

Aleister Crowley and the Hidden God

By Kenneth Grant

Introduction

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

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

Aleister Crowley, Austin Spare, Dion Fortune and the German occultist Eugen Grosche were among the first Adepts in the West to teach the use of the psycho-sexual energies, the Ophidian Current that informed the most ancient arcana of Africa and the Far East. Although it was Crowley who first integrated this current with the Western Esoteric Tradition, this was not achieved without some doubtful interpretations of oriental symbolism. This was inevitable because it was not until the last years of Crowley's life that certain secret knowledge pertaining to the Tantric Vama Marg¹ made possible a fuller understanding of The Book of the Law, the ultimate repository of magical formulae and the Grimoire of the New Aeon or Era which it had inaugurated in 1904, when Crowley received and transmitted it. I have therefore endeavoured to correct errors of interpretation in order to diminish the dangers naturally concomitant upon the use of this Current.

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

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

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

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

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

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

I

The One Beyond Ten

IN 1893, at the age of eighteen, Aleister Crowley determined to put Magick on a sound scientific basis. He explains¹ that he adopted the old English spelling-magick-"in order to distinguish the Science of the Magi from all its counterfeits"; by this spelling he also intended to indicate the peculiar nature of his teachings, which has a special affinity with the number eleven, the One beyond Ten.

"K" (the last letter of Magick) is the eleventh letter of several major alphabets;² it is attributed to the god Jupiter, whose vehicle (the eagle) is symbolic of magick power in its feminine aspect; it is "the symbol of that gigantic Power whose colour is scarlet, and who has affinity with Capricorn, or Babalon".³ The special import of Capricorn (the Goat) is revealed by its attribution, in the Indian Tradition, to the goddess Kali, whose vehicle is blood.

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

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

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

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

Because the number ten was regarded by Qabalists as the stable number of the system of Divine Emanations, or Sephiroth, the number eleven was considered accursed, because it was outside the system. Therion therefore adopted eleven as his formula.

In The Book of the Law, the goddess Nuit exclaims: "My number is 11 as all their numbers who are of us," which is a direct allusion to the A.*. A.*., or Order of the Silver Star, and its system of Grades.⁴ Nuit is the Great Outside, represented physically as "Infinite Space and the Infinite Stars thereof " (i.e. Isis). Nuit and Isis are thus identified in The Book of the Law. Isis is terrestrial space, illumined by the stars; Nuit is outer, or infinite space, the undying darkness that is the hidden source of Light. She is also, in a mystical sense, Inner Space and the Great Within.

Crowley first became aware of the existence of a hierarchy of spiritual powers in 1898 when he read The Cloud upon the Sanctuary, by Karl von Eckartshausen. He was twenty-two at the time and in his third year at Cambridge. In the course of a review of The Cloud in The Equinox⁵ (Vol. I, No. 3), Crowley wrote: "It was this book which first made me aware of the existence of a secret mystical assembly of saints, and determined me to devote my whole life, without keeping back the least imaginable thing, to the purpose of making myself worthy to enter that circle."

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

Whether the theory of Christian apostolic succession is true or

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

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

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

After Crowley read The Cloud upon the Sanctuary he aspired to contact the hidden Order which the book describes. As a result of his endeavours he met George Cecil Jones (Frater D.D.S.), a member of the Hermetic Order of the Golden Dawn, whose head at that time was Samuel Liddell MacGregor Mathers. It was through D.D.S. that Crowley was initiated into the Golden Dawn on 18 November 1898. He assumed the magical name Perdurabo (I shall endure), a motto undoubtedly suggested by his acquaintance with biblical lore (inherited from his father, a fanatical Plymouth Brother) and based upon Matthew -14:13. Crowley extended it to mean "I shall endure to the end, for at the end is there naught to endure"-Perdurab-O This was no mere word-play, but an adumbration of that total annihilation of personality which had to be accomplished if he were to achieve the summit of spiritual attainment; a supreme abolishment synonymous with an experience known as the Ordeal of the Abyss.⁶

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

One of the most outstanding members of the Order, from Crowley's point of view, was Allan Bennett (Frater Iehi Aour). It was he who gave Crowley his grounding in oriental mysticism. It was Bennett, also, who later became a Buddhist monk in Burma and who, instead of introducing Thelema to the East, as Crowley had hoped he would do, reversed the process and

6 See Glossary under Abyss

brought Buddhism to the West! Bennett was one of the original founder-members of the Buddhist Sangha in England.

Within a year of his initiation, Crowley's advance in the Golden Dawn had been so swift that he attained the highest grade which Mathers was entitled to confer, and, according to an unpublished autobiographical note (1924), by the year 1903 Crowley was the most advanced Adept (as distinct from a Master) in the world. But as at Cambridge, when he had undergone the Buddhist Trance of Sorrow and realized the futility of earthly ambition and achievement, so now, when almost at the summit of mystical attainment, he was overwhelmed by a similar sense of futility. It was so acute that he abandoned the Great Work⁸ itself.

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

Among other things, the Golden Dawn taught a technique for acquiring mastery of the astral plane, during which the projected astral body of the magician was identified with an Egyptian god-form. When practising the assumption of a god-form, Perdurabo (i.e. Crowley) chose the form of Horns, one of the oldest deities known to man. He sealed the plasm of his astral body in the mentally formulated image of a golden hawk (a vehicle of Horus) and, in that form, he explored the subtle aethyrs of the universe.⁹

The technique of assuming the god-form, of ritually evoking

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

8 See Glossary.

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

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

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

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

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

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

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

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

sometimes the ears.

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

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

AL (pronounced EL) is a Chaldean word meaning, among other things, God or the Great*One. It possesses elemental and planetary attributes: Air, to the letter "A"; and Venus, to the letter "L". "A" signifies the Creative Spirit (breath, prana, etc.), and "L" signifies the Woman Satisfied, or fulfilled with creative energy. The relevant Tarot Keys are entitled The Fool and Adjustment, respectively. The inner meaning of these keys will emerge in due course.

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

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

Changes of aeon occur periodically at intervals of about two thousand years, the most recent having occurred in 1904 when Horus supplanted Osiris as the typical vehicle of the Magical Current that now infuses the aura of the planet. Aiwass, or Aiwaz as it is sometimes spelt,¹⁰ claims to be the "minister of Hoor-paar-kraat", a form of Horus more generally known as Set or Shaitan.¹¹

10 See Glossary.

The three chapters of AL are a manifestation in Speech of the god of Silence, Hoor-paar-Kraat.¹² AL approximates in some important respects to the Far Eastern Tantras in that it is cast in the form of a teaching imparted by a "god" to his sakti (vehicle of power); in this particular case, Aiwass to Perdurabo, who is described in AL as "the chosen priest & apostle of infinite space ... the prince-priest the Beast".

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

The Beast 666 is the Dragon with seven heads mentioned in Revelation. Its occult significance shows in what manner the number 666 is "the number of a man", for the seven heads represent the seven stations of the Pole Star, each of which "fell", or sank down, at vast periodic intervals, the entire process taking 26,000 years to complete. This constitutes one Great Year in the Cycle of Precession. The symbolism is astronomical as well as mystical. The seven heads of the beast were typified by various images that had their earthly prototypes as symbols of magical power. The sinking and final disappearance of the sixth head made way for that of a man, i.e. a star represented by the first human image ever constellated in the heavens, the sign of Heru, Horus, the hero or Hercules of the later Greek astro-mythology.¹³

The image of the Beast, Dragon, or seven-headed Serpent, formed the basal design on the Floor of the Vault of the Adepts¹⁴ in the Golden Dawn. To each head was assigned a name of the qliphotic or demonic force, the number of which is eleven.

11 For an account of this aspect of Horns, see The Magical Revival, by Kenneth Grant (Muffer, 1972).

12 An Egyptian form of the Greek god, Harpocrates.

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

great detail.

14 See Carfax Monograph X, by Kenneth Grant.

Another affinity between AL and the Tantras is that the Tantras are accepted, not because of their antiquity alone, but because of the proven superhuman authority of their origin. There are other similarities to the Tantras, but also one great dissimilarity in that the Tantrics (especially of the Sakta Division) avoid all use of the number eleven because it is considered inauspicious.¹⁵ This number, which plays a major role in Crowley's Cult, has been adversely commented upon by Dion Fortune:

Crowley's Magick¹⁶ is valuable to the student, but only the advanced student could use it with profit. The formulae, too, on which he works, would be considered averse and evil by occultists accustomed to the Qabalistic tradition, for he uses 11 instead of 10 as the basis of his battery of knocks, in the magical ceremonies, and 11 is the number of the Qliphoth. No hint of this is given in the text, and it is an ugly trap for the unwary student.¹⁷

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

Similarly, the Beast with Seven Heads achieves his apotheosis in the eightfold power named Baphomet, the glyph of the androgyne which conceals the secret formula of Change through sexual polarity in human form; this is the formula of sexual magick based on atavistic resurgence (see Chapter 8).

Crowley, who always maintained a positive attitude, considered

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

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

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

also the equally important fact that eleven is the number of the Path of Aleph on the Tree of Life, the Path that transmits the Light of Kether, the Father, to Tiphareth, the Son. This Path symbolizes the transmission of the Supernal Light to the Magus (Chokmah), by the formula of Divine Madness. Aleph, The Fool of the Tarot, is also the Mad One. The Path of Aleph is the Path of Wisdom or Folly. Aleph spelt in full-[la-totals 111;eleven;onthegrandscale.

In The Book of Thoth the letter "A" is ascribed to the First Key, The Fool, the Mad One, and the serial number of this Key is Zero. We here reach the root of Crowley's key formula: $0=2$, which is also an ancient Chinese formula.¹⁸

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

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

There are eleven lines on the reverse side of The stele of Revealing,¹⁹ which is the magical talisman of the present Aeon of Horus; and Crowley became a Magus $9^{\circ}=2\alpha$ A.*. A., with the motto To Mega Therion-The Great Beast - eleven years after he received AL from Aiwass.

18 (+1)+(-1), or 2, when united, cancel each other out and become Nought. This is the mathematical expression of polarity which underlies the union of opposites, the active and passive or positive and negative charges of electrical energy. It is therefore the mystical formula of sexual magick. The ancient Chinese invented it to explain the emergence of manifestation (or duality) from the void (zero), and its return thereto after the act of creation had been accomplished.

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

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

The magical formula of the Great Work, which is the process of uniting these two in consciousness, is Abrahadabra, the elevenlettered word of power. In The Cephaloedum Working (unpublished), Crowley describes "The Fortress" or House of Horus (the "House of God" mentioned in AL) as the "Aeon of eleven towers". In view of Crowley's references to the worship of Shaitan as being equivalent to the worship of Had, or Hadit, it is interesting to compare the eleven temples connected with a sect of Shaitan-devotees still existing in the Syrian desert in the neighbourhood of Baghdad.²⁰

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

"The Formula of Force is Eleven-in-One and One-in-Eleven, that is 418."²¹-This means that Abrahadabra, the numerical value of which is 418 (the number of the Great Work), is One Word consisting of Eleven letters-therefore Eleven-in-One. Ahad, the centre or heart of Abrahadabra, is Hadit or Shaitan; it is also the Chaldean word signifying One (Unity): thus, One-in-Eleven.

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

This formula, which was used by the sorcerers of the ancient

20See The Trail of the Serpent, by inquire Within (Boswell, 1936).

21See The Magical Record of the Beast 666 (Duckworth, 1972).

world, had a profound effect upon the psychology of the operator. Because man evolved from the beasts, he possesses-deeply buried in his subconsciousness-the memories of superhuman powers he once possessed. Each animal typifies one or more such powers: strength and subtlety for the leopard; seeing or sensing in darkness for the cat, the owl, the bat; swift death-dealing power for the snake; the power of transformation for the hyaena, and so on. Any required atavism could be evoked by assumption of the appropriate god-form.²²

The process was known to Initiates as the formula of the Divine Ape, the ape being an image of the primal link between man and beast. It was also a symbol of the astral body and the reflective quality of the astral light that appears to mimic, or ape, the images impressed upon it by the will of the magician. The assumption of the god-form is therefore an aping of the superhuman power which it is desired to evoke.

In a paper on Clairvoyance, MacGregor Mathers noted that the specific forms of animals are significant even on the mundane plane, and that on the astral plane this is even more emphatically the case. In the case of the ape, the formula was actually enacted in a sexual rite that Crowley refers to in his Comment on The Vision and the Voice.²³

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

Crowley interprets the formula as a magical unification of larval consciousness, characteristic of pre-human phases of life, with the ultimate product of an exalted and illumined human

22 Patanjali, who founded the great system of Yoga Philosophy, declared that "by making Samyama on the strength of an elephant or a tiger, the student acquires that strength". (Quoted by Crowley in Magick, P. 39.)
23 This Comment has not been published, but the relevant passage is quoted in The Magical Revival, P. 45.

will: the exaltation of pre-ëval atavisms to cosmic consciousness through the instrumentality of psycho-sexual magick. The Sphinx is the most celebrated image of this concept. Crowley describes it as "the deification of the bestial, and therefore an apt Hieroglyph of the Magnum Opus".²⁴ In other words, it symbolizes the formula for the bringing through of cosmic power, the meeting of beast and god through the mediumship of man.

The use of ritual masks, more particularly those of the ancient Egyptian gods—a falcon for Horus, a jackal or fenekh fox for Anubis, an ibis or ape for Thoth, a crocodile, dragon or ass for Set, an hippopotamus for Typhon—was a means of identification with subconscious strata corresponding to remote atavisms. "The law of evolution is retrogression of function governing progression of attainment, i.e. the more wonderful our attainments, the lower in the scale of life the function that governs them."²⁵

The subconsciousness responds to properly applied magical theurgy; in some cases, even to brain surgery. Wilder Penfield's work "has shown that during brain operations ... stimulation of the temporal lobe of the brain may actually reproduce a sense of the full experience of a past memory, as if it were occurring again. This was discovered when epileptic patients were treated surgically."²⁶

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

In *Magick without Tears*²⁷ Crowley notes that "in certain types

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

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

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

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

of animal, there appears, if tradition have any weight, to be a curious quality ... which enables them to assume at times the human form. No. 1.—and the rest are also rans—is the seal. There is a whole body of literature about this. Then come wolves, hyaenas, large dogs of the hunting type; occasionally leopards. Tales of cats and serpents are usually the other way round; it is the human (nearly always female) that assumes these shapes by witchcraft. But in ancient Egypt... the papyri are full of formulas for operating such transformations."

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

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

Aiwass is the link, the corridor through which the Impulse was transmitted from the source of extra-terrestrial consciousness. That is, Aiwass was "a messenger from the forces ruling this earth at present".²⁸ The location of that source and the nature of those forces, or "gods", are mysteries concealed in AL.

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

From the time Crowley entered the Golden Dawn, in 1898, to

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

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

Aiwass, "the minister of Hoor-paar-Kraat", therefore equates with the "solar-phallic-hermetic Lucifer; The Devil, Satan or Hadit of our particular unit of the Starry Universe. This serpent, Satan, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation." ²⁹

Furthermore, Crowley typifies the True Nature in every man and woman, the True Will, by the satyr, ³⁰ a form of Sat-An or Set, Shaitan-Aiwass, the Hidden God.

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

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

2

The Scarlet Woman

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

The Djeridensis Working

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

It is not claimed that the contents of the present chapter constitute the private instruction mentioned in *Magick*, but

the following interpretation of the Formula of the Scarlet Woman is based upon a study of unpublished material which possibly formed the basis of such instruction.

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

In another sense, scarlet equates with the red substance of female source, the prime menstruum of magical energy, and also with the negatory, destructive aspect of lunar or "black"¹ magic and witchcraft. It is in this sense that the Scarlet Woman equates with Kali, who is primarily the goddess of stellar and lunar periods, hence of Time.

One of the first methods of telling time was by the periodic emanations of the female cynocephalus, which the ancient Egyptian priests used for this purpose.² Time is the menstruum in which all material forms arise, transform and finally dissolve.

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

The name Babalon, which is used to designate the office of Scarlet Woman, differs from the apocalyptic version not only in respect of its orthography³ but also for the following reasons. The biblical concept of the Scarlet Woman is already a corruption of that ancient magical tradition of which-outside Sanctuaries of Initiation-temple prostitution is the only remembered form. The tradition is best preserved in the doctrines of the Indian and Tibetan Tantras which describe ceremonies involving the use of the kalas (medicines) which imbue the exudations of specially trained priestesses. The "sweet-smelling ladies" (suvasinis) have a more than literary correlation to the "sweet-smelling perfume of sweat" spoken of in AL, 1, 27. The formula of the Scarlet Woman is the formula of the Suvasini.

Babalon means "the gate of the sun"; she admits the solar force through her gate, gut, cut or cat (i.e. pudenda). As the cat she is

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

2 See Hor-Apollo, Book 1 15.

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

the Moon, or the Sun reflected in the Eye of Amenta; the left eye of Space as the Sun is the right. Thus the Vama Marg, literally the Left Path, or the Path involving the use of woman, the female being considered as the left or lunar aspect of creation in contradistinction to the Dakshina Marg, which involves the solar current, the male, or right-hand aspect.

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

The name Babalon is numerically equivalent to 156, whereas the corrupt, apocalyptic form, Babylon, totals 165-a number of no particular qabalistic significance. One-five-six, on the other hand, conceals many ideas relating to the function of the Scarlet Woman. For instance, it is the number of TzIVN, Zion, the Holy Mountain; it is also the number of the City of the Pyramids beneath the Night of Pan⁴ which may be entered and explored through the magical use of Babalon. It is also, according to Liber 418,⁵ the number of Chaos, which is a concept of singular importance in the qabalah of Thelema for it is a secret name of The Beast. Babalon is thus identified with her true Lord.

Another important correspondence with the number 156 is sen-hru, a term used by the ancient Egyptians to denote the day of the summer solstice, when the Eye of Horus (i.e. the moon) was full, and the year completed. The number

156 is therefore a perfect symbol of the magically inspired female (i.e. of the Scarlet Woman); it is also her numerical formula, which is one of Change and Manifestation-Scorpio and Capricorn.

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

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

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

The Visvakosatantra says: "No worship is valid without women (sakti), fish and meat." Similarly, a Sahajiya text declares: "If you do not submit yourself to a manjari (woman) but simply rely on theoretical knowledge of the thing, you cannot get Krishna by spiritual culture." According to Manindra Bose,⁶ "the Sahajiyas do not use fish or meat in mystic culture, but as regards the necessity of women, they have the same idea of the utility of a female companion as preached in the Tantras".

An initiated Tantric comment on the Vama Marg describes the suvasinis as: "sweet-smelling ladies ... selected to play the role of Mother. They are to be sought as the one and only refuge ... and even though as many as sixteen ladies are chosen in one of the rarer forms of magic that appertain to this school of worship, the chief focal point is the woman, the one and only who is the Suvasini."

Crowley was working the same formula and he explained the mechanics of it in his Magical Record:⁷

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

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

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

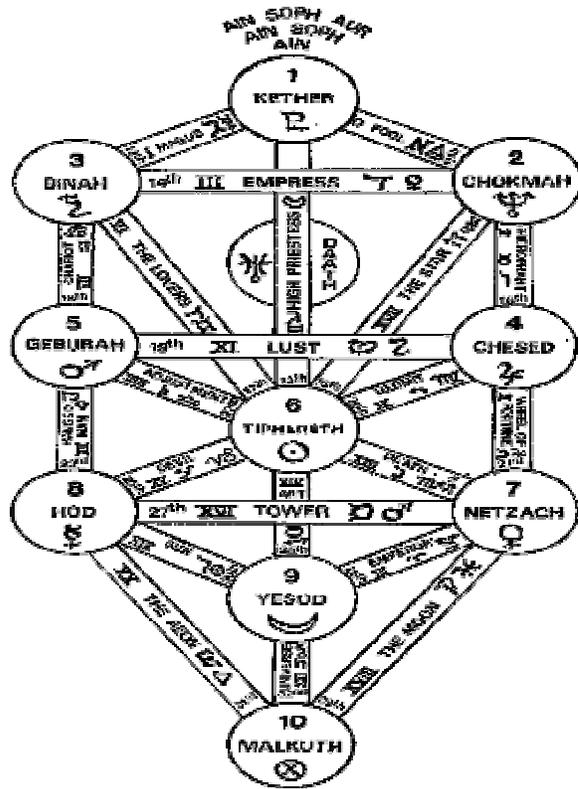


PLATE 21 The Qabalistic Tree of Life showing the system of grades according to Crowley's reorganization of the A. A. C. C.

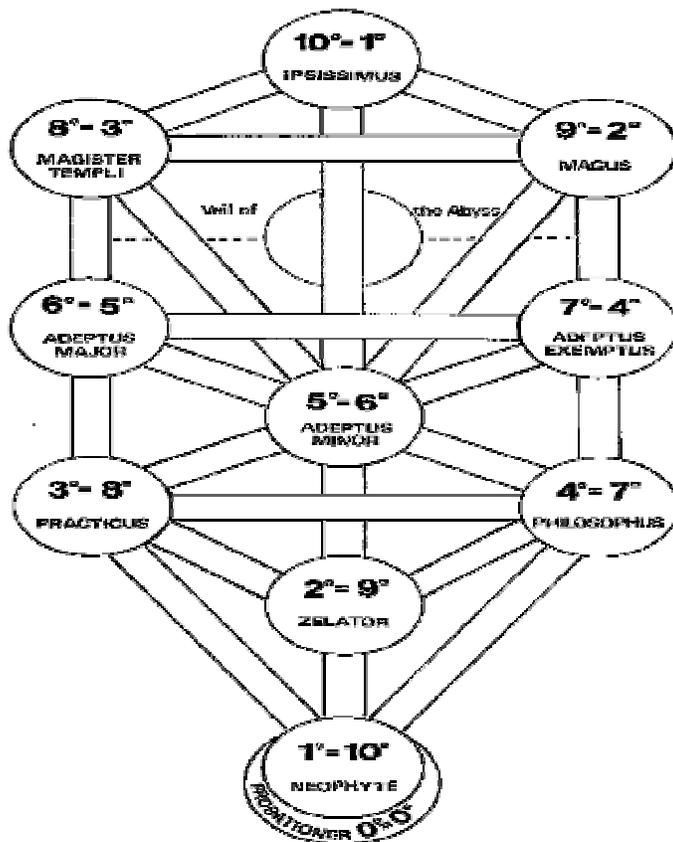


FIGURE 3: The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, elemental and tarotical attributions, arranged according to the traditional Qabalistic Tradition.

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

The seer Ouarda [i.e. his wife, Rose Kelly], candidate No. 1 gave me the power to get The Book of the Law. Virakam [Mary d'Este Sturges], No. 2, gave me Book 4, in part, but broke down, surely through my own default of faith in her, more than her quite justified distrust of me. We neither of us gave ourselves wholly without reservation to the Work. Third, Soror Hilarion [Jeanne Foster] gave me the Child of Promise [i.e. Frater Achad, Crowley's "magical son"], and probably helped me to attain my Grade of Magus. Fourth, Soror Ahitha [Roddie Minor] helped to build the Temple of Jupiter. I may not yet appreciate the effect of this; but if, on the whole, the Work was marred, as appears on the surface, I must again blame myself for my imperfect non-attachment. I feel sure that I was always upsetting the Gods' plans by obtruding my own rational ideas of the proper way to do things. Fifth, Almeira [Bertha Bruce], whose vocation I cannot doubt, seems to have failed altogether, unless she gave me that very non-attachment I so needed. But I cannot make out whether she is still in office ...

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

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

1. Rose Edith Crowley nee Kelly, my wife. Put me in touch with Aiwaz; see *The Equinox*, 1, 7; *The Temple of Solomon the King*. Failed as elsewhere is on record.
2. A doubtful case. Mary d'Este Sturges nee Dempsey. Put me in touch with Abuldiz; hence helped with Book Four. Failed from personal jealousies.
3. Jeanne Robert Foster nee Olivier. Bore the "child" to whom AL refers. Failed from respectability.
4. Roddie Minor. Brought me in touch with Amalantrah. Failed from indifference to the Work.
5. A doubtful case. Marie Rohling nee Lavroff. Helped to inspire Liber CX1 [Aleph]. Failed from indecision.
6. A doubtful case. Bertha Almeida Prykryl nee Bruce. Delayed assumption of duties, hence made way for number 7.
7. Leah Hirsig [Alostrael-the Ape of Thoth]. Assisted me in actual initiation;⁸ still at my side, 1921 P.S. And 1923.⁹

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

In Tantric literature, the *suvasini* is a "priestess" in the sense that she is the chosen vehicle of the Supreme Goddess, or Magical Power (*Mahashakti*). Her body contains zones of occult energy intimately related to the network of nerves and plexuses associated with the endocrine glands. As the Supreme Goddess, she is represented yantrically¹⁰ by the Shri Chakra (see Plate 5), and mantrically¹⁰ by the secret vibrations that invoke the primal Creative Energy in its lunar, or feminine, form (i.e. in a form specially suited to manifestation). Her mantra has never been written down because it can be transmitted only orally. The Shri Chakra is therefore the signature of the Scarlet Woman, insofar as it delineates the formula of the Goddess (whether of Nuit, Isis, Kali, etc., makes no difference).

When the Great Magical Power (*Kundalini*) is roused to

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

9 Number 7 de*nounced her office of Scarlet Woman in a letter to Crowley dated 26 December 1929, thus making way for Number 8: Soror Astrid (Dorothy Olsen). See also *The Magical Revival*, Chapter 8.

10 A yantra expresses in linear form the vectors of force that constitute the secret anatomy of a "god" or a "goddess". A mantra expresses these vectors in terms of sound, or vibration. Every deity has its yantra and its mantra, and their combination forms the tantra, or active mode, of the deity's invocation.

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

The fragrances emanating from each chakra are thus made available for use by the priest, or "beast",¹¹ who devours them and transmutes them into ojas-magical energy.

There are three main methods of obtaining these vaginal vibrations, or kalas. One of them is of particular interest to Tbelemites because it is equivalent to the ancient Egyptian formula of Nuit, the goddess of the night-sky, represented anthropomorphically by a naked woman arched over the earth.¹² In the Tantras, this posture is called the *Kailasa Prastara*; the goddess towers over her worshippers like Mount Kailas,¹³ from which the healing coolth of her snows flows down. The earlier image of this formula, as depicted on the Stele of Ankh-af-na-Khonsu, shows a woman on all fours, which suggests the *viparita maithuna*, a back-to-front mode of congress described in some of the earliest Tantras and in certain occult writings of the Arabs. *Viparita maithuna* is also symbolic of the total reversion of the senses necessary to the full awakening of the Serpent Power.

Ankli-af-na-Khonsu, a priest of Amen Ra during the XXVIth Dynasty, was a previous avatar of Therion (the Beast). Khonsu, meaning literally "the traveller of the night-sky" not only denotes the moon but also the stars or kalas that accompany the moon in its nocturnal or feminine phase.¹⁴ Ankh-af-na-Khonsu concentrated within himself the life or vital energy (Ankh) of the (-af-na-) Moon (Khonsu), the moon being the Shri Chakra: Light as the medium of manifestation.

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

12 The arch or arkh (Sanskrit *Argha*), is symbolic of the womb; the image of Nuit is therefore a glyph of the

Magical Cup in which the Great Magical Power, mahashakti, resides.

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

14 i.e. in its waning phase.

The Shri Chakra is the moon in its fullness, the lotus in full flower, the flower which, in the graded phases of its cycle, emanates fourteen rays (one for each day of the fortnight) that culminate in the full circle of the fifteenth.¹⁵

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

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

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

Fourteen female genital secretions are accounted for by Western science,¹⁶ the fifteenth and sixteenth remain undis-

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

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

covered, yet they have been known to, and used by, oriental initiates from time immemorial; they manifest only in the vaginal emanations of the fully trained Suvasini.

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

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

Imbibition of the kalas charged with the upwardly directed currents transforms human consciousness and makes possible contact and communication with transcendental entities. Conversely, the intake of the venom brings man into direct relationship with the demonic worlds and the lower elementals; only the Adept can use this current with impunity.

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



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

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

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

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

Choice of an assistant seems so important that perhaps it should be left to caprice; i.e. to subconscious attraction. With regard to the choice of one to serve this Sacrament, man is

so confused in mind, and so easily deceived as to this matter, that it seems to Us not unreasonable to allow full sway to the Caprice of the Moment. For this caprice so-called is in truth perhaps the Voice of the Sub-Consciousness; that is, it is the deliberate choice of the Holy Phallus itself. "The Phallus is the physiological basis of the Oversoul." For this very reason are these many men led astray ... But let the conscious Will be devoted wholly to the Great Work,

17 OM, and its relationship to the three phases of consciousness-waking, dreaming, and dreamless sleep-is described in The Mandukyopanishad. See in particular Gaudapada's comment.

18 In a letter to J. W. Parsons, who was operating a Lodge of the O.T.O. in California in 1945, Crowley wrote: "it is all right to initiate one's mistress, but to reverse the process is severely forbidden."

then shall the subconscious Will choose inevitably the appointed Vehicle for the Work.

Over and above this, however, it appears from Crowley's Magical Record" that he took no pains to ensure that his assistants possessed all the requirements of a Scarlet Woman. It is no doubt true that the particular qualifications necessary for this office have little to do with the moral status of the woman used in the rites. Whores, no less than "respectable" women, may possess the necessary competence; the ultimate test of eligibility is the purity of passion brought to the rite by both priest and priestess. Yet there is some indefinable "something" beyond even this, and about this aspect of the matter the oriental Initiates were prolix. Their writings, like those of the mediaeval Alchemists, were couched in mysterious cyphers, impenetrable to all but Initiates.

One thing is certain, however: the lotus, or flower, of the human female supplies the vital elixirs sought after by the Alchemists and Adepts of old.

Among the welter of published arcane writings there is one and one only known to me-that contains an initiated "inner sense" commentary which approximates to the genuine Vama Marg interpretation of this chakra. This is the Karpuradistotra of the Kaula Tantrics, translated by Sir John Woodrooffe as the Hymn to Kali .²⁰ Therein, the Mahachakra, which is the focus of the mystic rite, is the mandala or yoni of Kali Herself; a close-up, as it were, of the trikona (inverted triangle) that typifies the Supreme Goddess. The stotra is a litany of praise that contains the secret of Kaula worship.

19 See, in particular, the American period.

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

3

Zone of the Fire Snake

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

The process is easier of accomplishment in the female than in the male, for the simple reason that for her the Serpent Power or Fire Snake can be more readily imaged in phallic form. The priestess visualizes the image in the sexual zone (Muladhara Chakra) and inflames herself to the point of orgasm by the power of controlled imagination, or "love under will". Before orgasm is achieved she must move the image by the power of her mind and transfer it to the centre of Will, the Ajna Chakra, represented by the third eye in the cerebral region. If she is highly skilled she will have transferred the primal power to this centre at an earlier stage of the rite; if not, she must make the transfer immediately before orgasm occurs and maintain in mind the magical child or "bud-will" until consummation occurs.¹

With the male practitioner the process is more complicated and it is advisable to proceed along the lines laid down in Liber HHH, Section SSS.2 In this system, Kundalini is to be identified with Hadit, and the brain or cerebral centre with Nuit. Once Hadit is

1 See Liber Aleph, Chapter 86.

2 See Magick, by Aleister Crowley.

awakened it forces its way up the spinal column and, as it does so, its progress is marked by visions and the acquisition of hitherto latent powers, provided that the intervening chakras have been properly sealed.

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

Mind (the Ajna Chakra) is the eleventh sense; it is "the name given to generated thought. Thoughts spring from a particular region of the brain called Ajna, or Will."³ When Kundalini ascends to this chakra the operator "becomes a King".⁴ Ajna is the seat of will, and the Kingly Man of the Therionic Cult is he who functions at this level and, by his magically imbued thoughtstream, actually creates new worlds, new conditions. "Here is the goal of the Kundalini, of which it is stated that in the region of the pineal gland (i.e. Ajna) when the attention has found that point, the whole world looks illuminated, aflame ... Whenever there is joy in man, then Kundalini is at the pineal region."⁵ As AL has it: "They shall rejoice, our chosen; who sorroweth is not of us." There are many other references in AL to this royal state, this kingly condition of the Will. This also is why it is written: "Ye are against the people, O my chosen," for, in a mystical sense, "the people" represent the mass of thoughts, the disconnected fragments of consciousness that obstruct the attainment of Unity.

Adepts of the Kaula Path, i.e. those who use the kalas, the vaginal vibrations or essences, invoke the Goddess at the region

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

4 ibid.

5 ibid.

of the Muladhara Chakra, the zone whose gate in the outer is the female genital outlet.

The great Hymn to Kali, Karpuradistotra, gives the yantra of the Goddess, the lineal glyph of that supreme talisman which the Goddess consecrates by her presence (see Plate 6). The inverted triangle (yonī) depicted centrally is surrounded by four inverted triangles; five in all. These five trikonas---a form of the pentagram -represent The Goddess Fifteen.⁶ The 3 x 5 steps or grades symbolize the 15 stages of the moon from new to full. The invisible seed (bindu) at the heart of the central yonī represents the sixteenth Kala. This is the Elixir of Eternal Life that manifests in the high priestess at the climax of the sacred rite. It is here that the Goddess manifests her light, when the Fire Snake has achieved union with Pan in the night-sky lit with the stars (kalas) of Nuit. In this way the Goddess achieves Hadit.⁷

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

The "inbetweenness concepts"⁸ indicated by the last four directions play an important part in the African mysteries where they are interpreted in mantric terms as the off-beat rhythms of the ritual drums; a mantric expression of this great yantra.

The inverted triangles, the circles and petals, each symbolic of various phases of the female lunar cycle, are enclosed within a large inverted triangle that typifies the sexual organ of the priestess. This is surrounded by a fortress consisting of four pylons,

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

7 Cf. AL, 111, 45.

8 The phrase is Austin Spare's.

the four gateways to outer space.⁹ The yantra of the goddess, Kalika, resumes the entire doctrine of the Vama Marg or LeftHand Path.

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

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

At roughly the same time as Crowley's researches, two other Adepts were pursuing apparently dissimilar but ultimately convergent paths: Austin Osman Spare and Dion Fortune, both of whom made valuable contributions to the present-day magical revival.

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

9 Cf. AL, 1, 5 1.

The point which needs emphasizing is that the priestess or witch-queen was "ever virgin to Pan". This phrase, which is highly technical, is loaded for initiates in a way almost impossible to explain to those who have not ceased to

interpret sex at merely personal and human levels. Centuries of wrong conditioning have engendered erroneous notions. Crowley, it seems, failed to obtain the ultimate elixir because he was, despite himself, deeply tainted with fundamental misconceptions engendered by Christianity. In consequence, he identified the bindu with the male seed and confused it with the catalyst that makes the "virgin" glow and emanate the Supreme Kala, the amrit or nectar which contains in its fragrance the ultimate essence, the elixir of life.

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

Thomas Lake Harris¹⁰ and his followers had a glimmering of the true formula; their Karezza technique was a crude attempt to approximate the more profound approach of the Tantric Initiate who begot "children" on virgins without physical intervention. The subject is virtually impossible to communicate to those who continue to interpret sex in terms of physical interpenetration, the resulting offspring being similarly physical. But sexual polarity, in its deeper and magical sense, does not involve physical conception, gestation and birth. Crowley was aware of the possibility of opening the spatial gateways and of admitting an extraterrestrial Current into the human life-wave.¹¹ In Moonchild the incarnation was effected in and through the normal sexual formula, and although the full impact of the moonchild's advent is not described, the reader is left with the impression that, whatever it may have been, it was some sort of a monster in human form endowed with superhuman powers. But no entity

10 1823-1906. Founder of an occult group that used sex in a magical sense. It is interesting to note that one of his disciples was Dr Edward Berridge, whom Crowley wrote about in Moonchild under the name of Balloch. 11 See Liber LXXXI, Moonchild, by Aleister Crowley (Sphere Books, 1972).

incarnating via the usual channels of sex, no physical intrusion of another dimension into the ambience of humanity could possibly exercise power in any but a terrestrial sense. This is because the "power" has been earthed or enfleshed. One is reminded of the recent case of an Adept who attempted to use a vehicle which, from sheer terror of that which lay beyond the spatial pylons, vehemently denied its Master and was prematurely snuffed out of existence. I refer to Howard P. Lovecraft whose occult experiences, disguised as fiction, vividly adumbrate the awful possibility at which Crowley but vaguely hints in Moonchild. Lovecraft numbered Arthur Machen and Algernon Blackwood among his co*mpères; this in itself is an admission of contact with dimensions outside those which Lovecraft accepted as scientifically permissible, for both Machen and Blackwood were at one time members of the Golden Dawn. The former was a close friend of Arthur Waite, whose effusions are too well known to need comment. Lovecraft deplored Machen's style, so it was not a literary influence that he acknowledged. What he really acknowledged was a magical influence that streamed, via the Golden Dawn and MacGregor Mathers, direct from the Draconian Tradition that in all its outward manifestations Lovecraft categorically denied and rejected. But-read his poetry! He cannot there conceal, as he does persistently in his letters--¹² the real source of his visions, of the intrusion of forces completely in accord with the archetypes, symbols-call them what you will -that Crowley brought through when in contact with a transmudane entity of supreme power; I refer to Aiwass. If the reader will turn to pp. 115 and 116 of The Magical Revival he will appreciate how close is the comparison with Lov*ecraft's, yet nowhere in his published or unpublished writings, including his numerous letters, did Lovecraft give any sign of either having read or heard of Aleister Crowley!

The quality of evil with which Lovecraft invests the types of his Cthulu Cult and other mythoses is the result of a distortion

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

in the subjective lense of his own awareness, and I have shown elsewhere¹³ how these images emerge when not so deformed, approximating sometimes to the point of actual identity with Crowley's cult-types of Shaitan-Aiwass and The Book of the Law. Lovecraft's literary hangers-on are interested in bolstering the fallacy to which he himself gave the initial impulse because they wish, no doubt, to preserve the illusion of originality which they ascribe to him. To their limited vision, it seems, Lovecraft maintains his unique position only at the cost of tearing out of its real context his undeniably remarkable achievement. This is both foolish and shortsighted because Lovecraft's achievement is not diminished but greatly enhanced if one sees it in its correct perspective, for it is an occult

tradition-and Lovecraft gave it persistent utterance in his writings-that some transfinite and superhuman Power is marshalling its forces with intent to invade and take possession of this planet.

In his preamble to *The Paris Working*, Crowley writes concerning a specific magical operation: "This invocation produced a message from Jupiter in Enochian to the effect that the gods wished to regain their dominion on Earth, and that the two brethren O.S.V. and L.T.¹⁴ were as 'fiery arrows' shot by them, the gods, in their war against the 'slave gods'."

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

13 The Magical Revival, pp. 114, 116.

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

15, ". . . some other world is not attempting but has been, for centuries, in communication with a sect, perhaps, or a secret society, or certain esoteric ones of this earth's inhabitants" (Charles Fort, *The Book of the Damned*, Ace Publishing Corporation, New York, Chapter 10)

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

Lovecraft was not the first to colour his visions with an aura of nameless dread, nor was he the first to use fiction as a medium for their expression. Both Machen and Blackwood had preceded him, and if the focus of hostility beyond earth was hell or the qliphoth, not some other planet or star, it none the less expressed the threat of invasion by forces alien to the present evolutionary life-wave. Crowley dispels the aura of evil with which these authors invest the fact; he prefers to interpret it on Thelemic lines, not as an attack upon human consciousness by an extraterrestrial and alien entity¹⁶ but as an expansion of consciousness from within, to embrace other stars and to absorb their energies into a system that is thereby enriched and rendered truly cosmic by the process. Such an attitude is possible only to one who has crossed the Abyss and dissolved the illusion of egocentricity, or separate individual existence.

Lovecraft, on the evidence of his poetry,¹⁷ drew back on the very brink of the Abyss.¹⁸ Unable to resolve his inner conflict, he was haunted by the shadows of the powers whose existence he strenuously denied in his letters. The latter reveal, unfortunately, a bigoted racist and xenophobe, an irrational rationalist and self-contradictory materialist struggling helplessly in the mesh of his own self-engendered illusions which he desperately endeavoured to foster in other minds--not without some success, if

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

17 See in particular "Nemesis", "The Ruttled Road", "The City" (Collected Poems).

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

one considers the comments of those who profess to have understood both the man and his work. Such understanding is, of course, impossible for those who have not attained the Sphere of Binah (Understanding) with all its implications, the foremost being the Ordeal of the Abyss that Lovecraft himself failed to transcend.

It is a well-known fact that few artists, even among the great, are capable of fully understanding the true nature and worth of their best work. The reason for this state of affairs is not so well known; it is because the artist is not responsible for his work. The degree of his achievement is in direct ratio to the degree of his absence when the work is performed. Perfect absence of illusion (i.e. the ego) implies the perfect presence of Truth (the ego-less state) and such a state can be realized only when the Supernal Triad" is actively manifesting through the medium of man. This

Triad is the most attenuated expression of the triple ring surrounding the Goddess Fifteen in the yantra of Kali. I have interpreted this yantra in accordance with my understanding of Vama doctrine. The invocation of the Goddess is therefore a direct invocation of cosmic power and an unsealing of the Eight DirectionS20 with a consequent and reverberant opening of the Four Great Gateways of Outer Space through which the power inflows. That power which, as the poet has it, "is indriving and imbued with death", death, that is, to the limited individual existence focused in and by the ego. Lovecraft stressed the spaces in between. The concept formulated itself in the Voodoo Mysteries with their emphasis on the off-beat rhythm peculiar to the Petro rites. AL (1, 52) warns the magician to beware of these " spacemarks".

The Scarlet Woman, as representative of Nuit, is the gateway to the Void. She is the magical embodiment of that stellar god

19 The Supernal Triad is the 93 Current. It is composed of Kether (God, AL, 31) reflected as Chokmah (Wisdom, LA, 3 1), which in turn is reflected into Binah (Understanding, LA, 31). Frater Achad is responsible for this formula, which plays an important role in his highly personal system of magick. 20 i.e. of space.

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

The symbolism of Set, or Sothis, as the opener of the year or periodic cycle is a cognate glyph. It is in the god-form of Set that the Magus absorbs the star-fire emitted by Nuit. LASH TAL,²¹ or Nuit-Set-Horus, is thus the complete formula of the magick of sexual polarity as practised by Crowley in the cult of Shaitan--Aiwass, although we shall notice later how he misinterpreted some of the symbolism and therefore misapplied some of the ancient keys.

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

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

The German occultist Eugen Grosche (Frater Gregorius)²² used an analogous formula in which no sexual act occurred. Grosche directed the currents of ojas along the body of the priestess by means of magnetic passes made manually over the marmas or sandhis as the various stages of the rite required. It is doubtful if

21See Magick, pp. 415, 416; also, Glossary.

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

he achieved communication with extra-terrestrial entities, although he seems to have used psycho-sexual formulae similar to those employed by the Tantrics.

Crowley, with all his violation of the Tantric code, did obtain such communication, as his Magical Records show. Not only did actual penetration and orgasm occur but he also practised cunnilinctus for the purpose of absorbing the elixir. And, most important of all, he considered the physical substance, the menstruum, of the elixir, to be formed of the combined male and female sexual fluids. He referred to them in Alchemical terms as the "blood of the lion" and the "gluten of the eagle". But, as he also recognized the efficacy of what he termed the Secret Path²³---which dispenses entirely with the physical use and even the physical presence of an assistant---it is evident that the menstruum was of secondary importance, the prime one being the quality and power of the Will that informed the current of energy at the moment of its transformation.

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

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

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

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

became divinely inspired, as the phenomena were interpreted. We are told that Cassandra and Helenus were prepared for seeing into the future by means of Serpents that cleansed the passages of their senses by licking them! In this way the sensitives are tested and made frantic, thus the serpent chose its own oracle and mouthpiece and became the revealer of preternatural Knowledge. The stupor caused by the serpent's sorcery created a kind of religious awe, and the extraordinary effects produced on the mediums were attributed to the supernatural power of the serpent! Those who were found to be greatly affected by it were chosen to become Fetish women, priestesses and pythonesses. This Obeah cult still survives wherever the black race has migrated, and the root of the matter, which travellers have found so difficult to get at, is unearthed at last, as a most primitive kind of Spiritualism, in which the serpent acted the part of the mesmerist or magnetizer to the natural somnambules.²⁴

The tongue of the serpent is known to be a very peculiar organ of touch. This was employed in the Mesmeric Mysteries like those of Samothrace in which Olympia was such an inspired Ophite; one that loved to dally with the crested worm, To stroke his azure neck, and to receive The lambent homage of his arrowy tongue which was at times made use of to produce ecstasy and trance.²⁵

The author of Tsuni-Goam refers to a snake called Ganin-Gub by the Hottentots which is claimed "to have genitals and to seek to have connection with women while they are sleeping".²⁶

These pythonesses were the Scarlet Women of African sorcery; their sleep was the magnetic sleep or trance induced by the "fascination"²⁷ of the snake. Entranced by contact with the flickering tongue of the serpent the women uttered oracles,

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

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

26 Hahn, Tsuni-Goain, p. 81.

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

communicated with spirits of the dead, elementals, cosmic daemons, and-if they were Initiates of a high order-with cosmic entities existing outside space and time. Alfred Métraux, quoting Moreau de Saint-Méry, reveals the technique:

Voodoo gatherings take place secretly, at night, in "a cloistered place shut off from the eyes of the profane". The priest and priestess take up their positions near an altar containing a snake in a cage. After various ceremonies and a long address from the "Voodoo king and queen", all initiates approach, in order of seniority, and entreat the Voodoo, telling him what they most desire. The "queen" gets on to the box in which lies the snake and---"modern pythoness--she is penetrated by the God; she writhes; her whole body is convulsed and the oracle speaks from her mouth". The snake is then put back on the altar and everyone brings it an offering.²⁸

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

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

One of the problems confronting the practitioner of kalavidya²⁹ is not only that of a suitable magical partner but also that of collecting and absorbing the emanations secreted by the priestess. In the first place, to be truly effective, the partner should be of an equal, if not a higher, degree of initiation than the priest. Crowley thought it inadvisable to initiate the woman "beyond

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

29 The subtle science of the kalas.

30 "The whole being considered carefully, We do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office. It is enough if that assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot, and healthy; flesh, nerve, and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable" (De Arte Magica; Secundum ritum Gradus Nonae O.T.O.).

workings of the most materialistic kind such as the acquisition of sex-force and attraction³¹ wealth, health, etc., but this is not a generally accepted view. In the letter to John W. Parsons quoted in Chapter Two, Crowley was presumably referring to an occult tradition which he does not specify and which I have been unable to discover. Dion Fortune, on the contrary, perhaps because she was herself a woman, advocated initiation by women; her novels are based almost entirely upon this theme, and Austin Spare, himself an Adept, was inducted into the Mysteries by a woman.³²

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

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

According to the most ancient traditions, the magical menstruum of manifestation may be found only in the kalas of the Goddess, and the informing current of magical energy—the Will—can be applied effectively without any physical intervention on the part of the priest. The "child" or product of the combined and polarized essences can therefore be engendered in

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

32 See The Magical Revival, Chapter 11 .

either case, but the nature of the child will differ accordingly. In the Tantric sense, that is where the Goddess is considered supreme, the resultant, or child, is mystical; it manifests in, and as, formless states of consciousness which lead on to the ultimate goal of Advaita.³³ Here, Kali is Nuit in her purest form, i.e. Nothingness (nothing that can be conceived by thought).

Compare AL, 1, 23, where Hadit—the Consciousness-Particle exclaims: "I am alone: there is no God where I am." With the intervention of the Will, desire is brought into play, and desire can culminate in the state of freedom, or desirelessness, only after it has discharged its potential energy in the form of its own image. Hence the "bud-will"³⁴

projected or reflected at the moment of seminal discharge is in the realm of form: magical as distinct from mystical., light or perceptible as opposed to dark or imperceptible.

Qabalistically considered, the supreme formula of Nuit (Nought), is $Kali = 61 = Ain = Nothing$ (Nuit or Not). This is the highest, most transcendental equation which it is possible to project into the realm of mind by mathematico-qabalistic symbolism. It is evident that the Shaivite conception functions altogether at a different level. The child, Ra-Hoor-Khuit, projects or bodies-forth the Limitless Light (ain soph aur)³⁵ of Kali/Nuit as blackness which, by its seeming opacity, appears as Set, the Absorber of Light. Set takes the form of the shadows cast by the magical vortex created by the interplay of Hadit and Nuit (or Shiva and Shakti), whose explosive union is so blinding in its brilliance that it appears as "thick darkness" and "sudden death". The darkness of Set is the womb of the Goddess from which appears to emanate a glamorous web in the form of the WorldAll; none other than that "world-bewitching Maya" that revealed itself as the Supreme Mother, Kali, in Shri Ramakrishna's ecstasies of inward contemplation. This is also that shadow-play

33 Non-duality, Lit. Not-Two. Cf. Crowley's formula $0=2$ explained in *The Book of Thoth* (O.T.O., London, 1944).

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

35 See *The Tree of Life*, Plate 2.

or "leela", celebrated in the mahavakya that proclaims the ultimate truth: Sarvani Khalvidani Brahnia.³⁶ Thakur Haranath, the Saint of West Bengal (1865-1927), referred to this divine play of consciousness as the game of Hide-and-Seek which Krishna (Pure Consciousness) perpetually plays with his consort Radha, herself a form of Maya.³⁷

Crowley's Cult of the Child involves the earthing of the magical Current. It is in this respect alone that Thelema may be regarded as a magical cult, as opposed to the Tantric Cult of the kalas wherein the Scarlet Woman remains ever virgin. As such, she is the sole source of the supreme Elixir, the virgin whore of heaven who sheds her star-light without direct sexual contact with the priest or any other male member of the Circle.

The aim of such rituals is mystical, that is to say they are directed to spiritual ends, cosmic or microcosmic. The Scarlet Woman in the Therionic cult embraces both the inwardly directed or mystical current and the magical or outwardly directed current of consciousness. Whereas the mystical use of women operates at levels of sushupti (deep trance), their magical use operates at the swapnic or dream level, the level at which the astral., archetypes may be modified with the purpose of influencing objective phenomena as experienced in jagrat, the wakeful state of mundane consciousness.

36 "All this is verily Brahman."

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

4

The Angel and the Aeon

