid and endemic to the human condition. By adopting a more *polyphasic* model of consciousness we allow ourselves to explore

¹We need only to look at the excessive regulation of so-called "mind-altering" substances such as LSD, Dimethyltryptamine (DMT), even marijuana. There may be legitimate arguments made as to why the general populace may be prevented from using the more potent substances but it seems unreasonable to prevent academic research on the effect of these substances on human consciousness.

²Laughlin, Charles (*et al.*). Brain, Symbol, & Experience. New York: Columbia University Press, 1992, p.155.

consciousness more deeply and more safely than if we remain in a strictly *monophasic* paradigm.³ Both Crowley and Jung were concerned with approaching consciousness from the perspective that ego-identification was only one small interpretation of reality and that human consciousness was far more complex than generally understood.

Crowley and Jung were concerned with moving toward a *polyphasic* world-view which placed value on dreams, visions, and so-called paranormal and transpersonal experiences. As a result of this attempt at moving away from the *monophasic* world-view both Crowley and Jung have been heavily criticized in some circles as being too eccentric in their views. While this may be true in some small portion of their work on the whole both Crowley and Jung can be seen as individuals who were not satisfied with the predominant world-view and each man, in his own way, set out to question and change that world-view.

There are two primary purposes for undertaking the present work. The first purpose is to allow those who are already familiar with the Western Esoteric Tradition and Crowley's work but who lack a grounding in Jung's biography and psychological model an opportunity to enter into a psychological rapport with Crowley's theories. This grounding in Jung is important primarily due to the fact that a number of modern authors within the Western Esoteric Tradition (or those claiming to be familiar with its premises) employ Jung's terminology and models (such as archetype, shadow, and self) without fully comprehending or elucidating their specific meaning as found within Jung's thought. Similarly, one who is interested in Jung's writings, especially those works involving the more esoteric subjects such

³Tbid.

as alchemy, may find that many of his theories and interpretations resonate with the Western Esoteric Tradition in general and with Aleister Crowley's writings in particular.

The second purpose of this work is to enter into a comparison of the biographies of Crowley and Jung. Both Crowley and Jung have interesting parallels and contrasts throughout their biographies which could explain why these two men chose very different approaches towards the same goal, i.e., the study of the nature of human consciousness and the potential of human development. This comparison is undertaken in the hope that the reader may come to appreciate the motivating factors which drove both Crowley and Jung to explore the psychological and spiritual levels of human consciousness. Also, it is hoped that this work may foster more academic study from within or involving the Western Esoteric Tradition and help to eliminate or lessen the apparent unfamiliarity of the subject within the discipline of Religion.

Many religious traditions are concerned with psychology and the exploration of the limits of human consciousness. One need only consider the main branches of Buddhism and Hinduism as well as the various philosophical and mystical branches of Christianity, Judaism and Islam to find suitable examples. Similarly, many contemporary psychologists have dealt with the importance of spiritual development in the course of their researches. William James⁴, Carl Jung, James Hillman⁵, and Stanislav Grof⁶ are examples of psychologists who

⁴See: James, William. The Varieties of Religious Experience. New York: Penguin, 1982, pp. 379-429.

⁵See: Hillman, James. Insearch: Psychology and Religion. Dallas: Spring, 1979.

⁶See: Grof, Stanislav. The Adventure of Self-Discovery. Albany: State University of New York Press, 1988 and Beyond the Brain. Albany: State University of New York Press, 1985.

refused to accept the limitations of the reductionistic medical materialist model of the human being⁷. Each person attempted to reconcile the seemingly dichotomous realms of psychology and religion. One tradition which also attempts to bridge the apparent gap between spirituality and psychology, and which has tended to be ignored by serious academic research, is what has been termed by Dion Fortune⁸ as the “Yoga of the West” namely, the Western Esoteric Tradition.

The purpose of this work, as mentioned above, is to take two works both from prominent individuals, one from the Western Esoteric Tradition and one from psychology and compare them for similarities as well as differences in an attempt to facilitate an enriched understanding of each tradition. From the Western Esoteric tradition we will examine *Magick/Liber Aba*⁹ by Aleister Crowley which contains the major thrust of this prolific author’s understanding of the Western Esoteric Tradition. From psychology we will review Carl Gustav Jung’s *Mysterium Coniunctionis*, specifically the last chapter entitled “The Conjunction.”

Initially it may seem unusual to the reader that the present paper is a comparison of two seemingly unrelated works, one from the occultist Aleister Crowley [1875-1947] and the other from the psychologist Carl Gustav Jung [1875-1961]. Though one might be tempted to think that there are formidable differences between these two individuals, pioneers in their own right, there are in fact many similarities in both their writings and their lives. Perhaps the

⁷See: James: Varieties, footnote 1, pp.10-12.

⁸Fortune, Dion. The Mystical Qabalah, Maine: Weiser, 1991, pp.1-5.

⁹Also known as *Liber Aba* and *Book 4*.

most meaningful similarity between them is that both Crowley and Jung approached the problem of spirituality and psychology as an individual progression towards wholeness.

Aleister Crowley's path led him to the heights and depths of his own mind and body and to the limits and fringes of the Western Esoteric Tradition¹⁰. Crowley's often arcane writing style and the fact that many of his writings are highly subjective have led many scholars to ignore his copious works which include very diverse areas of study. Some examples of areas which Crowley studied included the effects of various drugs and somatic techniques (including sex and *yoga*) in bringing about altered states of consciousness, contributions of philosophical and cosmological theories relevant to the Western Esoteric Tradition and Qabalah¹¹ not to mention his many poems, critical essays, and novels which range from the erotic to the mystical.

Crowley insisted that his students and anyone following his teachings must apply the "scientific method"¹² which involves the intricate recording of all thoughts and experiences related to that individual's spiritual progress within the Western Esoteric Tradition. Each experience encountered by the student was to be thoroughly examined with the strictest scrutiny. In some ways this study of experience is similar to current understandings of

¹⁰The term "Western Esoteric Tradition" will be used in place of the vague and often misunderstood term "Occult Tradition" and will refer specifically to those traditions beginning in the early 1800's. More will be said about this issue in Chapter Two.

¹¹The use of the term "Qabalah" with a "Q" will be used throughout this paper to refer specifically to the Western Esoteric Tradition. The spelling "Kabbalah" will refer to the mystical tradition of Judaism.

¹²"Remember always that we have no use for piety, for vague chatter, for guess work; we are as strictly scientific as biologists and chemists. We ban emotion from the start; we demand perception; and even perception is not acceptable until we have made sure of its bases by a study of what we call the [mental] 'tendencies'." Crowley, Magick Without Tears, AZ: New Falcon, 1994, p.492. Brackets are mine.

phenomenology, especially from within traditions like anthropology. Crowley would refer to this “objective” approach to the Western Esoteric Tradition as “Scientific Illuminism”¹³ or, more commonly, *Magick*¹⁴. One work which reveals the most complete and thorough reflection of Crowley’s understanding of *Magick* is *Liber Aba* (*Book 4*) or simply, *Magick*¹⁵. For Crowley this book was to represent a straightforward guide which could be employed by anyone to discover their True Will and realize the eventual goal of spiritual wholeness.¹⁶ This was no small claim in a period of the Western Esoteric Tradition which was composed of many “secret” Orders which professed to hold the keys to the universe for those who were lucky, and in some cases rich, enough to be part of the elect. Though *Magick/Liber Aba* cannot possibly encapsulate the entirety of Crowley’s thought, it does represent the core of his teachings and will be used in the present comparison.

Where Crowley was a Western Esotericist who followed the “scientific method” Jung claimed to be a scientist who had a deep interest in esoteric matters in general but it was the occult art of alchemy which warranted his special attention.

Of Jung’s collected writings two works arguably stand out as summaries of his methodology and the substance of his psychology. The first work is *The Answer to Job*

¹³The banner-head for Crowley’s occult bi-annual magazine *The Equinox* was: “The Method of Science; the Aim of Religion.”

¹⁴This particular spelling of Magic will be dealt with in Chapter Two.

¹⁵Posthumously published in one volume as *Magick: Book 4(Liber Aba)Parts I-IV*, Maine: Weiser, 1997. Second Revised Edition. Introduction, annotation and editing by Hymenaeus Beta (Outer Head of the Ordo Templi Orientis (O.T.O.)

¹⁶“I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul-and all the rest-to fulfill themselves perfectly, each in his or her own proper function.” *Ibid.*, p.125.

(1957)¹⁷ and the second is chapter VI (*The Conjunction*) of C.W. 14 *Mysterium Coniunctionis*.¹⁸ The latter of the two works will be dealt with in this thesis as it involves the arcane language of symbols with which both Jung and Crowley were thoroughly familiar.

One may be inclined to disregard Jung's fascination with alchemy as inconsequential to his understanding of the psyche and its intrinsic drive towards wholeness. This inclination would be a grievous error. For Jung the alchemical writers, especially Gerhard Dorn (16th c), represented a form of historical validation for his, Jung's, understanding and model of the psyche. The alchemical tradition also gave Jung a new language through which he could describe the depth of the human progression towards wholeness in highly rich and symbolic images. For Dorn and many of the latter alchemists the quest was no longer for the literal transmutation of base metals into gold but rather the transformation of the individual from the *prima materia* of the gross human being to the purified and sanctified being who dwells in the *unus mundus* or the "One World", in other words the divine realm experienced on earth.

This work will be divided into four chapters. In Chapter One we will review two models on the nature and function of symbols. The first model, Multi-Dimensional Consciousness, is taken from the writings of Lama Anagarika Govinda. This model is important because it reflects a central assumption made in Esoteric traditions that symbols have an intrinsic power which cannot be reduced to any one person's application. That is to

¹⁷Jung, C.G. Collected Works. Vol. 11. (R.F.C. Hull-translator) N.J.:Princeton University Press, 1970. any subsequent citations will be referred to as "C.W." followed by volume and page number.

¹⁸Jung. C.W. 14, pp.457-556.

say the symbol functions in a way which is not limited to the medium through which the symbol is made manifest whether that is a physical representation through art or through the use of visualization as in some forms of *Tantric* meditation. The second model, the Cycle of Meaning, is from the discipline of Anthropology (specifically the writings of Charles Laughlin and J. Ian Prattis). The second model offers a very useful method in understanding how symbols are culturally created and reenforced. These two models will help us to understand the highly complex and rich symbol system which is attached to both Jung's interpretation of alchemy and Crowley's understanding of the Western Esoteric Tradition.

Chapter Two will begin with an introduction to the Western Esoteric Tradition and the magical Order, The Hermetic Order of the Golden Dawn. Following this introduction a brief biography of Crowley will be given followed by his understanding of spiritual transformation as found in *Magick/Liber Aba*.

Chapter Three will give a brief outline of the major premises of Analytical Psychology followed by a short biography of Jung and an examination of his understanding of psychological/spiritual transformation through the alchemical process of the Conjunction.

The fourth and final chapter will be a comparison of the two individuals and their models. The similarities and differences will be noted and summarized. To aid in the comparison there is a chronology at the end of the paper.¹⁹

Finally, I would like to inform the reader that the undertaking of this thesis was instigated by my personal studies (at an academic and personal level) and experiences involving the Western Esoteric Tradition spanning the past ten years. As a result of these

¹⁹See Appendix One.

experiences and assumptions some of my personal “phenominological data” has been incorporated into my understanding of said Tradition and will inevitably be reflected in the present thesis.

Chapter One

Two Theories on the Nature of Symbols and Their Role **in Personal Transformation**

True, without falsehood, certain and most true, that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing. And as all things are from One, by the mediation of One, so all things have their birth from this One Thing by adaptation. The Sun is its father, the Moon its mother, and the Wind carries it in its belly, its nurse is the Earth. This is the father of all perfection, or consummation of the whole world. Its power is integrating, if it be turned into earth .

-The Emerald Tablet of Hermes Trismegistus

Truth did not come into the world naked , but it came in types and images. One will not receive the truth in any other way . . .

-The Gospel of Saint Philip

Throughout this work we will be dealing with two traditions, alchemy and the Western Esoteric Tradition, which are imbued with complex and sacred symbols and images. In order to fully appreciate the nature and function of these symbols it is necessary to lay the foundation of this comparison by introducing two important models which deal with symbols and their use in spiritual and psychological transformation. The first model is “Multidimensional Consciousness” as developed by Lama Anagarika Govinda.

Multidimensional Consciousness and Symbols

Although Lama Govinda is writing from the perspective of *Vajrayāna*²⁰ Buddhism, his observations on the use and power of symbols are relevant to the present comparison. In the *Vajrayāna* tradition there is a great emphasis on the use of symbol and image in spiritual transformation. This emphasis on images and symbols such as a *maṇḍala* is sharply contrasted by Zen’s (*Ch’an*) comparably austere *zazen* (lit. sitting absorption or meditation) practices.

In *Vajrayāna* the *maṇḍala* plays an essential role in spiritual transformation. Far from the visual two-dimensional figure of cloth, paper, or sand, the *maṇḍala* is visualized by the practitioner as a three-dimensional representation of certain realms or palaces of existence. Through mental and physical development the practitioner is able to project himself or herself into the realm and utilize the power of the *maṇḍala* for very pragmatic purposes such as healing or identification with the attributes represented by the various beings encountered

²⁰*Vajrayāna* is the term referring to a specific form of Buddhism commonly thought of as Tibetan Buddhism though it is not limited to this region. *Vajra* (Skt.) means “Diamond” and *yāna* means “Vehicle.” The other two main schools are *Theravāda* (Pali, lit. “teaching of the elders of the order”) and *Mahāyāna* (Skt., lit. “Great Vehicle”).

therein. For example, if the practitioner is meditating on the *maṇḍala* of the Five *Dhyāni*-Buddhas and he or she wishes to cultivate *Dharmadhāru* Wisdom (insight into the emptiness [*śūnyatā*] of all things) then the white image of *Vairocana* in the center of the *maṇḍala* would be the focus of the meditation. The meditator would begin by visualizing their surroundings as corresponding with the colours found on the *maṇḍala*.²¹ Next he or she would visualize the figure of *Vairocana* (with all its endemic symbolism) sitting above their head. When the figure is sufficiently visualized, the image is “brought down” to envelop the meditator. In this way the meditator has completely identified his or her consciousness with that of *Vairocana*. Used in this way the symbols have a tangible and pragmatic effect on the person or persons using them.

The main premise of Multidimensional Consciousness is that there are various strata or levels of consciousness or perception which can be experienced by the individual. These levels of consciousness are arranged in a hierarchy²² where a “lower” level of consciousness cannot comprehend a higher level. However, the higher levels of consciousness not only comprehend the lower but they encompass and integrate them as well.²³

²¹West-Red, North-Green, East-Blue, South-Yellow.

²²The term hierarchy (Gk. *hieros*- sacred , *arche*- order) in this context is meant to imply an implicit order of inter-connectedness not of dominance.

²³This type of model is also dealt with in great detail by Ken Wilber. Wilber uses Arthur Koestler’s term “holarchy” (From his book Ghost in the Machine. London: Picador, 1978) where a holon is simultaneously a whole and a part of a greater whole. In this model the higher holons are fewer in number and more complex while the lower holons are numerous and simple (an example would be the human body which is made up of many simple holons, i.e. cells, which in turn make a complex *homo sapien* who is part of an even more complex system of collectivity. See for example: Wilber, Ken Sex, Ecology, Spirituality: The spirit of evolution. Boston: Shambhala, 1995.

In Foundations of Tibetan Mysticism²⁴, Govinda purports that there are stages of ever widening perception towards which one can develop sensitivity. Govinda begins this graded model with what he describes as “point consciousness.” Point consciousness then leads to “linear consciousness.” Point consciousness is unable to comprehend a line because it is only aware of its individual boundary. However, the line is made up of many points and is able to comprehend its parts and at the same time be bound by its own structural limitations. The next two stages are “two-dimensional consciousness” and “three-dimensional consciousness.” In “two-dimensional” consciousness the points, lines, curves, and designs are conceivable but spatial relationship of planes is not recognized. In “three-dimensional consciousness” each of the previous forms of consciousness can be conceived of in their totality.²⁵

Govinda states that:

. . . the consciousness of a higher dimension consists in the coordinated and simultaneous perception of several systems of relationship or directions of movement, in a wider, more comprehensive unity, without destroying the individual characteristics of the integrated lower dimensions. The reality of a lower dimension is therefore not annihilated by a higher one, but only ‘relativized’ or put into another perspective of values.²⁶

Each of the aforementioned stages leads to an ever expanding and wider frame of reference. However, Govinda does not end his model at our three-dimensional waking consciousness. He states that when one realizes that each of the previous stages, and in fact all things, are conditioned by a myriad of factors (Pali: *patichhasamuppāda*: lit. “conditioned

²⁴ Govinda, Lama Anagarika. Foundations of Tibetan Mysticism. ME: Weiser, 1969.

²⁵ Govinda, Foundations, pp. 217-218.

²⁶ *Ibid.*, p.218.

arising”) one begins to gain insight into the law of cause and effect (Skt: *karma*: lit. “deed”).

Through observation of the various phases of *karmic* chain-reaction one becomes conscious of a

supra-individual karmic interrelatedness, comprising nations, races, civilizations, humanity, planets, solar systems and finally the whole universe. In short, we arrive at the perception of a cosmic world-order, an infinite mutual relationship of all things, beings and events, until we finally realize the universality of consciousness in the *Dharmakāya*, when attaining Enlightenment.²⁷

Thus, the symbols or images used in ritual can be understood as existing simultaneously on many levels of consciousness. They are not only simple lines or points but participate in the entirety of the universe.

For Govinda symbols help to activate the inner vision and that inner vision in turn helps to augment change. For example he states:

A thing exists only in so far as it acts. Reality is actuality. An active symbol or image of spiritual vision is reality. In this sense the *Dhyāni-Buddhas*, visualized in meditation, are real (as real as the mind that creates them), while the merely thought-conceived historical personality of the Buddha is unreal in this sense. A non-acting symbol or image is empty form, at the best a decorative construction or the remembrance of a concept, a thought, or an event, belonging to the past.²⁸

The important aspects of Govinda’s model which apply to the present work revolve around the notion that a symbol or image, if it is an active symbol, is real in its activity and will be experienced as such. That is to say that the symbol will have a causal connection with

²⁷Ibid., p.219. The Term *Dharmakāya* in this usage represents the true nature of the universe as transcendental reality.

²⁸Ibid., pp.105-106.

the individual who is entering into a relation with the symbol or image in the same way a stone dropped on a still pond will have an effect on the surface of the water. In either case, the cause and effect can be measured though perhaps not with the same method or degree of accuracy. Here is a final citation from Lama Govinda which clearly reflects how symbols are understood in the Western Esoteric Tradition:

The subjectivity of inner vision does not diminish its reality value. Such visions are not hallucinations, because their reality is that of the human psyche. They are symbols, in which the highest knowledge and the noblest endeavour of the human mind are embodied. Their visualization is the creative process of spiritual projection, through which inner experience is translated into visible form . . . which now takes on a reality of its own, independent of its creator.²⁹

Once the symbol is activated there is no concern as to whether or not the symbol is “real” or “visualized” because there is no longer any differentiation made between the two states. What was previously envisioned through mental exercise and meditation has taken on a reality of its own and functions autonomously from the original application.

The Cycle of Meaning and the Nature of Symbols

Lama Govinda’s model of Multi-dimensional Consciousness demonstrates how a symbol can function on many levels of perception simultaneously and gives ontological status to their power. Contemporary researches in the anthropology of consciousness can also aid us in understanding where and how these symbols develop and how they relate to the human brain and its agency in their production and reinforcement. In the past thirty years there has been an increasing amount of study done in the field of anthropology and consciousness.

²⁹Ibid, p.92.

Anthropologists like Victor W. Turner with his work on liminality³⁰, J. Ian Prattis and his interests in “Death Breath” and other forms of altered states of consciousness³¹ and Charles D. Laughlin and the Biogenetic Structuralists³² have helped lay the foundation for serious researches into the nature of consciousness from the anthropological perspective.

This “consciousness” approach to anthropology is important because it attempts to explain not only why certain groups of people use a symbol (which may include art, ritual, myth, drama, etc.) or what it means to them but, perhaps more importantly, how does it change or affect them both biologically and psychologically. A useful tool from anthropology which will help us understand how symbols function within a given symbol-system is the Cycle of Meaning.

The Cycle of Meaning³³ demonstrates how a symbol functions within a given world-view. At the top of the cycle we see the cosmology of the people or culture in question. That cosmology or ontological assumption is reflected in the culture’s mythopoeia. The interpretation of the mythopoeia (such as art and ritual) is reinforced by a “shaman.”³⁴ That

³⁰See for example Turner’s concept of *liminality* in Turner, Victor. The Ritual Process: Structure and Anti-Structure, CH: Aldine, 1969, pp. 94-112.

³¹See Prattis, J. Ian. Anthropology at the Edge, New York: University Press of America, 1997. Especially pp. 205-229. For Prattis’ work on “Death Breath” (a form of breath control which changes brain chemistry, thus causing altered states of consciousness) see pp.171-204. Interestingly, an author from the Western Esoteric Tradition, Frater U.:D.: (Practical Sigil Magic, Minn: Llewellyn, 1990, pp. 33-38) discusses the use of “Death Posture” for invoking an altered state of consciousness.

³²See Laughlin, Charles (*et al*). Brain, Symbol, & Experience, New York: Columbia university Press, 1992 as well as Laughlin, Biogenetic Structuralism, New York: Columbia University Press, 1974.

³³See Figure One.

³⁴The term “shaman” is used in this case to represent any person (or group of people) who might be in the position of interpreting the mythopoeia such as a *guru*, priest, or spiritual guide.

reenforcement influences the direct experience of the individual. The direct experience is then again interpreted by the shamanic agency. This interpretation then functions to reinforce the endemic cosmology. What results is a closed cycle which is perpetuated by the culture's shaman.

The Cycle is usually applied to "pre-industrial" societies where there is a firmly established world-view. In such a society the shaman plays a crucial role in perpetuating the world-view. For example, if the society utilizes a form of hallucinogenic drug in their ritual practice and an individual has an experience in an altered state of consciousness it is up to the shaman to give meaning to that experience. However, should the experience threaten the world-view, i.e., the experience went too far into the "psychedelic realm", then the experience would be interpreted as negative or "demonic". In this way there is little or no chance of the Cycle being broken as anything which is contrary to the established world-view would be viewed as evil and avoided or shunned.

In the case of "post-industrialized" societies there is, generally speaking, no single established world-view. Our cultural shamans are not bound to interpreting one all pervading view and as a result may break off from one Cycle of Meaning to form yet another. Both Crowley and Jung can be seen as individuals who attempted to create their own Cycle from their respective fields.

For our purposes the Cycle of Meaning reveals how the symbols and other mythopoeia found in both Crowley and Jung's writings function within their respective lives. For example many of Crowley's visions and spiritual occurrences are heavily influenced by

the Western Esoteric Tradition. Crowley's The Vision and the Voice³⁵ records his experiments with Enochian Magic which involved, in Crowley's case, a complex set of rituals and visualizations.³⁶ These rituals resulted in various visions and experiences which are couched in the symbolism of the Western Esoteric Tradition but they also reflect very subjective material. This does not mean, necessarily, that the visions experienced by Crowley were "literal" in the sense that the entities existed in a concrete or ontological manner (though they might have). Since Crowley was operating from within the cosmology of the Western Esoteric Tradition, he would have been experiencing what was being reenforced through the Cycle of Meaning as it appears within that tradition. This fact does not depreciate the validity of experiences but does give an alternate meaning to his writings.

Certain implications of the the Cycle of Meaning correlate with Jung's methodology. Not only was Jung writing from within the larger context of "Western" culture, he was also in a sense creating his own Cycle of Meaning. If a patient is being treated through the methods of Analytical Psychology then he or she can be seen as adopting that world-view. The analyst, as shaman, then reenforces the world-view and interprets any direct experience had by the patient, which in turn reconfirms the Analytical cosmology.³⁷ As with Crowley,

³⁵Crowley (*et al.*), The Vision and the Voice With Commentary and Other Papers (The Equinox Vol. IV, no. ii, ME: Weiser, pp. 5-256.

³⁶The subject of Crowley's experiences are dealt with in greater detail in Part Two of the present work. His experiences appear here only as an example of the Cycle of Meaning.

³⁷This use of the Cycle of Meaning is not necessarily "orthodox" but it does give a different interpretation of Jung's method of Analytical Psychology. However, one should note that the Jungian analyst allows for the unique nature of an individual's psyche so their role as "shaman" is not absolute.

this interpretation does not diminish the validity of the methods used by Jung. Ultimately the effectiveness of the therapy is in the hands of both the analyst and the analysand.

In the case of Crowley and Jung we see that they both attempted to break the dominant Cycle (for Crowley it was the Western Esoteric Tradition and for Jung it was Freudian psychoanalysis) thereby creating their own Cycle of Meaning in which they themselves became the primary “initiator”.

Both Multidimensional Consciousness and the Cycle of Meaning demonstrate that in traditions such as the Western Esoteric Tradition and alchemy symbols function in a very complex manner. As we begin to look at the lives and writings of Crowley and Jung we will see that symbols can also help in opening consciousness into a more *polyphasic* paradigm by allowing for the validity of symbols and non-conventional forms of consciousness.

Chapter Two

Aleister Crowley and the Western Esoteric Tradition

**Magick is the Science of understanding oneself and one's conditions.
It is the Art of applying that understanding in action.**

- Crowley, *Magick/Liber ABA*

**To Know
To Dare
To Will
To Be Silent**

- The Four Powers of the Sphinx

Unfortunately there is no simple definition which encompasses the myriad of diverse traditions found in the Western Esoteric Tradition. Both scholars and practitioners will use the terms Hermetic, Occult, Gnostic, and Esoteric to refer to the same tradition. Some will trace the history of the Tradition to the farthest reaches of human history while others will view it as nothing more than a modern device of romantic fancy. In order to clear up any potential confusion it will be necessary to define some key terms.

The Western Esoteric Tradition as referred to throughout this paper is defined by Antoine Faivre,³⁸ as “Occultism.” According to Faivre:

“Occultism” is used in these two meanings: a) any practice dealing with these sciences [i.e., astrology, magic, alchemy, and the Kabbalah]. . .b) A current appearing in the second half of the nineteenth century with Eliphas Lévi³⁹ and reaching its apogee at the turn of the century.⁴⁰

We are primarily concerned with definition “b)” but with one reservation, namely, that it would be difficult to concede to the fact that the tradition or “current” reached its apogee at the turn of the century when many more Orders and sources are in existence today than at any time in the 19th or early 20th centuries combined. Specifically we will be exploring what is known as Ceremonial or Ritual Magic which employs a very complex system of philosophy

³⁸Faivre is the chair of “History of Esoteric and Mystical Currents in Modern and Contemporary Europe” at the *École Pratique des Hautes Études* at Sorbonne.

³⁹Alphonse Louis Constant [c1810-1875](better known under the pen-name Eliphas Levi) was a French deacon who was expelled from St. Sulpice for teaching doctrines contrary to the dogma of the Church. He later wrote three major works on the occult: Transcendental Magic (1855), The History of Magic (1860), The Key to the Grand Mysteries (1861). Each of these works (the latter being translated and published in Crowley’s bi-annual occult periodical: *The Equinox* vol.1, no.x) helped to rekindle interest in the Western Esoteric Tradition.

⁴⁰Faivre, Antoine. Access to Western Esotericism. New York: State University of New York Press, 1994, p.34. Squared brackets are mine.

and symbols. We should note that the term “Western Esoteric Tradition” is commonly used by those who follow the contemporary revival of the second definition of Faivre’s “Occultism” and by those who practice Ceremonial Magic so it will be retained for the remainder of this work.⁴¹

Perhaps one of the most accurate definitions of the Western Esoteric Tradition comes from The Mystical Qabalah⁴² by Dion Fortune (pseud. Violet Firth, 1890-1946). Fortune describes the Western Esoteric Tradition as the “Yoga of the West” which implies a set of practices which help to develop the practitioner’s mind and body towards the goal of spiritual wholeness. It is in the spirit of this fitting description of mental and spiritual discipline that we continue with the task of introducing the Western Esoteric Tradition and Aleister Crowley’s role within it.

The Fundamentals of the Western Esoteric Tradition

Like all initiatory traditions the Western Esoteric Tradition acts as a structure within which the practitioner and/or his or her mentor may gauge his or her progress. The progress is in actuality a development of a particular kind of *gnosis*. Faivre defines *gnosis* as a form of knowledge which is unlike scientific or rational knowledge, though he points out that *gnosis* does not exclude this form of knowledge but incorporates it. *Gnosis* is “an integrating

⁴¹One should note that the Western Esoteric Tradition has no connection to the Spiritualism movements of the 19th century. In fact Crowley and others within the tradition denounced the practices of the movement.

⁴²Fortune, Dion. The Mystical Qabalah. ME: Wiser, 1991, pp.1-7.

knowledge, a grasp of fundamental relations including the least apparent that exist among the various levels of reality, e.g., among God, humanity, and the universe.”⁴³

One common thread of *gnosis* which can be said to hold the majority of the sub-traditions of the Western Esoteric Tradition together is Qabalah but more specifically the image of the Qabalistic Tree of Life. While there may be differences in the actual interpretation and application of the Tree from person to person or Order to Order it remains a valuable tool in understanding the main tenets of the Western Esoteric Tradition.

The actual form of the Tree used in the Western Esoteric Tradition, as seen in Figure Two, is loosely based on the developments of Isaac Luria (1534-72) and other contemporary Kabbalists. It was Jewish Kabbalists and then later Christian Kabbalists who popularized a standard image of ten *sefira* (or spheres of divine emanation) and twenty-two connecting “paths” which the Western Esoteric Tradition commonly employs to this day. Within the Esoteric Tradition each of the ten *sefira* represent not only the traditional Jewish Kabbalistic attributes or qualities of divine emanation, they also function both as a system of occult correspondences and an outline for the initiatory process. For example if we take the sixth *sefira* “*Tiferet*” (Heb. Beauty) we find that it corresponds to certain Divine attributes which reflect Beauty.⁴⁴ Aside from this interpretation Crowley and other initiates of the Hermetic

⁴³Faivre, Access to Western Esotericism p.19.

⁴⁴Gershom Scholem in Major Trends in Jewish Mysticism (p.213) states the term *Tifereth* (Beauty) is rarely used. Instead Scholem gives the term *Rahamim* (Compassion) for the sixth *sefira*. Since there are few, if any, sources within the Western Esoteric Tradition which consistently employ *Rahamim* we will only use the term *Tiferet*.

Order of the Golden Dawn⁴⁵ compiled many other correspondences from very diverse sources. Some correspondences which are included are: the Sun (☉) as astrological correspondent, the Element of Air (✠), the Four Princes of the Tarot, the Egyptian god Ra, *Visnu-Hari-Krsna-Rāma*, Iacchus-Apollo-Adonis, Phoenix, the Lion, Topaz, Yellow Diamond, Olibanum, the Lamén⁴⁶ of the Magician, the Golden Dawn Grade of 5°=6°⁴⁷, the mysteries of the Crucifixion, as well as others.⁴⁸ For the purpose of this comparison it is not necessary to “decode” each of these examples; it is enough to know that each of the *sefira* of the Tree of Life are imbued with a similar list of attributes which range from the various world mythologies to aspects of the physical body.

For most Orders within the Western Esoteric Tradition the Tree of Life functions not only as an image for personal meditation and contemplation, in much the same way a *mandala*

⁴⁵This Order will be dealt with in due course.

⁴⁶The Lamén is “a simple plate which (being worn over the heart) symbolizes Tiphareth, and it should therefore be a harmony of all the other symbols in one.” *Magick/ Liber Aba*, p.111 (emphasis is Crowley’s). Essentially the Lamén is a symbol which represents the individual and his or her spiritual aspirations.

⁴⁷The circle and square following the grade numbers have symbolic meaning. The circle represents divine nature while the square represents mundane or human nature. Thus, the Grade of Neophyte is symbolized as 0°=0□ indicating the initiate’s fledgling status. The next Grade, Zelator 1°=10□, shows the initiate has one “part” divinity while he or she has ten “parts” human nature (the grade also corresponds to *Malkut* the lowest *sefira* on the Tree of Life.) The second Grade of the G.D., the Theoricus 2°=9□ shows that the initiate has progressed towards the goal of the Grade Ipsissimus 10°=1□ which corresponds to the highest *sefira*-*Kether*. This grading is meant as a means of monitoring spiritual evolution but it also tends to lead to problems with power struggles. William Gray brings up another interesting implication with this system:

It should be obvious that the Degree Scale described is more of an ideal to be achieved than an actuality to be encountered much in our faulty world. Who could imagine a 10°=1□ type of being? Ten parts divine and only one degree human! Short of an incarnate God, none of such a nature could possibly manifest through a human body, yet it must be possible for a being of that degree to exist, or the extremities of humanity and Divinity would not be what they are.

Gray, *Inner Traditions of Magic*, p.99.

⁴⁸Crowley, *Magick/Liber Aba*, pp.548-565.

is used in the *Vajrayāna* tradition, but it also acts as a structure for spiritual evolution. In order to understand the Tree and how it functions within the Western Esoteric Tradition and how Crowley would come to interpret it we will approach the subject by analyzing how the Hermetic Order of the Golden Dawn used it in its initiatory practice.

The Hermetic Order of the Golden Dawn and the Tree of Life

Before beginning this section it is important to note that one does not need to be a member of any Order to be considered a part of the Western Esoteric Tradition.⁴⁹ There are many people who for whatever reason feel no compulsion to belong to an Order yet they feel drawn to the main axiom of the Western Esoteric Tradition, “Know Thy Self.” Although we will be approaching the Western Esoteric Tradition from the perspective of an implicit symbol system of a particular Order within the Tradition this in no way implies that all Western Esotericists must be a member of any Order to be able to participate in the Tradition.⁵⁰ Finally, even within an Order it is the individual who must study, practice and undergo the ritual transformations. Neither the Order nor the initiate’s tutor has the power to “initiate” in the truest sense of the word.

The Golden Dawn (1887-1923) was (or *is*, should one accept the tenuous evidence of an unbroken lineage claimed by several modern Orders) an Esoteric Order which was

⁴⁹Some more well known Orders in existence today include the Ordo Templi Orientis (O.T.O-the O.T.O has approximately 3000 members to date), Argenteum Astrum (A. A.), the Builders of the Adytum (B.O.T.A), Society of the Inner Light (S.O.L.) and many Orders claiming lineage from the Hermetic Order of the Golden Dawn. This list is not in any way comprehensive nor does this list take in account all the individuals who may not be involved in an Order or those who are eclectic and borrow aspects from each one.

⁵⁰There is a similar occurrence in Wicca. While there are many covens claiming lineage from Gerald Gardner, Alex Sanders, even Starhawk for that matter (or any of the numerous off-shoots) one does not need to be part of a “trad” to consider oneself a Wiccan or Witch.

founded by three occult minded Masons. Samuel Liddel "Mac Gregor" Mathers (1854-1918), Dr. William Robert Woodman (1828-1891) and Dr. William Wynn Westcott (1848-1925) were responsible for the creation and perpetuation of one of the world's most important and influential Esoteric Orders. The Order was actually granted charter on the authority of a woman known as Fräulein Anna Sprengel. The eventual founders of the Golden Dawn discovered a manuscript (known as the "Cipher Manuscript") which was written in an easily translatable code. The manuscript contained an address of Fräulein Anna Sprengel in Stuttgart Germany. This "mythical"⁵¹ figure conferred upon Mathers, Woodman and Westcott the Adeptus Exemptus Grade (7=4), a charter to form an Order in England and the power to initiate individuals into that Order.

At the height of the Order the membership included author and poet W.B. Yeats (1865-1939), author and actress Florence Beatrice Farr (1860-1917), Allen Bennet (1872-1923) who became a key figure in introducing Buddhism to England (as Ananda Metleya) through what was to be known as the "Buddhist Society", American scholar Arthur Edward Waite, and of course, Aleister Crowley to name but a few. Though there were many more important members not mentioned in this list it should be apparent that the Order was a gathering point for many individuals who were drawn to the exploration of the possibilities of the human potential.

The Golden Dawn was actually divided into three distinct Orders. The individual's process was monitored by his or her superiors. Various tests (written and oral) as well as performance and knowledge of ritual conduct are common methods employed to regulate the

⁵¹There is still a great deal of debate as to the existence of F. Sprengel.

process of the initiate. The First or “Outer” Order was the Golden Dawn proper. The Second Order was called the *Roseas Rubrae et Aurea Crucis* (or simply: *RR et AC*) the Third and most mystical Order was known by the initials A. A. (*Argenteum Astrum*).⁵² The Three Orders were divided into ten hierarchical grades ranging from the Neophyte 0° = 0°⁵³ up to Ipsissimus 10° = 1°. In Figure Three we see how the Three Orders and the ten Grades are arranged on the Tree of Life. The first Grade, Neophyte 0° = 0°, is a preliminary Grade and thus appears outside the Tree. For the purpose of this work the term “Golden Dawn” will refer to the Order as a whole.

Working from the bottom of the Tree, *Malkut-Zelator*, up to *Netzach-Philosophus* are the Grades known as the “Elemental Grades.” Elemental in this particular case can be taken two ways. The first is in reference to the elementary or foundational material given to the initiate in the form of “Knowledge Lectures.” These lectures include such information as the Hebrew alphabet⁵⁴, symbols of the Zodiac and alchemy, as well as introductory ritual and meditation practices.⁵⁵

⁵²Later Crowley would come to call his own order A. A. as a claim that he was propagating the true third Order. The three dots following the letters signify, among other things, “the principle of balance between the Three Pillars, three points of the Compass or Square, three points of the heart . . . They could equally, of course, stand for Father, Son, and Holy Ghost, or any Triad intended.” Gray, William. The Inner Traditions of Magic. Maine: Weiser, 1984, p.99. Essentially they represent a process of spiritual evolution following the pattern of spiritual initiation, i.e., life, death, and rebirth.

⁵³The Neophyte Grade represents the first step toward spiritual realization and thus is numbered 0=0 to indicate the initiate’s fledgling status.

⁵⁴The Hebrew alphabet is used as a sacred language in the Western Esoteric Tradition in the same manner as Pali is used by Tibetan Buddhists and some Catholic services are still conducted in Latin.

⁵⁵The “Knowledge Lectures” can be found in Regardie’s The Golden Dawn, Minn: Llewellyn, 1988 and King’s (ed.) Ritual Magic of the Golden Dawn, Vermont: Destiny, 1997.

The other use of the term “Elemental” is in reference to the Sacred Elements of Earth (♁), Air (♁), Water (♁), and Fire (♁). These Elements are not to be taken literally, that is to say Earth does not necessarily refer to the ground we walk on. On the microcosmic level Earth represents the physical world, the body, mundane concerns such as money and physical security. Air is the intellectual capacity and the capacity of Reason within the individual. Water can be taken as the deep unconscious, while Fire has the qualities of the more volatile emotions such as lust and anger, but it is also the Will of the initiate which helps to bring the other Elements under control. The duty of the initiate is not only to memorize and be tested, by his or her superiors, on certain correspondences and symbols but he or she must also bring into balance the various parts of their psyche. In Figure Four we see an image of a pentagram where each of the four lower points represents one of the four Elements. If the initiate has an overly intellectual nature then he or she would meditate on and cultivate the attributes of the grounding essence of Earth thus acting in a compensatory manner. On the top point of the pentagram there is the element of Spirit⁵⁶ which combines all four Elements. The initiate is not simply investigating their own “interiority” they are also attempting to bring the balance of the Elements under the authority of divinity through the aid of the “Higher Self”⁵⁷ which is considered the divine spark intrinsic within each person.

The Grades which follow the Elemental Grades of the Golden Dawn introduce to the initiate the philosophy and theories behind practical magic. Prior to entering the Second

⁵⁶Also known as Ether.

⁵⁷Also referred to as the Higher Genius or the Holy Guardian Angel.

Order (*RR et AC*) the initiate was involved in ritual and practice which was completely theurgical in nature, i.e., concerned with the development of the divine presence within the initiate.⁵⁸ The Second Order marks a change in focus. Having been taught the basics in the First Order, the initiate now comes to employ the symbolic language which comprised the Knowledge Lectures. The initiate is taught skills such as ritual invocation and evocation, Tarot, development of “Astral Senses”, Enochian magic, and advanced application of the magical weapons.

Invocation refers to bringing *in* the essence of a god (archetype). An example would be invoking the Egyptian god of knowledge, communication, and magic, Thoth. Hermes/Mercury are similar in nature. The initiate would be taught to use certain items, images, or postures to activate those aspects which Thoth represents within oneself. Evocation is a calling forth the more “chaotic” forces (taken either as objective realities or, as is more common today, as aspects of one’s own unconscious) within a ritually confined space (this can be attempted in actuality or via mental training (Astral work) similar to Jung’s understanding of active imagination). The Tarot is defined here not as a form of cartomancy but as a symbolic representation of the Universe wherein each of the symbols have various levels of meaning. Enochian magic is a form of Esotericism founded by Dr. John Dee (1527-1608(9?)) and Sir Edward Kelly (1555-1593) which involves the communication and interaction of the Magician with “Angelic” beings across various “Æthyrs” or levels of

⁵⁸Examples of such rituals are the Lesser Banishing Ritual of the Pentagram, the Banishing Ritual of the Hexagram, the Middle Pillar, and the Rose Cross Ritual. These rituals can be found in Regardie, Israel. The Golden Dawn, Minn.: Llewellyn, 1988.

existence.⁵⁹ The Elemental Weapons are tools which correspond to each of the Elements: The Pentacle (flat disk of wood, brass, or wax) corresponds to Earth, the Dagger corresponds to Air, the Wand corresponds to Fire, and the Cup corresponds to Water. Each of these subjects will be dealt with in greater detail as the need arises. Aside from these factors the most important undertaking of the Second Order is what is known as the Knowledge and Conversation of the Holy Guardian Angel.

The Holy Guardian Angel (sometimes written as HGA) is perceived both as being part of the initiate as well as consisting of an element which is trans-personal and which transcends the “Pseudo- Self”⁶⁰ or the unenlightened sense of “I”. The role of the Holy Guardian Angel is to aid and teach the initiate the necessary wisdom to cross the Great Abyss which separates the Second and Third Orders.

As we see in Figure Three, there is a boundary between the Second Order and the Third Order. This boundary is known as the Abyss which lays in the pseudo *sefira Da'at* (Heb. Knowledge). The Abyss represents a barrier or “buffer” between rational and *monophasic* consciousness and a form of trans-rational, trans-personal consciousness which incorporates a *polyphasic* paradigm.⁶¹ In the lower Grades of the First Order the initiate was attempting to cultivate a balanced personality where no one factor was dominant. In the Second Order the initiate attempts to forge a connection with the “Higher Genius.” At the

⁵⁹See James, Geoffrey, The Enochian Magick of John Dee, MN: Llewellyn, 1998 for an introduction to this form of Western Esotericism.

⁶⁰To use a term employed by William Gray. See for example Attainment Through Magic, Minn.: Llewellyn, 1990.

⁶¹This idea is very close to Victor Turner’s understanding of liminality.

threshold of the Third Order the initiate must face or rather must experience the Chaos of Choronzon, the denizen of the Abyss. Following the pattern of the World's descent myths the initiate must leave all preconceived and preconditioned notions of the subject-object dichotomy, of the tangibility of the external world, and the very existence of the initiate behind. Again, each initiate's experience would be different but the basic understanding is that "the Babe of the Abyss", to employ a phrase from Crowley, has undergone a complete shift in consciousness where all semblances of the "Pseudo-Self" have been discarded including the bond between the initiate and his or her Holy Guardian Angel. To all those who dwell below the Abyss the initiate of the Third Order has come into contact with, if not actually become one of, the "Secret Chiefs" who help guide the destiny of Humanity.⁶²

The ritual generally used by the Golden Dawn to attain this Knowledge and Conversation is based on the "Abramelin Operation."⁶³ This Operation is supposed to last six months and begins with the initiate setting aside a room within one's house or a place specifically sanctified which is to become the "oratory." In this oratory the initiate is to spend a prescribed amount of time in solemn prayer. The type of prayer is left to the initiate but it must "issue from the midst of your heart."⁶⁴ As the Operation progresses the time spent in prayer increases from a few minutes a day to several hours and the initiate must observe a fast throughout the entire period. During the six months the initiate is to avoid any

⁶²In the tradition of the Golden Dawn the Secret Chiefs are usually thought of as either highly advanced human beings or a form of non-corporeal entity.

⁶³The Book of the Sacred Magic of Abra-Melin the Mage, (S.L. MacGregor-Mathers trans. and ed.), England: Aquarius, 1976. Based on a manuscript *circa* 14th century.

⁶⁴*Ibid.*, p.65.

contact with the outside world and if this is not possible then he or she is to avoid any kind of communication or sensual stimulation as much as possible. The culmination of the Operation comes with the invocation of the Holy Guardian Angel. According to Abramelin the Angel:

will never abandon you, he will lead you in the Way of the Lord, and he will watch carefully over you to assist you, and consent unto the present Operation of the Sacred Magic, so that you may be able to constrain the Spirits accursed to God, unto the honour of Your Creator, and for your own good and that of your neighbour.⁶⁵

The “Sacred Magic” referred to in the above citation is not only the invocation of one’s Holy Guardian Angel, it is also an evocation of the Archangels who in turn control the Four Infernal Princes and their legions. The main premise is that the initiate, with the aid of his or her Holy Guardian Angel, utilizes certain *sigils* or seals to bind the demonic beings into servitude. While this is the format of the Operation as found in The Sacred Magic of Abramelin the individual application and experiences of the Operation within the Golden Dawn would vary from initiate to initiate. As we will see later, Crowley actually took seven years to complete the Operation. For the Golden Dawn the emphasis was not so much on the literal subjugation of demons as on the connection of the initiate with the Holy Guardian Angel as a form of *psychopomp*⁶⁶ which would aid the initiate in forming a link with their “Higher Self” and eventually the Third Order.⁶⁷ However, we should keep in mind that the Golden Dawn

⁶⁵Ibid., p.84.

⁶⁶As we shall see, Jung has a similar experience with a figure named Philemon.

⁶⁷The Sacred Magician: A Ceremonial Diary, G.B.: Gothic Images, 1992, by William Bloom is an interesting account of the Abramelin Operation which was conducted outside any particular symbol system.

generally felt that the only way to reach the Third Order was through the ultimate initiation, i.e., death. Crowley would come to denounce this assumption and claim that it was not only possible but essential for the initiate to attempt to attain membership in the Third Order, while living in this incarnation.

While few of the themes found throughout the Three Orders are unique in and of themselves, as there are many similar if not identical attributes in many different spiritual disciplines, they are combined in such a way that the initiate is guided through a graded initiatory ritual practice which employs a surprisingly coherent and cohesive system of Masonic, Egyptian, Gnostic, Hermetic, Kabbalistic, and mystical Christian mythologies. These symbol systems coupled with the many tools and weapons of the type of Ceremonial Magic practiced by the Golden Dawn cause a deep imprint, through various drivers⁶⁸, on the psyche of the initiate.⁶⁹

⁶⁸The drivers which are common in the Western Esoteric Tradition appeal to each of the six senses. For example to cite Crowley: 1)Sight- the circle, square, triangle, vessels, lamps, robes, implements, etc. 2) Sound -the invocations [these are done by vibrating the names in a certain manner which resonates throughout the whole body] 3)Smell- the perfumes, e.g.,incense and oils. 4)Taste- the Sacraments [this varies from tradition to tradition though wine and bread are common.] 5)Touch- as under 1). 6)Mind- the combination of all these and reflection on their significance. These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection into the apparently phenomenal world is therefore unusual. Crowley, The Goetia, Maine: Weiser, 1997, pp.16-17. (Squared brackets are mine). In Brain, Symbol, & Experience (Charles D. Laughlin *et al.*, New York: Columbia, 1992, p.146-7) we see a more sophisticated explanation of the effect that drivers have on the *autonomic nervous system* (ANS)and how through a “tuning” or learning process drivers can have a profound effect on the ANS thereby transforming the personality through altered states of consciousness (ASC).

⁶⁹This combining of mythologies and symbols does lead, as Ian Prattis has stated in his Anthropology at the Edge, p.220, to the problem of “symbolic appropriation” in society’s quest for ritual. However, in the case of the Western Esoteric Tradition and the Golden Dawn few of the ritual facets are appropriated without a thorough understanding not only of the socio/mythological sources but more importantly, the psychologically transformative qualities.

Besides its beauty and ingenuity the Golden Dawn was also a stunning example of the abuse of power, jealousy, misplaced loyalties, and perhaps worst of all in light of the nature and role of the Order, egotism. Most of these complications centered around the political issue of who had the legitimate authority to initiate and who did not. Near the end of its history the Golden Dawn fell into disrepute. The documents which the Order was founded on were thrown into question. Two of the main founders of the Order (Westcott and Woodman) left the Order leaving Mathers sole autocrat. A largely political schism within the Second Order erupted between W.B. Yeats and Mathers around various issues such as authority, temple property, and initiatory lineage. Crowley applied to the Second Order during the schism, while Mathers was in France, but was refused. Crowley's lack of respect for authority and his bi-sexuality made it difficult for the members of the Second Order to accept Crowley as one of their own. Crowley had sided with Mathers as he felt that Mathers was the legitimate leader of the Order and looked to Mathers as a *guru*. The Yeats "camp" was becoming more concerned with Mathers' dictatorial personality and Crowley naturally put himself at odds with Yeats and the Second Order.

This issue of power is one of the main difficulties with many Occult Orders then and now. If Mathers claimed to be the only individual in the Order to have contact with the "Secret Chiefs" and they are the ones (real or imagined) who bestow the authority it becomes very difficult to prove that he was or was not the legitimate leader. Even to this day there are examples of individuals copy writing the name "Golden Dawn". Through the use of the legal system (a modern form of "Secret Chiefs") contemporary Orders can enforce their own

interpretation of what the Western Esoteric Tradition should look like. If anyone else infringes on this view they are forced to conform or face being sued.

The egotistic atmosphere of power struggles and imposed moral constructs demonstrates that even though the Order had the potential to function as a transformative initiatory society, and did in many respects, ulterior motivations and desires surfaced when psychological tendencies were not kept in check.⁷⁰ This lack of mental discipline and psychological introspection would become a central theme in Crowley's later adaptation of the Golden Dawn's rituals and theories. One could argue that in many ways Crowley failed to practice what he preached. Many aspects of Crowley's personality stand contrary to his claims of spiritual enlightenment. His inflated sense of self, his, at times, racist, sexist and classist tendencies reflect more of an individual who has regressed rather than progressed. However, despite these "character flaws" Crowley still reveals penetrating and poignant insights into his own spiritual nature and the nature of those who came in contact with him.

The above has been an extremely brief introduction to the Golden Dawn and does not do justice to either the beauty or melodrama brought about by a thorough study of the history of the Order. The primary information for the introduction comes from four main sources which, when taken together, form a reasonable background to the history and workings of the Order.

⁷⁰Such "checks" would come in the form of various interviews with members of the Second Order (in the case of initiation) or with contact with the individual's supervisor and his or her peers as well as the individual's own exploration and introspection.

The first is The Golden Dawn by Israel Regardie.⁷¹ The modern one-volume work compiles much of the ritual, symbolism, and Knowledge Lectures of the Golden Dawn and is a much clearer introduction than Crowley's publication of similar works in the first volume of *The Equinox*. The second source, Magicians of the Golden Dawn⁷² by Ellic Howe gives a thorough though unsympathetic overview of the Golden Dawn and the people involved.⁷³ A third source which is as equally useful as Howe's book in introducing the main figures of the Golden Dawn is R.A. Gilbert's The Golden Dawn Scrapbook.⁷⁴ The final source, Ritual Magic in England⁷⁵ by Francis King, is also very thorough in its treatment of the history of the Order within a greater historical context.

From within this often surreal atmosphere of the Golden Dawn Aleister Crowley first heard the potent words of the Neophyte initiation which would prove to be profoundly influential throughout the remainder of his life:

Inheritor of a Dying World, we call thee to the Living Beauty.
Wanderer in the Wild Darkness, we call thee to the Gentle Light.
Long hast thou dwelt in Darkness. Quit the Night and seek the Day.⁷⁶

⁷¹Regardie, Israel. The Golden Dawn, Minn.: Llewellyn, 1988.

⁷²Howe, Ellic. The Magicians of the Golden Dawn, Maine: Weiser, 1984.

⁷³Howe adamantly insists throughout The Magicians of the Golden Dawn that he is neither an Occultist nor a 'Magician' yet continues to make statements of judgment on both Occultism and magic without having ever experienced any of the rituals or practices himself .

⁷⁴Gilbert, R.A., The Golden Dawn Scrapbook, Maine: Weiser, 1997.

⁷⁵King, Francis, Ritual Magic in England, GB: Northumberland Press, 1970.

⁷⁶Regardie, The Golden Dawn, pp. 125-6.

A Brief Biography of Aleister Crowley

Aleister Crowley was truly a fascinating and complex individual. Besides his writings and adaptations of the Western Esoteric Tradition Crowley was also accomplished in mountain climbing⁷⁷ chess⁷⁸, poetry⁷⁹, writing essays⁸⁰, and short stories. Crowley was also involved in a great deal of experimentation with altered states of consciousness through the use of various trance states induced by such methods as meditation/ visualization, drugs⁸¹ and sex. Most of these parts of his life will not be covered in the brief biography which will follow. Only those occurrences which are essential to *Magick/Liber Aba* will be addressed.⁸²

⁷⁷Crowley climbed several well known mountains including the crumbling cliff-face at Beachy Head, Ixtaccihuatl & Popocatepetl in Mexico (1900) as well as an attempt on K-2 in 1902.

⁷⁸In his first biography of Crowley, *The Magic of Aleister Crowley*, GB: Frederick Muller Ltd, 1958, p.19. John Symonds recalls: "Crowley, who was capable of giving a good game to a professional chess player [he had won his half-blue], replied dryly, 'I wish I did [know how to play chess]; I've been trying to learn for the last sixty years.'"(Squared brackets are mine.)

⁷⁹Many of Crowley's poems are too esoteric for the average reader to be interested. However, three of his poems are in the *Oxford Anthology of Mystical Verse* (Nicholson, D.H.S (ed.). CO: Acropolis Books, n.d.) and many of his more engaging poems are collected in *Aleister Crowley: Selected Poems*, Selected and Edited by Martin Booth, G.B.:Crucible, 1986.

⁸⁰Examples of Crowley as essayist can be found in: *The Revival of Magick and Other Essays*. Las Vegas: New Falcon/O.T.O., 1998.

⁸¹Crowley was given a dose of heroin by a doctor to help relieve his severely debilitating asthma. As a result he became an addict taking up to eleven grains a day. To attempt to wean himself from heroin Crowley attempted to use alternating doses of ether, cocaine, and various other substances with little success. However, throughout each use of a drug he would keep detailed notes of the effect each drug had on his perception and state of consciousness. The writings of Timothy Leary (Leary acknowledged Crowley as an influence) and the researches of individuals such as Stanislav Grof, Terrence Mckenna and Alexander Shulgin demonstrate similar interest in the effects of drugs on consciousness. Many of Crowley's observations are encoded into his novel, *Diary of a Drug Fiend*, Maine; Weiser, 1997.

⁸²Four sources should be consulted in order to get a more rounded biography: the first is Crowley's "*Autohagiography*" *The Confessions of Aleister Crowley*, G.B.: Arkana, 1989, the second is Symond's *The Great Beast*, London: Macdonald, 1971, Reagardie's *The Eye in the Triangle*, Las Vegas: Falcon, 1986 and finally the introduction to *Magick/Liber Aba* written by Hymenaeus Beta. These four sources act as a very thorough introduction to Crowley's life and thought.

Aleister Crowley was born on Oct. 12, 1875 as Edward Alexander Crowley at Leamington Spa, Warwickshire. His father, Edward Crowley, was a lay preacher for the ultra-orthodox Plymouth Brethren⁸³ as well as the owner of Crowley Breweries. Crowley's relation with his father was generally a positive one and upon his death on March 5th, 1887 Crowley was thrown into a depression which affected him deeply. Crowley began to question the legitimacy of the Christian mythology and he recalls in *Magick/Liber Aba*: "After his death I was tortured with intense persistency, till I said: Evil, be thou my good!"⁸⁴ With this statement Crowley began to explore the "darker" aspects of the Christian tradition such as the figure of Satan and the imagery of Revelation. He felt no need to leave the Christian tradition, only to explore all facets of it.

Crowley's relation with his mother was a constant source of annoyance as can be seen in the following citation from *Confessions*:

The important points about the woman are that her schoolmates called her "the little Chinese girl", that she painted in water colour with admirable taste destroyed by academic training, and that her powerful natural instincts were suppressed by religion to the point that she became, after her husband's death, a brainless bigot of the most narrow, logical and inhumane type.⁸⁵

In many ways Crowley's recollection of his mother mirrored his feelings toward Christianity.

Crowley felt that the Christian tradition was suppressive and destructive. As can be seen in

⁸³The Brethren was founded circa 1830 by John Darby (hence it is also known as "Darbyism.") Crowley states that: "The Brethren believed that they were the only true Christians; they considered the idea of ordained ministers contrary to the teaching of Scriptures; the Bible is literally true; Christ's Second Coming was imminent; the elect would inherit the Kingdom of God" Crowley: *Confessions*, p.14.

⁸⁴Crowley, *Magick/Liber Aba*, p.432.

⁸⁵Crowley, *Confessions*, p.36.

his later writings he made no concession to social norms and as a result was the victim, though not entirely innocent, of media campaigns labeling him “The Wickedest Man in the World.”

Crowley as Anti-Christ

Many of Crowley’s works have a decidedly anti-Christian tone but this issue is a complex matter. For his entire youth the only source of literature available to him was the Bible. He, like most children, was drawn to the more colourful characteristics of Scripture. What follows are two citations which help decode some of Crowley’s feelings toward the Christian tradition:

The Bible was his⁸⁶ only book at this period; but neither the narrative nor the poetry made any deep impression on him. He was fascinated by the mysterious prophetic passages, especially those in Revelation. The Christianity in his home was entirely pleasant to him, and yet his sympathies were with the opponents of heaven . . . He preferred the Dragon, the False Prophet, the Beast, and the Scarlet Woman, as being more exciting.⁸⁷

I had been perfectly genuine in my ambition to lead a life of holiness; the idea of intimate communion with ‘Jesus’ was constantly present to my mind. . . I asked one of the masters one day how it was that Jesus was three days and three nights in the grave, although crucified on a Friday and risen again on Sunday morning. He could not explain and said that it had never been explained. So I formulated the ambition to become a shining light in Christianity by doing this thing which had never yet been done.⁸⁸

⁸⁶In the early chapters of his autobiography Crowley refers to himself in the third person as he felt the person who was the Crowley of his youth was a separate person whom he could not relate to.

⁸⁷Crowley, *Confessions*, p.44.

⁸⁸*Ibid.*, p.44.

Eventually Crowley turned his curiosity and keen interest and knowledge of Scripture towards an attempt to define and carry out the Ultimate Sin which was sympathetic to those figures within Scripture he felt drawn towards. Eventually Crowley came to the conclusion, given the post-Victorian and Brethren atmosphere, that this Sin was the sexual act and began to explore it with great vehemence. For the young Crowley this sexual sacrilege became a new frontier to conquer with the Biblical figure of Satan (יָוֵשׁ־Heb.-Adversary, accuser) as the new frontier's figurehead.⁸⁹ Despite his "satanism" Crowley still felt the Brethren was the only true way towards Salvation: "Indeed, my falling away from grace was not occasioned by any intellectual qualms; I accepted the theology of the Plymouth Brethren. In fact, I could hardly conceive of the existence of people who might doubt it. I simply went over to Satan's side; and to this hour I cannot tell why."⁹⁰

Despite these views on Christianity Crowley states that as late as 1894 he was still writing hymns and poems of Christian piety. Many of the poems found in his Collected Works⁹¹ are infused with a sense of reverent veneration. In his book *The Gospel According to St. Bernard Shaw* (*Liber 888*- published in 1974 as Crowley on Christ (edited by Francis King), London: C. W. Daniel Co. Ltd., 1974) Crowley gives a fascinating reply to Shaw's preface to Androcles and the Lion, which develops his, Crowley's, interpretation of the life

⁸⁹Crowley's first sexual experience (with a woman) was at the age of fifteen. During his time at Cambridge "his urge for sexual relations . . . was 'a blind, horrible ache for relief', and forty-eight hours never passed without this ache being alleviated." Symonds, The Great Beast, p.25. This "ache" followed Crowley throughout the remainder of his life.

⁹⁰Ibid., p.67.

⁹¹Crowley, The Collected Works of Aleister Crowley, 3 vols. , III: Yogi Publication Society, c. 1974.

of Jesus. A final citation from his recollections of his early years will act as a summation of Crowley's view of Christianity which followed him throughout his life:

It seems as if I possessed a theology of my own which was to all intents and purposes, Christianity. My satanism did not interfere with it at all; I was trying to take the view that the Christianity of hypocrisy and cruelty was not true Christianity. I did not hate God or Christ, but merely the God and Christ of the people whom I hated. It was only when the development of my logical faculties supplied the demonstration that the Scriptures support the theology and practice of professing Christians that I was compelled to set myself in opposition to the Bible itself. It does not matter that the literature is sometimes magnificent and that in isolated passages the philosophy and ethics are admirable. The sum of the matter is that Judaism is a savage, and Christianity a fiendish, superstition..⁹²

As we shall see many of Crowley's earlier views of Christianity, sexuality and morality helped to develop his later writings on the philosophy and definition of the Western Esoteric Tradition. Crowley felt that the dogma of Christianity and Judaism repressed and stifled one's True Will. He also felt that these traditions comprised what he termed the "Old Aeon" while his work was to help establish a new Aeon for Humanity.⁹³

Crowley and the Golden Dawn

Aleister Crowley became an initiate of the Outer Order of the Golden Dawn on Nov.

18, 1898. He writes:

I took the Order with absolute seriousness. I was not even put off by the fact that its ceremonies were taking place at Mark Mason's Hall. I remember asking whether people often died during the ceremony. I had no idea that it was a flat formality and that the members were for the most part muddled middle-class mediocrities. I saw myself as

⁹²Ibid., p.73. Perhaps Crowley's most scathing attack on Christianity can be found in: Crowley, The World's Tragedy, AZ: New Falcon, 1991.

⁹³The concepts will be dealt with in greater detail later in the work.

entering the Hidden Church of the Holy Grail. This state of my soul served me well. My initiation was in fact a sacrament.⁹⁴

Part of the process of initiation of the Golden Dawn was to pick a magical motto (generally the mottos are in Latin) which was to represent a spiritual goal or a part of oneself which the initiate wishes to cultivate. Crowley's Neophyte motto was *Perdurabo* which he translates as "I will endure unto the end."⁹⁵ At the time of his initiation Crowley would have been referring to his endurance and dedication to completing the Great Work of spiritual development.⁹⁶

Following the initial initiation Crowley quickly devoured the following "Knowledge Lectures" or lessons and in May 1899 Crowley took the Grade of Philosophus 4° = 7□ which is the last Grade of the First or Outer Order. It was at this time that Crowley purchased Boleskine House⁹⁷ as a place to begin the Abramelin Operation. However, the Operation was cut short due to the schism mentioned above. By the time Crowley had taken his Portal grade, a preliminary to the Adept degree of the Second Order, the revolt was already in full

⁹⁴Ibid., p.176.

⁹⁵Some of Crowley's other mottos were: 6°=5□ - *Ol Sonuf Vaorsagi* (O.S.V-I reign over you- Taken from the Enochian Calls) 7°=4□ - *Ou Mh* (O.M.-No, definitely no! or Not Yet!) 8°=3□ - *Vi Veri Universum Vivus Vici* (V.V.V.V.V.-In my lifetime I have conquered the universe by the force of truth.) 9°=2□ - *To Mega Therion* (The Master Therion and/or The Great Beast.)

⁹⁶The term "Great Work" is used by Crowley in various ways. "It's a somewhat flexible term. Mainly, the "Great Work" is the whole process of initiation and mystical experience, in Qabalistic terms, up to and including the commencement of the passage of the Abyss. In that setting, it includes K&C of the HGA as roughly the middle step. In yogic terms, Crowley tended to place it with attainment of Samadhi. By extension, it can be thought to include the attainments across the Abyss, but that's strictly speaking beyond it. Broadly, the "Great Work" is fulfilment of the task of incarnation." William Heidrick (Treasure General, O.T.O) Personal email, Jan. 25th, 1999.

⁹⁷This house, on the shores of Loch Ness, is located at 57° 14'N., 4° 28'W and is the *kiblah* or direction of prayer for all Thelemites (devotees of Crowley's Law). Each of their temples are directed towards Boleskine.

swing. The wisdom and authority of Mathers was doubted, challenged and repudiated. Crowley was barred from further advancement in the London group (Mathers was in France at this time) despite the deliberate warning contained in Mathers' manifesto: "What I discountenance and will check and punish whenever I find it in the order is the attempt to criticize and interfere with the private life of members of the Order The private life of a person is a matter between himself or herself and his or her God."⁹⁸

In 1900 Crowley came to the aid of his mentor, "Mac Gregor" Mathers, in Paris. Soon after meeting with Mathers Crowley was given his Adeptus Minor 5° = 6° Grade by Mathers. After the initiation Crowley acted as an agent of Mathers in order to determine who was loyal to Mathers and who was not. Needless to say the "Yeats Camp" did not acknowledge Crowley's initiation nor Mathers' capacity to initiate anyone. After a juvenile battle of threats and thefts by both "Mathers' Camp" and the "Yeats Camp" Crowley left for Mexico for a long needed hiatus from the Western Esoteric Tradition.

After distancing himself from magic for a period Crowley returned to the Great Work in 1901 with renewed dedication:

On May 1st I find in my diary the following words: "I solemnly began anew the operations of the 'Great Work.'" I had mapped out for myself a definite programme [*sic*] which was to combine what I had learnt from Eckenstein⁹⁹ with the methods of the Order. For instance: I had extracted the Magical Formula of the Ritual of the Neophyte and

⁹⁸ Regardie, *Eve in the Triangle*, p.93

⁹⁹ Oscar Eckenstein (b.1858) was a well know mountaineer whom Crowley had met in 1897. Though Eckenstein felt that Crowley's preoccupation with magic and mysticism was a waste of time he did train Crowley in advanced forms of mental concentration which he, Eckenstein, used in climbing in order to stay focused at the task at hand. Eckenstein marks one of the few people who Crowley had a sincere fondness for throughout his life. Both Eckenstein and Crowley attempted to climb Chogo Ri in 1902 at a time when the peaks of the Himalayas were rarely attempted.

applied it to a Ceremony of Self- Initiation. I now simplified this and got rid of the necessity of the physical temple by expressing it in a series of seven mental operations.¹⁰⁰

Through his experiences in Mexico Crowley found that one could be self initiated thereby overriding the need for an Order or mentor which had not been the case before. However, the form of self initiation described by Crowley still implies a Western Esoteric “Cycle of Meaning.” Though there may be no “guru/shaman” in the strictest sense to help interpret and reinforce the experiences, one would still be operating from within a very specific symbol-system. In essence Crowley’s earlier training in the Golden Dawn would lay the foundation of his experiences as it would have for anyone else who entered the Order.

The next important incident in Crowley’s life which had an impact on *Magick/Liber Aba* is his contact with Aiwass who dictated *Liber Al vel Legis sub Figura CCXX as delivered by XCIII=418 to DCLXVI*¹⁰¹ or simply The Book of the Law.

The Book of the Law

Crowley’s first wife, Rose, went into a trance on March 16th , 1904, which resulted in a message being given to Crowley (“They’re waiting for you”¹⁰²), through Rose, from some discarnate entity(ies). The result was that Crowley was informed by his newlywed that he was to invoke the Egyptian god Horus but in a manner which was different from the methods

¹⁰⁰Crowley, *Confessions*, p.224.

¹⁰¹“In the first edition this Book was called L [i.e., Liber L vel Legis] L is the sacred letter in the Holy Twelve-fold Table which forms the triangle which stabilizes the Universe. L is the letter of Libra, Balance, and “Justice” in the Tarot. This title should probably be AL, “El,” as the “L” was heard by the voice of Aiwaz, not seen. AL is the true name of the Book, for these letters, and their number 31, form the Master Key to its Mysteries.” -Crowley, The Law is for All, AZ: New Falcon, 1996, p.21. Square brackets are mine.

¹⁰²Crowley, *Magick/Liber Aba*, p.410.

taught in the Golden Dawn. After putting Rose through several tests¹⁰³ Crowley was convinced of the validity of her request and began to invoke Horus.¹⁰⁴ For one hour a day over three days, April 8, 9, & 10th 1904, Crowley entered a trance state wherein he received dictation from what he called a prater-human entity named Aiwaz (Aiwass). This dictation was initially titled *Liber L vel Legis* and was later changed to *Liber AL vel Legis* to conform with certain Qabalistic assumptions made by Crowley latter in his life.¹⁰⁵ Crowley, who was no stranger to unusual occurrences, was compelled to write at a furious pace. Eventually, years later, he came to the conclusion that Aiwaz was in fact his Holy Guardian Angel and that he, Crowley, had been chosen by Horus¹⁰⁶ (speaking through Aiwaz) as the medium to spread the message of the New Aeon. This complex message is summarized by one word: Θελημα (Thelema-Will).¹⁰⁷

Liber Legis and the New Aeon

Crowley divided history into three sections or Aeons which reflected stages of human development. The first stage is the Aeon of Isis. This period corresponds to early matriarchal societies which emphasized the Goddess, in this case Isis, as All-Mother. The Universe in this Aeon was seen as being derived from the bounty of the Mother and there was no differentiation made between the individual and his or her environment. The second Aeon

¹⁰³See Ibid, pp.411-412 for a record of these tests.

¹⁰⁴The ritual Crowley used for this purpose can be found in Part IV of *Magick/Liber Aba*, pp. 415-419.

¹⁰⁵See Appendix Two for the text of *Liber Legis*.

¹⁰⁶Horus should not be taken literally as the Egyptian god but rather as some "entity" whether physical or mental, which has the qualities of Horus.

¹⁰⁷This concept will be examined in greater detail later in the work.

(circa 500 B.C.E.-1904 C.E.) is symbolized by the dying and resurrecting god Osiris. For Crowley Osiris, as the All-Father, represents a time when “the Universe was imagined as catastrophic”¹⁰⁸ and the reality of resurrection was based on a misunderstanding of the nature of the rising and setting of the sun. In early patriarchal societies, claims Crowley, the assumption that the sun died on a daily basis and resurrected again every morning led to the assumption that the individual must also be reborn after death.¹⁰⁹ As a result of this understanding there is an emphasis on corpses (*Corpus Christi*, the relics of Buddha and the Christian saints, etc.) in the Second Aeon. The third Aeon, the Aeon of Horus the Crowned and Conquering Child, began in 1904 with the reception of *Liber L vel Legis* and symbolizes the culmination of the influences of the previous two Aeons. Horus is seen as bi-sexual or perhaps more correctly as an androgyne, a being who unites aspects of both his Mother (Isis) and his Father (Osiris). In the Aeon of Horus there is also an underlying tone of “childishness” in society.

In the introduction to The Book of the Law Crowley’s summation of this Aeon is, in some ways, as accurate today as when it was written in 1938:

Consider the popularity of the cinema, the wireless, the football pools and guessing competitions, all devices for soothing fractious infants, no seed of purpose in them. Consider sport, the babyish enthusiasms and the rages which it excites, whole nations disturbed by disputes between boys. Consider war, the atrocities which occur daily and leave us unmoved and hardly worried. We are children. How this

¹⁰⁸ Crowley, The Book of the Law. ME: Weiser, 1990, p.12.

¹⁰⁹ This sun motif is common in Egyptian mythology, with which Crowley was well acquainted.

Aeon of Horus will develop, how the Child will grow up, these are for us to determine. . .¹¹⁰

Crowley posits that eventually there will be a fourth Aeon which will transcend the Aeon of Horus for which he was the *Logos*. This Aeon is roughly described as the Aeon of Maat, the Egyptian goddess of Truth and Justice.¹¹¹ However, before the Aeon of Maat can manifest Humanity must help the Child Horus to grow to adulthood through an intimate understanding of not only the Aeon but also each person's role, reflected in the fulfilment of their True Will, in the Aeon. In order to better understand *Liber Legis* it will be necessary to briefly review the main figures revealed in its three short chapters.

Nuit, Hadit and Ra-Hoor Khuit: The Trinity of *Liber Legis*

The Book of the Law is comprised of three chapters totaling 220 (CCXX) verses. Each chapter deals with one specific figure in Crowley's cosmology. The first figure of the book is the Egyptian Sky Goddess Nuit who is generally pictured in Egyptian art as a blue arched woman whose body represents the sky. Though Nuit (Nu, Nut) is traditionally perceived as the Egyptian Goddess she should not be thought of in a literal sense in this particular application. For Crowley Nuit represented the infinite vastness of the universe, the ever presence of space.¹¹² She also represents, in Crowley's understanding, the passive qualities which are generally attributed to the energy of *Yin* found in the Taoist philosophy.

¹¹⁰Crowley, The Book of the Law, p.13.

¹¹¹"Following [the Aeon of Horus] will arise the Equinox of Maat, the Goddess of Justice. It may be a hundred or ten thousand years from now; for the Computation of Time is not here as There." Crowley, *The Equinox*, Vol. I, no. vii, p.400. Brackets are mine.

¹¹²See Appendix Two: *Liber Legis* (I, 13-14)

The whole first chapter revolves around Nuit as an energy of love and of beauty.¹¹³ Crowley found this emphasis on beauty and happiness very difficult for at the time of the reception of the Book he was deeply involved in the contemplation of the Buddhist philosophical concept of *dukkha* (suffering/sorrow). With this emphasis on the sorrowful nature of life Crowley could not come to terms with the Book stating that life was, in fact, pure joy. This was one of the reasons he insisted that the Book could not have come from his unconscious or conscious self.¹¹⁴

Perhaps one of the most important verses from the *Liber Legis* for Crowley was I,3: “Every man and every woman is a star.” This verse is interpreted as meaning that every person has a unique being though all are part of the wholeness of Nuit. The goal of each star is to discover its True Will. Once one discovered his or her True Will (or orbit if we stick to the star analogy) then he or she must follow through without restricting that Will in any way—“The word of Sin is Restriction.”(I, 42) This emphasis on Will permeated every aspect of Crowley’s life. The greeting used by Crowley, and all Thelemites, then and now, is “Do what thou wilt shall be the whole of the Law.” to which the reply is “Love is the Law, love under will”¹¹⁵ Though this greeting is far too complex to define in any detail, it is important to understand that Will is not to be understood as a passing fancy. Contrary to the view of many

¹¹³Two verses which stand out are 26 and 61.

¹¹⁴In many ways *Liber Legis* can be seen as a psychological compensation for Crowley. Crowley could be seen as attempting to give validity to the book by positing a “praeter human” author. In fact in Jung’s understanding of the collective unconscious the book could be seen both as psychological and “praeter human” simultaneously.

¹¹⁵Those who follow Crowley’s teachings will shorten this reply with: 93 93/93. According to Occult Kabbalah, Love, Law and Will add to 93. Crowley acknowledges several influences in his understanding of will and love, such as Augustine, but this will be addressed later.

of Crowley's detractors this does not mean one can do as one pleases. In this context the Will is the natural path of a spiritually realized person.¹¹⁶

The second chapter introduces Hadit (Had). Where Nuit represents the infinite vastness of the universe, Hadit represents the ever present point within space.¹¹⁷ "In the sphere I am everywhere the center, as she, the circumference, is nowhere found"(II,3) Hadit is equivalent to the *Yang* of the Taoist philosophy, i.e., the active male principle.¹¹⁸ Hadit can also be described as that mystical inner drive or force, *in potentia*, which energizes and pushes the individual along his or her orbit. Generally speaking, Nuit and Hadit should be taken as two parts of a unifying whole—"For I am divided for love's sake, for the chance of union"(I,29). In The Law is for All Crowley gives the following summary of Nuit and Hadit:

The theogony of our Law is entirely scientific. Nuit is Matter, Hadit Motion, in their full physical sense. They are the *tao* and the *te* of Chinese Philosophy; or, to put it very simply, the Noun and Verb of grammar. Our central Truth-beyond other philosophies-is that these two infinities cannot exist apart.¹¹⁹

Crowley and his followers have written literally thousands of pages on the meaning of each of these figures. Most of the interpretations involve deep knowledge of complex Qabalah and are, unfortunately, beyond the scope of this paper.

¹¹⁶The Will also plays a essential role in Crowley's definition of Magick: "Magick is the Science and Art of causing Change to occur in conformity with Will." Crowley's Diary of a Drug Fiend, Maine: Weiser, 1997, gives an idealized portrait of the way in which one can discover one's True Will through Crowley's method of spiritual attainment.

¹¹⁷Hadit is symbolized by the Solar or winged disk in Egyptian art.

¹¹⁸These interpretations are found throughout Crowley's writings but primarily in his commentaries found in Crowley, The Law is for All.

¹¹⁹Crowley, The Law is for All, p. 23.

The third figure of Crowley's trinity, Ra-Hoor-Khuit.¹²⁰, is generally the most disturbing figure for first time Crowley readers. Chapter One has a tone of reverence and beauty and Chapter Two has an overall feeling of spiritual agitation in the sense of stirring oneself towards spiritual realization (in many ways Hadit is synonymous with the *Tantric* notion of *Kundalinī*). Chapter Three is filled with a Martial (♁) and destructive tone. This chapter describes the destruction of the Aeon of Osiris and the birth of the Aeon of Horus-
“Now let it first be understood that I am a god of War and of Vengeance.”(III,3) Ra-Hoor-Khuit is the figure of retribution who will sweep aside the debris of the old Aeon.

In the commentary on III, 3 in The Law is for All Crowley describes the relation between Ra-Hoor-Khuit and himself:

The God of Vengeance is in Greek ‘Ο ΑΛΑΣΤΩΡ, Aleister. For some reason which I have not been able to trace, this God became Alastor, the Desert Dæmon of the Rabbins, then later the “Spirit of Solitude” of Shelly. The attribution is appropriate enough, the root apparently ΑΛΑΟΜΑΙ, “I wander.” The idea of “Going” is dreadful to the bourgeois, so that the wanderer is “accursed.” But, *me judice*, to settle down in life is to abandon the heroic attitude; it is to acquiesce in the stagnation of the brain. I do not want to be comfortable, or even to prolong life; I prefer to move constantly from galaxy to galaxy, from one incarnation to another. Such is my intimate individual will. It seems as thou [sic] this “god of war and Vengeance” is merely one who shall cause men to do their own Wills by Going as Gods do, instead of trying to check the irresistible course of Nature.¹²¹

Ra-Hoor-Khuit, as the destructive aspect of the Egyptian God Horus, is the force which actualizes or concretizes the spiritual stimulation symbolized by Hadit. Ra-Hoor-Khuit

¹²⁰ According to Crowley Ra Hoor Khut is a destructive form of the god Horus.

¹²¹ Crowley, The Law is for All, p.155.

destroys any social or spiritual fetters which might prevent the discovery and implication of one's True Will. So, in fact, the role of Ra-Hoor is a positive one though on the surface it may appear negative and destructive.

The most powerful verses which reflect the nature of Crowley's understanding of this aspect of Horus are III, 51-55.¹²² Here is a summary of Crowley's comment on verses 51-54:

51. We must consider carefully the particular attack . . . against each of these "gods", or prophets . . . Thus it is the eyes of "Jesus"-his point of view-that must be destroyed; and this point of view is wrong because of his Magical Gesture of self-sacrifice.

One must not for a moment suppose the historicity of "Jesus". "Jesus" is not, and never was, a man; but he was a "god", just as a bundle of old rags and a kerosene tin on a bush may be "god". There is a man-made idea, built of ignorance, fear, and meanness, for the most part, which we call "Jesus". . .

52. Mohammed's point of view is wrong too; but he needs no such sharp correction as "Jesus". It is his face- his outward semblance- that is to be covered with His wings. . . The external creed is mere nonsense suited to the intelligence of the peoples among whom it was promulgated.

53. The religion of Hindustan, metaphysically and mystically comprehensive enough to assure itself the possession of much truth, is in practice almost as superstitious and false as Christianity, a faith of slaves, liars and dastards. The same remarks apply roughly to Buddhism.

"Mongol": presumably the reference is to Confucianism, whose metaphysical and ethical flawlessness has not saved its adherents from losing those ruder virtues which are proper to a Fighting Animal. . .¹²³

As can be seen from the above citation the author of the Book of the Law had a great deal of anger and hostility directed towards the organized religions of the world. The third chapter is very militant and damning. According to the Book, Crowley is to be the priest and Logos

¹²²See Appendix One, *Liber Legis* III, 51-54.

¹²³*Ibid.*, p.168-70.

of the new Aeon. He was charged with the duty of spreading the Word of the Aeon of Horus with Ra-Hoor-Khuit as his source of power.

Another dynamic of Horus which balances Ra-Hoor-Khuit is Hoor-paar-kraat (Harpocrates) or the God of Silence¹²⁴ who can be seen as the repose or the settling of the spiritual agitation initiated by Ra-Hoor-Khuit. Hoor-paar-kraat is a form of containment of *gnosis* wherein one looks inward while Ra-Hoor-Khuit is directed outwards. These two factions are then joined together as one whole: Heru-Ra-Ha¹²⁵. Crowley's cosmology will be elucidated as the need arises. However, the majority of his works after 1906 are either heavily influenced by or concerned specifically with his cosmology as explained above. As a result any treatment will be cursory at best.¹²⁶

With this brief introduction to key points in Crowley's understanding of the Western Esoteric Tradition we now turn to *Magick/Liber Aba*. As mentioned previously this work was undertaken by Crowley to act as an introduction to his system of spiritual attainment. He wanted it to be an easily accessible work for every person to understand and utilize. Given the depth and arcane subject matter Crowley's aspirations were not fully realized. However, thanks to the extensive editorial work of Hymenaeus Beta of the O.T.O. on the most recent edition of *Magick/Liber Aba* Crowley's vision is closer than ever.

¹²⁴Hoor-paar-kraat is pictured as a young child with his/her right index finger pressed on the bottom lip in a gesture of silence.

¹²⁵Crowley will attribute both Ra-Hoor-Khuit (and at times Heru-Ra-Ha) with *Kether* (Crown) on the Tree of Life. Thus, Ra-Hoor-Khuit represents the highest inkling of divinity humans can come to know. (See: *Equinox*, Vol. IV, p.235).

¹²⁶For greater detail on the cosmology see: *The Law is for All*. For a more "interpretive" approach to the same see: Grant, Kenneth. *Aleister Crowley and the Hidden God*. G.B.: Chausser Press, 1973.

Magick/Liber Aba of Aleister Crowley

The genesis of *Magick/Liber Aba* has a very interesting and unusual history behind it. In an astral working¹²⁷(1911) with a seer (or Scarlet Woman¹²⁸), Mary d'Este Sturges, Crowley made contact with the Secret Chiefs of the Third Order during what has become known as the Abuldiz Working.¹²⁹ In this Working Crowley was instructed, through Soror Virakam (i.e., Sturges), to write a book which would set forth, in a very comprehensible manner, Crowley's views on Magick and mysticism. In his *Confessions* Crowley states:

The idea was as follows. I was to dictate; Virakam to transcribe, and if at any point there appeared the slightest obscurity-obscurity from the point of view of the entirely ignorant and not particularly intelligent reader; in a word, the average lower-class man in the street- I was to recast my thoughts in a plainer language. By this means we hoped to write a book well within the compass of the understanding of even the simplest-minded seeker after spiritual enlightenment.¹³⁰

¹²⁷ Again, in many ways "astral" rites resemble a form of what Jung would call *active imagination* except that the astral work implies a more intense trance like state. In either case, whether objective or subjective, any "entity" encountered can have an autonomous tangibility beyond the confines of the individual's ego conscious.

¹²⁸ The Scarlet Woman acts as the *śakti* (Skt., lit. "force, power, energy") which brings into actuality the potential power of the Great Beast which was Crowley's role while he was alive. Both the "Beast" and the "Scarlet Woman" are "titles which may be assumed to refer to anyone who happens to hold either of those offices during the whole period of the Aeon [of Horus]- approximately 2,000 years". Magick Without Tears, p.302 In Crowley's The Comment called D (as found in The Magical Link, Quarterly News Letter of the Ordo Templi Orientis International. Combined issue Vol. IX, No.4, to Vol. X, No.2. Winter 1995-Summer 1996 E.V., p.4.) he states that the Scarlet Woman is "any Woman that receives and transmits My Solar Word and Being. . . for without Woman man hath no power."

¹²⁹ For a record of the Working see: Crowley (*et al.*) The Vision and the Voice (Equinox Vol. IV, no. ii), Maine: Weiser, 1998, p.287-337.

¹³⁰ Crowley, *Confessions*, p.680.

The actual text of *Magick/Liber Aba* is divided into four parts.¹³¹ Part One is entitled “Mysticism: Meditation- The way of attainment of Genius or Godhead Considered as a Development of the Human Brain ”, Part Two is entitled “Magick: Elementary Theory- Ceremonial Magick-The Training for Meditation ”, Part Three is “Magick in Theory and Practice”, and finally, Part Four is “Thelema: The Law (previously published as “The Equinox of the Gods [*The Equinox* Vol. III, no. iii]).

Part One: Mysticism (Meditation)¹³²

Part One of *Magick/Liber Aba* deals primarily with the general outline of the techniques of *yoga* that Crowley had learned through his Golden Dawn mentor, Allan Bennett, and through his travels in India (1901-02). In this part of the book, Crowley approaches the discipline of *yoga* not only from personal experience but from the perspective of the Western Esoteric Tradition. He states: “Part One of *Book Four* expounds the principles and practice of mysticism in simple scientific terms stripped of all sectarian accretion, superstitious enthusiasms or other extraneous matter.”¹³³ The primary goal of the practice of *yoga* in the Western Esoteric Tradition is exploration and control of mental tendencies or simply put, mental discipline which is aimed at a union with God. To better understand Crowley’s approach to *yoga* we turn to *The Equinox*, Vol. I, no. ii where he equates various forms of *yoga* with the disciplines of the Western Esoteric Tradition:

¹³¹The word “*Aba*” qabalistically equals four ($a(1)+b(2)+a(1)=4$) which corresponds to the planet Jupiter in its authoritative aspect hence the alternate title of the work: Book 4.

¹³²In this case the term “Mysticism” is used in reference to the uniting of consciousness with a single source.

¹³³Ibid.

1. Yoga is the art of uniting the mind to a single idea. It has four methods.

<i>jñānayoga</i>	Union by Knowledge
<i>rājayoga</i>	Union by Will
<i>bhaktiyoga</i>	Union by Love
<i>haṭhayoga</i>	Union by Courage
<u>add</u> <i>mantrayoga</i>	Union through Speech
<i>karmayoga</i>	Union through Work

These are united by the supreme method of Silence.

2. Ceremonial Magic is the art of uniting the mind to a single idea. It has four methods.

The Holy Qabalah	Union by Knowledge
The Sacred Magic	Union by Will
The Acts of Worship	Union by Love
The Ordeals	Union by Courage
<u>add</u> The Invocations	Union through Speech
The Acts of Service	Union through Work

These are united by the supreme method of Silence.¹³⁴

For Crowley the most important part of the practitioner's training was his or her initial mental discipline. Without rigorous training the practitioner would be more likely to fall prey

¹³⁴ Adapted from: *The Equinox* Vol. I, no. ii, p.199 as found in *Magick/Liber Aba*, p. lix.

to delusions fabricated by the ego. Once the practitioner penetrated the contents and complexes of the levels of the psyche, it would be easier for the practitioner to differentiate the quality and nature of various experiences encountered through rituals or “Astral Work”. Unyielding concentration and prolonged visualization are essential qualities in the Western Esoteric Tradition and as a result these skills must be developed and honed from the earliest stages of the practitioner’s training. Thus, the general focus of Part One centers on placing what is termed in Buddhism “the Monkey Mind” under the control of the practitioner’s will. Crowley states: “It is by freeing the mind from external influences, whether casual or emotional, that it obtains power to see somewhat of the truth of things . . . Let us determine to be masters of our minds.”¹³⁵

The practitioner is led through key practices of the discipline of *yoga* such as: *āsana* (posture), *prāṇāyāma* (control of the breath) and *mantrayoga* (use of a sacred word or phrase in meditation), *yama* (ethical practices), *pratyāhāra* (the withdrawal of the senses from sense objects), *dhāraṇā* (concentration), *dhyāna* (consciousness which merges with the object of meditation), and *samādhi* (a state of total absorption with an object which is beyond waking, dreaming or deep sleep in which mental activity ceases). These practices are given in a systematic outline of both depth and brevity though it should be reinforced that the uses of the above terms though traditional to “Eastern” *yoga* are being applied from within the confines of the Western Esoteric Tradition.

The importance of these principles is reiterated throughout many of Crowley’s works regarding the Western Esoteric Tradition. In the Summary of Part One Crowley recapitulates

¹³⁵Crowley, *Magick/Liber Aba*, p.11.

his understanding of the aforementioned principles. *Āsana* stills the body while *prāṇāyāma* helps to regulate and secures the body so that no impulses from the body disturb the mind. *Yama* stills the emotions and passions.¹³⁶ *Pratyāhāra* marks the beginning of the control of thought in general. The latter attributes merge to control all thoughts through the concentration upon a single thought. Each of these practices was to be taught to the Student through Crowley's Order, the A. A. ., which he personally founded and developed the curriculum and practices.¹³⁷

The first goal of the Student (the preliminary training required before being accepted into the Order as a Probationer 0° = 0°) was to acquire a general knowledge of various methods of spiritual attainment. Most of the titles are either from Crowley or works which heavily influenced him. Some works on *yoga* which were to be studied were Rāja-Yoga by Swāmi Vivekānanda, the Śiva Samhitā and the Hathayoga Pradīpikā. Even before the onset of the practice of *yoga* the Student had to have a thorough (as thorough as the period would allow) background in the main principles of the discipline.¹³⁸

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Crowley states that religions have tended to distort ethical virtues. "Thus 'non-killing' which originally meant 'do not excite yourself by stalking tigers,' has been interpreted to mean that it is a crime to drink water that has not been strained, lest you should kill the animalcula." *Magick/Liber Aba*, p.22.

¹³⁷Paraphrase of *Magick/Liber Aba*, p.43. A summary of Crowley's interpretation of *yoga* can be found in Crowley, Eight Lectures on Yoga (The Equinox, Vol. III, no. iv), AZ: New Falcon, 1991.

¹³⁸A complete summary of the Student reading lists can be found in *The Equinox* Vol.I, no.ix, p.iv. With Crowley's formation of his own Order we also see that although he follows standard concepts of the Western Esoteric Tradition he is in fact removing himself from one Cycle of Meaning and beginning another.

After a general grasp of the individual's mental process, as determined by his or her superior, the initiate is introduced to the main symbols of the Western Esoteric Tradition which are developed in Part Two of *Magick/Liber Aba*.

**Part Two: Magick, Elemental Theory
(Ceremonial Magick: The Training for Meditation)**

Part Two of *Magick/Liber Aba* is an introduction to Crowley's understanding of the main principles of the Western Esoteric Tradition as a form of mental discipline similar to that of traditional "Eastern" *yoga* practices. In the second part the various ceremonial "Weapons", "Tools" or "Instruments" of the Western Esoteric Tradition are introduced in great detail. As mentioned above (and in Figure Four) these Elemental tools have many correspondences. When the practitioner sees or picks up his or her Dagger he or she is calling forth the faculties of a piercing and penetrating intellect. The tools are used in various rituals either together or individually where one may need to address a particular issue¹³⁹ governed by that particular Element or they may simply lay on the Altar to represent the interconnectedness of the Elements. What follows is a brief review of each Weapon as they are given in Part Two of *Magick Liber Aba*.

The Temple

The Magician's Temple represents the whole of the external universe. The actual physical layout of the Temple was not a great matter of concern for Crowley as the most

¹³⁹For example if an individual wishes to "banish" laziness from their personality the individual could visualize a very detailed figure which represents sloth. Through the ritual use of the Fire Wand (to stimulate or inflame) the individual could visualize the figure being burned up or driven away. The last stage of the ceremony would be to seal oneself from the possibility of the figure returning. This could be repeated until the individual overcame the tendency towards lethargy.

important aspects of ritual conducted within the Temple are through the use of visualization. Even though the Temple could be nothing more than a small room the practitioner could be standing in the Parthenon or on a floating cube in the vastness of space.

The Circle

The Circle both confines and protects the Magician. According to Crowley the Circle is chosen by the practitioner because it affirms his or her identity with the infinite, it affirms the equal balance of his or her working; since all points on the circumference are equidistant from the center. With the Circle the Magician affirms the limitations implied by his or her devotion to the Great Work. As a result he or she no longer wanders about aimlessly in the world.¹⁴⁰

Around the Circle are placed various divine names (in Crowley's case these names are taken from the *Thelemic* pantheon) which protect the Magician. Within the Circle is a *Tau* cross of ten squares.¹⁴¹

The Tau and the Circle together make one form of the Rosy Cross, the uniting of the subject and object which is the Great Work, and which is symbolized as this cross and circle, sometimes as the *liṅga-yoni*, sometimes the *ankh* or *crux ansata*, sometimes by the spire and nave of a church or temple, and sometimes as a marriage feast, mystic marriage, spiritual marriage, "chymical nuptials," and in a hundred other ways. Whatever the form chosen, it is a symbol of the Great Work.¹⁴²

¹⁴⁰Paraphrase. Crowley, *Magick/Liber Aba*, p.51.

¹⁴¹The *Tau* given by Crowley is viewed with the point up representing the Will of the Magician. It also has obvious phallic connotations. The ten squares of the *Tau* correspond to the ten *sefirot* of the Tree of Life.

¹⁴²*Ibid.*, p.51.

The Altar

“The Altar represents the solid basis for the Work, the fixed Will of the Magician; and the law under which he works.”¹⁴³ Traditionally the Altar is a double cube where the top of the Altar corresponds to the highest *sefira* (*Kether*) and the bottom is the lowest (*Malkut*). The Altar should be adorned with symbols which reflect the laws of Nature though each Magician must develop his or her own system of symbolism.

The Scourge, the Dagger, and the Chain

For Crowley “the Scourge, Dagger, and the Chain represent the three alchemical principles of Sulfur [☿], Mercury [♃], and Salt [⊖].”¹⁴⁴ As with “philosophical alchemy” these three substances are not to be taken literally, they represent certain arcane principles. “Sulfur represents the energy of things, Mercury their fluidity, Salt their fixity. . . An almost exact analogy is given by the three *gunas* (Skt. “fundamental quality”) of the Hindus: *sattva*, *rajas*, and *tamas*. *Sattva* is Mercury, equable, calm, clear; *rajas* is Sulphur, active, excitable, even fierce; *tamas* is Salt, thick, sluggish, heavy, dark.”¹⁴⁵ On a practical level the Scourge is applied (actually or symbolically) to excite a sluggish disposition and symbolizes severity, love and austerity. The Dagger is symbolic of the ability to calm over excitement (as in the practice of “blood letting”) as well as determination and sacrifice, and the Chain binds wandering thoughts and symbolizes concentration on the task at hand.¹⁴⁶

¹⁴³Ibid., p.55.

¹⁴⁴Ibid., p.58.

¹⁴⁵Ibid. The *gunas* can be found in greater detail in the *Bhagavad-gītā*

¹⁴⁶Paraphrase, Ibid., p.58f.

The Holy Oil

The Holy Oil anoints both the Magician and his or her implements. The Oil “is the aspiration of the Magician . . . **It is also the grace or chrism; for this aspiration is not ambition; it is a quality bestowed from above.**”¹⁴⁷ For Crowley the Holy Oil is made from four pure oils. The first oil is olive which is the gift of Minerva, the wisdom of God, the *logos*. The second oil, added to the olive, is myrrh which represents the *sefira Binah* or the Great Mother who is both the Understanding of the Magician and that sorrow and compassion which results from the contemplation of the Universe. The third oil is cinnamon which represents the *sefira Tiferet* which is the Sun-the Son, in whom glory and suffering are identical. The fourth and final oil is galangal which represents both *Kether* and *Malkut*, the First and the Last, the One and the Many. In this way the entire Tree of Life is blended together into the perfect gold.¹⁴⁸

There are also other symbols which are used in the Western Esoteric Tradition. The following Weapons are the most common implements to be found within the Tradition. They are to be held with great respect and reverence:

Further, the attitude of the Magician to his weapons should be that of the God to the supplicant who invokes Him. It should be the love of the father for his child, the tenderness and care of the bridegroom for his bride, and that peculiar feeling which the creator of every work of art feels for his masterpiece.¹⁴⁹

¹⁴⁷Ibid., p.60. Emphasis is Crowley's.

¹⁴⁸Paraphrase, Ibid.

¹⁴⁹Ibid., p.185.

The Wand

The wand is the most identifiable implement of the Magician. In folk tales the wizard's power is synonymous with his wand, this view is not entirely incorrect. For Crowley the Wand is a symbol of the Magician's Will and Wisdom. Crowley goes into a great deal of explanation of the nature of the Wand but it is enough to know that the wand represents the entire being of the Magician focused on the Great Work. Crowley links the Wand with the Magical Oath or Holy Vow of Obedience which guides and binds the Magician. Also, the Wand has obvious phallic symbolism attached to it which demonstrates its potential for creative acts.¹⁵⁰

The Cup (Chalice)

As the Wand is an active phallic reference, the Cup is a receptive womb or *yoni*-like vessel. The Cup represents the Understanding (*Binah*) of the Magician. It is the ultimate symbol of the Great Mother, the vast expanses of the universe. In the Cup the Magician's work is purified and renewed and into the Cup he or she must give every drop of blood: "Kant has shown that even the laws of Nature are but the conditions of thought. And as the current of thought is the blood of the mind, it is said that the Magick Cup is filled with the blood of the saints. **All thought must be offered up as a sacrifice.**"¹⁵¹

¹⁵⁰In Crowley's *tantric* writings the Wand is symbolic of the erect penis.

¹⁵¹*Ibid.*, p.73. Emphasis is Crowley's.

The Sword

While the Dagger is the honed intellect of the Magician, the Sword is martial in nature and represents the fortifying aspect of the analytical faculty of the Magician. Where the Dagger pierces the Sword cleaves. According to Crowley every thought and idea must be analyzed by the martial vigor of the Sword. Without this analytical ability he felt that the Magician would be more likely to become overcome by emotion which, for Crowley, was a constant attack on the tranquility of the mind.¹⁵²

The Pantacle (Pentacle)

The Pantacle is a flat disk of wax carved with symbols which the Magician feels represents his or her universe. An excellent example of a Pantacle, the *Sigillum Dei Aemeth*, can be found in the works of John Dee.¹⁵³ “The Wand was the Will of man, his wisdom, his word; the Cup was his understanding, the vehicle of his grace; the sword was his reason; and **the Pantacle shall be his body, the Temple of the Holy Ghost**”¹⁵⁴ In essence the Pantacle represents a picture of the Magician’s material universe transformed into its fullest potential.

The Lamp

The Lamp is the light of the pure soul and is hung above the Altar with no lower support. When the Magician looks at the Lamp all fades away.

**The instruments lie idle on the Altar; that Light alone burns eternally.
The Divine Will that was the Wand is no more; the Path has become
one with the Goal. The Divine Understanding that was the Cup is no**

¹⁵²“There is no emotion which does not leave a mark on the mind, and all marks are bad marks.” Ibid., p.91.

¹⁵³See The Heptarchia Mystica of John Dee (ed. Robert Turner.) UK: Aquarian, 1986 and Ibid., p.97.

¹⁵⁴Ibid., p.95. Emphasis is Crowley’s.

more; for the subject and object of intelligence are One. The Divine Reason that was the Sword is no more; for the complex has been resolved into the Simple. And the Divine Substance that was the Pantacle is no more; for the many has become the One. Eternal, unconfined, unextended, without cause and without effect, the Holy Lamp mysteriously burns. Without quantity or quality, unconditional and sempiternal, is this Light.¹⁵⁵

These objects are the main symbols used in the Western Esoteric Tradition. Though the interpretations are Crowley's, they do resonate with the generally accepted norms within the Tradition. The remainder of Part Two describes the personal attire of the Magician. The Crown (attainment of the Work), the Robe (concealment, silence, and protection), the Book (a record of every thought, word, and deed of the Magician), and the Lamen (a pictorial symbol unique to the Magician's symbol system). Each of the "vestments" is unique to the individual and may change over time (e.g., if in an Order the Magician may receive a new Robe with each initiation.)

Part Two introduces the reader to the basic theory behind much of the complex symbolism of the Western Esoteric Tradition.¹⁵⁶ Essentially the symbols represent facets or attributes of the practitioner. Taken individually these symbols compartmentalize or emphasize separate aspects of the individual. Taken in conjunction all the implements represent, symbolically of course, the fully balanced and developed individual. Part Three of *Magick/Liber Aba* then takes the theory of Magick in Part Two and applies it in practice.

¹⁵⁵Ibid., p.102. It should be noted that the Lamp is not a physical object but a visualized object though one could use an actual object to represent the Lamp. The Lamp is unique to every individual as it represents their link with Divinity.

¹⁵⁶A well-presented interpretation of the symbols of the Western Esoteric Tradition can also be found in Gray, William. Patterns of Western Magic as found in Tart, Charles T (ed.). Transpersonal Psychologies. New York: Harper & Row, 1975, pp.433-471.

Part Three: Magick in Theory and Practice

Much of Part Three is inundated with Thelemic language and symbols though once understood they do not interfere with an understanding of Crowley's main points in the practice of Magick. Throughout Part Three the reader is led from various subjects common to The Western Esoteric Tradition such as the Elemental Weapons, formulation of Godnames, divination, alchemy, etc., though in each case Crowley is attempting to reinterpret or transform certain theories and practices to conform with the current Aeon of Horus which he claims we entered into in 1904. However, an individual can still practice Crowley's methods without actually accepting the tenets of the Aeon of Horus though, Crowley would point out, he or she would be at a distinct disadvantage.

Many books on the Western Esoteric Tradition will cite Crowley's definition of Magick which is given in Part Three as: "Magick is the Science and Art of causing Change to occur in conformity with Will."¹⁵⁷ Add to this definition the first Theorem of Part Three: "Every intentional act is a Magical Act"¹⁵⁸ and we have the major crux of Crowley's understanding of the nature of Magic.¹⁵⁹ Crowley was attempting to bring the abstract and seemingly absurd practices of Magic to the average individual so that each person could apply the symbolism and practices to penetrate the deepest recesses of their being and surface

¹⁵⁷Crowley, *Magick/Liber Aba*, p.126.

¹⁵⁸*Ibid.*, p.127.

¹⁵⁹Dion Fortune's definition of Magic is less abstract than Crowley's: "Magic is the art and science of changing consciousness at will" but it also limits the scope of how Magic manifests in everyday waking life. See: Fortune, Dion. Psychic Self-Defense. GB: Aquarian Press, 1957, p.37.

renewed and fulfilled. However, this undertaking is no light matter and is more difficult than the *yogic* disciplines outlined in Part One.

In Part One the individual is taught to dissolve any notion of individuality or sensation not through a repressive action but through a passive but disciplined introspection. Part Two introduces the symbols of the Western Esoteric Tradition while Part Three begins with a treaty on the nature of the magical universe and how the magician is connected to it. At the heart of all Hermetic tradition is the assumption that there is an intimate connection between the Microcosm and Macrocosm.¹⁶⁰ The magician develops, or rather re-discovers, the link which bridges these two apparently dichotomous factions. This link is called the Body of Light (also known as the Astral Body) and its functions, for all intents and purposes, as a separate entity from the gross material organism of flesh and bone and which can partake in both “worlds”.

The Body of Light

While in the early stages of training the Magician uses physical implements such as the Temple, the Wand, and the Cup, the Magician will eventually build a mental representation of all of the items in his or her Magical repository. As the Magician is conducting a ritual inside a consecrated physical Temple he or she is also simultaneously dwelling in a mental (spiritual) counterpart. Crowley went so far as to remove the necessity of the physical trappings entirely while spending several months engaged in intense mental concentration

¹⁶⁰“The Microcosm is an exact image of the Macrocosm; the Great Work is the raising of the whole man in perfect balance to the power of infinity.” Crowley, *Magick/Liber Aba*, p.139.

while crossing China on the back of a mule.¹⁶¹ Eventually, the Magician must depend not on the physical implements but on his or her carefully formed “astral” counterparts. However, before this can be accomplished, the Magician must have his or her astral senses fully developed.¹⁶²

Crowley’s general understanding of the nature of the Body of Light, which is the vehicle through which the Magician travels on the Astral Plane, can be summarized through the following citations: “Within the human body there is another body of approximately the same size and shape, but made of a subtler and less illusory material. It is of course not “real”; but then no more is the other body!”¹⁶³ By this Crowley implies that the Body of Light exists in its own medium in the same way the world of dreams very rarely imposes on the so-called “real” world of waking consciousness.

This body, which is called by various authors the astral double, body of light, body of fire, body of desire, fine body, *scin-læca*, and numberless other names is naturally fitted to perceive objects in its own class- in particular, the phantoms of the Astral Plane.¹⁶⁴

In the early stages of training the Magician must attempt to develop his or her astral senses, i.e., capacity for visualization, to the point where when the Magician conducts an

¹⁶¹From Feb. 12, 1907–Oct. 9, 1907. Crowley completed the Abramelin Operation through daily practice which for the most part was done entirely through visualization. See, Crowley, *The Equinox* Vol. I, no. viii, pp. 13-39.

¹⁶²Two main theories are evident in regards to the “Astral Plane.” The first theory posits that there is a literal “astral plane” which is tangible and malleable and which not only contains a counterpart to every object on Earth but has its own set of indigenous beings. The other theory is that the “astral plane” is a result of mental visualization wherein one encounters “beings” of one’s own mind. Of course there is also middle ground between these two approaches.

¹⁶³Crowley, *Magick/ Liber Aba*, p.241.

¹⁶⁴*Ibid.*, p.242.

Astral Working (i.e., a ritual involving astral “projection”) the world being entered into becomes as real for the Magician as the tangible mundane world. The early training of the Magician which can include the discipline of *yoga* helps the Magician solidify his or her mental fortitude while the symbols and images, which can be categorized on the Tree of Life, act as a form of guide for visualization practices. An example can be made with each of the correspondences for *Tiferet* given above on page 23. The Magician would know each symbol for *Tiferet* in a very intimate manner through his or her training. If the Magician wishes to “travel” to or invoke the qualities of *Tiferet* but did not see any of these correspondences then the Magician would know that what he or she was experiencing was not *Tiferet*.¹⁶⁵

In an essay in the Journal of British Studies entitled “The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity”¹⁶⁶ Alex Owen gives a very fair interpretation of Crowley’s Astral Work which he conducted with Victor Neuburg in Algiers in 1909.¹⁶⁷ Owen states that Crowley’s astral experiences and researches help understand the historical roots of theories of subjectivity. While this is not the focus of this thesis, the issue of subjectivity is one which is central to the Western Esoteric notion of the Body of Light. Crowley always insisted that each individual’s experience on the

¹⁶⁵This whole process is identical with the Cycle of Meaning where, in this case, the Magician learns a set of symbols and his or her experiences utilize the learned symbols and the results thereby reinforce the symbol system, either through a “shaman” or superior, and the process begins again.

¹⁶⁶Owen, Alex. “The Sorcerer and His Apprentice.” The Journal of British Studies, Vol.36, No.1, January 1997, pp.99-133.

¹⁶⁷These astral workings can be found in *The Equinox* Vol. I, no. v, Special Supplement, pp.3-176, and with commentary in *The Equinox* Vol. IV, no. ii.

Astral Plane would be unique but that there tend to be common patterns which arise in such undertakings.¹⁶⁸

Every Magician possesses an Astral Universe peculiar to himself, just as no man's experience of the world is conterminous with that of another. There will be a general agreement on the main points, of course; and so The Master Therion¹⁶⁹ is able to describe the principal properties of these "planes" and their laws. . . Each and every man therefore that will be a Magician must explore the Universe for himself. This is pre-eminently the case in the matter of the Astral Plane, because the symbols are so sensitive. Nothing is easier than to suggest visions, or to fashion phantasms to suite one's ideas. It is **obviously impossible to communicate with an independent intelligence-the one real object of astral research-if one allows one's imagination to surround one with courtiers of one's own creation.¹⁷⁰**

While there is an understanding that the Body of Light and its medium, the Astral Plane, have inevitable subjective qualities (as they are being formulated in the mind), there is the assumption made by Crowley and many other individuals and Orders in the Western Esoteric Tradition that there exist other planes or dimensions of consciousness and that these planes have objective beings demonstrating "independent intelligence," though at times Crowley seems to imply that these realms may not be entirely extra-psychic.¹⁷¹ Since we

¹⁶⁸A thorough treatment of this topic can be found in Appendix III of *Magick/ Liber Aba*, pp.499-512.

¹⁶⁹Crowley's 9° = 1 □ motto was *To Mega Therion* which translates as either The Master Therion or The Great Beast.

¹⁷⁰*Ibid.*, p.503 f. Emphasis is Crowley's. Crowley also states that every person has a method of Qabalah unique to that person: "Never let your mind wander from the fact that your Qabalah is not my Qabalah; . . . you must construct your own system so that it is a living weapon in your own hand." Crowley, *Magick Without Tears*, AZ: New Falcon, 1994, p.14.

¹⁷¹This literalist interpretation of subjective experiences of astral entities can be seen in various places such as Timothy Leary's Star Seed theory, Occultist Kenneth Grant's obsession with the power of Sirius, P.K. Dick's recollection of his experience of Valis, and Robert Anton Wilson follow the same line of thought in his *Cosmic Trigger* trilogy. For these authors and others, we can see a shift away from the idea (continued...)

cannot empirically prove this claim one way or the other, we will not take a stand on this assumption. We will simply state that there is an understanding within the Western Esoteric Tradition and within Crowley's writings that our normal waking state of consciousness is only one small example of "reality" and that beings or objects can or do exist outside the predominantly narrow view of existence held by society. What we can say clearly is that these Astral Workings can have a profound and transformative effect on the individual's psyche and we will limit ourselves to an individualistic/psychological definition of the Body of Light and the Astral Plane. That is to say we will make the assumption that the Astral Plane and the Astral Body are ultimately psychic in origin and that those experiences that are "astral" in nature, stem from the individual's unconscious.¹⁷²

Part Four: ΘΕΛΗΜΑ (The Law)

The final part of *Magick/Liber Aba* was originally published as The Equinox of the Gods which was also the third number of the third volume of *The Equinox*.¹⁷³ The fourth part contains Crowley's recollection of his life up to and including the reception of *Liber AL vel Legis* as well as some interpretation of the text. Though the first three chapters of

¹⁷¹(...continued)

of a personal Divine Genius or Holy Guardian Angel(as part of the Magician's personal being)toward a projection of these experiences onto the external universe filled with beings who are attempting to contact or interact with the human race. Conversely, in the exploration of ASC by such authors as T. McKenna (The Archaic Revival, SF:Harper, 1991, pp. 10-12) we see that "entities" encountered in experiences of expanded *gnosis* caused by psychedelics can be perceived as wholly autonomous beings. See also Chapter One (pp. 23-41) of Hanegraaff, Wouter. New Age Religion and Western Culture, NY: SUNY, 1998 for a study on the phenomenon of Channeling.

¹⁷²This assumption does not reduce the power of such experiences. If we take Jung's approach to the unconscious, especially his understanding of the collective unconscious (to be addressed below) then the impact on the individual's psyche will be intensely *numinous* and forceful.

¹⁷³The Equinox of the Gods: The Equinox Vol. III, no. iii, AZ: New Falcon, 1991.

Magick/Liber Aba contain a great deal of material that can be found in most “denominations” within the Western Esoteric Tradition, the fourth chapter is entirely unique to Crowley’s interpretation of the Tradition. He felt that only by adopting a new view of the universe could individuals discover and fulfil their True Will.

An understanding of the Law is essential for any in-depth study of Crowley or his adaptation of the Western Esoteric Tradition. To his dying day he proselytized the Word of the Law (Thelema) to anyone who would listen. In many ways Crowley’s exuberance for the Law mirrored his father’s dedication to the word of Christ:

Do what thou wilt shall be the whole of the Law! Refuse this, and fall under the curse of destiny. Divide will against itself, the result is impotence and strife, strife-in-vain. The Law condemns no man. Accept the Law, and everything is lawful. Refuse the Law, you put yourself beyond its pale. It is the Law that Jesus Christ, or rather the Gnostic tradition of which the Christ-legend is a degradation, attempted to teach; but nearly every word he said was misinterpreted and garbled by his enemies, particularly by those who called themselves his disciples. In any case the Aeon was ready for a Law of Freedom. Of all his followers only St. Augustine appears to have got even a glimmer of what he meant.¹⁷⁴

As can be seen in the above citation Crowley acknowledged that the Law which he was propagating was not unique to him. Crowley cites St. Augustine’s “Love, and do what thou wilt”¹⁷⁵, though he is quick to point out that the context is not the same as in *Liber Legis*.¹⁷⁶ The second person Crowley acknowledges is Rabelais (1494?-1553). Rabelais’

¹⁷⁴Crowley, *Magick/Liber Aba*, p.445.

¹⁷⁵*Homilies on the First Epistle of John*, VII, 8 in Augustine of Hippo. *Homilies on the Gospel according to S. John, and his First Epistle*. London: Smith, 1884.

¹⁷⁶One issue Crowley does not address in relation to Thelema and Augustine is the issue of Grace. In some ways the issue of Grace could be applied to Thelema in both its origin and its nature.

Fais ce que veulx is far more compatible with Crowley's understanding of what Thelema meant. In fact Crowley's Abbey of Thelema in Cefalu was patterned along the same lines as the Abbey of the same name in Gargantua.¹⁷⁷ For Crowley the Law was essential to any true spiritual advancement. If an individual is hindered from experiencing his or her True Will then, according to Crowley, he or she can never fully attain spiritual growth of any kind.

Summary of Chapter Two

At the heart of the Western Esoteric Tradition is the premise that the human being is essentially divine in nature and that the individual must come to realize this intrinsic potential. The way to realize this potential is through a development of *gnosis* or an ever widening and deepening field of perception. Aleister Crowley helped to remove the necessity of long and complex rituals of Occult Orders and put the onus on the individual's mental and spiritual discipline. Before the individual would be able to work toward the fulfilment of the Great Work he or she must fully understand his or her mental tendencies as well as the symbolism of the Tradition itself to the satisfaction of oneself and, if part of an Order, his or her superiors. Once a thorough understanding of the mental processes is achieved, the individual then diverts the entire personality, under the direction of the Higher Self, towards full self realization of his or her divine nature.

Through his many experiences, Crowley felt that he was uniquely qualified to understand the human mind. In some instances he even felt that the fledgling discipline of

¹⁷⁷Rabelais, François. Gargantua and Pantagruel, trans. Burton Raffel, New York: Norton, 1990. For a summary of Crowley's acknowledgments see Crowley, "The Antecedents of Thelema" as found in The Revival of Magick and Other Essays, 162-69. Crowley found Rabelais' emphasis, on personal freedom and various "Dionysian" pursuits, among others, paralleled his, Crowley's, view of Thelema.

psychology and psychotherapy while useful was limited and was simply reiterating what Occultists had known for centuries.¹⁷⁸ Unfortunately much of Crowley's findings in human nature were marred by massive inflation and hedonistic extremes. To sum up Crowley in relation to psychology we turn to the playwright and author, Snoo Wilson:

Crowley was not only a practical joker at his own expense, but also a man of considerable intellect who could have been a poet of some stature if he'd had the patience. His career into the 'unconscious' is a voyage taken at roughly the same time as those other giants of inner space, Freud and Jung. While the latter two started as doctors and painstakingly staked out the 'new' area of psychology as their preserve, Crowley was less responsible.¹⁷⁹

Crowley was an individual who was highly *Mercurial*. As Mercury was paradoxically both the god of communication and of thieves we can see Crowley as an individual who was simultaneously a highly gifted and spiritual person but who also had very sadistic and inflated tendencies. The paradox of Crowley's personality is what tends to attract and repel many individuals to this day. With the introduction to the Western Esoteric Tradition and Crowley's understanding of the Tradition we now turn to an introduction to the main principles of Analytical Psychology and Carl Jung's understanding of alchemy as a psychological process.

¹⁷⁸Crowley declared that the Magical Tradition and the Holy Qabalah were "the Children's table from which Freud . . . ate a few crumbs that fell." Crowley: *Confessions*, p.45. Of Jung Crowley states: "However, we should all study Jung. His final conclusions are in the main correct, even if his rough working is a bit sketchy; and we've got to study him, whether we like it or not, for he will soon be recognized as the undoubted Autocrat of the 1917 dinner-table." *An Improvement on Psychoanalysis* from: Crowley, *The Revival of Magick and Other Essays*, p.81.

¹⁷⁹Wilson, Snoo. *The Number of the Beast*, London: Calder, 1983, p.3.

Chapter Three

The Conjunction of Carl Gustav Jung

Turn to me with your whole heart and do not despise me because I am black and dark, for the sun has burned me so, and the black depths have covered my face.

-Aurora consurgens, 14th c.

The King's Riddle: Here is born the richly honoured king/ No higher may be born, With art or through nature/ Of any living creature.

Answer of Queen Luna: Here is born the noble empress rich/ All philosophers say she and her daughter are one. She multiplies and gives birth to countless children who are immortal/ and without nourishment.

-Rosarium philosophorum, 16th c.

The Fundamentals of Analytical Psychology

Rather than engage in a rudimentary review of the clinical applications of analytical psychology we will limit this overview to the philosophical implications of the model of the psyche as understood in analytical psychology and what it means to be psychologically “whole” from the perspective of this particular model.

The Collective Unconscious

The collective unconscious is a fundamental facet of Jung’s model of the psyche. The collective unconscious is a shared human structure of instinct and spirit. Jung separates personal unconscious (see below) from the collective unconscious. The latter is defined as:

qualities that are not individually acquired but are inherited, e.g., instincts as impulses to carry out actions from necessity, without conscious motivation. In this “deeper” stratum we also find the *a priori*, inborn forms of “intuition,” namely the *archetypes* of perception and apprehension, which are the necessary *a priori* determinants of all psychic processes.¹⁸⁰

From Jung’s more esoteric writings the collective unconscious is equated with such terms as the Gnostic *pleroma*¹⁸¹ or *prima materia* to illustrate its role as source of consciousness and all conscious archetypal expression.

Archetypes

Perhaps one of Jung’s most enduring, and misunderstood, theory is the theory of archetypes and archetypal images. When approaching archetypes and Jung’s model of the psyche, it is nearly impossible to separate the theory of archetypes from the collective

¹⁸⁰Jung, C.W. 8, p.133. Emphasis is Jung’s.

¹⁸¹Jung, C.W. 12, p.107f. and C.W. 13, p.334 & 336.

unconscious. When one refers to the collective unconscious one is equally referring to archetypes *in potentia*.

According to Jung:

Archetypes are typical modes of apprehension, and wherever we meet with uniform and regularly recurring modes of apprehension we are dealing with an archetype, no matter whether its mythological character is recognized or not.¹⁸²

One misunderstanding regarding archetypes which Jung found disconcerting was the assumption that the archetype “was determined in regards to its content, in other words that it is a kind of unconscious idea . . . it is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree . . . The archetype in itself is empty and purely formal, nothing but a *facultas praeformandi*, a possibility of representation which is given *a priori*.”¹⁸³ In other words, the archetype is a *form* which can be represented many different ways but the representations are not themselves archetypes, nor does any representation exhaust the archetype’s possibility.

The Personal Unconscious

The personal unconscious, unlike the collective unconscious, is the sum of personal experiences and processes.¹⁸⁴ Jung gives the following definition of the personal unconscious:

The lower the value of a conscious content falls, the more easily it disappears below the threshold [of consciousness]. From this it follows that the unconscious is the receptacle of all lost memories and of all contents that are still too weak to become conscious . . . Besides

¹⁸² *Ibid.*, p. 138.

¹⁸³ Jung, C.W. 9i, p. 79.

¹⁸⁴ Jung’s personal unconscious is similar to Freud’s theory of the “unconscious.”

these we must include all more or less intentional repressions of painful thoughts and feelings. I call the sum of all these contents the "personal unconscious."¹⁸⁵

The Ego

In C.W. 9ii (Aion) Jung states that the ego is "the complex factor to which all conscious contents are related. The ego forms, as it were, the center of the field of consciousness. And, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness."¹⁸⁶ The ego is not a simple aggregate of the psyche, that is to say it is a sophisticated structure in and of itself which is constantly influenced by various stimuli which are both conscious and subliminal. Therefore, when we speak of "the ego" we are not referring to a static portion of the psyche but to a dynamic process which is constantly in flux and which cannot be described exhaustively.¹⁸⁷ Simply put the ego is our identity in our personal field of consciousness. The next "layer" of the psyche according to Jung is the shadow.

The Shadow

The shadow represents the first step or confrontation towards psychological wholeness (individuation). The shadow is described as

. . . that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors and so comprise the whole historical aspect of the unconscious . . . If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer

¹⁸⁵Jung, C.W. 8, p.133. Brackets are mine.

¹⁸⁶Jung, C.W. 9, p.3.

¹⁸⁷Ibid.

investigation that the unconscious man, that is, his shadow does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.¹⁸⁸

The shadow is the root of personal projections which in turn influences the way the individual perceives not only himself or herself but others as well, not to mention the entire “objective” world. Without a thorough (as thorough as possible) understanding of the shadow and its influence and its eventual integration there is little hope for any true self-knowledge. Without this initial penetration the individual will remain at the mercy of the emotional and autonomous nature of the shadow. The only way to reduce the power of the shadow is to bring as much of it as possible to the light of consciousness. However, the shadow also has a drive to be made conscious, as can be seen through projections. Once the initial confrontation with the shadow is engaged, the third portion of the personality, the *anima/animus*, can be approached.

The Anima/Animus

In Jung’s model of the psyche there is a contra-sexual component in each individual. For a man this contra-sexual “female” is called the *anima* while in a woman this “other” is called *animus*. For Jung it was crucial that one enters into a dialogue with the masculine and feminine “other” in order to bring that which is unconscious to the light of consciousness. The *anima* and *animus* are autonomous factors within the psyche. As with the shadow if the *anima/animus* projections are not brought to the light of consciousness it can have a direct negative influence on the conscious life of the individual and their relations with other men

¹⁸⁸Jung, C.W. 9ii, p.266.

and women. The shadow is more easily confronted because, according to Jung, society already has in place a set of collective cultural norms and moral education with which to analyze the shadow's content whereas the *anima/animus* has no such paradigm to be measured against.¹⁸⁹ Instead, the *anima/animus* can only be comprehended through one's projections onto individuals of the opposite sex. One should keep in mind that though the *anima/animus* is a highly abstract concept, its role is vital to Jung's contention that every human being is in essence a psychological androgyne, and much of the individuation process consists in making this androgyne explicit or conscious .

The Self

The self is an archetype of order and completion. It governs the process of individuation and tends the totality of the personality, understood as the unity of conscious and unconscious. When encountered the self appears with a sense of numinosity and authority. The self can also appear in many forms. Some symbols which represent the self are: the circle, the square, a quaternity, a child, *maṇḍala*, and even various animals, insects, etc. According to Jung the self grounds the movement of the psyche to the teleological expression of individuation. The self unites the conscious ego with the unconscious psyche. The self is the center of this totality in the same way the ego is the center of consciousness.¹⁹⁰ In essence the self is both the process and the goal of individuation. It urges individuation and is the product or child of individuation.

¹⁸⁹Jung, C.W. 9ii, p. 17.

¹⁹⁰Jung, C.W. 12, p.41.

Individuation

The goal of analytical psychology is individuation. The process of individuation, like that of shadow confrontation, is an on going process. Individuation is never fully achieved and can only be approximated. The process of individuation is not, as Jung found many people tended to assume, a purely conscious effort at bringing the ego into consciousness where the ego is identified with the self. If this were the case then individuation would equate to ego-centricity and autoeroticism.¹⁹¹ In fact the individuation process is quite the opposite of hedonistic pursuits: “the self comprises infinitely more than a mere ego . . . It is as much one’s self, and all other selves, as the ego. Individuation does not shut one out from the world, but gathers the world to oneself.”¹⁹² As we shall see in the section below, entitled “The Alchemical Conjunction as Psychological Process”, individuation is represented by the Great Work of the alchemists.

With this very brief introduction to the main tenets of analytical psychology we turn to a cursory review of Carl Gustav Jung’s biography.

A Brief Biography of C.G. Jung

Carl Gustav Jung was born in Kesswill Switzerland on July 26, 1875. Jung’s father, Johann Paul Achilles Jung, was a Swiss Reformed clergyman in Keswill and would eventually become chaplain at the Friedmatt Mental Hospital in Basel. Jung’s mother (Emilie, née Peiswerk) came from a prominent Church family in Basel and would prove to be an influential figure in Jung’s life.

¹⁹¹Jung, C.W. 8, p.226.

¹⁹²Ibid.

In Jung's recollection of his early years, as given in his autobiography *Memories, Dreams, Reflections*¹⁹³, we see that Jung was confronted with many spiritual dilemmas which would eventually help to formulate many of his key theories. Important occurrences include a dream at age three of an enthroned subterranean ritual phallus which was identified by his mother in the dream as the "man-eater". Jung felt that this dream represented the dark or chthonic side of God. For Jung the bright and loving figure of Jesus, as revealed through orthodox Christian doctrine, played little part in his early life. Jung came to dwell on the dark chthonic side of Jesus.

Lord Jesus seemed to me in some ways a god of death, helpful, it is true, in that he scared away the terrors of the night, but himself uncanny, a crucified and bloody corpse. Secretly, his love and kindness, which I always heard praised, appeared doubtful to me, chiefly because people who talked most about "dear Lord Jesus" wore black frock coats and shiny black boots which reminded me of burials.¹⁹⁴

Another pivotal vision to occur in Jung's early life is the infamous "turd" vision. In the summer of 1887 Jung was admiring the Cathedral in Basle when he thought: "The world is beautiful and the church is beautiful, and God made all this and sits above it far away in the

¹⁹³ Jung, C.G. *Memories, Dreams, Reflections*, (Recorded and edited by Aniela Jaffé), New York: Vintage, 1989. Henceforth cited as *MDR*. One should note that not all scholars accept *MDR* as strictly or scientifically autobiographical. For example, Richard Noll states: "Thus, with *MDR* we do not have the human history of a renowned physician and scientist, but instead the myth of a divine hero, a holy man. . . and therefore a biography as "cult legend." *The Jung Cult*, NJ: Princeton, 1994, p.15. See also: *The Cambridge Guide to Jung*, (ed. Polly Young-Eisendrath and Terence Dawson) UK: Cambridge, 1997, p.xxxiii: "It is now realized that this work, which used to be read as autobiography, is the product of very careful editing both by Jung and Jaffé."

¹⁹⁴ Jung, *MDR*, p.13.

blue sky on a golden throne and . . . ”¹⁹⁵ The problem began for Jung with what followed the “and” which was that a large turd fell from the sky and smashed into the Cathedral. For Jung the thought which he fought to prevent from manifesting represented “the most terrible sin . . . the sin against the Holy Ghost, which cannot be forgiven.”¹⁹⁶ For several days before the initial vision Jung attempted to prevent the thought from manifesting in its entirety but to no avail. Somehow God was forcing him to think the unthinkable. Jung came to the conclusion that it was God’s intention that human beings should sin¹⁹⁷ and that without the capacity to endure the potential of sin, grace had no meaning. This realization had a cathartic effect on Jung, now he could allow the vision to run its full course:

I gathered all my courage, as though I were about to leap forthwith into hell-fire, and let the thought come. I saw before me the cathedral, the blue sky. God sits on His golden throne, high above the world and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder.¹⁹⁸

Instead of a sense of eternal damnation Jung felt a great weight lifted from his shoulders. He came to understand that the experience of God was immediate and that there was no need for a mediator such as the “Church.”

These two experiences were important in that they helped Jung to understand that God (or the unconscious) has autonomous dominion over consciousness and that ultimately

¹⁹⁵Ibid., p.36.

¹⁹⁶Ibid.

¹⁹⁷The “sin” referred to here can be seen as the sin of becoming conscious and that God can only become conscious through human consciousness. This theory is also evident in Paul Tillich’s Systematic Theology 3 volumes, Chicago: University of Chicago Press, 1956-64.

¹⁹⁸Ibid., p.39.

the unconscious can manifest as both the God of Light (“dear Lord Jesus”) and the God of Darkness (the “man-eater”), perceived by his mother in the phallic dream, and that both of these manifestations of divinity are equally valid.

During his school years Jung was drawn towards both the Arts and Science with the latter eventually becoming his dominant discipline. In 1900 Jung completed his medical training and decided to become a psychiatrist. While acting as Assistant Staff Physician at the Burghölzli Psychiatric Hospital, Jung became concerned with the overemphasis on recording and analyzing symptoms of patients with little regard for helping resolve the problems with which they were inflicted. This observation led Jung to attempt various treatments through psychoanalytical techniques with a certain degree of success.¹⁹⁹

In 1907 Jung began what would prove to be a pivotal friendship with Sigmund Freud. Jung and Freud soon entered into a mentor/student relation in which Freud viewed Jung as an “heir” to his teachings and Jung, who up to this point was actively involved in studying and applying the theories of psychoanalysis, was happy to fulfill the role. The friendship and mentorship had continued until 1912 when Jung and Freud came to a point of contention over Jung’s findings which are recorded in Symbols of Transformation (C.W. 5) especially chapter VIII (The Sacrifice).²⁰⁰ In this work Jung moves away from Freud’s crucial emphasis on sexuality and its identification with libido and the issue of incest motifs in cultural mythology. While Freud tended to maintain a strict literalist approach to the issue Jung

¹⁹⁹The first example of Jung’s use of analytical methods occurred in 1904 when he treated Sabina Spielrein (1885-1941) for hysteria. See Cambridge Guide to Jung, p.xxi and *MDR*: p.115.

²⁰⁰Jung, C.W.5, pp.394-440.

extended libido beyond sexuality and looked at incest symbolically as the introverted union to the energies of the mother. Jung was unable to concede to various aspects of Freud's model and the eventual questioning of the validity of the entire psychoanalytical theory especially the reductionistic identification of libido with sexual energy. Then in 1913 Freud and Jung went their separate ways. The effect was devastating on Jung who had a serious psychic disturbance. In *MDR* Jung recounts that the chapter in C.W. 5, "The Sacrifice" meant his own sacrifice.²⁰¹ In many ways this break was the necessary catalyst which would lead to Jung's development of his own immersion in the unconscious and his eventual interest in alchemy. In alchemical terms it was the necessary *nigredo* or depression which must precede the Great Work.

The next important occurrence in Jung's life (in regards to his understanding of alchemy) comes in 1926/27, when Jung is introduced to Chinese Alchemy through Richard Wilhelm. Through this introduction to Eastern Alchemy Jung eventually began to seek sources from the Western alchemical tradition.²⁰² At first Jung found the alchemical works too obtuse. The symbolic language in which they were written forced Jung to put aside the pursuit for two years. Eventually Jung turned to the alchemical works with renewed diligence. Jung came to realize that throughout many alchemical treatises certain phrases were commonly repeated. In order to facilitate his study Jung began a lexicon of several

²⁰¹Jung, *MDR*, p.168. For Jung's account of his relation with Freud see pp.146-169.

²⁰²The first source which Jung commissioned was the *Artis Auriferae Volumina Duo* (1593). See *MDR*: p.204.

thousand entries which cross referenced common words and phrases. Jung continued this process for nearly a decade.

In *MDR* Jung states:

I had very soon seen that analytical psychology coincided in a most curious way with alchemy. The experiences with the alchemists were, in a sense, my experiences, and their world was my world. This was, of course, a momentous discovery: I had stumbled upon the historical counter part of my psychology of the unconscious. The possibility of a comparison with alchemy, and the uninterrupted chain back to Gnosticism, gave substance to my psychology. When I pored over these old texts everything fell into place: the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic contents meant when seen in historical perspective.²⁰³

For Jung analytical psychology was a form of inner alchemy (as opposed to the gross attempt at transmutation of base substances into physical gold) which attempted to bring together the agencies of the unconscious in the light of consciousness just as the alchemists attempted to purify the fragmented and gross material world into a fully integrated and divine heaven on earth. Jung felt that alchemy was an expression of psychological processes and nowhere was this process more fully portrayed than in the Conjunction.

The Alchemical Conjunction as Psychological Process

Alchemy tends to be portrayed as a primitive pseudo-science which was concerned with the transformation of base metals, such as lead, into gold. On one level this definition of alchemy is correct. There are many texts which are dedicated to such transmutations though not all alchemy falls into this category. Some alchemists, such as Gerhard Dorn (16th C.), point toward a deeper and more complex meaning of alchemy, a meaning which

²⁰³Jung, *MDR*, p. 205.

transcends the miraculous but purely mundane process of creating gold. For Dorn the alchemical process did not involve the transformation of lead but rather the transformation of the individual towards a union with the ground of being perceived in all. This psychological interpretation of alchemy eventually came to the attention of Carl Jung and would prove to be a major influence in his life and his psychology. Jung presents a psychological interpretation of alchemy in several places throughout the Collected Works including Vol.12, 13 and 14. In the chapter in C.W. 14 entitled "The Conjunction" Jung equates the alchemical process with the process of individuation. The purpose of this chapter is to review the alchemical conjunction and Jung's application of his psychological paradigm to this process.

The Conjunction

The imagery and symbols of alchemy can leave one with the impression of complexity bordering on the incomprehensible. Some images will be of androgynous figures, others will show bodies being pierced or dismembered by swords, spears or sickles. In each case the images or symbols point to a part of a greater process. Each symbol acts as a snapshot for a specific segment of the alchemical transformation. For example, we can take an image of death or burial as a symbol of the preliminary stage of the alchemical process, the *nigredo* (blackening) and putrefaction of the *prima materia*. For the alchemist this picture would refer not to literal death but a figurative death which is an essential precursor for the alchemical

resurrection. The *nigredo* destroys the old to make way for the new, it is said “decay is a wonderful smith.”²⁰⁴

As Jung states throughout “The Conjunction” the alchemists are attempting to explain something they could not “rationally” comprehend so they used the alchemical process as an analogy of one’s spiritual progression.²⁰⁵ He correctly points out that there is no reason to throw out the findings or practices of alchemy simply because they may not make sense to the contemporary and “sophisticated” mind. One must simply remember that certain alchemical assumptions, such as the connection between matter and truth, are a product of the period but that they can still have equally important meaning for psychology today.

Nigredo

The preliminary stage of the alchemical Conjunction is the *nigredo* or “blackening.” In alchemy matter is heated or burned in order to rid it of its impurities.²⁰⁶ This *prima materia* which must be purified is Mercurius and will be dealt with later.²⁰⁷ Jung describes this initial alchemical process as being equivalent with the confrontation with the shadow. Jung’s

²⁰⁴From Stolcius von Stolzenberg’s *Viridarium* (1624), as found in Roob, Alexander. *The Hermetic Museum: Alchemy and Mysticism*. New York: Taschen, 1997, p.227. This form of cleansing symbolism is also the process revealed in the Death Card (XIII) of the Tarot.

²⁰⁵“Owing to medieval ignorance both of chemistry and of psychology, and the lack of any epistemological criticism, the two categories [“truth” and “matter”] could easily mix, so that things for us that have no recognizable connection with one another could enter into mutual relationship.” C.W. 14, p.467. Square brackets are mine.

²⁰⁶“Right at the beginning you meet the “dragon,” the chthonic spirit, the “devil” or as the alchemists called it, the “blackness” or the *nigredo*, and this encounter produces suffering. . . In the language of the alchemists, matter suffers until the *nigredo* disappears. . .” Jung cited from: C.G. Jung Speaking, pp. 228ff. In: Edinger, Edward F. *The Mysterium Lectures*. Toronto: Inner City, 1995, p.157.

²⁰⁷“Mercurius is the *prima materia*. This must be dissolved at the beginning of the work, and the dissolved bodies then transformed into “spirits.” The transformation is effected by putrefaction, which is synonymous with the *nigredo*, the grave, and death.” C.W.14, p.501.

definition of the shadow in C.W. 9ii(Aion) has an alchemical feel to it which helps to understand the connection between psychology and alchemy:

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance.²⁰⁸

As can be seen in the above citation, the *nigredo* is very similar in nature to the process of shadow confrontation. In C.W. 14 we see another definition of the *nigredo*:

Confrontation with the shadow produces at first a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible. Everything becomes doubtful, which is why the alchemists called this stage the *nigredo*, *tenebrositas*, chaos, melancholia.²⁰⁹

Therefore, the first stage of the alchemical process is the blackening of Mercurius or the confrontation with the shadow. To gain more of an insight into the blackening we need to know more about the complex nature of Mercurius.

Mercurius

Mercurius is a very elaborate concept in alchemy and perhaps even more complex in Jung's psychology. Mercurius is not only the base substance which undergoes the transformation but also the end result of the alchemical process.²¹⁰ Mercurius is separated

²⁰⁸Jung, C.W.9ii, p.8.

²⁰⁹Jung, C.W. 14, p.497.

²¹⁰ "Mercurius is not only the lapis as *prima materia* but the lapis as *ultima materia*, the goal of the opus."Ibid., p.501.

into three types: *Mercurius masculinus*, *Mercurius foemineus*, and *Mercurius menstrualis*.²¹¹

The three types of Mercurius correspond to male, female and universal aspects of the same image. Psychologically Mercurius is both a symbol of the self and the collective unconscious.²¹² Like the Roman god who was both healer and thief, Mercurius is seen simultaneously as a medicine and a poison. His dual nature is aptly applied to the unconscious which can either be integrated as a form of psychological medicine or can be the cause of psychological or even physical trauma.²¹³ In C.W. 13 Jung gives this summary of the nature of Mercurius:

- (1)Mercurius consists of all conceivable opposites. . .
- (2)He is both material and spiritual.
- (3)He is the process by which the lower material is transformed into the higher and spiritual, and vice versa.
- (4)He is the devil, a redeeming psychopomp, an evasive trickster, and God's reflection in nature.
- (5)He is also a reflection of a mystical experience of the artifex that coincides with the *opus alchymicum*.
- (6)As such, he represents on the one hand the self and on the other the individuation process and, because of the limitless number of his names, also the collective unconscious.²¹⁴

Generally speaking, the first five aspects are summed up in the sixth. In other words the previous five attributes reflect some aspect of the psychological process of alchemy. The image of the Mercurius is dealt with extensively in C.W. 12, 13 and 14 so a thorough

²¹¹Ibid., p.462.

²¹²“The Mercurius of the alchemists is a personification and concretization of what we would call today the collective unconscious.”Ibid., p.462.

²¹³“If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death.” Ibid., p.474.

²¹⁴Jung, C.W. 13, p.237.

investigation of the nature of Mercurius is beyond the scope of this thesis. The important concept to remember is that Mercurius represents different aspects or levels of the alchemical/psychological process.

In order for Mercurius to become a symbol of *opus alchymicum/individuation* it must undergo several transformations or stages which are known as the Conjunction. These three stages are, in Dorn's terms which Jung assimilates, the *unio mentalis*, *caelum* and *unus mundus*.

The Three Stages of the Conjunction

The main cosmological understanding in alchemy is that the universe was originally a unified whole and through the act of Creation reality became separated. The goal of the alchemist is to reestablish this wholeness in the final stage of the Conjunction (*unus mundus*.) In the alchemist's world of creation the individual is divided into three parts. The first part is the spirit which corresponds to the alchemical substance of Sulphur²¹⁵. The second part is the soul which corresponds to Mercurius. The final part of the individual is the body or Salt. Thus, the individual is both body and spirit with a soul which can partake in either side.²¹⁶

When looking at the sacred elements of alchemy we see that Fire and Air conjoin to form Sulphur, Air and Water form Mercurius while Water and Earth join to create Salt. In this sequence Fire is not acted upon (and is therefore the more active and more "spiritual") and Earth has nothing to join with yet she encompasses all that comes before her. She is

²¹⁵It should be noted that Sulfur has a positive and negative side (Sulphur duplex). So while Sulphur has a putrefying factor it is also a physical representation of solar (active) energy. See Jung, C.W. 14: pp.127-128.

²¹⁶Paraphrase, Edinger: *Mysterium*, pp.275-277 & C.W. 14, pp.459-462.

therefore passive and more “bodily”.²¹⁷ Sulphur joins with Mercury to form “Man” while Mercury and Salt form “Woman”. Together Man and Woman form the “incorruptible One.”²¹⁸ The incorruptible One is in essence identical to the *quinta essentia* or quintessence; it also stands as a symbol of wholeness as represented by its quaternitarian foundation. Edinger, in his Mysterium Lectures, relates this evolution from the base elements to the incorruptible One to both the Pythagorean tetractys and the Kabbalistic Tree of Life.

To return to the process of the Conjunction, we must understand that the individual stands in creation as a psychologically segmented being. There is a separation between the body and the world, between the soul and the body and between the soul and the spirit. In alchemical terms this differentiated reality is called the *unio naturalis*.

The soul stands midway between the body and the spirit. As Mercurius, the soul (anima/us) can be “good with the good or evil with the evil.” It can join in a natural union with the body or a spiritual union with the spirit. Jung states that since “the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional”²¹⁹ and so must be separated from it in the first alchemical movement. Jung describes the goal of the *unio mentalis* as “the attainment of full knowledge of the heights and depth’s of one’s own character.”²²⁰

²¹⁷This concept is identical to the Kabbalistic Tree of Life where *Malkut* holds the entire Tree within her.

²¹⁸See Edinger: The Mysterium Lectures, Toronto: Inner City, 1995, p.276. & Jung, C.W. 14, p.459.

²¹⁹Jung, C.W.14, p.472.

²²⁰Ibid., p.474.

The *unio mentalis*, the first stage of the Conjunction, can be summarized as the removal of the soul from the body by the spirit which leads to the uniting of the soul and the spirit over and against the body. In alchemical terms this would mean the spirit leads the impressionable soul towards the spiritual and away from the “natural” world of bodily appetites. Psychologically this act is accomplished through “introversion, introspection, meditation, and careful investigation of desires and their motives.”²²¹ By removing oneself from the sensual world one can turn instead to the work of the Conjunction. The union of soul and spirit takes place simultaneously in the mind of the individual and the mind of God. That is to say it is a process which occurs, simultaneously, in both the Microcosm and Macrocosm.

Although Jung does in one place equate the first stage of the Conjunction with the process of individuation²²², it is more accurate to view the whole alchemical process as equal to the process of individuation and reintegrating the unified “oneness” with the world. This will be dealt with in more detail later in the thesis. The process of individuation is similar to the “voluntary death” of the old personality which was heavily influenced by the desires of the body and unconscious projections. In psychological terms, the union of soul and spirit in the *unio mentalis* is equal to “the ego-personality’s coming to terms with its own background, the shadow.”²²³ In alchemical terms, this stage is known as the *albedo* or whitening process. In order to gain a new and stronger integration there first must be a separation of the soul

²²¹Ibid., p.472-3.

²²²Ibid., p.471. “The *unio mentalis*, the interior oneness which today we call individuation, he [Dorn] conceived as a psychic equilibrium of opposites.” Brackets are mine.

²²³Ibid., p.497.

from the body. This paramount separation is the essential role of the first stage. However, this mental union is only the first step of the alchemical process since this “first union does not as yet make the wise man, but only the mental discipline of wisdom.”²²⁴

The second stage of the Conjunction involves the reintegration of the new soul/spirit union with the body and is symbolized as the “chymical” marriage or wedding. In the first stage there was a union of the *anima* with the higher mental faculties such as reason, insight and moral discrimination. However, if this was the end of the process then the person would have only a small portion of the totality of the Work completed. The process:

may begin as a purely intra-psychoic *unio mentalis* of the intellect or reason with Eros, representing feeling. Such an interior operation means a great deal, since it brings a considerable increase of self-knowledge as well as of personal maturity, but its reality is merely potential and is validated only by a union with the physical world of the body.²²⁵

Interestingly, Jung purports that the alchemists prepared the way for the theological assumption of Mary in this second stage. The *unio mentalis* was pictured by the Father, the Son and their union in the dove (that “spiration” which is common to both.) The second stage of the Conjunction is symbolized in the figure of Mary who represents the bodily, “passive” and “feminine” principle of the world.²²⁶ Perhaps more importantly she demonstrates the paramount necessity for the inclusion of the body in the final union of opposites.

²²⁴Ibid., p.465.

²²⁵Ibid., p.466.

²²⁶Ibid.

In the second stage the alchemists would have been attempting to rework the unification of the higher faculties into the material components (i.e., the chemicals and minerals) of the alchemical process. Essentially they would be reuniting the soul/spirit union with the body. This action acts as a concretization of their spiritual ideals. In other words, the insights gained from the *unio mentalis* are made “real” or pragmatic. Here Jung gives an example of how the second stage relates to the process of individuation:

The second stage of the conjunction therefore consists in making a reality of the man who has acquired some knowledge of his paradoxical wholeness . . . The great difficulty here, however, is that no one knows how the paradoxical wholeness of man can ever be realized. That is the crux of individuation. . .”²²⁷

In order for the second stage to be completed the *caelum* had to be produced. The *caelum* is equated with the quintessence or heavenly truth (the Kingdom on earth).²²⁸ This heavenly truth is, psychologically, the self as *imago Dei* of the individual which is found in his or her dark residue which was burned away during the first stage. The *caelum* is a “symbolic rite performed in the laboratory. Its purpose was to create, in the form of a substance, that “truth”, the celestial balsam or life-principle which is identical to the God-image.”²²⁹ Psychologically the *caelum* “was a representation of the individuation process by means of chemical substances and procedures, or what we today call active

²²⁷Ibid., p.476.

²²⁸Ibid., p.487.

²²⁹Ibid., p.494.

imagination.”²³⁰ The creation of the *caelum* can take place either spontaneously or it can be artificially induced through certain techniques such as following a dream or fantasy image to its source.²³¹ The *caelum* “as a rule occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity.”²³²

Edinger gives this summation of the role of the *caelum*:

In an unconscious state, the Self expresses itself through an identification with the ego. The ego and the Self are mixed up with each other, and the Self expresses itself through the pleasure and power drives of the ego. After the *unio mentalis* has been achieved, the Self, or *imago Dei*, still remains in that ego-body residue and must be rescued; that’s what the extraction of the *caelum* accomplishes. The consequence is that the universal validity of egohood, one’s own ego and one’s own self-centered²³³ drives, are reaffirmed on a conscious and differentiated level. That’s what is symbolized by the *caelum*.²³⁴

Essentially the *caelum* helps to remove the self from the ego-body and all of its projections by uniting the soul informed now by the spirit with the body in embodied consciousness. Once the *caelum* is rescued from the ashes of the *nigredo* certain substances must be added to the quintessence.

The Symbolic Ingredients of the Mixture

The first ingredient to be mixed with the *caelum* is honey. Honey “expresses, psychologically, the joy of life and the life urge which overcomes and eliminates everything

²³⁰Ibid.

²³¹Ibid., p.495.

²³²Ibid., p.494.

²³³The emphasis here is on “self” in a Jungian context.

²³⁴Edinger, Mysterium, p.288.

dark and inhibiting.”²³⁵ According to Edinger, “you have to pour into the flask whatever you find sweet and desirable and what you long for. While you’ve been going through the stage of the *unio mentalis* you had to turn your back on all that, but now the time has come for the reverse.”²³⁶ However, the honey can turn into a deadly poison should the individual become addicted to the joys he or she fought to control throughout the process of the *unio mentalis*.

The second ingredient is *Chelidonia [sic]*. The most important part of this plant is the four golden leaves (thus a synonym of the philosophical gold). For Jung the flower represents “an accentuation of value: the addition of *Chelidonia* projects the highest value, which is identical with the quaternity of the self, into the mixture.”²³⁷ In essence the flower is a “whole-making medicine.” The third ingredient of the mixture is rosemary which, as Jung states, brings various qualities into the mixture. On one level the rosemary can be seen as representing spiritual and conjugal love.²³⁸ On another level rosemary can represent memory which “brings up the whole question of the role of memory in the process of individuation.”²³⁹ This memory allows one to remember that he or she has a body to return to. Should this aspect be lacking then one would be stuck in the *unio mentalis* stage.

The fourth ingredient is the plant *Mercurialis*, which is divided into male and female. Where rosemary represented spiritual love, the *Mercurialis* represents sexuality. This addition

²³⁵Jung, C.W. 14, p.490.

²³⁶Edinger, *Mysterium*, p.290.

²³⁷Jung, C.W. 14, p.490. In *Mysterium*, Edinger states that this flower symbolizes rational reason which is equal to wholeness.(p.291)

²³⁸Ibid., p.494.

²³⁹Edinger, *Mysterium*, p.291.

of sexuality demonstrates that sexual libido, energy and passion are a necessary part of the mixture. Related to the Mercurialis is the red Lilly which is equivalent to both the male partner of the alchemical marriage and the quintessence of Sulphur. According to Jung “with this figure [the red Lilly] the adept mixed himself into the potion, so to speak, and, to make the bond inviolable, he added human blood as a further ingredient.”²⁴⁰ The addition of the alchemist’s own blood is the most important binding force between the body and the purified soul of the *unio mentalis*.

The above potion is now combined and mixed with the *caelum*. Thus, the *caelum* brings into everyday life what was previously an abstract realization. In alchemical terms this stage is known as the *rubedo* or reddening. Though this new mixture is a purification of the original *unio naturalis* there is still a third and final stage which the alchemist must attain. This third stage is known as the *unus mundus*.²⁴¹

The third stage of the Conjunction, the *unus mundus*, is defined by Edinger as:

a union of the previously united substances with the world-at least that’s the simplified version. More strictly speaking, the third phase, -the creation or realization of the *unus mundus*- is a transcendent, symbolic condition that defies any comprehensive or adequate description. It refers to a superlative experience of unity in which subject and object, inner and outer, are transcended in the experience of a unitary reality . . . ²⁴²

²⁴⁰Jung, C.W.14, p.492.

²⁴¹We should note that there does not seem to be any obvious boundary between the process of the *caelum* and the end result, the *unus mundus*. Perhaps the *caelum* can be seen as a process which, when completed, is identical to what is described as the *unus mundus*.

²⁴²Edinger, Mysterium, p.296.

Edinger is unable to give any more detail about the *unus mundus*. In fact, he states: "I think it's beyond our power to describe very specifically because it signifies a union with the totality that probably belongs only, in a really full sense, with the experience of death."²⁴³ Jung is not quite as abrupt but does imply clearly that the *unus mundus* is not something which can be easily put into words, but is the goal and completion of the process. Ultimately the *unus mundus* is "not a fusion of the individual with his environment, or even his adaptation to it, but a *unio mystica* with the potential world."²⁴⁴ The potential world is essentially equivalent to the idea of the "ground of being."

Jung mentions that Dorn did not believe, as most alchemists did at the time, that the production of the *lapis* was the final stage of the alchemical process. Rather, the production of the *lapis* was accomplished in the second stage. This claim makes the third stage even more esoteric and powerful than the second. Dorn equated the *unus mundus* with "The One and the Simple." For Dorn the third and highest degree of the Conjunction

was the union of the whole man with the *unus mundus*. By this he meant . . . the potential world of the first day of creation, when nothing was yet "in actu," i.e., divided into two and many, but was still the one.²⁴⁵

Jung states that Dorn was not concerned with a literal fusing of the individual with his or her environment but rather a *unio mystica* with the potential world which exists as the essence of the material world. Dorn realized that no one could truly and fully reach the third

²⁴³Edinger, The Mysteries of the Coniunctio. Toronto: Inner City, 1994, p.79.

²⁴⁴Jung, C.W. 14, p. 537.

²⁴⁵Ibid., p.534.

stage since it would be the full realization that God is within the human being and that the world would be seen through God's eyes. In other words the human would become God on Earth. However, the term *unio mystica* does not necessarily reflect a transcendental or theological union but could point to a psychological union wherein the differences between religion and psychological experience are blurred. Jung concluded that this third stage was a universalizing concept which could be found in other spiritual traditions such as Hinduism, Buddhism and Taoism. For this reason he states to the Western reader who may have no patience for mystical rhetoric:

I would therefore council the critical reader to put aside his prejudices and for once try to experience on himself the effects of the process I have described, or else to suspend judgment and admit that he understands nothing. For thirty years I have studied these psychic processes under all possible conditions and have assured myself that the alchemists as well as the great philosophies of the East are referring to just such experiences, and that it is chiefly our ignorance of the psyche if these experiences appear "mystic." ²⁴⁶

From the tone of the above citation it seems obvious that Jung felt that the alchemical symbolism, as reflecting a psychological process, was extremely important for a deeper understanding of the essence of the unconscious and its connection with consciousness.

Jung gives his definition of the third stage as the synthesis of the conscious with the unconscious. As with Dorn, Jung felt that a full and permanent psychological union sustained over a life time was theoretically impossible since one cannot have a union of that which is realized with that which can never be fully realized.

²⁴⁶Ibid., p.535.

The attempt to carry out the *unus mundus* would have long lasting psychological implications.²⁴⁷ At this stage Mercurius has undergone its final transformation towards unification. While Edinger stated perhaps the only way to truly realize the total unification of opposites is through the ultimate transition, i.e., death, Jung suggests throughout his work that this unification must be attempted and realized (no matter how fragmented) here and now. Obviously this type of experience of unity does occur as it has been recorded by the *Rg Veda*, Christian mystics, Sufis, Taoists, and Tibetan Tantric practitioners- not to mention Jung, Grof, Wilber, and many others. In each case the experience is brief but powerful enough to transform one's dominant world-view. In the same way the ultimate actualization of the self can be glimpsed but never fully realized.

Summary of the Three Stages of the Conjunction

In psychological terms the whole alchemical process is the attempt of an *individual* within a *loosely* outlined tradition to unify all opposing factions within that individual's psyche in cooperation with the self. The preliminary stage of the Conjunction is the *nigredo* or blackening which requires the individual to "burn away" the baser parts of the psyche. In other words the *nigredo* corresponds to the confrontation with the repressed shadow material.

As the shadow has been brought to consciousness (again this process is never fully completed) the Conjunction *proper* begins. The first stage of the Conjunction is the *unio*

²⁴⁷Ibid., p.539.

mentalis or mental union.²⁴⁸ Here the “spirit” separates the “soul” from the confines of bodily appetites. According to the alchemical tradition the soul as Mercurius stands between the body and the higher moral aspirations of the spirit. If left on its own the soul would side with the body so intense ascetic practices must be practiced in order to “encourage” the soul to gravitate towards the spirit. The purpose of these ascetic practices is to facilitate self-knowledge.

Once the “spiritizing” of the soul is complete the new and improved union of soul and spirit must be reintegrated with the body. If this reintegration is not accomplished one is simply left “living in the head” without a grounding in the physical world or with an asceticism which denies the body. The return to “this worldliness” is accomplished through the *caelum* which is the divine spark which is found within the waste of the *nigredo*. The *caelum* is the state where spiritual soul reincarnates in the body. That actual reunion with the body can only happen once the *caelum* is separated and prepared from the residue of the *nigredo*.

Before the reunion can take place, other psychological “ingredients” must be added. These ingredients are as follows: honey for those pleasurable aspects of life which had to be abandoned in the *unio mentalis*, Chelidonia is the essence of the quaternity and of wholeness, the third ingredient is rosemary which represents conjugal and spiritual love, next comes Mercurialis which represents sexuality in all its implications (Edinger also suggests that it refers to memory which is necessary in order to reunite with the body), following Mercurialis is the red Lilly which symbolizes the adept placing him or herself into the mixture, and finally,

²⁴⁸This first step is identical to shadow work.

the mixture needs blood which is the most obvious necessity for reuniting with the body and its reality.

According to Dorn the *lapis* is completed at this stage. The alchemist's work is now complete. But there is a third stage which is highly "mystical" and spiritual in nature. The *unus mundus* is marked by the resolution of all opposites within the psyche. The individual no longer has psychological tensions which pushed him or her into the alchemical process in the first place. Dorn does not venture to describe what this third stage is like. We know only that for Dorn it is a union with the "One and the Simple" or the world before the creation of opposites (i.e., separation into subject and object) yet within the context of incarnate consciousness. For Jung it was not theoretically possible to live in the *unus mundus* as a permanent state. However, Jung did think it is possible for the individual to know aspects of both the conscious and the unconscious through the mediator, i.e., the self or Mercurius. In this stage the self is a link to the collective unconscious and the individual's consciousness which is now free of the psychological projections of the *unio naturalis*. However, one should be aware that the whole process from the shadow work to the integration is an on going process which defies completion. There is no quick fix in the individuation process. The psychological alchemist must carefully and consistently tend his or her inner laboratory.²⁴⁹ Before going on it would be prudent to review Edward Edinger's interpretation of the psychological process of the Conjunction.

²⁴⁹ A brief, but an adequate example of this fact can be found in Jung, C.W. 8, pp.72-73. Ultimately shadow confrontation/*unio mentalis* is never fully complete "The volatile essence [*nigredo*/shadow] so carefully shut up and preserved in the Hermetic vessel of the *unio mentalis* could not be left to itself for a moment, because this elusive Mercurius [self] would then escape and return to its former nature, as, according to the testimony of the alchemists, not infrequently happened." Jung, C.W. 14, p.522. Brackets are mine.

Edinger views the process of the Conjunction as two distinct motions, one down and one up. For a diagram of this motion please see Figure Five. Both the “down” and the “up” motions are made of four stages and three steps. The first stage represents the state of original wholeness prior to consciousness. The first transitional step, step (a), leads to the first split. This is the step where the self divides into two, corresponding to “the theme of the World Parents.” Stage 2 is the beginning of ego development which is characterized by the separation of subject and object. At this point the ego starts to experience itself as separate from the world while still being caught in the polarity between Nature (Mother) and Spirit (Father). Step (b) represents the full separation from the Mother (Nature). Stage 3 is autonomous, independent thinking. Step (c) then brings about separation from the Father (Spirit). Finally, Stage 4 is characterized by independent, autonomous being, a state where the original unity has been differentiated into a fourfold multiplicity. At this point the individual is living fully in this world.²⁵⁰It seems likely that this stage would be equivalent to the *unio naturalis*.

Eventually this fourth stage begins to lose its luster. At the fourth stage the individual has full psychic differentiation and is fully part of society but insight into the inadequacy of this state of being begins to surface. This would be the alchemical equivalent of the four elements beginning to fall apart. Once this inadequacy takes root the individuation process begins the motion back “up” towards wholeness.

The first step, step (a), is equal to *unio mentalis* of the Conjunction. Edinger equates this to the reductive analysis of the shadow. This step is marked by the separation of the ego

²⁵⁰Paraphrased. Edinger, Mysterium, p.279-280.

from the unconscious thus allowing the individual to take a critical view of his or her desires and projections. This leads the individual to Stage 3 and the next step, step (b). Step (b) is the uniting the soul/spirit union with the body. Once this is accomplished the individual is led to Stage 2. Here the ego has achieved the acceptance of the opposites and is able to endure the paradox of the psyche's two-sidedness. Following this crucial and mysterious process,²⁵¹ the individual enters step (c) or the *unus mundus* which leads to Stage 1 where universal wholeness prevails. Step (c) represents a union of the ego with the self and with the world. According to Edinger at this level "time and eternity are united and synchronicity prevails."²⁵² Although Jung does not recount identically the same process that Edinger does, his, Edinger's, interpretation does give a helpful amplification of Jung's understanding of the alchemical process. Two areas which have not been touched on very thoroughly but which are essential to the Conjunction, are the psychological stress which is the catalyst of the entire process and the role active imagination plays in the eventual alleviation of this stress.

The Drive Towards Wholeness and Active Imagination

One may get the impression that the Conjunction is little more than sitting and watching the processes of the psyche in some form of reflective meditation. However, a person would undergo the process for one primary and compulsive reason. The reason would be, as Edinger states, that the individual is dissatisfied with the way the world is around him or her as well as their subjective response to the perceived world. As a result of this

²⁵¹"The great difficulty here, however, is that no one knows how the paradoxical wholeness of man can ever be realized." C.W.14, p.476.

²⁵²Edinger, Mysterium, p. 281.

dissatisfaction he or she is compelled to begin the process of individuation. This drive would come from the self's desire to be made conscious in consciousness. Should the individual decide to ignore this desire the outcome could be psychologically disastrous.

Once the paradoxical nature of the psyche begins to surface there is a great deal of stress placed on the ego. Should the ego remain in its state of projection it may not be adequately prepared for the individuation process. This is why the *nigredo* is the preliminary stage of the Conjunction. Without the depression (blackening) to pierce the ego's projections the rest of the process would never be felt to be necessary. In The Stages of Life,²⁵³ Jung discusses the development of the psyche through different stages of life. All of life, according to Jung, is a series of confrontations, so to speak, between one's conscious life with one's unconscious life. Jung makes the following remark:

I would like to come back for a moment to the comparison with the sun. The one hundred and eighty degrees of the arc of life are divisible into four parts. The first quarter, lying in the east, is childhood, that state in which we are a problem for others but are not yet conscious of any problems of our own. Conscious problems fill out the second and third quarters; while in the last, in extreme old age, we descend again into that condition where. . . we become something of a problem for others.²⁵⁴

In childhood there are no discernable problems for oneself since, according to Jung, there is not a fully established sense of consciousness. In the case of extreme old age the individual slips deeper and deeper into the unconscious leaving many conflicts of consciousness behind. The only point in life where there is, in most cases, notable psychic

²⁵³Jung, C.W. 8, pp.387-403.

²⁵⁴Ibid., p.403.

conflict is in “middle age.” At middle age the individual begins to doubt the choices he or she has made or see how one-sided his or her successes have been and thus laments the past or pines for the future for answers and meaning for the present conflicts. The process of the Conjunction would be an example not of looking to the past or future for meaning but an attempt, in the present, to make conscious the unconscious conflicts in order to face them and thereby gain a better understanding of its contents in order to have control over them. The actual process of the Conjunction parallels a psychological practice, developed by Jung, called active imagination.

Jung found psychological practices such as Freudian free association, were ineffectual at allowing the unconscious an opportunity to make itself known.²⁵⁵ Free association, according to Jung, simply moves from one complex to another without, necessarily, following one particular complex to its root in the unconscious. As a response to this limitation Jung developed a means of allowing the unconscious a medium, through which it could be brought to consciousness. This method was termed active imagination.

In Jung’s work, The Transcendent Function²⁵⁶, he gives a description of the practice of active imagination. In therapy the practice gives the patient and the therapist an extremely useful tool in uncovering unconscious complexes. On a personal level the practice allows the individual “a way of attaining liberation by one’s own efforts and of finding the courage to

²⁵⁵Ibid., p.82.

²⁵⁶Ibid., pp.67-91.

be oneself.”²⁵⁷ Jung found the practice of active imagination an effective means of uncovering unconscious material which was more malleable and effective than solely relying on dream analysis. When dream analysis and active imagination are combined unconscious material becomes much more comprehensible. In actual application active imagination allows the individual an ability to reactivate a particular dream or dream sequence and, in a less unconscious manner than the original dream, attempt to follow it to its conclusion.

According to Jung, the conscious and the unconscious act in a compensatory or complementary manner towards each other. Jung lists four reasons why this relation comes to be. The most important reason, in light of the Conjunction, is the fourth:

The unconscious contains all the fantasy combinations which have not yet attained their threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness.²⁵⁸

The therapist and patient can help speed up the surfacing of these fantasies through the use of active imagination.

Active imagination is essentially observing and following a fantasy or dream, without intruding on it, until its nature is fully brought to consciousness. The method of active imagination could be simply recording any mental fantasy and analyze the outcome. A painting or drawing of a dream can be similarly employed, thus giving a visible object for the therapist and patient to discuss. Other forms of art such as dance can be used effectively as well. In each case it is not the perfection or degree of skill demonstrated by the patient which

²⁵⁷Ibid., p.91.

²⁵⁸Ibid., p.69.

is important but the effectiveness of the process to bring to the surface those fantasy images which were previously unconscious.

The Conjunction can be seen as a form of active imagination *par excellence*. Even the term “the *art* of alchemy” suggests that there is more to the practice than a pseudo-scientific misunderstanding of matter. In fact, the Conjunction is structured so that the individual brings to consciousness, through projection onto the *prima materia*, those unconscious fantasies which are near the threshold and then probes even deeper until the self, with its inherently contradictory nature, becomes the mediator between the Microcosm and Macrocosm.

Summary of Chapter Three

The Conjunction is not an undertaking of leisure or curiosity. Nor is it a practice for those who are under the grip of the unconscious and have lost a grasp of the “real” world. In either case, the undertaking of the Conjunction would be psychologically harmful. As both Jung and Edinger have demonstrated, the Conjunction represents one way of undertaking the natural and universal drive toward wholeness. Although this drive can be interpreted as a specifically psychological teleology based on the actions and reactions of the conscious and the unconscious, it can also be understood as something beyond this limited interpretation where the summation of an individual’s potential as a human being is brought into a form of actualization.

Jung, as an empiricist, could never posit that the Conjunction points to a Divine Being with whom the alchemist interacts. However, Jung did appreciate the spiritual nature of the alchemical tradition. Jung understood that the alchemists were using esoteric words and

symbols, which were contemporary at the time, to explain what today could be considered psychological in nature. Jung's psychology does much the same thing as the alchemical tradition in that it uses theories like "archetype" and "synchronicity" to explain concepts which in our current development seem to point to something beyond the generally accepted view of reality. Perhaps in four hundred years people will look back on Jung's writings and comment on how quaint his theories about the psyche were, in much the same way that some people view alchemy today. More than anything Jung's understanding of alchemy and the Conjunction demonstrate that the human condition is far more complex and deep than most people care to think. It is far more simple to remain ignorant of one's projections and live in a state of *unio naturalis* than it is to enter into the trials and tribulations of self-knowledge found throughout the Conjunction. Jung was absolutely correct when he wrote: "Self-knowledge is an adventure that carries us unexpectedly far and deep."²⁵⁹

Jung found, through his personal experiences and those of his patients, that there seemed to be an innate need for the human psyche, both the conscious and unconscious components, to move towards a union with each other and so to wholeness. If ignored, this drive could be responsible for numerous psychological as well as physiological complications. For those who actively attempt to bring to consciousness portions of the psyche which are unconscious, whether this decision was made for them through unconscious motivation or by personal volition, there is the pivotal and transformative undertaking of the *Magnum Opus*. For Jung there was no sense of something being "only psychology." Every perception and assumption is derived from the psyche. However, the psyche is not entirely subjective or

²⁵⁹Jung, C.W.14, p.520.

benevolent. There is an autonomy and potential maliciousness present which can override and manipulate ego-consciousness. To bring this unconscious potentiality to consciousness allows the individual to understand and integrate these seemingly foreign attributes.

For Jung the symbolism and mythology of alchemy reflected an attempt by human beings to exteriorize the inner processes of the psyche. The Conjunction revealed this process clearly and as a result Jung spent a great deal of time involved in exploring its symbolism. Some critics will look upon this amplification of alchemy as superfluous for understanding Jung's model of the psyche. In fact the alchemical tradition, with its highly abstract language of obtuse imagery, is in some ways more precise than the medical jargon of contemporary psychiatry. If we consider that the unconscious communicates in symbols then a symbolic language would be far more conducive for understanding it than the limitations of written, discursive language.

Chapter Four

Crowley and Jung: A Comparison

Man is capable of being, and using, anything which he perceives, for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

-Aleister Crowley, *Magick/Liber Aba*

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.

-Carl Jung, *MDR*

The Magician and the Alchemist

On a biographical level we can see many interesting similarities between Crowley and Jung. Both of their fathers were intimately involved with the propagation of the Christian message. As a result Crowley and Jung had a firm background in Christianity and that tradition's endemic symbol system. For both individuals this symbol system was a major influence on their thought and in their own way each attempted to bring a new interpretation to Christianity. Jung attempted to give the central myths a psychological interpretation,²⁶⁰ questionably in accordance with Christian orthodoxy, while Crowley attempted to demonstrate that there was a social and spiritual shift in which the Christian paradigm (as a representative of the Aeon of Osiris) was outdated and violently oppressive. Crowley, and Jung to some degree, felt that Christianity needed to be replaced not revised.

As children both Crowley and Jung had difficulty socializing. Crowley always felt himself to be an outcast and would later embrace this attribute of his life.²⁶¹ Much of Crowley's life was spent in some form of isolation both self-induced and socially or politically enforced. Whether mountain climbing or trekking across Asia Crowley was comfortable with this sense of solitude.²⁶²

²⁶⁰This is perhaps most evident in Jung's Answer to Job, Edinger's The Christian Archetype: A Jungian Commentary on the Life of Christ, Toronto: Inner City, 1991, and John P. Dourley's The Illness That We Are, Toronto: Inner City, 1984.

²⁶¹Crowley was notorious for encouraging social ostracization. The English paper *John Bull* published many inflammatory and, by and large, slanderous articles. The most notable articles claim Crowley is the "Wickedest Man in the World." This title was to follow him beyond the grave to this day. Many sensationalist authors drop Crowley's name in the hopes that his distorted (though not entirely inaccurate) reputation will sell books.

²⁶²The first two volumes of Crowley's autobiography (1929) were originally published under the title: The Spirit of Solitude: An Autobiography Subsequently re-Antichristened The Confessions of Aleister

(continued...)

Jung also had difficulty fitting in during his early school years.²⁶³ When Jung was twelve (1887) he was shoved by another boy and struck his head on a curb, nearly knocking him unconscious. At the moment of the blow Jung recalls thinking “Now you won’t have to go to school any more.”²⁶⁴ For approximately six months following the initial trauma Jung would have fainting spells whenever he had to go to school and as a result he became more and more withdrawn. His parents and doctors did not know what malaise was causing the fainting spells, some doctors assumed it was epilepsy.

Jung’s self-induced withdrawal from the “real world” was cut short when Jung overheard his father stating to a visitor that he, Jung Sr., was concerned that he may not be able to support his son should the condition continue indefinitely. This realization was highly transformative to the younger Jung. In all seriousness Jung declared “Why, then, I must work!”²⁶⁵ and recalls from that day on he became a “serious child.” With that Jung confronted and defeated the fainting spells. We can also see Jung’s tendencies towards solitude with his building of his Tower (Bollingen) which, in 1947, he began to frequent for greater and greater periods of time.

Despite their solitary natures neither of the men could be considered antisocial. Crowley, for example, thrived on attention. He would do or say anything which would fly

²⁶²(...continued)

Crowley.

²⁶³See Jung, *MDR*, chapter II and chapter III.

²⁶⁴*Ibid.*, p.30.

²⁶⁵*Ibid.*, p.31.

directly in the face of socially acceptable behavior.²⁶⁶ While he denounced blind followers²⁶⁷, he also took great satisfaction at testing and trying the fortitude of many of his students, sometimes with a touch of malevolent glee. Jung too demonstrated active social interaction through his various lectures and travels throughout Europe, India, and Africa.

One major difference between Crowley and Jung, in regards to their travels, was their attitude toward foreign cultures. When Crowley traveled to India, Africa, Asia, or the United States, he would attempt, at some point throughout the trip, to “go native” by adopting the local attire, customs and if possible the language.²⁶⁸ In many ways Crowley’s personality was highly malleable. However, Jung while appreciating other cultures, seemed to be wary, at least in his own case, that over identification with another culture’s symbol system (take India for example) could pose a potential danger to his self identity. Jung fought to maintain an ego identity throughout his life.²⁶⁹ Jung was also concerned that aspects of “Eastern” religion

²⁶⁶One incident which reflects this can be found in *Confessions*, p.688f. Crowley describes a story he wrote called The Testament of Magdalen Blair (*Equinox* Vol. I, no. ix.). The story revolves around the following question: “Since thoughts are accompaniments of modifications of the cerebral tissues, what thoughts must be concomitants of its putrefaction?” Crowley recounts “I managed to make the story sound fairly plausible and let myself go magnificently in the matter of horror. I read it aloud to a house party on Christmas Eve; in the morning they all looked as if they had not recovered from a long and dangerous illness. I found myself extremely disliked!”

²⁶⁷“I admit my visions can never mean to other men as much as they do to me. I do not regret this. All I ask is that my results should convince seekers after truth that there is beyond doubt something worth while seeking, attainable by methods more or less like mine. I do not want to father a flock, to be the fetish of fools and fanatics, or the founder of a faith whose followers are content to echo my opinions. I want each man to cut his own way through the jungle.” Crowley: *Confessions*, p.618.

²⁶⁸There is a famous story (*Confessions*, p.625-626) where Crowley enters into an Arab coffee house where a fight is in progress. Crowley, dressed in turban and robes recalls “I walked into the scrimmage and drew sigils in the air with the [star sapphire] ring while intoning a chapter of the Koran. The fuss stopped instantly, and a few minutes later the original parties to the dispute came to me and begged me to decide between them, for they saw that I was a saint.” Brackets are mine.

²⁶⁹This is notable even in early childhood with Jung’s development of the two “personalities.” See *MDR*,
(continued...)

could not easily be imported into the “West,” though in many ways the “Eastern” traditions contained the very thing the “Western” traditions were missing, i.e., a direct experience of divinity (unconscious). Aside from these interesting personal anecdotes, the most striking biographical commonality between Crowley and Jung was their individual experience with what could be termed “paranormal” occurrences.

Early in his life Crowley recounts various premonitions including premonitions of the death of his father and mother. While in the Golden Dawn Crowley began to learn ritual techniques of invocation and evocation. These techniques and his own experimentation led, as mentioned before, to the reception of *Liber Al Legis*, the encounter of the Enochian *Aethers*²⁷⁰, and the direction to write *Liber Aba* to name only a small portion of paranormal occurrences he had experienced. For Crowley unusual appearances or synchronicities were simply a normal part of the Western Esoteric Tradition as he knew it.

Jung also had his share of strange occurrences. Recorded in *MDR* are references to a mysteriously shattered knife and split table²⁷¹ as well as a report ushered from a bookcase when he and Freud were discussing the validity of parapsychology.²⁷² Aside from these “externalizations” Jung also had a very rich dream and fantasy life. Perhaps one of the most astounding examples of his fantasy life are the fantasies leading up to the writing of the

²⁶⁹(...continued)

Chapters I and II.

²⁷⁰Recorded in *The Equinox*, Vol. I, no. v & Vol. IV, no. ii.

²⁷¹Jung, *MDR*, p.105f.

²⁷²*Ibid.*, p.155f.

Septem Sermones ad Mortuos (Seven Sermons to the Dead), an early piece of Gnostic poetry, in 1916.

Prior to the writing of the *Septem Sermones* Jung had a series of fantasies which involved three figures. Two of the figures, Salome and Elijah, were Biblical but the third figure was a large black snake. Soon after the initial fantasy was completed, another figure developed out of the Elijah character. Jung referred to this new figure as Philemon who “was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration.”²⁷³ Philemon, a bearded, winged, and lame footed man, would prove to be an invaluable figure in Jung’s life. For Jung he “represented a force which was not myself.”²⁷⁴ It was Philemon who showed Jung psychic objectivity or the reality of the psyche:

Through him the distinction was clarified between myself and the object of my thought. He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me . . . Psychologically, Philemon represented superior insight. He was a mysterious figure to me. At times he seemed quite real, as if he were a living personality. I went walking up and down the garden with him, and to me he was what the Indians call a guru.²⁷⁵

Eventually Philemon developed into another figure, Ka.²⁷⁶ Philemon represented Jung’s spiritual self while Ka was the concretization or grounding of the abstract notions symbolized

²⁷³Ibid., p.182.

²⁷⁴Ibid., p.183.

²⁷⁵Ibid.

²⁷⁶The “Ka” is an Egyptian concept of an embodied soul.

by Philemon.²⁷⁷ Eventually Jung was “compelled from within, as it were, to formulate and express what might have been said by Philemon. This was how the *Septem Sermones ad Mortuos* with its peculiar language came into being.”²⁷⁸

The strange occurrences which preceded the actual writing of the Seven Sermons are recorded in *MDR*²⁷⁹. What is interesting in comparison with Crowley is that both the writing of *Liber AL Legis* and the *Septem Sermones* were accompanied by experiences of a “presence” in the room. In Crowley’s case the presence was one figure, Aiwaz. In Jung’s experience there were multiple “beings.” He states “The whole house was filled as if there was a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breath.”²⁸⁰ Both Jung and Crowley wrote their respective works over a period of three days. The primary difference lay in the fact that Crowley would understand *Liber AL vel Legis* came from a prater-human intelligence while Jung viewed his experience as “an unconscious constellation whose peculiar atmosphere I recognized as the numen of an archetype.”²⁸¹

One final similarity between Jung and Crowley was their interest in “Eastern” spiritual traditions. Much of Crowley’s method involves Buddhist or Hindu concepts and aspects of

²⁷⁷Ibid., p.185

²⁷⁸Ibid., p.191. Apparently Jung considered the Seven Sermons as a sin of his youth (Ibid., p.378) but in fact they are highly expressive of Jung’s thought at the time (1913-17) and give a unique insight into the foundations of his latter interest with alchemy.

²⁷⁹Ibid., p.190-1.

²⁸⁰Ibid., p.190.

²⁸¹Ibid., p.191.

their cosmology. Crowley was also deeply interested in Helena Blavatsky's (1831-1891) synthesis of "Eastern" and "Western" modes of esotericism in her Theosophy Movement.²⁸² He also rendered his interpretation of the *Shih I* and the *Tao Te Ching* as well as essays on various aspects of Buddhism and Hinduism.²⁸³ By today's standards Crowley's scholarship is in some respect lacking. However, considering that at the time of his writings there was little authoritative work done on some of these subjects (like *yoga*) he still demonstrated some interesting insights.

Jung also exhibits a fascination with "Eastern" philosophy. His commentary on *The Secret of the Golden Flower* (C.W. 12), and *The Tibetan Book of the Dead/The Tibetan Book of the Great Liberation* (C.W. 11) as well as his forewords to Suzuki's Introduction To Zen Buddhism (C.W. 11) and the I-Ching (C.W. 11) reveal a person who sees a great deal of meaning in "Eastern" tradition but who also is cautious in regards to the impact of "Eastern" philosophy on "Western" psyches.²⁸⁴ Again, Jung felt that it would be more germane for "Western" traditions to recover meaning from their own neglected resources than look towards "Eastern" traditions.

Along with their similarities Jung and Crowley also demonstrate some major differences. For example, Jung distrusted the validity of so-called secret societies. In

²⁸²See: Crowley, Commentaries on the Holy Books (The Equinox Vol. IV, no. i, pp.224-336 for his commentary on Blavatsky's The Voice of Silence, IL: Quest, 1992.

²⁸³See for example "Science and Buddhism" in Crowley, Collected Works, Vol. II, pp.244-260.

²⁸⁴In *MDR*, pp.274-284, Jung reveals some of these concerns as he gives his impressions of his trip to India in 1938.

discussing the process of initiation Jung states that modern Western society has little to offer in way of initiation.

Modern men have absolutely nothing to compare with this [i.e., initiatory practices of so-called “primitive” cultures] . . . Freemasonry, *l'Église gnostique de la France*, legendary Rosicrucians, theosophy, and so forth are all feeble substitutes for something better marked up in red letters on the historical casualty list.²⁸⁵

The basis for this claim is that Jung felt that these approaches to initiation do not lead to psychological transformation. Yet Jung did feel that symbols had initiatory possibilities:

The point is not-I cannot be too emphatic about this-whether the initiation symbols are objective truths, but whether these unconscious contents are or are not the equivalents of initiation practices, and whether they do or do not influence the human psyche. Nor is it a question of whether they are desirable or not. It is enough that they exist and work.²⁸⁶

Jung is essentially stating that he felt that the Western initiatory traditions like Masonry carried no potential for psychological transformation. On average this may be a correct assumption in that most people will be looking towards these societies for some form of fraternal/maternal companionship. However, to assume that this is the case *en masse* seems to be excessive. The symbols of Masonry , the O.T.O. or any similar Order can be highly transformative if the symbols are *active* for that individual. There seems to be little evidence to show categorically that these symbols cannot be become active or begin to function in a new Cycle of Meaning.

²⁸⁵Jung, C.W. 7, p.231. Brackets are mine.

²⁸⁶Ibid. These sentiments are comparable to those expounded by Lama Govinda in Chapter One.

One reason Jung may have insisted that these traditions had little potential for psychological transformation could be due to the fact that at the time of writing (1928) many Occult Orders were surfacing, due, in part, to Crowley's notoriety, which claimed all sorts of fantastical abilities. Jung would have wanted to distance himself and his theories from the claims of such Orders as much as possible.²⁸⁷ Even in today's Occult literature some authors will use Jung's theories but many times they will be taken out of context in order to fit an "ontological" fact which the author/Order hold. However, since Jung was not involved in these Orders it seems unlikely that he would be in a position to comment on the validity of their initiatory potential.

Crowley attempted, through reorganizing the O.T.O. and founding the A.A., to address the very issues which concerned Jung.²⁸⁸ Crowley felt that most Occult Orders depended too heavily on superstition and unprovable assumptions. Crowley understood that the processes of the Western Esoteric Tradition were highly effective approaches toward psychological transformation and he attempted to bring the "mysteries" under the aegis of "Science".²⁸⁹ However, in some ways Crowley lacked the very objectivity which he expected others to demonstrate.

²⁸⁷Jung may also have been concerned with the fact that between the Wars many individuals were jumping from one religious fad to another (many Western Esoteric and related Orders flourished during this period). He may have questioned the commitment of these types of initiations and what would be the aftermath on the individual's psyche.

²⁸⁸An example of some of the changes Crowley brought to the O.T.O. can be found in *The Equinox*, Vol. III, no. i. Especially *Liber CXCV* (pp.241-46) and *The Equinox*, Vol.III, no.x.

²⁸⁹"There is only one method to adopt in such circumstances as those of the Aspirant to Magick and Yoga: the method of Science. Trial and error. You must *observe*. That implies, first of all, that you must learn to observe. And you must record your observations." Crowley, Magick Without Tears, p. 142. Emphasis is Crowley's.

In *MDR* Jung remarks that the only thing which helped him maintain a connection with the “real world” was his work and his family.²⁹⁰ The demands of family, friends, and profession gave Jung a focus which acted as a balance to his other world of archetypal images. Jung uses the example of Nietzsche as someone who had no such point of reference:

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts- which incidently possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at *this* world and *this* life.²⁹¹

One could argue that Crowley paralleled Nietzsche in this lack of grounding.²⁹² Crowley lived very deeply in his interiority and had little connection to the concrete world around him. Arguably, what kept Crowley grounded at all was what his detractors condemned him for, i.e., his peculiar, and bawdy sense of humour and his emphasis on the sanctity of sexuality (and by extension the bodily aspect of spirituality). Without these factors in his life Crowley could well have ended his life as Nietzsche had. Jung was concerned that any person who lives in the grip of unconscious energies lives with the constant danger of one day succumbing to those energies thus losing all contact with the “real world.” Of course Crowley would argue that it is a mistake to assume that the “real world” is anything but a

²⁹⁰Jung, *MDR*, p.189.

²⁹¹Ibid. Emphasis is Jung's

²⁹²Crowley had a great deal of respect for Nietzsche as can be seen from Crowley's use of Nietzsche as one of the Saints in Liber XV- *Ecclesiae Gnosticae Catholicae Canon Missae* (Gnostic Mass). See: *The Equinox* Vol. III, no.i, p.261.

creation of an imprecise understanding of its true nature.²⁹³ In many ways Crowley wanted what Jung had, scientific and “empirical” training. Jung, while maintaining an “objective” foot in reality, was drawn to the mystical and esoteric aspect of spirituality which Crowley lived in on a daily basis.²⁹⁴

Aside from the curious similarities (and differences) between Crowley and Jung as individuals there are also equally interesting connections between their two proposed methods of psychological and spiritual development. In many ways these two men, while hailing from two very different philosophical backgrounds (Crowley from the poetic and mystical and Jung from the empirical and scientific) formed similar notions of the development of the human potential.

Magick and Analytical Psychology: A Comparison.

The Ontological Assumption of Wholeness

One major ontological assumption made by both Jung and Crowley is that the human was at one point a self-contained whole and became fragmented due to the process of becoming conscious. Thus, the motion towards psychological and spiritual maturity is return

²⁹³We see a similar approach in *Nāgārjuna's* “Two Truths.” Relative Truth (*samvrti satya*) dictates, for example, that a table exists. We can see it and feel it so obviously it exists. However, Absolute Truth (*paramārtha satya*) shows us that a “table” is only an organizing of various independent aggregates. So in actuality there is no thing called table. (See: Schumann, *Buddhism: An outline of its Teachings and Schools*, III: Quest, 1989, pp.142-148). Crowley addresses this theme in many of his works and it can be found in Chapter I verse 22 of *Liber Al Legis*: “Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.”

²⁹⁴To fully grasp the extent of Crowley’s dedication to his spiritual ideals the reader is directed toward the following diaries: *Magical Diaries of Aleister Crowley*, (Stephen Skinner, ed.) Maine: Weiser, 1997; *The Magical Record of the Beast 666*, John Symonds & Kenneth, Grant eds.) London: Duckworth, 1993; *The Temple of Solomon the King (The Babe)*, in *The Equinox*, Vol. I, no. viii, pp. 7-47; *The Vision and the Voice with Commentary and Other Papers (The Equinox, Vol. IV, no.ii)*, pp. 411-422. The diaries are interesting because they were written, on the whole, with no intention of public consumption and thus tend to reflect Crowley in a more honest light.

to a state of unity but now at the conscious, not the pre-conscious, level. There are many philosophical arguments which can be raised in regards to this *a priori* assumption.

Jung's defense of his theories would be that he noted, through his own experiences and observations and those of his patients, that there is a definite teleology to life with the self (as an archetype of wholeness) realized in consciousness as its goal.²⁹⁵ These experiences lead to a model which supported the assumption that the human psyche is fragmented and that one must attempt to bring those fragments together through the life long process of individuation.

In Crowley's case he would be following the Qabalistic assumption that the Tree of Life not only represents the creation of the universe, and thus the separation of an original unity²⁹⁶, but also the key to the return to wholeness. In the Western Esoteric Tradition the return can follow the "Path of the Serpent"²⁹⁷ (Path of Initiation) which winds its way up the Tree integrating the attributes of the *sefira* as one negotiates their way or one can follow the "Path of the Arrow" (Path of Mystical Union) which gives one a glimpse of the unity.²⁹⁸ The two approaches are not mutually exclusive but one path would generally have precedence over the other in practice. If taken literally the return to *Kether* would be equated to the reacquisition of one's divine essence. However, if taken as a psychological process *Kether* can be seen as a representation of a unity of opposites (the Left and Right pillars) in much the

²⁹⁵For an overview of this issue and Jung's philosophical influences in general see: Nagy, Marilyn. Philosophical Issues in the Psychology of C.G. Jung, New York: SUNY, 1991 (pp. 209-219). See also: Jung, C.W. 8, The Soul and Death, p. 406, "Life is teleology *par excellence*; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves."

²⁹⁶See Figure Six (a).

²⁹⁷See Figure Six (b).

²⁹⁸See Figure Six (c).

same way as Jung would see the self functioning.²⁹⁹ For both Crowley and Jung the undertaking of the “Great Work” was an attempt, through various techniques, to expand one’s *gnosis* or state of consciousness beyond the limited boundaries of ego-consciousness and into a more inclusive rapport with the unconscious or trans-personal.

The Stages of the Great Work

The processes of transformation found in *Magick/Liber Aba* and “The Conjunction” both begin with an investigation of the individual’s mental processes. For Crowley this exploration was accomplished through standard *yogic* practices such as *āsana*, *prāṇāyāma*, etc. In effect the individual who engages in these practices regulates the bodily processes in order to look more deeply into the nature of his or her mental composition.³⁰⁰ For Jung this mental investigation also corresponds to the first stage of the alchemical conjunction (*unio mentalis*) and preliminary practice of introspection so crucial to the analytical process. Both Jung and Crowley insist that this preliminary, and on going, work is essential if any true and lasting progress is to be made. The *yoga* of *Magick/Liber Aba* and the *unio mentalis* of “The Conjunction”, both imply a form of asceticism, a temporary control or denial of the bodily and unconscious drives. The primary purpose of the initial focus on the mind is to “redirect”³⁰¹ the body and previously unconscious material toward spirit (or the “higher” functions) as opposed

²⁹⁹This unifying of opposites or rather the “solution of complexes” is one of Crowley’s definitions of the Great Work. See: Crowley: The Law is for All, p.32.

³⁰⁰The *yogic* forms of meditation implied here are considerably different from some meditation practices found in Buddhist practices such as *satipatthāna* (mindfulness). In the latter case the practice is passive and unintrusive whereas the former requires a deliberate control of mental processes.

³⁰¹We could also use the term “retune” if we consider the neurological effect of these practices on the automatic nervous system (ANS). See: Laughlin *et al.*: Brain, Symbol, Experience, specifically Chapter 5.

to allowing the body and unconscious factors to have dominance over the “soul”. The mental asceticism is only the first stage of the Great Work. Neither Jung nor Crowley suggests a permanent segregation from the body. In fact both men put an important emphasis on the need to be in touch with the bodily. The importance of the bodily is reflected in what Jung calls the “missing fourth.”

The missing fourth refers to the qualities which Jung felt were absent from the mythology of the Christian Trinity and thus also absent from “Western” culture in general.³⁰² The qualities symbolized by the Missing Fourth are the body/Nature, the feminine and the demonic. Both Jung and Crowley understood that these elements of the human condition had to be addressed should there be any potential for spiritual growth.

In Crowley’s cosmology, as revealed in *Magick/Liber Aba*, each of these missing factors is present in some form. For example, the feminine is represented through the Star goddess Nuit as well as her counterpart the dark mother Babalon³⁰³. The figure of Hadit is connected with “Sad, Set, Satan, *sat* (equals “Being” in Sanskrit), the South”.³⁰⁴ Crowley’s definition of the “Devil” is different from the common use of the term. For Crowley the “Devil”

³⁰²See Jung, C.W. 11, pars.243-295. Dourley, *The Illness that We Are*, pp.51-69 & “Humanity, the Trinity’s Missing Fourth: The Psycho-Spiritual Implications of Jung’s Quaternitarian Psyche” in *Pastoral Sciences*, 14, 1995, pp.34-64.

³⁰³The figure of Babalon (Crowley’s spelling) is similar in many respects to the Hindu deity *Kālī*. On the Tree of Life (see Figure Two) she corresponds to the *sefira Binah*. She is the Dark Mother portrayed in Crowley’s *The Vision and the Voice and Other Papers (The Equinox Vol.IV no.ii)* especially the 12th Æthyr (pp.148-153).

³⁰⁴Crowley, *The Law is for All*, p.24.

is called Satan or Shaitan, and is regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is only that he is the Sun in the South.³⁰⁵

The only true evil for Crowley is that which prevents the individual from discovering and actuating one's True Will.³⁰⁶ The figure of Heru-Ra-Ha represents the merging of not only Nuit (infinite) and Hadit (finite) but also the Feminine and the Masculine, the Natural and the Demonic, and elimination of all opposites whatsoever. In this way Crowley's "Trinity" of Nuit, Hadit, and Ra-Hoor-Khuit (who is also one with his twin [Haar-paar-kraat]) can be seen as an attempt to reconcile the missing qualities of the Christian Trinity.³⁰⁷

The second stage of the Great Work involves a reintegration of the body and the mind. However, in the process of the initial separation the mind and body are now directed towards the "spirit" as opposed to continuing to dwell in the original state of the *unio naturalis*. In *Magick/Liber Aba* the practitioner is introduced to the philosophy of the Western Esoteric Tradition which has as its primary goal the reestablishment of the individual's divine nature to eventually become, for all intents and purposes, a god on earth.³⁰⁸

Though Jung does not literally argue that human beings must become gods he does

³⁰⁵Crowley, *Magick/Liber Aba*, p.163.

³⁰⁶"The word of Sin is Restriction." *Liber Al Legis*, I, 41.

³⁰⁷In *The Equinox* Vol. I, no. vii, Crowley gives two ritual practices, *Liber Nu & Liber Had* which the practitioner can use to realize or actualize the qualities of Nuit and Hadit through various techniques. Jung has a similar understanding of the Nuit/Hadit connection: "In knowing ourselves to be unique in our personal combination [Hadit]-that is, ultimately limited- we possess also the capacity for becoming conscious of the infinite [Nuit]. But only then!" Jung, *MDR*, p.325. Brackets are mine.

³⁰⁸Crowley states in *Liber Oz*: "*There is no god but man*" (Crowley, *Magick/Liber Aba*, p.689. Italics are Crowley's).

argue a very similar point. For example, if we look to Jung's interpretation of Christian theology Jung will state that the Christ figure is not the exclusive way to unite the human and the divine and that, in fact, it is the union of the human and the divine which is endemic to the process of individuation itself.³⁰⁹ Similarly, the alchemical tradition, and Jung's interpretation of the tradition, point to the perfecting or deifying of oneself. From Jung's psychological perspective when the self directs the ego or the ego comes under its suasion the self is, in fact, God. In this case the individual is no longer under the rule of the unconscious. Of course this could never be completed entirely as the unconscious can never be fully exhausted but the goal of bringing the conscious and unconscious under the aegis of the self is essential for psychological maturation.

For Crowley, every ritual, meditation, or practice must be dedicated to the discovery and fulfillment of the True Will (*Yesod*), the Knowledge and Conversation of the Holy Guardian Angel (*Tiferet*), and eventually the complete transcendence of subject/object rationality which is symbolized by the crossing of the Abyss to enter *Kether*.³¹⁰ As mentioned above some individuals in the Golden Dawn and similar Orders with Christian influence felt that only through death could the individual transcend the Abyss. For Crowley it was not only possible to transcend the Abyss while living, it was essential should one wish to attain true Adepthood.

³⁰⁹“The Anthropos [which Christ is an example] is a symbol that argues in favour of the personal nature of the “totality,” i.e., the self.” Jung, C.W. 11, p.185. Brackets are mine.

³¹⁰Each of these changes occurs along the Middle Pillar of the Tree of Life (Fig. 6 (a-c)). However, the results are brought about through the Path of the Serpent (Fig. 6b). That is to say the experiences are not transient, as would be the case with the mystical experience of the Path of the Arrow (Fig.6c), but a permanent restructuring of the Initiate's cosmology.

Jung also felt that it was essential to undertake the process of individuation in order for an individual to reach psychological maturity. For Jung that maturity meant psychological wholeness wherein one's unconscious material is brought to consciousness to be integrated and not repressed. With theories such as synchronicity³¹¹ Jung also demonstrated that the unconscious can take an influential role in an individual's life to the point that it can force a particular interpretation of reality which may have no external causal connection. Should the unconscious be ignored the individual risks further intrusion on consciousness which can vary in magnitude until the issue, whatever it may be, is resolved.

The Role of Sexuality in the Great Work

Crowley felt that one of the most powerful obstacles to the fulfilment of one's True Will was unconscious material. Perhaps the most important of these factors for Crowley, living in post-Victorian England, was sexual repression. On this issue Crowley most often sided with Freud's theories of *libido*.³¹² However, for Crowley sexuality was not only a powerful unconscious or conscious motivating factor, it was also the crux to his spiritual theories. The alchemical *hierosgamos* was not to be taken figuratively. Sulfur (male) and Salt (female) would conjoin to give life to Mercury who was a product of but unique to the original dyad. For Crowley the secrets of the universe could be revealed through the sexual

³¹¹See Jung, C.W. 8, pp. 417-531.

³¹²Crowley cites Freud throughout his works but felt that he, Freud, and other psychologists were simply appropriating something the esotericists had known for centuries: "... interior struggle is at the base of nearly all neuroses, as Freud recently "discovered"- as if this had not been taught, and taught without his massed errors, by the great Teachers of the past!" Crowley, Magick Without Tears, p.40. The errors referred to by Crowley are the tendencies of Freud to reduce sexuality to a psychological process. Crowley would view sexuality as the ultimate expression of spirituality. For Freud's theory of *libido* see: Freud, Sigmund. On Sexuality, New York: Penguin, 1981.

act in much the same way as *vāmāchāra tantric* practitioners would understand sexuality. The following passage summarizes Crowley's view on the importance of sexuality:

There is nothing unclean or degrading in any manifestation soever of the sexual instinct, because, without exception, every act is an impulsively projected image of the Will of the individual who, whether man or woman, is a star . . . The one thing needful, the all-perfect means of purification, consecration, and sanctification-independent of the physical and moral accidents circumstantial of the particular incident- is the realization of love as a sacrament. The use of physical means as a Magical Operation-whose formula is that by uniting two opposites, by dissolving both, annihilating both (to create a third thing which transcends that opposition), the phase of duality which constitutes the consciousness of imperfection is perceived as the absolute negative whose apprehension is identical with that duality-is the accomplishment of the Great Work.³¹³

Jung also understood the importance of sexuality but did not put the same emphasis on it as did Crowley. In *MDR* Jung states:

The problem still remains: how to overcome or escape our anxiety, bad conscience, guilt, compulsion, unconsciousness, and instinctuality. If we cannot do this from the bright, idealistic side, then perhaps we shall have better luck by approaching the problem from the dark, biological side.³¹⁴

The dark, biological side mentioned by Jung is equated with the notion of sexuality:

[Sexuality] plays a large part in my psychology as an essential- though not the sole- expression of psychological wholeness . . . Sexuality is of the greatest importance as the expression of the chthonic spirit. That spirit is the "other face of God," the dark side of the God-image. The question of the chthonic spirit has occupied me ever since I began to delve into the world of alchemy.³¹⁵

³¹³Crowley, *The Law is for All*, p.63.

³¹⁴Jung, *MDR*, p.152.

³¹⁵*Ibid.*, p. 168. Brackets are mine.

The third and final stage of the Great Work is where we find the greatest difference between Crowley and Jung. In Crowley's method the pinnacle of attainment was a complete destruction of the illusion of ego, of "I". Only by crossing the Abyss and attaining the grades of the Supernal Triad (*Binah, Chokmah, Kether*)³¹⁶ could one claim to be spiritually and psychologically whole.

Jung would, however, disagree with this assumption. The ego is not something which is to be eliminated. The elimination of the ego would mean the elimination of the individual's connection with the "real world" and one's identity in that world. Without the ego one would be lost in his or her interiority, possibly in some form of psychosis. What Jung was attempting to demonstrate through the alchemical tradition (as an example of a path toward individuation) was that maturation must take place in consciousness, in the embodied ego with no one factor being dominant. The ego does not have ultimate reign any more than the unconscious does. The self, as a symbol of wholeness, integrates all the opposing factions (in the Christian world-view this would equate to Jesus and Satan shaking hands) and functions as the new and complete personality of an individual.

For Jung the third stage of the Great Work is synonymous with the whole process of individuation which is a process that never truly ends. Jung's concern was not for establishing a literal and permanent interpretation of the *unus mundus*. He was not attempting to transform the earth into the Divine Kingdom. He looked instead to the symbolism of alchemy as representing the psychic process of every individual. By transforming an individual's

³¹⁶Crowley equates the Ipsissimus Grade (Symbolized by the *sefira Kether*) with the Buddhist notion of *nirodha-samāpatti* which is the attainment of the state of extinction in which every mental activity is temporarily eliminated. See: Crowley, *Magick/Liber Aba*, p.654.

psychological nature he or she actually changes their universe from one of controlling unconscious factors to one of unity (One World) between all opposing factors.

The Quest for *Gnosis* and the Path Towards Wholeness: Conclusion

This work has attempted to compare two figures, Aleister Crowley and Carl Jung, who can be seen as individuals who attempted to break down the socially accepted views of the psyche, religion, spirituality, and, perhaps most importantly, the nature of reality. Neither Crowley nor Jung were satisfied with a *monophasic* model of reality. Each attempted to incorporate the realization of the necessity and validity of an expanded sense of *gnosis* into a model of reality which could be called, in the words of Lama Govinda, “multi-dimensional.”

The success of these two figures in elucidating their model is completely subjective. Psychologically Crowley could be viewed as a failure in that with all that he experienced and preached it did not make him a better person.³¹⁷ Crowley demonstrates that the Western Esoteric Tradition can be a very effective tool in spiritual and psychological progression but he also stands as an example of an individual who, through the ever present danger of inflation, had difficulty functioning in the “real world.” The greatest danger in working through the methods laid out in *Magick/Liber Aba* is that they are steeped in archetypal symbols and as a result can pose a threat to any individual who has not completed the preliminary work of the *unio mentalis*.

³¹⁷In his biographies of Crowley John Symonds incessantly points out that Crowley had an abusive personality, had few positive relations with people, and died a lonely, impoverished man. While this may be the case Crowley did nothing in an ordinary manner. To assume that he should have followed socially accepted norms when he was attempting to demonstrate that those very norms were, in his opinion, the cause of much repression and atrocity is erroneous.

While Crowley's method of self-introspection and "scientific" methodology can help the individual maintain some form of objectivity ultimately the solitary practitioner faces many difficulties. This is the main reason for having an Order as a guide (assuming the Order is not corrupt). In the Cycle of Meaning we see that the shaman or *guru* plays an important role not only in propagating and reenforcing the world-view but also acting as a support for the initiate or *chela*. In many ways the Order acts as the *guru* to help guide and tend to the student. Crowley did not want only initiates to benefit from his teachings, he wanted all people to "Do what thou wilt" and as a result nearly all of Crowley's major works are published or in preparation and are heavily annotated to facilitate deeper comprehension.

The O.T.O., the A.A., and other Thelemic Orders are attempting to take Crowley's teachings and make them more accessible to people who may have been unaware of Crowley and his model of spiritual and psychological wholeness. The validity of Crowley's system should be judged not by his biography but by looking at those who follow his teachings today.³¹⁸

Jung was initially concerned with alleviating psychological malaise through psychoanalysis. However, Jung soon began to realize that the reductionistic nature of Freud's theories did not conform to his own findings. As a result Jung began to appreciate world

³¹⁸The same could also be said for Jung. Authors like Richard Noll (The Jung Cult, NJ: Princeton, 1994) focus on Jung's biography in order to extrapolate information which would discredit the use of his theories by contemporary scholars. However, if Jung's theories, and they are just that, theories, are encouraging investigations into ASC, Depth Psychology, mythology and symbolism then what Jung may or may not have said or done fifty years ago is irrelevant. No one would ask the scientist who might find a cure for AIDS if he has a questionable past. However, equally important is that scholars understand that what Crowley and Jung wrote should not be dogmatized. Sometimes this point is ignored which makes the work of people like Noll and Symonds important to give a more balanced and human picture of two people who tend to be deified in their respective circles. (One should also consult Sonu Shamdasani's Cult Fictions, New York: Routledge, 1998 for a solid case against Noll's claims about Jung.)

mythology and religion as their symbols appeared in his and his client's material. Finally Jung began to develop a model which included factors which were not limited to the individual and his or her interpretation of reality. Jung's theories such as the collective unconscious opened new interpretations of not only the human psyche but of art, culture, and religion. Jung's interest in alchemy moves his models from the domain of clinical psychology to that of the Great Work for which there is no higher purpose.

Taken individually both Crowley and Jung made significant contributions to their own areas of expertise. Many of Crowley's theories have worked their way into most divisions of the Western Esoteric Tradition including Ceremonial Magic, Wicca, Neo-Paganism, Chaos Magick and many others. For Jung we see many of the Analytical Psychology Institutes (primarily in the United States) focus more on Jung's clinical and medical writings while in other Institutes (such as in Zürich) there is more of an emphasis on Jung's understanding of the importance of myth and symbol for psychological health.

Perhaps the most enduring legacy of Crowley and Jung is that they demonstrated that the human condition is far more complicated and deeper than we generally suspect. Both men encouraged every person to delve deeply into their depths and examine, at length and with courage, what rose from those depths. Each man also insisted that the true goal of human development was to become fully human, to transcend the limitations imposed by collective consciousness and its constrictive epistemologies toward a union with inner powers universal in their embrace. By attempting to become more human in this sense we begin to break down the boundaries which prevent us from gaining more insight, more *gnosis* not only about ourselves as individuals, but our relation to others and the universe at large. Neither Crowley

nor Jung represents the only way (or perhaps even the best way) to increase our *gnosis* but they do represent two very similar and effective methods for the completion of the Great Work and the eventual discovery of the path toward wholeness wherein each person can strive for their fullest potential, realized in greater personal integration and wider, indeed, universal sympathy.

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Figure One: The Cycle Of Meaning
(Adapted From Laughlin (*et alia*): *Brain, Symbol, Experience*, p.229)

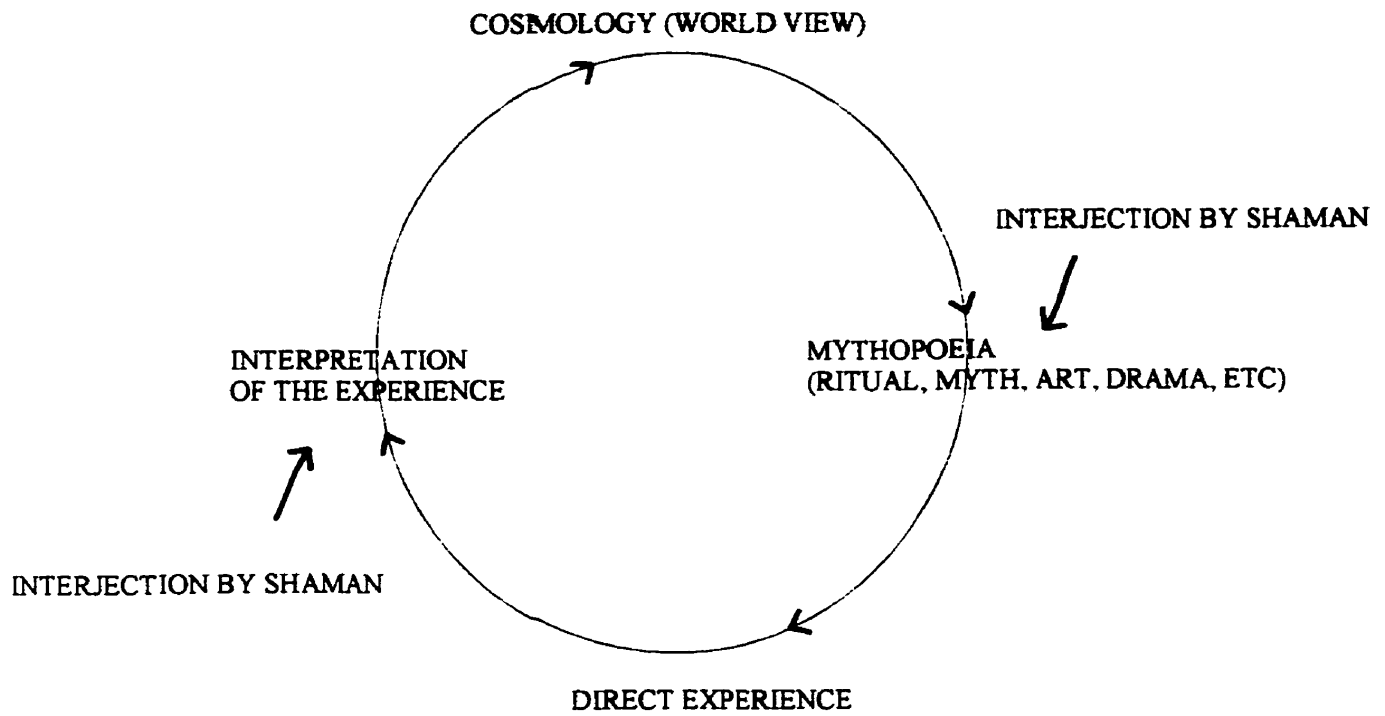
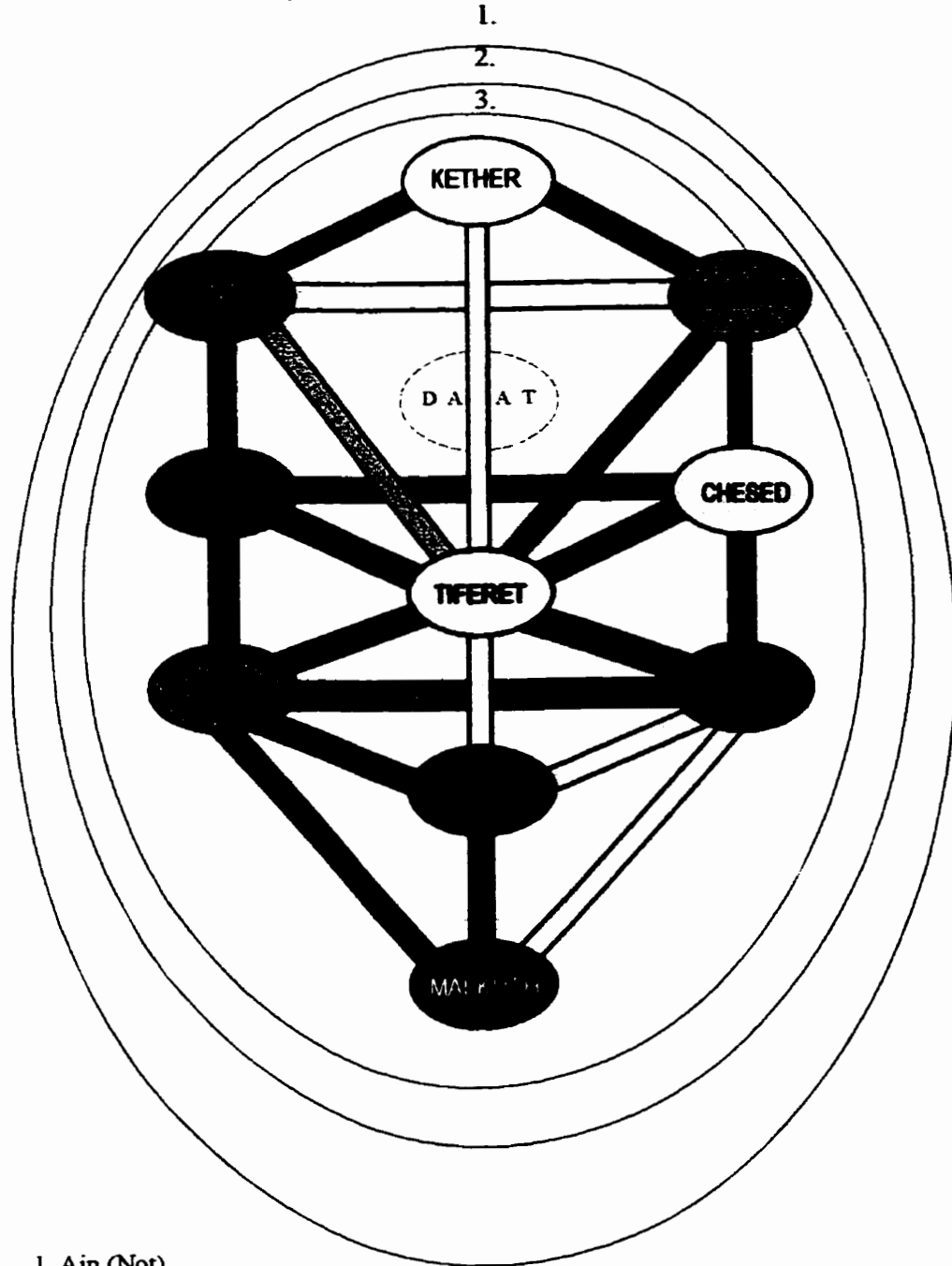


Figure Two: Qabalistic Tree of Life



- 1. Ain (Not)
- 2. Ain Soph- Limitlessness
- 3. Ain Soph Aur- Limitless Light
- Kether-Crown
- Chokmah-Wisdom
- Binah-Understanding
- Daat-Knowledge
- Chesed-Mercy
- Geburah-Severity
- Tiferet-Beauty
- Netzach-Victory
- Hod-Splendor
- Yesod-Foundation
- Malkuth-Kingdom

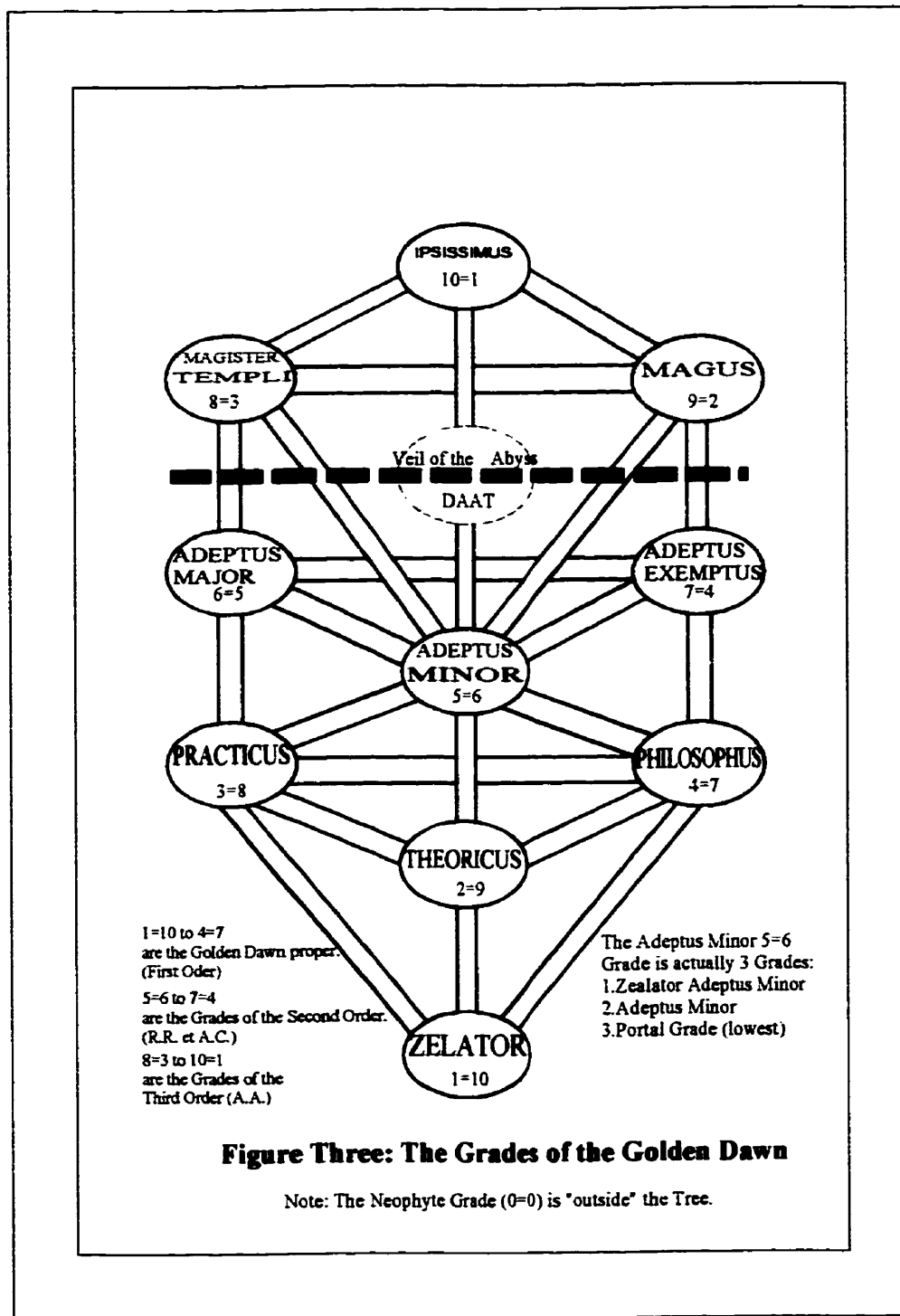
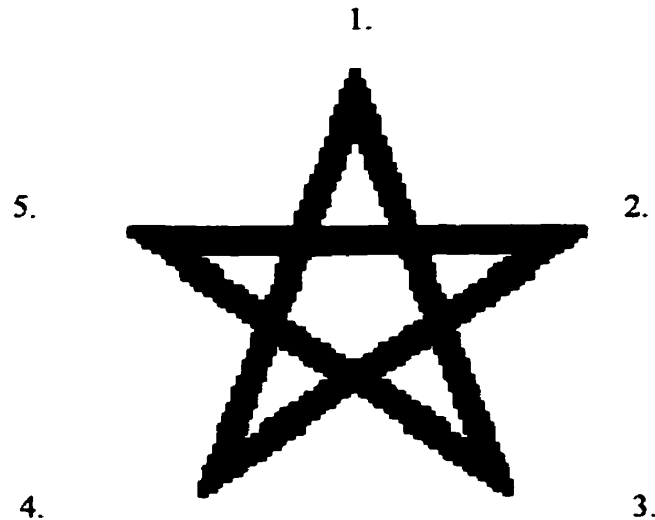


Figure Four: The Pentagram and Common Correspondences.



1. The apex of the Pentagram represents the fifth element, Spirit. Other terms for this attribute are *Ākāśa* and Ether. It represents the combination of all four elements below it.

What follows are some common interpretations of the Elements: Quality, Colour, Direction, Tarot suit, human faculty, Tetragrammaton letter, Gospel, Legendary Creature, one of the Four Beasts of the Apocalypse and the Elemental Weapon of Ceremonial Magic (as found in *Magick/Liber Aba*).

2. Water

Cold/moist
Blue
West
Cups
The
unconscious/
deep emotion
ו
John
Undine
Eagle
Chalice

3. Fire

Heat/dryness
Red
South
Wands
Will/ volatile
emotion
,
Mark
Salamander
Lion
Fire Wand

4. Earth

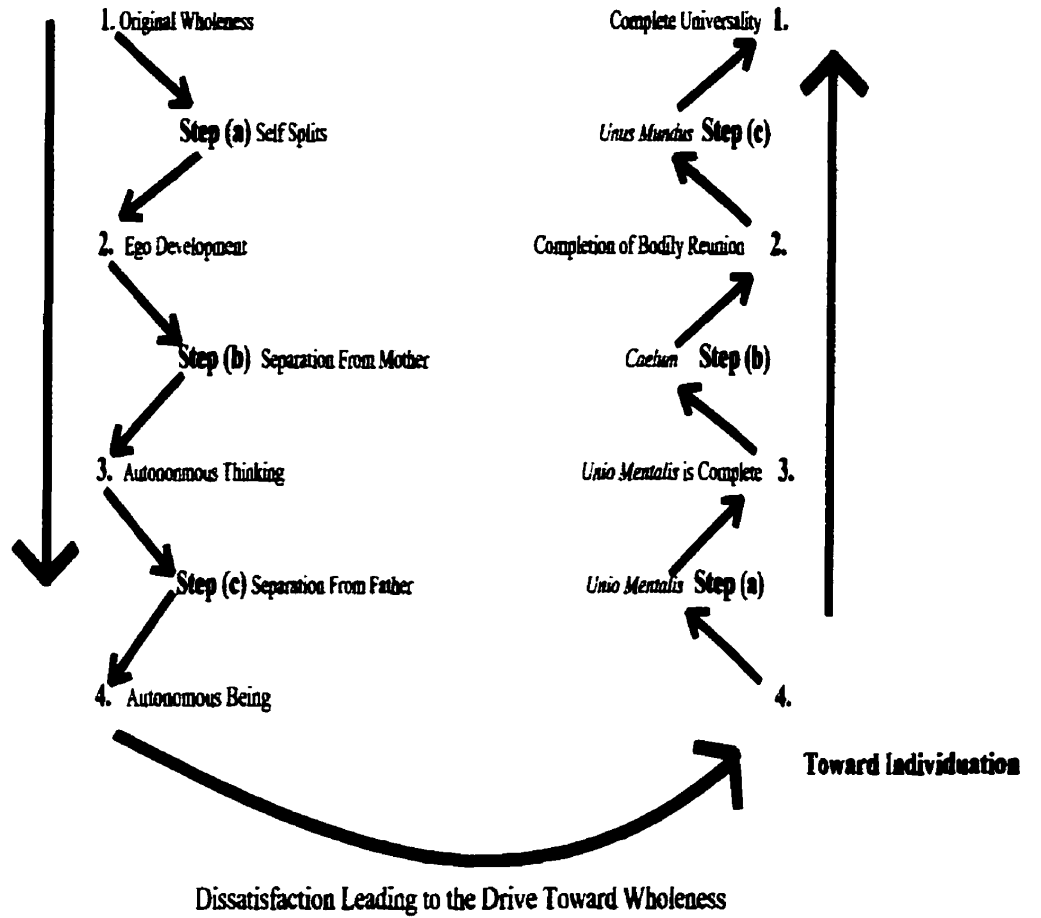
Cold/dryness
Black
North
Pentacles
Body
ו
Luke
Gnome
Ox
Pantacle

5. Air

Heat/moisture
Yellow
East
Swords
Intellect
ו
Matthew
Sylph
Man
Dagger

Figure Five: The Process of Psychological Development
(Adapted from: Edinger, *The Mystery Lectures*, p.279)

Toward Psychological Development



Figures 6a-6c: The Lightning Bolt, The Path of the Serpent and The Path of the Arrow.

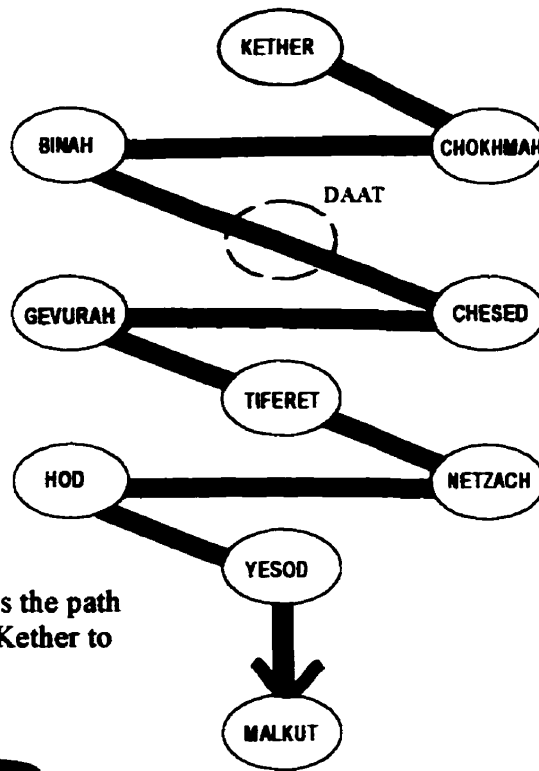


Fig.6a

"The Lightning Bolt" follows the path of Creation. It moves from Kether to Malkut.

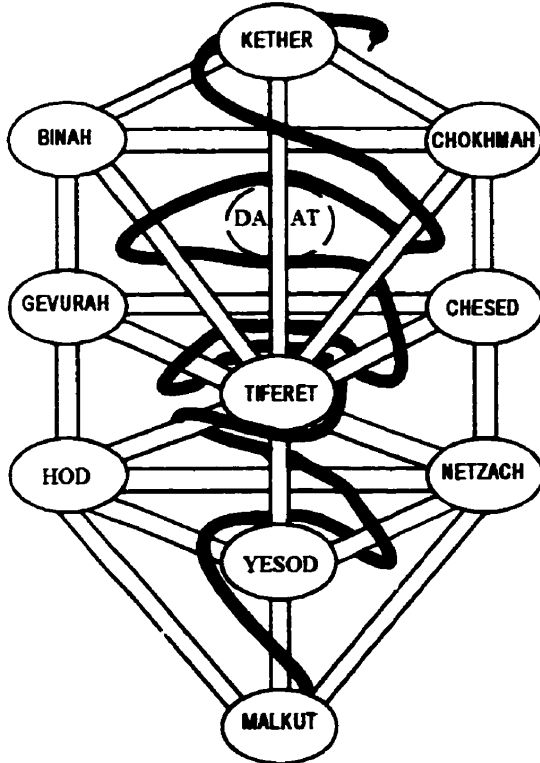


Fig.6b
"The Path of the Serpent"
The Path of Initiation which passes through each *sefira* (or rather the path leading to it) as it winds from Malkut to Kether.

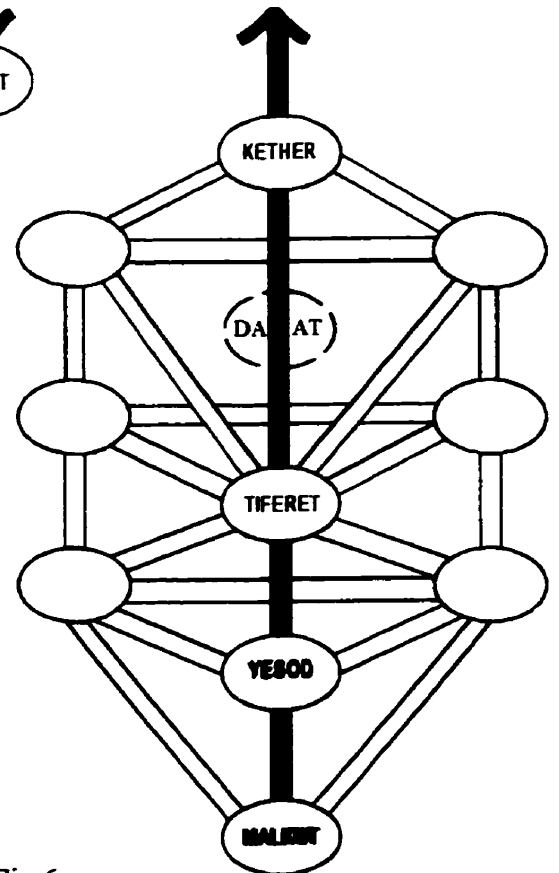


Fig.6c
"The Path of the Arrow" or Mystical Path along the "Middle Pillar". This path is the direct experience of Kether while in Malkut .

Appendix One

Chronology

What follows is a brief chronology of some of the key points in both Crowley and Jung's lives. This chronology is not exhaustive, nor does it present the totality of the work produced by either man. In fact, many of Crowley's works were published posthumously and will not appear in the present chronology. Four main sources were consulted for this chronology: Crowley: *Confessions*, Skinner (ed.): Magical Diaries of Aleister Crowley, Jung: *MDR*, and Young-Eisendrath *et al.* (ed.): The Cambridge Companion to Jung.

	ALEISTER CROWLEY 1875-1947		CARL JUNG 1875-1961
1875	Born Oct. 12 th Leamington Spa, Warwickshire.	1875	Born July 26 th Kesswil, Switzerland
1886	Father (Edward Crowley) dies.		
1891	Crowley creates a bomb using two pounds of gunpowder and blows himself up and is in and out of consciousness for 96 hours.		
1895	(Oct.) Enters Cambridge.	1895	Enters medical school (Basel University)
1896	Crowley has a mystical experience and begins serious study of mysticism and occultism.	1896	Father Dies
1898	<i>Aceldama</i> , Crowley's first book of poetry published. Leaves Cambridge. <i>White Stains</i> published. Nov. 18 th Initiated into the Hermetic Order of the Golden Dawn taking the motto <i>Perdurabo</i> .	1898	Participates in a group interested in the mediumistic capabilities of his fifteen year old cousin, Helene Preiswerle.
1898 /99	Crowley rapidly moves through the grades of the Third Order (i.e., Golden Dawn proper).		
1900	MacGregor Mathers initiates Crowley as an Adeptus Minor (5=6). Crowley leaves for Mexico.	1900	Completes medical studies decides to become a psychiatrist. Begins his first period of military service. Becomes Assistant Staff Physician to Eugene Bleuler at the Burghölzli (Psychiatric Hospital).
1902	Travels to India. While there he intensely studies and practices various forms of <i>yoga</i> . Attains <i>Dhyāna</i> . April 28 th commences climb on Chogo Ri (K-2). Collaborates with Auguste Rodin & produces <i>Rodin in Rime</i> (See: <i>Collected Works</i> vol.III).	1902	Publication of Jung's thesis <i>On the Psychology and Pathology of So-Called Occult Phenomenon</i> (CW 1) which was based on the researches of 1898.

1903	Purchases Boleskine House in Scotland. Begins the Operation of Abramelin. Marries Rose Kelly. Completes <i>Snowdrops From a Curate's Garden</i> .	1903	Feb. 14 th Marries Emma Rauschenbach Jung begins to focus on the ideas and theories of Sigmund Freud.
1904	Jan. Crowley and Rose in Ceylon before returning to England via Cairo. April 8 th -10 th Crowley receives <i>Liber Al Legis</i> from Aiwass. Publishes Mather's translation of the grimoire <i>The Goetia</i> (Lesser Key of Solomon). July 28 th First daughter, Nuit Ma Ahathoor Hecate Sappho Jezebel Lilith born.	1904	Jung treats Sabina Spielrein for hysteria through psychoanalytical methods Dec. 26 th Agatha, Jung's daughter is born
1905 /07	Publishes <i>The Collected Works</i> (3 Vols.).		
1905	Aug. 8 th Expedition to Kanchenjunga	1905	Promoted to Senior Staff Physician (Burghölzli). Appointed Lecturer in Psychiatry at University of Zurich.
1906	Crowley begins his walk across Southern China which culminates in his completion (through intense visualization) of the Operation of Abramelin (<i>John St. John</i> -Equinox Vol. I, no.i). Experiences <i>nirvikalpa-samādhi</i> . Daughter, Nuit dies.	1906	Jung's second daughter, Anna, is born on Feb. 8 th Publishes: <i>The Psychology of Dementia Praecox</i> (CW 3). Begins correspondence with Freud.
1907	<i>Konx Om Pax: Essays in Light</i> published. Crowley forms his Order (A.A.).	1907	March 3 rd Jung visits Freud in Vienna and begins a close friendship.
		1908	Jan. 16 th Lecture "The Content of Psychosis" (CW3) "The Freudian Theory of Hysteria" (CW4) Jung buys land along Lake Zurich and has a large house built. Nov. 28 th Birth of Jung's only son, Franz.
1909 /13	First numbers of <i>The Equinox</i> published		
1909	Rose divorces Crowley. 777, an extensive collection of Cabalistic correspondences is published. Crowley claims Adeptus Exemptus grade (7=4) Nov. 23 rd -Dec. 19 th Crowley and Victor Neuburg perform the "Enochian Calls" of John Dee in the Sahara (see: <i>The Vision and the Voice and Other Papers</i> (<i>The Equinox</i> Vol. IV, no.ii). Dec. 3 rd Crowley claims Master Templi grade. (8=3)	1909	Jung resigns from Burghölzli to pursue private practice. Affair with Sabina Spielrein most active at this time, i.e., 1909-10. Both Jung and Freud receive honorary Doctorates from Clark University (U.S.A.). Jung's first recorded experiment with Active Imagination. Begins serious research into world mythology. <i>The Significance of the Father in the Destiny of the Individual</i> (CW4) published.
1909 /10	<i>The Holy Books</i> published (see: <i>The Equinox</i> Vol. I, no. ix).		

1910	Autumn- Performance of <i>The Rites of Eleusis</i> (a series of seven dramatic planetary invocations) performed at Caxton Hall, Westminster (see: <i>The Equinox</i> Vol. I, no. vi).	1910	Jung is appointed President of the International Congress of Psycho-Analysis in Nuremberg. <i>The Association Method</i> (CW2) published. Sept. 20 th Marianne, Jung's third daughter born.
1911	Sept. 27 th Rose enters an asylum suffering from alcoholic dementia. Oct. 11 th Crowley meets Mary d'Este Sturges, the companion of Isador Duncan. Nov. 21 st The entity known as Abuldiz appears to Mary Sturges (now Soror Virakam) and commands Crowley to go to Naples to write <i>Liber Aba/Magick</i> (Book Four).	1911	Jung Publishes the first part of <i>Symbols and Transformations of the Libido</i> . August Lectures on "Psycholanalysis of a Child" in Brussels
1912	Theodore Reuss, head of the German occult order the Ordo Templi Orientis (O.T.O.) visits Crowley and appoints Crowley head of the English section of the O.T.O. (the M.M.M.).	1912	<i>New Paths in Psychology</i> (CW7) published. Feb. Jung finishes the final section, "The Sacrifice" of <i>Symbols and Transformations</i> . Freud is unhappy with Jung's findings, as a result their correspondences become more curt. Feb. 25 th Jung founds <i>The Society of Psychoanalytical Endeavors Concerning Psychoanalysis</i> (CW4) Sept. Lectures at Fordham University "The Theory of Psychoanalysis" which departs from Freud's orthodox interpretation. Sept. <i>Symbols and Transformations of the Libido</i> (CW5) published
1913	<i>Book of Lies (Falsely So Called)</i> published. Visits Moscow with his entertainment troupe "The Ragged Rag-time Girls". Writes <i>The Gnostic Mass</i> (Liber XV).	1913	Jung's devastating break with Freud. <i>The Theory of Psychoanalysis</i> (CW4) published <i>General Aspects of Psychoanalysis</i> (CW4)
1914	Jan.-Feb. Crowley and Victor Neuburg conduct "The Paris Working" which was a set of rituals employing homoerotic and <i>vāmāchāra</i> ("Left Hand" <i>tantric</i>) techniques. (See: <i>The Equinox</i> Vol. IV, no.ii) Oct. 24 th Crowley leaves for U.S.A.	1914	Resigns the Presidency of the International Congress of Psychoanalysis.
1915	Oct. 12 th Crowley claims the Grade of Magus (9=2) taking the motto <i>To Méγα Θηρίον</i> Crowley hired to work as editor of <i>The Fatherland</i> and <i>The International</i> . Crowley writes <i>Astrology</i> .		
1916	Magical Retirement in New Hampshire where he preforms a Ritual signifying the end of Christianity. (See: Symonds, <u><i>The Great Beast</i></u> , pp.202-206)	1916	Jung Finds the <i>Psychological Club</i> in Zurich. <i>The Structure of the Unconscious</i> (CW7) <i>The Transcendent Function</i> (CW8) Develops an interest in Gnostic writings. Writes <i>Septum Sermones ad Mortuos</i> as a result of a personal experience in active imagination.

1917	Crowley's mother, Emily, dies. Crowley's first novel, <i>Moonchild</i> is published.	1917	<i>On the Psychology of the Unconscious</i> (CW7)
1918	<i>Liber N</i> finished (pub. 1961). Crowley put in contact with an entity called Amalantrah. Writes his version of <i>Tao Teh King</i> (<i>The Equinox</i> Vol.III, no. viii). Meets Leah Hirsig (Alostrael).	1918	Jung identifies the Self as the goal of psychic development. <i>The Role of the Unconscious</i> (CW10) Another period of military service.
1919	March 21 st <i>The Equinox</i> Vol.III, no.i published. Return to England- becomes addicted to heroin.	1919	<i>Instinct and the Unconscious</i> (CW8) (first use of the term "Archetype").
1920	April 2 nd Crowley arrives in Cefalu and establishes the "Abbey of Thelema." Oct. 14 th Crowley's daughter by Alostrael, Anne Leah (Poupée) dies. Crowley is physically, mentally and spiritually devastated.	1920	Visits Algiers and Tunis.
1921	May Crowley claims the grade Ipsissimus (10=1).	1921	Publication of <i>Psychological Types</i> (CW6)
1922	Crowley's second novel, <i>Diary of a Drug Fiend</i> is published.	1922	Jung buys some isolated land on the shore of Lake Zurich. <i>On the Relation of Analytical Psychology to Poetry</i> (CW15)
1923	Death of Raoul Loveday at Cefalu. May 1 st Crowley expelled from Italy by Mussolini and leaves the Abbey for the last time. May 11 th Arrives in Tunis.	1923	Death of Jung's mother. Begins construction of Bollingen.
		1924	Visits the United States and visits Taos Pueblo (NM).
1925	Invited by Herr Traenker to be International Head of the O.T.O.	1925	Lectures and travels to Kenya for a safari where he spends time with the Elgonyi on Mount Elgon. <i>Marriage as a Psychological Relationship</i> (CW17)
1926 /28	Travels to France, Germany, and North Africa.	1926	Returns from Africa via Egypt.
		1927	<i>The Structure of the Psyche</i> (CW8) <i>Women in Europe</i> (CW10)
1928	Oct. Israel Regardie Joins Crowley in Paris and becomes his Secretary.	1928	<i>The Relations between the Ego and the Unconscious</i> (CW7) <i>On Psychic Energy</i> (CW8) <i>The Spiritual Problem of Modern Man</i> (CW10) <i>The Significance of the Unconscious in Individual Education</i> (CW17)

1929	<p>March 9th Crowley, his mistress and Regardie are issued a "Refus de Sejour" and expelled from France.</p> <p>April 12th <i>Magick in Theory and Practice</i> published.</p> <p>Aug. 16th Crowley marries Maria Teresa de Miramar, in Germany.</p>	1929	<p>"Commentary" on the <i>The Secret of the Golden Flower</i> (CW13)</p> <p>Interest in Alchemy intensifies.</p> <p><i>Paracelsus</i> (CW15)</p>
1930	<p>First two volumes of <i>The Confessions of Aleister Crowley</i> published.</p>	1930	<p><i>Stages of Life</i> (CW8)</p> <p><i>Psychology and Literature</i> (CW15)</p>
1930 -34	<p>Wanderings in Germany and Portugal.</p>		
		1931	<p><i>Basic Postulates of Analytical Psychology</i> (CW8)</p> <p><i>The Aims of Psychotherapy</i> (CW16)</p>
1932	<p>Regardie parts company with Crowley</p>	1932	<p><i>Psychotherapists or the Clergy</i> (CW11)</p> <p><i>Sigmund Freud in His Historical Setting</i> (CW15)</p> <p><i>Ulysses: A Monologue</i></p> <p><i>Picasso</i></p> <p>Awarded the Literary Prize by the City of Zurich.</p> <p>Jung gives various seminars on <i>Kundalini Yoga</i>.</p>
		1933	<p>Delivers several papers on various subjects (including alchemy) for "Eranos" meetings.</p>
		1934	<p>Founds International General Medical Society for Psychotherapy</p>
1935	<p>Crowley is bankrupt.</p>	1935	<p>Founds Swiss Society for Practical Psychology.</p> <p><i>Psychological Commentary on the Tibetan Book of the Dead</i> (CW11).</p> <p><i>Individual Dream Symbolism in Relation to Alchemy</i> (CW12)</p>
1936 -38	<p>Visits Germany. Reportedly meets Aldous Huxley.</p>	1936	<p><i>The Concept of the Collective Unconscious</i> (CW9i)</p> <p><i>Yoga and the West</i> (CW11)</p> <p><i>Religious Ideas in Alchemy</i> (CW12)</p>
1937	<p><i>The Equinox of the Gods</i> (<i>Equinox</i> Vol. III, no. iii) published.</p>	1937	<p><i>The Visions of Zozimos</i> (CW13)</p> <p>"Terry Lectures" at Yale University (CW11)</p> <p>Traveled to India for the fifth anniversary of University of Calcutta.</p>
1938	<p><i>The Heart of the Master and Little Essays Toward Truth</i> published</p>	1938	<p>Awarded Honorary Doctorates by the Universities of Calcutta, Benares, Allahabad, and Oxford.</p>
1939	<p><i>Eight Lectures on Yoga</i> (<i>The Equinox</i> Vol. III, no. iv) published.</p>	1939	<p>"Psychological Commentary" on <i>The Tibetan Book of the Great Liberation</i> (CW11)</p>

		1940	<i>A Psychological Approach to the Trinity</i> (CW11) Begins a seminar on "The Process of Individuation in Alchemy".
		1941	<i>Transformation Symbolism in the Mass</i> (CW11)
		1942	<i>The Spirit of Mercurius</i> (CW13) <i>Paracelsus as a Spiritual Phenomenon</i> (CW13)
1943	Crowley begins correspondences which will make up the ninety-two letters of <i>Magick Without Tears</i> .	1943	<i>Psychology of Eastern Meditation</i> (CW11)
1944	<i>The Book of Thoth</i> (<i>The Equinox</i> Vol. III, no.v), Crowley's major treaty on the Tarot, is published. Crowley retires to "Netherwood" in Hastings.	1944	Health problems (broken foot, heart attack) Jung has a series of visions. <i>Psychology and Alchemy</i> (CW12), based on a collection of lectures is published.
1945	Works on assembling <i>Magick Without Tears</i> .	1945	Receives Honorary Doctorate from University of Geneva. <i>The Phenomenology of the Spirit in Fairytales</i> (CW9i) <i>The Philosophical Tree</i> (CW13)
		1946	<i>On the Nature of the Psyche</i> (CW8)
1947	Completes <i>Olla</i> his 3 rd anthology of poetry. Dec. 1 st Crowley dies at Hastings. Dec. 10 th "The Last Ritual" and cremation at Brighton.	1947	Jung begins to spend long periods at Bollingen.
		1948	Opening of the C.G. Jung Institute of Zurich. <i>On the Self</i> (ch. 4 of <i>Aion</i> (CW9ii))
		1950	<i>Concerning Mandala Symbolism</i> (CW9i)
		1951	<i>Aion: Researches into the Phenomenology of the Self</i> (CW9ii).
		1952	<i>Synchronicity: An Acausal Connecting Principle</i> (CW8). <i>Answer to Job</i> (CW11)
		1953	<i>The Collected Works</i> published by Bollingen.
		1955	<i>Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy</i> (CW14). Nov. 27 th Emma Jung dies.

		1956	Wrote <i>How and Why I Wrote My 'Answer To Job'</i> (CW11) as introduction to <i>Answer to Job</i> .
		1958	<i>Memories, Dreams, Reflections</i> (German Edition)
		1961	June 6 th After a brief illness Jung dies.

Appendix Two

Liber AL vel Legis

sub figura CCXX

as delivered by

XCIII = 418

to

DCLXVI

A.'A.'. Publication in Class A.

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Chapter I

I,1: Had! The manifestation of Nuit.

I,2: The unveiling of the company of heaven.

I,3: Every man and every woman is a star.

I,4: Every number is infinite; there is no difference.

I,5: Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

I,6: Be thou Hadit, my secret centre, my heart & my tongue!

I,7: Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

I,8: The Khabs is in the Khu, not the Khu in the Khabs.

I,9: Worship then the Khabs, and behold my light shed over you!

I,10: Let my servants be few & secret: they shall rule the many & the known.

I,11: These are fools that men adore; both their Gods & their men are fools.

I,12: Come forth, o children, under the stars, & take your fill of love!

I,13: I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

I,14: Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.

The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

I,15: Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

I,16: For he is ever a sun, and she a moon. But

to him is the winged secret flame, and to her the stooping starlight.

I,17: But ye are not so chosen.

I,18: Burn upon their brows, o splendrous serpent!

I,19: O azure-lidded woman, bend upon them!

I,20: The key of the rituals is in the secret word which I have given unto him.

I,21: With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

I,22: Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

I,23: But whoso availeth in this, let him be the chief of all!

I,24: I am Nuit, and my word is six and fifty.

I,25: Divide, add, multiply, and understand.

I,26: Then saith the prophet and slave of the beautiful one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

I,27: Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit,

continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

I,28: None, breathed the light, faint & faery, of the stars, and two.

I,29: For I am divided for love's sake, for the chance of union.

I,30: This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

I,31: For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

I,32: Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

I,33: Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

I,34: But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

I,35: This that thou writest is the threefold book of Law.

I,36: My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

I,37: 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.

I,38: He must teach; but he may make severe the ordeals.

I,39: The word of the Law is Θελημα.

I,40: Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

I,41: The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

I,42: Let it be that state of manyhood bound and

loathing. So with thy all; thou hast no right but to do thy will.

I,43: Do that, and no other shall say nay.

I,44: For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

I,45: The Perfect and the Perfect are one Perfect and not two; nay, are none!

I,46: Nothing is a secret key of this law.

Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

I,47: But they have the half: unite by thine art so that all disappear.

I,48: My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

I,49: Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

I,50: There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

I,51: There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your will and fill of love as ye will, when, where, and with whom ye will! But always unto me.

I,52: If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

I,53: This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and

prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

I,54: Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

I,55: The child of thy bowels, he shall behold them.

I,56: Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation. leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

I,57: Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but ✘ is not the Star. This also is secret: my prophet shall reveal it to the wise.

I,58: I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I,59: My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

I,60: My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & 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.

I,61: But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the Earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe,

and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

I,62: At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant.

I,63: Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

I,64: I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

I,65: To me! To me!

I,66: The Manifestation of Nuit is at an end.

Chapter II

II,1: Nu! the hiding of Hadit.

II,2: Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

II,3: In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

II,4: Yet she shall be known & I never.

II,5: Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

II,6: I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

II,7: I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

II,8: Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

II,9: 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.

II,10: O prophet! thou hast ill will to learn this writing.

II,11: I see thee hate the hand & the pen; but I am stronger.

II,12: Because of me in Thee which thou

knewest not.

II,13: for why? Because thou wast the knower, and me.

II,14: Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

II,15: For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

II,16: I am the Empress & the Hierophant. Thus eleven, as my bride is eleven.

II,17: Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

II,18: These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

II,19: Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

II,20: Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

II,21: We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

II,22: I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self.

The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

II,23: I am alone: there is no God where I am.

II,24: Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by

magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

II,25: Ye are against the people, O my chosen!

II,26: 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.

II,27: There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

II,28: Now a curse upon Because and his kin!

II,29: May Because be accursed for ever!

II,30: If Will stops and cries Why, invoking Because, then Will stops & does nought.

II,31: If Power asks why, then is Power weakness.

II,32: Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

II,33: Enough of Because! Be he damned for a dog!

II,34: But ye, o my people, rise up & awake!

II,35: Let the rituals be rightly performed with joy & beauty!

II,36: There are rituals of the elements and feasts of the times.

II,37: A feast for the first night of the Prophet and his Bride!

II,38: A feast for the three days of the writing of the Book of the Law.

II,39: A feast for Tahuti and the child of the Prophet-secret, O Prophet!

II,40: A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

II,41: A feast for fire and a feast for water; a feast for life and a greater feast for death!

II,42: A feast every day in your hearts in the joy of my rapture!

II,43: A feast every night unto Nu, and the pleasure of uttermost delight!

II,44: Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

II,45: There is death for the dogs.

II,46: Dost thou fail? Art thou sorry? Is fear in thine heart?

II,47: Where I am these are not.

II,48: Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

II,49: I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead!

Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]

II,50: Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

II,51: Purple beyond purple: it is the light higher than eyesight.

II,52: There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

II,53: Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

II,54: Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

II,55: Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

II,56: Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

II,57: He that is righteous shall be righteous still; he that is filthy shall be filthy still.

II,58: Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or

lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

II,59: Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

II,60: Therefore strike hard & low, and to hell with them, master!

II,61: There is a light before thine eyes, o prophet, a light undesired, most desirable.

II,62: I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

II,63: Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

II,64: Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

II,65: I am the Master: thou art the Holy Chosen One.

II,66: Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

II,67: Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

II,68: Harder! Hold up thyself! Lift thine head! breathe not so deep-die!

II,69: Ah! Ah! What do I feel? Is the word exhausted?

II,70: There is help & hope in other spells.

Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

II,71: But exceed! exceed!

II,72: Strive ever to more! and if thou art truly mine-and doubt it not, an if thou art ever joyous!-death is the crown of all.

II,73: Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

II,74: The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

II,75: Aye! listen to the numbers & the words:

II,76: 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

II,77: O be thou proud and mighty among men!

II,78: Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

II,79: The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

Chapter III

III,1: Abrahadabra! the reward of Ra Hoor Khut.

III,2: There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

III,3: Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

III,4: Choose ye an island!

III,5: Fortify it!

III,6: Dung it about with enginery of war!

III,7: I will give you a war-engine.

III,8: With it ye shall smite the peoples; and none shall stand before you.

III,9: Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

III,10: Get the stele of revealing itself; set it in thy secret temple-and that temple is already aright disposed-& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

III,11: This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstraction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou

likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

III,12: Sacrifice cattle, little and big: after a child.

III,13: But not now.

III,14: Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

III,15: Ye shall be sad thereof.

III,16: Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

III,17: Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

III,18: Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

III,19: That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

III,20: Why? Because of the fall of Because, that he is not there again.

III,21: Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

III,22: The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

III,23: For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

III,24: 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.

III,25: This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your

orison: it shall become full of beetles as it were and creeping things sacred unto me.

III,26: These slay, naming your enemies; & they shall fall before you.

III,27: Also these shall breed lust & power of lust in you at the eating thereof.

III,28: Also ye shall be strong in war.

III,29: Moreover, be they long kept, it is better, for they swell with my force. All before me.

III,30: My altar is of open brass work: burn thereon in silver or gold!

III,31: There cometh a rich man from the West who shall pour his gold upon thee.

III,32: From gold forge steel!

III,33: Be ready to fly or to smite!

III,34: But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

III,35: The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

III,36: Then said the prophet unto the God:

III,37: I adore thee in the song-

I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;

For me unveils the veiled sky,

The self-slain Ankh-af-na-khonsu

Whose words are truth. I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee:-

I, I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! let it fill me!

III,38: So that thy light is in me; & its red flame is as a sword in my hand to push thy order.

There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume

Me: I have made a secret door

Into the House of Ra and Tum,

Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-Nech I weave my spell.

Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

III,39: All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

III,40: But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

III,41: Establish at thy Kaaba a clerk-house: all must be done well and with business way.

III,42: The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

III,43: Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart:

I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

III,44: But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men!

III,45: Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

III,46: I am the warrior Lord of the Forties: the Eighties cower before me. & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof: courage is your armour, go on, go on, in my strength; & ye shall turn not back for any!

III,47: This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child and that strangely. Let him not seek after this: for thereby alone can he fall from it.

III,48: Now this mystery of the letters is done, and I want to go on to the holier place.

III,49: I am in a secret fourfold word, the blasphemy against all gods of men.

III,50: Curse them! Curse them! Curse them!

III,51: With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

III,52: I flap my wings in the face of Mohammed & blind him.

III,53: With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

III,54: Bahlasti! Ompehda! I spit on your crapulous creeds.

III,55: Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

III,56: Also for beauty's sake and love's!

III,57: Despise also all cowards; professional

soldiers who dare not fight, but play; all fools despise!

III,58: But the keen and the proud, the royal and the lofty, ye are brothers!

III,59: As brothers fight ye!

III,60: There is no law beyond Do what thou wilt.

III,61: There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

III,62: To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

III,63: The fool readeth this Book of the Law, and its comment; & he understandeth it not.

III,64: Let him come through the first ordeal, & it will be to him as silver.

III,65: Through the second, gold.

III,66: Through the third, stones of precious water.

III,67: Through the fourth, ultimate sparks of the intimate fire.

III,68: Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

III,69: There is success.

III,70: I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

III,71: Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

III,72: I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; & nought remains.

III,73: Paste the sheets from right to left and from top to bottom: then behold!

III,74: There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

III,75: The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.

Aum. Ha.

THE COMMENT

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

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,
ANKH -F -N -KHONSU