



The Magical Revival

by Kenneth Grant

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ERRATA

This volume is a direct reprint from the 1972 first edition, in which there were a number of errors. These have all been marked with an asterisk wherever they arise in the text, and have been listed on page 234.

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For
STEFFI and GREGORY

Acknowledgements

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The author has at his disposal the entire body of Aleister Crowley's writings (published and unpublished), and wishes to thank Mr. John Symonds-Crowley's literary executor-for allowing complete freedom in the use of it.

He also wishes to thank Frater Ani Abthilal, IX O.T.O., who made available an initiated Tantric work on the worship of the Supreme Goddess, by an Adept of the Left Hand Path, which has thrown much light on the Draconian Mysteries that Crowley and others helped to revive.

Foreword

"For us, who have the inner knowledge, inherited or won, it remains to restore the true rites of Attis, Adonis, Osins, of Set, Serapis, Mithras, and Abel".

These words of Aleister Crowley inspired me as a youth, and, imagining myself as one of those to whom they were addressed, I soon discovered that for some reason I have not been able to fathom it was the god Set that I was being called upon to honour. I accordingly took it upon myself to penetrate the Mysteries of this, the most ancient of deities, and to trace the history of his rites from an indefinite antiquity to the present day.

When I wrote *The Magical Revival*, twenty years ago, I had no notion that the book would form the first of a series of trilogies that I would still be engaged upon in the nineties. Nor did I expect it to interest any but the serious occultist. But the numerous letters which I received after its publication, and the often profound comments expressed in them, caused me to plan the series subsequently known as the Typhonian Trilogies.

Toward the close of the eighties I was approached by Skoob Esoterica, who sought to re-issue under the title of *Hidden Lore* the Carfax Monographs which I had produced in the early sixties in collaboration with Steffi Grant.

This project led not only to the task of publishing the next of the remaining volumes of the trilogies, under the careful editing of Christopher Johnson and Caroline Wise, but also to the reprinting of the earlier titles. So, here again is *The Magical Revival*.

Kenneth Grant, London, 1990.

"The Knower of Truth should go about the world outwardly stupid like a child, a madman or a devil."

Mahavakyaratnamala

Introduction

THE purpose of this book is to place in perspective the various occult tendencies that led up to the revival of interest in Occultism in recent years, and to interpret this resurgence in terms of humanity's need for a universal approach to Reality that transcends all previous systems of mystical and magical Attainment. Emphasis is placed upon the work of Aleister Crowley (1875-1947), because he embodies in a highly concentrated form the particular Magical Tradition that underlies the present revival, and for a similar reason

space is given to Austin Osman Spare (1889*-1956), Dion Fortune (1891*-1946), Charles Stansfeld Jones (1889*-1950) and others, who in their own peculiar way revitalized the Current.

Having for many years practised magick as a result of personal contact with Crowley, I have been able to relate his work to the ancient systems which he has been instrumental in reviving. My interpretation of his work is not a matter of speculation for it can be substantiated entirely by reference to the vast mass of material (diaries, letters, essays, books, etc.) which survived his death in 1947, from which I have freely quoted.

As regards Austin Spare, being his literary executor I have access to supposed, the metaphysical was the exoteric version, not *vice versa*. This is proved conclusively by the seventeenth chapter of *The Book of the Dead*, which is certainly the oldest body of written teachings known to man. Here, side by side with the text which was intended for general use, appears the interpolated gloss of the initiated priest, explaining the text after the manner of the Gnosis, or Magical Tradition. The secret, oral, or hidden wisdom embodied in the gloss, refers to the *physical* origins of the abstract concepts which appear in the text; spiritual matters are explained in terms of physical, more precisely of *physiological*, phenomena. These explanations were usually reserved for initiates, and the reason for their concealment was due to the physical nature of the Gnosis, which became, in truth, the forbidden wisdom of later ages. The ancients may not have been acquainted with psychology, sexology and endocrinology as known today, but they most certainly were acquainted with the occult uses of the sexual current, the improper handling of which leads to disaster; and they were infinitely more knowledgeable concerning the sexual sciences than are Western psychologists today.

In mediaeval times secrecy was resorted to more as a safeguard for the occultist than for the world of which he formed a part. The scene is not much different today, except that the tables are turned. The indiscriminate revelation of occult formulae often leads to insanity and death. The unprepared who meddle with occult processes invite trouble. In the realm of profane science the horror of the situation is today only too apparent. The magician, who was the scientist of bygone days, was wiser than his modern counterpart. He hedged his science about in order to protect not only himself but the world about him.

The reader will therefore appreciate the reason for the peculiar method employed in the construction of this book. I have resorted to the time-tested method of symbolic metathesis, when the subject-matter requires that veil of secrecy demanded no less today of the occultist than of the Hierophant of ancient times. With this difference: I have introduced no blinds, no deliberately misleading statements or vague allusions to formulae that cannot be shown to be as precise in their action and reaction as their analogues in the more orthodox sciences.

As some of the terms used in this book may be unfamiliar to

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readers unacquainted with the works of Aleister Crowley, or of Occultism generally, an

exhaustive glossary is appended.

Finally, I have where necessary adopted Crowley's orthography of the word *magick* to distinguish it from the ceremonial techniques with which it is usually - and almost exclusively - associated.

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Return of the Phoenix

IN 1933 Crowley wrote a series of articles for a daily newspaper in which he denounced black magic in no uncertain terms:

"To practise black magic you have to violate every principle of science, decency and intelligence. You must be obsessed with an insane idea of the importance of the petty object of your wretched and selfish desires.

"I have been accused of being a 'black magician'. No more foolish statement was ever made about me. I despise the thing to such an extent that I can hardly believe in the existence of people so debased and idiotic as to practise it.

"In Paris, and even in London, there are misguided people who are abusing their priceless spiritual gifts to obtain petty and temporary advantages through these practices.

"The 'Black Mass' is a totally different matter. I could not celebrate it if I wanted to, for I am not a consecrated priest of the Christian Church

The articles answered those, and they were many, who accused him not only of being a black magician but of performing black masses and perverted rites.

The ill-considered calumny continues, and Crowley's name- nearly a quarter of a century after his death-is still associated with baleful sorcery and diabolism. This misconception is not easy to rectify, partly owing to massive ignorance on the subject

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of Occultism and partly owing to prejudices stemming from faulty conditioning.

To an individual living five thousand years ago-long before the Biblical version of Genesis had been written down - Crowley's Cult of Satan, or Shaitan as then called, would have evoked no feelings of perversity and guilt. Even the later pagan traditions, forthright and free of shame, would have been at home with Crowley's ideas.

Until we get to grips with the matter in a spirit of impartial inquiry, and, even more important, until we check the tendency to interpret concepts in the light of their

decadence, rather than according to their pristine values, we shall fail to understand Crowley's work and the real nature of the magical revival he has helped to bring about.

Ancient concepts and symbols were already in their dotage before Christianity supplied the final dowse to their vitality. The confusion of esoteric concepts and the decadence of symbols has rarely been exhibited so clearly as in St. John's *Revelation*, where fragments only of the Ancient Mysteries are presented without full knowledge of their inner meaning. The scribe (or scribes) was either a non-Initiate, or he wilfully misrepresented the Ancient Wisdom for political purposes, or even more probably, his work has been worked over by other hands.

The literal smearing and destruction of the ancient symbols in the Catacombs is as nothing compared with the systematic iconoclasm that had been operative for centuries in the secret sanctuaries of Judaism and Christendom, where documents were destroyed, texts mutilated and deliberately distorted to make way for the Cult of that supreme anomaly in the history of religions-an historic "Saviour" who died and resurrected in the flesh.¹

Apart from certain Gnostic texts, preserved, paradoxically, by the early Christian Fathers, the monuments and funerary texts of

1 "I believe the resurrection of the flesh." The word used for "flesh" in the Apostles' creed is *carnis*, *sarkos*. This represents the general creed of Christianity.

ancient Egypt remain to testify to the true Gnosis of Light which the promoters of the doctrine of a carnalized Christ endeavoured to extinguish.

Before the present magical revival can therefore be understood, we have to know what Magic is, and what exactly is being revived, for, strange as it may appear, what is now resurging is the pre-Christian Gnosis, the Cult of Shaitan, even though, as yet, it is only beginning to return in a halting and broken form.

It was Aleister Crowley who fanned the flame to furnace heat, which he did when the "world was destroyed by fire" in 1904. This phrase is a technical one; it signifies destruction and super-cession in a sense that may only be interpreted by resorting to the astronomical myth cycles from which it derives. The subject is referred to more fully later on. Crowley was in Cairo at the time of this event. There he received *The Book of the Law*² - the New Gnosis, the latest Tantra, the most complex Grimoire - from a praeter-human Intelligence named Aiwaz³ a messenger of that most ancient god whose image was worshipped in the deserts under the name of Shaitan, and, long ages earlier, as Set, the soul or double of Horns.

Before going back to the origins of this Cult, however, we should first examine briefly the more immediate past when the flame of the Gnosis glowed secretly in the hostile environment of an ignorant age.

The massive resurgence of interest in the hidden side of things, in the noumenal aspect of the phenomenal world, owes itself largely to the gradual dissolution of long-standing social *mores*. This had made possible the unsealing of dormant cells of consciousness through the use of sex, drugs, alcohol and other methods of consciousness-control and exploration.

2 Hence, the receipt of *The Book of the Law* is sometimes referred to as The Cairo Working.

3 In order to appreciate the nature of Aiwaz, it is perhaps not too misleading to think of this Daemon as similar to the *Dhyān Chohans* (Planetary Spirits) that used Blavatsky and others as a channel of intercourse with humanity.

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The genesis of this change occurred in the latter half of the last century, when Helena Blavatsky threw open the doors of Eastern Esotericism and made it available to the Western world. Also, the trend of scientific opinion changed course and began confirming the findings of mystics and occult scientists, ancient and modern.

These strands were gathered together and concentrated in a single knot in the year 1875, the year in which two events of far reaching importance coincided: the foundation, by Blavatsky, of the Theosophical Society, and the birth in Warwickshire, England, of Aleister Crowley.

In order properly to assess these circumstances it is necessary to understand that an equally significant event was pending: the emergence of the Hermetic Order of the Golden Dawn, which had existed in one form or another, and under other names, for an incalculable period of time.

The Golden Dawn was the Inner Mystery School of the Order that formulated itself in the outer world as the Theosophical Society.

Blavatsky's intention in initiating her Society was, primarily, the destruction of Christianity in its historic as opposed to its "eternal" form. This fact is either glossed over or totally ignored by most writers on the Society and its foundress, but it is paramount to an understanding of the vital current that inspired the Golden Dawn, and even more paramount in fathoming the reason for Crowley's indetyfying himself with the anti-Christian formula of the Beast, 666.

This formula is primarily destructive; it invokes that powers of Horus known as Ra-Hoor-Khuit (or Herakhty), which necessarily precedes the advent of its twin and complementary power, symbolized by that ancient "devil" of the Akkadian race whom Crowley invokes beneath the mask, or *persona*, of Hoor-paar-Kraat (Harpocrates, also called Aiwaz).

The true Occult Order (sometimes called the Great White Brotherhood, and by Crowley the A.'.A.'. ⁴) manifested in the

4 The initials A.'.A.'. stand for *Argentum Astrum* (the Silver Star). This is the Star of Set or Sothis (Sirius) - the "sun" in the south: "silver", to indicate that it is of the lunar region (i.e. Night); it is the concealed "child" of Nuit, whose Light it manifests. According to Hermetic Tradition, our sun is but a reflection of the greater Sun, Sothis. The sun of our solar system therefore stands in the relationship of a "child" (Child Horus) to this vast Star.

West in 1886 as the Golden Dawn. Before this specific manifestation, the Brotherhood numbered among its openly unavowed representatives such authorities as Sir Edward Bulwer-Lytton, Eliphas Levi, Fred Hockley, Kenneth Mackenzie, Gerald Massey, Fabre d'Olivet and others. Bulwer-Lytton links up historically with the continental Adepts, Eliphas Levi, Gerard Encausse (Papus), Rudolph Steiner and Franz Hartmann - celebrated names in Western Occultism. These collateral continental elements constituted what was once known as the Hermetic Brotherhood of Light.

Not long after the birth of the Theosophical Society, the Brotherhood of Light-until then fairly loosely organized-was, around 1875, concentrated into ten initiatory degrees under Dr. Karl Kellner, an Austrian Adept who revealed the true name of the Brotherhood as the Ordo Templi Orientis, the Order of the Temple of the East, the East signifying the place of sunrise, the source of illumination. The initials O.T.O. also symbolize the solar-phallic energy of the Beast, which Crowley later incorporated in his personal magical seal.

Karl Kellner was the first O.H.O. (Outer Head of the Order) of the newly constituted O.T.O., for, long before this, an Order of the Temple-under Jacques de Molay (1293-1313)-had existed and "prepared the Renaissance by fusing the Mysteries of East and West" ⁵ and the outer history of the Order can be traced long anterior to this event.

This Order also included the Hermetic Brethren known as the Illuminati, headed in the eighteenth century by the notorious Adam Weishaupt, whose work, though still incalculable, is of undoubted significance in relation to the present magical revival.

Jean Adam Weishaupt (1748-1830) founded the Order of the

5 Crowley, in his comment to *Liber Agape*, the secret manual of the Mysteries of the O.T.O.

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Illuminati on May 1, 1776. He adopted the symbol of the Point within the Circle to represent the Current that found expression through him. He formulated the basic principles of the Order in terms very similar to those which Crowley uses in *Liber Oz* (see illustration).

The "Lost Word" in Weishaupt's system, is "Man". The recovery of this Word required that man should find himself again; that the redemption of humanity is to be effected through and by man; that man should govern himself and throw off the shackles of alien powers and controls. In a word, he should become a king in his own right, by virtue of his own primal inheritance.

Later, in Crowley's system, the idea of the "kingly man" became paramount; it is synonymous with being a Thelemite, i.e. one who has discovered his True Will (*thelema*) and is capable of doing it. Hence, *Do what thou wilt shall be the whole of the Law*.

When Crowley assumed control of the O.T.O., he chose as its motto *Deus est Homo* (God is Man), and in *Liber Oz* he declares "There is no God but Man".⁶ It was to Man that his Manifesto was addressed, when, in the middle of the Mediterranean in 1924, he declared *Thelema* (Will) to be the Word of the Law, in accordance with what had been revealed to him by Aiwaz⁷ in Cairo, twenty years previously.

The Equinox, a series of massive volumes, which Crowley published periodically and which he described as "The encyclopaedia of initiation", was also called "the official organ of the A.'.A.'. -*the Review of Scientific Illuminism*". Among the names of those, who, according to Crowley, represented this Current in past ages, appears that of Adam Weishaupt, Count Cagliostro (b. 1743) and Anton Mesmer (1734-1815) were among those who were initiated into the Order of the Illuminati. Cagliostro was initiated at Frankfurt in 1781, under

⁶ This motto possesses also a profound esoteric meaning which will become apparent during the course of this work.

⁷ See Glossary: [Aiwass](#) .

the authority of "the Grand Masters of the Templars", another name of the Illuminati. He received instructions and large sums of money from Weishaupt, who sent him to France where Cagliostro's special mission was to illuminize French masonry.

Weishaupt, whose early training was influenced by the Jesuits, founded the Illuminati - as Blavatsky founded the Theosophical Society - with the main intention of destroying the baleful effects of organized Christianity. Weishaupt claimed to have used "for good ends, the means which the Jesuits had employed for bad". Harking back to St. Ignatius Loyola (1491-1556), Weishaupt introduced an obligation of unconditional obedience into the Constitution of his Order. Thus, Illuminism - as conceived by Weishaupt - was modelled on the Society of Jesus, although it proposed a plan of campaign diametrically opposed to it.

Although the Order of the Illuminati was suppressed in 1786, Weishaupt and his inner circle of adepts continued to operate in secret behind the veil of Freemasonry, with which the Order had linked itself in 1778. Weishaupt maintained that the Illuminati were less an

Order than a Current, which could operate more effectively under cover of something else: "under other names and other occupations".

Cagliostro succeeded in forming a link with the Martinist Order (founded by Martinez Pasqually in 1754), with which Anton Mesmer was also involved. The Illuminati gradually gained control of all important Orders until an illuminized network of occult societies had been created.

In 1880, the Order was revived at Dresden by Leopold Engel. It was with this revived Current that Rudolph Steiner was connected; and Franz Hartmann (founder of the Order of the Esoteric Rose Croix) was connected both with Engel's Illuminati and with the Theosophical Society.

In 1895, Dr. Karl Kellner carried on the system, calling it the Ordo Templi Orientis, thus reverting to the pre-Weishauptian designation. On Kellner's death, in 1905, a German Theosophist named Theodor Reuss, together with Franz Hartmann,

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constituted the Inner Council of the Order. It was Reuss who initiated Steiner into the O.T.O.

The Point within the Circle, the symbol of the Illuminati, is not only the hierogram of the Sun and of the god Horus, but, in Crowley's system, is also symbolic of the union of Nuit and Hadit, which are emblematic of Consciousness and its projection as a ray of light.

The union of the Circle (Nuit) and the Point (Hadit) formulates their "child", or combined wills, expressed as Ra-Hoor-Khuit. The Circle and the Point also represent the abstract expressions of Love and Will, twin components of the magical equation known as the Law of Thelema.⁸

Dion Fortune, in *Aspects of Occultism* (published posthumously in 1962), observes that primitive cults, such as Voodoo, initiates the Subconsciousness; Hinduism initiates the Higher Self; and Christianity initiates the Personality, the Lower Self; Here, she refers to the true Gnostic Christianity, the "eternal religion" as opposed to the Cult of the carnalized Christ of historic Christianity: Austin Spare, Aleister Crowley and Dion Fortune developed precisely these three lines of activity.

Spare's formula of Atavistic Resurgence (see [Chapter 12](#)) develops the "voodoo" line by means of a system of Sigils deriving from his Alphabet of Desire, each letter of which represents a phase of sexual consciousness. He used the formula in conjunction with a ritual called the Death Posture (see [Chapter 12](#)). Instead of the *vevers* of African sorcery and West Indian Voodoo, Spare employed various occult geometries embodying in linear form the sound-vibrations peculiar to the gods - or levels of subconsciousness - to be invoked; these vibrations constitute the mantras of the gods. His system derives not only from the Golden Dawn, but also from the initiated occult traditions of

8 *Thelema*, the Greek word for will, adds up to 93, which is also the number of Agape (Love), its qabalistic equivalent. 93 is a key number in Crowley's Cult; it is thrice 3 I, which is itself the number of *The Book of the Law* in which the magical formulae of the Aeon of Horus (initiated by Aiwaz) are couched in literary and qabalistic cyphers. Crowley himself did not succeed in interpreting all of them during his lifetime. See under [LASH TAL](#) (Glossary).

the original Draconian Cult, operative in the dark dynasties of ancient Egypt⁹.

At the other extreme, the theme of Crowley's work is his ritual for achieving congress with the Higher Self, or Holy Guardian Angel. To this end he successfully adapted an ancient Akkadian, or Sumerian, rite used by the Yezidi - the "devil" worshippers of Lower Mesopotamia. Crowley identified their "devil" with Aiwaz, his own Holy Guardian Angel, a peculiar state of affairs which will be explained later. To awaken and exalt the magical consciousness, Crowley used a type of ritual reminiscent of the Tantras.

Dion Fortune, in her turn, evolved a system for creating the Magical Personality from the debris of everyday life. Her work involved the use of lunar Magic. She used the energies manifesting through sexual polarity. Her novel, *Moon Magic* (posthumously published in 1956), explains the *mystique*, if not the actual mechanism of the process. She stressed the close relationship between the endocrine system and the *chakras*, the centres of magical power in the human organism. Her controlled-dreaming technique derives from the Golden Dawn "Spirit Vision", and recalls aspects of the spiritual exercises of St. Ignatius Loyola who founded the Society of Jesus.

These aspects of spiritual development form the three major themes characteristic of the present-day revival of magic, and they reflect the three major phases of Consciousness exemplified in mythology as the astral, lunar, and solar currents of the Great Work. Crowley's system, particularly, resumes all three.

The injunction "Do what thou wilt shall be the whole of the Law" first appeared in *The Book of the Law*, which Crowley received in Cairo in 1904 while in direct astral communication with the *Daemon*, Aiwaz.

"Do what thou wilt" is the first half of a magical formula which Crowley practised throughout his life. The second half- "Love is the law, love under will"-is its complement. This also appeared in *The Book of the Law*, or, more precisely, *The Book of*

⁹ See [Chapter 3](#).

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the Law of Thelema, for the text, comprising three brief chapters, is a comment on this double formula.

Crowley spent the greater part of his life attempting to fathom the mysteries of this singular Book, and he said in his last years that much still remained dark. But he

fathomed enough of it to found a system of Magick unrivalled in the history of Western Occultism.

The essence of *Do what thou wilt*, and its corollary, is not new. On the contrary it is as ancient and ageless as the Tao and the Teh, the Yin and the Yang, Siva and Sakti or the Tibetan imagery of Yab-Yum. What is new is its emphasis upon action, upon doing, rather than upon non-action and surrender. Thelema is a dynamic formula, not a static one, and it requires the precise formulation-before action of the energy which is to be its mainspring.

When Aiwaz communicated the Law, he uttered the word *Will* in Greek, because Greek-like Hebrew, Arabic and Coptic- has its own qabalah, each letter being also a number. Thelema therefore signifies not only Will, which is its literal meaning, but also 93, a number of vital significance in Crowley's system.

The Greek word *Agape*, meaning Love, also adds to 93 and so does Aiwaz, thus identifying these seemingly diverse ideas in a mystical unity. The three highest Sephiroth which form the Supernal Triad of the Tree of Life also add up to 93, when the secret *Key of The Book of the Law* (AL) is applied in a special manner.

The Book of the Law was published several times in Crowley's lifetime, and each publication was followed-within a comparatively short time-by international disasters: the Balkan war, the First World War, the Sino-Japanese war and World War II. It was Crowley's belief that when the Book is finally published in strict accordance with the instructions given by Aiwaz in its third chapter, it will effect the total destruction of civilization as we know it. So far, the instructions have been imperfectly executed, and the holocaust therefore incomplete.

The Thelemic Book is not merely passively prophetic, but actively charged with a power strong enough to reduce whole dynasties to rubble.

Crowley describes the Phoenix of Thelema that will arise from the dust and debris of civilization in a brief but powerful work entitled *The Heart of the Master* ¹⁰ (1936). *Phoenix* was Crowley's secret name in the O.T.O. He did not assume it officially because events had not, magically speaking, brought the Phoenix to birth. He therefore retained the title *Baphomet* which he had adopted in 1912 on his initiation into the Order by Theodor Reuss, its then head.

The Phoenix is known as the double-wanded One, the Bird of Return, and the title in Crowley's case has particular significance as a dynamic expression of the dual formula of *Thelema* and *Agape*.

In ancient Egypt, the Bennu Bird, or phoenix, was represented by the heron, or hawk, and the golden hawk was the vehicle of the god Horus-the solar-phallic deity through whose messenger, Aiwaz, *The Book of the Law* was communicated.

The Phoenix was also an ancient constellation in which Sothis, or Sirius, was the chief star; it probably corresponded to the complex of stars now known as Cygnus and Aquila. The Phoenix or Bennu Bird was the hawk, heron, ibis, rook, nycti-corax, of the Egyptians. The peacock of the Hindus and the eagle of the Romans are cognate symbols. According to Pliny the life of the phoenix had a direct connection with the great year of cyclic renovation, in which the stars and seasons returned to their original positions. The duration of this cycle is given variously by different authorities. One authority ascribes to the cycle a period of 666 years, which may have been another reason why Crowley chose the Phoenix as his secret name in the O.T.O. Other authorities ascribe to it the much longer period of 1,461

10 Crowley wrote this work under the pseudonym Khaled Khan, "the Sword of God". Crowley claims to have been a reincarnation of this warrior who delivered the Arabs from the stranglehold of Christianity at the battle of Damascus.

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years, which is the length of the Sirius cycle, and, according to Herodotus, the Phoenix reappears every five hundred years. The constellation once known by that name was an image of the Sothiac or Siriadic year, because it arrived at the meridian at the time of the rising of that star.

The Egyptologist, Lepsius, proved that the priests of Egypt were acquainted with the phenomenon known as the Precession of the Equinoxes. The worshippers of Set were the most erudite astronomers of Egypt as well as being the builders of the Great Pyramid. They were acquainted with the true length of the cycle of precession and calculated it as a period of 52 Phoenix periods of five hundred years each. This makes a grand total of 26,000 years-the Great Year of the Egyptians.

As the returning, reappearing, or Ever-Coming One, this constellation was represented by the Adept who bore the Phoenix Wand in the rituals of the Golden Dawn.

For physiological reasons the phoenix as "the turner back" was represented by the Ibis, the vehicle of Thoth, the lunar god of Magick, Writing and the Word. According to Plutarch, the ibis instructed men in the use of the enema, which she administered to herself with her beak. This peculiarity undoubtedly influenced Crowley's choice of the phoenix as the special emblem of the XI⁰ O.T.O., which involves a reversal of the usual copulative process.

The Phoenix, or eagle, was also a name of the Nile. Diodorus noted that when the waters of the Nile were sweeping down in full spate it was known in this phase as "the eagle", because of its exceeding swiftness and impetuosity. In terms of magical symbolism, the Nile represented the Mother Goddess whose annual inundation literally created the land of Egypt by depositing the rich alluvial mud that caked about her banks. The most ancient form of "physical geography" was founded on the female form; the woman below, being the earth; the woman aloft (i.e. the celestial Nuit) being heaven; and whether as the woman below, with feet pointing towards the Great Bear constellation - the Goddess of

the Seven Stars - or as the Great Bear itself, Inner Africa was the womb of the world, Egypt being the vulva or outlet to the north, the Nile itself forming the vulva of the woman "below".

The Phoenix was chosen as a glyph of the Double Wanded One because it symbolized cyclic or aeonic return. The Aeon renews itself like the Phoenix, on the scale of once in approximately 2,000 years; the sun renews itself daily, yearly, and at greater intervals of time.

It is in the symbol of the Phoenix, therefore, that we must seek for the real meaning of Thelema as the magical formula of the present Aeon of Horus ushered in by Aiwaz in 1904.

Transferring the astronomical symbolism to the magical or physiological processes, we find the Chinese sages representing the formula of cyclic return by the equation 0-2; that is, $0 = (+1) + (-1)$. This formula is represented biologically by the congress of the sexes. The positive element of the equation is Will (*Thelema*), dynamic, masculine; the negative element is Love (*Agape*), passive, feminine. Their union is the basis of the magical ecstasy that polarizes the active and passive components of existence, reducing them to Zero. From that Void (Naught or Nuit) a new creation emerges, ready to begin the process again.¹¹

The use of sex as a means of gaining access to invisible worlds or other planes of consciousness did not, of course, begin with Crowley. Such practices go back to predynastic times in Egypt, where the Great Mother Goddess - Taurt, the prototype of the Tarot, the stellar revolutions, and, later, the Zodiac-was worshipped with sexual rites, the *orgia* or divine works of the Graeco-Roman Mysteries.

Crowley endeavoured to perpetuate these rites and align them with the scientific theories of today. The curiously hybrid complex of his practices, deriving from ancient Egyptian, Chinese and Indian techniques, is not "black", as it is painted.

The doctrine that "every man and every woman is a star" lies at the heart of *The Book of the Law*. Its meaning, that every man and every woman has a True Will, a True Centre, which he

11 Cf. The *Iaya-point* of *The Secret Doctrine* (Blavatsky). Vol.1, p. 557.

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must discover and express, forms the basis of the new and scientific attitude to mystical consciousness that dominates the scene today.

In order to tap the reservoirs of energy that make an individual what he is - an individual unit, not a soulless fragment of some hypothetical concept called "mankind" - Crowley used drugs, sex, alcohol, and the Words of Power based on the oriental science of *mantra*

or rhythmic vibration. By such means, collectively or singly employed, he energized the subtle centres ¹² of primal energy in man. In the language of the Tantras, he awakened the Serpent Power (Kundalini). This form of consciousness - control is exceedingly dangerous if undertaken without proper initiation, and Crowley reminds the practitioner of the warning given by Set, or Hadit, in *The Book of the Law*:

"I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

There is great danger in me; for who doth not understand these runes shall make a great miss

The full invocation of Thelema, the True Will in man, was facilitated by Crowley through his restoration of a Graeco- Egyptian rite. ¹³ This antique ritual - the most potent extant, according to Crowley-later formed the Preliminary Invocation of the Goetia of Solomon the King. ¹⁴ Its actual origin, however, lies in a phase of religious history long anterior both to the mediaeval Goetia and the Graeco-Egyptian rite; it existed in the Akkadian or Sumerian epoch, when the oldest of all deities-Set or Shaitan-was adored in the deserts by the Yezidi. This rite, replete with Words of Power, or the "barbarous names of evocation etymologically restored" was published by Crowley in

12 See Chapter Four, *infra*.

13 See *Fragment of a Graeco-Egyptian Work upon Magic*, by Charles Wycliffe Goodwin, 1852.

14 S. L. MacGregor Mathers translated the Goetia into English and Crowley published it with his own Introduction and various amendments in 1904.

Magick in Theory and Practice ¹⁵ (1929). The performance of this ritual establishes the magician in the sphere of his Angel. The result is described as "the Attainment of the Knowledge and Conversation of the Holy Guardian Angel". Only through intimate communion with his Angel can man learn the Word of his Will, and, having learnt it, proceed to fulfil it, for once a man has entered into full communion with his Angel, no power on earth can turn him from the performance of his Will.

The Word of the Will (*thelema*) is the *Name* of the Angel who utters it at the climax of the magical rite; and when interpreted in terms of individual consciousness it reveals the secret and supreme formula of spiritual enlightenment.

Crowley insists that it is impossible to do one's will until the Name has been communicated. This is the meaning of the old texts that declare God and his Name to be One. The Name is the secret self of each man and woman. The aspiration required to establish contact with the True Self, the Angel, must be so utterly one-pointed - as in Crowley's case - that no mundane considerations whatsoever can stand in the way of its attainment. Crowley pressed into the service of this work - the Great Work - every conceivable means of communication with the unseen worlds. The result was that through this ritual, and others like it, he grew in communion with extra-terrestrial

Intelligences. His already wide knowledge of magical and mystical methods of attainment deepened and expanded.

To facilitate traffic with entities of other spheres, Crowley sometimes made use of women who were themselves so emotionally unstable, so feebly linked to the world, that they were able to skry in the spirit-vision and project their astral bodies with very little trouble. The added stimulus of the rites of Bacchus (alcohol) and Venus (sex), greatly accelerated these

15 Where it appears under the title of *Liber Samekh*. This Ritual is also based upon and fused with the mediaeval grimoire that Mathers translated in Paris from "a unique and valuable manuscript in the Bibliotheque de l'Arsenal entitled *The Book of the Sacred Magic of Abra-Melin the Mage*."

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experiments, and several major Workings of this nature survive among Crowley's papers.

These Workings opened up lines of contact formerly closed. Crowley has been criticized because he used the living organism as the basis of many of his experiments. In orthodox science such criticism is brushed aside, yet how few scientists - relatively speaking - involve themselves in experiments as did Crowley, risking disease, drug-addiction, death and the worst forms of madness in their quest for Truth?

According to Crowley the true magical revival occurred in **1904**, when an occult current of cosmic magnitude was initiated on the inner planes. Its focus was Aiwaz and it was transmitted, through Crowley, to the human plane. It also formulated itself on the mundane plane as another phase of the O.T.O., "founded" by the Austrian initiate Karl Kellner, who died in 1905 in mysterious circumstances, his place being taken by Theodor Reuss who introduced sexual magick into the Sovereign Sanctuary of the Order.

The initiation of this occult current created a vortex, the birth-pangs of a New Aeon, technically called an Eqninox of the Gods. Such an event recurs at intervals of approximately **2,000** years. Each such revival of magical power establishes a further link in the chain of humanity's evolution, which is but one phase only of the evolution of Consciousness.

According to Crowley, the New Aeon will establish full Solar Consciousness in mankind, thus connecting it directly with its true centre by uniting Nuit and Hadit.

At present, man is a separate, isolated unit; he requires the use of speech, etc., to communicate with others like himself; When Solar Consciousness is fully established, Silence will take the place of Speech. Not the absence of noise we know as silence, but a positive vibrant menstruum of direct intuitive *understanding*.¹⁶

16 *Understanding* is the formula of the third Sephira, Binah, on the Tree of Life (see diagram). It is "above the Abyss" and is the third of three supernal emanations of the Ain (Void, or Absolute Consciousness). Its

influence therefore comes to man from the Supernal Triad, 93, beyond the Veil (of the Abyss) thus making possible-for the first time in the history of humanity-a massive initiation involving the Crossing of the Abyss. See Glossary for these terms.



Aleister Crowley at the age of fifty-six

Liber LXXVII



"the law of
the strong:
this is our law
and the joy
of the world."

AL. II. 21

"Do what thou wilt shall be the whole of the law."
—AL. I. 40.

"thou hast no right but to do thy will. Do that, and no
other shall say nay."*—AL. I. 42-3.*

"Every man and every woman is a star."*—AL. I. 3.*

There is no god but man.

1. Man has the right to live by his own law—
to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.
2. Man has the right to eat what he will:
to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.
3. Man has the right to think what he will:
to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.
4. Man has the right to love as he will:—
"take your fill and will of love as ye will,
when, where, and with whom ye will."*—AL. I. 51.*
5. Man has the right to kill those who would thwart
these rights.
"the slaves shall serve."*—AL. II. 58.*
"Love is the law, love under will."*—AL. I. 57.*

Aleister Crowley

Liber Oz (The Book of Strength), Crowley described *Liber Oz*, first published in 1942, as the "the manifesto of the O.T.O." It is a concise statement of his "political programme in the Outer" based on *The Book of the Law* which Crowley received while in astral communication with the transmundane Intelligence named Atwaz

Liber LXXVII

"the law of the strong: this is our law
and the joy of the world." - *AL. 11.21*

"Do what thou wilt shall be the whole of the law." -*AL. 1.40.*

thou hast no right but to do thy will. Do that, and no
other shall say *nay*."-*AL. 1.42-3.*

"Every man and every woman is a *star*."-*AL. 1.3.*

There is no god but man.

1. Man has the right to live by his own law- to live in the way that he wills to do:

to work as he will:

to play as he will:

to rest as he will:

to die when and how he will.

2. Man has the the right to eat what he will:

to drink what he will:

to dwell where he will:

to move as he will on the face of the earth.

3. Man has the right to think what he will:

to speak what he will:

to write what he will:

to draw, paint, carve, etch, mould, build as he will:

to dress as he will

4. Man has the right to love as he will :- take your fill and will of love as ye will, when,
where, and with whom ye will.' -*AL. 1.51.*

5. Man has the right to kill those who would thwart these rights.

the slaves shall serve."-*AL. 11.58.*

Love is the law, love under will."-*AL. 1.57.*

This consciousness has already formulated itself in certain individuals who are the earthly reflexes, the reflections upon earth, of those Masters (or Secret Chiefs) whose work entails the administration of Consciousness in its human phase, and in the particular segment of that phase wherein man may achieve full realization of his identity with the Source of Illumination, i.e. Solar Consciousness. This is typified macrocosmically by the Sun - the Point within the Circle - and microcosmically by the Phallus, which in turn typifies the Kundalini, the serpentine or spiral power of creative Consciousness. Men will

become as gods, because the power of creation (the prerogative of gods) will be wielded by them through the direction of forces at present termed "occult" or hidden.

The methods of this direction are contained in *The Book of the Law*, a grimoire of magical instruction the secrets of which are automatically preserved from profanation, because only those able to use the powers to which it is the key can understand the qabalistic and literary cyphers which it contains. We shall fathom a few of them here.

The key symbols of that Book are Nuit (Consciousness absolute), Hadit (the manifestation of Consciousness) and Ra-Hoor-Khuit, the reflection or projection of Hadit in the form of the objective universe.

The manifesting power of Consciousness, which is Hadit, is typified by the Phallus, or the Beast, which is the link between the ideal world of Absolute Subjectivity and the actual world of Concrete Objectivity, their union being symbolized by Ra-Hoor-Khuit. Ra-Hoor-Khuit is therefore the "son", or result, of the union of Nuit and Hadit, as well as being mystically identical with both.

The formula of this union of Nuit and Hadit is contained in Liber OZ (*The Book of Strength*). Crowley described *Liber OZ*, first published in 1942, as the "manifesto of the O.T.O." It is a concise statement of his "political programme in the O.T.O. based on *The Book of the Law* which Crowley received while in astral Communication with transmundane Intelligence named Aiwaz

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,the Word of the Aeon, Abrahadabra,¹⁷ a form of Abrasax, the Supreme Deity of the Gnostics.

The word "aeon" has a twofold connotation, for besides signifying a cycle of time, it is also a name of the solar-phallic God of the Gnostics and the Illuminati. Hargrave Jennings (*The Rosicrucians, their Rites and Mysteries*) describes a Gnostic gem representing Harpocrates seated upon a lotus which springs from a double lamp formed of twin *phalli* united at their base. This is symbolic of the Lord of the Wand of Double Power. Above his head is his title - Abraxas - and over this is his name IAO. Abraxas, or Abrasax, was a lion-headed deity whom the Gnostics sometimes called "Aeon". Abraxas is the Logos, the Aeon, and Harpocrates; in other words, the Word is the lion-serpent that is preceded by the formulation of the Babe (Harpocrates). From Abraxas is derived the word Abrahadabra, which resumes all these ideas in its elevenfold vibration. The numerical value of Abrahadabra is 418, which is that of the Hebrew letter *Cheth* spelt in full (i.e. [hebrew]). *Cheth* is the number Eight, which is the Seal of Hermes-Thoth-Mercury, the God of Magick. The figure 8 is, by shape, the Caduceus¹⁷ of Mercury and the emblem of Infinity. In *The Book of the Law*, Hadit (or Set) declares "I am eight, and one in eight". The identification is with Sothis¹⁷ the manifestator of the Seven Stars of Polaris (the Great Bear constellation which symbolizes the Dragon-Nuit). She is the Mother of the Primal Gods, and her formula of Change, or Magick, is manifested in One,

her Son, i.e. Sothis or Sirius, who, in his occult character symbolizes the Son behind the Sun.

Magick is spelled with a "k" because *Cheth*, its Hebrew¹⁸ equivalent, is the number of the Great Work,¹⁹ and the letter of Hermes, or Hermetic Science.

Cheth (8, 418), "k", being the number of the Great Work, is a

17 See Glossary for a fuller understanding of these terms.

18 Hebrew is the sacred language of the Western Mystery Tradition, as Sanskrit is of the Eastern.

19 i.e. 418-the valuation of *Cheth*, spelt in full; in its contracted form, its number is 8, the number of Hermes, Thoth, MercLiry, etc.

formula used by occultists, as well as alchemists, to denote the consummation of the marriage of individual and cosmic consciousness. The key to this magick is to be found in *Cheth's* astrological attribution - Cancer, the House of the Moon.

In the *Book of the Law*, the moon is typified anthropo morphically as Babalon, the Scarlet Woman. Her colour refers to the blood which characterizes the lunar menstruum; it is the vesture of manifestation used by Hadit, when, as the Beast (i.e. the Phallus), he projects and clothes his essence (Light) with the Darkness of Matter (Babalon), the symbol of objectivity.

The hieroglyph of the A.'.A.'. (A=i ;A=i; i.e.A.'.A.'. = ii) is typified by an eleven-rayed star symbolizing the union of the human and the divine elements of consciousness. Its full form is the fusion of the Pentagram (5) with the Hexagram (6), the former being the glyph of the feminine powers (Nature), the latter of the masculine powers (Creative Will). Crowley used the eleven- rayed star in the Cairo Working in conjunction with the letter *Cheth*. The letter *Cheth* appears in its Arabic form because Crowley was, at the time, mainly working Egyptian rituals as practised in the Golden Dawn.

The secret Star of Magick is also elevenfold; it is the Unicursal Hexagram of the Beast plus the five-petalled Rose typical of Babalon, for the flower (or flow-er) is the symbol of her magical function.

The Book of the Law is couched in Egyptian terminology because the Egyptian and Chaldean Mysteries form the basis of the Western Occult Tradition, the Tradition of the Illuminati, or the Hermetic Brotherhood of Light, later known as the O.T.O.

Nuit, Hadit, Ra-Hoor-Khuit, Abrahadabra, Therion (the Beast), and Babalon, are the vital elements of this Tradition when stripped of all inessentials. The subtle concept Hoor-paar Kraat, or Set, of whom Aiwaz claims to be the "minister",²⁰ and with whom he is for all practical purposes identical, is of great complexity.

Set represents the absorption of the projected energy of Horus.

20 *The Book of the Law*, Chapter I, verse 7.

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It is in the silence of the "death" of desire that the Child of the "blasphemous union" of Babalon and Therion (Woman and Beast), realizes its identity with Absolute Consciousness. Set, therefore, is the *means of return* to the Supreme State represented by Nuit (*le Neant*), and, as such, is the Formula of the Phoenix ²¹ .

In the preceding Aeon²² (that of Osiris), Set or Satan was regarded as evil, because the nature of desire was misunderstood; it was identified with the Devil and with moral evil. Yet this devil, Satan, is the true formula of Illumination. "Called evil to conceal its holiness", it is desire that prompts man to know himself - "through another" (i.e. through his own double, or "devil" ²³. When the urge "to know" is turned inwards instead of outwards as it usually is, then the ego dies and the objective universe is dissolved. In the light of that Illumination, Reality, the Gnosis, is all that remains.

In the Eastern Tradition the process is called the Opening of the Eye of Shiva, which is also the Eye of Set, because it sucks into itself all the Light that Horus has projected. It is in this sense that Satan came to represent the Opposer (of the Light). More precisely, Set is the Destroyer through Identity, for Satan - as the name implies - is the combination and balance of North (Nuit) and South (Hadit), or Consciousness, and its projection as the objective universe. This explains the equivalence of Set, the God of the South, and Nuit, the Goddess of the North.

These ideas have their roots in biological phenomena. Sex functions through polarity. Babalon and Therion are the biological *avatars* (*kteis* and *phallus*) of Nuit and Hadit, Moon and Sun, North and South, Circle and Point, Earth and Air, Water and Fire, and so on. Their union produces Ra-Hoor-Khuit, which, although One, none the less conceals his twin or double within him. This double, or "devil", is Hoor-paar-Kraat. The two are identical in the sense that any idea can exist only by

21 See remarks on the Phoenix, *supra*.

22 See Glossary under AEON for an explanation of the succession of the Aeons in Crowley's system.

23 See remarks on Incubi and Succubi, Chapter 2.

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virtue of the contradiction contained within it. A classic example is the famous paradox of Cha'an-"I am because I am not". If this is not intuitively understood, no amount of explanation will elucidate it. This paradox, and others like it, are brought as near as possible to explanation in the incomparable works of the pseudonymous Wei Wu Wei, to which the reader is referred.

THERE exists a talisman of universal application. In the Elemental Kingdom it is represented by *pyramis*, fire; in geometric terms by the pyramid or triangle and in biological terms by the phallus. As the sun radiates life and light throughout the solar system, so the phallus radiates life and light upon earth, and, similarly, subserves a power greater than itself. For as the sun is a reflection of Sirius, so is the phallus the vehicle of the Will of the Magus.

In the non-initiate the phallic power operates independently of and often at variance with, its possessor; it functions capriciously, regardless of the individual. The phallic power possesses the individual, not vice versa. In the case of the initiate, however, the position is reversed.

The O.T.O. possesses the secret knowledge of rectification and the means of release from the thralldom of unregenerate instinct. It instructs the operator in the proper use of the Elemental Fire, the right building of the Pyramid, the successful wielding of the Magick Wand.

The control of the Elemental Fire involves the inhibition of the usual physical results of sexual congress. The libido is not "earthed", but directed by the Will to incarnate in a form specially prepared for its reception.

Liber Agape, the enchiridion of the Sovereign Sanctuary of the Gnosis of the O.T.O., shows how sexual magick is based on the assumption that no cause can be balked of an effect. If the natural effect is annulled, the discharge of energy is not lost, it forms a subtle or astral image of the idea dominant in the mind at the climax of coitus. Ordinarily this idea is one of lust, and because of this a tendency or habit is set up in the mind, which consequently becomes increasingly difficult to control. This tendency must therefore be destroyed.

The mental exaltation generated by a magically controlled orgasm forms a lucent lenselike window past which stream the vivid astral imagery of the subconscious mind. Specific images are evoked and "fixed"; they become instantly and vitally alive.

As their luminous presence is obsessive, magical safeguards are essential to offset actual obsession. These images are dynamic links with the deeper centres of consciousness and act as keys to the experience or revelations which form the object of the Operation. To incarnate such experiences is the object of sexual magick. It is necessary, therefore, to formulate the will with great care and with strict economy of means. There must be nothing in the mind at the moment of orgasm except the image of the "child" which it is intended to bring to birth.

Objurgations against masturbation, onanism, coitus interruptus, karezza and other apparently sterile methods of using sexual energy, follow logically upon awareness (however consciously unacknowledged this awareness may be) of the sacramental nature of the generative act. Erroneous conclusions drawn from incomplete apprehension of the factors involved led in the past to the "fire and brimstone" admonitions directed against

"abuses", which at one time were thought to lead to degeneration of the nervous system, blindness, paralysis and insanity. In actual fact, none of the energy is lost, though it fails to find a field of operation in the matrix which nature has provided for it. It breeds, instead of physical offspring, phantoms composed of tenuous matter. Through the deliberate and persistent practice of such "abuses", *qliphotic* entities are engendered;

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they prey upon the mind and feed upon the nervous fluid. As Crowley notes:

"The ancient Jewish Rabbins knew this, and taught that before Eve was given to Adam the demon Lilith was conceived by the spilth of his dreams, so that the hybrid races of satyrs, elves, and the like began to populate those secret places of the earth which are not sensible by the organs of the normal man".¹

Many long and tedious dissertations on the possibility of a "witch" giving birth to offspring after union with the devil in the form of an incubus should be understood in the sense that children *are* born of such unions, though not physical children. Any discharge of energy, of any kind, has an effect on all planes. If results on one plane are baulked-as would happen in the case of the incubus-then they appear on another. According to ancient authorities on Witchcraft, incubi and succubi were personifications of the devil himself. The devil is synonymous with the creative spirit in man. Crowley goes so far as to declare that "the satyr is the True Nature of every man and every woman". The incubus or succubus is the exteriorization, or extrusion, of the satyr in each individual. It represents the subliminal Will; in effect, the Dwarf Self or Holy Guardian Angel. It is this principle in man that is immortal, and it is inextricably bound up with the sexuality, which, in turn, is the key to its nature and the means of its incarnation.

In ancient Egypt, tomb and womb were interchangeable terms. The womb brought to birth into the material world, the tomb into the spiritual world. The ideas of resurrection and re-erection were also interchangeable. The phallus erect, or rising, symbolized the resurrection to the new life in the spiritual world; it also signified the ability to live and to cause to live again; it was said to "die" in the act of transmitting the vital principle, its Word, its Truth.

¹ From an unpublished Comment on *The Book of the Law*. See, on this subject, Franz Hartmann's *Life of Paracelsus*, under Incubus and Succubus

In an Egyptian creation legend recorder in the papyrus of Nesi Amsu, the sun god Atum is described as having thrust his member into his hand and performed his desire, thus producing the two children Shu and Tfnut. These children represent the mystical principles of fire and water, heat and moisture, necessary for materializing the phantom; the matrix, the humid moist womb - or "succubus" - through which the energy is transmitted to the subtle planes. The god Khapra, also, is recorded in the same papyrus as having had union with his hand and embracing his shadow in a "love-embrace". The shadow is the succubus. In Rabbinical lore, its name is Lilith; she was the first wife of Adam and was created out of the substance of his imagination. In a golden Dawn manuscript entitled *The Mercarah* she is described as "a woman outwardly beautiful but inwardly corrupt and putrefying."

Eve and Lilith are not two different creatures, but two aspects of a single entity. The bright, solar, creative, angelic aspect was called Eve (a form of the creative deity IHVH - Jehovah);² the lunar, corrupting, daemonic aspect was named Lilith. She strangled souls in her embrace; or with the cincture of a single hair. She was called the serpent-woman because of her connection with the lunar current of periodicity, symbolized by her capacity for slaying "children" as soon as conceived; she later became the goddess of Witchcraft, the magic of night (i.e. of the dark: black magic) as opposed to the magic of the day (i.e. solar or white magic).

These twin aspects of the Holy Guardian Angel - the good and evil daemons, appear alluring and terrible by turns, in the same way that the Hindu goddess, Kali, appears to her devotees as the gentle Durga or the terrible Bhavani. Mystically considered, they are subjective entities, aspects of consciousness which can be vitalized by appropriate magical methods. They are vague and shadowy companions responding to the most tenuous evocations of the nervous system. In a spiritual sense, they may be considered as guiding the soul along the luminous and dark byways of Amenti.

2 Jehovah was originally a female deity and was ascribed to the Sephira Binah, the Sphere of the Great Mother.

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The evocation of the dark companion for personal ends is referred to by J. Marques-Riviere (*Tantrik Yoga*):

"I was able to know personally the absolutely depraved and abnormal sexual appetite of these false yogis. The method used is called the Prayoga, through which it is possible to visualize and animate certain female entities who are called *Succubes*."

Arthur Avalon also refers to an analogous process of sexual black magic in *The Serpent Power*:

"Those who do practise magic of the kind mentioned, work only in the lowest centre, have recourse to Prayoga, which leads to *Nayika Siddhi*, whereby commerce is had with female spirits and the like."

Crowley gives a method of generating such companions which involves the use of Dee and Kelley's Enochian System. Such elementals, or familiar spirits, are, he says, to be treated with kindness and firmness. The best types of "spirit" are the Spirits of the Elemental Tablets which Dee and Kelley devised for the conjuration of magical servitors. These servitors are "perfect in their nature and faithful, affectioning the human race. And if not so powerful as, they are less dangerous than, the Planetary Spirits".

Crowley conjured them by the Keys or Calls of Enoch (See *The Equinox*, Vol.1. Nos. 7 and 8). After the Calls, he performed an act of sexual magick after the manner of the papyrus of Nesi Amsu, letting the semen fall upon, and be preserved within, the pyramids of letters comprising the names of the Spirits he was conjuring.

In 1945, the then head of a lodge of the O.T.O., in California successfully performed a similar operation, but with disastrous results to himself (See [Chapter 9](#)).

Most of Crowley's magick was performed on the astral plane, and usually involved some form of sexual congress:

"The one really easy 'physical' operation which the Body of Light can perform is *Congressus Subtilis*. The emanations of the 'Body of Desire' of the material being whom one visits are, if the visit be agreeable, so potent that one spontaneously gains substance in the embrace. There are many cases on record of Children having been born as the result of such unions." These "children" were elementals or companions. If the former, they acted as servitors, like the witch's familiar; if the latter, as links through which he was able to communicate with denizens of astral realms consonant with the nature of the succubus. Thus Crowley gained direct access to regions hidden from occultists using the old ceremonial techniques of evocation. It also enabled him, in many cases, to dispense with a medium between himself and the entities contacted, for by sexual union with a non-terrestrial entity he was able to enter the stream of non-human contacts of which Dion Fortune often makes mention.

The "Body of Light" is so called because it was anciently known that man resurrected, not in his physical body (as believed by Christians) but in a more tenuous and ethereal vehicle which rose from the dark of death, the abyss, like the stars which rose resplendent from below the horizon. The astral body or ghost was the most ancient *type* of resurrection because-according to Egyptian doctrine-when the mummy transformed in the underworld of Amenti, when it spiritualized or "obtained a soul among the stars of heaven", the individual rose again on the horizon as the constellation Orion-the Star of Horus-the *Sahu*, or glorified body resurrected eternally in the fields of Sekhet Aarhu (Space or Eternity).

Orion represented the risen Horus (the glorified deceased) at least 6,000 years ago, when the Star (astral body) rose up from the dark*death in the West, the underworld of Amenti. (See *The Book of the Dead*, Chapter LXXXIX, etc.)

The stellar or astral body is also called the Desire Body because it is the vehicle of sentience in the human organism. This body was ascribed to the most ancient Star god, Set, who was also a god of Fire. To Horus, his twin, was ascribed the spiritual body represented by the Sun. The link between star- or fire-gods and the Sun is the lunar current typified by Thoth, Lord of Magick and Scribe of the Gods. Thoth is sacred to the youthful god Khonsu, of whom Crowley as a Magus claimed to be an avatar,

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thus identifying himself as the link between the Beast (Set, Lord of the Stars) and the Angel (Horus, Lord of the Sun). Sex being the mainspring of the astral body, it was through its use that Crowley accomplished most of his magick on the subtle planes.

No cause may be balked of its effect, and if the effect is hindered from manifesting on one plane, it does so upon another. It is in its secondary manifestation that danger lurks for the uninitiated practitioner, because in this phase it generates a debased image of the Will. To circumvent this, the Will must be as steady as a flame in a windless place. The slightest tremor and the image wavers. This is why intensive practice of mental concentration is essential. The mind and the will must unite and function one-pointedly. When the image is distorted it breeds an alien and parasitic growth that lives on the vital energy of the person who called it into being. With each fresh sexual act the creature gathers power; it becomes a vampire, obsessing the individual and driving him to actions of cruelty or lust of which he would normally be incapable. Eliphas Levi well describes the situation:

"When one creates phantoms for oneself, one puts vampires into the world, and one must nourish these children of voluntary nightmare with one's blood, one's life, one's intelligence, and one's reason, without ever satisfying them". (*Key of the Mysteries*, Crowley's translation).

If correctly used, however, there is no limit to what may be achieved by the magical direction of the sexual current. Crowley wrote: "I did not know until June 1912 the tremendous importance of the knowledge held by the O.T.O., and even when I knew, I did not realize it."

When the First World War broke out, Crowley suspected that the end of civilization was imminent. He based his surmise on the text of the third chapter of *The Book of the Law*. It is interesting to see what he wrote to Frater Achad (Charles Stansfeld Jones, of Vancouver). Achad was to become the living proof that *The Book of the Law* had been communicated to Crowley by a praeter-human Intelligence, thereby demonstrating that consciousness can and does manifest independently of man (i.e. of cerebral and nervous structure in man):

"In view of the impending collapse [i.e. of the present world order] is it not essential to select a number of properly trained men and entrust them with the secret at our disposal? My knowledge of the technique has largely increased since I wrote my Commentary on the Ninth Degree.³

"The supreme importance of this matter lies in the following considerations. The discoveries of Science in the past century or so have been alike in this respect, that all are apart from Virtue. They can all be equally used by vulgar men, often by merely brutal men, at the direction of vile and ignoble masters. The result has been as we see it. But through the O.T.O. we possess a form of energy stronger and subtler than any yet known; and its virtue is this, that it cannot be employed successfully by men ignorant of spiritual laws and untrained by spiritual methods. That the most malignant of mankind are capable of concentration, which is an essential factor in success. But, though we must do all that we may to keep the secret from unworthy minds, we cannot deny that it is already widely known, at least in gross and erroneous forms. We must rely on the natural fact that the technique of Virtue must needs prevail."

"Yet even at the worst, I hold it better that the world should be ruled by Black as well as White Lodges than that, as at present, its government should be mere confusion. On this account I shall not shrink from the responsibility of using this great Secret to determine the direction in which the rotten tree of civilization shall fall. It is above all on such points that I ask the Wisdom of the Elder Brethren."

"Given Their approval, we should find little difficulty in selecting and training a sufficient number of men to study, develop and apply this energy."

3 Crowley here refers to his commentary on *Liber Agape*, which contains the secret instructions of the O.T.O.

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The Commentary on *Liber Agape* (referred to in the above letter) concerns itself with the secret knowledge upon which the Sovereign Sanctuary of the Gnosis, IX⁰ O.T.O., is constituted. What Crowley did not dilate upon in that Commentary is the role played by the *sakti*, or female partner, selected to assist in the ritual.

Twenty years of independent research with the formula of the IX⁰ have convinced me that Crowley was not fully aware of the part played by the mystical *kalas*, or vaginal vibrations, emanating from the *saktis* used in the rite.

The nature of the *kalas* forms a highly technical part of Tantric doctrine. That Crowley was aware of the importance of the partner during sexual rites is evident from his diaries, letters and essays. He says, for instance, "I am convinced that one important consideration is that of the partner, and this... is beyond the control of consciousness. In doing ordinary ceremonial work in the old days, I used to find that some people seemed to have a faculty of getting things to happen on the material plane, and that instantly. Usually, they could do nothing themselves; they were not even clairvoyant, but with me to get them going, phenomena began to occur at once.

Discussing the suitability of the partner in a letter dated 1938 he says, "I do not think that the fine types [of women] are likely to be much good; the gross are the best. People whose pro creative instincts are naturally excessive, but have been turned by one circumstance or another into channels of voluptuousness and extreme libido; by libido I mean really to use the word in its widest sense-an intense and instinctive lust for various objects."

And in certain instructions concerning IX⁰ Working, he writes: "Choice of an assistant seems so important that perhaps it should be left to caprice; i.e. to subconscious attraction.

A hint as to the type of assistant qualifying for the role of Scarlet Woman is given in *The Book of the Law*, chapter two:

"Magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them..."

These epithets are not merely literary devices, they are cyphers concealing definite characteristics by which the initiate is able to recognize magical aptitude in certain types of women. The flowery eulogies of female charms found in many tantras similarly conceal the precise characteristics required for successful magical working.

In tantric terms, the Scarlet Woman is *suvasini*; literally "the sweet smelling lady" of the Mystic Circle (*chakra*) which is formed for the purpose of obtaining oracles and tantras. Tantras are collections of instructions in magic, communicated by para terrestrial intelligences in much the same way as *The Book of the Law* was communicated to Crowley.

In ancient times, the high priestesses of Dodona, Delphi, and Eleusis fulfilled similar oracular functions; they became the sacred *Uterus*, Utterer, of the Word.

Lack of precise information concerning the function of the female partner, and the discovery by non-initiates after Crowley's death of references in his Magical Diaries to particular women, some of whom did and some of whom did not fulfil the requirements necessary for the office of Scarlet Woman, has led to a general misinterpretation of his activities and motives.

The Mystic Chakra, or Magic Circle of the Tantras, is a symbolic and externalized form of the subtle centres of the human body. Yoga is replete with descriptions of these *chakras*, seven of which are of great importance. They have been described in detail in numerous books on yoga and occult anatomy, and occultists like Dion Fortune have drawn attention to their correspondences in the endocrine system. Looking at the matter from this angle, many interesting facts emerge, some of which are discussed in [Chapter 4](#).

The Alchemists were concerned with the living organism and its peculiar potentialities, no less than the Tantrics, their oriental counterparts. That the *chakras* emanate a subtle power has furthermore been proved by scientific experiment. In 1939, Wilhelm Reich discovered a radiating energy in *bions* derived from sand. They were later found to be present in the soil, the atmosphere, solar radiation and the living organism.

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In *Aspects of Occultism*, Fortune mentions the vibrations detected in sand. She attributes Egypt's strange influence to "the electricity generated by the ever-moving sands of the great Sahara desert, which so changes the normal rate of vibration, that an extension of consciousness is the result." The *Ajna chakra*, commonly called the third eye, has been found to consist of particles of very fine substance resembling sand, or the crystals in a wireless receiving set.

The affinity between the secretions of the endocrine glands and the vibrations radiating from the subtle *chakras* explored by *yogins*, forms the basis of sexual magick which utilizes these vibrations in a way as yet unknown to science.⁴ All the so-called phallic

cults originally possessed the true knowledge of these matters before it was lost or perverted by improper use. What remains of the ancient wisdom is the remnant only of debased and phallic rites; it is these, not the true doctrines, that are today the butt of the self-styled "sophisticated" and "enlightened expert's", whose worldly wisdom is, in actual fact, as nothing compared with that of the ancients.

The Magical Tradition, which included sex as a means to spiritual attainment, existed long before dynastic times in ancient Egypt, and there are early references to it in the sacred writings of India and China.

In Egypt this tradition was known as the Draconian or Typhonian Cult. It was the first systematized form of earlier African mysteries.

The doctrines which the Egyptians elaborated into a highly specialized cult, flowered later in the tantras of India, Mongolia, China, and Tibet. "Paradoxical as it may sound," writes Crowley, "the Tantrics are in reality the most advanced of the Hindus. The essence of the Tantric cults is that by the performance of certain rites' of Magick, one does not only escape disaster, but obtains positive benediction. The Tantric is not obsessed by the will-to-die. It is a difficult business, no doubt, to get any fun out of existence, but at least it is not impossible. In other words, he implicitly denies the fundamental proposition

4 The subject is discussed in [Chapter IV](#) *infra*

that existence is sorrow, and he formulates the essential postulate. . . that means exist by which the universal sorrow (apparent indeed to all ordinary observation) may be unmasked, even as at the initiatory rites of Isis in the ancient days of Khem (Egypt), a Neophyte presenting his mouth, under compulsion, to the pouting buttocks of the Goat of Mendes, found himself caressed by the chaste lips of a virginal priestess of that Goddess at the base of whose shrine it is written that No man hath lifted Her veil."

Crowley knew that the crux of tantric ritual lay in its connection with the magically induced ecstasies of sexual orgasm. Orgasm, in Reich's sense of a fulminant paroxysm involving the entire organism, is sometimes set against the Tantric concept of (a) a total orgasm, or (b) a total absence of orgasm; both these interpretations have been read into Tantric texts.

In either case, orgasm is commonly regarded as psychophysical phenomenon. But this is incorrect. Reich emphasized the distinction between ejaculation and orgasm, the one being physical, the other being, strictly speaking, metaphysical. Ejaculation without orgasm is a common occurrence, and, as Reich pointed out, total orgasm is a far less frequent phenomenon. It is undoubtedly even less frequent than he supposed. The Tantric conception of orgasm in its directly sexual sense (for it has others), is of a more comprehensive order; it may, in fact, be described as parasexual. It involves the Kundalini *sakti*, of which the sexual aspect is its most material form. The actual production of semen is the end-product, if not the waste-product, left over from an im properly and incompletely absorbed current of consciousness.

The Consciousness-Current is twofold: magical and mystical. The former operates in the lower *chakras*, the latter in the higher. That which ejaculates as semen is unabsorbed energy (*prana* or *ojas*), and it always contributes to the creation of material forms,

whether lodged in a womb or not. If not, the overflow (as in masturbation, sodomy, fellatio, etc.), is taken up by the astral and *quphotic* entities and built into organisms already existing upon the subtle planes. Paracelsus refers to homunculi

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(artificially generated creatures) made from sperm independent of the female organism, and to astral larvae and parasitic monsters built out of the substance of voluptuous imaginings.

Orgasm can occur at any of the six main bodily centres, or at all simultaneously, in which case a seventh is brought into being as the supreme event-act. It is represented as existing, or coming into existence, at the crown of the head. This is the *Sahasrarachakra*, the thousand petalled lotus said to be situated at the region of the cranial suture. At the moment of an Adept's death, or at the onset of profound trance, consciousness quits the body at this centre. It does so to the accompaniment of indescribable bliss. This bliss is the true nature of Consciousness, which manifests as Light. It is the ultimate orgasm of which all lesser manifestations are but shadows, for this orgasm is the Great Going, the *goer* being the special designation of the highest gods, both in Egyptian and Indian lore. The *ankh* - or sandal-strap - is its symbol, the secret seed, the *goer* from life to life, the *goer* who transcends death altogether. The sandal-strap, the symbol of going, and therefore of orgasm, is the glyph of Venus, goddess of love; she is the instrument, in the sexual sense, of ultimate transcendence of individual consciousness.

Orgasm at the various centres are flowerings of specific powers hidden in the subtle anatomy of man's body. The powers (*siddhis*) pertaining to each lotus are described in standard textbooks on yoga. When the Serpent Power discharges itself as semen the results are physical, as opposed to metaphysical. In *The Book of the Law*, which may be described as a modern tantra, the downward and outward movement of the Power is described as resulting in venom; i.e. poison (☿) as opposed to nectar (♃):

"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 my head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

Whatsoever may be the goal of man as conceived by Reich and others, for the Tantrics the goal is attained by a reversal of the process which leads to the substantiation of the Power generated during orgasm.

In Tantric Buddhism, for instance, the *bodhicitta* (light of consciousness⁵) is not permitted to formulate itself as semen; the process is entirely mystical, and when women feature in the rituals they are used to stimulate the Kundalini, to awaken it from sleep in the lowest centre, before it begins its ascent. The notorious Kaula Circle of the *Vamacharins* (Tantrics of the Left Hand Path), in some of its divisions, utilizes the female for similar purposes, but she remains virgin.

Some confusion has arisen because of the curiously ambivalent nature of the symbolism adopted by oriental initiates. There are, undoubtedly, some Tantric divisions which do express the Consciousness-Current as semen, and then re-absorb it into the system by a method in which the penis is used like a syphon. This is dangerous unless the practitioner is an adept. Crowley circumvented the dangers to some extent by absorbing the substance orally during his magical operations.

To be effectively used in this way, the Consciousness-Current must be charged by the Will of the operator at the moment of its transformation into semen. It is the total fusion of the active and passive principles in a dazzling explosion of rapture which constitutes the transubstantiation of the gross elements of the Sacred Rite into the glorified sacraments of the true mystic marriage.

The word orgasm implies a sacred rite, or working, besides its indicatory meaning of emotional paroxysm and swelling. The Gnostics called this rite the Mass of the Holy Ghost, and the male-female essences-expressed in their gross forms-were symbolized by bread and wine. The Gnostic Mass is therefore an eidolon of the metaphysical ecstasy, or orgasm, which is veiled beneath the symbol of the Holy Ghost, of which the dove (the bird of Venus) is the special vehicle. The dove is also symbolic of the Garden of Eden (the Field of the interplay of *odic* energies), typified and actualized by woman. Garden is one meaning of the well-known word for the vulva (cf Kent, "the garden of the

5 Identical with the LVX of the Gnostics and Rosicrucians.

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South"). But a woman is not necessarily present in Tantric ritual, any more than she need be present when sexual orgasm occurs. The wet dream is an instance of this. There is an awakenisig at the critical moment, just as the Consciousness-Current begins to flow out of the body in the form of gleet. Consciousness outwardly flowing, is mind, or more precisely, mind in motion, i.e. *thought*. When this occurs, the dream (subjective image creating state) passes into the waking (objective image-creating) state. It is at this juncture that the sleeper awakens, and, for a fleeting moment, is convinced that he has been cohabiting with an actual woman. A succubus has been generated, an objectivization-by the light of consciousness within the mind- of the mind's desire, because the mind always assumes the form of its object. The experience is as vivid as the real thing. For the dreamer, dream activity is as real as is everyday life to the wide-awake person.

When the current is reversed, Consciousness assumes its own form, which is in reality No-Form, for it is void, i.e. beyond form. The void is that Atman of Hinduism which is equated with the true immortal principle, the Real Self. In the void state, pure bliss is experienced, as in deep dreamless sleep. There is no knower there, no object to be known, no man or woman, NO subject or object. Consequently, Consciousness assumes its own nature, which is self-effulgent. When this state is entered *know ingly* (one cannot say "consciously", for there is never a time when consciousness is not) then deep sleep becomes, not forgetfulness, but instant self-awareness which is Pure Knowledge, the

nature of which is Bliss. By this means the Tantric seeks release from the thralldom of matter, from the duality of the phenomenal and noumenal universe. It is an orgasm of Consciousness, a flowering of Consciousness beyond all duality.

Edward Carpenter (*Adam's Peak to Elephanta, 1892*) noted, *apropos* certain Hindu doctrines, that they contain "a glimmering embodiment of the deep4ying truth that the whole universe conspires in the sexual act, and that the orgasm itself is a flash of the universal consciousness..."

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This is true, but it is not the whole truth. The Consciousness- Current is seen by clairvoyants as a thread of brilliance within the central canal (spine) of the human body. It may be seen as a quivering web of scintillant branches interpenetrating the astral body, the Body of Light. The identification of Consciousness with Light is ancient and universal. The biblical phrase declares "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

The Eye is the symbol of the Seer; it is the consciousness that illumines objects and makes vision possible. It is also a symbol of the yoni, the source of images. As such, it is identical with Consciousness itself, without which images or forms cannot exist. The biblical passage refers to the practice of recaining the light (Consciousness) in its immaculate or pre-conceptual state, prohibiting its outflow and fabrication of images in the material world.

At the moment of orgasm a bright light seems to explode interiorly. It is difficult to say precisely where it occurs; it is said that it may be located by the alert observer at one or other of the subtle centres along the spinal canal. Dion Fortune has drawn attention to the fact that these centres approximate to specific regions of the endocrine system, and are connected with the production of endocrine secretions. It must not be supposed that the *chakras* respond to physical investigation, any more than the mind can be discovered by brain surgery. The *chakras* exist as realities in extra-physical dimensions, and they are as real on their own plane as are dreams on theirs.

Sexual polarity in its deeper and Tantric sense is a natural form of union (yoga) used by Adepts, Eastern and Western, for the attainment of the ultimate Goal. Paracelsus, Levi, Blavatsky, Hartmann, Fortune and others peppered their writings with hints, but it was left to Crowley to speak plainly, to evolve the fullest and most systematic account of this ambiguous path. General ignorance, misunderstanding and malevolent misinterpretation of his writings have done their best to obscure his

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purpose, but now, more than twenty years after his death, the situation at last shows signs of changing.

In the most ancient times, the fire of the creative process was identified with the Beast (cf *Bast*, the Egyptian goddess of lust and sexual heat), symbolized by the hippopotamus,

crocodile, lioness, cat, sow or cow. When this symbolism was interpreted anthropomorphically, as later it was, the organ of generation itself was chosen to represent the entire creative process. In course of time, the beast changed into the human,⁶ but the *kteis*, the symbolic organ of *change*, or transformation, remained the same. In the hieroglyphics it represented The Great Magick Power,⁷ which concentrated (symbolically and actually) the power of the beast to recreate and transform itself, to project its image into the future as if by magic, and to go on doing so, forever. A special sanctity was thus attributed to the female genitalia, the gateway of perpetual life.

At a much later period, the Egyptians concealed the human identity of their gods beneath animal masks, which represented the types of energy it was desired to invoke and control. The keen-sightedness of the hawk, for instance, and its ability to mount the heavens and approach the sun caused it to become a solar glyph of such gods as Horus and Ra. The priests assumed the mask or god-form of a hawk in operations involving clair voyance, discovering hidden treasure, and so on. The Snake, with its swiftness, subtlety, and ability to slough its outworn skin, became the type of rejuvenation and change, and therefore of magick. So did the Moon, in one phase of its symbolism. The Snake was, originally, a glyph of the female, owing to its powers of periodic renewal; it unifies the dualism of phallic power, firstly in its feminine and mutative aspect (as lunar energy), and secondly, in its creative aspect as solar energy typified by the sudden erectility and lightning-swift ejaculation of venom. The

6 It was at this early stage of mythology, when the woman became identified with the beast, that the concept of Beauty and the Beast originated.

7 *Ur-Heka*, the great magic power, was symbolized by the thigh, i.e. the *pudenda* of the hippopotamus, lioness, or other bestial type. Later it was represented by the *pudenda muliebre*.

concept finally became merged with the Serpent Power, the Kundalini of the Tantras.

The ancient formula known as the Assumption of God-Forms was revived in the Golden Dawn and was continued in the O.T.O. under phallic symbols. This formula evokes the *saktis* (lovers) latent in the elements, the beasts, or the "gods" who represented aspects of the subconscious mind of man embodied in symbolic forms. The transition from mortal to immortal is accomplished by an act of creative will, and the magical weapon (Wand or Phallus) is the fierce erectile flame common to beast and man. The god Mentu⁸ or Mm was the ithyphallic form of Horus; from Mm is derived the word Man. Mentu became Mendes, the name of the Egyptian nome sacred to the Ram or Goat, the Baphomet of the Templars depicted with phallus rampant. The primal power was also symbolized by the Uraeus Serpent which crowned the Egyptian gods, or the horns which protruded from the brow of the Great God Pan, the Greek All-begetter. It is the risen Kundalini, identical with the Set-Pan Baphomet-Mendes* Phoenix chain of symbols.

In the earliest stages of Crowley's magical career, the involuntary use of sexual magick, plus repeated assumptions of the god - forms of ancient Egypt- especially that of the Horns- Hawk-resulted in the *rapport* with Aiwaz in **1904**. Eleven years later (**1915**), he realized himself as The Beast 666, a Magus of the - and Lord of the Aeon of Horus, the

Word of which is Abrahadabra, which conceals the formula of Shaitan and of sexual magick.⁹

Whatever the specific nature of this "beast" (hawk, lion- serpent, dragon, phoenix, etc.), identification with a non-human entity is implied. Crowley identifies himself with the Beast 666 because this number is a mask of Hadit or Set (Shaitan), represented celestially by the Dog-star, and on earth by the phallus.

8 Cf. the Greek term mentuf, the male generative organ.

9 The number of Shaitan is 359; that of Aiwass, **418**. Together they total **777** which is the total numeration of the Paths of the Tree of Life. Therefore Shaitan-Aiwass=The Totality of Existence and Non-Existence=All=Pan.

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The number of the Sun is 6 (symbolized by the Seal of Solomon); the number of the Star of Set is 6, as the Unicursal Hexagram which is the *Invoking* Hexagram of the Beast; the number of the Son ("child") is also 6 (Vau)-thus 666. Similarly, the Scarlet Woman, Babalon-the home of the Phallus-represented astronomically by Nuit (Draco) and Her "stars", is, upon earth, the Vesica or *Kteis*, and her number is 7, which is the number of Venus, her planetary representative. Originally, however, the number 7 derived from her identity with the seven stars of the Great Bear, or Dragon of Space, whose name was Sephek or Sevekh (Seven). To be at sixes and sevens is an expression based on this vastly ancient occult lore deriving from a time when confusion reigned at the period of change-over from the Stellar (7) to the Solar (6) mode of reckoning. The subject is too complex to be treated here. The reader is referred to Gerald Massey's chapters on "Time" in *The Natural Genesis*, Volume II, Section XII. The earliest calculations of time centred in the revolution of the Serpent (Draco) or (Nuit) round the Dog-Star (Hadit). Sept or Set, the Star of Sothis, is in actual fact *the name* of the Number Seven, the number of Sevekh or Venus, who, at a later epoch of time was the planetary representative of the original stellar concepts. Therefore, the seven-rayed Star of Babalon is a glyph of the Spirit of Sothis; it is the Star of Isis-Sothis-the Mother and "Child". The Beast or Dragon of *Revelation* was seven-headed (the seven principal stars of Ursa Major), and the *manifestor* of these Lights or Spirits was neither the sun nor the moon, but "the Light that illumines the City".

But there is another, more magical interpretation of the 6 and the 7 which is concealed in their *union* (**13**). This number, apart from its lunar implications is also **31** in reverse and indicates that the key to the formula of Magick especially characteristic of the Beast and the Woman is to be sought in the XI⁰ O.T.O.

The "Stars", magically speaking, represent astral consciousness concentrated in the subtle essences (*kalas*, units of time) that have been described in the Indian secret Tantras as vaginal vibrations. In *The Book of the Law*, Aiwaz discloses his identity and concentrates the formula of Shaitan in these mysterious words:

"Behold! it is revealed by Aiwass the minister of Hoor-paar kraat. The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my (i.e. Nuit's) light shed over you. "

Khabs is an Egyptian word meaning "Star", and the *khu* is the female essence or magical power. The Star (i.e. Sothis, the Star of Shaitan) resides in the magical power of the female generative essence, for the Dog-Star is Sothis, which is also called the Soul of Isis. By worshipping (i.e. by deliberately or ritually using) this "Star", Shaitan's Light is also invoked. These verses comprise the entire formula of sexual magick and the mode of its use.

Again, according to ancient magical lore, the formula of the incarnation of a god was that of the beast conjoined with the woman. In the comment on *The Vision and the Voice*, Crowley observes that "all mythologies contain the mystery of the woman and the beast as the heart of the cult. Notably, certain tribes on the Terai at this day send their women annually into the jungle, and any half-monkeys that result are worshipped in their temples."

The sexual act (in such cases) can be raised from the level of an animal act by the humanizing influence of the Mother, which, transmuting the animal fire, produces a child transcending both the bestial and the human qualities of its parents.

In *The Bagh-i-Muattar* (1910) Crowley says that "the Sphinx is the deification of the bestial, and therefore an apt Hieroglyph of the Great Work."

The Beast, as the embodiment of the *Logos* (which is *Thelema*, Will), symbolically and actually incarnates his Word each time a sacramental act of sexual congress occurs; i.e. each time love is made, *under will*. This is the sacrament which the Christians abhor as the supreme blasphemy against the Holy Ghost, because they cannot admit the operation of the formula of the beast conjoined with the woman as the necessary condition of the production of divinity!

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This formula reaches back into remote antiquity, and, interpreted on its own plane, is a sublime alchemical allegory.

The tradition of the tribe of the Terai (*vide supra*) is paralleled in the legends of Leda and the Swan, Pasiphae and the Bull, Europa and the Speckled Serpent, Mary and the Dove, and numerous cognate legends. In *The Paris Working* (1914), Crowley declares: - "This is the great idea of magicians in all times: to obtain a Messiah by some adaptation of the sexual process. In Assyria, they tried incest; also in Egypt, the Egyptians tried brothers and sisters; the Assyrians, mothers and sons. Phoenicians tried fathers and daughters; Greeks and Syrians, mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods, also by *paedicatio frimmarum*. The Mohammedans tried homosexuality; mediaeval philosophers tried to produce homunculi

by making chemical experiments with semen. But the root idea is that any form of procreation other than the normal is likely to produce results of a magical character. Either the father of the child should be a symbol of the sun, or the mother a symbol of the moon.

In the same writing, Crowley mentions the worship of Apis the bull, in a certain labyrinth in Crete. This worship derived from Egypt. The bull was white. At the Feast of the Vernal Equinox twelve virgins were sacrificed to it, twelve being symbolic of the number of houses through which the sun passes during his annual cycle. In each case the bull used the virgins after the manner of the legend of Pasiphae. The ceremony was performed with the intention of obtaining a Minotaur, an incarnation of the sun, a messiah. A variation of this sacrifice involved the immolation of the bull. A virgin was placed in the hot carcass and violated by the High Priest. She finally choked in the bull's blood, during orgasm.

The formula of the Beast conjoined with the Woman relates to the *eleventh* Key of the Tarot. This Key is entitled *Lust*; it shows the Scarlet Woman, Babalon, straddling the beast with seven heads, as described in *Revelation*. The sacred letter *Teth*,¹⁰ meaning A Serpent, is attributed to this Key; its number is Nine. *Lust* is especially important in the Cult of Thelema, and it is related to the Twentieth Key, which exhibits the Stele of Revealing.¹¹ The Stele is a talisman of great power in Crowley's system. It shows the goddess Nuit arched over the solar-phallic Fire of {Sh} (*Shin*), Spirit, the letter of Abrasax or Abrahadabra, the Word of the Aeon of which Aiwass is the current expression. *Shin* is also the letter of Shaitan or Set, the Fire of Desire (Hadit) at the Heart of Matter (Nuit). The combination of these two Keys (Twenty and Eleven) therefore unites *Shin* and *Teth*. In the Graeco-Coptic qabalah these are fused into one letter which equates with Kether, the First Emanation of the Magick Light.

Babalon and the Beast conjoined, as in the eleventh Key, enact *in reverse* the formula of the twentieth Key, which was entitled The Last Judgement in the traditional Tarot packs. Now, however, as revised in accordance with the teachings of the New Aeon, the Key has been re-named The Aeon.

An Aeon, as previously explained, not only designates a cycle of time, it is also the name the Gnostics gave to their Supreme Deity, Abrasax, of which Abrahadabra (the Word of *current Aeon) is a special form. In the Key entitled *Lust* (Key XI), Babalon is shown elevating the Graal; in the Key entitled *The Aeon* (Key XX), the Graal-in' form of the arched body of Nuit is inverted, thus showering the earth with her starlight. The fusion of these two images formulates the Divine Hexagram: the phallic fire (A) or ascending triangle interlacing itself with the Water of Space represented by the downward-pointing yoni (7) of Nuit, Night, Nox, or Nothingness. But the Six-rayed star thus formed is only apparently sixfold, for the

10 Teth, Seth or Thoth are synonymous terms and all associated with the Hermetic Lucifer, or Light of Hermes.

11 Another qabalistic proof of this System here emerges. The number of the Stele is given in *The Book of*

the Law as **718.718** is twice 359, the number of Shaitan. This identifies the Double Power of Aiwaz (Ra-Hoor-Khuit and Hoor-Paar-Kraat) with The Aeon-which is the name of the Key which exhibits the Stek.

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secret seed (Hadit) is concealed at its centre, making it in actual truth the Seven-rayed seal of Babalon-the goddess of the Stars, the Dragon of Light at the Heart of Nuit. This secret seed, called *bindu* in the Tantras, is the potentially creative Point concealed within the Mystical Chakra.

The rituals of the Order of the Rosy Cross (Second Order of the Golden Dawn) are heavily tintured with traces of the Sabean or Draconian Star Cult. This is particularly evident in the symbolism of the Floor and Ceiling of the Vault of the Adepts.

Crowley used the sevenfold star as a basis for the Seal which he designed for the Great White Brotherhood. The major emblem of the Silver Star is thus the sevenfold seal upon the Yoni of the Star Goddess. In the yonis, or triangles appear the seven letters of the Name B.A.B.A.L.O.N. Centrally, a vesica is shown, blocked or barred, indicating the presence of the secret seed; the point has become the line, the diameter has become the circumference. This seed is the "hermit", the hidden, masked, anonymous male essence in the process of begetting its image as the Sun-son upon the Mother goddess. This is therefore the Seal of Set who opens his mother's womb, as Sothis the Star opens the Circle of the Year. His infinite light breaks open her Night and causes her to appear as infinite Darkness.

The symbolism stems from the mythological phase of human evolution, a phase long antedating the patriarchal systems of later societies, either sociologically or religiously considered. It stems from that period of time when the male's role in procreation was as yet unsuspected. The symbolism therefore reflects a stage in human consciousness when the mechanics of regeneration were conducted by the priests under the guise of the beast, thus rehearsing the primal drama of fecundation, when the Great Goddess was imaged in animal form, upon all fours. Nuit, arched over the earth, translated this symbolism into an anthropomorphic image.

The ritual assumption of god forms, as taught and practised in the Golden Dawn, has, nevertheless, a more profound significance than the rehearsal of primitive sociological phases of human behaviour, and Crowley's assumption of the mask of the Beast was no mere gesture of identification with primitive processes. He assumed the role with the magical intent of affirming his identity not only with pre-evil atavisms but with those transcendental powers which, when properly controlled and directed, he was able to incarnate at will. This forms the basis of his magick.

John W. Parsons, head of the Californian Lodge of the O.T.O., (from 1944 until his untimely death in **1952**), sums up this magick:

"To go deep you must reject each phenomenon, each illumination, each ecstasy, going ever downward, until you reach the last avatars of the symbols that are also the racial archetypes. "

"In this sacrifice to the abysmal gods is the apotheosis that transmutes them to the beauty and power that is your eternity, and the redemption of mankind. "

"Neurosis and initiation are the same thing, except that neurosis stops short of apotheosis, and the tremendous forces that mould all life are incysted-short-circuited and turned poisonous. Psychoanalysis transforms the false ego symbols, and exteriorizes them into false social symbols; it is a confusion of conformity and cure in terms of group behaviours. "

"But initiation must go on until the barrier is passed, until the misty bastions of infantile Trawenfells change into the rocks and crags of eternity; the garden of Klingsor into the City of God."

It does not matter, ultimately, whether the new dimension, the redeeming factor, the "Saviour", is a beast or a god, so long as the formula of Matter is transcended, or, more precisely, so long as the Spirit (*Shin*) and Matter (*Teth*) are realized as One.

3

Dark Dynasties

"WANDERER of the Waste" was a name given by the Ancients to those stars or comets which appeared to have no precise orbit, and therefore no observable regularity. Crowley describes himself as a Wanderer of the Waste because of his apparently erratic and unpredictable career. The metaphor is apt: the ancients failed to discern any regular orbit in certain celestial bodies because their cycle of activity covered periods of time so enormously vast that systematic observation was not possible.

Crowley's orbit is similarly unpredictable from the standpoint of mundane reckoning. One has to be a fellow-wanderer to observe the total arc. Failing this, we can map out the points at which his Light comes within mundane range.

Crowley identified the heart of the Thelemic current with one particular Star. In Occult Tradition, this is "the Sun behind the Sun", the Hidden God, the vast star Sirius, or Sothis, which opened the zodiacal year of 365 days as well as the Great Year of approximately **26,000** years.¹

According to Herodotus (Bk. II, 58), the Egyptians celebrated the annual return of this Star, or God, with obscene rites characterized by bestial copulation. Thus, the Dog-Star. Crowley knew that no rite of antiquity was without a magical purpose.

1 "Our Sun was thrown off from another Sun, around which it revolves, taking 25,827 years to perform its cycle of One Year"-the Great Year of the Egyptians.

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He performed exhaustive experiments with this formula (see *The Diaries of Aleister Crowley*) and found it more effective, in many ways, than the formula of normal sexual magick which Theodor Reuss, following Kellner, had incorporated in the O.T.O. (Kellner had received initiation at the hands of Oriental Adepts versed in Tantric ritual).

The Hidden God, Set (represented astronomically by Sirius, the Dog-Star) typified the peculiar formula of the *Eleventh Degree* of the O.T.O., which could be applied to the male or the female. It is in this sense that we must understand the symbol of the Phoenix, the title which Crowley assumed in secret conclave with Frater Achad in **1915** in connection with the Sovereign Sanctuary of the Order.

The Phoenix or Ibis is the Bird of Cyclic Return and an apt symbol of the God who administers to and by himself, his own clyster. He is thus the Double-Wanded One in a physical as well as in a mystical sense.

Dion Fortune notes that Venus is ultimately transcended in Sirius; and the only physical explanation of this phenomenon is as explained above. That Fortune was acquainted with this formula is evident from her references to the later Graeco Roman degradation of it.

In *The Book of the Law* appears a reference to the Egyptian god Hrumachis or Hor-Makhu. The name means Horus of the Star and Hrumachis is described by Aiwaz as being beyond the present Aeon, as Sirius is beyond the Sun, for this can be interpreted in terms other than those involving the sequential flow of time. It is probable that in this concept Crowley saw an adumbration of the Hidden God who will not therefore *eventually* assume my throne and place," as is written in *The Book of the Law*, but who is already throned, has been, and will be, forever.

This resumes the Formula of the Phoenix, already described in [Chapter 1](#). The Star of Horus is also the Star of Babalon - the seven-rayed star of the planet Saturn (or Set) which rules Aquarius, the *eleventh* house of the Zodiac. Aquarius is the constellation through which the influence of Horus (the Sun)

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reaches man during the present Aeon. Saturn², therefore, is the power behind Venus,³ as Sirius is the power behind the Sun. These two great Stars (Set and Horus) are therefore symbolically identical, and in this way also is Venus transcended in Sirius, in a celestial sense.

Crowley unequivocally identifies his Holy Guardian Angel with Sothis (Sirius), or Set-Isis:

"Aiwaz is not a mere formula, like many Angelic names, but it is the true, most ancient name of the God of the Yezidi, and thus returns to the highest antiquity. Our *work is therefore historically authentic; the rediscovery of the Sumerian tradition.*" I have italicized the last dozen words because they form the crux of Crowley's system, without

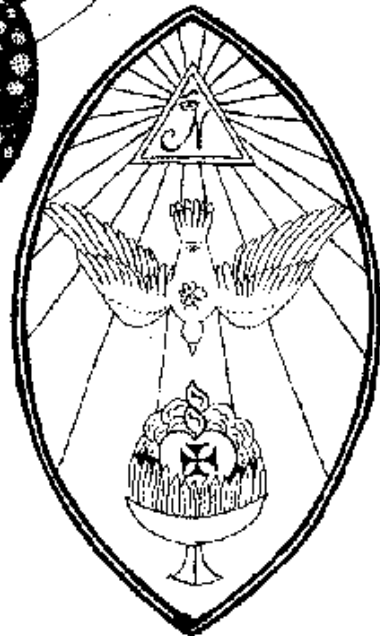
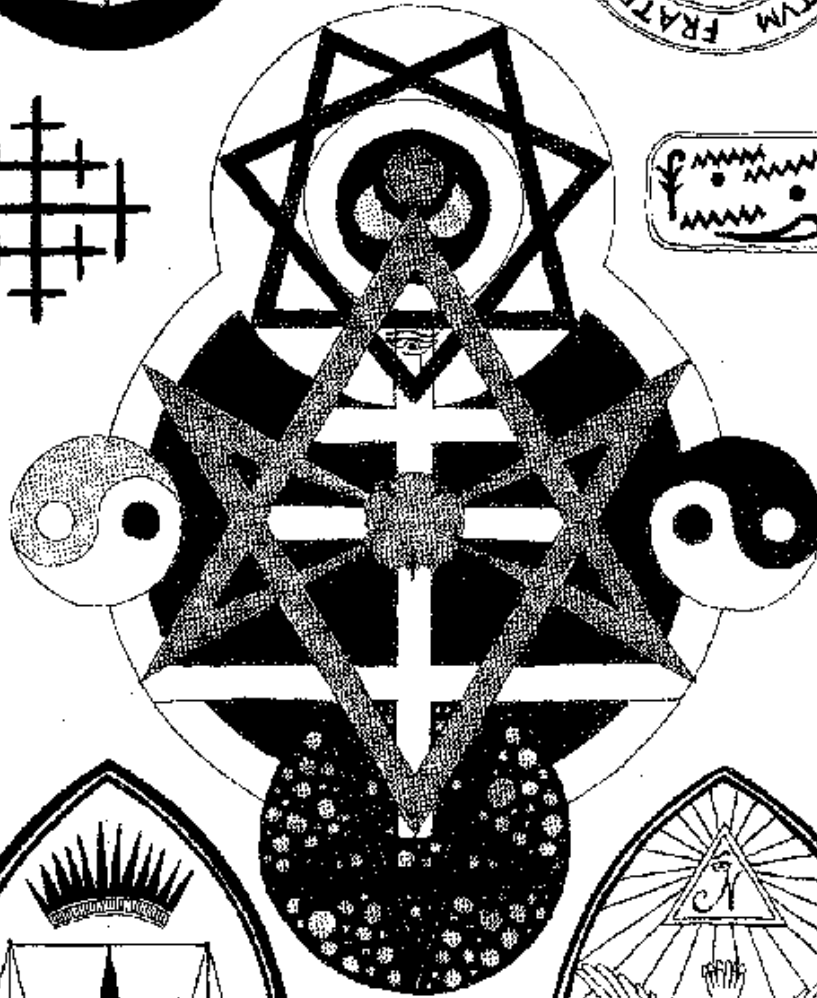
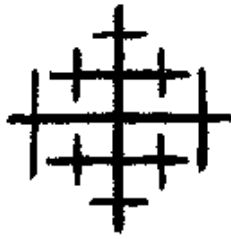
which it is both incomprehensible and unfathomable; incomprehensible in its magical significance for the present magical revival, and unfathomable without the key supplied by the Sumerian tradition which involved the worship of Shaitan, the astronomical vehicle of which was Sirius."

Crowley, speaking for The Beast 666, declares that "Aiwaz solar-phallic-hermetic *Lucifer* - is His (i.e. the Beast's) own Holy Guardian Angel, and *The Devil*, Satan, or Hadit, of our particular unit of the Starry Universe. This serpent, Satan, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade *Know Thyself* and taught Initiation. He is *The Devil* of the Book of Thoth, and his emblem is Baphomet, the Androgyne who is the hieroglyph of arcane perfection. The number of his Atu (Key) is XV, which is *Yod He*,³ the Monogram of the Eternal, the Father one which the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is *Ayin*, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty."⁴

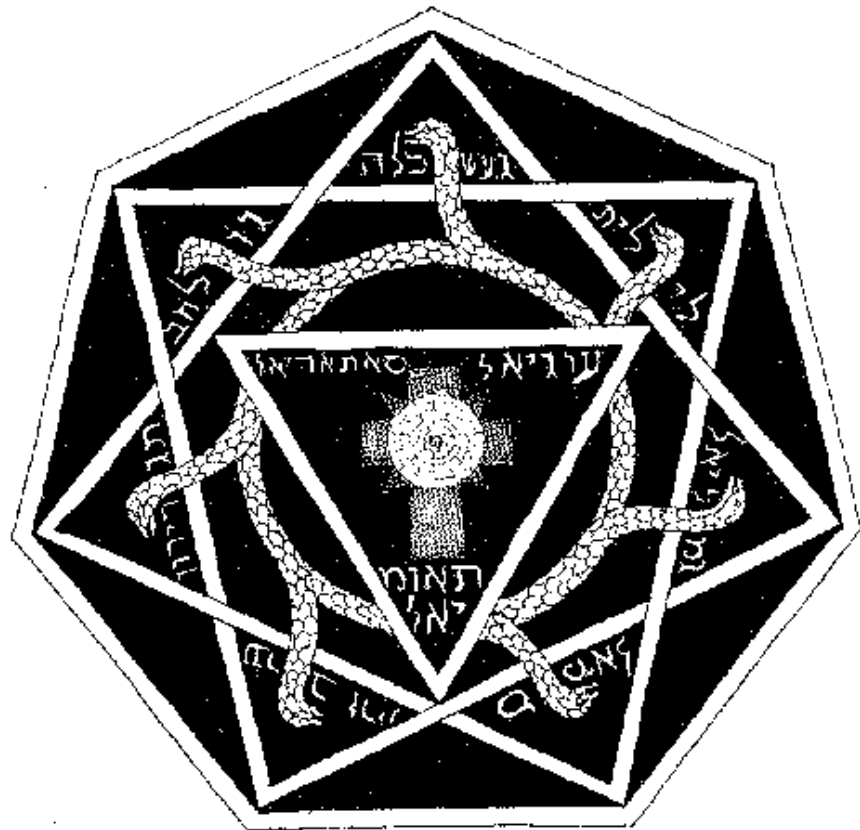
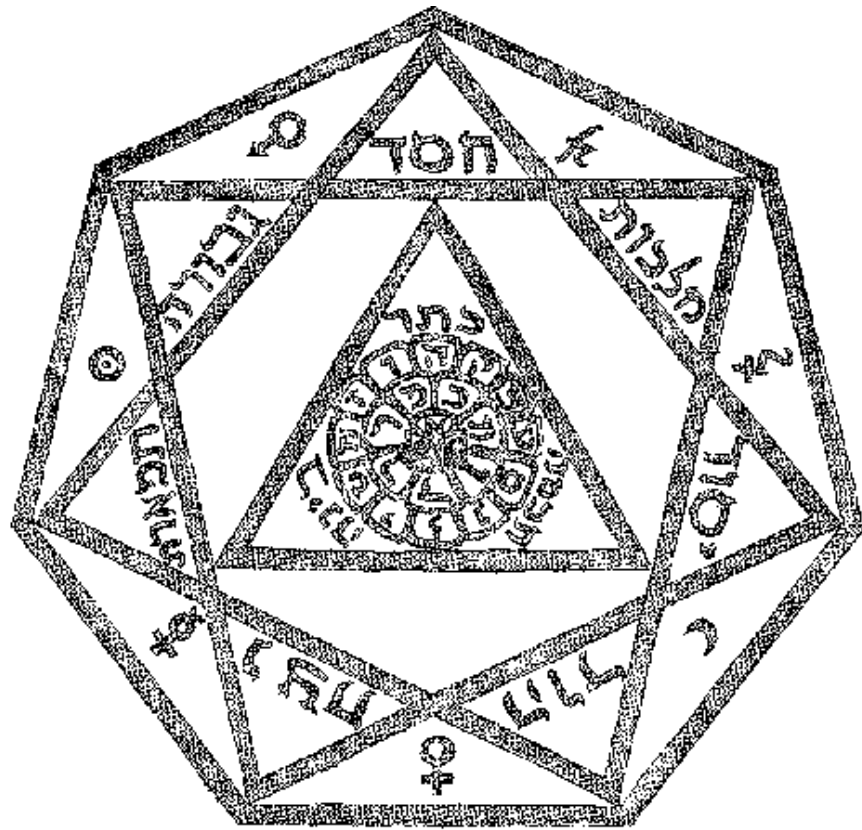
2 On the Tree of Life, Binah (Saturn) may be said to be the power behind Netzach (Venus); similarly, Chokmah (Sirius) is the power behind Tiphareth (Sol), and Hod (Mercury).

3 The letters *Yod He*, 10 and 5, the first two letters of the Divine Name IHVH (Jehovah); they represent Father and Mother.

4 *Magick*, p.193



The magickal seals of Crowley's occult organizations. Centre is the invoking hexagram of the Beast 666
(Drawn by Steffi Grant).



Magical designs on the ceiling and floor of the Vault of the Adepts as used in the Golden Dawn (Drawn by Steffi Grant) [Page 53]

The qabalistic and true etymological meaning of the word "devil" will enable us to recover its primal significance. The devil, diable, or dual one, was the double, or twin (cf. *doppelgaenger*) of the earliest phases of mythology.

Primitive man was made aware of the "double" at times of crisis, just as the psychic today sometimes sees the double at the time of a person's death. Frequently perceptible at such times, the double has long been associated with ideas of misfortune, disaster and death.

But the devil achieved his apotheosis as the epitome of evil and ill omen at a comparatively late stage in human history. Superstitions connected with twins, doubles, and *simulacra*, date from remote antiquity. The primal pair of twins was Set-Horus, and it was based upon man's awareness of darkness and light. The alternation of night and day was *the first natural phenomenon of a dual nature to be observed*, and the symbols of it—wherever or whenever subsequently employed—always implied this original alternation and division. Inherent in all manifest life, this duplicity was later personified by the Light and Dark Angel, the "Good" and "Evil" Genius.

The biune glyph, or two in one, of alternating and opposite forces gave rise to the image of the Androgyne long before the drama of Jesus and Satan contending on the Mount.

In the Cult of Thelema, Therion (Beast 666) and Baphomet are two types of the "Devil", or image of the Double Power. The Double-Wanded One combines the solar and hermetic⁵ functions of Therion and Baphomet, and both these functions involve the formula of the Beast and the Woman conjoined.

The Devil is the Dual One (ii or *eleven*), the Double-Wanded *One*, having the attributes of male and female potencies accord ing to the solar or hermetic nature of the rite.

The goat is the traditional, most popular, but not the sole bestial type of the Devil. This attribution relates to the ancient astrono mical reasoning. When the sun attained its ultimate declination at Hermetic, because Baphomet is a glyph of Mercury, and therefore of the alchennal process which includes the formula of corruption.

⁵ Hermetic, because Baphomet is a glyph of Mercury, and therefore of the alchemical process which includes the formula of corruption.

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the Winter Solstice, that is, when it sank into the abyss beneath the horizon, it entered the constellation Capricornus, the Goat. This animal therefore became the type of the god of the underworld, the Sun in the Abyss which later became identified with the idea of the

Devil on account of its association with darkness and death. The Great God Pan and the Egyptian Set are identical concepts.

The Cat was another devil-symbol; also the bat, which, like Sirius, rose when the sun set on the western horizon. The hyaena - the beast of blood - and other hybrid creatures also symbolized the devil on account of their dual nature.

But the primal type of Duality in Unity was supplied by the dog and ape merged in one image as the cynocephalus. This was the sacred dog-headed baboon used in ancient Egypt as a type of Time (Saturn; feminine; ape) and of the Holy One, or Priest (Mercury; masculine; dog). The Kaf-ape or cynocephalus over shadows the Magus in Crowley's interpretation of the second Key of *The Book of Thoth*. He did not publish it in his recension of the Book *because it was too explicit*; it revealed the essential secret of practical magick.

The Ram or Lamb of the vernal constellation, Aries, came to be identified with the sun, and the Son, as the Saviour or Redeemer from the waters of the abyss, or the darkness of the winter underworld. The ram, or lamb (of Christ) was preceded by the Bull (of Mithras), and, prior to that, the Fish (Dagon).

The animal types depended on the astronomical figures, not on the animals as such, though the latter lent their names to particular constellations owing to formal similitude.

Shaitan, Satan, or Set, is Hoor-paar-Kraat, the concealed aspect of Horus, whose manifest side is Ra-Hoor-Khuit. Shaitan is the God of the South, yet his votaries face North when invoking him. Dion Fortune observes that "Crowley gives the North as the holy point towards which the operator turns to invoke, instead of the East, *whence light arises*, as is the classical practice. Now the north is called 'the place of the greatest symbolic darkness', and is only the holy point of one sect, the Yezidees, or devil worshippers."

The explanation is that on entering Capricorn, the zodiacal House of Shaitan, the sun turns northward. Consequently, the worshipper identifies himself with the sun-Horns - which is *therefore not the object of worship*, for he is the god that dies and is reborn on entering the House of Set (Capricornus).

This was the god with whom the candidate for initiation identified himself in the Old Aeon of Osiris. The candidate in the New Aeon, however, identifies himself with the *other Horus*, the Sun behind the sun, represented by the Star of Set, Sirius, which shines perpetually in the darkness of Nuit, and which in actual fact is visible from all inhabited parts of the earth. This is the One Star **in Sight** which forms the title of Crowley's Manifesto of the A.'.A.'. (See *Magick*, pp. 234-244).

There was a time when the South had precedence and was the primary station of the Pole Star. In *The Book of the Dead* - the oldest book in the world - Set is hailed as having been

first in glory (Chapter 175): "The powers of Set which hath departed were greater than that of all the gods."

Albert Churchward (*The Origin and Evolution of Religion*, p.189) notes that Set "was looked upon as the fallen leader of the angelic host because he had been the first in glory as the ruling power at the primary station of the pole (south). This is he that is worshipped by the Yezidi in Mesopotamia, who say 'there is to be a restoration as well as a fall'."

This restoration, perhaps, is the revival or rediscovery of the Cult of Shaitan which Crowley and others initiated at the beginning of the present century.

In ancient India, Dakshinamurti, which means the Southward - Facing One, was equated with the spiritual north pole, and therefore traditionally faces southward. (See Arthur Osborne, *Collected Works of Ramana Maharshi*, p. 122.) Dakshinamurti is the Supreme Teacher who initiates by means of *Silence*; his devotees faced north when venerating him, their backs to the south. Aiwaz, being the minister of Harpocrates (the Lord of

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Silence) is therefore also a form of Dakshinamurti, the God of the North. Thus, Horns is the Lord of the North and the South and combines within himself the two infinities, Nuti* and Hadit:

this is Shaitan, or Sat-An, which - as the name itself shows - combines South and North.

Aiwaz is not only the reflection of Set in the South, he is the concentration of energy as a concealed force illuminating the northern darkness. He is the primal astral god, Sirius, the revealer of Nuit; mystically speaking-the revealer of Nothing; and therefore the god of the Path of Supreme Attainment.

The path which Crowley has made accessible again is the path once pursued by the devotees of Shaitan - the antique god of Sumer. In what sense, then, may it be described as new?

Firstly, in the sense that since those remote times enormous advances have occurred in scientific knowledge. Secondly, the advantages deriving from the power thus accumulated over the centuries, combined with the psycho-physical modifications attendant upon evolution, have made it possible for man to penetrate the inmost sanctuaries of Nature.

The mysteries of Time and Space will be revealed in the present Aeon. Fantastic concepts such as those described in the flood of pseudo-scientific literature appearing today, will seem dully prosaic beside the Truth.

Recent scientific developments sustain Crowley's contention that *The Book of the Law* contains precise indications of forthcoming events (see [Chapter 9](#)). Advances in the

exploration of Space make it highly probable that Time also will yield its secret, Time and Space being twin aspects of a single continuum which is in reality No-Thing.

During the period of the earliest migrations from Egypt to Sumer, the worshippers of Set took their god with them and his name became changed to Shaitan. The Yezidi, like the Jews, were forbidden to utter the name of their god. In consequence the true name was lost.

It seems probable that as Jehovah (Jahweh) was a substitute for the forbidden Name {YHVH}, which only initiates were able to pronounce so also the Name, Shaitan, may have been a veil of the true and most ancient god. Crowley claims that Aiwaz is this god.

In the Ritual of the Mark of the Beast Crowley gives the secret key of his worship. (See *Magick*, p.331 *et seq.*)

The numerical value of IHVH, the Unpronounceable Name of the Jews, is 26, which is the sum of the numbers of the Sephiroth constituting the Middle Pillar of the Tree of Life. (See diagram). This equates the Name (IHVH) with the Phallus.⁶ As Crowley observes in his Magical Record: "The Arabic word for Phallus is Aswa, which sounds like a Temurah [i.e. a permutation] of Aiwass". Twenty-six⁴(twice thirteen), is the number of *Achad* Unity; thus the number 26 is a formula of the phallus in function, extended in action.

In the Jewish and Christian recensions of the Hidden Wisdom, the name Shaitan appears as Satan. But as these recensions are distortions of earlier doctrines, the mystery of the Unpronounceable Name remains occult.

In ancient Egypt, the first anthropomorphic representation to succeed the long procession of zoomorphic* deities, was that of Besz, or Vesz, the dwarf god. Albert Churchward notes that "up to the time of Ptah, or Besz, the human likeness was not given to any god or goddess, and Atum-Horus, or Amen, the son of Ptah, is the earliest divinity in perfect human form'.

The representation of Besz, based upon the anatomical peculiarities of a pygmy race of Nilotic origin, is the first effort ever made by man to mould his god in his own image, thus supporting overwhelming evidence that the human race emerged from lower forms of life in the equatorial regions of Africa. Upon later fanning out, the race gradually swarmed northward along the Nile valley and thence to Mesopotamia where the first colony was founded. This was Sumer, and the dwarf god, Besz, Vesz, or Vass, was probably the original form of Ai-wass; Besz, or Betch, equates with Bitch, Bast, Bastard and Beast.

The beast is that which transforms, evolves or emerges from

⁶ One of the meanings of the name, Set, is "an upright stone or pillar".

the *past* (cf Pasht, a form of Bast, the Mother Goddess). Besz was regarded as the Great Magician, *he who transformed from the beast to the man*. In Egyptian, the name Besz actually means *to transform*. Thus The Beast is the type of Magick or Change.

The formula of the Beast is also the formula of Set. In *The Book of the Spirit of the Goat*, Crowley writes:

"For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T.⁷ that is being interpreted the Master of the Temple of A.'.A.'. whose name is Truth. Now in this is the magical power known

The Formula of the god Set is paramount in Crowley's Cult It is also the formula of the IX⁰ of the O.T.O., which involves the identification of Spirit and Flesh, *Shin* and *Teth*; SET is the result of this process.

Like the Hindu god Siva, Set is considered to be the god of destruction. But from an esoteric point of view "absorption" is a closer approximation to the idea implied, in the sense that to be re-absorbed into primal Selfhood necessarily entails the destruction of the ego, the limited personality-complex. Set is therefore regarded as a god of death and destruction because he leads from Life to Death, from Being to Not-Being, from Hadit to Nuit. Crowley formulated the process qabalistically in the Word LASH TAL, which is too technical to be treated here. Its meaning is explained in *Magick* (p 335 *et seq.*) The number of LASH TAL is 93; it is the major formula of the present Aeon.

The qabalistic extension of ShT (Set) is ShTN (Shaitan), the god of the Yezidi. The final letter, N, is attributed to Scorpio which is the zodiacal glyph of the sexual process as well as being the glyph of the Draconian serpent of wisdom. The numerical value of Shaitan is 359.

The Cult of Thelema has another magical link with the Yezidi

⁷ Maat is the name of the Egyptian goddess of Truth. Mot, the Word; Maths, the measure; Mater, the Mother, are all derived from this word.

Tradition in the Stele of Ankh-f-n-Khonsu, the number of which is given by Aiwaz in *The Book of the Law* as 718, or twice 359. The Stele is thus doubly charged with the magical power of Shaitan, or Set. He is the Lord of the Double Wand of Power referred to in the third chapter of that Book. The Stele 718 is therefore the Talisman of a magical current initiated at a period vastly anterior to that of the XXVIth Dynasty (*c* 680 B.C.) when Crowley claims to have been incarnate as Ankh-f-n-Khonsu, a high priest of Amen-Ra. He is described in *The Book of the Law* as "the prince-priest the Beast", because, as shown above, Amen-Ra or Atum-Horus was the "son" of Besz, i.e. the Beast. Thus, Ankh-f-n-Khonsu, the priest of Amen Ra at Thebes was the priest and prophet of the first god *in the form of man*. "*Thebes*" means "the ark" or "ship"-a symbol of the Waters and of the Graal; hence a cult-centre of the Mother Goddess.

The cult of Amen-Ra in the XXVIth Dynasty was in itself a magical revival of the worship of the Star Goddess Sevekh⁸ who was worshipped under the form of a dragon or crocodile in the VIth, VIIIth, IXth, Xth, and again in the XIIIth-XVIth Dynasties. These were the "dark" dynasties of the Draconian or Typhonian Cult, when the worship of the Whore or Unmated Mother reigned supreme.

It is significant that the Sevekh-hepts, or devotees of Sevekh of the XIIIth Dynasty (c. **3180 B.C.**), numbered among their pharaohs those whose names terminated with ABRA.⁹ This was a secret name of the Son of the Mother, which the Gnostics later perpetuated in the name of their supreme deity, Abrasax. It re-emerges in the XXth century in the Therionic Cult of Aiwaz, as Abra-HAD-Abra, where it shows the two faces, or the dual aspect, of HAD, as the solar twins-Set and Horus (Hoor-Paar Kraat and Ra-Hoor-Khuit).

8 Her name means seven . See remarks on p.44.

9 According to the Turin Papyrus (Fragments No.72, 7180) the following names appear in the list of kings of *South* Egypt who reigned during the XIIIth Dynasty: Sept-abra (c. 3120-3098), Senkh-abra C. 3076-3056), Sept-abra II (c. 3054-3052), Nothemabra (c. 3041-3043), Fuabra Herwet (3037-3018), etc.

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Abra is also the sun in the form of the ram, Amen. Amen was a title of Sevekh, the Draconian sun-god of the Typhonians, and it was the worship of this god that was revived in the XXVIth Dynasty under the name of Amen-Ra, whose high-priest was Ankh-f-n-Khonsu. Moreover, Amen-Ra was called *the father* of Khonsu (the Moon) because the moon was the reflector of Sevekh as the solar continuation of the earliest Star God, Set, or Shaitan, whom the Yezidi adored.

The numeration of Yezidi is 31, which is not only the number of Set, according to the Book of Thoth, but also that of AL (God) and LA (Not), the latter being the Key of *The Book of the Law*, which Frater Achad discovered in **1916**.

The title of the ninth Sefhira, or emanation of the Tree of Life, is YSVD (Yezod). It is the Sefhira of the lunar magick of *Aub*, or Ob, the Serpent (whence "obeah"). The Serpent is a symbol common to the Yezidi, Voodooists, Tantrics, and Thelemites. Yezod or Yesod as the secret centre of the Yezidi is an apt description of the Sefhira which corresponds to the sexual centre in the human body. Yesod means "Foundation", and the Snake of the Yezidi, the Ob of the Obeah men, the Kundalini of the Tantrics, and the Hadit of the Thelemites, is the Foundation of the World, as Yesod is the foundation of the Tree of Life.

The accursed God of the South is, then, no other than the lord of the reproductive forces typified by the southernmost Sefhira-Yesod.¹⁰

Yesod is attributed to the Moon, not to the Sun. The curious symbolism is explained by the connection of the Serpent or Dragon with the lunar current typified by Babalon-"for he is ever a sun, and she a moon".¹¹ The symbolism may be fathomed at the Hindu level

of mythology where Siva (the Indian Set) is called "the god with the crescent" (i.e. the moon) in the *Bhagavad Gita*. Also, Thoth, the Moon-god, was *originally* the God of Sirius, identical with the Star-God Set, before the luni-solar mode of reckoning time supplanted the stellar reckoning.

10 The tenth Sephira, Malkuth-the Earth, is considered a mere pendant to the Scheme.

11 The Book of the Law, I, 16,

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This is the reason why the averse or *southward pointing* penta hed the middle of the earth (i.e. Egypt) in their migrations from equatorial Africa, the northbound hordes regarded Set and Horus as equal and opposite powers striving for supremacy in the Waters of Space. Each year the sun was vanquished by Set, and each year he rose again as Horus, until, when Set finally slipped permanently beneath the horizon to become the Lord of Hell, Horus was finally established as the supreme and ever-resurrecting sun or son of the Mother (Nuit)

Thus, although Set was once the god of Summer, Horus took his place after the "fall", and caused his twin brother ever afterwards to be associated with the phenomena of darkness, winter and death.

The myth of the twins is really the myth of One God with two aspects: the God of the Double Power, South and North, ages before he became God of the Double Horizon after the establishment of the equinoctial levels-East and West. After this had occurred, the East typified the lion of light and the West became the place of the setting, dying, or "fallen" sun. Horus then became the Lord of the Eastern Horizon, and to Set was allotted the West. In *The Book of the Law* this change of roles is applied to the candidate for initiation: "Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit [i.e. Horus] hath taken his seat in the East at the Equinox of the Gods". [In the year 1904].

The myth of Set slaying the father of Horns (i.e. the Sun) was evolved to account for the rise of the Horus Cult. Horus avenged his father's death by the slaying of Set, the dragon of drought and blasting heat, one of whose symbols was the ass. The meaning of the myth can be found only in the primal Cult of Set-the bastard who "formulated his father and made fertile his mother", and the child of Osiris, who replaced the original stellar deity as being of the male, or "higher", and therefore more noble lineage. Patriarchy had been established because the Father had been discredited from the herd; he was distinguished or identified in the early stages by a totem or clan, and-later-as a specific individual. In consequence, the cult of the Great Mother was degraded and the primal goddess became the whore, and, in the curious language of the ancients carried over by Crowley, virgin to all (Pan). This means that she received all comers and could not identify the father of her children; hence they were the fatherless, the bastards of Bast.

The Scarlet Woman, Babalon, was the outcome of this change in primitive sociology. When soli-lunar time-reckoning replaced the star-reckoning, and the fatherhood superseded the mother hood in mythology, religion and society, Set, too, was cast out and

became the "devil" of the later cults. But there was an intermediate or lunar phase of the myth wherein Set, Sept, or Sothis, was represented as the son of the Mother-Moon, the Full Moon. In this phase he was known as Khunsu, or Khonsu, and Crowley claims to have been an avatar of this god in the XXVIth Dynasty, when he was known as Ankh-f-n-Khonsu (the Life or Child of the Moon). This was the child who waned, diminished, faded, as the losing light; while Horus, born of the new or horned moon (i.e. the moon in its male phase) waxed and grew in strength. Hence, the dark fortnight was ascribed to Set, the bright fortnight to Horus.

The dual modes of the moon are of vital importance in the magick of Thelema, and will be referred to again.

Vast cycles of time separated these various phases of the myth of Set and Horus; the lunar phase originated as follows:

The male child (the horned or new moon) waxed and impregnated his mother, filling her with his light so that she became full. She then gave birth to the "dark" child who waned and was superseded by his twin, the new moon, who waxed strong and impregnated his mother. And so the cycle continued unceasingly.

When it was discovered that the moon was not self-luminous, was not illumined by the light of the child she bore within her, but informed by the rays of Ra (the sun), the lunar phase of mythology yielded to the solar, and the moon was degraded and cast out like the stars before it. This is the origin of the sterile moon of sorcery, of her who had once been considered as the self-renewing Light that rejuvenated itself by witchcraft; thus the goddess became the witch.

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It is significant that in *The Book of the Law* Aiwaz claims to be the minister, not of Ra-Hoor-Khuit but of Hoor-paar-Kraat, or Set, the Sun born at the summer solstice, the diminishing or dwarf god who withdrew, sank down, and became the God of the Deep, or hell or Amenta¹² the hidden place, the place of darkness.

In the *Book* (first chapter), Nuit-the Star Goddess-Mother of Set, describes her Star as five-pointed "with a Circle in the Middle, & the Circle is Red". Red was the colour of Set, the child in her womb or circle. He is described (in *The Book of the Dead*) as having a 'reddish complexion', signifying his genesis from the red source of creation, or the mother-blood. Nuit says that her "colour is black to the blind", that is, to the blind Horus (Hoor-paar-Kraat: Set), because he had become the Lord of Darkness. And the text continues: "but the blue and gold are seen of the seeing". Blue and gold are the colours of Jupiter and Sol, both of which hide within him (i.e. Set) as Ra-Hoor-Khuit.

The eternal conflict between Set and Horus may only be understood by reverting to the oldest, pre-monumental times in Egypt, before Mena's reign began c. 5,776 B.C.

Time was first reckoned with reference to the circumpolar stars of Ursa Major, or Typhon. She was the Goddess of the North, identical with Nuit and Isis. This identity is revealed in *The Book of the Law* where Nuit proclaimed "I am Space and the Infinite Stars thereof" She was the Primal Goddess of the Seven Stars which were considered as her spirits, souls, or sons. These seven were manifested by the first-born son, Typhon, i.e. Set in the southern constellation of the Great Dog, of which Sirius (Sothis, *the soul of Isis*) is the brightest star. He was the primal God of Fire or Light in the South, and his image was the pyramid or triangle. He concentrated the Eight or *Height* of Heaven in the South, while his mother reigned supreme in the lower heaven of the North. He manifested her light and opened the year by announcing the inundation of the Nile which occurred at the summer solstice, when the sun entered the sign of the Lion.

12 *Amen*, hidden; ta, land.

The Mother and her brood of seven culminating in Set, were the earliest and most ancient gods of chaos and night. In the later, lunar cult, the Sabeian Set became the lunar Thoth, but this was aeons later. Then, when the even later solar cult attained supremacy throughout the land, the cult of the Mother was superseded and the cult of the Fatherhood held sway. It reigned upon the earth and was figured in the heavens by the sun having superseded both the stars and the moon, as a truer teller of time.

In the VIIth Dynasty (c. 4163 **B.C.**), however, occurred a religious revolution which reinstated the ancient worship, all traces of which had been erased from the temples and monuments. For although the Star Goddess and her Child had given way to the solar Child, and Horus had replaced Set, to the Typhonians this sun was still the son of Isis, not Osiris. A state of constant conflict between the Osirians and the Typhonians (or Draconians) continued until - at the end of the Xth Dynasty (c. 3348 B.C.), the Osirians again effected a total overthrow of the worshippers of Set-Horus, and re-established their own God, Osiris, as the chief figure of their Supreme Triad (Osiris, Isis, Horus).

(In Crowley's Cult, the Thelemic Trinity is the earlier complex consisting of The Beast, The Whore, and the Bastard.)

With the advent of the XIIIth Dynasty (c. **3180 B.C.**), the Draconian Cult again rose to power, and from thenceforward (until the end of the XVIth Dynasty, c. 2243 B.C.), the Cult of Set reigned supreme. It was during this latter series of dynasties of the dark Typhonian gods that we see the first clearly defined signs of the Cult which Crowley revived through *The Book of the Law*. The black-and-gold¹³ (Sun-Sirius) god held sway in Ombos (the shrine of Sevek-Ra, in South Egypt) as Set-Nubti; in Nubia he was called Set-Nahsi; in Syria, Bar-Suketkh, and in Israel, Iah or Jah.

13 One meaning of Set, or Sut, is black; it is the original of our word, soot. Set-Nubti was thus the Black-Gold One, i.e. Set being the Black One, the Sun, the Gold One.

The Sevekh-hepts of the XIIIth Dynasty worshipped the male divinity as the son of the mother alone. They were Typhonians, or Draconians, because they rejected the fatherhood and continued the pre-monogamous mythical types, *the types* re animated in *The Book of the Law*. Set-Horus (Sut-Har) combines the Star-Son and Solar Son of the ancient Goddess of the Seven Stars on the way to becoming the solar Hor-Makhu, the double Horus of the Two Horizons- East and West-but still as the mother's son alone.

Sut-Har is the god that appears on the Egyptian monuments as the dual-natured One, the ass-headed Set, and the hawk-headed Horus. This was likewise represented as Sut-Nubti, the double announcer, both of the year and of the inundation, who combines the Sun and Sirius in a dual unity. This was the black and gold One; and it was because gold was here united with the symbol of darkness that that metal became accursed in the Osirian religion. Because of its Typhonian connections it was considered the root of evil, and, in consequence (as Plutarch observes), at the feast of the Sun, the worshippers were prohibited from wearing ornaments of gold. Yet the origin of the Golden Age, common to innumerable myths of the old world, is to be found in the pre-monumental and pre-Osirian worship of ancient Egypt.

The perpetual strife between the worshippers of the "virgin" mother and her son, and the Osirians who acknowledged the *individualized* fatherhood, raged and ravaged Egypt for thousands of years.

In *The Book of the Law* it is Horus, the son of the pre monogamous mother Nuit, that is concentrated in the Lord of the Wand of Double Power (Hru-Machis), the Star that combines both Set and Horus in One God possessing twin attributes: Hoor-paar-Kraat and Ra-Hoor-Khuit. And it is this aspect of the "worship" that is once more gaining ascendancy today, and one of its features is a return to the pre-monogamous phase of society when the Beast and the Whore "united in blasphemous bliss".

The twill or devil-concept, Set-Horns, forms the essential *mystique* of the New Aeon. It is this duplicity at the heart of the Therionic Cult that makes it difficult for some people to grasp the true significance of Crowley's doctrines.

The Ritual of the Mark of the Beast, which Crowley composed in Cefalu in **1920**, is based in part upon the Ritual of the Pentagram as practised in the Golden Dawn, but at the Four Cardinal Quarters it is the *averse* Invoking Star of Set that is traced by the Magician, not the upright Pentagram. Therefore, if this Ritual is performed by one who considers the downward pointing Star as symbolic of Matter dominating Spirit, he will *inevitably* invoke the energies of that evil congeries of forces which the Christians misnamed Satan. A Thelemite, however, free from the obsession of sin and moral evil can perform the Rite with impunity. If it is well understood that Set is the necessary complement of Horus, as subject to object, day to night, shadow to substance, the false moral accretions that have distorted it will fall away.

Set is the initiator, the Opener of man's consciousness to the rays of the Undying God typified by Sirius - the Sun in the South - even as he is, astronomically speaking the opener of the zodiacal year and the Great Cycle of 1460 years. He is the Child in the

sense that man's real nature is charged with infinite potential, infinite possibilities of growth and development.

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4

Centres of Power

THE magical doctrines and practices which characterized the worship of Set have been revived or "rediscovered" by Crowley.

Several Adepts in the past attempted this rehabilitation, among them Adam Weishaupt, Cagliostro, Eliphas Levi and Helena Blavatsky. For one reason or another they all failed to effect a complete restoration of the ancient doctrines. If Crowley has succeeded it will be due to his scientific and magical use of sex and drugs, and the fact that he received initiation of a higher order than any of the Adepts who preceded him.

Blavatsky and Levi were of the Grade of Master of the Temple ($8^0 = 3^\#$ A.'.A.'), and Cagliostro, like MacGregor Mathers, was an Exempt Adept ($7^0 = 4^\#$) Weishaupt's position is doubtful; it is quite possible that he was a Magus ($9^0 = 2^\#$) although he declared no historic Word in the strict magical sense. That he was far more than the revolutionary schemer he is made out to be is certain. In *The Confessions of Aleister Crowley* (p 839), Crowley mentions Weishaupt in a very curious passage, quoted here in full:

"Shortly before the time of Mohammed, I was present at a Council of Masters. The critical question was the policy to be adopted in order to help humanity. A small minority, including myself, was hot for positive action; definite movements were to be made; in particular, the Mysteries were to be revealed. The majority, especially the Asiatic Masters, refused even to discuss the proposal. They contemptuously abstained from voting, as if to say, 'Let the youngsters learn their lesson'. My party therefore carried the day and various Masters were appointed to undertake different adventures. Mohammed, Luther, Adam Weishaupt, the man we knew as Christian Rosencreutz, and many servants of science, were thus chosen. Some of these movements have succeeded more or less; some have failed entirely. In my present incarnation I have met several such Masters, who, having failed, are now building up again their shattered forces. My own task was to bring oriental wisdom to Europe and to restore paganism in a purer form...

Two significant facts emerge. To begin with, Crowley would not refer to Weishaupt as a Master unless he were indeed far advanced upon the Path in a magical or mystical sense. Secondly, there is a definite declaration of the nature of Crowley's mission in that remote incarnation. And in his most recent incarnation he expressly and unequivocally describes

his Work as "the re discovery of the Sumerian Tradition". I have to a certain extent reconstructed this Tradition in the light of Crowley's researches.

From Weishaupt, Crowley undoubtedly borrowed (or continued) the term Illuminism, as also the glyph of the Point within the Circle, which Weishaupt adopted as the secret cypher of his Order. Like Weishaupt, Crowley aimed at destroying orthodox religion. He summed up his programme in the first number of *The Equinox* (The Review of Scientific Illuminism):

*We place no reliance
On virgin or pigeon
Our method is Science
Our aim is Religion.¹*

1 Not, needless to say, "historic" Christianity or any orthodox form of it

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He wrote, in *Liber LXXIII (The Urn)*:

"While I have done my utmost to advance directly towards Truth by the regular traditional magical and mystical methods which *The Book of the Law* has perfected, I have constantly sought *pan passu* to correlate my results with those of modern intellectual progress; indeed, to demonstrate that the deepest thinkers are unwittingly approaching the apprehension of initiated ideas, and are in fact, despite themselves, being compelled to extend their definitions of the *Ruach* [Reason] to include conceptions proper to *Neschamah* [Intuition], that they are, in other words, becoming Initiates in our sense of the word without suspecting that they are committing high treason against the majesty of materialism."

By a properly tempered attitude of scepticism allied to a profoundly inquiring disposition, Crowley has been able to reveal the ancient Tradition stripped of the accretions of superstition and sectarian distortion. He has shown the folly of reflecting Aiwaz, Set, or Shaitan, through the flawed mirrors of the sin-complex, into the sphere of morals and ethics in an age bereft of the keys of initiated understanding.

The withdrawal of the genuine Magical Tradition occurred when the Gnostics, the true pre-Christian Christians, were stifled by the forgers of "historic" Christianity. A certain amount of the original Gnosis is preserved in Talmudic and Rabbinical lore but, generally speaking, the Jews, like the Greeks and Christians, did all in their power to distort and destroy all traces of the original Current.

The Knights Templars preserved some of the salient features of the ancient worship. They are said to have paid homage to an old and venerable Head. This was the symbolic Head of the Christ, the "Greased One", the Head of the One Only Creative Deity that was anointed, or *greased*, at puberty by the unction of its virile oil.

The roots of Christianity, as of all other religions, are sunk in the Mysteries that were, before all else, mysteries of a physical nature. They became metaphysical, or mystical, when the bodily actualities were translated into terms of mind. The genuine psycho-magical Mysteries therefore combine, but do not con found, the two systems. The one makes sense of Matter and Spirit, the other makes nonsense of both.

The Cult of Sumer represents the initiated Stellar Tradition as it was carried out of Egypt, where the primeval Cult* of Set characterized the religious modes of the dark dynasties. These were the dynasties whose monuments were mutilated and scarified by the adherents of the later Solar cults who abhorred all reminders of the sabean origins of their theology.

The desecrators of the Star and Moon cults were the Osirians, later represented by the Christians, who, in their fierce per secution of the Gnostics, played a rôle analogous to that of the Solarites against the Draconians.

The author of *The Trail of the Serpent* (1936) claims that features of the Star Cult can be found in all modern Mystery Schools. She cites particularly the Stella Matutina, an offshoot of the Golden Dawn, of which at one time she was a Ruling Chief Discussing the Grade of Practicus (3⁰=8[#]) she says "The candidate is Horns, and receives the mystic name *Monokeros de Astris* - the Unicorn of the Stars. Moreover, Cabiric god-forms, built up according to the instructions of their mysterious Master in Mesopotamia, were astrally assumed by the chief officers in the ceremony.

May not this "mysterious Master" be Aiwaz, whom Crowley ranks "Ancient among the Ancient Ones, adored in tile Dawn of Man's Sun-sphere,² even in the land of Sumer. .

The cult was carried on in the worship of Mithras. Baphomet, the name which Crowley adopted in the O.T.O. means, quite simply, "Father Mithras", i.e. the Bull-slaying deity. The Bull is the Sun, or rather, Taurus is the constellation through which the solar influence was transmitted to humanity at the time of tlie Mithraic Cult; thus Mithras-like Sirius-was a sun-slayer, for, as Churchward explains:

"The first celestial hero was not the sun, but the conqueror of the sun and solar heat. He was represented by the dog-star not Only as the fire-god, but a god over fire; and at the season when the sun was in the sign of the lion and the heat in Africa was intolerable, then Set, as Dog-Star, or Sut Har³ (Orion) arose, and as the sun had then attained its supreme height and began to descend, the Dog-Star, or Orion, was hailed as the conqueror of this cause of torment. The lion, as is apparent from its place in the zodiac, was the type of the furious summer heat. . . Out of the slain lion comes the honey."

2 the Earth.
3 Set-Horus.

The god Set, who slew the solar lion, brought the inundation; he was the herald of the outflowing waters of the Nile that saved the land from annihilation. In magical terms, Set is the Beast that leaps forth from the "slain" sun, or phallus, and rises as the phoenix from the deluge of the waters.

In one of Crowley's magical seances with the Wizard Abuldiz, he receives this curious answer to a question concerning sex magick: "The lion must be very dead indeed." We can now see in what sense this is meant. It is only when consciousness withdraws from the instrument of desire (the phallus) that the spirit is free to manifest itself in the form consonant with the aim of the magical rite. The phallus (the lion) is to the Magical Will what the Sun is to Sirius; it is a reflection in the mundane sphere of trans-terrestrial intelligence.

During the Amalantrah Working (1918), Crowley received the correct spelling of the name Baphomet which tradition had preserved correctly except for the missing last letter-"r"- making the orthography *Baphometr* (which means, as mentioned, "Father Mithras"), the type of solar-phallic energy. In his Magical Record, Crowley says: "The Greek word MITOS is the Orphic word for semen; hence Baphomet evidently means the Baptism of the Holy Ghost, the Holy Ghost being the Phallus in its most sublimated form [i.e. semen]." This is the Eight-fold Name (BAPHOMITR) which conceals a formula of sexual magick which the Templars employed and which they were accused of perverting in a manner reminiscent of the Greeks. Dion Fortune observes (*Psychic Self Defence*, p. 149) that this practice, in its debased form, was "one of the causes of the degeneration of the Greek Mysteries".⁴

⁴ See also, *Sauc Occultism*, p.130 (Dion Fortune).

Long before the Greeks or the Templars used this formula, the Tantrics of India, and, prior to them, the ancient Egyptians, employed a similar device. It still forms the substance of instructions pertaining to the Sovereign Sanctuary of the Gnosis, O.T.O., which Crowley took over from Theodor Reuss in 1921. Reuss himself is said to have received the formula from an Arab named Soliman ben Aifa, via Dr. Karl Kellner who revived the O.T.O. in 1895. One of the secret books of Instruction alludes to "the history of the monks and knights of O.T.O. who met and mingled with initiates in the armies of Salah'ud Din and from them obtained the secret called Baphomet, *the Mystery of the measure of Heaven and Earth*".

This formula dates from remote antiquity, its Templar or Baphometric phase being modern by comparison. The fact that it is effective irrespective of the gender of the participants, has caused it to be adversely criticized by various arcane schools.

Crowley identifies Aiwaz with the image of Baphomet and claims that during his incarnation as Eliphas Levi he "drew himself as *Ayin*⁶ or Baphomet, *The Devil*, with Beast's Head. This is the Beast throned, crowned, exalted; the leaper, the erect, the butter-in." He goes on to say that the Scarlet Woman's womb is his city, Babel or Babalon. "This Ayin is then my Phallic-Will, my Holy Guardian Angel, Aiwaz, who was afterwards called Satan." (See Levi's *Baphomet*, p.229 *Transcendental Magic*.)

The animals sacred to the Yezidi are the snake and the peacock. Levi notes the symbolic equivalence of these two animals. The snake symbolism has already been explained at some length, the peacock symbolizes all-seeing vision because of the countless "eyes" emblazoned on its out-fanned tail. The tail, the eye, and the fan, are symbols of the feminine principle, power, or *sakti*. In particular, the eye symbolism is connected with the Devil through its affinity with the Hebrew letter *Ayin*, the number 70, which, as 7 x 10 represents the most material

5 See *The Diaries of Aleister Crowley*, 25th January, 1921.

6 The word *Ayin* means An Eye; it is a glyph of the secret source of Light.

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aspect of the number Seven (Sevek, Venus). In the Hindu tradition -the peacock accompanies Krishna, the black or dark god. Krishna is the Great Lover of the *Puranas*, and in the *Srimadbhagavata* he often appears in the form of a mischievous child, which suggests a late and romanticized version of the *khart* or dwarf-god, symbolic of the phallic power, the Silent Self. The *khart* is Hoor-paar-Kraat, the young god of Silence seated upon a lotus, his thumb or finger in his mouth. Krishna is credited with having had a dwarf incarnation (*Vamana*), hence the symbolism of the fascinating "child" whom none could resist. Hence, also, the connection with the sexual symbolism of the *Vama*, or Left Hand Path.

In a voluminous comment on *The Book of the Law*, Crowley notes that "Ra-Hoor-Khuit is the Crowned and Conquering Child *in ourselves*; our own personal God:

"The Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud-and especially Jung-for stating this part of the Magical Doctrine so plainly, as also for their development of the connection of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the Silent Self, or Holy Guardian Angel. They [i.e. Freud and Jung] are, of course, totally ignorant of magical phenomena,⁷ and could hardly explain even such terms as *Augoeides*;⁸ and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work".

According to the *Mahabharata*, the classic epic of Hinduism, the god Indra once attempted to seduce the wife of a renowned sage. The latter cursed the god and impressed upon him a thousand marks resembling the vagina, so that Indra became known as *Sa-yoni*. These marks were afterwards changed into

7 The reader is reminded that this passage was written in 1920 before Jung had acquired the popularity he later enjoyed.

8 A term deriving from {augos αυγος}, the morning light, the dawn, and applied to the Holy Guardian Angel by Crowley and others. It was first used by Iamblichus in his *De Mysteriis*.

eyes and the god was then known as *Netra-yoni* and *Sa-hasrara*, "the thousand eyed". In other words, he was transformed into a peacock. This legend stems from the solar cult of

ancient Egypt, for the yoni-once held sacred- was later made to serve as a brand of shame. The legend supports the theory that the deity adored of the Yezidi was feminine before it was conceived in the male mould as Set or Shaitan; that Aiwaz, as the messenger, "cup-bearer", or graal (i.e. the transmitter of the Power of the Gods) preceded the masculine version of the "devil".

The peacock symbolism is implicit in the name of the A.'.A.'. itself, for in the secret and inner-sense version of the name of the Order, the second "A" stands for the name of a mythical character,⁹ having eyes all over his body. When Hermes, the god of Magick, slew him, Hera placed his eyes in the peacock's tail.

In the Black Book of the Yezidi, Shaitan exclaims: "Speak not my name nor mention my attributes, lest ye be guilty, for ye have no true knowledge thereof, but honour my symbol and image." The symbol was the peacock;¹⁰ the image was the snake. This is "the Snake that giveth Knowledge and delight and bright glory", and in order to arouse and direct upward the Kundalini or Serpent Power, Crowley was instructed by Aiwaz to employ "wine and strange drugs",¹¹ the purpose of which was to arouse the subtle centres to activity.

It is necessary, at this stage, to say something about the subtle or occult zones of consciousness in their microcosmic and macro-cosmic aspects.

There are numberless "sacred" centres on the face of the earth, **each one being** the counterpart or reflection of a subtle nerve- complex in the physical organism. Seventy-two thousand nerve plexuses are referred to by the Hindus in their sacred writings.

All ancient nations had their power-centres on earth, foci of transmudane and cosmic forces. The nomes of Egypt, for

9 i.e. *Argos*. See any dictionary of Classical Mythology.

10 The eyes of the peacock represent the myriad sources of creative light; they also symbolize Nuit, who illumines the heavens with her "stars".

11 *The Book of the Law*, I, 22.

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instance, were mapped out in accordance with the distribution of the various members of the Body of Osiris after it had been hacked to pieces by Typhon. To the cult centres corresponding to the various parts of his Body were allocated shrines containing beautifully wrought replicas of these organs, and sometimes the originals-or so it has been claimed. The Phallus of Osiris, at Het Benun in the nome of Mendes, is the most important shrine and focal point of the ancient worship. The adoration of the Baphometric or Mendesian Goat rehearsed the sun-god's resurrection in the House of the Goat (𐩈𐩢𐩨)- Het Baint-the Womb of Isis.

Similarly, in India, when the goddess Sati was hacked into fifty-one¹² pieces by the discus of Vishnu, the places at which the various members fell were sanctified by the erection of shrines, or sacred monoliths. Kamrup, in Assam, was particularly revered as being the repository of the Devi's yoni. Kamrup or *Kama-rupa* (literally, the image of

desire) is to this day the supreme spiritual focus for those Tantrics who worship the goddess with the help of Her priestesses, who possess naturally the characteristic talisman of the Goddess. Here at Kamrup the menstruation of the earth occurs, according to Hindu belief.

The above examples of divine centres are peculiar to Egypt and India. There is, however, a world-wide complex of centres and they are reflected in miniature in the seven major *chakras* situated in the subtle counterpart of the human body. To be more precise, the chakras function through the endocrine system and so affect humanity at psycho-physical levels.

The macrocosmic centres are widely distributed over the earth's surface; one is located in Cairo, another in Sumer, a third in the British isles, and the most exalted and spiritual centre is located at the southern extremity of India. The remaining three are situated in the trans-Himalayan region of the Gobi desert, in the Andes and in California respectively.

12 The fifty-one members correspond to the fifty-one letters of the Sanskrit alphabet, each of which represents the mantric or vibratory key to secret zones of the goddess. Their special combination forms the mantras used in the rites of Her worship; they awaken the subtle centres and control the flow of elemental energy which Her body contains, or, rather, which She attracts from the cosmic spheres and transmutes through Her body into the nectar of immortality; amrit

The etheric body contains vortices of immense magical energy which attract and concentrate within themselves cosmic forces from outer space; they have affinities with the principal endocrine glands situated in the physical body, of which seven are of primary importance from an occult standpoint. They also correspond to the seven chakras, or psychic centres. The glands themselves saturate the body with the subtle effluvia that flow into them from the batteries of cosmic and extra-cosmic energy radiating from planets, stars, and suns

The supreme seat of energy - the Sahasrara chakra - is not located within the physical body at all, but above the cranial suture, where, figuratively speaking, the Lotus of Infinite Light blooms and bathes with its perfume the subtle anatomy of man. The Sahasrara is the seat of the Atman, the True Self in Man which is known as the Brahman in the Cosmos. It is the Abode of Siva and is represented on earth by the Sacred Hill of Arunachala in South India. This is the cult-centre of the most profoundly spiritual Path now open to humanity, i.e. the *Advaita-marg* or Path of Non-duality. Arunachala, the oldest hill in existence is said to date from the Lemurian phase of the earth's history. The Light of Pure Wisdom, *Jnana*, shines through the Sahasrara. It is broken into a thousand streams by its multitude of petals. The nectar drips perpetually over the subtle bodies and energizes the chakras beneath it, each chakra absorbing and transmuting a little of the Light in accordance with individual spiritual development.

The first two glands to be animated by it are the pineal and the pituitary. The former is located in the middle of the head of the physical body, and its function is to initiate the current of Light in the remaining centres, and to regulate its distribution from the

corresponding chakras in the etheric body. The pineal gland is backed by the Ajna Chakra, which once constituted the Third Eye, or Eye of Siva. This is the channel of direct spiritual energy,

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and although it is normally sealed after puberty, it may be re-opened by constant Self-Enquiry (*Atmavichara*), that is by true meditation or thought-free consciousness; this is not a mental process, since it pertains to the formless plane of pure Being, from which it is-figuratively speaking-but one place removed.

Ajna is served by the two glands, pineal and pituitary. The frontal lobe of the pituitary body stimulates the intellectual centres situated in the frontal lobe of the brain; the dorsal lobe of the pituitary body affects the base of the brain where are situated the centres capable of generating poetic inspiration and exalted aspiration. The springs of high-powered sexual creativity and initiative are controlled from this centre, which forms the second petal of the two-petalled lotus of the Ajna Chakra-the second eye⁴id of the Third Eye. Through this centre flow the amalgamated vibrations of the astro-etheric and lower mental planes, where they are harnessed to the Light by the power of the Spirit (Atman).

On the earth-plane, as if to counterbalance the southerly situation of Arunachala, the Ajuic centre is located in the north ern and trans-Himalayan region of the Gobi; it is sometimes referred to as Shamballah, where an occult concentration of Cosmic Will radiates through the vehicles of the so-called Hidden Masters, of whom Aiwaz is the Chief in the present Aeon.

The thyroid gland, in the region of the larynx, is backed by the Visudha Chakra. This gland, in its active state, enhances sensitivity and renders the individual hypersensitive to all kinds of physical, astral and mental sensation. If this gland is over stimulated there is danger of megalomania, because its vibrations attract cosmic entities seeking to dominate the earth-sphere through mantric and verbal impressions. In the present Aeon the cult-centre corresponding to this chakra is situated in Cairo, where the Voice of Aiwaz manifested and communicated *The Book of the Law*.

The major triple complex consisting of the Sahasrara, the Ajna and the Visudha, correspond to the Supernal Triad in the Qabalistic system, i.e. with Ketlier, Chokmah and Binah, the first three Sephiroth of the Tree of Life. The Ajna and Visudha chakras unite the three influences of the pineal, pituitary and thyroid emanations, concentrating them in the Chakra of the Higher Knowledge represented by the *eleventh* Sephira-Daath- which comprises Chokmah and Binah. The latter are represented by the planetary powers of Mercury and Saturn: the Word, and its formulation in Matter (the Word made flesh).

The thymus and the pancreatic glands are attributed to the Anahata Chakra.- The thymus, situated in the chest, is the channel through which the Higher Knowledge (Daa'th) is brought down to inundate the chakras below the Heart-centre. This is the Tiphareth-centre; two cult-centres reflect its energies on to the earth plane. One of these secret centres is said to be situated in a mountain submerged beneath the sea about one hundred

miles off the coast of Peru, in the region of the Andes. This mountain corresponds to Arunachala, situated precisely at the opposite side of the globe, so that if a stake were driven through the planet, Arunachala would form one end of the supreme spiritual axis. This axis is the macrocosmic expression of the link between Kether and Tiphareth, or the Sahasrara and the Anahata-the Head and the Heart.

The second of these two cult-centres is at Glastonbury, the focus of the Western Mystery Tradition, which asserts that this region was an occult power-house long ages before it became the secret stronghold of the Holy Graal. Dion Fortune founded her Fraternity of the Inner Light at Glastonbury, thus reviving certain aspects of the ancient worship in our own day.

In the region of the solar plexus, a little below the Anahata Chakra, is the pancreatic gland which plays such an important part in that which is virtually the *brain* of the body. The solar plexus, backed by the Manipura Chakra, registers impressions from innumerable points in the subtle web of the cosmic energy-complex. Clairvoyance, or sight through the solar plexus, is a well-attested phenomenon. Clairaudience also obtains here, the reason being that the astral body is based-through its etheric sheath-upon the liver, and the more powerful etheric currents flow through this organ.

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The solar plexus centre is situated in the spleen and forms a link with the solar radiations impinging on that organ through the medium of the ether. These radiations generate emotional stresses which discharge their effluvia into the lower personality complex, which, if not controlled and transmuted by the Will into spiritual dynamism, attract tile larval phantoms that haunt graveyards and seance rooms.

The adrenals are backed by the Svadisthana Chakra, which forms the downward point of the second triangle of Chakras in the psycho-somatic organism. Sahasrara-Ajna-Visuddha form the first; Visudha-Anahata-Manipura, the second; Manipura Svadisthana-Muladhara, the third. Svadisthana is the focus of the forces which nourish the animal and instinctual nature. The adrenals, which secrete adrenalin into the bloodstream, are small glands situated above the kidneys. In the qabalistic system, Yesod is the corresponding Sephira or vortex of energy. This is the whorl sacred to the Yezidi and to it is attributed the cult-centre at Sumer, which Crowley claims to have been the scene of man's first consciousness of himself as an individualized monad, or spirit. The complex symbology of this centre forms the substance of the present book. It is the cult-centre of Sun and Moon, of Moon-Magick and the IX⁰, as the final centre-Malkuth-is of the Earth and Saturn, and of the secret XI⁰.

The extreme lower point of the Third Triad is represented in the physical organism by the gonads, backed in the etheric body by the Muladhara Chakra. The gonads are involved directly in the mechanism of psycho-physical creativity and sexual reproduction. They emanate potent *kajas*, or essences, which act dynamically wherever their impact reaches. Their radiations are used in all inspirational and psycho-magically creative work as well as in the more secret formulae of regeneration, astral and physical.

At this region in the subtle body sleeps the primal Fire-Snake, Kundalini. It focuses the "fires" of the physical plane—all the electro-magnetic currents of "blind" force that are highly dangerous unless polarized by the controlling Light radiating from the highest centre in the region of the Supernal Triad. On the earth-plane, the energies of this lowest chakra- Muladhara—are concentrated in an occult centre in California that is only now becoming dynamic; it will prove to be a magazine of tremendous power during the evolution of both man and the planet in the present Aeon of Horus.

The gonads are backed by the Muladhara Chakra; Malkuth of the qabalistic system. As the Moon of Yesod controls the creatively sexual aspect of Kundalini, so the Earth-currents are represented by the Sphere of Malkuth—the Sefhira of the "Bride". This is the sphere of the most material emanations of the Light and their connection with the mysterious formulae of regeneration, or resurrection, through the XI⁰. The number of Malkuth is to, the Pillar and the Egg; and the number of Kether, the Supreme Light, is One, or Unity. Malkuth and Kether conjoined add up to II, the number of Magick and of that elevenfold Word that is made flesh by a process of sexual magick which the Yezidi practised and at which the Arabs hinted in their most ancient holy books. There is a qabalistic saying: "Kether is in Malkuth, and Malkuth is in Kether, but after another manner," and its meaning is to be sought in the Mysteries of the XI⁰.

As the human body is a battery of energies and an exact replica in miniature of the macrocosm, it will be seen how closely interwoven are all these foci, centres, chakras or vortices. The body is based upon, or formed around, seven major centres through which the cosmic radiations flow and interact upon its own electro-magnetic emanations. The ancient Egyptians were acquainted with the approximate position of these centres in the human body and, as previously noted, symbolized them by certain nomes of the land which they inhabited. Physical science is slowly beginning to consider the possibility of the influx and influence upon the endocrines of gigantic cosmic radiations exerted from beyond the solar system, and it is significant, in view of the pre-eminence of the sacred number II in Crowley's Cult, that the solar system itself (with our sun as its heart) respire as a human body, the vast breath-cycle taking *eleven* years to pass through its heart, the sun.

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The subject of the chakras was one that concerned Crowley deeply, as it has concerned other occultists. He conducted extensive research into the main chakras as well as noting certain no less mysterious centres that are not described in the standard textbooks on Yoga. In a letter (dated 1916) to a Brother named Keefra, whose actual identity is not known, Crowley wrote:

"I was very interested in your remarks on the three lower chakras, and after you had gone spent some time exploring. "

"It appears that a special set of nadis [nerves] feed the Muladhara lotus as if it had three roots. The source of these roots is in the three centres you mentioned. But they are not lotuses of the same order as the sacred Seven¹³. For one thing, they are not protected by

the spine, and do not enter into that symbolism. They compare with the Seven as the invertebrates do with the vertebrates in the animal kingdom, or as fungi with flowers in the vegetable kingdom. "

"The anal lotus is of eight petals, deep crimson, glowing to poppy colour when excited, the centre being of a rich Rembrandtesque golden brown. This lotus contains a certain mystery of the *Apana-vayu* [vital airs]. "

"The prostatic lotus is like a peridot, extremely translucent and limpid. Its centre is as clear white as diamond. The petals are numerous, I think thirty-two. "

"The third lotus is in the *glans penis*, close to the base and the inferior surface in the median line. It is of a startlingly rich purple, with a radiance of lilac merging into ultra-violet. The centre is golden like the sun, and from its"play waved flashes of scarlet and pure blue alternately. Within this golden centre is a dark spot of infra-red rays. Close concentration on this spot is extremely difficult owing to its violence. (This strange word expresses well the fact.) I had not the time to enter it properly. "

13 Crowley describes these in **Book Four**, Part II, pp.70, 71.

"I do not think there is any danger in vivifying these three lotuses, if one has previously awakened the higher centres, and especially if the Kundalini has been trained to bathe daily in the Svadisthana Chakra. It would be improper to begin work with them, though, and indeed, as I told you, I think it better to begin with nothing below Anahata, though it is more difficult to awaken the Kundalini in this manner.

"P.S. In the female of the human species these three lotuses also exist, but in a very different form. The anus lotus is like that of the male, but smaller and less brilliant.

"The second of the chakras is situated between the urethra and the *cervix uteri*. It is a very large lotus with myriad petals, somewhat diffuse and cabbage-like. Its colour is neutral grey, but in pregnancy it becomes a brilliant orange and flower-like; it is extremely sensitive and absorbent, and constitutes the greatest danger to women. Foreign influences easily invade it, and cause hysteria and obsession. During the catamenia, in particular, it is suffused with red and brown streaks, and appears corroded.

"The third lotus is at the base of the clitoris. This is small, but extremely brilliant. The petals are forty-nine in number, seven rows of seven each. The basic colour is a rich olive green, sometimes kindling to emerald. The leaves have veins of vivid ultramarine blue. The centre is rose crimson, with golden pistils on feathery stems of misty white. The leaves are edged with pearl and purple."

Drugs and the Occult

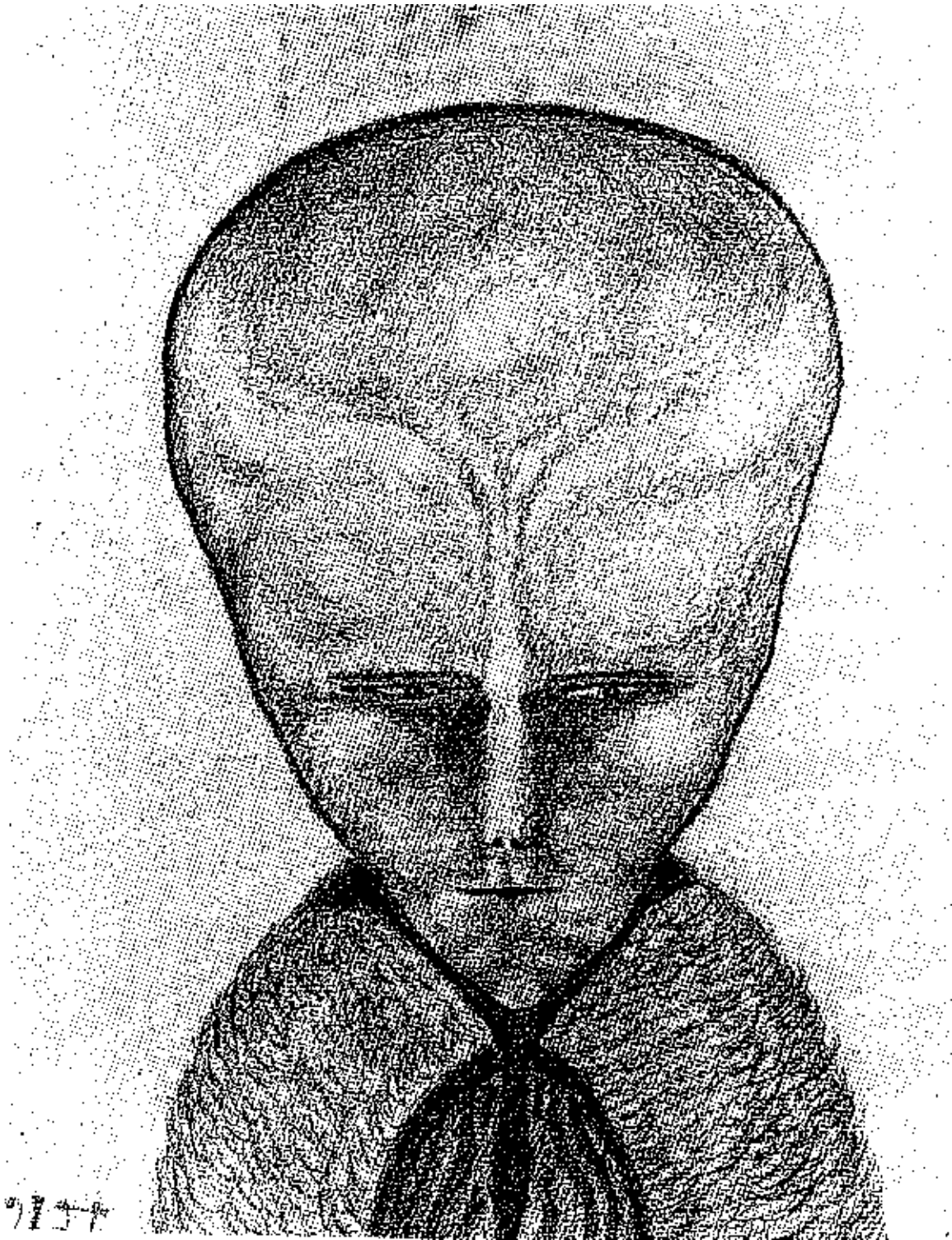
It was Allan Bennett (Frater *Iehi Aour*) who introduced Crowley to the use of drugs between 1898 and 1899. This Adept of the Golden Dawn had already experienced some of the high spiritual trances by the time Crowley met him. Of *Iehi Aour* - Let there be Light !-Crowley wrote:

"We called him the White Knight, from *Alice Through the Looking Glass*. So lovable, so harmless, so unpractical! But he was a Knight, too! And White! There never walked a whiter man on earth. He never did walk on earth, either! A genius, a flawless genius. But a most terribly frustrated genius. "

"Spasmodic asthma: continuous through months of drastic 'remedies'-which remedied nothing ! - pushed to the danger limit; rare intervals of blessed peace, whose price was deathly weakness. But through it all the calm undaunted spirit walked the empyrean, and the radiant angelic temper ripened the wheat of friendship. "

"He was a man of science; Bernard Dyer's¹ most promising student, but appalling ill-health prevented his holding down a job, and he was desperately poor. I got a room for him next to

¹ Dr. Bernard Dyer was a public analyst and consulting chemist of inter- national repute. At the time of Bennett's association with him, Dr. Dyer was the official analyst to the London Corn Trade. He had a laboratory at **17**, Great Tower Street, London, E.C.



Lam, an extra-terrestrial Intelligence with whom Crowley was in astral contact in 1919. This drawing by Crowley appeared in an exhibition held in Greenwich Village, New York, in the same year.



Alfred Corney from *unlabeled*
drawing by the artist from *Year 1957*

Aleister Crowley in 1919. Drawn from memory by Austin Osman Spare in 195x

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my flat in Chancery Lane, and settled down to pick his brains. For he was known all over London as the one Magician who could really do big-time stuff. There was for instance a party at Sidney Colvin's.² The conversation turned upon the 'blasting-rod', and somebody pooh-poohed it loudly. Allan produced his pocket-wand a lustre from a chandelier and pointed it at the incredulous one. Fifteen hours later the doctors got him back to consciousness ...

"At eighteen he (i.e. Bennett) had an accident-I should think almost unique. Two of the most important stages in Yoga training are called Atmadarshana and Shivasarshana. In the former the whole Universe, grasped firmly as an homogenous Unity, and deprived of all its conditions or categories, is united with the pure Self of the Yogi-equally purged of its conditions-in a single supreme Act. And this, although no Subject or Object remains, results in a Positive State. In the latter, this State is annihilated.

"In Allan Bennett at eighteen, without training or preparation of any sort, this *Shivadarshana* spontaneously occurred! He was, of course, instantly thrown out again. The effect, even upon the man well-trained by years of arduous work, is absolutely blasting. It is a marvel that Allan survived, and kept his reason. But he did; and sufficient memory of the event to swear to himself:

This is the *only* thing worth while. I will do nothing else in all my life but find out how to get back to it".³

One of the great ironies of the relationship between Bennett and Crowley lay in the latter's belief that by prolonging Bennett's life (which he did by magical means⁴) and enabling him to travel to the East for the good of his health, Bennett would plant the banner of Thelema in Asian lands. Instead of which, as history testifies, Bennett brought Buddhism to the West! The matter is humorously expressed in rhyme by Crowley:

2 Crowley describes Colvin as "a collector of unusual people".

3 From an unpublished manuscript entitled Origins.

4 See *The Confessions* (1969), chapter 25.

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*The Dawn was Golden when you met the guide
Between the massive pillars White and Black;
You took the boat that floated with the tide,
To leave behind no track.*

*I got you gold that you might go abroad
And take my Message to another land;*

*I hoped that you would raise my magic Sword
Upon another strand.*

*Buddha, who died from eating too much pig
Netted your soul; with corybantic swine
You swilled your fill to prance a porcine jig
Beneath an alien vine.*

*Yellow your heart-as yellow as the Gown
You wore-the colour of the sneaking spy,
Who from within betrays the tortured town,
When victory is nigh.*

*Rosher⁵ was blind, but saw the Vision Splendid,
Fielder⁶ was mad, and Loveday⁷ devil-led;
But you found yourself ere your drab journey ended,
Rejected by the dead.*

But before these events took place, Bennett had fired Crowley's imagination with hints of a magical tradition which featured a certain rare drug potent to "Open the gates of the World behind the Veil of Matter". In the flat at Chancery Lane, where Crowley lived under a variety of aliases and where he entertained voluptuous women, Bennett and he sampled many of the well-known drugs and several "strange" ones as well.

5 Charles Rosher was associated with the Golden Dawn. Crowley believed that Rosher's blindness was really a punishment for neglecting the Great Work. He was reduced to poverty and died friendless.

6 This man's identity remains unknown.

7 Raoul Loveday who drank polluted water at Crowley's Abbey of Thelema in Cefalu, and died in consequence.

Because of his asthma, which was severe and unremitting, Bennett was in the habit of taking opium, morphine, cocaine and chloroform, in a cycle. It took about two months to come full circle. After the total bodily prostration which these attacks produced, had worn off, the cycle recommenced, leaving Bennett brief respite. He was, therefore, no novice in the matter of drugs.

There was no legal prohibition where drugs were concerned at the time of Crowley's early experiments. In a paper on cocaine, for instance, he says that "the very best men may use drugs with benefit to themselves and to humanity". He instances Herbert Spencer "who took morphine daily, never exceeding an appointed dose. Wilkie Collins, too, overcame the agony of rheumatic gout with laudanum, and gave us masterpieces not surpassed." But, he continues, "some went too far. Baudelaire crucified himself, mind and body, in his love for humanity; Verlaine became at last the slave where he had been so long the master. Francis Thompson killed himself with opium; so did Edgar Allan Poe. James Thomson did the same with alcohol. The cases of de Quincey and H. G. Ludlow⁸ are lesser, but similar, with laudanum⁹ and hashish respectively. The great Paracelsus, who discovered hydrogen, zinc, and opium, deliberately employed the excitement of

alcohol, counterbalanced by violent physical exercise, to bring out the powers of his mind.

"Coleridge did his best while under opium, and we owe the loss of the end of *Kubla Khan* to the interruption of an importunate 'man from Porlock', ever accursed in the history of the human race.

Crowley experimented not only with narcotics, but drugs such as datura, juice of the Vedic Soma, or Moon-plant, and the Black Drink of the Florida Indians.

8 See *The Equinox*. I. iv, for extracts from It. G. Ludlow's *Hashish Eater*.

9 Crowley was nodding here: de Quincey was, of course, addicted to opium.

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The typical sacred Tree, or Tree of Life, was itself based upon actual trees whose fruit or bark yielded alcoholic or narcotic juices. These were used for the induction of trance conditions and religious ecstasy in ancient times. The Egyptians distilled the juice of the sycamore, the sacred fig tree. And because it was noticed that mortals who drank of it were transformed into immortal spirits, able to penetrate the spirit-world and hold commerce with disembodied spirits and other subtle entities, the liquid was "mythified" as nectar, ambrosia, a drink fit for gods. In Africa the toddy-palm yielded nectar, already fermented. In India it was the Peepul tree. The juice of the Peepul placed men on an equal footing with the gods, enabling them to see into the past and the future, to transcend space and time, and to know the secrets of the hidden regions of the universe. Intoxication was a mode of communing with spirits *and of becoming a spirit*, hence the term "spirits"-even yet-suggests both the shades of the disembodied dead, and the dead drunk! Soothsayers and Magicians inebriated by drink or drugs were held sacred as oracles of the gods or spirits which spoke through their mouths words of supreme wisdom. As the *Sama Veda* has it:

*"We've quafied the Soma bright,
And are immortal grown, We've entered into light,
And all the gods have known."*

The ideas of spirit and of sexual heat are also comprehended in one of the Egyptian glyphs for intoxicating liquor-Sakh, which has for its determinative the lioness, Sekhet, the goddess of summer heat, of the South, of the sexual Fire which is the spirit or inspirer, literally the *Sakti*, of the male.

But whatever the drink or drug, Crowley used them all in his search for the mysterious elixir potent to unseal the gates of the invisible world. He also wished to compare the states of consciousness induced by their use with those resulting from madness, obsession and mystical exaltation.

With Allan Bennett he carried out several experiments with hemlock and obtained glimpses of the world behind the veil; but these glimpses were fleeting and sporadic. He therefore set himself to experiment systematically with all known drugs. He studied the

subject in theory in books, and in practice under the guidance of specialists. He refused to believe that the theory of irresistible fascination was correct and determined to prove that the magically consecrated Will was the sole safeguard against addiction; that prohibition increased the danger and made the drug-taker a criminal into the bargain.

He tested these theories on himself and found that none of the so-called habit-forming drugs had any such effect on him. But in 1919, heroin (which he had used but once previously) was prescribed for his asthma and bronchitis by a Harley Street physician. Crowley, like Bennett, was subject to severe bouts of asthma, which he attributed to his Himalayan experiences in 1901. In a letter written after Crowley's death, however, Frater Achad (Charles S. Jones) claimed that Crowley's asthma was the result of a deliberate attempt by him to destroy his (Achad's) wife. Crowley, it seems, had charged her with poisoning her husband's mind against him. Ruby Jones had long suffered from asthma, but it ceased abruptly the moment Crowley launched his magical attack. Far from being destroyed, she found herself completely cured; but from that time on, Crowley himself was afflicted with the disease and it attacked him intermittently for the remainder of his life.

How much of this is fact, and how much is due to Achad's innate paranoia remains uncertain. Crowley ignored Achad's accusations and always attributed the illness to his climbing experiences in the ascent of Kanchenjunga, which long antedated the Achad incident. In *The Confessions* - 856), he refers to his asthma as having been "exacted by the God of the Mountains".

Owing to this complaint, which was at times exceptionally severe, Crowley was forced to resort to heroin more and more frequently,¹⁰ and by the year 1923 he found that a physical though not a moral habit had been firmly established. He tested

10 In later life Crowley denied the fact that heroin relieved his asthma, although he found instant relief from the severe bronchies that also often attacked him.

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his power to break it and found that lie was able to do so, but with great distress, for three or four days at a stretch. The account of his struggle with, and ultimate triumph over the drug is recorded in *Liber 93 vel Nikh*,¹¹ the first part of which is entitled "The Fountain of Hyacinth". It is a terrible document, lit by flashes from the profound and ultimate sphere of Initiation beyond the pylon of which the drug enabled him to pass. He came through the Ordeal, and-from his Magical Record-it appears that he attained to the highest possible Grade of the Great White Brotherhood, i.e. the Grade of Ipsissimus, 10⁰=1[#] A.'.A.'..

Of his attitude to drugs thereafter, he wrote:

"Most of the fixed ideas about drugs are superstitions: I have long observed this fact with regard to a great many. But the more I learn, the larger is the rubbish-heap of accepted state ments. For instance, with ether, hashish, mescal, opium-smoking and morphine, I find no tendency to habit whatever. More still, I am unable to force myself to use these drugs at all, except on the rarest occasions. Yet I have nothing but the most pleasant and

profitable experiences in connection with them. With heroin and cocaine, on the contrary, I have not much to thank them for; and there has been a good deal of annoyance connected with them. Yet it is for these and these only that I hanker. I begin to have a grave suspicion that there is a masochistic complex at the bottom of it all."¹²

There is, indeed, a pronounced masochistic component in Crowley's make-up as proved by certain passages in his *Magical Record*. In view of this fact, it remains a mystery why, although Crowley consorted with whores and various unorthodox kinds of women, he was never known to have sought, deliberately, or received fortuitously, any gratification of this urge, except in the unique instance concomitant upon his Supreme Ordeal, and the Vow of Holy Obedience which he took to Alostrael, his Scarlet

11 *Nikh*, the Greek goddess of Victory, adds up to 93, which is also the number of *Thelema (Will)*.

12 *Liber 93*

Woman, during the Great Initiation to the Grade of 10⁰=1[#] - the preliminaries of which occurred in July 1920,¹³

His experiments with drugs enabled him to refute popular misconceptions. His own experiences proved that ill-considered statements, for and against drug-taking, were grossly exaggerated in respect both of their dangers and their delights. He also showed that the action of a specific drug varies according to the health or sickness or general disposition of the person concerned and demonstrated that the various reasons why people resort to drugs determine to a large extent the effect which the drugs have upon them, as well as the kind of hold established over them. He gives a dozen reasons why people take drugs: the search for new sensations; failure to fit environment; hypocrisy; ambition to acquire praeterhuman knowledge and power; the stress of modern life; excess of imagination; excess of sensitiveness; *ennui*; pain; moral weakness; ignorance; vice.

As regards hypocrisy - a motive which may not suggest itself readily - he suggests that in countries where society condemns normal pleasures, those who fear public censure resort to secret vices. Pain, on the other hand, may be regarded as a legitimate excuse, while ignorance applies to people who perhaps involved for any of the other reasons - take drugs because it is expected of them.

The only really legitimate excuse for resorting to drugs is the scientific one, i.e. for the acquisition of praeterhuman knowledge and power, which includes poetic inspiration or any other form of creative dynamism.

Crowley analysed the results of abusing certain drugs under the following heads:

- (a) Alcohol: the abuses of which are too well known to require Specific mention;
- (b) Ether: same as alcohol plus paralysis;
- (c) Hashish: insanity;
- (d) Anhalonium Lewinii: insanity;
- (e) Cocaine: nervous collapse, insanity;
- (f) Opium (smoking): bad results rare;

- (g) Morphine: nervous collapse, madness, insomnia, digestive trouble;
(h) Heroin: like Morphine, with great dullness and depression.

13 See Crowley's *Magical Record*, Cefalu period. Alostrael (Lola Hirsig) subjected him to various kinds of degradation including the consumption of her own excrement.

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On the other hand, mastery of these drugs can lead to the acquisition of new states of consciousness and a deepening of character-analysis and introspection unobtainable by other methods, except those pertaining to specialized yogic techniques.

Crowley found that ether proved invaluable for mental analysis. By its use he was able to discover his final judgement on any matter, and to trace thought to its source in pure consciousness. It confers the ability to distinguish and appreciate the elements of which sensation is composed. He compares ether with alcohol in respect of its power to emphasize the mood prevailing at the time of its administration. In 1917 he carried out special experiments with this drug in connection with *prana* (life force, breath) and the *chakras*, or bodily centres of the Life-force:

"Ether caused the whole body to glow, but after sexual intercourse the glow ceased above the *Muladhara chakra*, at the base of the spine. The particular glow induced in this way was of a spherical or auric nature, not ganglionic as it would have been if it had been of nervous origin."

From this he concluded that the theory of auras was probably correct.

In a paper on ether, he says:

"Experiments conducted (at odd times, beginning July 1916) on my own person, have convinced me that the particular technical administration of ethyl oxide in combination with certain mental exercises enables the experimenter to ascertain (1) the value of the relation of a given thought or faculty with the sum of his mental characteristics, (2) the *final* opinion of the experimenter on any given subject; in the popular phrase, 'what is at the bottom of the flask'."

"While, of course, complete unconsciousness has often been reached (in surgical operations, etc.) it has never been ascertained what occurs in this state (of anaesthesia induced by ether) to the normal healthy individual when he has trained himself to hold a thought through a period of unconsciousness, so that there is complete identity between the last thought before losing, and the first after regaining, consciousness."

"It suggests itself that knowledge on this point might throw light upon (a) the psychology of the dying, (b) the *post mortem* consciousness, assuming that after bodily death, the individual 'awakes' to another form of life."

During my stay with Crowley in Hastings in 1945, I used ether in various magical experiments which he had devised to test my powers of astral vision. He would draw a

glyph or symbol that was quite unknown to me, and I proceeded as follows: With eyes closed I imagined the dark surface of a door, closed and set in a blank wall. When this mental image did not waver, but not before, I superimposed the symbol upon it so that it glowed vividly in white light. Still holding the image steady, I inhaled the ether. As I inhaled, the symbol appeared to grow intensely bright, increasing or diminishing in size despite my attempts to keep it steady. This defect in concentration took me some time to overcome. When the image remained invariable, I proceeded to the next stage of the experiment which was to visualize the gradual opening of the door in the wall. The vista beyond was wrapped in a hazy mist. I transferred the symbol to the mist and then projected my consciousness through the door by willing myself through it. I found myself, suddenly, bereft of my body; a sensation of extreme lightness and freedom characterized my movements. I found myself surrounded by an unfamiliar landscape lit from within. It seemed as real, if not more so, as a mundane landscape. It conformed in one way or another with a region of the astral plane consonant with the nature of the symbol visualized. Figures resembling human beings hovered and floated nearby, and presently I was able to establish intelligent communication with them, as with creatures of dream.

Although, after some practice, I could arrive at this stage of the experiment without inhaling ether, the drug not only accelerated but intensified the ensuing experiences.

In his paper on ether, Crowley notes the conditions most favourable to this sort of experiment. One of the conditions he does not remark, however, an *a* one that weighed heavily in my own case, was the directing influence of Crowley himself. Without his presence the process of passing through the door and of projecting consciousness into the region beyond became one of great difficulty, and success was only achieved after much effort.

Hashish, Crowley found useful for mental analysis because it aids the imagination and increases courage. The genesis of ideas and imaginative concepts is revealed sometimes as a series of pictures. The subject is treated extensively in *The Equinox*, volume I, numbers 1,2,3 and 4, which contain interesting articles by E. Whineray and H. G. Ludlow,¹⁴ Crowley's translation of Baudelaire's *Poem of Hashish*, and an account of Crowley's researches with the drug, entitled *The Psychology of Hashish* which he wrote under the pseudonym of Oliver Haddo, the name of a character in Somerset Maugham's *The Magician* based on Crowley.

Hashish is of special use to the occultist because it abolishes the subconscious. In the *Amalantrah Working* (1918), Crowley notes that "a hashish experiment is rather like going slumming-one is amazed by the variety of the vividness of the impressions. I think this is caused by a Freudian recognition. One sees again the things that used to be familiar in a simpler consciousness-things long since buried-the same thrill as revisiting one's childhood. It is therefore a return or a regression in mental structure; a degeneration. Thus we see that analysis represents going back, and synthesis, advance. This again is proof of the nature of Choronzon.¹⁵ As dispersion represents analysis or destruction, he is the enemy of man whose formula is creation by synthesis. This

14 This number of *The Equinox* contains extracts from *The Hashish Eater*, by H. G. Ludlow, which bear upon the peculiar characteristics of the drug's action. (*Equinox*, I. iv.)

15 Sir Edward Kelley, Queen Elizabeth I's astrologer, defined Choronten as "that mighty devil". It signifies utmost confusion and is the essence of all delusion; a qliphotic power which Crowley describes as "the metaphysical contrary of the whole process of Magick".

synthesis is Love. Hence it is written, *Love is the Law*. But this synthesis must be morally pointed to a definite purpose of which love is only the method. Hence it is written, *Love under Will* The law of Thelema is consequently a complete statement based on the facts of the structure of the mind."

Anhalonium Lewinii is like hashish and ether in that it enables one to get behind superficial ideas and trace thought to its source. This is of use in such practices as *Atmavichara*, enquiry into the nature of the Self, which forms the basic meditation-practice of the Hindu Advaitins. In the qabalistic system, these two drugs are equated by Crowley with the Sephiroth Netzach and Hod.¹⁶ They produce, in one mood, voluptuous visions characteristic of Venus in the sphere of Netzach, and, in another, self-analytical powers of discrimination, characteristic of Mercury in the sphere of Hod.

Morphine tends to aid concentration and relieve the pressure of anxiety. Like opium, it aids the creative imagination. Objections to the use of these two drugs consists in the fact that they impair executive ability, so that the ideas which they inspire remain sterile and are rarely carried over into practical life. As is well known, opium has the virtue of relieving pain and conferring philosophic tranquility.

Cocaine prevents fatigue and enables a person to work at full pressure for an indefinite period. Crowley remarks its power of giving endurance, its treacherous voluptuousness, and its quality of anaesthesia. For these reasons he tends to ascribe it to Scorpio, rather than to Leo. The fact that Mars rules the House of Scorpio explains this attribution and its aptness to the energy-aspect of cocaine, which pertains to Chokmah¹⁷ by virtue of its direct action on the deepest nervous centres.

Heroin combines the virtues of opium and cocaine. It excites the imagination, aids concentration, and induces calm. Unlike opium and morphine, however, it increases executive power and endurance.

16 Sephiroth seven and eight on the Tree of Life diagram, q.v.

17 The second Sephira of the Tree of Life.

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The life-and-death struggle which Crowley waged against heroin is related in *Liber 93*. Towards the end of his life, he notes:

"There is no yen at all (for the drug) when I am free from (a) care, (b) boredom. To reach physiological minimum I must have (1) daily masseur-valet to get me up and out, (2) supply of books and forced stage or screen visits, (3) secretary at will, (4) company, (s) food and drink."¹⁸

In the same diary he notes that 1914 was the probable date of his first heroin experiment,¹⁹ taking some three grains per day. After the tremendous struggle with the drug-to which reference has already been made-he shook off completely its hold over him and there is no further record of its use until, in 1940, seven years before his death, his doctor began prescribing 1/4 or 1/6 gram for recurrent attacks of asthma. The complaint had again become acute, and this is the first record of heroin consumption in his diaries for many years. From that time on, until his death in 1947, he took steadily increasing doses until in 1946 we read of doses as large as 6 grams per day.

His excessive use of the drug between 1920 and 1922 he ascribed to financial anxiety, lack of stimulus (correspondence with *chelas*²⁰ etc.), and his inability to get things published.

The conclusions he reached in respect of the drug in *Liber 93* led him to declare that his experience should serve as a preliminary *prima facie* case for a revolutionary revision of the extant medical theories on the subject, and of the legislation regarding the sale of heroin and similar drugs.

It is evident from a study of Crowley's writings that he used drugs with the set purpose of invoking and questioning spirits, in much the same way that Kelley and Dee questioned the spirits that appeared in their shew-stone.

18 Extract from a Drug Diary 1943 *.

19 That is, as an isolated incident. See p.93 *supra*.

20 Disciples.

In a comment on *The Book of the Law* (Chapter 2, verse 22) he wrote:

"Wine and strange drugs do not harm people who are doing their will; they only poison people who are cancerous with Original Sin. If you are really free, you can take cocaine as simply as salt-water taffy. There is no better test of a soul than its attitude to drugs. If a man is simple, fearless, eager, he is all right; he will not become a slave. If he is afraid, he is already a slave. Let the whole world take opium, hashish, and the rest; those who are liable to abuse them were better dead. "

"For it is in the power of all so-called intoxicating drugs to reveal a man to himself. If this revelation declares a Star, then it shines brighter ever after. If it declares a Christian-a thing nor man nor beast, but a muddle of mind-he craves the drug, no more for its analytical but for its numbing effect. Lytton had a great story of this in *Zanoni*. Glyndon, an uninitiate, takes an Elixir, and beholds not Adonai the glorious, but the Dweller on the Threshold. Cast out from the Sanctuary, he becomes a vulgar drunkard. "

"We of Thelema think it vitally aright to let a man take opium. He may destroy his physical vehicle thereby, but he may produce another Kubla Khan. It is his own responsibility."

In certain magical operations which Crowley performed (e.g. the Abuldiz Working in 1911, the Paris Working in 1914, and the Amalantrah Working, 1918) a variety of drugs was employed.

Cocaine, which he assigns to the element of Fire, was used for fortifying the will, thus helping to keep the object of the operation firmly in mind. Morphine, slowing and purifying the mind, makes thought and its formulation more vivid and precise. Heroin, it seems, partakes of both these qualities and combines them in a peculiarly subtle manner.

To the element of Water he attributes hashish and mescal, owing to their image-making properties, and also because they open the gates of Pleasure and Beauty. Morphine he also attributes to this element.

To Air, which is the element assigned to the reasoning faculties, he attributes ethyl oxide (ether) for its use in mental analysis and the more profound movements of introspection.

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Finally, the element Earth embraces all the directly hypnotic drugs which induce repose and forgetfulness, enabling the Magician to withdraw into the arms of the Great Mother to restore his devitalized vehicles, astral and physical.

With the attribution of specific drugs to the elements, the old ceremonial and symbolic techniques of subconscious control are superseded by living and experiential aids. Similarly, with sex, alcohol, the mystic dance and circumambulation, the use of mantra and lyrical incantation. These aids, used in conjunction with drugs, stimulate the whorls of energy in the subtle body. In connection with sex and drugs, Crowley wrote in 1917: "I note, with all stimulant drugs, that if one is with others, the force is entirely dissipated, usually on the sexual plane. If one is alone, one becomes creative at once. This is important, as establishing the Kundalini doctrine, with its upper and lower exits.²¹ It does not bear, however, on the doctrine of abstinence from sex; for in normal excitement the sex seems to stimulate the other creative power.

That is to say, sex seems to stimulate the Kundalini or Serpent Power. Crowley thus observed the direct effects of sex and drugs on the vital centre or magical power in the human organism.

Drugs in relation to magick and the discovery of the True Will forms the substance of *The Diary of a Drug Fiend*, recently republished after nearly fifty years. When the book was written, drugs had not been proscribed by law; the drug taker was not at that time the criminal he is today, hence many of the neuroses and psychoses created by the "law" did not exist to cause the social problems that face us now. It is one of the peculiarities of our present social system that greater profits accrue from the illicit traffic in drugs than from their open and properly regulated sale.

The Diary of a Drug Fiend was withdrawn from circulation in 1922, a few months after it was published by William Collins. Yet, far from advocating the use of drugs, Crowley emphasized

21 Crowley here refers to the *Muladiera Chakra*, the subtle centre, or lotus, at the base of the spine, and the *Sahasrara Chakra*, the centre situated in the subtle body above the cranial suture.

the argument obvious to thinking people - that natural ways of arousing the Kundalini, and of discovering the True Will, are to be preferred to artificial means. Nevertheless, the book was described as advocating the use of drugs, and diatribes against Crowley appeared in the daily newspapers of the period. *The Legend of Aleister Crowley*, by P. R. Stephensen (London, 1930) contains typical examples.

Howard P. Lovecraft, the New England writer of macabre tales, would have agreed with Crowley's deprecation of the use of drugs in favour of more natural means of magical control. In a letter dated June 11, 1920, Lovecraft wrote, *apropos* de Quincey:

"I never took opium, but if I can't beat him for *dreams* from the age of three or four up, I am a dashed liar! Space, strange cities, weird landscapes, unknown monsters, hideous ceremonies, Oriental and Egyptian gorgeousness, and indefinable mysteries of life, death, and torment, were daily - or rather nightly- commonplaces to me before I was six years old. Today it is the same, save for a slightly increased *objectivity*."²²

But Lovecraft*seems not to have passed the final pylons of Initiation, as evidenced by his stories, and particularly his poems, in which, at the last dreadful encounter, he invariably recoiled, resolved *not to know* what horror lay concealed behind the mask of his most critical incarnation. He was haunted by his "dweller on the threshold", failed to resolve the enigma of his own particular sphinx, and, because of this, no doubt, feared to use drugs in case his nightmare vision swept him beyond the point of no recall. Understandably terrified of crossing the Abyss, he forever recoiled on the brink, and spent his life in a vain attempt to deny the potent Entities that moved him. Little wonder the tales he wrote are among the most hideous and powerful ever penned.

Crowley, on the other hand, proved that the judicious and Thelemically controlled use of drugs positively assists the occultist in his exploration of suprasensible realms such as those that Dee, Kelley, and other Magicians investigated.

22 Selected Letters of H.P. Lovecraft, vol.1. Edited by August Derleth and Donald Wandirci, Arkham House, Sank City, Wisconsin, 1965.

COMMERCE with the denizens of other worlds requires a system of communication. In the West, the Hebrew Qabalah has been used for many centuries because it contains the most convenient and reliable body of correspondences ever concentrated in a single glyph. The divisions and subdivisions represented by the Ten Sephiroth and the Twenty Two Paths comprehend the entire magical universe.

Crowley, Jones and Fortune used this system extensively. It is the most easily verifiable and at the same time the most precise.

When Crowley contacted the Intelligence named Abuldiz,¹ through the mediumship of the Scarlet Woman, Virakam,² he used the qabalah to check the validity of the visions she described. He was also able to verify the identity of Abuldiz as a genuine representative of the A.'.A.'. Similar remarks apply to the communication which he received through Sister Ahitha,³ who was used as a mouthpiece by an Intelligence with the name of Anialantrah. Both the Abuldiz and the Anialantrah "Workings" survive among Crowley's papers; they are fine examples of qabalistic usage in connection with vision-testing and astral working.

1 It was through this Intelligence that Crowley "received" *Book Four*, Parts I & II, published in 1913.

2 Mary d'Este Sturges, Crowley's second Scarlet Woman.

3 Roddie Minor, Crowley's fourth Scarlet Woman.

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Knowledge derived from qabalistic analysis of the names of ancient deities enabled Crowley to restore rituals which were of vital importance in his own initiation. The names of deities being nothing less than magical formulae, their restoration supplies the key to their invocation, or evocation, as the case may be. The most important rite that Crowley restored is the Preliminary Invocation of the Goetia, a mediaeval rite stemming from much earlier phases of magick which Crowley succeeded in redeeming from unintelligibility by transforming it into a powerfully thaumaturgic machine.

The Invocation is based upon a translation by C. W. Goodwin of a Graeco-Egyptian Work on Magic. It is known as the Invocation of the Bornless One, or, as Goodwin translated it, the Headless One. (The Headless One was a name given by the Gnostics the Sun in Amenti, i.e. the Light in the Underworld. This concept was represented anciently by a decapitated figure and it is paralleled by the Egyptian image of the lioness, or maneless lion, which represented the sun in its "feminine" phase of passivity and darkness, the lion shorn of its mane, yet fierce with concealed force and hidden heat. In other words, the headless one typified the hidden god submerged below the horizon; in terms of psychology, the subconsciousness,* the subliminal Will.) Crowley translated the term *αχεράλον* (acheralon) as the Bornless One to indicate the fact that the True Will is subject to neither birth nor death, its vehicles alone are subject to these twin phases of activity in the phenomenal world. The invocation of the Bornless One therefore forms the practical basis for contacting the most hidden of all gods or daemons - the Holy Guardian Angel

As this experience forms the first major task of every aspirant to Self-Realization, Crowley's achievement is by no means negligible, as is proved by the fact that others have also attained by the use of this restored Rite.

From a psychological standpoint, the problem of establishing successful contact with spiritual entities-whatever their nature involves a profound degree of self-analysis.

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Crowley had been trained in the disciplines of *mahasattipathana*, *sammasati* and *atma-vichara*, while working with his guru, Ananda Metteya (Allan Bennett). Together, they performed many magical rites during the early days of Crowley's magical training in Chancery Lane where he had established a fully equipped magical temple. They regularly evoked spirits to visible and sometimes even to tangible appearance.

Whether spirits are considered as subjective or objective phenomena makes little difference so far as practical magick is concerned. No experience, occult or mundane, is possible in the absence of a subject; the experience is dependent, absolutely, upon the union, or yoga, of a subject and an object in Consciousness, for no awareness of the universe is possible without the presence of consciousness; in fact, no Universe exists outside Consciousness. *The Book of the Law* proves, beyond doubt, that Mind can and does exist independently of brain or nervous structure.

That Crowley sometimes experienced Samadhi is clear from his magical diaries. He did, in fact, make the experience of Samadhi the condition of his continuing to work as the Prophet and promulgator of the Law of Thelema.

As early as 1901 he had experienced *dhyana*; it was fleeting and fitful, and did not then develop into Samadhi. He was, at that time, unable to stabilize the new faculty of consciousness which Samadhi confers and which is necessary for the full experience of the Aethyrs, or most tenuous realms of the spiritual universe.

In *John St. John*, published in *The Equinox* (first number, 1909), Crowley records success in stabilizing within himself this new and Samadhic functioning of consciousness; an enhanced degree of awareness that made possible the higher Magick. He was thereafter able to devote himself unreservedly to the establishment of the Law of Thelema, and to understanding the deeper issues of the Aeon of Horus as described in *The Book of the Law*. He implored his Angel to remain in perpetual communion with his magically exalted and consecrated consciousness.

During the years 1906-7 he attained to the Knowledge and Conversation of his Holy Guardian Angel, and, a few months later, on returning from Morocco-where he had been invoking the angels of the Aethyrs with Victor Neuburg-he wrote *John St John*, the Record of his Initiation. This was followed by further communion with Aiwaz (whom at this time he called *Adonai*, The Lord) and the receipt of the Holy Books, LXV and VII, both of which he received without the mediunship of a Scarlet Woman, direct from his

Angel by "plenary inspiration". He described these Books as being "wholly different from any thing I have written myself".

In 1909 he was able to resume the invocations of the angels of the Aethyrs (known as "The Vision and the Voice", or the 418 Working) which he had had to abandon in Mexico nine years previously because he had not attained a sufficiently exalted degree of initiation to enable him to penetrate the subtler Aires. He recommenced the Working by invoking the twenty-eighth Aethyr, using the 19th Key of Dr. John Dee's Enochian System. (See *The Equinox*, I. vii.)

The great value of this system, which is far too complex to describe here, lies in the fact that it is probably the most potent in existence. Crowley says of it:

"The conjurations given by Dr. Dee are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax.

"However this may be, it *works*. Even the beginner finds that 'things happen' when he uses it; and this is an advantage - or disadvantage !-shared by no other type of language. The rest need skill. This needs prudence!"

He re-established intercourse with the denizens of the Aethyrs with the assistance of Victor Neuburg, who was at that time a Probationer of the A.'. A.'., with the magical name or motto- **Omnia Vincam**. Brother O.V. assumed the office of the scribe, as Dr. Dee had done several centuries earlier. The Beast himself skried in a "shew-stone" made of a golden topaz set in a Calvary Cross of six squares, made of wood and painted vermilion. The

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topaz was engraved with a Greek Cross of five squares charged with the mystic Rose of forty-nine petals. (The Crosses of 6 and 5 squares symbolize the elevenfold nature of the Work which was to unite the mundane consciousness with the spiritual consciousness; the 49 petals are an allusion to the 49 fires that flame in the Seven Subtle Centres, seven in each.) The Beast and Brother O.V. "walked steadily through the desert, invoking the aethyrs one by one at convenient times and places . . . As a rule, one aethyr was obtained every day."

The visions that accompanied these invocations enabled Crowley to harmonize all the major systems of Magical Attainment, and to relate them to each other with scientific exactitude. The symbolism of Asiatic cults; the mysteries of the Chaldean, Hebrew, and Greek Qabalahs; the secrets of the Gnostics; the mysteries of ancient Egypt; Paganism; the Rites of Eleusis; Celtic and Druid Ritual; Mexican, Polynesian and African Traditions etc., formed the basis of a synthesis not previously achieved in the history of comparative religion and occultism. The main results of his researches were carefully tabulated and published the same year (1909) in a slim volume entitled 777 which is described in the Official A.'.A.'. Publications List as "a complete dictionary of the correspondences of all

magical elements... making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster and Murray is to the English Language."

Crowley's skrying led to results far beyond anything achieved by Dee and Kelley in the sixteenth century. To those two occultists, however, we owe the system. They obtained mysterious messages during intercourse with non-terrestrial entities, but unfortunately they left no clue as to precisely how they were obtained. It seems that Dee had before him several tablets containing various letters of the alphabet, and Kelley, after performing appropriate conjurations, gazed intently into a shew stone which had been given to him by an "angel". It had been specially treated in order that it might catch in its depths the spectral forms of unearthly visitants. Soon after the conjurations, a form appeared in the stone and proceeded to point out certain letters on the tablets. This was done with a magic wand. Dee wrote down the letters as Kelley dictated them. In this way, messages were formed, but they were spelled backwards because each word contained such potency that direct communication would have invoked forces disruptive of the whole work.

Thus were obtained the Keys, or Calls, of Enoch. The messages were composed in a definite, though unknown, language which Dee and Kelley called the Enochian or Angelic language.

Crowley systematically explored the Aethyrs with the result that he became possessed of knowledge beyond any previously obtained. It illumined not only his personal magical ordeals and initiations, but supplied him with the solution of many cosmic problems. Through Dee's system he was able to unlock the pylons of the New Aeon and penetrate unknown dimensions of consciousness outside Space and Time.

It is significant that Crowley claimed to have been a reincarnation of Sir Edward Kelley, who - says Crowley - misunderstood certain messages that had reference to the New Aeon. This is made plain in the following passage from *The Vision and the Voice (Liber 418)*:

"And in the Book of Enoch was first given the wisdom of the New Aeon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician."

Crowley comments on this passage, as follows:

"The desperate magician was Sir Edward Kelley. The reference is to the famous passage which Dee maintained to be given by demons; it taught there was no sin, etc.

Liber 418 goes on to say: "For it was the Master of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (i.e. the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrow of the Aeon."

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Martin Luther is the Master to whom reference is made, act of cohabitation. In other words, and according to Crowley "Luther's magical relation with a nun was the key to this doctrine". by this gesture, Luther affirmed his magical intention of throwing the mainstay of the old Aeon. It would that had Kelley understood the significance of the nature of the Great Aeon of Horus would have understood also the which his Master had incarnated. have dawned three centuries before according to Crowley, Kelley was an initiate of the 6⁰=5[#] Grade in the A.'.A.'.

The message resulting from Kelley's skrying in the 7th Aethyr, the message which so nearly approximates in *The Book of the Law*, so terrified Dee that he implored God to will from this day have mercy upon him, vowing "that I forward meddle no more herein".

The Voice (of the Angel) speaking through Kelley, resulted in a sinister dissociation of Kelley's personality, and shortly after this episode, he robbed Dee, absconded with his wife, and began a career of crime.

This is what the Voice had proclaimed:

"I am the daughter of Fortitude and ravished every hour from my youth. For behold, I am Understanding, and science dwelleth in me; and the heavens oppress me. They cover and desire me with infinite appetite; for none that are earthly have embraced me, for I am shadowed with the Circle of the Stars, and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, yet a virgin; I sanctify and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many symbols, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not. Purge your streets, O ye sons of men, and

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wash your houses clean; make yourselves holy, and righteous. Cast out your old strumpets, and burn their clothes and then I will bring forth children unto you and they shall be the sons of Comfort in the Age that is to come."
put on r clothes shall be

John W. Parsons, head of the Pasadena Lodge of the O.T.O. between 1940 and 1945 observed that Kelley's life of crime, sparked off by the Angel's communication, resembled closely what occurred to himself while working with the same Aethyr (i.e. the 7th). Parsons invoked this Aethyr in 1945 with appropriate rituals baked up by the powerful sexual magick of the VIII^o O.T.O. which means that he added his own magnetic emanation to the materials used in the magical ceremony. Shortly afterwards, his scribe absconded his wife and tricked him out of money and possessions. Parsons, who was at

the time working in an air-rocket factory, died disastrously when he dropped a phial of fulminate of mercury. His scribe, however, is still at large, having grown wealthy and famous by a misuse of the secret knowledge which he had wormed out of Parsons.

The working basis of communication with occult entities is as arbitrary as any system of algebra or geometry. As long as the system possesses an inherent harmony, an internal coherence, it is valid within its sphere of function. Reimann, Lobatchewsky, Poincare, Einstein, Cantor,⁴ all constructed mathematical systems which - although at variance with each other - are consistent within themselves.

Various methods were used by Crowley for checking and counterchecking signs or utterances received by him in the course of clairvoyant vision, astral travelling and scrying. In the *Abuldiz and Amalantrah Workings* he employed the numerical method of checking spirit-names, and answers to his questions; he also used the Chinese system of hieroglyphics known as the *Yi King*, Geomantic, Tarotic, and similar systems.

⁴ In the *Magical Record of the Beast 666*, Crowley declares that "Cantor and his school have formulated the mathematical conceptions implicit in *The Book of the Law*".

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The interrogation by pure number is qabalistic, whether the Hebrew, Greek, or Chaldaeo-Coptic qabalah is employed. It is from this method that so-called Numerology derives.

Numerology is a misapplication and consequently a debasement of the qabalah of pure number. Because your name happens to be Tubby Hogg, it does not mean that your number is 506, because, although by Hebrew Qabalah the value of Tubby Hogg is 506, Tubby Hogg is not you, but a collection of letters which - quite arbitrarily - distinguishes you from among other members of your class, the human species. The second half of a name may indicate a certain bodily lineage, but the first is merely parental whim. Tubby Hogg cannot be said to be your name in the sense that the name of the Spirit of the Sun is Sorath, the number of which is 666.

The confusion of planes is caused by the erroneous assumption that a human being and a spirit are alike in all ways but one; that is, that the former is visible, the latter not. The actual difference is that a human being is a microcosm, a spirit is not. A human being, furthermore, is not a specialized entity, but a spirit is such an entity.

To define a thing by number is to indicate its nature, and this accords entirely with the qualities represented by the number. Dion Fortune notes that even objects do not have number values assigned to them arbitrarily, but in accordance with the substance out of which their atoms are composed. Thus, geometrically determined yantras, or magical diagrams, have three, four, five or more sides, according to the atomic constitution of the plane of consciousness to which they are the key. On this system, an invocation will include a battery of knocks consonant with the relevant number, and, if mantra is used, the mantra will consist of an appropriate number of stresses or syllables, for the unsealing of inner planes is effected by a process of reciprocal reverberation and each vibration

affects a particular part of the subtle anatomy, represented biologically by the endocrine system, and - mystically - by the chakras.

Each sub-division of the astral plane, therefore, exists by virtue of a special type of force and consciousness, the *stress* of which depends upon its atomic constitution, which in turn determines the type of figure-yantric or mantric that will effectively tap its hidden energies. Because each plane of consciousness has as the focus of its influence one of the stars or planets, the celestial bodies are represented by diagrams whose lineal forms symbolize their occult constitution. A type of consciousness, a planet or star, and a particular type of atom are consequently interrelated, and man is included in this complex, for "every man and every woman is a star".⁵

It is futile, therefore, to represent a human being by the number derived from qabalistic considerations of his bodily name. He may, with equal validity and equal absurdity, be defined as having the properties of one, two, three, ... ,n numbers, according to the numerical value of his name. Hence, it is erroneous to speak of a person 5 number in the sense used in and by popular numerology.

In the spirit world conditions are different to those that obtain in the mundane sphere. A spirit represents a special function. It is either an archangel, an angel, a demon, a gnome, nymph, satyr, or what you will; always specialized, and therefore strictly limited however potent it may be in its own sphere of activity.

When Crowley or Fortune received a specific number in response to questioning they were able to determine by qabalistic analysis of the spirit's name, the kind of entity with which they were dealing. If the number accorded with the general nature of the vision as a whole, the vision was continued; if it was alien to the nature of the vision, then the spirit was suspected of being an intrusive elemental masquerading as the real thing. It would not, for long be able to respond to the counter-checks, and would accordingly be dissolved by the banishing ritual of the penta gram, or some similar simple exorcism. On the other hand, because each man has an "Angel"-a Guardian Angel-he has also a true number, because his number is identical with that of his Angel with whom he is One in the depth of his being. Name

⁵ *The Book of the Law*, Chap. I, verse 3.

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and Number are therefore synonymous, and "no man knoweth the name of his brother's angel", for to know it would confer ability to invoke it. This is at the root of primitive man's dread of revealing his name. It is also the reason for the elaborate lengths to which* ancient Egyptians went to preserve inviolable secrecy where their names were concerned. It was not the mundane name that they shrouded in impenetrable mystery, but the name of the angel, or daemon; to allow this to be known was to expose their souls to seizure by demons or hostile sorcerers.

One of Crowley's methods of counter-checking a name or a number was by reducing it to a single number and adding together its component digits, referring the result to a Tarot Key. For example, if a spirit gave as its number 761, this would be checked thus: $7+6+1 = XIV$, the Tarot Key entitled *Art*; and if the symbols and attributions of this Key were consonant with the meaning of the number itself, it offered good ground for assuming that a *bona fide* spirit had responded to the invocation; but further tests would be necessary if doubt remained. Not only can the disembodied spirit of dead or sleeping people impersonate spirits and work evil by such means, but - which is infinitely more dangerous extracosmic entities can masquerade as spirits and, if they are not banished before they can gain a foothold in the consciousness of he who invoked them, obsession follows. Austin Spare is the authority on their control; Lovecraft, on the devastation they leave in their wake when they are let loose upon the earth⁶. Dion Fortune in *The Secrets of Dr. Taverner* has several tales, based on fact, of the more elemental, less cosmic, of these entities; their influence is considerably less extensive but no less demonic.

The barbarous names of evocation and invocation, whether Enochian, Goetic, Gnostic, Tantric, etc., are peculiarly adapted to the unsealing of subconsciousness. Their potency lies chiefly in the fact that they are unintelligible to the conscious mind. "The long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch." (*Magick*, p.69.)

⁶ See in particular, *The Dunwich Horror*, by H. P. Lovecraft.

The Enochian language is sufficiently alien to the mind in its normal state, to act as if it were meaningless; and this is what matters; this, and the potency of its vibrations when chanted, screamed or roared in desolate and terrifying places. The cremation ground strewn with corpses, lit by a baleful moon and haunted by hyaenas, sets the scene for some of the tantric evocations of Kali and other dread deities.

Much of the potency of an evocation, as in the case of *niantra yoga*, lies in its vibratory affinity with elemental phenomena: the violence and thunder of the storm, for the element Air; the seductive and insidious plashing of fountains, for Water; the lambency of flickering flame, summer lightning, for Fire; and the booming echoes of chthonian reverberations, for Earth. The strings of words rise and fall, fitfully or with majesty according to the nature of the operation. The plasticity of the human mind exalted to a pitch of evocative suggestibility is moulded into words and names containing intrinsic magical energies. The result is a compelling incantation capable of tapping and unsealing the caverns of Hell-the Subconsciousness.

The traditional formula for opening infernal regions is: *Zazas, Zazas, Nasatanada Zazas*. By this spell Adam was reputed to have opened the gates of hell. Hell is the concealed place-the hole or hall of the dead; the "dead" being the forgotten images of our past selves which respond to the incantation and resurrect in the flesh of the present. Hell is the region which the ancient Egyptians named Amenti-the place of the Hidden Sun. The word *Amen* means "the concealed one", and *ta* means "land" or "abode". Amenta or Amenti is thus the place of the spirits of the dead; dead, that is, to the conscious mind, but very much alive to the subconscious.

Crowley often supplemented verbal conjurations with alcoholic stimulants, drugs, and sexual excitation. Such methods are indicated in *The Book of the Law* and are the basic to the New Aeon. These usages have their counterparts in the Tantras, as already noted.

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Young and attractive virgins are employed to stimulate the erogenous zones during the process of the mystical rites which often consist in the hypnotic murmuring of deliberately unintelligible mantras. But they are not unintelligible in an absolute sense, for their meaning *is* their meaning, in much the same way as are the barbarous names of Goetic sorcery. [Goety means "howling"]. Crowley notes in *The Confessions* that Goety is "the technical word employed to cover all the operations of the magick which deals with the gross, malignant, or unenlightened forces". The spells do in fact suggest very strongly the howling of wolves, the baying of jackals and the shrill tittering ululations of the hyaena, animals traditionally associated with sorcery and hidden world.

In the Aeon of Horus, ushered in by Crowley, the *Logos* - being a Beast and therefore inarticulate - can but utter "a weird and monstrous speech". which the Scarlet Woman interprets or manifests as the Word of a "God". The formula is that of the Beast and the Woman conjoined, and the key of their union is the number Eleven which is the number of magick or transformation. The transformation of the animal totem into the god, after the manner of the ancient Egyptian mysteries, was revived in the Golden Dawn where it was known as the assumption of god forms.

The expression "barbarous names" evidently refers to "monstrous speech", or the speech of monsters, and this is the key to the meaning of the word "goety", howling (like a beast).

The Mysteries stem from the earliest phases of evolution when the transformation from beast into man occurred. During this period were laid the foundations of world-mythology and of the greatest civilization ever known. Practices so remote in time as to have been almost totally forgotten *before* the monumental epoch of Egyptian history began are coeval with the practices revived by Aleister Crowley.

As previously explained, the Cult of Aiwaz of Akkad may be traced to an earlier period than the Sumerian; to a period that inspired the age-long Draconian Tradition of Egypt, which lingered on into the dark dynasties, the monuments of which were laid waste by the opponents of the elder cult. These dynasties were blackened in order to annihilate all traces of a supposedly evil cult. The Draconians, or Typhonians, oblivious of the rôle of the male in the biological mysteries of procreation, had worshipped the whore and her bastard who were ages later typified as the Virgin and Child.

It may be argued that all the adverse criticism levelled against Crowley and his Cult is justified; that the acceptance of *The Book of the Law* would inevitably plunge mankind once more into the pit of savagery and barbarism out of which it has taken so many aeons to crawl. Such criticism has in fact been made.⁷ Crowley, in a letter to Norman Mudd (Frater O.P.V.) dated May, 1924, makes it clear that outwardly and politically his aim is

"a reconstitution of society aimed at averting the catastrophe of Bloody Revolution". He also wrote: "For the last twenty years (i.e. since the receipt of *The Book of the Law* from Aiwaz) I have been maturing a plan for saving civilization. The struggle for life between the Capitalist and the Red has become constantly more acute and is now being brought to a crisis everywhere. Even England, the stronghold of conservative ideas, is almost ready to follow the example of Russia. The one hope of avoiding a conflict which would be finally fatal. . . lies in a spiritual revolution."

There is no indication in these passages (and others like them, which it would be inexpedient to quote here) of any desire to revert to "the blackest days of 'Atlantis'"⁸ On the contrary, there is expressed the sincere hope of finding a "brain", or centre of intelligence, sufficiently vast and comprehensive enough to solve the problems with which civilization is faced.

Crowley places the ultimate burden upon the individual and his spiritual regeneration through the ordeals of initiation. No one who has studied and applied Crowley's system of magick will reject it on the ground of ineffectuality. It works; it unlocks the doors of the mystic palace of human consciousness as few systems ever have done. Eliphas Levi, H.P. Blavatsky, Rudolph

⁷ See *The Great Beast*, by John Symonds, 1951 edition. Ibid.

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Steiner, to mention a few, have produced no such reliable a system. Le'vi deliberately concealed his knowledge and misled his readers by misrepresentation. Blavatsky dazzled and bewildered by the massive agglutinations of her symbolic thought, welding fact and fiction into an inextricable fabric of fantasy which makes the mind reel. Steiner and Heindel lapsed into sectarian fanaticisms caused by incomplete initiation into the Mysteries they sought to expound. But a few described clearly the essential dynamics of occultism, though they discreetly concealed the more profound aspects of initiation. Fortune, Jones, and Spare were among these. Like Crowley, Fortune scattered secrets throughout her writings; those Only who were properly prepared could recognize and use the keys she supplied. Like Blavatsky, she frequently resorted to fiction, and no doubt because of this her work has neither been properly valued nor generally appreciated, even by Occultists.

Fiction, as a vehicle, has often been used by occultists. Bulwer Lytton's *Zanoni* and *A Strange Story* have set many a person on the ultimate Quest. Ideas not acceptable to the everyday mind, limited by prejudice and spoiled by a "bread-winning" education, can be made to slip past the censor, and by means of the novel, the poem, the short story be effectually planted in soil that would otherwise reject or destroy them.

Writers such as Arthur Machen, Brodie Innes, Algernon Blackwood and H.P. Lovecraft are in this category. Their novels and stories contain some remarkable affinities with those aspects of Crowley's Cult dealt with in the present chapter, i.e. themes of resurgent atavisms that lure people to destruction. Whether it be the Vision of Pan, as in the case of Machen and Dunsany, or the even more sinister traffic with denizens of forbidden dimen

sions, as in the tales of Lovecraft, the reader is plunged into a world of barbarous names and incomprehensible signs. Lovecraft was unacquainted both with the name and the work of Crowley, yet some of his fantasies reflect, however, distortedly, the salient themes of Crowley's Cult. The following comparative table will show how close they are:

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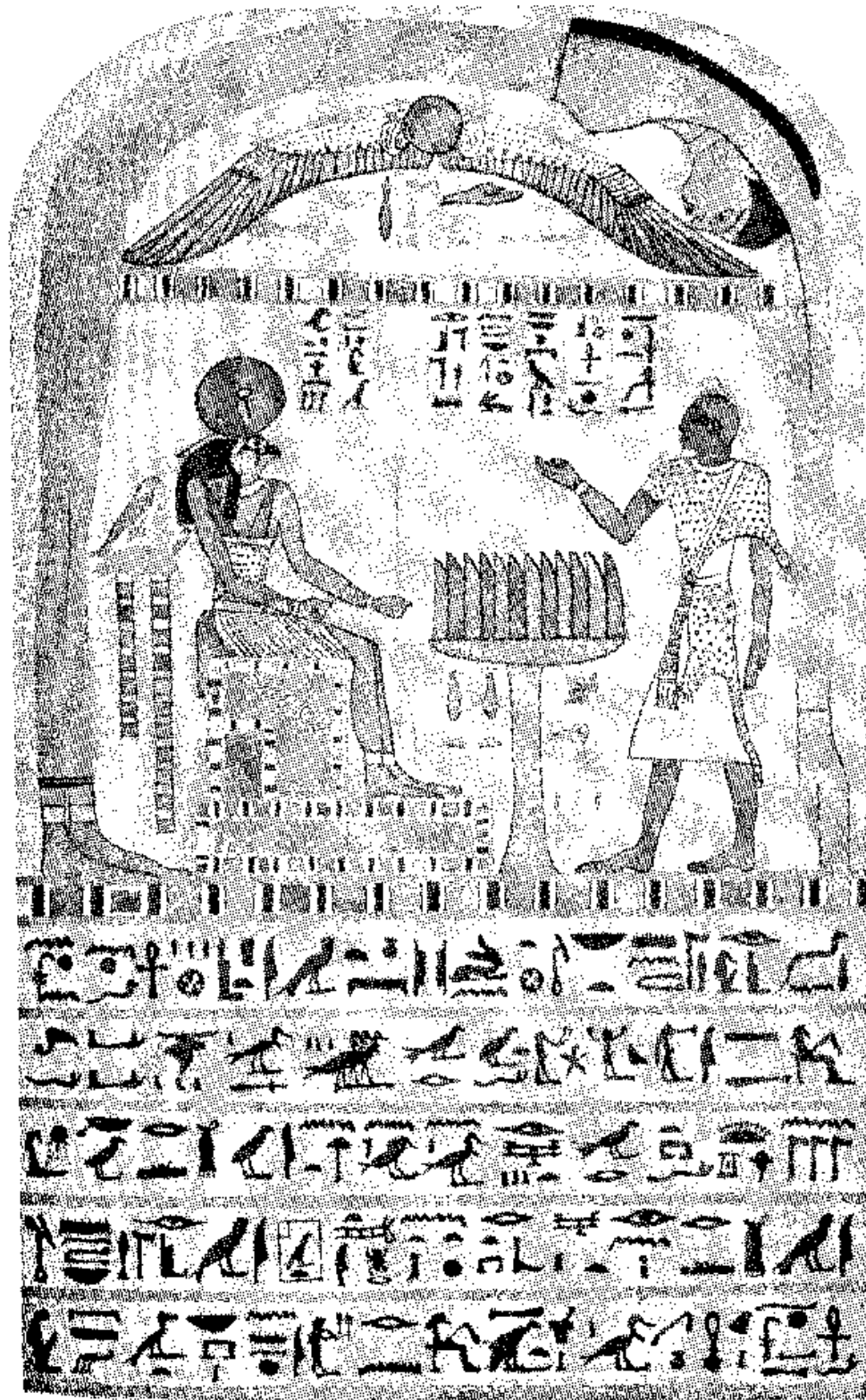
<i>H.P.L</i>	<i>A.C.</i>
1. Al Azif - The Book of the Arab (This book is frequently referred to as all powerful in a magical sense.)	Al vel Legis-The Book of the Law. (This book is claimed by A. C. to contain the supreme spells: See <i>Magick</i> , p.107.)
2. The Great Old Ones. (This expression occurs in Cthulhu Cult Stories.)	The Great Ones of the Night of Time.(A phrase which occurs repeatedly in the Rituals of the Golden Dawn.)
3. Yog-Sothoth (A barbarous name to evoke utmost evil).	Sut-Thoth, Sut-Typhon.(A. C. identified his Holy Guardian Angel with Set, considered an abhorrent deity: "Called evil to conceal his holiness".)
4. Gnoph-Hek. (The hairy thing) (Obviously phallic).	Coph-Nia. (A barbarous name in <i>AL</i> , Probably associated with a phallic concept).
5. The Cold Waste (Kadath).	The Wanderer of the Waste (Hadith). A title adopted by A.C.
6. Nyarlathotep (a god accompanied by "idiot flute players").	"Into my loneliness comes the sound of a flute." (A.C. in <i>Liber VII</i> .)
7. Shub-Niggurath: The Goat with a Thousand Young	"I am the hideous God..." Cepus, the Hideous God, blend of dog and bear (Sut- Typhon). (A. C. in <i>The Book of the Spirit of the Goat</i> .)
8. The overpowering stench associated with Nyarlathotep.	The perfume of Pan pervading..." (A. C. in <i>Liber VII</i> .)
9. Great Cthulu dead, but dreaming in R'lyeh.	The Primal Sleep, in which the Great Ones of the Night of Time are immersed. Cf "Pan is not dead, he liveth, Pan!"
10. Azathoth (the blind and idiot chaos at the centre of infinity).	Cf Azoth, the alchemical solvent; Thoth, Mercury: Chaos is Hadit at the centre of Infinity (Nuit).
11. The Faceless One (The God Nyarlathotep.)	The Headless One (<i>or</i> the Bomless One, as A. C. called his favourite magical invocation).

12. The five-pointed star carven of grey stone. Nuit's Star: the five-pointed star with the circle in the middle.
(Grey is the colour of Saturn, the Great Mother of which Nuit is a form.)

13. Finally, the following passage from *The Lurker at the Threshold*⁹ could be interpreted in terms of the iridescent globes in the circle containing the green pentagram at the base of Crowley's Pantacle:

"Not stars, but suns, great globes of light. . . and not these alone, but the breaking apart of the nearest globes, and the protoplasmic flesh that flamed blackly outward to join together and form that eldritch, hideous horror from outer space, that spawn of the blackness of primal time, that tentacled amorphous monster which was the lurker at the threshold, whose mask was as a congeries of iridescent globes, the noxious Yog-Sothoth

⁹ See the novel of this name, by H.P. Lovecraft, Gollancz 1945.



The Stèle of Revealing, the memorial tablet of Ankh-f-n-Khonsu, a priest of Amen-Ra who revived the Draconian Cult of the Beast in the XXVIth Dynasty. Aleister Crowley claimed to have reincarnated the magical current that animated Ankh-f-n-Khonsu



The Death Posture, a self-portrait of the artist, Austin Spare (1912). It formed the frontispiece to *The Book of Pleasure: the Psychology of Ecstasy*, privately published in 1913 by Austin Spare.



Formula of Zos Vel Thanatos, a magical *sigil* designed by Austin Spare in 1955



The Self in Ecstasy by Austin Spare. First published in *The Book of Pleasure* (3)

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who froths as primal slime in nuclear chaos beyond the nether- most outposts of space and time!"

The table is interesting because it shows how similarly and yet how differently reflected were certain archetypal patterns characteristic of the New Aeon. But whereas to Crowley the motifs conveyed no moral message, to Lovecraft they were instinct with horror and evil.

Arthur Machen, in *Far Off Things*, has explained the psychological mechanism which led him also, at one time, to interpret the entities of unfamiliar realms in terms of moral values, which-in cases of terror and dread-he classed as "evil".

Writers in the "horror" genre, from Poe to Lovecraft, tended mostly to place a similar interpretation upon the intrusive presences sensed in dreams or abnormal states of consciousness, and many of them wove into their spells the barbarous names and "monstrous speech" of the ancient grimoires.

Goetic magic liberates the consciousness from the thralldom of individual existence. It permits it to billow into cosmic immensity. The result is a divine madness, an inebriation of the senses which is none the less perfectly and exquisitely controlled. The magical will is projected into the sphere of its most profound and interior mysteries, there to consummate the marriage of the individual with its divine source, which assumes the form of the Holy Guardian Angel.

After intimate and persistent intercourse with the Angel has been established, He utters the Word. When this is heard and correctly interpreted, the magician becomes an Adept, aware of his proper place in the scheme of existence; he knows his will and can proceed to fulfil it, confident that his Angel, or genius, will facilitate his path and make available all that is necessary for the fulfilment of his nature. The Book of the Law contains the supreme spells for those who have discovered their True Wills and know the nature of the Great Work. It is the Knowledge and Conversation of the Holy Guardian Angel, and the degree of its assimilation by the human *psyche* that makes spiritual progress possible. In psychological terms, the ego must be extinguished, or surrendered unconditionally to the True Self the Angel, before Reality can be grasped: "It is only individual ego consciousness that has forever a new beginning and an early end. But the unconscious *psyche* is not only immensely old, it is also able to grow unceasingly into an equally remote future." (Jung, *Integration of the Personality*, p.25.) It would be more exact to say, into eternity".

THE barbarous names of evocation not only exalt the magician's consciousness, they also vitalize the secret zones of erogenous activity in the priestess chosen for the rite. The science of the Wheels of Force, or magical vortices, is not peculiar to the tantras alone, although the tantras-Hindu and Buddhist alike-are the chief surviving repositories of the ancient science of the *kalas*, sacred emanations.

The books on tantra that have been translated into Western languages are usually silent regarding the nature of these mysteries, the physiological bases of which are as follows:

The human body contains 28 *marmas* and 24 *sandhis* and to these are allotted the 52 letters of the Sanskrit alphabet, one to each zone.

On the Great Yantra a *marma* appears wherever a threefold junction of lines occurs. Such junctions indicate zones of sexual tumescence'. They are symbolized generally by the lotus which is the typical flower or flow-er; the flowing one that gathers together all the mystical essences, "stars" or *kalas*, of the human body, and conveys them via the pudendum to the sacred leaf ready to receive them. The Lotus comprising all these currents, all these essences, flowers in the vaginal emanations that flow from the priestess. It is with these subtle emanations, magnetized by appropriate manual passes as they travel along the occult

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arteries of the invisible anatomy, that the rites are performed and the magical talismans consecrated.

In a letter to Frater O.P.V. (Norman Mudd), who was at the Abbey of Thelema in Cefalu, Crowley comments on the word "secret" which appears several times in *The Book of the Law*: "I doubt whether the word 'secret' is used in the Book in its Vulgar sense. I assimilate it to ideas in *secretion*."

This sentence provides a Vital clue to an understanding of *The Book of the Law* and its connection with tantric rites, as will be seen from the following extract from an initiated comment on a sacred tantra:

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

In the more ancient versions of these rites the *kalas* are collected on a *bhurja* leaf, or a talisman specially prepared to receive the divine efflux. When the priestess, or the Scarlet

Woman, is *en rapport* with a god or spirit, her utterances—from both upper and lower mouths—are regarded as oracular. This is why the primordial utterer of the Word was held sacred as the Goddess—the primal *Uterus*, the first mouth to speak and reproduce the image long before verbal speech had been evolved.

According to a text known as the *Lalitasahasranama* (The Thousand Names of the Goddess), the 16th *kala*, or ray of the moon, the most secret of all the *kalas*, is the essence *where time stands still*; where time is NOT (i.e. Nuit).

The tantrics of the Kaula Sect, which forms a division of the Left-Hand Path (*Vamaeharins*), identify the body of the priestess (*suvasini*, literally "sweet-smelling woman") with the Sri Yantra itself. The "sweet-smelling perfume of sweat" mentioned in *The Book of the Law* carries over the same symbolism. The goddess Kali represents a similar concept in the tantras. Among other things, Kali denotes Time; *kala* also means time. Time and periodicity are associated with the lunar cycle of the female. The *ka* is the emblem of the female in Egyptian as well as in numerous African dialects, and the *ka-la* is the emanation of the *ka* in terms of time or periodicity. Like the *ku* or *khu*, the *ka* is the magical power, the *sakti* of the gods. The *khu*, as the queue, is the tail. In the Qabalah it is signified by the letter *Qoph*, Q, which is assigned to the moon. The English letter Q shows the female emblem, 0, with the tail added. The lunar rites associated with the mysteries of *Qoph* (the *khu*) are closely related to the stellar or astral current, typified by the *kalas* or stars.

The O.T.O., in its higher degrees, teaches the magical control and direction of the sexual current in a threefold sense: auto-sexual, heterosexual, and homosexual.¹ The corresponding degrees are the VIIIth, the IXth and the XIth (reversal of the IXth) respectively. There are, however, important variations of the XIth degree which do not involve the homosexual component.

How far Crowley was indebted to the Order's previous Tantric contacts² for the reformulation of these degrees, it is impossible to say. But one thing is certain: the representation of Nuit and the posture ascribed to her in *The Book of the Law* shows great similarity to a tantric formula known as *viparita maithuna*. This term is almost as difficult to translate—without the probability of its being totally misunderstood—as the term *Vamamarga*, Left-Hand Path. In their symbolic sense both terms

1 This term is here used in a symbolic sense. Cf. the formula of the Phoenix described in an earlier chapter.

2 Karl Kellner, the man who re-established the O.T.O. had been initiated into tantric doctrines by Bhima Sen Pratap and Sri Mahatma Agamya Guru Paramahansa. There is also the possibility that the notorious Arab magician, Soliman ben Aifha, personally inducted Kellner into the mysteries of the Ophidian Current.

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hark back to the earliest cosmogonies, wherein the feminine principle is regarded as predominant. In the more technical and specialized sense, the term *viparita maithuna* means upside-down (sexual) congress: the position in which the woman is active and uppermost. This posture is adopted to facilitate the free flow of the magically charged

fluids which emanate from the priestess. That this formula was known outside the Tantric tradition is proved by Mohammed's counsel: "Cursed be he that maketh himself Earth, and Woman Heaven." Crowley's comment is: "Mohammed understood this formula as of enormous magical power, and wished to keep it from the profane, who might abuse it, or injure themselves by ignorant application." He refers to relevant passages in *The Book of the Law* (I, 14, 16, 19) and *The Book of Lies* (Chapters 4 and *is*). He also compares the formula with the Saivite doctrine of Bhavani: "Who hath encroached even upon the other half of the Destroyer [i.e. Siva], and the well known Yab-Yum posture of Tibetan Buddhism. But the greatest of all is the Stele of Revealing, known as the Stele 718."

It is probable that the symbolism of the Tarot Key entitled The Hanged Man also has affinities with this formula. The man is suspended, or "hanged", upside-down. This was the position (*asana*) in which the Knights Templars were said to meditate; it is also alluded to as the Sleep of Siloam.

The symbolism of this posture no doubt accounts for the peculiar reverence in which the bat is held in cults usually considered evil or averse. In passing, it is interesting to note that according to Henri Boguet (*Discours Sorciers*, 1590): "When Satan means to lie with a witch in the form of a man, he takes to himself the body of someone who has been hanged."³

In *The Book of the Law*, the Goddess Nuit says: "Invoke me *under* my stars! Love is the law, love under will." The "stars", as previously shown, are the *kalas* of Tantricism. These stars, rays, flowers, essences, perfumes, oils, unguents, times, cycles, emanations, parts, etc., etc., are all concentrated in the Black Goddess, Kali.⁴

³ See Chapter XI, An Examen OF Witches, translated by Montague Summers. Rodker, 1929. Muller, 1971.

The flow-er, the one who flows, is Kali, the living symbol of Time. The nubile maiden in her first menstruating phase is referred to as *rtu*, from which derive the words rite, rut, root and red, denoting not only the nature of the first rite, but also its character and complexion. In the Hebrew Tradition.* The *Bath Kol* (Daughter of the Voice) is a cognate symbol. The Voice originated as the *Vach*, *Vak* (cf *vox*) of female puberty and gestation. Gerald Massey notes that this was the first and most mystical of all the tellers of time; it became the Holy Ghost, of a feminine nature, that was represented by the dove of Hathor, Semiramis, and Mary. In Hebrew, *Kol* is the voice in a mystical sense. It is an indistinct, inarticulate voice; also, in the form of *kara* (Sanskrit) it is the "word", the "messenger" or feminine "logos", one with the *Bath-KoL Kal*, in Sanskrit, means to announce the time, a period, a fixed or proper time. One form is the *Ritu-Kala*. The bloody goddess Kali came from this source. The womb or uterus, as the utterer forth, is the *kalana*. The fixed or proper time is the "rite" time, which later denoted the "right" time, i.e. the permitted or lawful time of congress.

In ancient Egypt the passage of time was registered in the temples by the periodic fluxes of the sacred baboon, the female cynocephalus or dog-headed ape. She was the first

Mother of Time in the pre-human phase of symbolism, and the prototype of the clepsydral horologue. Her male counterpart was adopted by the Egyptians as symbolic of the Priest, or Holy One, for the cynocephalus appeared to worship the sun at its rising, with arms upraised and phallus erect. The religious custom of circumcision originated with the cynocephalus who seemed to be born in this condition. It thus became the type of the Priest of the Sun, the

4 The word "coal", denoting that which is black, derives from the same root; also *kohl*, the cosmetic with which women darken their eyes; so also does the word Kalendar, or Calendar, which is concerned with the divisions, or periods, of time.

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human holders of the office being artificially circumcised to approximate to the natural type.

The Book of the Law declares: "The best blood is of the moon, monthly." This is the lunar blood (13 cycles to the year) which characterized the ancient pre-solarite cults, and one of the reasons why the number 13 became anathematized in later times. It related to the era of the North, the Night (moon and stars), the left, the lower, and the earliest era was founded on the female, as saviour of the race through her redeeming blood (the Gnostic Sophia).

The tantric flavour of *The Book of the Law* is here emphasized, and a practical interpretation of many of its Verses depends upon a knowledge of tantric lore.

The psycho-sexual doctrines involved are complicated, and even the comparatively simplified versions taught in the O.T.O. contain deeper meanings than some writers-thinking to find a merely sensational explanation-have hitherto supposed. When it is realized that some tantric rites involve the use of as many as 43 "flowers" (lotuses), and that these are sometimes further subdivided into as many as 108, and-according to some traditions-a much greater number of subdivisions-such facile descriptions as "phallicism" or "sex-worship", betray only ignorance on the part of critics.

Owing to Crowley's magical experiments, certain regions of natural, though mysterious, activity, have become easier of access to occultists working with the same current. Acceptance of the Law of Thelema automatically makes it possible for a person willing to undergo the necessary training, to work in accord with and not in opposition to the energies of the New Aeon, thereby enabling him to draw on immense reservoirs of elemental power sealed up in the current which Thelema embodies. Such acceptance involves not only empathy with the spirit of *The Book of the Law*-the manifest Image (or Word) of Aiwaz- it also vitalizes the *marmas* which are connected with specific psycho-sexual zones of the human organism.

Although Western scientists have lately become aware of their existence, their specific locations and potentialities are, with few exceptions, still unknown to them. Some of the ancient texts refer to as many as 16 fluids or *kalas*, some of which are unknown to

orthodox science. Havelock Ellis, in *Studies in the Psychology of Sex*, vol. III, p. 146, refers to the numerous secretions of the female genital canal, but makes no attempt to interpret their possible uses. As a tantric commentator observes:

"In the East is more certitude: Of the three kinds of fluids the urine is the least and weakest; *rajas*, menstrual secretion, is next; and *bindu-the* last, is a secretion not at present known to the West, and obtainable only by means of the Shakta Tantra and their analogues in Mongolia, Tibet, China, Peru, Mexico, and elsewhere; a fluid that bisexualizes man and woman and rejuvenates to an extraordinary extent. In the East are known and used fifteen kinds of fluid secretions from women, all from the feet of the Mother... The 16th is kept secret and known as the *sadhakya kala*, the ray of value. No doubt these secretions do convey values from the cerebro-spinal-fluid, and from the endocrine glands, for it is known that there is a nerve centre governing micturition in the floor of the third ventricle, and a nerve directly connecting that centre with the bladder; along this nerve there passes some part of the secretion within the third ventricle with which the pituitary body, pineal gland and other parts of the brain are in direct communication."

Some of these secret zones (*marmas*) equate with the chakras known to yogis pursuing definite lines of spiritual culture, and in the subtle effluvia, or *ha las*, emitted by the *marmas* when properly vitalized by yogic methods, resides the true Magick Light.

In the African systems of Obeah and Voodoo, this Light is known as *Aub*, or *Ob* (root of *Obeah*). The word "Ob" means "a serpent". It is the serpent called Kundali, or Kundalini, in the Indian Mysteries; it is said to be coiled at the base of the spine, and remains dormant in the spiritually unawakened person. In *The Book of the Law* it is unequivocally identified with Hadit, or Set. Practices designed to awaken this power are known to be dangerous; the foolhardy alone undertake them without due

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magical preparation. Kundalini, awakened, vitalizes the *marmas* and imbues them with nectar (or, maybe, the venom) of its serpent-kiss. The mingling of the nectar with the fluid surrounding the sacred lotus at each *marma* generates a *kala* of great potency. The nature and position of the lotus will determine the type of vision experienced. If the *sakti* plays in the psycho-sexual centres exclusively, depravity and destruction inevitably result, but if the serpent is raised erect and surpasses all the lotuses during its upward flash, and if it then unites with the nectar dripping from the thousand petalled lotus in the cerebral region, illumination ensues and the highest initiations result. The technique of the process is contained in *The Book of the Law*, and the strange drugs mentioned in Chapter 2, probably refer to the imbibition of the *kalas* themselves.

Crowley, an incorrigible jester, translated the Serpent's Kiss into a practical erotic joke when he sank his teeth in the flesh of a woman's arms or thighs. The idea may have come to him when rumour had it that he was a vampire. To take his action seriously is to emulate those who regard the Kundalini as the phallus, instead of regarding the latter as

an expression on the material plane, of the former; or those who mistake Blavatsky's suspect tintinnabulous device for the astral reality upon which it was modelled.⁵

The revival of tantric elements in *The Book of the Law* may be evidence of a positive move on the part of Aiwaz to forge a link between Western and Oriental systems of magick. Be this as it may, it does emphatically establish a relationship between the most ancient and stellar form of the goddess Nuir, and the *ka las* of Kali. The latter equate with the psychologically modified somatic secretions of the erogenous zones that have not yet been investigated by physical science.

The magick of the Left-Hand Path is far from being mere sex-magick in the usual connotation of the term; it is also far

⁵ There could have been no fraudulent bell had there not existed genuine astral phenomena to suggest the idea. She too was *an* incorrigible jester and answered fools according to their folly.

removed from the crude interpretations which are given to it by writers as ignorant of religious symbolism as of most other matters.

To the tantric, as to Crowley, nothing of a supernatural nature is implied by the term "occult". On the contrary, occult laws once discovered are no longer occult in the strict sense of the term, though they may continue to remain hidden from physical vision or apprehension, in the same way that the mind will ever remain invisible, although the brain may be revealed to the sense.* However deeply we penetrate the Mysteries, we remain in the domain of an exclusively natural order. A philosophy of emergent materialism may be implied, but need not be.

Another point of contact between Tantra and Thelema is contained in the Thelemic aphorism: "There is no god but man!" This is not an expression of atheism, but a statement of fact directly dependent upon the conception of a natural order of phenomena. As Man goes on unveiling and understanding the powers of his own constitution, he realizes that the Macrocosm (Universe) is contained within him, not *vice versa*, for Man - being the only complete Microcosm - he alone of all orders of existence has a link with, or possesses within himself the potential of the entire gamut of manifestation. The Emerald Tablet of Hermes, Thrice Greatest, states of a* similar truth:

That which is above is like that which is below, and that which is below is like that which is above for the performance of the miracle of the One Substance.

The mysterious science of Alchemy approximates closely to the Tantric doctrine of the *kalas*, and it contains concepts of a parallel nature; but the literature of Alchemy is by no means as systematized. Furthermore, individual experimenters - usually wider duress - employed intricate cyphers, thereby adding to the jungle of symbol and glyph that has baffled all interpretation.

The One Substance is Consciousness. Its reflection, or projection in physical terms, has absorbed the interest of the Alchemist, the Tantric, and the Scientific Illuminist.

The germ of Consciousness abides in Chaos - the primaeval substance from which all things are generated. The seventeenth century Arab alchemist, Ali Puli declared: "All animals increase themselves by a slime." This may seem an over-simplification yet undoubtedly it indicates the nature of the First Matter of the Alchemists - their Menstruum or basic effluvium. It is the *kamakala* of the Indian systems, the *tribindu* which is referred to in the higher degrees of the O.T.O. as the Solar Fire, the *Ob* and the *Od* combined, the ☉{Sun} of the Illuminati.

Commencing from Ali Puli's simple statement, the Alchemists, the Tantrics, and-ages before them-the star- worshippers of Akkad and ancient Egypt, elaborated a ramifying science of living substances of which "slime" is the matrix, the mother-source.

The exudation and imbibition of magical *kalas* inherent in human fluids is the main subject of this ancient science, known in India as the *Sri Vidya*. In a letter to Brother O.P.V. (Norman Mudd), dated 1924, Crowley stresses: "The Alchemist's metals were *living* substances."

These metals or medicines are further subdivided according as to whether their generators are solar, lunar, or mixed currents of creative energy; or, in spagyric language, whether they proceed from gold, silver or mercury; the Hindus would say from sulphur, salt or mercury.

These three-Sun, Moon, Fire-form the threefold Substance, the triune Seed, of which the Sri Chakra or Great Energy Zone is the full and final flowering. This is the Mother-Lotus, the Source-Chakra of supreme occult power.

The threefold seed is represented geometrically by the triangle or pyramid, the symbol of Horus and of the unwedded Mother. When the apex is uppermost, Horus is indicated; when it is inverted, or southward pointing, Set is implied. In the tantras the Sri Yantra appears with the central triangle upward or downward pointing according as to whether the ritual is of the Right-Hand Path or the Left-Hand Path. The fusion of these two triangles of Nuit and Hadit, North and South, Female and Male, forms the six-pointed Star of Spirit symbolic of Transcendental Consciousness. This Star is the symbol of the IX°, O.T.O.

Babalon, the Scarlet Woman, is the earthly avatar or priestess of the "stars"; of those *kalas* which inform the sexual emanations of the magically trained woman. Likewise, the Beast, her complement, is the vice-regent of the Sun upon earth, i.e. the vehicle of the solar current represented by the Phallus.

In a comment on *The Vision and the Voice* (12th Aethyr), Crowley says that "the formula of Babalon is constant copulation or Samadhi on everything"; or as Austin Spare has it : "All things fornicating all the time".

Any properly trained woman may become oracular in the sense which applies to the Scarlet Woman. So also, any properly trained and magically consecrated male may perform the Office of the Beast, though Crowley thought that this office referred to him alone. The Beast signifies the non-individualized or anonymous transmission of solar energy (Hadit) to particular matrix, thus creating souls or "stars" in the Body of Nuit.

As in the primordial cult of Shaitan, so in that Thelema, the role of the unwed mother, the whore, is exalted above all other expressions of the feminine principle. According to Skeat (*Etymological Dictionary*), the word "whore" signifies "dear one", *cara*, the beloved; it conveyed, originally, no moral obloquy, nor was it interchangeable with "prostitute". Crowley uses the word in its pristine sense.

Of the three main phases of femininity - the virgin, the mother, and the whore - Crowley exalts the whore as the type of Thelemic womanhood. In the formula of the virgin and the wedded mother, respectively, he sees the formula of the Black Brothers: isolation and rejection of the universal life-current.

The virgin represents the wrong kind of silence, i.e. the silence of the Black Brothers, the sterile inertia resulting from exclusiveness and restriction. In *The Book of the Law* it is said : "The word of Sin is restriction"; Crowley therefore identifies virginity

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with sin in this specific sense. The active form of Silence, on the contrary, is typified by the secret creativity which operates in the darkness and solitude of gestation. It is symbolized by the dwarf-god, Harpocrates, the Greek form of Hoor-Paar~Kraat. When the formula degenerates to the physical level, with resultant motherhood, it again is regarded as negative because the mother represents the antithesis of the free-roaming Taker and Giver of Love wherever and whenever Unity seeks expression through the mechanism of duality. This is explained in a comment which Crowley wrote in Cefalu:

"Woman is *sakti*, the *Teh*, the Magical Door⁶ between the Tao and the manifested world. The great obstacle is if that Door be locked up. Therefore Our Lady must be symbolized as an whore. Clearly... the Enemy is this shutting up of things. Shutting the Door is preventing the operation of Change, i.e. of Love. The objection to Calypso, Circe, Armida, Kundry and Co., is that one is liable to be shut up in their Gardens. The whole of the *Book of the Dead* is a device for opening the closed vehicles, and enabling the Osiris to go in and out at his pleasure. On the other hand, there seems to be a sealing up for a definite period in order to allow the Change to proceed undisturbed. Thus earth lies fallow; the womb is closed during gestation; the Osiris is plugged with talismans. But it is vital to consider this as a strictly temporary device; and to *cut out the idea of Eternal Rest*. This Nibbana4dea is the Coward-Mother's-Boy idea; one ought to take a refreshing

dip in the Tao, no more. I think this must be brought forward as the cardinal point of our Holy Law."

The Semen is God (the Going-one, as shown by the Ankh or Sandal-strap, which He carries) because he goes in at the Door, and comes out again, having flowered, and still bearing in hiti' that Seed of Going.

In his *Magical Record* (1920), Crowley notes "how the Scarlet Woman, riding upon the Beast, is *Going*, drinking the life blood of the Saints; adulterous; the Lady of Change, of Energy, of

6 The Path of Daleth (the Door) is attributed to Venus. See the Tree of Life.

Life; while the 'modest woman', 'Mary inviolate',⁷ is shut up, stagnant; impotence and death...

"Thus the 'modest woman', the mother, is to me the symbol of defeat and death: the Scarlet Whore who rides the Great Wild Beast, who drains the Blood of the Saints into Her Cup, who is 'adulterous', demanding change, is Victory and Life."

In another sense, however, the formula of the whore is connected with the Moon of Witchcraft, with Black Magic and the dark sorceries involving sterile and malevolent entities such as Echidna, Lilith, Melusinia, Lamia, certain aspects of Kali, Kundry, "and the Fairy nature generally". This comes closer to the popular conception of the whore as a vehicle of sterile lusts, nosogenous and vampiric. Unlike the true whore or beloved, she cannot form a gateway through which the magician is able to contact sources of real power; her way is limited to the world of glamour, of illusion, and of the treacherous realms of the astral plane which skirt the Qliphoth-the world of shades or shells. The word Qliphoth betrays its close connection with these ideas; it is the plural form of *qlipha*, meaning "a harlot". Her importance is of a different kind to that of the virgin, whose chief magical power is Inspiration, a power which Crowley for some reason fails to consider in the passage quoted above.

In some of the trantric rites, none but virgins are used; in fact, the childless though nubile female is prized more highly than the mother herself, because the magical energy of the latter has been to a certain extent dissipated and therefore impaired by the production of physical offspring.

The Scarlet Woman, the woman of the Moon-juice, is paramount in magick. She is oracular at the moment of lunar eclipse, for at this time a gate is opened and the solar-phallic energy of the mage floods the darkness with Light; and in the Darkness of Nuit (infinite space) "a star startles the earth". Babalon, the Scarlet Woman, is the Star of Blood, the Star-

7 See *The Book of the Law*. These expressions are loaded in a way only to be Widerstood by a study of that Book, they convey more than one meaning to the Initiate

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Ruby typical of the North, the cardinal point towards which the Yezidi faced when invoking their "Devil". As shown, Crowley insists that this "devil" was a god, the god Set, Shaitan, or Satan, degraded to the status of a demon by later cults in exactly the same way that the Polar Light (Nuit)-the Dragon of the Seven Stars, became the Evil Mother, the primordial Witch-Woman, goddess of the night and of dark infernal rites.

Classic methods of establishing communication with the "gods" are on record, and the use of blood in ceremonial magic is so well known that elaboration is unnecessary. The technique peculiar to the tantras is reflected by Crowley in *Liber 777* in connection with the Hebrew letter *Qoph*, which is the letter of the Qliphoth. He says: "The Hebrew letter *Qoph* represents the 'hysterical' sealed womb at night; the womb 'sees things' in the glamour of physiological upset, while the Sun lurks."⁸

The qabalistic value of *qoph*, or "q", is one hundred, the number of Maya, Magic, Illusion, and of the Phallus and Kteis conjoined, for these are the generators of illusion. *Qoph* is attributed to the 29th Path of the Tree of Life. A description of the relevant Tarot Key, entitled The Moon, resumes the formula epitomized by Crowley's comment on *Qoph*.

There are numerous instances in Crowley's Magical Record of sex-magical operations performed during the lunar eclipse. This expression refers, not to the celestial phenomenon, but to the physiological moon, the menstrual flux. In the Record the operation is usually denoted by the phrase *El Rub*, an ab breviation for *Elixir Rubeus* - the red elixir or blood-philtre. The expression has a special connection with *Liber Stellae Rubeae*,⁹ and the Rite of the Star Ruby. This is the Ritual of the Pentagram, the Star of Nuit, performed in a certain secret manner with the aim of producing physical phenomena such as materializations and the acquisition of wealth or "red gold".

8 This is the correct version of the misprinted comment in *777 Revival* (London, 1955) p.41.

9 Published in *The Equinox* I, vii.

The use of the lunar current involves the densest aspect of the astral plane. Its solidification in metallic substance, as gold, is but the final and-to the Adept-usually unnecessary completion of the process on the material plane. "To make gold you must take gold" is an alchemical maxim relating to the mundane aspect of the Great Work.¹⁰

An important feature of the magical practices of the Yezidi was the use of the lunar current for materializing the astral double of the Adept, and it is now clear why Crowley's work contains so many references to the left, the lower, the North, the qliphoth, the whore, the beast, and-finally-to Aiwaz himself the solar-phallic Lucifer of antiquity.

Crowley was fully aware that this symbolism would be misinterpreted and deliberately distorted by sectarian prejudice no less than by the upholders of bourgeois morality-particularly by the believers in "historic" Christianity, the typical Cult of the Dying God which dominated the previous Aeon. In his *Confessions*, he writes: "The Cult of the

Dying God introduced by Dionysus destroyed the Roman virtue and smashed the Roman culture. (Possibly, the introduction of the worship of Osiris in an earlier epoch was primarily responsible for the decay of Egyptian civilization.) The nature of Horus being 'Force and Fire', his aeon will be marked by the collapse of humanitarianism." (By the last sentence, Crowley means the pseudo-altruism that boosts the ego, nothing more.)

Some of the absurd legends which grew around Crowley during his lifetime are being perpetuated today by those who fail to grasp the significance of the ancient symbology that preceded the epoch of historic Christianity. Crowley did not discourage the growth of these legends because it enabled him to gauge the suitability, or otherwise, of candidates who came to him, ostensibly, to help him in his work. Those who believed the legends automatically proved themselves devoid of the qualities which he

10 The middling form is the transmutation of worldly experience into divine experience; the highest, or mystical, is the realization of the Supreme Consciousness as identical with the True Self Mundane, middling and mystical are the three forms of the Great Work; they apply to *karma yoga*, *bhakti yoga* and *jnana yoga* respectively.

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most needed in his collaborators, i.e. the ability to discriminate between falsehood and truth* the ability to recognize a true Master in whatever guise he should choose to appear to the world. As it is written in the *Mahavakyaratnamala*: "The Knower of Truth should go about the world, outwardly stupid like a child, a madman or a devil."

A formidable work confronted Crowley: that of training people to discover and to exercise their True Will and to stabilize the New Current and establish the Aeon of Horus on sure foundations.

At a time when humanity is threatened with total collapse; when the planet is-for the first time in its history~totally lacking a brain expansive enough to control and command all the energies that science has recently placed within man's grasp, Crowley had no time to spare on those whose critical faculties were swayed by slanders on his personal character. It was necessary to institute a general and automatic test of individual fitness for the Great Work, and the Legend was that test.

In tantric terms, it was a case of being *adhikari* or spiritually ripe. In the East, where the Arcane Traditions operate at more refined levels of selectivity, such a situation as that which congealed about Crowley would have been inconceivable. A false guru is swiftly ejected from the system, and no guru would be expected to prove himself to people ignorant of all spiritual traditions-even their own-as Crowley was expected to do. He compared himself, in this respect, with Helena Blavatsky who deliberately "repelled by pretending to be a cheat".¹¹

It was, in the main, the formula of the Scarlet Woman, and the utilization of sex in the service of Self-Knowledge that aroused unreasoning hostility and malice against him; this, and the use of drugs, alcohol and other means of stimulation which the Christianized

West regards as the devil in disguise. Even today, more than twenty years after his death, the vilification of Aleister Crowley continues.

11 Extract from a letter to Norman Mudd dated Nov.17, 1923.

Crowley realized that notwithstanding the various Scarlet Women who had helped him in his Work, the particular woman described in *The Book of the Law* had not appeared to him. Although several Scarlet Women were to succeed Leah Hirsig (the Ape of Thoth), the rôle was never satisfactorily fulfilled according to the specifications in the Book. (See AL, Chapter III, 43-45.)

In his Comment on *The Book of the Law* Crowley notes "that in the Scarlet Woman "is all power given"; I expect a new Serniramis."

Others followed Leah, as they had preceded her; Dorothy Olsen (Sister Astrid); Hanni Jaeger (The Monster); Pearl Brooksmith (Anu) and so on. But none of them fulfilled the necessary requirements.

In the 'twenties, the idea became a veritable obsession with him. In a letter to Brother O.P.V. (Norman Mudd), dated July 1923, he wrote: "There has always been a very definite picture of the woman [in my mind]: rather tall, muscular and plump, vivacious, ambitious, energetic, passionate, age from thirty to thirty-five, probably a Jewess, not unlikely a singer or actress addicted to such amusements. She is to be 'fashionable', perhaps a shade loud or vulgar. Very rich, of course. It would be child's play to recognize the right person as soon as she appeared.

"My feeling is that the woman must be, principally, an anti-Christian social force, fit to lead a definite movement to destroy the convention of the social superiority of 'Christians' (e.g. in Paris the Jewesses go to Mass-most unThelemic thing possible) and so on: maybe, the mother of the true Anti-Christ."

And on October 15 of the same year, while at Nefta in North Africa, Crowley wrote: "About the Scarlet Woman-Alostrael [i.e. Leah Hirsig] can and is probably meant to assist us as Ouarda¹² did. 'The Bride' is definitely Ouarda. See AL II, 37. The great miss' was Ouarda's toying (with old sweetnesses). On our return to England her family laughed her out of continuing my programme. My idea of the Scarlet Woman is much like yours.

12 Ourda is the Arabic for Rose, the name of Crowley's first wife. She it was who put Crowley in contact with Aiwaz in Cairo in 1904.

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Aimee Gouraud, or much better, Eva Tanguay¹³ or even at a pinch, Roddie Minor, might fill the bill, but I expect someone much younger. She should be my concubine for form's sake, but bust up society on her own, acting as Binali to my Chokmah.¹⁴ I have always doubted whether Alostrael could do this job and she did fail in our Supreme Ordeal. Hence, no doubt, our present necessities. She has the qualities, however, of Scarlet Woman, but no opportunity. We do not want a common adulteress *a la* Lady Abdy or

even a selfish stupid debauchee like Aimee Gouraud. Eva Tanguay is the ideal if she were ten years younger.

Towards the close of Crowley's life, certain strange events occurred which made it seem likely that *the* Scarlet Woman had at last appeared. These events did not occur to Crowley direct, but to the head of his magical Order (O.T.O.) in California. This person, John Parsons, performed an elaborate magical operation in 1946 with the object of invoking the Scarlet Woman. He called the operation the Babalon Working, and a creature claiming to be Babalon answered the Call.

It is doubtful whether Crowley ever knew or cared about her advent, for at the time of the Working he was a dying man. She may not have been the Semiramis Crowley had expected but she was certainly as strange and disturbing as any of the Scarlet Women who had assisted the Beast 666. Her name was Marjorie Cameron; further reference will be made to her in Chapter 9, *infra*.

13 Crowley wrote an appreciation of the artistry of this woman in *The International*, April, 1918. She played an important part in his initiation to the Grade of Magus. See *The Confessions*, Chapter 51.

14 Chokmah is the Sphere of the Will; Binah of the understanding. Crowley means that the Scarlet Woman will express his will in terms of phenomenal action.

8

Blood, Vampirism, Death and Moon Magick

TWO rituals devised by Crowley involve the use of blood. They are the Mass of the Phoenix and a certain secret rite of the Gnosis taught in the Sovereign Sanctuary of the O.T.O.

The Mass of the Phoenix has been published as *Liber XLIV*, both in *the Book of Lies* and in *Magick*. The number 44 is the Hebrew word DM (*Dam*), which means "blood". It signifies the red source of creation from which man (i.e. *A-dam*) was created; ChVL, the phoenix, also adds up to 44. The other blood-rite has not been published.

In the Mass of the Phoenix, the magician gashes his breast and absorbs his blood orally; in the rite of the Gnosis he unites himself with the source of the manifestation of the' Form (i.e. the yoni), and consumes the wafer soaked in blood. The act is thus a sacrament, imbued with the magical current of his own energy expressed in terms of Will; it is an electro-chemical formula.

Blood is the great materializing agent, both for spirits that would incarnate in this world (or on this plane) and for spirits which, remaining in another world, wish to assume a shape in order to impress their presence upon human beings. Homer, and other writers of antiquity, have described magical rites involving the use of blood that manifested the

shades of the departed to visible appearance. Blood also forms the physical basis for the materialization of elemental and daemonic forces.

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The theory underlying Blood Rites is based on the biblical identity of Blood and Life (Gen. 9. iv.). The feminine seminal source is equated with the masculine energy (*prana*, *ruach*, Spirit). Hence blood is the vehicle of Spirit, and the means of manifesting *spirits*.

The dual components, male and female, refer to the soul of darkness and the soul of light, the spirits of Set and Horus respectively-these, again, are Hoor-paar-Kraat and Ra-Hoor Khuit, the dual polarities of Heru- Ra-Ha (Horus), through which the balance of the Cosmos is sustained. In moral terms this duality expresses itself as good and evil. In the symbolism of the Gnostics, the serpent and the dove are the typical glyphs of this polarity, and in *The Book of the Law* it says:

"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." The entire body of Crowley's doctrine is a comment upon the balanced interplay of these two forces: the downward demon pull, the upward angel.

Confusion of symbolism has arisen because of the transition from feminine to masculine interpretations of Primal Energy. This was caused by the gradual evolution of ideas and the shifting of emphasis from one to the other, which has already been explained at some length. Similar transitions of symbols into their opposites are well known in connection with the Christianization of pagan deities; the process is markedly apparent in the Voodoo Mysteries, where the "saints" retain their original dark powers along with their newly acquired virtues.

The twin forces in Crowley's system are Ra-Hoor-Khuit (Herakhty) and Hoor-paar-Kraat (Harpocrates), the two aspects of Heru-Ra-Ha (Horus). Their significance as spiritual entities can be understood only with reference to the basic mysteries of physiology upon which they ultimately rest.

Applied to man, these twins embody the idea of the soul and the spirit. The soul is the astral shade, the stellar light in darkness represented by Set and Sirius; the spirit is the solar body of light, represented by the sun. One is of the night, the other of the day.

The Egyptian determinative of the human double was the sunshade, which combined these two ideas in one image. It was called the *khaibit*, and it survives in the English word *habit*, as something repeated or *doubled*, something put on or off as occasion demands. Every individual assumes and relinquishes this habit, or shade, each time he sleeps and awakens. During sleep, the light and dark aspects of the shade are unified and appear to be identical; unless the sleeper is an initiate, in which case he is conscious of the distinction. In death-which is a longer sleep- the two become discrete, the dark shade

hovering over the corpse, the body of light finally breaking away from its twin and soaring aloft like a golden hawk.

It is the dark shade for which propitiatory offerings were laid in the vicinity of the mummy. The latter is depicted in the hieroglyphics by a fish, which identifies it with the waters or blood of birth. In a magical sense the fish signifies rebirth of the *ka*, or soul of Light, into the world of spirits. In the semblance of a hawk the *ka* soars beyond the material basis of its mundane activities. This does not mean that the ascending spirit ever looked like a hawk, which is merely a determinative glyph *symbolizing* the ha's attributes.

Much that was dark, if not actually black, in Egyptian magic, was practised by sinister priests who perverted these Mysteries to personal ends. One such perversion involved the enslavement of a departing shade so that it might be used as a familiar spirit in the service of the magician.

Abnormal hungers were engendered in the consciousness of the dark shade through lack of posthumous nourishment. In all ages and in all places, therefore, great care was taken by relatives of the deceased to ensure that the departed spirit could replenish its waning vitality in the orthodox fashion, i.e. by drawing upon the subtle counterparts of the food-offerings laid in its tomb.

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The mummy was used as the physical medium through which the energy was absorbed; that is to say, the mummy, or *mumia* the flesh or congealed blood-formed the material basis for the manifestation of the shade during its feasting.

Innumerable tales of horror have elaborated the theme of the malevolent mummy, which, on being unwrapped, exhibited signs of recent feeding though having lain dead for centuries. The magically imprisoned shade used the mummy as a basis for its activities; a situation not impossible in actual fact. If victuals were not periodically supplied by relatives or friends of the deceased, the corpse would turn its attention to living people. Posthumous rites and food-offerings were originally of a propitiatory kind, designed to offset the hideous hauntings with which the literature of occultism abounds. It is at this level of mythology that the legend of the vampire has its roots. The magical formula of rejuvenation involves an analogous process with the significant difference that the Vampire is alive, not dead.

Although Crowley only once resorted to sorcery of this kind, he knew certain Adepts who made a habit of it, and he was on one occasion involved in mortal combat with one of them. The incident is recounted in *The Confessions* (pp.335-337).

In the Comment to *Liber Agapé* the Book containing the secret sex-magical instructions given to members of the Sovereign Sanctuary, O.T.O., appears the following pertinent paragraph:

"The Vampire selects the victim, stout and vigorous as may be, and, with the magical intention of transferring all that strength to himself, exhausts the quarry by a suitable use of the body, most usually by the mouth, without himself entering in any way into the matter. And this is thought by some to partake of the nature of Black Magic.

"The exhaustion should be complete; if the work be skilfully executed, a few minutes should suffice to produce a state resembling, and not far removed from, coma.

"Experts may push this practice to the point of the death of the victim, thus not merely obtaining the physical strength, but imprisoning and enslaving the soul. This soul then serves as a familiar spirit.

"The practice is held to be dangerous. It was used by the late Oscar Wilde, and by Mr. and Mrs. 'Horos'¹ also, in a modified form by S. L. Mathers and his wife, and by E. W. Berridge.²

"The ineptitude of the three latter saved them from the fate of the three former."

The Mass of the Phoenix is in effect the Mass of the Vampire. The Magician, like the phoenix, after traversing the Cycles of Time, or entering the Caverns of Blood, combines his own essence therewith and absorbs it into himself with the words:

I entered in with woe; with mirth
I now go forth, and with thanksgiving,
To do my pleasure on the earth
Among the legions of the living.

Crowley himself practised a form of Moon Magick for the purpose of replenishing his sexual energies after they had been depleted by prolonged magical ceremonies, but on no occasion did he carry the practice to the point of death. It is unmitigated Black Magic, and utterly contrary to the Law of Thelema to interfere with the Will of other individuals, much less to rob them of life. Crowley's partners were always willing; the act was never in the nature of an assault, nor did it give them anything but pleasure, as his Magical Record repeatedly shows. On the contrary, in the case of exceptionally vital and robust women, he considered it essential to their well-being to drain off superfluous energy.

The Book of the Law declares that "the best blood is of the moon, monthly". This is particularly true in respect of the materialization of occult entities whose visible presence is necessary. Crowley has left many accounts in his Magical Record of

1 An account of this couple is given by E. J. Dingwall in *Some Human Oddities*, 1947.

2 A very life-like portrait of Dr. Berridge is painted by Crowley in his novel *Moonchild*, Chapter IX.

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rites involving what he terms the *elixir rubeus*, the red philtre. He occasionally used it to materialize that singularly elusive commodity, money, or "red gold". The term is reminiscent of the Red Tincture of the Alchemists, and of the Red (or Scarlet) Woman

who substantiates it: although the image of the Scarlet Woman is a literary device, as used in the Apocalypse. it ante-dates the composition by several thousand years.

Red is synonymous with gold, in the Fire symbolism of alchemy. In the tantras, red (or black) is the colour of Kali, Goddess of Time, seasons, periods, cycles etc. The synonymity is significant. The metals of the alchemists were not common metals, but living substances, and these metals or essences are the materializing elements of occult forces which embody themselves in the wealth secreted by the mines of Kali. Kali, the Black One contains "fruth" - the *rutu* or blackness which reveals itself in Matter in the form of the purest metal. i.e. gold. Red, black, gold are equivalent terms. The menstruum or vehicle of Light (Gold), on the physical plane, is blood, the liquid source of manifestation. The Mystical Water, the Sea of Infinite Space represented by Nuit (Nu) equates with red, gold, or black, all of which are One Principle, One *Tattva*, One Truth.

In the symbolism of the Hebrews, the Seal of Solomon exhibits the triangle of fire, gold, or Light Δ {triangle pointing upwards}, and the triangle of water, or Blood ∇ {triangle pointing downwards}. Their union is \star {hexagram}. This Seal is the supreme symbol of Spirit manifested in Matter, or God united with Man. It is a glyph of the Great Work, perfected in the O.T.O. by the union of Fire and Water, and thus represents the Ninth Degree.

The name Sol-Om-On is composed of the Latin, Sanskrit and Egyptian word for solar-phallic creative Energy. The Sun, whether golden (as in its rising), or red (as in its setting), is the glyph of the rising and setting Returner who is the hawk, heron, ibis or phoenix, the Bennu Bird of the Egyptians. The gold merges into red, into the black of Amenti, when the sun sets or dips below the Western horizon. The triple phases of the sun's journey, represented by these three colours is paralleled biologically by the birth, death and burial of the physical body; the mummy being the seed cast into the earth to await resurrection on the Eastern horizon.

The Tantrics prize the first *rtu* (cf. *rutu*) of a young woman because it contains great magical virtue. The *Matrikabhedatantra* glosses this as follows: "Oh Lady of Mahesha,³ the flower which charms all is the *Ritu* which first appears in a married girl." The word "ritual", the Sanskrit *rtu* or *ritu* (the Egyptian *rutu*), the black or red substance, all show the equivalence of these ideas.

The flower-strewn yoni of the woman participating in the mystical worship of the Chakras is symbolized by the lotus of 8, 16, 32 or 64 petals (the number of petals indicates the nature of the rite performed), and is emblematic of the First Flow-er or *Ritu*.⁴

Another, parallel symbolism is the *smasanam*, the cremation ground of Kali, where the tantric performs his mysterious rites. This is the burning-ground of desire, the place in which desires are consumed, extinguished. Hence, Kali is said to grant *Kaivalya* (Liberation) in the Void (Yoni).

The symbolic correspondences are as follows:

Rtu=Blood (red, black)--Rite= the first Rite performed when a girl attains puberty and becomes the Flow-er. The Flower-- Lotus Yom.-- the Cremation Ground where desire is finally extinguished, i.e. satisfied. Satisfied because, as Crowley observes: "a perfect orgasm should leave no lust; if one wants to go on, it simply shows that one has failed to collect every element of the personality, and discharge it utterly in a single explosion." The Cremation Ground is to be compared with the Cup of Babalon, the Red or Scarlet Woman into which the Adept expresses the last drop of his blood.

The desires of the tantric are consumed on the funeral pyre of the Beloved. Here is the connection between blood, death, vampirism and lunar magick.

3 Mahesha is Siva.

4 See *Karpuradistotra*, Hymn to Kali, No. IX of the Tantric Texts series edited by Sir John Woodroffe.

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The concept of death has undergone radical changes in the present Aeon. In the previous Aeon of Osiris death was considered as a reality; it was the apotheosis of suffering that purged the individual of "sin". In the present Aeon, death is known to be an illusion; it is equated with the phenomenon of sexual orgasm and interpreted as mystical annihilation of the personality which occurs when the individual unites ecstatically with any one of his "ideas" or possibilities; anything-that-is-that constitutes his not-self and therefore his "opposite". The process may apply to body, mind, or spirit. It may be experienced during the period of embodied existence, in the waking state, or in dreams; or in the disembodied state of sleep. But it is not necessary that the physical body should "die" before Enlightenment occurs. The transition from a doctrine of suffering and compassion, to one of rapture and passion, creates a fundamental change in the individual viewpoint, though both doctrines are equally illusory from the standpoint of the True *Self*(*Atman*).

In the Aeon of Horus, physical life is recognized as a sacrament. Death is the disintegration of the gross body, but there is no interruption in the continuity of consciousness that once bound the bodily particles together. Death is the liberating kiss, the dissolution and release of the inmost particle of dust which is Hadit, eternally radiating energy at the heart of Nu: "Feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu."

The re-orientation of viewpoint is productive of more profound changes in consciousness than may at first be realized.

"In the ontology of the New Aeon," writes Crowley, "Macroprosopos (God) is no longer the unique and supreme point-of-View to which every ego is subsidiary and must conform." The emphasis has shifted from without to within. Hadit exclaims: "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."

As the ancients discovered that it was one and the same sun that rose and set daily, annually, aeonically; so man in the New Aeon will realize that Consciousness is uninterrupted, although it periodically *appears* to rise and set, and to assume different guises or bodies. Death is an illusion, not therefore a state to be dreaded as in the old Osirian cults, for "all the sorrows are but as shadows; they pass and are done; but there is that which remains".

THAT, the Hindu *TAT*, is the essential Hadit-particle, which is Consciousness. It is not an individual possession; rather, *It* possesses the individual.

Death is to be understood as the invisible arc of a curve that disappears beneath the horizon of limited consciousness to re~ emerge, like the Sun, with its essential identity unimpaired.

In sexual congress each coition is a sacrament of peculiar virtue since it effects a transformation of consciousness through the annihilation of apparent duality. To be radically effective the transformation must be also an initiation. Because of the sacramental nature of the act, each union must be magically directed: "If the ritual be not ever unto me [Nuit]: then expect the direful judgements of Ra Hoor Khuit!"

The ritual must be directed to the transfinite and non- individualized Consciousness represented by Nuit (Nought), i.e. nothing that can be thought about, or in any way formulated by the mind. The act must not concern itself in any way with the personalities involved, the terminals conducting the lightning- flash which makes possible this illumination. The individual identities of these poles are immaterial: "Take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

The earthly Nuit is Isis, the Scarlet Woman. Crowley describes her as "any woman who transmits the solar word or Hadit-particle". Her formula is *love under will*. Similarly, Nuit is the heavenly Isis and her formula is represented in the Stélé 718. The double nature of the Goddess is therefore resumed in the formula of Nu-Isis.⁵

⁵ It was this formula that constituted the Basis of New (*i.e. Nu*) Isis Lodge which the present writer directed in the nineteen-fifties as a Sister-Lodge of the O.T.O.

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Acts of love under will performed with full awareness of their occult implications, radically transform the consciousness of the participants. Analogous is the change of mentation effected by meditation which engenders a new faculty of awareness. The continued practice of transcendent union (of opposites) creates an analogical state of mind which will reach a high degree of development in this Aeon.

The ancient Wisdom Religions were concerned with psycho~ somatic phenomena connected with Seership and Spirit-Vision, with Clairvoyance and Clairaudience etc. The Priest-magicians of Egypt, India and the extreme East, were versed in the Science of the *Kalas* (known in the India as *Sri Vidya*). This science, as has been shown, concerns itself primarily with the subtle powers (*saktis*) which emanate from the human body. The

saktis, like the *chakras* of yoga, are non-existent until vitalized by magical processes of which *love under will* is the all-comprehensive~ formula.

The seven major lotuses become active and flower only when stimulated from within, by the awakening of the Kundalini. The lotus, graal, cup, or chalice, are synonymous terms. Of the Magick Cup Crowley writes, in *Book Four, Part II*:

"This cup (composed of the crescent, sphere and cone) represents the three principles of the Moon, the Sun, and Fire, the three principles which, according to the Hindus, have course in the body...

"The Hebrew letters corresponding to these principles are *Gimel*, *Resh*, and *Shin*, and the word formed by them means a flower' and also 'expelled', 'cast forth'."

In Sanscrit, the word *Vama*, which is used to denote the Left-Hand Path, means the flower, or flowing one. *Vama* also means to vomit forth, or expel. There is therefore an equivalence of ideas: Lotus= Flower-- Cup= Woman *Vama*-- Secretion.

"The Magick Cup . . . is also the flower. It is the lotus which opens to the sun, and which collects the dew. This Lottis is the hand of Isis the Great Mother. It is a symbol similar to the Ciip in the hand of Our Lady Babalon."

The science of the *chakras* is described in the *Satcakranirupana*,⁶ and other classics of Kundalini Yoga.

The brain also contains magical powers, which are dormant in most individuals although they respond to proper stimulation. Pauwels and Bergier⁷ note that "their researches and investigations incline us to admit as a hypothesis the existence of a superior equipment in the brain that has scarcely as yet been investigated. In the ordinary waking state of consciousness, only a tenth of the brain is actively functioning. What is happening in the other, apparently dormant, nin~tenths?"

And, later in the same book:

"According to the latest scientific discoveries, considerable portions of the brain are still *terra incognita*. Are they the seat of powers we do not know how to use? Machines of whose purpose we are ignorant? Instruments in reserve with a view to future mutations?"

"We also know that normally a man, even for the most complicated intellectual operations, uses only nin~tenths of his brain. The greater part of our faculties therefore is still virgin soil. The immemorial myth of the 'hidden treasure' has no other meaning."⁸

And, in his *Magical Record* (1920), Crowley wrote:

"The brain is the ultimate development of the spermatozoa*", and the infinite potential of the latter flowers, if it flowers at all, through the former. "The spermatozoa* contains quite incalculable spiritual possibilities, more in its milligramme than the whole brain in its ounces."

According to the Kaula Sect of *Vama Marg* "the trees of heaven are the five bosoms of the fourth, third and fifth ventricles of the brain, the pituitary body and the pineal gland. The Tree of Life itself is equated with the pineal gland, which contains the 16th ray, or digit, of the Moon. From this ray flows 'the nectar of supreme excellence

6 See *The Serpent Power*, by Sir John Woodroffe.

7 See *The Dawn of Magic*, p.236.

8 Ibid., p.257

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The symbolism of the serpent drinking the fluid which flows from the higher lotuses, especially in the region of the *Visudha* (throat) *chakra*, could easily be misinterpreted as a formula of vampirism, and the origin of the vampire legend may well have its roots in this tantra-yogic process. The nectar of Immortality is the Soma, or Moon Juice, celebrated in the *Sama Veda*.⁹

The lotus at the crown of the head (*Sahasraracakra*), which is said to have a thousand-and-one petals, secretes this *amrita* or ambrosia of immortality; its physical analogue is the brain, the chief seat of the mind. At the other extreme of the body complex, at the root-lotus (*Muladharacakra*) which blossoms with forty-nine petals at the region of the vulva, the *amrita* infuses the lunar blood.

Havelock Ellis (*Studies in the Psychology of Sex*) states that only fourteen of the seventeen bodily secretions known to Tantrics are recognized by Western science. These numbers are related to the lotus petals of certain erogenous zones. The secretions are related to the days and nights of the dark and bright fortnights which constitute one lunar cycle, culminating in the Full Moon, sometimes called the 16th Digit of the Moon.

The science of these zones is highly complex and is communicated under cover of secrecy during initiation. Tamil literature is replete with references to it, though, like the mediaeval alchemical literature, it is veiled in obscure terminology requiring initiated interpretation. Such obscurity is warranted, because the candidate must be prepared in a very special manner.

As exoteric science approximates closer to the secret wisdom of antiquity, so too will scientists have to undergo certain ordeals and initiations before being able to direct the forces which they discover. Herein lies the danger which Crowley strove to avert by making man conscious of his True Will. Even so, mankind may miss its one avenue of escape from self-destruction, because not too much time remains before its choice of Path becomes irrevocable.

9 See the translation of the Sanhita of *The Sama Vada*, by the Rev. J. Stevenson, London, 1842.



NU-Isis, a rough draft by Austin Spare for the backdrop used in Kenneth Grant's New Isis Lodge, a branch of the O.T.O. which operated during 1955-62

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Black Eagle, the personal daemon, or familiar, of the artist, Austin Spare, and the occult source of his inspiration. Painted in 1946

Part of the preparation of candidates seeking Initiation into these Mysteries consists in the control and direction of sexual energy through the formula of *Agapé* (love under will). Only when used sacramentally can sex create and not merely reproduce.

The debasement of this formula is vampirism of a negative kind. It is a pathetic comment on our times that it is the debased form of the sexual mysteries that permeates popular thought. Outside the Mystery Schools themselves, very little knowledge has seeped. It is partly because the likelihood of misinterpretation is so immense and so dangerous in its consequence that the writing of this book has been undertaken.

Non-fictional treatments of the so-called "supernatural" concern themselves almost entirely with the abnormal and degenerate aspects of these matters. In the secret instructions accompanying *Liber Agapé*, however, as well as in *Liber Aleph* (published posthumously), Crowley gives the correct working of the formula.

9

Strayed Gods

CROWLEY's Magical Son, Frater Achad - Charles Stansfeld Jones - was the living proof that *The Book of the Law* issued from a praeterhuman Intelligence that used Crowley as a focus for its influence. On the other hand, Achad seems also to have been a classic example of the type of insanity that overtakes an individual who binds himself by a Magical Oath beyond his Grade. (A similar, though less extreme instance, is observable in the case of Frater Genesthai [Cecil F. Russell], a disciple of Crowley who participated in the magical rituals at the Abbey of Thelema in Cefalù.)

Frater Achad took the Oath of a Master of the Temple (8^o=3[#] A.'.A.'.) that is to say, vowed to interpret everything that occurred to him as a particular dealing of God with his soul, in Vancouver B.C., on June 21, 1916.

When a person takes such an Oath, the psychological effect- as may be imagined - has profound consequences. The world appears in a light totally different to that in which it is seen by the ordinary individual. Every incident becomes charged with a particular significance; every and any chance event is vividly felt as bearing a direct and personal relationship to the person who experiences it; a vast and cosmic pattern begins to formulate itself in the mind so that the most trivial event appears charged with portentous meaning.

Achad's taking of the Oath was quite legitimate. Any individual has the right to do so, even though he may not be a member of the Order. But taking the Oath implies the Ordeal of the Abyss, which is the most critical experience a person can undergo. Less than a month later Crowley received a telegram from Achad which announced-in terms unintelligible to Crowley at the time-that he had crossed the Abyss and had been reborn into the Third Order or the Great White Brotherhood (A.'.A.'.).

Crowley, of course, had all along realized the necessity of producing a magical heir, and he interpreted the need literally. For several weeks preceding the arrival of Achad's cable he had been trying to beget a physical child on his Scarlet Woman, at that time Jane Foster, known in the Order as Sister Hilarion. But all his efforts had proved unsuccessful. Hilarion, and another woman with whom he was cohabiting for the same end, did not conceive then, or during the ensuing months. It was with astonishment, therefore, that Crowley recorded in his Magical Record, on August 21, 1916:

"An amazing discovery. The Operations to have a child by Hilarion, July 8, 1916 on-seven in all-and one upon Helen Westley, ended September 12 and September 16 with three Operations at beginning and end of catamenia. These Operations are described as particularly good."

"On September 23 (1915), the Word of the Equinox was NEBULAE :¹ i.e. the Babe of the Universe, as I now see it. This (present) Equinox, the Word is SOL-OM-ON, the Child of David's adultery. Now, O.I.V.V.I.O.² was born on June 21, (1916), exactly nine months after the Libra (i.e. the Autumn) Equinox (1915). On conclusion of the Equinox Ceremony,

1 Every Spring (Sol in Aries) and every Autumn (Sol in Libra) Crowley obtained a Word from the Secret Chiefs of the ~ which epitomized the nature of the Magical Current for the ensuing six months. He usually received the Word through IX° Operations, or occasionally, through divination. Fifty- nine such Words are extant; they date from the year 1915 until Crowley's death in 1947.

2 The initials of the Motto which Frater Achad assumed on Crossing the Abyss - *Omnia In Uno Unus In Omnibus*.

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Hilarion had seduced me; and I had concentrated on the Word just obtained.

"It is really very remarkable that I did no Operation for a Child after this September **12-16**. We were at Vancouver on October 19, I two or three days earlier. It is to be noted, too, that Hilarion was the perfect Scarlet Woman as described in *The Book of the Law*. Then O.I.V.V.I.O. may be the Child coming 'from no expected house',³ since I always thought of a material baby, and never tried for a spiritual son, and yet the child of my bowels,⁴ since O.I.V.V.I.O. has Sagittarius⁵ on the Ascendant, and Sagittary is on the cusp of my Sixth House (Virgo, the bowels), and also because I did the IX° Operation for him, upon the body of Hilarion.

"He may be 'mightier than all the kings of the earth', because cast out into Malkuth.⁶ " "I woke up with these ideas in my head about 3.40 this a.m. Note, too, the dreams of September 20-21: Hilarion as a Titan woman on whom I performed IX° fully. In this dream I was more than half awake..."

Not only did Achad's attainment justify the methods that Crowley adopted in his training of aspirants in the A.'.A.'. it was also an unequivocal fulfilment of the prophecy in *The Book of the Law* which declared that the Beast himself would not understand all the

Mysteries that the Book contained.

3 Crowley here refers to a specific prophecy in *The Book of the Law*.

4 Ibid.

5 Sagittarius, the ninth sign of the zodiac.

6 Achad was Jones' motto as a Neophyte of A.'.A.'. As a Probationer (0°= 0[#]) he had taken the motto *Unus in Omnibus, Omnia in Uno* On returning to Earth (i.e. Malkuth, the Sphere of a Probationer, represented on the Tree of Life by the 10th Sefira) and after his 80 = 30 experience of Crossing the Abyss, he *reversed* his motto, which then became O.I.V.V.I.O. Frater Achad was therefore "cast out" into Malkuth, or the Sphere of Earth. Crowley, at the time of his own 80 - 30 attainment, in 1910, was similarly cast out, but into the Sphere of Jupiter (Chesed, on the Tree of Life), the Sphere of the Exempt Adept, or Ruler.

When Jones became a Neophyte (1°= 10[#]) of the A.'.A.'. (in 1913), he adopted the motto, Achad ({AChD}), which means "One", Unity. Crowley soon realized that Achad was indeed the "one" who came after him, in the sense of succession to the Grade of (8°= 3[#]) (Magister Templi). He came after Crowley and crossed the Abyss to be reborn in the Third Order - *the Silver Star. Also, Achad did in fact discover the Key of *The Book of the Law* in the word AL, which means "Existence", or "God", its number being 31.

The word Achad (Unity) adds up to 13 which is 31 in reverse. Thirty-one is the number not only of AL but also of LA, meaning "Not", or Nuit; also, by the Tarot, 31 is equal to ShT (the god Set or Shaitan). The formula LASH TAL, which comprises 3×31, adds up to 93 the sacred number of Thelema, Agapé and Aiwaz, or Will, Love, and the magical formula of their operation - ShT, or Set.

These discoveries resulted from Achad's revelation concerning the number 31, which he obtained at the Winter Solstice, 1917, and which he delivered to Crowley in 1919. He accepted the Key, and, in consequence, the title of *The Book of the Law* - originally *Liber Legis* - was changed to *Liber AL vel Legis*.

Frater Achad's account of his association with Crowley, and his discovery of the Key of *The Book of the Law*, is embodied in an unpublished document which he entitled *Liber XKXL* It was to have formed the qabalistic Appendix to Crowley's account of *The Book of the Law* which was published-finally-many years later as *The Equinox of the Gods*.⁷

By that time, however, Achad had forfeited his position in the A.'.A.'. in Crowley's eyes at least, by failing to prove his unbroken line of ascent from the Grade of Probationer (1°= 10[#]), to that of a Master of the Temple (8°= 3[#]). According to Crowley, it was in connection with the Grade of 7°= 4[#] (Adeptus Exemptus) that Achad had failed. He had not composed and published a thesis on the Universe, as required of a member of that Grade. Examples of such theses are cited by Crowley in *One Star in Sight*: Eliphas Lévi's *Clef des Grands Mysteres*, the works of Swedenborg, von Eckartshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola etc.

7 Published by the O.T.O., London, 1936.

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But at the time of Achad's discovery, Crowley was overjoyed by the thought that he had produced a Son and Heir magically competent to take his place in the Great White Brotherhood. Furthermore, he considered the strange concatenation of circumstances as conclusive proof of the praeterhuman Intelligence of Aiwaz, his Holy Guardian Angel. He saw in these events the full justification for his reorganization of the original Golden Dawn system, and the acceptance of that reorganization by the Secret Chiefs themselves. The System had proved itself Any person of average intelligence and capacity could - within a single lifetime - attain by its means to the highest spiritual eminence.

But Achad's success - striking proof as it is of the transcendental origin of *The Book of the Law*-ended in failure, and in later years Crowley wrote to Frater O.P.V. (Norman Mudd) to the effect that although any man whosoever was free to take the formidable Oath of a Master of the Temple, he - the Chancellor⁸ -- should dissuade anyone from so doing unless the earlier Grades had been systematically worked through. Achad, no doubt encouraged by the unusually swift progress he had made as a Neophyte, had omitted certain Tasks connected with later Grades, and this had had drastic consequences.

The Egyptian Revival, which Achad wrote and published in 1923, contains evidence of his unbalanced and therefore imperfect attainment. He reversed the order of the Paths of the Tree of Life and turned the Serpent of Wisdom upside down! He also declared that a new aeon - the Aeon of Maat (Truth and Justice) - was at hand; that the Aeon of Horus was over and done with, almost before it had started!

⁸ Norman Mudd was, at the time, the acting Chancellor of the A.'.A.'. therefore had the job of dealing with applications from aspiring candidates.

On April 2, 1948, less than a year after Crowley's death, and shortly before his own, Achad announced the onset of the Age of Aquarius-precisely 44 years after the Equinox of the Gods in 1904, when Aiwaz announced the inception of the Aeon of Horus which was due to last for approximately 2,000 years. Achad names the new Age, the Ma4on, the Aeon of Truth and Justice, and claims that he prophesied its inception in a book entitled *QBL*, which he published in 1923. Proof is everywhere apparent, however, that no Aeon of Truth and Justice has yet dawned.

But if Achad failed personally to make good his rebirth in the Third Order, he did without a doubt discover the key to *The Book of the Law*; he did indeed come after Crowley; and he most certainly did prove the efficacy of the ~ system as reconstructed by Crowley along Thelemic lines.

Achad thought he had attained the summit of spiritual realization, having-as he declared-passed the Magician (i.e. Crowley) on the Path to the Crown⁹ (Kether). He then went through a period of temporary insanity during which he came to England and joined the Roman Catholic Church, convinced that by thus forging a magical link with the enemy he would be able to persuade that Church to accept the Law of Thelema. He then returned to Vancouver, clad only in a raincoat. On disembarking, he flung it off and began a ritual circumambulation of the city's centre to affirm his intention of casting

aside all restriction; his action was a defiant gesture of release from orthodox behaviour. He was summarily arrested and imprisoned. During his incarceration he continued to interpret every event as having oracular and divine significance; the casual words, gestures, even the blasphemies of his fellow prisoners were interpreted after this fashion. During this period he claims to have completed his crossing of the Abyss, having fulfilled the Oath of a Master of the Temple, and having in actual fact interpreted every phenomenon as a particular dealing of God with his soul. The Record of Achad's attainment is a document of great mystical interest. Part of it has been published in *The Equinox* 111,1.

9 See the Tree of Life; the Path to the Crown is that of Aleph which joins Chokmah and Kether.

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Although Crowley accepted Achad's discovery of the Key of *The Book of the Law*, declaring that it opened the Palace of the King, he did not accept Achad's claim to the Grades of Magus (9°= 2[#]) and Ipsissimus (10°= 1[#]), Because of this, or so it seems, Achad endeavoured to wreck Crowley's work, particularly the work of the O.T.O. in California, and Crowley expelled him from that Order. Achad then turned on Crowley's genius, or "Angel", and in a paper entitled *The Teachings of the New Aeon*, describes Aiwaz as "the Malignant Intelligence who transmitted to him (i.e. Crowley) *The Book of the Law* in 1904". He goes on to say that "the Beast may be considered as his own worst enemy, but Aiwaz is quite evidently the enemy of mankind, and should be recognized as such, if this new system, deliberately calculated to bring about the self-destruction of the human race is to be rightly evaluated".

Achad's case, tragic as it must seem to those who saw in him so much promise and worth, can not be lightly dismissed, if, in fact, it can be dismissed at all. In 1925, Crowley wrote to Mudd:

"I'm treating Achad as in the midst of a long ordeal, and so quite blind, although in one aspect 8°= 3[#] (Master of the Temple). Hence, care (should be taken) not to jog his elbow- in the hope he will come through. I think both he and Fuller¹⁰ can be saved by you: it's all (as always) the Ego that starts Hell. Never forget this, *there are no exceptions*. Hence, if A plus B (in A.'A.') are at odds, the only question is 'Which of the two has an Ego-abscess forming from some drop of blood which he failed to squeeze into the Cup of Babalon?'"

The last sentence refers to the Supreme formula of the Mystic, the absolute abandonment of everything, even the Holy Guardian Angel; for should one ego-thought, one "drop of blood", remain "in the Cup of Babalon", the force of the attainment short-circuits itself, and obsession results. The ego swells to unimaginable proportions and the aspirant begins to believe that-as an individual-he is equal to the Absolute.

10 He later became Major-General J. F. C. Fuller. He was known in the as *Frater Per Ardua* and was Achad's immediate Superior in the Order. Fuller, too, failed to make the Grade and fell from the Path, as Crowley hints in this letter.

Another example of a magical abortion is that of Wilfred T. Smith, known in the Order as Frater V.O.V.N., or Frater 132.¹¹ He was born at Tonbridge, Kent, towards the close of the last century and began his magical career in Vancouver under Frater Achad, who was at the time head of the O.T.O. for Canada and North America.

Crowley first met Smith in Vancouver in 1915. As a result of the meeting Smith was given permission to establish a Lodge of the Order at Winona Boulevard. This he did, together with a Sister of the Order named Regina Kahl. Some time later, he moved to 1003 South Orange Grove Avenue, Pasadena, California-the place which eventually became the headquarters of the O.T.O. in America.

It was there that Smith seduced Helen Parsons, the wife of a promising young scientist named John W. Parsons who was known in the Order as Frater 210. Smith had a child by Helen, and a series of entanglements ensued which provoked Crowley to issue an encyclical expelling Smith from the O.T.O.

But there was more to Smith than mere lubricity. The power of attraction which he possessed to a marked degree, and his strong personal devotion to Crowley and to the doctrine of Thelema, suggested something more than an aptitude for magick.

Crowley drew up a progressed horoscope for Smith, and found it to be "one of the most astonishingly fortunate figures that Frater 666 has ever set up in his whole life". But when he proceeded to set up Smith's birth chart he was bewildered by an array of aspects which-in contrast to Smith's actual character- should have placed him among the foremost personalities of his time. For instance: "A complex of more than five planets is rare; of eight, Frater 666 knows one only - William Shakespeare besides Wilfred Smith!"

¹¹ The numerical total of the initials of his motto, which, in full, reads *Velle Omnia Velle Nihil*

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This, and other equally puzzling indications of an unusual destiny continued to mystify Crowley and Lodge members. Suddenly "the simple, the astounding truth, flooded the mind of Frater 666 with light. It explains all obscurities; it reconciles all contradictions. We have all of us throughout been kindled by a single misapprehension, precisely as if a Staff of Astronomers mistaking a planet for a star, observed its motion, and so found nothing but irritating, bewildering, inexplicable attacks upon the 'Laws of Nature'.

"All becomes clear on recognizing the fundamental mistake:
Wilfred T. Smith, Frater 132, is not a man at all; he is the Incarnation of some God!"

Following upon this discovery Crowley prescribed a Grand Magical Retirement during which Smith was to realize the nature and identity of the God indwelling him. It was to this end that Crowley composed *Liber Apotheosis (Liber 132)*, wherein he suggested suitable methods for discovering the hidden god, and the best means for communing with it.

Smith was to have no commerce with the outside world. He was to inhabit a tent, or shack, set up in a remote and little frequented place. Crowley suggested "Temple Hill" as a particularly consecrated site; it was easy of access to the new O.T.O. headquarters at a place named Rancho Royal. There, Smith was to build himself, single-handed, a chapel or temple from the surrounding stones and boulders. He was to have the Mark of the Beast tattooed upon his forehead, or in the palm of his right hand (and also, "if he choose, over his heart and upon his *mons veneris*") to solemnize his dedication to his holy task. Any visions, or unusual states of consciousness, manifesting in Frater 132 during the course of his retirement were to be recorded and communicated at stated intervals to his Superior in the Order.¹²

That portion of *Liber 132* which treats of the indwelling of non-human Powers is of such interest-apart from the particular case of Smith - that I quote it at length:

¹² His superior at this time was Frater Saturnus, Karl J. Germer, who was to become Crowley's legal heir in 1947.

"The word 'god' implies a fact; it is no question of convenience as when the Ephesians called Barnabas 'Jupiter' and Paul 'Mercury'.

"The incarnation of a god is an exceedingly rare event to become known, although frequent enough when he makes it secretly 'to take his pleasure on the earth among the legions of the living'. It being known, it is important to ascertain his purpose, especially as (in the present case) the material envelope has been so perfectly constructed that he is himself not fully aware of it.

"One must distinguish such cases very sharply indeed from that phenomenon~in these days so common as to constitute an appreciable percentage of the population as to exercise noticeable influence upon society of the incarnation of elementals.

"Nor is a god here to be confounded with a daimon or angel, even although his function wholly or in part prove to be that of an angel or messenger (cf *The Book of the Law I, 7*: there is no reason to suppose that Aiwaz is, or is not, a living man).

"By 'god' is to be understood a complete macrocosmic individual as contrasted with human~elementals who incarnate partial - planetary or zodiacal - intelligences¹³ of higher or lower rank in the Yetziratic Hierarchies ;¹⁴ such are salamanders, undines, sylphs and gnomes in human form.

"It is of the first importance for those who would reap full benefit from the sojourn of such a King on this planet that they should understand his nature; they ought to know his name! To determine his identity is a task of notable magnitude...

"It must therefore be his primary task to recognize himself. With this end in view he must first of all withdraw completely from further occasion of contamination; and he must devise for himself... a true method of self-realization.

"It is not necessary that the god should have incarnated at (or before) the birth of Wilfred T. Smith. A quite possibly significant moment might have been the Summer Solstice of 1916, or

13 For the general theory the student may refer to *Moonchild*.

14 Yetzirah, the World of Formation in the Qabalistic System, equivalent to the Astral Plane.

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during the Winter of 1906 when terrific forces were set in motion by the Chiefs of the Order.¹⁵

"The 'child' (*i.e.* the 'god') might well have been begotten by the *Paris Working* (January, 1914) or as the result of some of the immense Enochian invocations: in the latter case the name of the god required might be found on the Watch Towers of the Universe*.¹⁶ his nature determined by analysis of the squares concerned. Another possibility suggested by the place of residence of Frater 132 is that one of the aboriginal 'Red Indian' gods may have seized the opportunity somehow afforded by Frater 132's state at the moment ...

"Frater 132 has to realize and proclaim his identity and function very much as Frater 666 regards himself in the light of what is spoken of him in *The Book of the Law*. He ought to be able to say simply: I am Apu-t or Kebeshnut or Thoum-aesh-neith,¹⁷ or as may be the case. It will not serve the present purpose to accept Asar, or Ra, or one of the universal gods such as of whom all men are in a sense incarnations."

Further on in the same *Liber Crowley* alludes to magical obsessions which occurred to various Adepts he had known in the past; Frater Lampada Tradam,¹⁸ for instance, "who became for periods (on one occasion it extended to eleven days) the vehicle of such deities as Isis, Jupiter and Pan; also of obsessing demons who were of course exorcized without delay, but often with extreme difficulty".

At such times, Neuburg was bereft of all his human characteristics; he lost consciousness of the world around him and was as if immersed in some inner world, consonant with the nature of the obsessing deity. He manifested the qualities of the deity "in singular perfection, untainted, unalloyed by any corporate externalization of the vehicle".

15 Crowley here refers to the A.'.A.'.

16 The Elemental Tablets used in the Invocations of Dee 2nd Kelley. See *The Equinox* vol.1. nos. vii, viii.

17 Egyptian gods of the Elements.

18 Victor B. Neuburg.

On the other hand, Smith, when obsessed by the unknown god, became restless, enraged, almost animal, as if "the imprisoned god were chafing at his base confinement".

Smith, in fact, exhibited all the symptoms of atavistic resurgence which Austin Spare has well described.¹⁹ Perhaps it was owing to this, and not to any defect in the ritual

which he used during his Magical Retirement, that Smith failed to discover the nature of the god within. Yet fail he did. In a letter to Crowley, he laments his defeat:

"Ill started, ill maintained, ill terminated. The shrine is desolate of the divine; has ever been; and I am completely empty; so much so, I do not know if I write accurately about myself. In fact I don't know anything at all. Have nothing; am nothing..."

"The worst of it is, I have some years yet to go and the prospect of having to live with myself is - I assure you - not at all pleasant. For I can't see but that my brain will continually flog me till I go to sleep once and for all. I have ill understood your dealings with me these many years, and I am no better informed at this moment."

Smith, like all magicians engaged in a Magical Retirement, had a familiar spirit or servitor to take care of his bodily requirements. In this case the familiar was Sister Grimaud or Helen Parsons, whom he had seduced some time previously. Jack Parsons had ceased sending money to Helen because he had lost all his possessions to a confidence trickster who had wormed his way into the O.T.O. on the pretence of being interested in Magick.

Smith winds up on a note of despair in his last letter to Crowley:

"It all seems to be folding up together. Grimaud can't send any more money. Grimaud's is running out. These, and the fierce stab of Regina's ²⁰ death occurred all within a day or two. But above all I feel I have shot my bolt, such as it was, and missed the mark.

19 See Chapters 11 and 12.

20 Regina Kahl was Smith's mistress before Helen.

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"From the utterly desolate state in which I started out, which held for months, I am glad to say very recently the joy in some of the masterpieces has returned to me. I expected never to write to you again; hardly know why I do. But there is a feeling one owes a gentleman a letter when one fails to turn up at a dinner engagement. Besides, I don't think I could get Grimaud to write you this; she refuses steadily to accept my negative view of this Grand Magickal Retirement. You must be so inured to disciples' failures that just one more won't surprise you ..."

Was Smith a God? We shall never know.

The case of John (known as Jack) W. Parsons (Frater 210) is, perhaps, stranger still. Imbued with the idea of Kingly Man, as that expression is understood in the Cult of Thelema, Parsons bant his not inconsiderable energies, physical and intellectual, to the discovery of his True Will.

Born on October 2, 1914, in Los Angeles, he lived a lonely childhood, due to his parents broken marriage. He spent a great deal of his youth reading and day-dreaming, and nurtured a growing resentment of all interference, especially of the kind posing as "authority". He developed strong revolutionary tendencies and when he encountered Crowley's writings - which he first did through Wilfred T. Smith - he was instantly alive

to the significance of Thelema. He joined Smith's Agapé Lodge (O.T.O.), and, at the same time, became a Probationer, 1^o=10[#] of the A.'.A.'.

Shortly afterwards, Helen Parsons had a child by Smith, and because of this Parsons directed his affection to Helen's younger sister, Betty, who became his mistress and magical partner in the Ceremonies of Agapé Lodge.

While Parsons was engaged in these matters a certain Frater X appeared on the scene, and such was his fascination that Parsons - who had gained admission to the highest grades of the O.T.O. - was persuaded to break his Oath of Secrecy and X came into possession of the secrets of the Order although he was not at any time properly initiated. These secrets comprise the psycho - sexual and magical techniques to which reference has already been made²¹.

Frater X then persuaded Parsons to form a tripartite Trust with Betty and himself. This Agreement was called "Allied Enterprises". Parsons put the lion's share of the money into it, Frater X contributing a merely nominal sum, and Betty, nothing at all. Parsons was then persuaded to sell the property which constituted the headquarters of the Agapé Lodge, and on the proceeds-plus the money invested in Allied Enterprises- Frater X and Betty absconded, leaving Parsons under the impression that they intended to buy a yacht which they would eventually sell to the advantage of all three.

The yacht was duly purchased, but instead of returning to California, Frater X and Betty sailed round the East Coast together, "living the life of Riley", as a member of the Order graphically expressed it.

In a letter to Crowley dated July, 1945, Parsons wrote:

"About three months ago I met X, a writer and explorer of whom I had known for some time... He is a gentleman (*sic!*); red hair, green eyes, honest and intelligent, and we have become great friends. He moved in with me about two months ago, and although Betty and I are still friendly, she has transferred her sexual affections to him.

"Although he has no formal training in Magick he has an extraordinary amount of experience and understanding in the field. From some of his experiences I deduce he is in direct touch with some higher intelligence, possibly his Guardian Angel. He is the most Thelemic person I have ever met and is in complete accord with our principles. He is also interested in establishing the new Aeon, but for cogent reasons I have not introduced him to the Lodge.

"We are pooling our resources in a partnership which will act as a limited company to control our business ventures. I think I have made a great gain, and as Betty and I are the best of friends there is little loss. I cared for her rather deeply but I

21 See, in particular, Chapter 2, *supra*.

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have no desire to control her emotions, and I can I hope control my own.

"I need a magical partner. I have many experiments in mind... The next time I tie up with a woman it will be on my own terms.

His wife, Helen, had been filched by Smith; now, Frater X had stolen his mistress. Having lost confidence in women, Parsons decided to attract an Elemental Spirit to take Betty's place and to assist him in his magical workings.

The instructions which accompany the Eighth Degree of the O.T.O. contain methods for evoking an Elemental, or familiar spirit. It is said to be an easy matter to attract such a spirit because the souls of the Elements desire constantly to be absorbed into the cycle of human evolution, this being the only way in which they can achieve salvation and perpetuity of existence. On being appropriated by a human organism, the elemental finally becomes absorbed in the immortal principle in man. Crowley applies similar reasoning to the practice of eating animals: "We have a right to eat animals," he says, "because it is the kindest thing that we can do to them. Thus, and only thus, can we enable them to fulfil their ambition by building up their tissue into that of a higher organism."

In the matter of calling forth an Elemental Spirit, the Adept is advised on several points:

"(1) That he choose wisely a reasonable soul, docile, apt, beautiful, and in all ways worthy of love.

"(2) That he fall not away from love of the Great Goddess into love of this inferior, but give only as a master and of his mercy, knowing that this also is service to the Goddess.

"(3) That of such familiar spirits he have but four. And let him regulate their service, appointing hours for each.

"(4) That he treat them with kindness and firmness, being on his guard against their tricks.

"This being said, it is enough; for to have them is but the pains to call them forth from their homes. And the Spirits of the Elemental Tablets given by Dr. Dee and Sir Edward Kelley are the best, being very perfect in their nature and faithful, affectioning the human race. And if not so powerful as, they are less dangerous than, the Planetary Spirits; for these are more boisterous, and by disastrous stars easily perturbed and afflicted.

"Call them therefore by the Keys of Enoch as is written in the Book ye know of; and let there be after the Call~ an Evocation by the Wand; and let the Marrow of the Wand be preserved within the pyramids of the letters that make up the name of the Spirit..."

In January, 1946, Parsons wrote again to Crowley and referred to the Operation which he had performed:

"I have diligently followed the VIII^o instructions as (a) creation of new orders of beings with consecrated talismanic images. Possible connective result: increase in writing output; (b) Invocation of Mother Goddess, using Priest's call in mass and silver cup as talisman; sometimes using suitable poetry such as Venus. Possible connective result: loss of Betty's affections as preliminary to (c) Invocation of Air Elemental Kerub... in Enochian Air Tablet."

He goes on to give details of the rite he used; it ended with a command that the Spirit appear visibly in human form before him, as a familiar spirit and as a mate.

Parsons recognized a possible connective result of the Operation in the form of a wind storm which—for the first three days of the Working with the Air Tablet—was excessively violent and "unnatural". He says that although he bent all his will and scientific knowledge to the correct performance of the rite, "nothing seems to have happened. The wind storm is very interesting, but that is not what I asked for."

His disappointment was a little premature, however, for a few days later he wrote: "An interesting incident. Frater X attempted to escape me by sailing at 5 p.m., and I performed a full invocation to Bartzabel ²²

22 The Spirit of Mars. See *The Equinox I,ix*, where this Invocation is given in full.

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within the Circle at 8 p.m. At the same time, so far as I can check, his ship was struck by a sudden squall off the coast, which ripped off his sails and forced him back to port, where I took the boat in custody. I am not greatly impressed, but it is interesting."

Still not the desired result, but owing to the above he was able to say of Frater X and Betty:

"I have them well tied up; they cannot move without going to jail. However, I am afraid that most of the money has already been dissipated. I will be lucky to salvage \$3,000-5,000.."

Then, on February 23, 1946, Parsons wrote triumphantly to Crowley:

"I have my elemental! She turned up one night after the conclusion of the Operation, and has been with me since, although she goes back to New York next week. She has red hair and slant green eyes as specified. If she returns she will be dedicated as I am dedicated! All or nothing - I have no other terms. She is an artist, strong minded and determined, with strong masculine characteristics and a fanatical independence ..."

This woman's name was Marjorie Cameron. She became Parsons' second wife and led him deeper into occult waters from which he never emerged. Crowley warned him several times of the dangers he was courting; and in a letter to him, dated March 15, 1946, Crowley wrote:

"I am particularly interested in what you have written to me about the elemental, because for some little time past I have been endeavouring to intervene *personally* in this matter on your behalf. I would however recall Lévi's aphorism: 'The love of the Magus for such things is insensate and may destroy him'. Warns him that because of his sensitiveness he should be more on his guard than the majority of people."

At about this time, Parsons - in the course of his MAGical Workings - contacted an Intelligence that was to disrupt his existence entirely and cause Crowley to write him off as yet another failure.

Between the second and the fourth of March, Parsons recorded what he described as 'the most devastating experience of my life.

I believe it was the result of the IX^o working with the girl who answered my elemental summons.²³

"I have been in direct touch with One who is most Holy and beautiful, mentioned in *The Book of the Law*. I cannot write the name at present."

He received certain instructions from this Intelligence, first directly, then through Frater X, who had returned and who had been forgiven. Frater X acted as a Seer on several occasions when Parsons contacted denizens of other dimensions. Frater X declared that he was overshadowed by an "Angel", a beautiful winged woman with red hair whom he called The Empress. She guided him at all times and - so he claimed - saved his life on several occasions.

Wilfred T. Smith, after his expulsion from the O.T.O., and his failure to identify the god within him, conceived an enmity for Parsons and attacked him astrally. On one occasion, Frater X, who had not met Smith, described him as clad in a black robe and having an evil pasty face. An expert with the throwing knife, Frater X pinned the phantom figure to the door with four knives. Later the same night, Parsons was awakened by a feeling of oppression. He heard a distinct sound in the room, though no one but himself was present. A muffled yet metallic voice screamed "Let me go free!" Parsons, recalling the strange events of the evening, gave the License to Depart²⁴ and freed Smith's astral body from the transfixing knives.

Parsons looked forward to the result of his secret illumination, which was to occur in nine month's time with the birth of a magical child "mightier than all the kings of the Earth", as had been prophesied in *The Book of the Law* more than forty years earlier. He believed that this child-and not Frater Achad- was to be the child destined to lead mankind to true freedom.

23 i.e. Marjorie Cameron.

24 The License to Depart is given to the Spirit before the Magician banishes it back to its proper dimension. See *Magick*, Chapter xvii, for an account of this operation.

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Parsons continued to receive revelations through the agency of his elemental, whom he named Babalon, the Scarlet Woman, and such was the coherence of the material obtained from the spirit world that he claimed that it actually constituted the fourth and final chapter of *The Book of the Law*.

During the receipt of these communications, Parsons-reduced to penury by the indefatigable Frater X-had been earning his living by working for an aircraft company. He wrote to Crowley:

"It has now been almost a year since I last wrote-at that time I was near mental and financial collapse. Since that time I have laboriously gained some sort of mental equilibrium and gradually regained something of a position in my old field in a large aircraft company. My one aim is to rebuild myself."

Crowley, dying slowly in England, was unable to follow the wild stories about revelations and initiations too secret and too holy even to be mentioned. He replied, on April 19, 1946:

"You have got me completely puzzled by your remarks about the elemental - the danger of discussing or copying anything. I thought I had a most morbid imagination, as good as any man's, but it seems I have not. I cannot form the slightest idea what you can possibly mean.

And to Karl J. Germer, his right-hand man in California, he wrote:

"Apparently he, or Frater X, or somebody, is producing a Moonchild. I get fairly frantic when I contemplate the idiocy of these louts."

Not long afterwards, Parsons took the Oath of the Abyss. He adopted the magical name Belarion, and in 1949 issued *The Book of Anti-Christ*, which he divided into two parts: *The Black Pilgrimage*, and *The Manifesto of the Anti-Christ*. In the first part he alludes to his interior struggles and the ordeal of disillusionment which he suffered in the external world. These were experienced by him when he was stripped of his fortune, his house, his wife, his mistress; all that he possessed. He undertook the Black Pilgrimage when this disillusionment had made him realize the futility and impermanence of phenomena. He had the choice between madness, suicide, and the Oath of the Abyss.

Surviving the ordeals which plunged him into the Abyss for forty days, he took the Oath of Anti-Christ before his erstwhile Superior in the Order, Wilfred T. Smith. In his Manifesto he identifies himself personally with the anti-Christ and declares war upon "all authority that is not based on courage and manhood", and calls a halt to "the authority of lying priests, conniving judges, blackmailing police". He further called "an end to restriction and inhibition... conscription, compulsion, regimentation, and the tyranny of false laws". He claimed that he would bring all men to the Law of the Beast 666: "And in His Law I shall conquer the world."

Apart from these laudable intentions, other-more esoteric- purposes were declared in the Manifesto which reveals Parsons as an ardent advocate of total freedom, and a loyal though some what fanatical devotee of Crowley's Thelemic principles. Had he lived he would today no doubt be among the foremost of fighters for individual liberty.

In the ritual instructions which he received in connection with *The Book of Babalon*, which formed, so lie claimed, the fourth chapter of *The Book of the Law*, appeared the following:

"She is flame of life; power of darkness; she destroys with a glance; she may take the soul. She feeds upon the death of men. "

"Concentrate all force and being in Our Lady Babalon. Light a single light on Her altar, saying Flame is our Lady; flame is Her hair. I am flame."

It was not very long after the Babalon Working that Parsons dropped a phial of fulminate of mercury, and was in truth devoured by flame.²⁵

Parson's papers show that he had the makings of a genuine magician. Apart from his correspondence with the Scarlet Woman, which is of great interest both magically and

25 An account of his death appeared in *The Independent*, a newspaper published in Pasadena, California, June 19, 1952.

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psychologically, he left some essays on Magick which deserve to be preserved in permanent form.

It is unfortunate that Crowley was too ill to appreciate the situation and all its implications. He died in Hastings in 1947 before the first act of the drama in California had played itself out. He regarded Parsons as one more failure, and wrote about the matter to Karl Germer on the 31st May, 1946. His remarks were prompted by the re-appearance on the scene of Frater Achad, who had written to Germer concerning a series of initiations which he (Achad) was currently undergoing:

"Thanks for yours of May 23rd enclosing one from Frater Achad. It is very good that he should come crawling back to the penitent's form after thirty years, but I do not quite see how it is going to make up for the time he has wasted on his insane vanity, and you might let him know this view. "

"I am glad that his submission should have taken place at this moment, however, because his case serves as very useful to quote in discussing the business of Jack Parsons...

"The question of Frater 210 [i.e. Parsons] seems to me very typical. He reminds me up to a point-though he is on a much lower plane than they~f two men who joined the Order shortly after I took it over: both cases seem to me to have certain significance if applied to the present position of Frater 210."

"Both²⁶ cases were alike in this-that after a very short period of training both had more than fulfilled their early promise; they could claim not only attainment, but achievement-and that in no small degree. I am sorry that there is no possibility of making any similar claim on behalf of Frater 210.

"The elder of the two men ²⁷ rashly took the oath of a Master of the Temple. He must have failed to expel the last drop of blood into the Cup of Our Lady Babalon, for a comparatively few months later he got an initiation by his own account so marvellous that it superseded our own work altogether. it was, of course, much too sacred for him to give even the least hint of its nature.

26 The two men to whom Crowley refers are Frater Achad (Charles Stansfeld Jones), and Frater Lampada Tradam (Victor B. Neuburg).

27 Charles Stansfeld Jones.

"What was the result? From that moment his attainment stopped; his achievement stopped; he never produced anything from that hour to this which was worthy a moment's consideration. Now, after thirty years he has realized his mistake, he has come crawling back in penitence, but that will not do him the service of filling up the gap of thirty wasted years.

"The second case was really much simpler.. Now, his attainment and his achievement were on the whole of a higher class than that of the other man. But what happened to him? He got into the clutches of a vampire.

"The result was identical; from that hour his attainment stopped; his achievement stopped; he lived a miserable life-the life of a slave under the influence of this appalling old woman, and some half-dozen years ago death relieved him from his sufferings; that is, sufferings of that kind.

"It seems to me on the information of our Brethren in California that (if we may assume them to be accurate) Frater **210** has committed both these errors. He has got a miraculous illumination which rimes with nothing, and he has apparently lost all his personal independence. From our brother's²⁸ account he has given away both his girl and his money-apparently it is the ordinary confidence trick.

"Of course, I must suspend judgement until I have heard his side of the story, but he promised me quite a long while ago to write me a full explanation, and to date I have received nothing from him..."

The poet, Victor Neuburg; the soldier, J. F. C. Fuller; the mathematician, Norman Mudd; the Magical Son of the Beast 666, Charles Stansfeld Jones; the Lancashire bricklayer, Frank Bennett; the ritualist, Wilfred Smith; the scientist, John Parsons, are a few of the many who tried-and tried wholeheartedly-to discover the identity of the Hidden God, to discover their True

28 This brother was Louis T. Culling. He has written several books on Magick.

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Will and to put their discovery to some use. Of these few, perhaps Norman Mudd and Stansfeld Jones came nearest to achieving their aim. They did indeed come nearest to understanding the essential doctrines of Thelema, as is proved by the voluminous correspondence between Crowley and Mudd, and in the works, published and unpublished, of Frater Achad.

Crowley himself, the greatest sphinx of all - even to himself - did not live to see his Will prevail in terms of humanity's acceptance of the Law of Thelema. Within him, the constant conflict between Magick and Mysticism was never wholly resolved, and gradually widened the rift between his inner experience of Truth and the outer dull clay of Cosmos to which he tried so courageously to transmit the fire of his immense fervour. He was an Advaitan at heart, and, despite all his protestations, the Way of the Tau ²⁹ brought him inevitably to the Way of the Tao.

29 As the anonymous author of *The Canon* has shown: "Every scholar knows that the letter Tau, or cross, was the emblem of the Phallus."

10

Dion Fortune

ONE of the members of the *Stella Matutina* (the later Golden Dawn) formed an occult organization which had many points of contact with Crowley's Cult. This was Violet Mary Firth (1891-1946), later known as Dion Fortune.

She was of Norse extraction. Fair and strong of physique she had the courage and determination of her Nordic forebears, although she personally came from a part of Yorkshire at one time possessed by the Danes. She was related to the Firth family, celebrated for "Stainless Steel". A portrait of her grandfather in a flame of this metal is said to have hung in one of the boardrooms of the Firth Stainless Steel Company; and stainless steel describes her character and attributes admirably.

I met Dion Fortune while I was staying with Crowley in the mid-fourties, studying magick and acting as his *famulus*. I saw many of the letters which Crowley wrote to and received from Dion Fortune, and one in particular remains in mind more vividly than the rest. In it, Fortune asked Crowley's advice about ritual procedure in a blood sacrifice that involved two young cocks. I did not know, at the time, that Fortune was obsessed (rather more than most occultists) with the idea of *sakti* power) - not the common - or - garden idea of power in the sense of self-aggrandisement by aggression and oppression, or the less pernicious and still more common form of it as domineering interference in the affairs of others, but Power in the sense in

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which it may be said to lurk in places and people, often in a latent form. Many of Fortune's novels concern people, who, little realizing their potential for occult work, live drab, frustrated lives, unfulfilled until a chance incident—pleasant or unpleasant, shattering or trivial—opens up the magazine within them; and she took a great interest in places and their links with ancient and forgotten rites performed by peoples long extinct, places which yet breathed an atmosphere palpable to the sensitive soul.

An unhappy childhood tended to set her apart from her kind. She was an orphan possessed of a highly sensitive constitution which made her receptive to the auras of places and persons so that, as a youngster, she was introverted and prone to prolonged daydreaming. She was raised in a household where the tenets of Christian Science were not only advocated but rigorously practised, and her early ideas were heavily tinged with the teachings of Mary Baker Eddy. In fact, Fortune admitted that she owed her life-long interest in the strange powers of the mind to early contact with these and similar ideas.

Her penchant for daydreaming caused her guardians some concern, but it was during these bouts of fantasizing that she developed the remarkable powers she was to manifest later on. The imagination plays a dominant rôle in occultism; Fortune learnt how to make use of reverie, and by controlling her daydreams, developed the power of influencing objective events. She found that by adopting a practice similar to that taught by St. Ignatius Loyola, she could explore the astral plane and penetrate to interior regions normally inaccessible. In her novels, *The Goat Foot God* and *The Winged Bull*, she shows very clearly the mechanism of "dreaming true".

In her twentieth year she suffered a traumatic experience which determined the course of her life. It occurred while she was working at an educational establishment. Her employer, the principal of the establishment, was a domineering and unscrupulous woman of a particularly malevolent disposition who had lived in India for many years. When anyone antagonized her, she responded by directing a current of baleful energy that ate like acid into the object of her attack. One such onslaught was enough to reduce Fortune to a state of total prostration, which shattered her mentally and physically. How she recovered her balance and regained health and vitality is told in her book *Psychic Self Defence*. It was this critical experience that induced her to study analytical psychology, to join the Theosophical Society and devote herself to occultism.

She attended courses in psychology and psychoanalysis at the University of London, and in 1918 she became a lay psycho therapist at the East London Clinic. For a time she was almost exclusively influenced by the doctrines of Aveling, but her interest in these gradually waned and she became absorbed with the theories of Freud, Jung, and Adler.

While studying these, Fortune noticed the close connection between certain psychosomatic states and those described by ritualists of the Eastern tantras and the Western Qabalistic traditions. She realized that Woman, considered in the West to be the negative or passive aspect of the Creative Energy, was, on the contrary, the dynamic awakener of the solar-phallic current, and as such the factor that made the male positive.

She devised rituals, wrote novels, and, at one time, a play which was in effect a Rite of Isis that enacted the eternal drama of polarity between the male-female modes of the Creative Fire.

In 1919, Fortune joined the Golden Dawn, or the A(lpha) and O(mega), as it was then called. The Lodge she joined was headed by the occultist J. W. Brodie Innes, an accomplished writer who had produced several novels and essays treating of Witchcraft and Highland Magic. Fortune held him in high esteem and learnt from him the correct procedures of ritual magic.

In 1920, she left this Lodge and joined a London Temple of the Golden Dawn operated by Moina Mathers, the sister of Henri Bergson and the widow of S. Liddell MacGregor-Mathers, who died in the influenza epidemic after the First World War.

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The brush with her employer at the educational establishment had so seriously damaged Fortune's etheric body that it "leaked". Rents in the etheric sheath lead to loss of energy on all planes, and it was only when she received initiation in the Golden Dawn that the damage was repaired.

Yet the suffering inflicted by the black magician yielded a great good, for it caused her to study the diagnoses of; and to find cures for, psychic and occult attacks in general. She published her researches in *Psychic Self Defence*, a book unique of its kind filled with profoundly penetrating observations on the underworld of black magic and the sordid hinterland of pseudo occultism. Her mediumistic faculties were developing rapidly and she was able to supply first-hand examples from her own experience of the invisible planes which she regularly explored.

Fortune married a highly qualified medical practitioner named Penry Evans. It was the combination of their knowledge-his knowledge of the mind, her knowledge of the soul-that resulted in the birth of the Fraternity of the Inner Light which she founded with the intention of reviving particular aspects of the Ancient Worship. The doctrine of sexual polarity was the core of the Cult. She and her husband had treated cases of obsession, dual personality, schizophrenia, and a variety of mental diseases. They had cured seemingly hopeless cases of nervous collapse caused by demonic possession, and had banished obsessing entities back to their proper abodes. These and similar cases formed the basis of *The Secrets of Dr. Taverner*, a collection of horror stories of remarkable power, first published in 1926.

Fortune's two novels *The Sea Priestess* (1938) and *Moon Magic* published posthumously in 1956) treat of the revival of Paganism in a world that has lost touch with the elemental forces of Nature that make for creative living. But it is not the Isis of simple, unregenerate Nature, of primal, emotional and sensual pleasure, but the power of Nu, or Black Isis, the primordial essence of Woman (*sakti*) in her dynamic aspect. Mated to its complement in the male, stripped of its accretions of civilization by the realization of inherent godhead, this *sakti* is capable of effecting profound transformations in human

consciousness. Black Isis destroys all that is inessential and obstructive to the soul's development. She is the power that liberates the spirit of man from the confines of limited experience.

The basis of Fortune's work involves the bringing into manifestation of this *sakti* by the magically controlled interplay of sexual polarity embodied in the priest (the consecrated male) and the specially chosen female. Together they enact the immemorial Rite, and this forms a vortex in the ether down which the tremendous energies of Black Isis rush into manifestation.

Fortune died firm in the belief that her work would form a nucleus enabling the Ancient Mysteries to operate freely once again.

Her immediate superior in the Golden Dawn was a remarkable woman named "Maiya" Tranchell-Hayes, later, Mrs. Curtis- Webb. She it is whom Fortune portrayed as the ancient yet ageless and magnetic super-witch, Vivian le Fay Morgan, in the two novels mentioned above. A dominant personality, Maiya Tranchell-Hayes was a pupil of the Scottish occultist J. W. Brodie Innes, and, when Fortune knew her, the widow of an eminent psychiatrist who directed a lunatic asylum near Northampton. Like Dion Fortune, Maiya also had studied at close range the various forms of mental derangement treated by her husband.

Fortune had a very close relationship with this woman and such was the notoriety of Maiya's behaviour, in certain quarters, that Crowley was prompted to compose a characteristically caustic lyric, of which the last few lines read thus:

*Mrs. Webb does what she can, As a lusty Lesbian,
To nmake a Sappho of the filly, Who never trots in
Piccadilly;*

*Girl to girl and man to man,
Is part pattern of her plan;*

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*Lad to lass and lass to lad
(Bread to bread alone, is bad); So the changes she must
ring,
if the angels are to sing. Aristo. and putrid pleb.,
Harridan and dainty Deb.,
There's never one that misses web (b).*

Although she was something of a recluse in her earlier years, Fortune changed her mode of life with the onset of the Second World War. She met a more varied assortment of

people; was not so exclusive as she used to be, and flung herself almost recklessly into society, organizing group work in a way she had not done during the days when the members of her Fraternity used to meet at No.3 Queensborough Terrace in the Bayswater district of Hyde Park. That house contained rooms dedicated- each in their own way-to a particular aspect of the Ancient Mysteries. There was even a place set aside for the study of Mystical Christianity, with special emphasis on the Arthurian and Graal legends. But it was all very enclosed, until the change that modified her personality. Her rooms became exotic in the extreme, draped with heavy silks and hung with strange tapestries. A young girl, weirdly garbed, served tea and cakes, strange symbolic little cakes that had about them an indefinable aura suggestive of the spices and drugs of the East. Fortune wore rich jewels beneath a flowing cloak, and, on the rare occasions when she went out, a black broad brimmed hat from which her sun-glinting hair sometimes strayed and fluffed about her head like a golden nimbus. Her personality contained more than a streak of exhibitionism, strongly reminiscent of Crowley, and towards the end of her life she collected about her an odd assortment of talismans and magical impedimenta; she burned strange perfumes in curiously chased basins of glittering metals. Her afternoon stroll in Hyde Park was undertaken in the voluminous cloak which recalled the advertisement for Sandeman's Port. She describes the heroine of *Moon Magic* as similarly dressed as she paces the misty Thames' embankment. Again, like Crowley on the occasion of his fantastic march along Bond Street dressed in full highland regalia and with a drawn claymore, she imagined that she passed unnoticed on these casual strolls!

Fortune arrived-through the medium of the Western Esoteric Tradition-at conclusions similar to those of the Tantrics in regard to the interpenetration of the subtle powers of mind and body. She knew that the *chakras*, the zones of magical energy in man, were situated in the region of the endocrine system within the highly complex web of man's nervous anatomy. She also knew that surgery had often released, or unsealed, cells of energy in the brain that brought back past events that could be re-lived with all the vivid fullness of actual and immediate experience.

In her novels this facet of her knowledge is brought out more often than not when her characters undergo a shock that releases a chain of subconscious impressions that once had been conscious in a past incarnation. They become so intensely disillusioned through sorrow or suffering of one kind or another that their minds are turned forcibly inwards. This introversion taps the memories of previous incarnations, and the individual gains a clear insight into the purpose of his present life and is able to act with wisdom. Thus, from the drabness of the everyday personality, Fortune showed a way out of the *impasse* of wasted lives, regrets and nostalgias, opening a direct path to the True Will that enabled the soul to know its own past and be able to chart its future. The mechanism of her teachings are plainly set forth in her novels and it is this aspect of her work that forms the most definite link between Crowley and Austin O. Spare, whose system of sorcery will be discussed at some length in the following pages.

*Austin Osman Spare and
the Zos Kia Cultus*

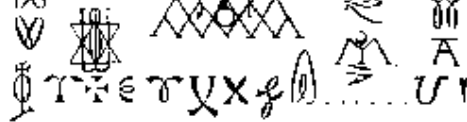
H.P. LOVECRAFT, in one of his tales of terror, alludes to certain entities which have their being "not in the spaces known to us, *but between them*. They walk calm and primal, of no dimensions, and to us unseen."

This aptly describes Austin Osman Spare. The circumstances of his birth emphasize the element of ambivalence and *in betweenness* which forms the theme of his magic. He told me he was not sure whether he was born on the last day of December 1888: or on New Year's Day, 1889; whether, as he put it, he was Janus backward-turning, or Janus forward-facing. But whichever aspect of the deity he more closely represented, it is a fact that his life was a curious blend of past and future. Despite his inability to remember quite when he was born, the place was certainly Snowhill, London: he was the only son of a City of London policeman.

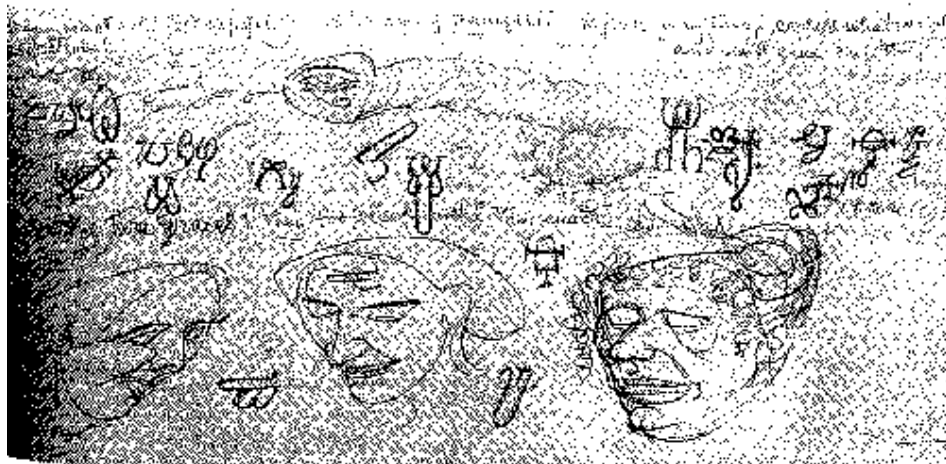
When barely twenty years of age he began writing *The Book of Pleasure*, in which he used art and sex to explore the subconscious mind. *The Book of Pleasure* reeks of diabolism to such an extent that Mario Praz in *The Romantic Agony* (Oxford, 1933) refers to Spare as an English "satanic occultist", and he places him in the same category as Aleister Crowley. Spare's intense interest in the more obscure aspects of sorcery



ON THE VARIOUS BODY BECOMING A'KA' IN THE POSTURE.



The Death Posture: preliminary sensation symbolized



The Magical Thought-streams by Austin Spare (1955). The sacred or atavistic alphabet, sometimes called the Alphabet of Desicc, forms a language of sentient symbols, each letter of which represents a sex-principle. It is dynamic and formulates by high emotionalism



Preliminary to the Witches' Sabbath, drawn by Augustus Sauer, 1741

sprang from his early friendship with an old colonial woman who claimed descent from a line of Salem witches that Cotton Mather had failed to exterminate. Spare always alluded to her as Mrs. Paterson, and called her his "second mother". She had an extremely limited vocabulary composed mainly of the fortune teller's argot, yet she was able to define and explain the most abstract ideas much more clearly than could Spare with his large and unusual vocabulary.

Although penniless, she would accept no payment for her fortune-telling, but insisted on the odd symbolic coin traditionally exacted as a *sacrifice fee*. Apart from her skill in divining, she was the only person Spare ever met who could materialize thoughts to visible appearance. Aleister Crowley- who met and attracted all kinds of psychically active individuals- met two only in the course of his life who had this particular *siddhi*.¹

Mrs. Paterson, when visited for purposes of fortune-telling, would read a person's character immediately as a matter of course before going into details about the future. If she prophesied an event she was unable to describe verbally, she would objectivize the event in a visual image and the querent would see, in some dark corner of her room, a clearly defined if fleeting image of the prophesied event. And this never failed to follow at the appointed time.

It was undoubtedly Mrs. Paterson's influence that stimulated Spare's innate interest in the occult, which, allied to his remarkable skill as a draughtsman enabled him to reproduce through his art the strange entities he encountered in transmundane spheres. He drew several portraits of Mrs. Paterson, one of which appeared in *The Focus of Life*, published by the Morland Press in 1921. Another drawing of her by Spare recently appeared (1971) in the part-work encyclopaedia *Man, Myth and Magic*, where she is shown after having "exteriorized" herself in the form of a nubile girl.

¹ Allan Bennett was one; the other, Crowley did not name.

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Spare too was able occasionally to conjure thought-forms to visible appearance, but whereas in the old witch's case it was an unfailing power, in his own case it was erratic and uncertain. On one occasion it worked only too effectively, as two unfortunate persons learnt to their cost. They were of the dilettante kind, mere dabblers in the occult. They wanted Spare to conjure an Elemental to visible appearance. They had seen materialized spirits of the dead in the se'ance room, but had never seen an Elemental. Spare tried to dissuade them, explaining that such creatures were subconscious *automata* inhabiting the human *psyche* at levels normally inaccessible to the conscious mind. As they almost always embodied atavistic urges and propensities, it was an act of folly to evoke them as their intrusion into waking life could be extremely dangerous. But the smatterers did not take him seriously.

Using his own method of elemental evocation, Spare set to work. Nothing happened for some time, then a greenish vapour, resembling fluid seaweed, gradually invaded the room. Tenuous fingers of mist began to congeal into a definite, organized shape. It entered into their midst, gaining more solidity with each successive moment. The atmosphere grew miasmatic with its presence and an overpowering stench accompanied it; and in the massive cloud of horror that enveloped them, two pinpoints of fire glowed like eyes, blinking in an idiot face which suddenly seemed to fill all space. As it grew in size the couple panicked and implored Spare to drive the thing away. He banished it accordingly. It seemed to crinkle and diminish, then it fell apart like a blanket swiftly disintegrating. But while it had cohered and hung in the room like a cloud, it was virtually opaque and tangible; and it reeked of evil. Both the people concerned were

fundamentally changed. Within weeks, one died of no apparent cause; the other had to be committed to an insane asylum.

Although Spare was convinced that an occult Intelligence frequently painted, drew, or wrote through him, he was unable to discover its identity. He was, however, in almost daily contact with a familiar, a spirit-guide, known as Black Eagle whom he had clearly seen and drawn on several occasions. But he was convinced that Black Eagle was not the sole source of his automatism. Spare had but to turn his head suddenly and he would sometimes catch a glimpse of the familiar spirits that constantly surrounded him. Several times he had "caught" one of them long enough to make a lightning-swift sketch.

Spare's frequent traffic with denizens of invisible realms led to his evolving a graphic means of conjoining all thoughts-past, present, and future-in the ever-fluid ether of Consciousness. His graphic symbology represents a definite language designed to facilitate communication with the psychic and subliminal world.

It was Spare's opinion that for this language to be truly effective, each individual should evolve his own, creating his sigils from the material nearest to hand-his own subconscious. He gave as a reason for so much failure in divination the fact that, although the operator sometimes succeeded in annexing traditional symbols to his own subconscious awareness of their true values, many of the symbols eluded correct interpretation; they therefore failed of nexus and were consequently sterile.

Not only could Spare "tell fortunes" in the usually accepted sense, he could also use the cards for influencing the host of subtle entities which swarm in the astral light, and with their co operation he accomplished much of his magic.

He designed and used a pack of cards which he called the "Arena of Anon", each card bearing a magical emblem which was a variation of one of the letters of the Alphabet of Desire.² When vividly visualized, the emblem or sigil mysteriously stirs the subconscious and a corresponding image, or set of images, arises in the mind. In proportion to the power of belief in the sigil, so is the clarity of the image which it evokes. If the sigil taps a layer of ancient or cosmic memory, some astonishing images surge into the mind and the skilful sorcerer is able to project them into the astral mind-stuff of other individuals, so that they imagine the image to be a palpable presence.

² The basis of this Alphabet, together with many early examples of the letters composing it, is given in Spare's *The Book of Pleasure*, on which he began work in 1909 and published (privately) on completion, in 1913.

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Spare could influence elemental phenomena as well as the minds of other people. Great danger lies in possession, and Spare wisely refrained from writing too openly about the processes he employed. What I know about his methods I learnt from personal contact with him.

Even as a child, Spare employed these curious sigils. One is reminded of Yeats's words in *The Trembling of the Veil*:

"Mathers described how as a boy he had drawn over and over again some event that he longed for; and called those drawings an instinctive magic."

When he was seventeen Spare stayed at the home of the Rev. Robert Hugh Benson, author of *The Necromancers* and other occult novels. They went out for a walk one summer day; a serene and cloudless blue sky shone overhead. It had been fine all day, and Benson was curious to know whether Spare could, in such unlikely circumstances, produce rain by magical means. Spare said he could, proceeded to trace a sigil on the back of a used envelope, and, pausing in his tracks, concentrated all his attention upon it. Within ten minutes small clouds began to appear; they massed at a point immediately above their heads and discharged violently. Both Benson and Spare were drenched to the skin.

A year or two later, Benson introduced Spare to the Hon. Everard Feilding, Secretary of the Society of Psychic Research. At the time Feilding was associated with Frederick Bligh Bond, the President of the Archaeological Society who, by psychic means, had discovered the buried Edgar Chapel at Glastonbury Abbey. Like Benson, Feilding wanted proof of Spare's magical powers and, when the latter offered to oblige, proposed the following test: Spare was to materialize an object which Feilding mentally visualized without giving any clue as to its nature.

Spare drew one of his magical sigils, which, instead of being symbolic of the unknown desired object, was the ideograph of a familiar spirit whose services he frequently employed when any mind-reading was required.

After some time, Spare received a vivid impression of the object in Feilding's mind. He then drew a second sigil, told Feilding he need no longer concentrate, and proceeded to do so himself. These proceedings were interrupted by a knock on the door. Feilding tiptoed to the door, opened it, and was amazed to find his valet proffering a pair of slippers. Feilding turned to Spare and asked him how he had done it!

An essential part of Spare's technique lay in deliberate forgetfulness, and this is the part which a novice finds extremely difficult. One is reminded of the king who lavished a fortune on an itinerant alchemist who had successfully manufactured the Philosopher's Stone. After giving the king lengthy and complicated instructions, which the king repeated by heart, the alchemist smiled and said approvingly: "Yes, your Highness has remembered every detail perfectly; there is just one further point to remember. For three minutes before the Alchemical Substance congeals, you must concentrate your mind upon its lustre as it seethes in the alembic, but during this time you should on no account let the thought of *greenness* cross your mind for even a moment." The king thanked the alchemist and prepared to make the Stone. Everything went according to plan until the

last few minutes, when the mind of the king was invaded by an army of green objects which he was powerless to banish.

With Spare's sigils the case is somewhat similar. The reason he gives for forgetting the desire at the time of invoking it lies in the fact that for the operation to succeed the conscious mind must have no inkling of the transaction. Consciously formulated desires take time to materialize; subconscious desires can be made to materialize very swiftly. Consciousness of the desire vitiates the entire process, so a method had to be found *offorgetting* the desire during the period of magical evocation. Spare called the process "union through absent-mindedness" and advocated the yogic method of emptying the mind of all but the sigil. This is not always successful so as an alternative he suggests the sigilization of perennial desires, desires that are sure to arise periodically, as for instance the desire for beautiful women. Several such desires are then sigillized, scrambled together, and laid aside

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for several days. On reassembling the cards upon which they have been drawn, the operator is unable to remember precisely what sigillizes what! The rite is then comparatively easy to accomplish for it requires only concentrated thought.

Spare often supplemented the process by a sexual formula which endowed it with added efficacy. He derived most of his sex-magical formulae from a Delphic Pythoness who communed with him during sessions of automatic writing. This Delphic Oracle was probably the spirit of old Mrs. Paterson, guiding him from beyond.

One such formula enabled him to "give life to the autistic, by an earthenware virgin". in view of the present-day predilection for auto-erotic aids to ecstasy, the resuscitation of the dildo³ and the widespread curiosity about the sorcery of sex, Spare's formula of the Earthenware Virgin is of particular interest, though for Spare it had an exclusively magical aim.

Until he received this formula he had, as he put it, "copulated merely with the atmosphere, or rode whores, witches and bitches of all kinds, there being few virgins".

In order to translate a specified desire from the level of subjective consciousness to the material or objective plane, the Pythoness instructed him to construct an urn in conformity with the dimensions of the erect penis. Sufficient space-but no more-was to be left at the end of the vessel in order to form a vacuum when the phallus was inserted. The cavity was to contain the sigillized wish, which was automatically consecrated at the moment of orgasm. The greatly enhanced pleasure induced by the suctional power of the vacuum increased the size of the penis and caused an unusually prolonged orgasm. At the critical moment, the desire was to be vividly visualized and held steadily in mind for as long as possible. When the mental image

³ At the time of writing, my attention has been drawn to "the first European sex paper" which reflects the current obsession with purely mechanical aspects of self-love. Nevertheless, such methods employed in a magical manner may place the practitioner in direct contact with his daemon or genius.

began to wane and disappear the urn was hermetically sealed and buried in a casket filled with earth, or in the ground itself

Spare maintained that this was the formula used by the ancient Greek *urnings*; hence the designation. In one of his unpublished writings he gives the following instructions: "Bury the urn at midnight, the moon being quartered. When the moon wanes, disinter the urn and-while repeating a suitable incantation- pour its contents as a libation on to the earth. Then re-bury it."

As the sperm would by that time have congealed, Spare advised a replenishment before the second "burial". He describes the Earthenware Virgin as "the most formidable formula known; it never fails and is dangerous. Hence, what is not written down must be guessed.

"From this formula was derived the legend of the genii of the brazen vessel associated with Solomon."

Whether this is so, I do not know, but there is a curious illustration in Payne Knight's celebrated *Discourse on the Worship of Priapus* (London, 1865) which is not satisfactorily explained in the text. It is in two parts and depicts a male figure with sexual organ erect; in his raised right hand he holds a vase-shaped sheath which he is about to clamp upon the phallus. The second part of the illustration shows the same image, but with penis drooping languidly after ejaculation, and the waist of the figure girdled with fruits symbolic of the rite's fulfilment. There are also one or two illustrations in Reinach's *Répertoire des Vases Peints* (Paris, 1899), which suggest a similar magical practice.

Spare could undoubtedly materialize atavisms from his own subconsciousness and clothe them fleetingly in the sexual ectoplasm (or astral semen) of his atmospheric copulations.⁴

Occasionally, these entities actually achieved a degree of density sufficient to make them visible—and even palpable—to other people. He called them "elemental automata" or "intrusive familiars". They frequently copulated amongst themselves, engendering offspring simultaneously. Spare has depicted many of

⁴ See *The Hieratic Papyrus of Nesi Amsu*, translated by E. A. Wallis Budge, London 1891, for an account of ancient ritual masturbation.

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these creatures engaged in their peculiar pursuits and has written several accounts of the Sabbath which he attended in their company. Old Mrs. Paterson's influence is here very marked, for he used her likeness as *the type* of the ancient witch in many of his drawings.

One of Spare's constantly recurring themes concerns the transfiguration of age into youth. The first time Mrs. Paterson transformed herself before his eyes, the sorcery of it left a permanent impression which inspired many of his later works. One moment she was the lined and wizened old crone, then, in a flash, she appeared to him as a syren equipped with all the allurements of sex-appeal, an image that fulfilled his penchant for

full voluptuous contours.⁵ How she projected such a glamour he was unable to discover, and although he never surprised her secret, he tried-with partial success-to emulate her example. This he did by a magical induction of ecstasy which enabled him to function at levels of high emotionalism. He was at such times creatively active for days on end, needing neither food nor sleep. Enhanced sexual activity accompanied this condition. On the few occasions when he did not sublimate this energy and direct it to artistic creation, he regretted it. Such was his hunger that in one night alone he coupled with eighteen women. He called these outbursts "Dionysiac spasms of pan-sexualism", in which he had a vision of "all things fornicating all the time".

Spare wrote down his witch-guide's instructions and, over the years, worked them into several books which he illustrated by some of the best of his drawings. It was only towards the end of his life, however, that he concentrated the mass of Mrs. Pater son's teachings into definite form. This consisted of a series of aphorisms and a magical grimoire which he was working on at the time of his death in 1956. Both these works survive in manuscript. He intended calling the Grimoire *The Book of the Living Word of Zos*, the name *Zos* being his magical name in the Witch-Cult.

⁵ See p. 181.

The Grimoire is not so much a resumé of the Witch Tradition as a highly individualized system of sorcery reflecting his creative genius and aesthetic theories. He also developed and extended his magical alphabet, the Atavistic Alphabet about which he had first written in *The Book of Pleasure* in 1913. Each letter represents a sex~principle potent to awaken remote atavistic strata of the *psyche*. Examples of its use are given in the Grimoire, where he allies it with Witchcraft. The following is a literal translation of one of his favourite spells:

*O mighty Rehctaw!
Thou who exists in all erogenousness, We evoke Thee!
By the power of the meanings arising from these forms I make.
We evoke Thee!*

*By the Talismans that speak the secret leitmotfofdesire, We evoke Thee!
By the sacrifices, abstinences and transvaluations we make, We evoke
Thee!
By the sacred inbetweenness concepts
Give us the flesh!*

*By the quadriga sexualis
Give us unvarying desire!
By the conquest of fatigue
Give us eternal resurgence!*

*By the most sacred Word-graph ofHeaven
We invoke Thee!*

This prayer or evocation embodies traditional Sabbatic concepts and might be described as the Alpha and Omega of Spare's doctrine.

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Rehctaw (Watcher) is spelt backwards, not for the reason given in connection with Dee and Kelley's angelic communications but because the "backward" symbolism conceals the key to the reification of desire, the final absorption of the ego-current in its source - the Self Hence Spare's emphasis on Self-Love, or auto telic ecstasy. *Rehctaw* is the symbol of reaching backwards in time to infinite remoteness by the mechanism of intense nostalgia. Whether it is symbolized by the Moon presiding over the nocturnal orgies of the Sabbath, or by the back-to-back dance of the witches and warlocks (see de L'Ancre), or by the infamous kiss of the Sabbath which is applied to the anus of the Demon; all such symbols indicate an infinite regression which causes atavistic resurgence and the inversion of sex to Self-Love.

"Shall I speak of that unique intensity without form? Know ye the ecstasy within? The pleasure between ego and self? At that time of ecstasy there is no thought of others; there is *no thought*."⁶

The opening line of the evocation resumes the method employed at the Sabbath for conscious wish-fulfilment through self-pleasure, and it is glossed by the words: "Except in the sensuous impact of flesh on flesh there are no meanings." The Self lives in, permeates, and is identical with, Reality-the enduring and ever present Consciousness-the living flesh compact of endlessly reifying dream.

The second part of the evocation refers to the sigils and letters of the sacred alphabet wherewith *Zos* (i.e. the body considered as a whole) produces its subtle spells by projecting its Self on to the mists of matter, without. In other words, the language of desire and its meanings penetrate the silent regions of consciously forgotten experiences, evoking by its reverberant power the ineluctable memories that abide perpetually in subconsciousness.

"The Talismans that speak the secret leitmotif of desire" are, primarily, the two major magical instruments of Spare's system-the Hand and the Eye of which the phallus and the kteis are the secret symbols. They are both used, as in Crowley's Cult, for evoking or provoking "consciousness in touch; ecstasy in vision".

⁶ *The Anathema of Zos*, by A. O. Spare; London, 1927.

The fourth clause of the Sabbatic Prayer refers to the occult maxim that great achievements proceed upon total exhaustion of energy in one great burst of release, after a period-long or short-of sacrifice or abstention, during which time the necessary energy is accumulated and intensified. "The Sabbath is always secret, communal and periodic; an enforced consummation for almost unlimited wish-fulfilment.

"Prolonged voluntary abstinence, repression and sacrifice, is released in mass sexual congress and sublimated to one end: the exteriorization of a wish, which is thus achieved by a great saving and a total spending."⁷

The "transvaluations" are effected by the sloughing of conventional ideas and beliefs, and by the absorption of the energy thus liberated. Spare terms such energy "free belief". It is this aimless energy that is seized upon at the Sabbath and directed to given ends.

The fifth clause of the Prayer introduces one of the most important aspects of Spare's magic, that of *inbetweenness*.

In everyday life one craze or "belief" follows another. By a process of not-believing, of emptying the craze, or obsession, of its content, we can surprise the tendency of belief to appear as one thing rather than another, or as one thing *after* another. We can in this way break through into that ecstasy of communion with the Atmospheric "I" which Spare calls the *Kia*, the state of inbetweenness, or Neither-Neither.

The primordial belief is "Self", "God", or *Kia* (it does not matter what we call it). It is the only belief that is self-evident because it is experienced by each one of us at every moment of our existence. It is also the only belief that is truly free of belief, because *to be* is to *be-live* it—as Spare aptly expresses it. It is void of necessity to become anything else, for it is all things all the time and can only and always be itself. If we can realize this we

⁷ From an unpublished manuscript, *Formula of the Witches' Sabbath as first told me by a Witch*, by A.O.S.

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shall not fall into the error of conceptual thought, which constantly breeds other thoughts with which we temporarily identify ourselves: the Buddhist cycle of birth, death and rebirth.

In a few words, Spare states the crux of the doctrine: "By hindering belief and semen from conception, they become simple and cosmic." Only when desire has become cosmic can the total ecstasy, which characterizes *Kia*, dawn in the individual consciousness, because it is then no longer limited or personalized consciousness, but cosmic in scope and free to enjoy itself eternally.

In other words, one must enlarge belief or desire until it embraces all things; Spare urges us to will "insatiety of desire, brave self-indulgence and primaeval sexualism",⁸ for belief freed from conception merges desire with the Infinite, creates a unity of Self-Knowing (which is also supreme Self-Love) and transcends the two poles of objectivity and subjectivity, discovering *in between* the two, the Real Self *Kia*, the Atmospheric "I".

After the Oath which constitutes the fifth stage of the evocation, the refrain changes from "We evoke Thee!" to a demand to the hidden Watcher to "Give us the flesh!" The petition is for the material medium whereby the desire will actually substantiate itself

From certain historical accounts of Witchcraft we learn that the roasted flesh of children and animals was sometimes sacrificed to the infernal powers as a sacrifice potent to achieve realization of the desires of the celebrants at the Sabbath. The literal performance of this sacrifice was a degeneration of the original magical act of transubstantiation effected by the sorcerer when he "sacrificed" the child of his loins, i.e. when he consumed or burnt up his sigillized wish in the fire of forgetfulness.

The next stage of the rite evokes the "*quadriga sexualis*" (the four horsemen or powers of sex) which adumbrates the various mystical attitudes (forms of congress, postures) employed at the Sabbath. Although these are numerous, there are four main kinds. Firstly, the gesture of constant congress; secondly, the

8 *The Focus of Life*, by Austin O.Spare. The Morland Press, London, 1921.

gesture of abstract creating (a masturbatory gesture) involving the Hand, the Eye, and the Atmosphere; thirdly, the gesture of simulation or astral reflection, symbolized by the Formula of the Divine Ape; and, fourthly, the gesture typical of the Witch Cult which involves the sod omittical use of the female organism.

Comparisons with Crowley's Cult of Sexual Magick will spring to mind, but Spare elaborates these four great gestures as follows:

In the first instance he interprets "constant congress" as the perpetual interplay of the Will (symbolized by the Hand) and the Imagination (symbolized by the Eye), for it is Will and imagination that cause things to appear. The Tibetan Yab-yum is the Oriental mode of representing this constant interplay of the active and passive potencies. The gesture of constant congress, therefore, resumes the prime function of the Sabbatic Rite, which is "ex-creation", or evolving from our "innerness" through living contact with "all otherness"-typified by the world without.

The second gesture-that of abstract creating-is performed by a special kind of mantric vibration, and the Mouth is the symbol of the magical implement which performs it. Reverberant evocation, prayer, adoration through song, incantation or mantra, conveys the energy of desire by tonal nuance to the necessary stratum of the subconsciousness. The technique of making the utterance effective, of resounding the depths of cosmic memory and making the "sacred alignments" is a major arcanum of the *Zos Kia Gultus*. "What sounds the depths and conjoins Will and Belief? Some inarticulate hieroglyph, or sigil, wrought from nascent Desire and rhythmized by unbounded Ego."⁹

The second gesture therefore resumes the formulation of the Great Wish on the astral plane, prior to its "excreation", projection, and subsequent embodiment.

The third gesture of the "*quadriga sexualis*", the concept of simulation, reveals the means of reifying the Great Wish. The

9 From *The Grimoire of Zos*.

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archetype of all such simulatory techniques is the state of total vacuity which Spare named the Death Posture. By feint, the means of reification is concentrated through a simulation of death or annihilation. This posture is explained in the next chapter.

The fourth and final gesture, that of re-organization, re arrangement, or "abortive congress", implies a magical formula deriving from the ancient Draconian Cults of Egypt. Either Moon Magic is implied, or the Formula of Gomorralli, both of which appear in the Crowley Cult as aspects of the IX° and XI° , O.T.O., respectively. The re-organization of magical power within the human organism involves a consolidation of the reified wish until it exhausts itself through "non-necessity". Hence the gesture of the "*quadriga sexualis*" impregnates the glamour already projected on to the astral plane, endowing it with the energy of the sorcerer himself so that it becomes a living entity, capable of reverberant copulations through "increative" congress.

Spare explains the Sabbath as an inverse-reversion for self-seduction; an undoing for a divertive conation. Sex is used as the technique and medium of a magical act. It is not only erotic satisfaction; the sensualist is made detached, controlled, until later and final sublimation. His whole training is designed to render him submissive and obedient [to the Witch] until he can control, transmute, and direct his magical energy wherever desired, by cold and amoral passion."¹⁰

Following upon the appeal to the "*quadrga sexualis*" are the words "Give us unvarying desire!" Desire, without variation of any kind, undifferentiated and undifferentiating, leads to the consummation of an unvarying bliss which is free from all concept, and therefore habitually infinite. "Ecstasy is our out- span, touching reality a potent generative instant; its surplus may be used abstractly [i.e. by mantric vibration; see the Second Gesture] to incarnate another wish," and so on, endlessly. This is what is meant by "reverberant evocation".

10 From an unpublished manuscript entitled *The Zoetic Grimoire of Zos*.

The seventh stage of the rite concerns "the conquest of fatigue" which is essential to effective Sabbatic functioning; it is (or should be) sustained somatic, cerebral and psych~magical energy insuring intense ecstasy when the Great Exhaustion makes possible the voidness necessary to the projection of the sigil; the voidness that is the chalice containing the Great Wish. This recalls Crowley's innumerable sex-magical operations for "Sex- Force and Attraction".¹¹

The penultimate petition, "Give us eternal resurgence", is a plea for the constant return of the primaevally remembered rapture, until a continuum of bliss is established wherein the *Kia* is seen, felt, and known to be the background of all possibility, the source of creation and the aim of all pleasure. It is the doctrine of atavistic resurgence.

The Sabbatic prayer concludes with an invocation of "the most sacred Word-graph of Heaven". The Word-graph of Heaven is a glyph of the Goddess, and it conceals the true purpose of the Sabbath. It is a secret glyph of Zos Kia Cultus; it invokes the Goddess,

whereas the preceding stages of the rite evoked Her. Invocation is a call to the Spirit to appear subjectively; evocation is a calling forth of the Spirit to objective appearance. The hidden *Rehctaw* is evoked to visible manifestation "by the power of meanings arising from these forms I make".

According to Spare, the witch presiding at the Sabbatic rite is "usually old, grotesque, worldly, and libidinally learned; and is as sexually attractive as a corpse. Yet she becomes the supreme vehicle of consummation. This is necessary for the transmutation of the sorcerer's personal aesthetic culture, which is thereby destroyed. Perversion is used to overcome moral prejudice or conformity. By persistence, the mind and desire become amoral, focused, and entirely acceptable, and the life-force of the Id (the Great Desire) is free of inhibitions prior to final control.

¹¹ See *The Magical Record of the Beast 666*, edited by John Symonds and Kenneth Grant.

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"Thus, ultimately, the Sabbath becomes a *deliberate* sex orgy for the purpose of exteriorization, thus giving reality to the autistic thought by transference. Sex is for full use, and he who injures none, himself does not injure."

Spare believed that the personal aesthetic culture (that is, the individual's idea of what constitutes beauty and ugliness) when exalted as the criterion of value *in itself* has destroyed more affective affinity than any other "belief". "But he who transmutes the traditionally ugly into another aesthetic value has new pleasures beyond fear."

In *Liber Aleph*, Crowley enunciated a similar thesis. The magical ecstasy liberated by union with grotesque or hideous images usually associated with aversion, repulsion, or horror, is super-abundant compared with that released by the union of (usually accepted) opposites. One is reminded of Salvador Dali's observation that the wished-for treasure islands may lie precisely in those images of horror and dread that are naturally repellent to the conscious mind. Such a transformation of values, a *rebours*, improves health and leads to self-control, tolerance, understanding and compassion. Not only an adjunct to the rite, it accelerates the fulfilment of the Great Desire.

"Nothing is attained merely by 'wanting'; epistemology, even eschatology will not help, not*Gods; but-spake Zos-the 'as if' simulations have been prolific as objective realities. Sublimation of all 'reason' to the 'blind' life-force is the whole of wisdom."¹²

Spare's drawings were always inspired by the New Aesthetic, the New Sexuality. They amount almost to masturbation in line; the line coils and curls upon itself and mounts the steep incline of ecstasy as the amazing sigils are woven into a complex web of dream. To follow closely the line of some of his Sabbatic drawings is to leave earth and dive obliquely between those spaces that Lovecraft celebrated in his nightmare tales. Such drawings are themselves the gateway to the Sabbath; one is drawn into a vortex and whirled down the funnel of consciousness which explodes into unknown worlds. Spare

would not reveal the magical graphs that unsealed the cells of these eldritch dimensions.

12 From *The Grimoire of Zos*.

Of the Sabbath itself he said that it was always secret, communal and periodic; a concentrated consummation for unlimited wish-fulfilment:

"The hyper-eroticism induced by this grand scale hysteria or saturnalia has no essentially sado-masochistic basis; simulation can and often does replace it. Before the ceremony, each participant plays his or her allotted part which usually develops into chaotic promiscuity. The initiates are trained in their parts individually; they play a passive rôle, while the witches take the active part; thus the symbolic levitation by besom handle.

"There is a secret meeting-place and an elaborate ceremony which is an extensive hypnotic to overwhelm all psychological resistances; thus, the sense of smell, hearing and sight are seduced by incense, mantric incantation and ritual, while taste and touch are made more sensitive by the stimuli of wine and oral sexual acts. After total sexual satiation by every conceivable means, an affectivity *becomes*, an exteriorized hallucination of the pre determined wish which is magical in its reality. No one can say whether certain things happen or not; each individual may have very different and equally vivid experiences; but some form of levitation seems common to all. My own experience of many Sabbaths is that there is consummate exteriorization [of latent potencies] and that subsequent memories are of reality.

"All excessively sadistic acts are mainly symbolized by the witches, and what simulation there is follows closely the patterns of all erotic love rites. The whole ceremony is based mainly on an inversion of orthodox religious services.

In another writing (also unpublished), Spare declared that "Sorcery is a deliberate act of causing metamorphoses by the employment of elementals. It forges a link with the powers of middle nature,¹³ or the ether, the astrals of great trees and of animals of every kind. Will is our medium, Belief is the vehicle, and Desire is the force combining with the elemental. Cryptograms are our talismans and protectors.

13 i.e. The astral plane, between the spiritual and physical realms.

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The will, or nervous energy, must be suppressed in order to create tension, and released only at the psychological moment. "At that time, gaze into and beyond the immediate vista, into the Aeon—the spaciousness beyond your meannesses, beyond your borrowed precepts, dogmas and beliefs—until you vibrate in spacious unity. Indraw your breath until the body quivers and then give a mighty suspiration, releasing all your nervous energy into the focal point of your wish; and as your urgent desire merges into the ever present procreative sea, you will feel a tremendous insurge, a self-transformation. And the Devil himself shall not prevent your will materializing."

The Death Posture and the New Sexuality

FROM the earliest times; from the mystical mummy cult of ancient Egypt to the ritual assumption of God forms as practised in the Golden Dawn when the Chief Adept sininated the rôle of Christian Rosencreutz and lay in the pastos, ready to resurrect, the concept of death has been inextricably linked with that of sex.

The illustration entitled *The Death Posture*, which forms the frontispiece to *The Book of Pleasure*, contains, in an allegorical form, the whole doctrine of the New Sexuality.

The figure of Zos¹ is seated at a circular table strewn with strange images. His right hand is pressed to his face, sealing the mouth and hindering the flow of breath (life-force) to and from the nostrils; his eyes stare with fixed intensity at YOU-the witness. With his left hand he writes the mystic characters which embody his desires in sigil form. The identity of hand and serpent (i.e. phallus) is here made patent. About him are the innumerable images of past desires concealed in figures human and bestial, elemental and fey, some transfixed with the metal of hate, some exalted to his right hand to the place of love, some in attitudes of gaiety, contemplation and seductive surrender,

¹ The name Zos is not only the magical name of Austtn Spare, for in *The Book of Pleasure*, he writes: "The body considered as a whole I call Zos."

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another *glows* - an inscrutable mask of inward ecstasy, transcending duality in a mode of pleasure which baffles the understanding. Before Zos, above him, and to his left side, are the winged skulls of the dead. The skull-blematic of death-is prominently featured, buried in his thick tousled hair. Thus, death dominates thought, or, more precisely, all thought is dead, utterly abolished, and a compelling intensity of voidness streams from the eyes which regard one hypnotically; and, under the eyes, the hand supports the head as a pedestal supports a chalice.

The two magical implements-the Eye and the Hand-are here made subject to death; they have accomplished their unified task and found apotheosis in annihilation. No breath (life-principle, *prana*) stirs the immobile shapes around them. A state of suspended activity is implied, a suspension which simulates Death (*ThNE*). Death or *thané* is the motto of Zos, whose full magical motto was *Zos vel Thanatos*. He says, in *Earth Inferno* (1905); "Death is All."

All the religions and magical cults of antiquity laid emphasis upon the idea of death, which was interpreted as a birth on to another plane of existence. The tomb and the womb were interchangeable terms denoting the comings and goings of the ego at various levels, for the purpose of enacting the laws of karma decreed by destiny. Death is "the coming forth of the suppressed; the becoming by *going*; the great chance: an adventure in Will that translates into body". This is the key to the Death Posture, really an

imposture, a simulation of death for the purpose of allowing the suppressed dream to emerge and translate into body.

But the Death Posture is more than a ritual simulation of death, just as in the supreme rite of Masonry there is (or should be) a true resurrection born of the imitated resurrection rehearsed for the purpose of externalizing the interior truth.

In the Alphabet of Sentient Symbols which Spare devised to form the basis of his Language of Desire, the sign  symbolizes the Ego, the principle of duality, while  symbolizes the Death

Posture, the dissolution of duality in the formless state of Absolute Consciousness.

The "preliminary sensation" of the Death Posture (see *The Book of Pleasure*) is a fine example of Spare's ability of "visualizing sensation". The figure is hunched upon itself in a concentration of inner awareness and bliss, and the six-rayed Star of Will blazes at its heart; the right hand clasps an invisible weapon. The hand symbolizes the Creative Will, and the Eyes, which symbolize both desire and imagination, are closed or *covered*. It is easy to interpret the picture as meaning intense power locked within the body, pending its explosive outpouring in any desired form.

It is at the junction between life and death, between the active current of Will and the passive current of Imagination—the junction of Hand and Eye—that the concept of the New Sexuality is born. A full understanding of the Death Posture leads to a full understanding of the primal, unmodified and "new" (because ever fresh) sexuality.

Spare describes the Death Posture as "a simulation of death by the utter negation of thought, i.e. the prevention of desire from belief, and the functioning of all consciousness through the sexuality".²

"By the Death Posture the body is allowed to manifest spontaneously and is arbitrary and impervious to action. Only he who is unconscious of his actions has courage beyond good and evil, and is pure in this wisdom of sound sleep."³

In order to assume this posture successfully it is necessary to have *re-membered* that remote layer of subconscious memory where knowledge reverts to instinct and becomes law. At this moment, which is the moment of generation of the Great Wish, inspiration flows from the source of sex, from the primordial Goddess who exists at the heart of matter. "Inspiration is always at a void moment, and most great discoveries are accidental,

² *The Focus of Life* 1921.

³ *Ibid.*

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usually brought about by exhaustion of the mind":' i.e. when conscious "knowledge" has been discarded and pure instinctive awareness has taken its place.

The Death Posture is the summing up of the four major gestures which constitutes the magic spells of Zos. Will, Desire, and Belief, are a threefold unity capable of stirring the subconsciousness and forcing it to yield its content. This varies according to the nature of the desire and the amount of "free" belief which the sigil contains.

Methods of energizing belief vary, but imagination suggests the best means. In other words, be spontaneous, do not make it a matter for thought. To reify the dream or wish, Spare employs the hand and the eye. The intense nostalgia reaches backwards into remote "awayness", and vivid wishfulness craves impact with "all otherness"-the Self with the not-Self-so that a long-forgotten familiar spirit arises and obsesses the conscious mind; then, and then only, the ancient experience is re-lived and takes on flesh.

The embodiment of resurrected selves, evoked by the yearning to know them once more, appears actual, luminous to the eye and tactual to the hand. In this manner is the body resurrected, not as a misty dream, but palpable to all-feeling touch and perceptible to all-seeing vision. "Out of the Past cometh this *new* thing."

The resurrection of the body is always occurring, even in everyday life, but it is an involuntary resurrection, usually mis timed and therefore unwanted. By use of the autotelic theurgy of Zos it is possible to live all lies and incarnate all dreams, *now*, at once. In the Zoetic Grimoire of Zos, Spare makes it plain that "identity is an obsession, a composite of personalities, all counter feiting each other; a faveolated ego, a resurging catacomb where the phantomesque demiurgoses seek *in us* their reality".

Through the Death Posture our *thisness* is realized as identical with the *thatness* of so-called others; a quality that is really no-quality, partaking as it does of neither this nor that. And with

4 *The Book Book of Pleasure*, 1913.

the apprehension of *Kia* (Self) as Neither-Neither, is born the new aesthetic or sexual sense, which is our *thisness* in a new dimension, and the source of all *thatness* that we constantly project as female bodies.

This introduces a weird concept of sexuality which Spare used as the basis of his theurgy. All women are seen as forms of our desire; they are *desire sgilhzed*, and because of the conditioned quality of our belief, they are conditioned and subject to change, appearing to us as "all otherness" desiring union with our *thisness*. "Fortunate is he who absorbs his female bodies-ever projecting-for he acquires the extent of his body." ⁵

Spare does not limit the meaning of the word "body" to the fleshly body; if this were the case there would be no sense in his declaring "Death is All", and in glorifying the

simulation of a condition which writes *finis* to the physical organism. The phrase, "the extent of his body", involves a state of sentience of which the physical organism is but a single reification and resurrection. Spare's ultimate doctrine implies the unification of sensation on all planes *simultaneously*, so that the ego may be fully aware of its myriad entities and identities in a "now" and a "here" that is everlasting. This is what is meant by "acquiring the extent of his body".

In the Grimoire he says: "We are never fully aware of things except by the influx of sexual will awakening us", and the Death Posture concentrates all the senses and turns them back into the primal sense-the sexual-which infuses the body with total awareness on all planes at once. Without knowledge of how to assume the Death Posture "entity exists in many units simultaneously, without consciousness of Ego *as one flesh*. What greater misery than this?"

In the same book, Spare asks: "For what reason is this loss of memory by these bewildering refractions of my original image- that I once made?" The Death Posture contains the answer for, by uniting vital belief (i.e. organic desire) and dynamic will, the "extent of his body" is acquired.

5 *TheFocus of Life*.

6 Ibid.

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Ecstasy, perfect Self-love, attains its apotheosis in the Death Posture, for "when ecstasy is transcended by ecstasy, the 'I' becomes atmospheric and there is no place for sensuous objects to conceive *differently* and react".⁷

And so we arrive full circle at the hindrance to conception which is the basis of *Zos Kia Cultus*, and which is implied by the sigillization of desire in a figure bearing no pictorial resemblance to the nature of the desire.

In order to escape from the cycle of rebirth we must break free from the transmigratory cycle of belief for we cannot believe in any one thing for any length of time. Therefore, by assiduously emptying the belief of its charge and by directing the newly released energy towards a non-necessitousness and non- reactionary Self-love the individual negates *karma*⁸ and attains to the realm of *Kia* (the Atmospheric "I"). True Self control is achieved "by leaving things to work out their own salvation. Directly we interfere we become identified and subject to their desire."⁹

This doctrine resembles, though it is not identical with, the philosophy of *Advaita Vedanta* or non-duality. Spare sums up with the words:

"So long as the notion remains that there is *compulsory bondage* in the world, or even in dreams, there is such bondage. Remove the conception of Freedom and Bondage in any world or state, by meditation on Freedom in Freedom by the Neither Neither."¹⁰ And he adds: "There is no crucifixion."

In order therefore to appreciate the idea of the New Sexuality it is necessary that the mind be merged with the *Kia*, and that there exist no stresses (i.e. thoughts) in consciousness, for

7 *The Book of Pleasure*, 1913

8 Cause and effect.

9 Ibid.

10 Ibid. The Neither-Neither is the *Neti-Neti* (Not-this Not-that) of the Vedantins.

thoughts modify consciousness and create the absurd illusion of an individual owner of consciousness.

The concept of the Universal Woman,¹¹ She with whom Zos strayed into the path direct" is both the inceptor and preceptor of the New Sexuality which transcends duality. She is the glyph of perfect polarity which cancels out to Nought. In Crowley's Cult she is Nuit, of whom $0=2$ is the mystical formula.¹²

Absolute Consciousness (*Kia*, the Self), like infinite Space (Nuit), is without a boundary; it is the plenum-void, formless and unlocatable; to all intents and purposes-nothing at all, *except that it is the sole Reality!*

In the deepest recesses of the subconscious this reality resembles lightning, or a flashing shaft of intense brilliance. It is the hieroglyph of potential desire, ever ready to leap into form and become "the actualization of our late God", i.e. the embodiment of our latest belief

This primal desire, this "new" or ageless sexuality, is the one sense of all the senses that is real. It is the one constant factor in our changefulness. The more this sense can be extended to embrace everything, the more the Self can realize itself under stand itself know itself and finally *be itself* wholly, perpetually and non-necessitously. "The new law shall be the arcana of the mystic unbalanced 'Does not matter-need not be'; there is no necessitation, 'please yourself' is its creed (the Belief ever striving for denial is kept free by retention in this state)."¹³

This is very reminiscent of Crowley's creed of Do What Thou Wilt, but there is a difference. As the Negative Path of Taoism is to the Positive Path of traditional Hinduism, so is this creed of Self-Love and *Zos-Kia* to that of Thelema and Love under Will.

For Spare, woman symbolizes the desire to unite with "all otherness" *as Self* not the individual manifestations of woman, but the primitive woman of which or of whom mortal women are refracted images.

11 See *Earth Inferno*, 1905, first drawing.

12 See Chapter I.

13 *The Book of Pleasure*.

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Call this inconceivable concept sex, desire, emotion; or personify it as The Goddess, the Witch, the Primitive Woman, she is the cypher of all *inbetweenness*, the elusive ecstasy of the lightning pathway that Zos called "the precarious funambulatory way". To adore her is not achieved by imprisoning her in an ephemeral form and limiting her to this or that, but by transcending the thisness and the thatness of all things and experiencing her in the unity of Self-love.

Spare did not embody her arbitrarily as Astarte, Isis, Cybele, or Nuit (though he often drew her in these god forms), for to limit her is to turn aside from the path and idealize the idol which is false because partial, unreal because non-eternal. "The possessive personalizes, idolizes love, and so the morbid awakening ¹⁴.

The use of such idols is permissible, even desirable, for the purpose of storing free belief during an inactive or non-creative period, when energy is not required. But the main objection to the continued use of idols is that "the familiar induces fatigue; fatigue induces indifference; let nothing be seen in such a manner; let seeing be as vision-every sight a revelation. Fatigue disappears when this is the constant attitude, ¹⁴ i.e. when the image is always new, and the sexuality, therefore, always stimulated afresh.

By not permitting free belief to be locked in a particular god form, the impact of sight as revelation is easily inculcated and sterility abolished. It is one of Spare's fundamental maxims that "the familiar is always sterile", ¹⁴ one cannot breed from familiar images. Familiarity leads to devitalization, laziness, and conventional attitudes-the easy way out of difficulties. "Let me overcome this cursed fatigue and I will become a God." ¹⁴

The mind must be trained to see ever freshly, and Spare's formula for achieving this is to "provoke consciousness in touch, ecstasy in vision... Let thy highest virtue be Insatiety of desire, brave self-indulgence and primaevial sexualism."

14 *The Grimoire of Zos*

The key to primaevial sexualism, or the New Sexuality, is given in *The Focus of Life* where Zos exclaims: "Dispense with all *means* to an end." It is the path of Immediacy as against the procrastination of reality in an un-energized "as if" simulation:

"Do it now, not eventually... for desire except by the act shall in nowise obtain." ¹⁵

And, again: "Realization is not by the mere utterance of the words 'I am I', nor by self-abuse, but by the living act." Self-abuse is here used as synonymous with simulation; do not pretend to be "I", be the Self absolutely, wholly and in reality, *now*.

This is the theurgy of making the Word flesh. In *The Book of Pleasure*, he asks: "Why assume ceremonial robes and masks, and simulate attitudes of the Gods? ¹⁶ Most emphatically, there is no need for repetition or feeble imitation. You are alive!" This is the reason for his rebuking magicians and those who merely "rehearse" reality, while

mocking the very vitality they embody, and desire, by a simulation which in itself denies it!

Spare claims that magic merely ruins the reality by positing a moment, even, when the Self is not real and vital, when it is not all things, or, rather, when the power of becoming all things is not inherent in it. People "praise ceremonial magic and are supposed to suffer much ecstasy! Our asylums are crowded and the stage is over-run. Is it by symbolizing that we become the symbolized? Were I to crown myself King, should I be King? Rather should I be an object of disgust or pity."¹⁷

These teachings, evolved by Spare before the First World War, are very close to the doctrines of the Sudden School of Ch'an Buddhism, the texts of which have only recently been made generally available.

15 *The Anathema of Zos*, 1927.

16 This is, no doubt, a direct criticism by Spare of the ceremonial techniques and the assumption of god forms practised in the Golden Dawn, of which he was a member in 1910. His motto was Yihoveaum.

17 *The Book of Pleasure*.

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To dispense with all means to an end is simply said, but not so simply done. A full development of the aesthetic sense is required, for without it it is not even possible to accept the doctrine of the New Sexuality, either intellectually or symbolically. It may be done by saturating the body-mind complex in the subtle effluvia of *Zos Kia Cultus*, by following the thread of Spare's work into the deep and dimly illumined cells of the subconsciousness; by acquiring an ultra-sensitive awareness to events and things, as being *not different* from the Self. Spare understands all Nature (the objective universe) as the sum of our past, symbolized, crystallized apparently outside ourselves. The *potential*, alone, at the lightning-swift instant of its transudation is to be seized and be-lived (i.e. believed) in an ecstatic immediacy, for "when ecstasy is transcended by ecstasy, the 'I' becomes atmospheric and there is no place for sensuous objects to conceive differently ..

But one cannot locate the Supreme Belief in Nature, because as soon as the Word has been uttered, the reality is of the past, is no longer reality *now*, can but live in resurrection when re utterance makes it flesh; it is neither what is uttered nor he who utters, nor is it the utterance, but a vague and subtle inbetweenness concept that renders reality at the split-second of its actual transudation. "There is no spoken truth that is not past-more wisely forgotten."¹⁸

In the Grimoire, he says: "The fractional second is the path I would open..." This path and the path of lightning-swift assimilation are synonymous terms describing an indescribable state which is conceptless-the Neither-Neither, Self-love, Kia, or the New Sexuality.

Spare's art is not widely known, nor has it received the appreciation it deserves, and his intensely personal system of sorcery has not yet woven its way into the structure of present-day occultism. There are signs, however, that it will not be long before the "as if"

simulations and the "as now ecstasies give a powerful impetus to the magical current of the New Aeon, for if anyone sensed and interpreted this current right at its inception it was certainly Austin Osman Spare.

18 *The Anathema of Zos*, 1927.

13 *Conclusion*

AS should now be apparent, the "new" current is incalculably ancient; so ancient that the further back we go, the older it seems to grow.

Whether Crowley restored the Sumerian Tradition, the more ancient Draconian Current, or even the nameless Cult that is said to have existed in the pre-aeonic gulfs of Time, remains to be seen. We stand on the threshold of several cycles, the least of which—a matter of 2,000 years—is merely preparatory to the vast Phoenix Cycle upon which we are newly embarked.

Dion Fortune has drawn attention¹ to the positions of certain constellations which approximate alarmingly to those that illumined the skies in the last days of Atlantis. This may be so, I am not sufficiently versed in Sabean lore to make any comment; what does emphatically suggest itself as similar to the ancient situation—if only of 2,000 years ago—is the universal dread and uncertainty, that is yet vibrant with a strange expectancy.

It must not be supposed that the few exponents of New Aeon Magick discussed in this book represent all the exponents. They have been selected as representative, with the exception of Aleister Crowley who appears to have fulfilled a unique rôle in the transmission of the Current itself.

Much that pertains to the personality of Crowley I have omitted as being irrelevant in a study of this kind. He has himself

¹ See *The Cosmic Doctrine*, Part II, Section 16.

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described in his *Confessions* his struggle against accepting the Current, with all that it implies. I have concerned myself with Crowley only in so far as he is identified with Aiwaz in the peculiar sense we have come to regard as typical of the Current that Crowley represented.

The Work that lies ahead may be described symbolically as the marriage of the Beast and the Woman, the formula of which I have attempted to explain. Its hieroglyph is the Eleventh Key of the Book of Thoth. In the union of electrochemical and stellar vibrations represented by Babalon and the Beast, lies the key to the next stage in the advancement

of evolution upon this planet. It will be achieved by a willed congress with extra-terrestrial entities of which, in a sense, Aiwaz is the immediate messenger to humanity.

According to Crowley, Aiwaz is "a messenger from the forces ruling this earth at present", forces "of a kind superior to any of the human race . Aiwaz is therefore the *type* of extra-terrestrial Intelligence such as we may expect to come into conscious contact with, as the aeon develops. To the question. "What are the forces ruling this planet?" we can but reply that according to *The Book of the Law* this knowledge seems to be reserved for the knowers of Nuit alone. These shall be "few and secret" and they shall "rule the many and the known". To what end, or in what manner, will become apparent as the Kingdom of Ra-Hoor Khuit takes root. The swiftness and ease of the process will depend upon humanity's willingness to co-operate with the New Current and the powers that embody it.

We are on the threshold of profound and far-reaching change. The Aeon of Horns is the Aeon of Magick, which *is* Change; but unlike all previous changes in the history of the race this Change will be of cosmic magnitude and it will occur in conformity with will, or, alternatively, it will terminate abruptly in chaos and disaster. Those who *will* courageously, without reference to the limitations of human consciousness, are the true "worshippers" of Nuit and will partake in the Vision of Infinity.

It is often in the simple things that great truths lie, concealed from common view by our inability to comprehend their vast significance. Take for example the Ritual of the Pentagram, which neophytes of every arcane cult in the West practise daily. It concerns the four cardinal points East, South, West and North, in that order. As he circumambulates his Circle, the Magician invokes the Powers at each point in turn. The Four Elements are attributed to the Points: Earth, Fire, Water and Air respectively, and the Hebrew God-Names are usually vibrated when the appropriate pentagram is formulated in each Quarter.

Crowley illumined and exalted this simple yet radiant rite to a cosmic formula, merely by interpreting it in terms of New Aeon potencies. To the East, the place of the rising Power, he attributes the Phallus (the Beast) , which represents the active terrestrial currents as they impregnate the earth. This activity stirs the sleeping Fire of the infernal regions (the subconsciousness) in the South, the abode of Set or Teth, and the phallic lion-serpents are set in motion. These are the electro-magnetic lightnings that permeate Space; they are concentrated symbolically in the sphere of Sirius, the Sun in the South. The terrestrial and celestial vibrations are fused and polarized by Babalon (the Dragon of the Western Deep), to be transmitted by her, and later transformed into regenerate Man, represented in the North by the Eleventh Sign of the Zodiac (Aquarius) whose elemental attribute is Air or Space. Through regenerated Man flows the influence of Nuit - the sky-goddess - a symbol of the cosmic energies of Infinite Space.

In this simple circular process-more properly spiral, for it includes Height and Depth²-is contained the entire formula of Magick in its new and cosmic mode. With very slight

variation, the formula can be made the engine for invoking those extra terrestrial energies with which Crowley had intermittent inter course.

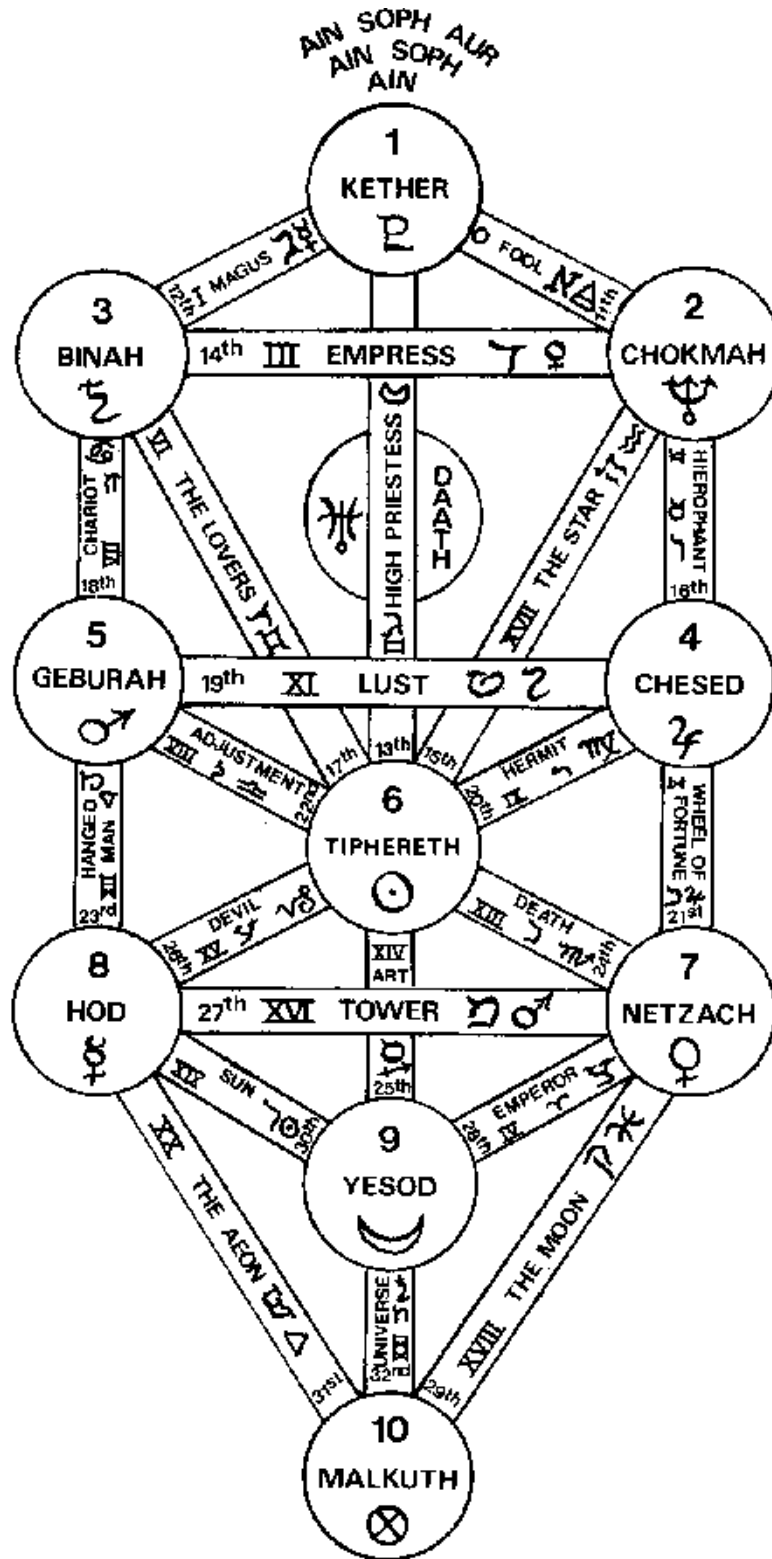
He knew that each individual had to work out this formula in his own life and that those who performed the rites with "love
See *Liber V vel Reguli*, the "Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus",

2 See *Liber V vel Reguli*, the "Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus", *Magick*, pp.331-44.

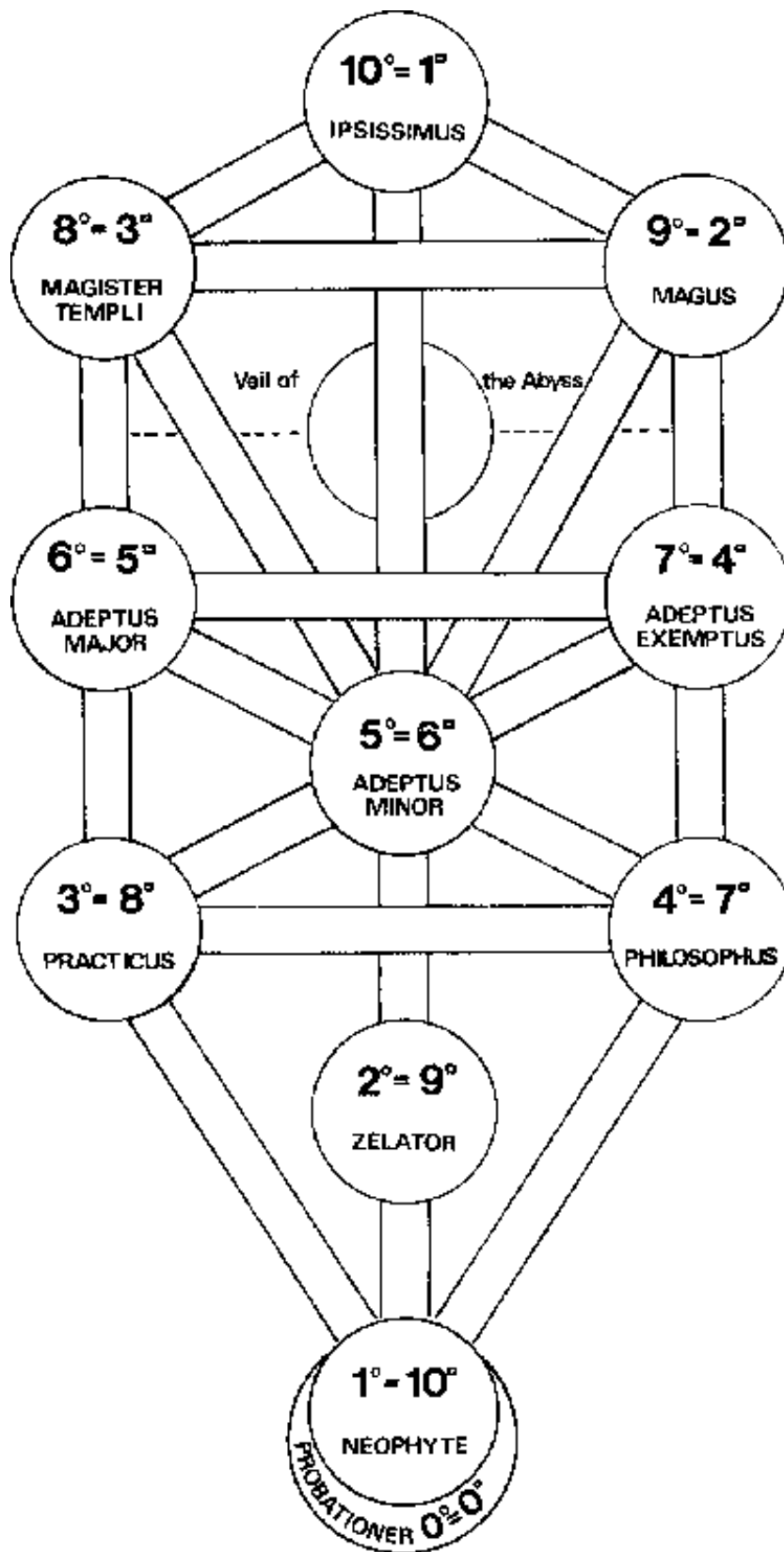
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under will" would ultimately establish contact with the 93 Current, thus making himself a channel for the Forces that, having moulded the astral substance of our planet, are now preparing to permeate the etheric and physical ambience of its atmosphere.

I have discussed the initial stages of the process and have indicated, as clearly as niay be in a book for the general reader, various methods of establishing communications with those Forces. An account of the later phases of the process must be reserved for a future volume.



The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, elemental, and tarotic attributions, arranged according to the initiated Occult Tradition



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

Glossary

Gn.: Gnostic term.

Grk.: Greek

Heb.: Hebrew

Skt.: Sanskrit

Tib.: Tibetan

A.' .A.': *Argenteum Astrum* (The Silver Star). The Great White Brotherhood (of Adepts). The triangle of dots indicates that the Order is a secret society connected with the Ancient Mysteries.

Abrahadabra: The formula of the Great Work (q.v.). *Abra* is the Sun in the form of a ram, Amen; Amen was a title (not a name) of Sebek or Sevekh, the Draconian deity of the Typhonians in ancient Egypt. It was the Cult of this deity that the high priest, Ankh-f-n-Khonsu revived in the XXVIth Dynasty. *Had* is the secret name of Sebek-Ra, (who is also Shaitan), and the formula of his magick power. The final *Abra* indicates that he is the son of the Mother, and therefore Typhonian. *Abrahadabra* is not to be confused with *Abracadabra*: See *Abrasax*.

Abrasax (Gn.): The Supreme Deity of the Gnostics. The name gave rise to the mediaeval protective *spell-Abracadabra*, meaning "Hurt me not!" *Abraxas* is a variant spelling.

Abyss: Metaphysically considered, the Abyss is the Gulf between the phenomenal and the noumenal; the illusory and the real. Magically considered, the *Oath of the Abyss* means to make a willed effort to Cross the Abyss, or transcend the world of subject and object and resolve the antinomies of mundane consciousness.

On the Tree of Life the Supernal Triad of Kether, Chokmah, and Binah, represents the Unity in Trituity above the Abyss, where all opposites are reconciled. Crossing the Abyss is the most critical stage upon the Spiritual Path. If the crossing is not achieved cleanly, insanity-temporary or permanent-results. A person can spend the best part of an incarnation being torn to pieces by the unresolved and irrational elements of his nature. Hence the danger of taking the Oath without being *adhikari* (competent).

Adhikari (Skt.): The state of being spiritually competent; a condition of preparedness for undertaking any form of mystical culture.

Advaita (Skt.): Lit. Not-two. The Vedantin doctrine of Non-duality, which reveals the supreme nature of the Self to be One, not two, or many; i.e. nothing exists apart from the Self (*Atman*), yet all things are forms assumed by the Self.

Aeon (Gn.): A Gnostic term for the Supreme Deity; also a cycle of time denoting a period of approximately 2,000 years (in the Crowley Cult). The present Aeon is that of Horus,

which commenced in 1904. It superseded the Aeon of Osiris, which was typified by the rise and fall of such religions as Judaism and Christianity. Previous to that was the Aeon of Isis, the Pagan era, many elements of which are reappearing in the present Aeon.

Agapé (Grk.): Love; particularly in the chemical sense of attraction and repulsion. Its number is 93.

Aiwass: The messenger of a certain unknown extra-terrestrial Intelligence that communicated *The Book of the Law* to Crowley, in Cairo in 1904. The number of Aiwass is 418,

which is also that of Abrahadabra (q.v.), the formula of the Great Work.

Aiwaz: A variant form of Aiwass. The different spelling yields 93 as the number of Aiwas and therefore shows a slightly different formula. See *Agapé*, *Thelema*, etc.

AL (Heb.): Lit. The Supreme, the Mighty, or "God". It is the technical title of *Liber AL vel Legis* (The Book of the Law) which was delivered to Crowley by Aiwas in 1904.

Aleph (Heb.): The first letter of the Hebrew Alphabet; it is shaped like a swastika and represents the whirling energy of Creative Force. As a single letter-"A"-its number is One (Unity); spelt in full, as *Aleph*, it becomes iii, the number of a title of Kether, the Highest God. It is also the number of Death and Darkness, showing that in a mystical sense Death is a formula of Unity.

Amrit (Skt.): Ambrosia or nectar. In magical terminology, *Amrit* is the distillation of a *Kala* (q.v.) or Ray, which, when absorbed, inebriates with its divine and bliss-conferring flavour.

Ankh-f-n-Khonsu: The name of a High Priest of Animon-Ra of the XXVIth Dynasty of whom Crowley claimed to be a reincarnation. *Life (or Energy) of the Moon*, is one of its meanings.

Aquarius: The Eleventh Sign of the Zodiac. It is ruled by Saturn, the planetary representative of Shaitan, and is of great importance in this Aeon because the Age of Aquarius, which is said to have commenced on April 8, 1948, runs parallel with the Aeon of Horus with which it interacts.

Atavistic Resurgence: The name of a Magical Formula devised by Austin Osman Spare to tap subliminal levels of consciousness in order to re-vitalize dormant superhuman powers.

Atma, Atman (Skt.): The True Self, as opposed to the illusory personality or ego.

Atma-Vichara (Skt.): Enquiry (*vichara*) into the nature of the *Atma* (True Self). The highest form of spiritual culture which leads directly to the supreme experience of Reality.

Augoeides (Grk.): The Holy Guardian Angel. *Augocides* derives from *Augos* (Grk.), the morning light. A term used by Iamblichus in his *Dc Mysterus*. Bulwer Lytton popularized the term in his occult novel, *Zanoni*, where he interpreted it as meaning The Luminous Self or Higher Ego. The Attainment of the Knowledge of the Holy Guardian Angel is the foundation of the Training of a Magician, and beside the Crossing of the Abyss constitutes the most critical stage in his development.

Babalon: The name of the Scarlet Woman. The unusual orthography is due to Aiwaz, for it is spelt thus in *The Book of the Law*. The number of the name Babalon is 156 which equates it with The City of the Pyramids under the Night of Pan. See Dr. John Dee's *Book of Enoch* (published in part in *The Equinox* Volume I, nos. 7 & 8). 156 is also the number of Zion, the Sacred Mountain of Initiation.

Baphomet: Crowley's title as Head of the O.T.O. (q.v.). Its meaning is discussed in [Chapter 3](#).

Bast: The Primordial Great Mother of the Egyptians, who "catted", or gave birth, without the intervention of the male. She was therefore one of the original types of the "immaculate conception" and remains as the type of the earliest Cult that existed before the fatherhood was established, either in a mystical or a sociological sense. She was represented in Egypt by the image of a Cat or the maneless lion, i.e. the solar force in its lunar phase. See *Sekhet*.

Beast, The: At an early age, Crowley identified himself with The Beast 666 (The Master Therion), and Aiwaz corifirmed his intuitive identification with this Power in *The Book of the Law*. The word "beast" has an etymological affinity with *Bast* (q.v.) and *Besz* (q.v.)

Bennu Bird: The mythical "bird of return" used as the type of various cycles of time which vary according to specific astron omical references. See under *Phoenix*.

Besz: Lit. "the transformer". An early form of the Beast. This word, *Besz*, may supply the etymological source of the name Aiwaz. (See Chapter 3, p. 57)

Bhavani: A form of Kali, the Hindu Goddess of Time.

Binah (Heb.): The third Sephira of the Tree of Life. *Binah* means "Understanding"; it is the first sephira above the Abyss. If Understanding does not illumine the mind, no matter how brilliant a man may be,he remains an idiot, academically speaking, compared with one who has crossed the Abyss. (See under Abyss for a fuller explanation of this term.)

Bion: "Vesicles representing transitional stages between non- living and living substances." (Wilhelm Reich, *The Function of the Orgasm*, vol.1. New York, 1942.)

Caduceus (of Mercury): See under Ob, Od.

Chakra (Skt.): Wheel, disc, lotus; anything circular that whirls or flowers. It usually denotes one of the seven main power-zones in the occult anatomy of man. The *chakras* concentrate occult energies that work through the glands of the endocrine system (See, in particular, [Chapter 4](#).)

Chaos: The primal substance that is, paradoxically, in nowise substantial, out of which the illusion of Matter appears to arise. The primordial Matrix. Its number is 156. See *Babalon*.

Chaya (Skt.): Shadow, in the sense of Astral Double.

Cheth (Heb.): The Eighth letter of the Hebrew Alphabet, whose number-when spelt in full-is 418, the number of The Great Work, and Abrahadabra, the Word of the Aeon.

Chokmah (Heb.): The second Sephira of the Tree of Life. *Chok mah* means "Wisdom" and represents the Sphere of the Stars. It is the first concentration of the influence of *Nuit* (Ain) in the Supernal Triad. In the human organism the Phallus is the instrument or vehicle of this influence, hence Chokniah is the Sphere particularly associated with the Magus.

Choronzon: The Demon of Dispersion and Confusion. Its number is 333 which is also that of Impotence and lack of control, thus identifying these concepts. Dr. Dee described this "demon" as quintessentialising the metaphysical antithesis of all that is implied by "Magic"

Dakshinamurti (Skt.): Lit. Southward-facing. The title given to the spiritual North Pole-the Silent and Unmoving Witness of the Cycles of Existence.

Death Posture: A magical posture devised by Austin Osman Spare. It renders the senses inactive and brings about a total vacuity that can bemede the womb for the birth of any desired form. (See Chapter 12.)

Dhyana (Skt.): Meditation, in the true sense of Thought-free Consciousness. Ch'an, Dz'yan and Zen are the Chinese, Senzar and Japanese forms of this word.

Draco: Identical with Taurt, the Mother of Revolutions. One of the constellations that swing round the North Pole; equivalent to *Nuit*. The revolution of the Dragon (*Draco*) round the Pole formed the earliest clock ever known. *Nuit*, as the time-teller and the keeper of time that in later mythologies was interpreted in a moral sense in relation to feminine periodicity.

Durga: A form of *Kali*, the Hindu Goddess of Time.

Equinox of the Gods: A technical term denoting a Change of Aeon when a new influence radiates through the stellar girdle (zodiac) of the Cosmos effecting radical changes in human and other forms of consciousness. The last Equinox of the Gods occurred in 1904.

Golden Dawn (The Hermetic Order of the): This Order was founded in 1888 and largely dominated by S. Liddell MacGregor-Mathers. Crowley, Spare and Fortune were members of the G.'.D.'. at various stages of their careers. When the Order failed to maintain contact with the Invisible or Secret Chiefs of the Great White Brotherhood, Crowley repaired the deficiency and revitalized the Current establishing contact with Aiwaz (q.v.), in 1904. Crowley subsequently renamed the Order the A.'.A.'. or Silver Star.

Great Work, The: An alchemical term adopted by Crowley to designate the nature of the next stage in the evolution of consciousness, i.e. from mundane to Solar. The formula of this Work, according to Crowley, lies in the union of the Microcosm and the Macrocosm in the special manner indicated by the Word of the Aeon-Abrahamabraham, which is a formula of sexual magick. Its number is 418.

Harpocrates: The Greek form of the Egyptian god, Hoor-paar kraat, the dwarf-god or "child" that is the symbol of the present Aeon of Horus. In magical terms Hoor-paar-kraat represents the result of the psychosexual formula of *love under will*; the "child" assumes the form impressed upon its mother (Nuit) at the moment of its conception.

Holy Guardian Angel, The: See under *Augoeides*.

Horus: The Greek form of the name Hern-ra-ha, the Egyptian god who comprises the twin forms, Hoor-paar-kraat and Ra-hoor-khuit (q.v.). *Heruis* the *Hero* of all ancient myths involving a triumphant solar deity, a triumph that is, of the sun over the dragon of darkness, Typhon, Draco, Nuit, etc. This victory represents merely the aeonic change of types from the Motherhood to the later conception of deity typified by the Fatherhood, both in mythology and in sociology. Horus is particularly the Winter Sun, and associated with the Northern hemisphere as Set, his twin, is the Lord of the South. In their constant conflict lies the mystery of Magick and the polarity of mutually antagonistic currents of energy.

Hrumachis: The Greek form of the Egyptian god-name *Harmakhu*, lit. "*Horus of the Star*".

Iao: The Supreme Deity of the Gnostics. Magically considered, IAO represents the active and passive potencies-I and O- united by "A" (Aleph), the whirling energy of magnetic power that creates by binding things together. Hence, IAO is a formula of the All-Begetter.

Ibis: The Ibis, heron, hawk, phoenix, swan, goose, peacock, etc., have been used as types of the Bird of Return, known in the Egyptian Mysteries as the Bennu Bird. The ibis is especially sacred to Thoth, the God of Magick.

IHVH: The male-female potencies united in a single Name, Jehovah (Jah-Hovah) which is unpronounceable because it is unspoken. It is the Silent Word, and its effects are manifested through vibration. The number of Jehovah (IHVH) is 26, which is the sum of the numbers of the trunk (central column) of the Tree of Life. IHVH also synthesizes the Elements, Fire, Water, Air and Earth, in that order. These are energized by Fire (the Father), and Water (the Mother), and transmitted through the atmosphere (Air, represented by the Son), and manifested in flesh (Earth, represented by the Daughter).

Kala (Skt.): Time, a period, essence, emanation, a ray, a star, etc.

Kali: Lit. Black. The Hindu Goddess of Time and Cycles of Time. She also represents the power of Dissolution, cosmic and otherwise, and is therefore equated with Night, Darkness, and Death.

Kamakala (Skt.): Lit. "Desire-ray".

Kether (Heb.): The first concentration of the Am (Void), represented by the first Sephira of The Tree of Life. Kether forms the apex of the Supernal Triad, above the Abyss, of which the two bases are Chokmah and Binah (q.v.).

Khabs: An Egyptian word meaning "a star". Magically, the essence of magical power which resides in the Khu (q.v.).

Khem: The ithyphallic form of the god Horus.

Khepra: The Sun at Midnight represented in the form of a beetle-headed deity. Khepra is the Hidden God, or Sun in Amenti, that illumines the nether regions. Psychologically speaking, he is the "god" who brings the subconscious to life, i.e. awakens the dead.

Khu: The centre, or abode, of Supreme Magical Power.

Kundalini (Skt.): The Magical Power in the human organism, represented as a coiled serpent sleeping at the base of the spine until awakened by Will (Thelema).

Lamed (Heb.): The letter Lamed, or "L", plays a vital rôle in the symbolism of the New Aeon. Together with Aleph (q.v.) it forms the Name of The Book of the Law (AL). The influence especially associated with this letter is known as Nu-Isis (a combination of the two aspects of Nuit, the Heavenly and Earthly). This influence manifests as a cosmic force of which the planetary representative is Venus.

LAShTAL: A magical formula of supreme importance in the New Aeon. It is constructed on the same principle as IAO (q.v.). LA is Nuit, AL is Hadit (Horus), and ShT is the Astral Light (the god Set), the field of the operation of the infinities represented by AL and LA.

Lilith: In Talmudic lore, Lilith is the first wife of Adam. She represents, in the Mystery Schools, the sexual shadow, or *siĕccuba*, formed of uncontrolled desire. Lilith is a vampire force, which, if projected beyond the aura of the magician, can obsess the object of its attentions.

Magick: The peculiar orthography is explained in Chapter I. Crowley used this spelling mainly to distinguish the magick of the New Aeon, which is of a directly electro-chemical nature, from the ceremonial techniques of the previous Aeon.

Magister Templi: Master of the Temple. The technical designation of a Grade in the A.'.A.'. , the members of which have successfully "crossed the Abyss". See Abyss. The qabalistic notation of this Grade is $8^{\circ}=3^{\#}$, which indicates the total permeation of the Magician's universe (represented by Saturn, 3) by the Hermetic Light (8).

Magus: The technical designation of a Grade in the A.'.A.'. which is so exalted as to be achieved by a few individuals only during the course of an Aeon. Crowley attained the Grade in 1915, and took the motto The Master Therion (The Beast 666). The qabalistic notation of this Grade of Magus is $9^{\circ}=2^{\#}$, which indicates the total control of Yesod (the centre of cosmic energy on the Tree of Life) by the Will of the Magician. It is the full and perfect attainment of the result of the formula of Love under will.

Mahasattipathana (Skt.): A Buddhist mode of meditation in which the mind is not restrained to a single object but is set to observe the flow of thoughts with the purpose of locating its source and analysing its nature.

Malkuth: The tenth and final Sephira of the Tree of Life. It is the Sphere of the Earth and represents the densest manifestation of the cosmic current. It is the equivalent of the "daughter" in the formula of IHVH (q.v.). It is on the plane of Malkuth that the process of "redemption" begins. The formula of this redemption varies with successive aeons. It is the purpose of the present book to indicate its mechanism in the New Aeon.

Mantra (Skt.): A Divine Name or Vibration used in Tantric Ritual. See Yantra.

Marma (Skt.): A term used in the tantra to indicate the site of a power-zone in the human body. In the secret science of Sri Vidya such a site is indicated on the Sri Yantra at the intersection of three or more lines.

Nu-Isis: The combined powers of the celestial and terrestrial Currents as they manifest through the dual polarities of sex. Nuit and Isis typify the forces of Spirit and Matter respectively.

Nuit: Infinite Space and the infinite stars thereof. In a metaphysical sense, Nuit is the Continuum of Bliss that results from the resolution of mundane existence into the elements of non-existence. She (Nuit) is represented as a human female form arched over the earth, as in the 'Ste'le' of Revealing. In a more specialized and magical sense Nuit is

the complement of Hadit, the omnipresent point of which she is the infinite circumference. She is North, and equates with Horns; he is South, and equates with Set.

Ob (Heb.): A serpent. A name given to the Astral Light. It is the root of the word "obeali" (q.v.). See also Od also that of Samael, a form of Shaitan, hence another reason for its association in the uninitiated mind with terror and the Great Unknown.

Phoenix: The symbolic Bird of Return which represented various Cycles of Time in the ancient Traditions. The Phoenix was the constellation in which Sothis, the Star of Set, was the chief star. As a constellation it probably corresponded to that of Cygnus and the Eagle (Aquila). Both the Swan and the Eagle were themselves types of the Bennu, or Bird of Return.

Qliphoth (Heb.): The plural form of Qlipha, sometimes written Klippah. The Quphoth is the name given to a world or plane of soulless entities that, as such, are not truly living, but merely lingering shells of once conscious persons. They are automata such as those that haunt graveyards and seance rooms, and the magician is warned against trafficking with them in any way. Also of the QIphoth are the more dangerous remnants of once highly organized elementals that drag out a twilight existence by vampirizing the living.

Ra-Hoor-Khuit: The Egyptian God of Force and Fire. He is the child of Nuit and Hadit and therefore the manifested universe, as Hoor-paar-kraat (his twin) is the hidden universe. Ra-Hoor Khuit represents The Crowned and Conquering Child, and as such the fulfilment of the Will of the Magician which he brings to birth or manifests. Ra-Hoor-Khuit is a form of Horns; he is depicted on the Ste'le' of Revealing throned and crowned; his mother, Nuit, arched above him, with Hadit (his father) in the form of a winged globe of Light beneath her.

Sahu: The Egyptian name of the constellation Orion which represents the star-body that resurrects in the womb of Nuit, Lady of the Stars. See under Orion.

Sakti (Skt.): Force or Power, typified as a feminine potency or "goddess" in the Draconian Traditions of Egypt and India. The word "sakti" derives from Sekh, which in ancient Egypt denoted heat, particularly sexual heat, exemplified by Sekhet or Sakhmet, the fierce lioness-headed goddess of the South.

Samadhi (Skt.): Lit. Together with (sam) the Lord (adhi). There are various degrees of Samadhi, the highest of which is Sahaja Samadhi or Thought-free Consciousness. This differs from other forms of Samadhi in that it is not a trance condition at all but the natural state of pure Self-realization—the aim of all spiritual culture, Eastern and Western.

Samekh (Heb.): Lit. a prop or standing stone, the symbol of the god Set. Crowley chose Samekh as the name of the holy book containing the ritual of *congressus cum daemone*, which he composed on the basis of a Sumerian Ritual of extreme antiquity. See particularly, [Chapter I](#).

Sammasati (Pali): A Buddhist term meaning Right Recollection in the sense of Right Viewpoint.

Sandhya (Skt.): In the secret science of the Kalas (Kala Vidya), the Sandhya denotes a crossing or intersection of two lines on the Sri Yantra (or Sri Chakra). In orthodox Hinduism, the Sandhya refers to the times of dawn and dusk, the junctures or divisions between light and darkness.

Sebek-Hept Devotees of Sebek, the crocodile-headed deity of ancient Egypt.

Sebek-Ra: The crocodile or dragon-headed deity of the dark dynasties of ancient Egypt. See [Chapter 3](#). Ankh-f-n-Khonsu attempted a revival of his Cult in the XXVIth Dynasty, but it failed to become generally established. Now, in the New Aeon, another breakthrough of the Current has occurred through Aiwaz, who incarnated in The Master Therion.

Sekhet: The lioness-headed goddess of the Egyptians-the twin of Bast, her northern counterpart. Sekhet is thus the sakti of the South, and as such, the symbol of the fierce summer heat which became the type of sexual heat, pleasure, and strong drink (sakh). The sakti of the South is the real-izing power of Horus, i.e. the power of manifestation. This explains the verse in The Book of the Law: "Had! the manifestation of Nuit."

Sephira: Number, emanation, sphere, wheel or chakia. There are ten Sephiroth; each one represents both an emanation and a concentration of cosmic power, and together they constitute the Tree of Life. They are, in order from one to ten, increasingly dense manifestations of Nuit (the Ain) in conjunction with Hadit (the Hidden God). The whole schema constitutes the Holy Qabalah which forms-as Dion Fortune observes- the ground plan of Western Illuminism.

Set (or Sut): Lit. Black. Our word "soot" derives from this incalculably ancient name. Set was the primordial god of the Egyptians; no earlier exists in the recorded history of the present human race. See also *Shaitan*.

Sevekh: See Sebek.

Shaitan: The ancient deity* of the Yezidi, worshipped in Lower Mesopotamia, the source of the Sumerian Tradition that Crowley set out to restore. The name Shin tan is a form of Set and has many qabalistic meanings, some of which have been dealt with fully in the present volume. The name also conceals the complete formula of Sexual Magick as practised by Crowley. The corruption of the name as Satan is the work of those who failed to understand the true formula and thus degraded the image.

Shin (Heb.): The letter of Spirit in the Hebrew Alphabet. Its numerical value is 300. It is of great importance in the present Aeon because it is attributed to the twentieth Key of the Tarot (Book of Thoth). This key-The Aeon-together with Keys O and XI, contains the secret formulae of the New Aeon. Their total numeration is XXXI, the number of The

Book of the Law and of AL (Hadit) and LA (Nuit). See, in particular, *Magick in Theory and Practice*, p.336 et seq.

Siddhi (Skt.): Occult power. The person wielding it is known as a Siddha.

Sirius: The Dog-Star. In the Arcane Tradition, the vast star, Sirius, symbolizes the sun behind the sun; i.e. the true father of our Universe. Sirius was the primordial star of all time, as the duplicator or renewer (of time cycles). He was known in Egypt as the Doubling One, therefore a Creator or reflector of the Image. Sirius, or Set, was the original "headless one"-the light of the lower region (the South) who was known (in Egypt) as An (the dog), hence Set-an (Satan), Lord of the infernal regions, the place of heat, later interpreted in a moral sense as "hell".

Sothis (Grk.): The Soul (i.e. the star) of Isis. Another name for Sirius, the Dog-star. Set is the Star of Isis, thus Venus is transcended in Sirius in the sense that the "child" surpasses the "mother". The Sothic Cycle was a period of time, like the Phoenix and other cycles. In Ancient Egypt Sothis was the Opener of the Year, rising in time to announce the inundation of the Nile which brought relief to a sun-stricken land. Hence Sothis was the Star of Annunciation.

Suvasini (Ski.): Lit. Sweet smelling lady. The consecrated maiden specially chosen for the secret ritual of the Tantric Chakra (Circle). The Tantric version of the Scarlet Woman.

Tahuti: Thoth, God of Wisdom and Magic. The Egyptian form of Hermes and Mercury, the latter being the planetary representative of Set. Tarot: Lit. a Wheel or Revolution. The Book of Thoth, which contains the Keys to the 22 Paths of the Tree of Life as well as many other secret cells of the Hermetic Tradition. The pack of cards used for telling fortunes and calculating mundane chances of whatever order, is a debasement of the original sublime Arcana that occurred when the true keys were lost. They have recently been recovered and interpreted according to the Mysteries of the New Aeon, by Aleister Crowley.

Taurt: The Primaeval Mother Goddess worshipped in ancient Egypt in the form of a pregnant hippopotamus. She was represented astronomically by the Great Bear constellation (Typhon). Taurt means the Mother of Revolutions, and it is possible that she gave her name to the Tarot (q.v.) which is the Book of the Secret Revolutions of the Stars and Cosmic Time-Cycles.

Teth (Heb.): A lion-serpent. The ninth letter of the Hebrew alphabet. It is attributed to the solar-phallic deity, Set, Tet, Hadit or Thoth, which are all forms of Teth, the special formula of which is contained in the eleventh Key of the Book of Thoth; it is entitled Lust and exhibits the Scarlet Woman, Babalon, riding upon the seven-headed Beast, her chalice exalted.

Thelema (Grk.): Will. The Word of the Law, as Abrahadabra (q.v.) is the Word of the Aeon. The number of Thelema is 93, which is also that of Agape the means of the Law's fulfilment.

Thoth: The God Tahuti (q.v.), whose Book contains the Supreme Keys of Magick.

Tiphareth (Heb.): The Sixth and central Sephira of the Tree of Life. The Sphere of the Sun, i.e. the Holy Guardian Angel. Tiphareth means "Beauty".

Vever: A Voodoo term. The equivalent of the Hindu Yantra (q.v.)

Voodoo: African Sorcery, particularly that which utilizes the Odic or Vodic current. See under *Od*.

Yab-Yum (Tib.): The celebrated Tibetan version of Siva-Sakti, the union and polarization of the active and passive currents of magical energy symbolized by the Divine Father (Yab) and the Divine Mother (Yum). In Hinduism (Tantra), the roles are reversed, the female, Sakti, being active, while the male, Siva, is passive.

Yantra (Skt.): The linear form of a mantra or Divine Name of which the most complete example is the famous Sri Yantra (sometimes called Sri Chakra), the diagrammatical representation of the Primordial Energy (Sakti). The Sri Yantra constitutes the basis of Sri Vidya, the secret science of the Kalas or mystical vibrations that emanate from the suvasini chosen to fulfil the role of the Goddess in the Tantric Ritual of the Sri Chakra.

Yesod (Heb.): The ninth Sephira of the Tree of Life. The Sphere of the Moon which is the astronomical symbol of Change and therefore of Magick. The mysteries of Sex are particularly attributed to this Sephira, which is the sphere of activity of the Yezidi, or worshippers of Shaitan (Set).

Yezid: The prophet of the Yezidi, who preceded Mahomet by many centuries and who established the cult of Shaitan in Sumer. Crowley was a reincarnation of this Prophet and The Book of the Law was the fulfilment of the promise of "a book written from eternity", i.e. from an extra-terrestrial source. The mystical cult-centre of the Yezidi is the Sephira Yesod or Yezod, the Sphere of the Moon, which is especially concerned with the Magick of Transformation. The number of YZID is 31 which is that of AL, LA, LASH TAL, The Book of the Law and the Aiwaz Current.

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