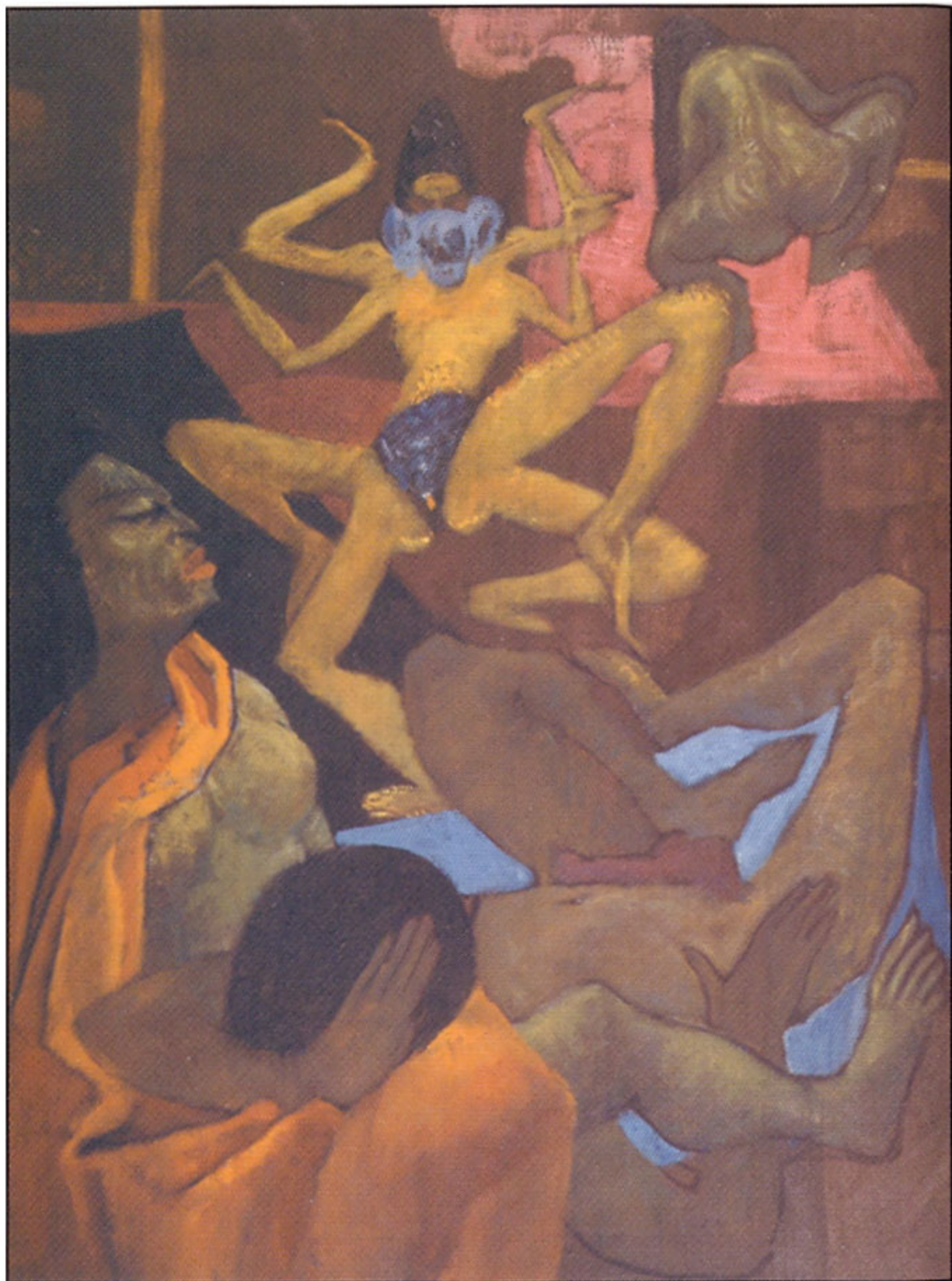


# BEYOND THE MAUVE ZONE



KENNETH GRANT





*The Dance of Kali*

Steffi Grant

# Beyond the Mauve Zone



KENNETH GRANT



Starfire Publishing Ltd  
LONDON MCMXCIX e.v. An. 95



A Starfire Book

First published in England at the Winter Solstice, 1999  
by Starfire Publishing Limited  
BCM Starfire, London WC1N 3XX, U.K.

Published in an edition of 1000,  
of which 71 copies comprise a deluxe edition  
bound in quarter goatskin and handmade paper,  
signed and numbered by Kenneth & Steffi Grant.

Standard: ISBN 0 9527824 5 6

Deluxe: ISBN 0 9527824 4 8

Both formats copyright © Starfire Publishing Ltd.

Text copyright © Kenneth Grant 1999

Cover design and title page illustration by Steffi Grant  
copyright © Steffi Grant 1999

The copyright in all other illustrations  
remains with the individual artists.

*Liber Pennae Praenumbra* © Margaret Ingalls 1974

All rights reserved.

The reproduction of any portion of this book,  
other than for review purposes,  
is strictly forbidden, without the prior  
written consent of the publishers.

Designed and produced by Starfire Publishing Ltd.

Printed by Antony Rowe Ltd, Wiltshire.

Born in England.

*To the Revered Memory  
of  
Sri Parameshvara Aiyar*



## Contents

<i>Preface and Acknowledgements</i>	
Introduction	1
1. The Cosmic Chain	12
2. The Masonic Masque	31
3. The Kaula Rite of the Fire Snake I	46
4. The Kaula Rite of the Fire Snake II	63
5. The Kaula Rite of the Fire Snake III	83
6. The Rite of the K'rla Cell	109
7. The Fire Snake and Parasexual Orgasm	128
8. The Metaphysics of Transmission	155
9. The Typhonian Bases of the Mysteries of Maat I	180
10. The Typhonian Bases of the Mysteries of Maat II	204
11. The Typhonian Bases of the Mysteries of Maat III	223
12. A Magical Son	235
13. Green Wind and Violet River	254
14. The White Rider	272
<i>Appendix I</i>	295
<i>Appendix II</i>	309
<i>Glossary</i>	313
<i>Bibliography</i>	336
<i>Index</i>	345

## Plates

Frontispiece: <i>The Dance of Kali</i>	Steffi Grant
1. <i>Chinnamasta</i>	Linda Falorio
2. <i>Aleister Crowley (1911)</i>	Augustus John
3. <i>The Grimoire</i>	Steffi Grant
4. <i>Awakening</i>	Alfred Flóki
5. Tibetan Tanka: The Green Tara	
6. The Author with Jeffrey D. Evans (1989)	
7. A card from Austin Osman Spare's <i>Arena of Anon Tarot</i>	
8. <i>The Rite</i>	Nema
9. <i>N'Aton</i>	Nema
10. <i>The Binding</i>	Hamsa
11. <i>The Taking</i>	Hamsa
12. "If I droop down mine head, and shoot forth venom..." (AL.II.26) Aleister Crowley, 1921	
13. <i>The Eye of Yog-Sothoth</i>	Alistair Campbell
14. <i>High Stakes</i>	Nema
15. Alda (Jadranka Stilin Mihajlovic) and	
16. Aliona (Milina Jovanovic) of the <i>Ecclesia Gnostica Alba</i>	
17. Zivo-Aivaz, 65 . . (Zivorad Mihajlovic Slavinski), Patriarch of the <i>Ecclesia Gnostica Alba</i>	
18. <i>The Place of the Skull</i>	Mark Bell
19. <i>Gargophias</i>	Mark Bell
20. <i>A Priest of Aossic-Aiwass</i>	Kenneth Grant
21. <i>The Flame and the Veil</i>	Mishlen Linden
22. <i>Revelation</i>	Alfred Flóki



## *Illustrations*

The Sri Chakra	45
The Sigil of the K'rla Cell Cult	108
The Tree of Life	154

The chasm was merely one of the orifices of that pit  
of blackness that lies beneath us, everywhere...

It needs no earthquake to open the chasm. A footstep,  
a little heavier than ordinary, will serve...

Hawthorne : *The Marble Faun*



## *Preface and Acknowledgements*

Since the publication of *Cults of the Shadow*<sup>1</sup> (1975) I have undertaken further research in the mysteries of the Sri Chakra in connection with the Fire Snake and its Typhonian implicits. I am greatly indebted in this matter to my late friend, Mr. David Curwen, who made available to me a contemporary Comment on an ancient Tantric work, *Anandalahari*.<sup>2</sup> The commentator was a Kaula Adept of the *Anuttara Amnaya*, and I wish to acknowledge this source of information in chapters 3, 4 and 5. It is my understanding that the spiritual lineage represented by this Adept is identical with that which informed Dr. Karl Kellner, the Austrian Freemason who, at the turn of the nineteenth century, was responsible for the revival of the Order of Oriental Templars, or O.T.O.

Great thanks are due to Mr. Martin P. Starr, for making available material that is of value to me.

I am also indebted to Mr. and Mrs. Jeffrey D. Evans for allowing me a glimpse of their magical machine, the K'rla Cell, which has proved for them – and could prove for others – a certain method of achieving contact with dimensions beyond the Mauve Zone.

My thanks are also due to Ms. Margaret Ingalls (Nema) for permission to reproduce the holograph manuscript of *Liber Pennae Praenumbra*, channelled by her in 1974, and which in

<sup>1</sup> The third volume of these Typhonian Trilogies.

<sup>2</sup> See Bibliography.



the intervening years has proved to be a vital link in a chain of transmissions which have regenerated and perpetuated the Typhonian Gnosis.

As concerns chapters 12, 13 and 14, my thanks are due to Mr. Mihajlovic-Slavinski and his wife Jadranka, and to members of the *Ecclesia Gnostica Alba*, with special mention of the seer, Aliona Verde, for their ever forthcoming co-operation in permitting use of correspondence and other material relevant to their magical work. It has been found necessary to quote somewhat extensively from this material, as the literature of the *Ecclesia Gnostica Alba* exists presently only in the Serbo-Croat language. By doing so I hope to extend to a wider public knowledge of a remarkable organization. In so doing I am glad also to acknowledge my indebtedness to that indefatigable exponent of the Mysteries, Mr. Michael Bertiaux, who chartered the *Ecclesia Gnostica Alba* as a fully fledged offspring of the *Ecclesia Gnostica Spiritualis*, of which he is the present Director.

I wish also to acknowledge my indebtedness to those artists who have permitted my use of their skills and inspiration in the form of visual interpretations of their experiences of the Mauve Zone and Beyond.

Thanks are also due for permission to publish two fine examples of altered states of consciousness; the one from Mr. Gavin W. Semple, the other from my former editor, the late Mr. Christopher R. Johnson, who was instrumental in overcoming many of the problems connected with the publication of this book and others in the series.

Finally, to my wife Steffi, who has given so much of her inspiration, time and energy to the ongoing formulation of the trilogies, I owe a debt of lasting gratitude.

K.G.  
London, 1999.

## Introduction



There is a formidable array of techniques designed to facilitate investigation of other dimensions, other levels, of consciousness. If it is understood that such techniques are merely conceptual devices it will become easier to grasp their mechanism and their limitations.

Magick, no less than science, has erected effectual barriers that deter individuals who are sometimes better equipped to undertake such investigations than the 'specialists' themselves. The artist, the poet, the musician, the dreamer whose dreams are capable of *realizing* the truths of the Great Inane are, occasionally, better endowed.

The fourteen fields of Sekhet-Aahru, the twenty-two scales of the serpent of the Qliphoth, the thirty Aethyrs, the thirty-two paths and sephiroth of the Tree of Life, the thirty-three degrees of Freemasonry, the forty-three kalas of the Kaula Circle, the fifty Gates of Binah, the fifty-and-one-half coils of Kundalini, the sixty-two Devatas of the Tibetan Demchog Mandala, etc., etc., are some of the better known divisions of the Magical Universe. Each has its formula, its guardians, its secret signs and its passwords. But mystery-mongers, and their dupes, lose



themselves in a maze of pathways which may be traversed with comparative ease via the Typhonian Tunnels back of the Tree of Life. The advantages of this approach seem obvious to all but intransigent theoreticians who, when deprived of the game of classifying endlessly the names and attributes of angels, demons, spirits, and so forth, find themselves skirting a great void with no option but to leap directly into the Unknown. Trying to rationalize an essentially non-rational situation, trying to evaluate the subconscious or True Will by standards of the waking state – *who* is there to do either? The Mind's penchant for classification and analysis can cause it to miss essential linkages. Our subject may not be apprehended in depth by the mental faculty, but it yields to a peculiar form of inspiration which may be described as instantaneous insight of a supra-rational order. The Hindus called it *prajna*. Without it, no amount of explanation avails to penetrate the so-called mysteries of magick and mysticism. We have therefore to cultivate not a new power but a faculty that has remained dormant in the majority of individuals for a very long time. It may be reactivated by the formula of Lam,<sup>1</sup> which covers every exigency and is a key to many doors, for it combines the totality of man's experience as comprehended by the sacred syllable, AUM.

The initial letter of Lam is attributed to Libra, the balancing or evening factor. In the present context the evening is between the daytime waking-state represented by Horus – whose letter is 'A' – and the deep-sleep state represented by the letter 'M' (*chandra-bindu*) emblematic of night-time and of the god Set. The formula of Lam is therefore relevant to the Aeons of Maat and of the twin gods Set/Horus. Thus, in the Aeon of Horus,<sup>2</sup>

<sup>1</sup> See *Starfire*, vol.1 no.3.

<sup>2</sup> I.e., the waking-state.

Lam offers the most direct gateway to all dimensions, because the waking state is always in the present.

In the present, objects appear to be real things. But objects also appear to be real to the dreamer, when he is dreaming. Therefore, strictly speaking, waking and dreaming are indistinguishable from their own standpoint. This is so because our presence illumines every moment of time. Furthermore, our presence requires time and space for its appearance, for to be present we must be extended in both these categories. But as there is no past or future – for we are conscious only of a seeming present – there is no present either. There is only *now*, and an awareness of ourselves which we experience as *presence*. But who or what is present? The answer to this question cannot refer to any 'thing', or object, for 'I' am, always, and can only be non-objective, i.e., I am total subjectivity.

Shen Hui (A.D.686-760) declared that "the absence of being and of non-being is true being". This double absence can only be intuited, and it requires that we awaken from time into timelessness, from the states of waking and dreaming into the absence of those states, i.e., into deep sleep, where the sense of objectivity is annulled. But this mergence with 'M' (deep sleep) must be accomplished *knowingly*. Then only may our true state be realized. Deep sleep is therefore the gateway to our Reality; we could not know any other.

The theomorphic symbol of this formula is Set-Typhon. Set denotes an inwardness that is often misunderstood to be a downwardly directed current. It is also and ignorantly mistaken for 'evil' or the perverse; but it is merely the reverse or inverse of the phenomenal current of manifestation. It is therefore important to understand that the concept of Set in the Typhonian Tradition has no connection with any such popular concept as Satan, which is a comparatively late distortion of

magical symbolism. Set is the Seat or Throne of Isis. He is sometimes represented as the forepart of the goddess Typhon, who holds before her the loop or Ankh-emblem of Existence.<sup>3</sup> Set is also the projection or child of Typhon, a shadowing forth of the 'Crowned and Conquering Child' typified by Lam. *Liber AL*<sup>4</sup> prophesies the advent on earth (i.e., the manifestation) of this child, though not in any human sense.

The original portrait of Lam as drawn by Aleister Crowley shows an entity wearing a headdress, possibly a crown. The crown is the type of the Ankh, or 'Living One', the King, who wears the crown to denote the reality (cf. royalty) of Existence (Sat).<sup>5</sup>

As explained in *Hecate's Fountain*, *Liber AL* was originally entitled *Liber L*. It could therefore and with equal validity be called the Book of Lam, i.e., the Book of the child or dwarf-god, Hoor-paar-kraat. Further analysis of Lam's name reveals:

- L = Libra = Maat = Balance = Evening (twilight).
- A = Leo = Horus = Waking-state = Day = Actuality.
- M = Scorpio = Set-Typhon = Deep Sleep = Reality = Night.<sup>6</sup>

Maat as the evening factor is the reconciler between the Aeons of Horus and Set. Lam, by paronomasia, is also the 'lame' one, hence his identity with Har-pi-Khart or Hoor-paar-kraat, the dwarf deity, the god 'crippled in his lower members'. This is a manner of saying that he is the god below the horizon, the god

<sup>3</sup> Set is *Sat*, 'existence'; Set-Isis is its starry emblem, the dog star (Sothis) its totem.

<sup>4</sup> Hereinafter referred to as *AL*.

<sup>5</sup> The Egyptian Pharaoh denotes the *har*='child', the ever-coming one. In Sanskrit, *hara* is a synonym for God as the spiritual King, or royalty/reality, in the form of the child; cf., Hara-Gopal.

<sup>6</sup> Actuality is phenomenal (objective) and illusive; Reality is noumenal (Subjectivity, as distinct from subjective). Hence: "What is night to the ignorant man is day to the sage", and vice versa. So runs the sacred text.

in Amenta, the 'headless god' of the Gnostics. Also, as the one who is in the dark he is equivalent to Samaël, the 'blind one', and to the 'blind' Horus of the Egyptian Ritual.<sup>7</sup>

We have, then, in the name of Lam, a *resumé* of man's total awareness, which appears divided into three states:

- dreaming (L)
- waking (A)
- deep sleep (M)<sup>8</sup>

Anyone who has successfully used the formula will know that the Egg of Lam serves as a space-capsule which conveys the traveller to any desired plane or dimension. He has but to gaze through the eyes of Lam in order to familiarize himself with the space-scape. This method has the advantage of protecting the traveller from direct contact with its denizens, for he wears the mask of Lam.

This not to say that he cannot, if properly prepared, alight from the egg and conduct at his own risk any investigations which he considers necessary. He must make his own decisions after assessing the nature of inevitable karma-incurred relationships with the zones he wishes to explore. If he seeks entry into the Mauve Zone itself he should be particularly careful not to quit the egg unless he has previously traversed, astrally, the locality concerned. He should then proceed as follows:

After identification with Lam has been achieved and consolidated<sup>9</sup> the Lamanaut should visualise the sigil of the

<sup>7</sup> See *Ancient Egypt* (Massey).

<sup>8</sup> I.e., M as ☽, *chandra-bindu*, typifies the dissolution of the seed of consciousness into its void substrate represented physically by absolute space; metaphysically, by the void (*sunya*).

<sup>9</sup> A simple method is described in *Outside the Circles of Time*, another in *Starfire*, vol.1 no.3, 1989.



Zone and shoot down obliquely into its atmosphere. If the descent is prolonged, a sensation of vertigo may supervene and compel him to return to earth (waking state). This signal should not be resisted; he should merely relinquish the force that impels him downwards and float up as gently as possible. If, during subsequent attempts, he is assailed by repeated attacks of vertigo or of nausea, it is usually a sign that the level of magical competence is unequal to the task, in which case the journey may be attempted in stages. To do this it is advisable to formulate – again astrally – a ‘launching platform’, and to absorb same by the meditational method when it has served its purpose. If this method also proves beyond his powers, the Lamanaut is advised to test his degree of competency by exploring the lower tunnels of Set back of the Tree of Life, and to worm his way upwards until he approaches as nearly as possible the outer pylons of the Mauve Zone. Should he attain this level he may consolidate his position by vibrating the mantras disclosed to him during his initiation into the Mysteries of S’lba.<sup>10</sup> It is unwise to proceed further unless he receives unequivocal signs that the mantras are invoking the necessary *devatas* who will act as guides beyond the pylons.



There would appear to be misunderstanding in some quarters that the Occult Typhonian Order is concerned with reviving a type of worship believed to have been accorded to certain deities of remote antiquity. This is erroneous. The ‘Typhonian’ deities denote specific operations of psycho-physical alchemy which involve essences or elixirs secreted by the human organism under very special conditions. The system of

<sup>10</sup> See *Outer Gateways*, ch.13 et seq. ‘Wisdom of S’lba’ and Comments.

*marmas* and power-zones used by Tantrics is arguably the most consistent systematization of such an alchemy surviving into present times.

The gods and goddesses, Osiris, Isis, and the child Horus, are short-hand for mystical and magical formulae implicit in the system. Our aim is not to promote a revival of exotic and ancient faiths, but to understand and to develop a tradition that is forever new in the sense that it forms the basis of every genuine occult Order, past and present. That some of the processes involved comport traffic with alien forms of life and consciousness we do not deny, but the time factors – ancient or modern – are of secondary importance. They concern us only in so far as they form part of the Gnosis of which the Typhonian Tradition is the most complete and effective expression. The tradition is known as Typhonian, not because it promotes doctrines of an ‘evil’ nature, as might be supposed by those uninitiated into its Mysteries, but because it utilizes substances that are usually thrown out (*vama*) and considered unclean.

A further misconception is one that is, perhaps, not immediately apparent, and one to which Crowley himself unfortunately contributed, though unintentionally, as a legacy of his system for establishing the Law of Thelema. I refer to the XI° O.T.O., the correct mode of which formula involves specific *kalas* that are entirely absent from the masculine organism. Of the formula which Crowley attributed to this degree he himself maintains that it is an abomination if used in any but a magical context.<sup>11</sup> Of the true formula of this degree he was unaware until late in his life, too late to rectify the area of practice relating to the higher degrees of the O.T.O., which was then under his aegis. The inner teachings relating to these degrees were not imparted in full to Crowley’s predecessor, Theodor

<sup>11</sup> See *Magick* (Crowley), p.165.

Reuss, who had himself received fragments of them from the Order's reviver, Dr. Karl Kellner. Kellner in turn had received them from Tantric Adepts of the *Anuttara Amnaya*. It is these teachings in their entirety that have been restored to the Order, along lines of the original *parampara*, by the present author.

Yet another misconception concerns the rôle and symbolism of the 'child'. The 'Magical Child', the 'Alchemical Child', or homunculus, and the 'Crowned and Conquering Child' of Thelema, are expressions which refer not to any human child nor to any child-like characteristics of humanity, but to the magical formula of the Elder Horus, or Set, the Dark Twin of Amsu-Horus. Again, the 'Babe of the Abyss', the 'Children of Isis', these expressions embody the notion of the magical man-ikin or dwarf, the gnomish, crippled, hunch-backed<sup>12</sup> deity – the type of solar energy in Amenta, the House of the Hidden God. He is represented by a child because, *like* a child, he possesses the potential of either or of both sexes. This occult deity is the androgynous totem of the Greater Mysteries reflected into the Lesser. The denizens of Amenta are the mummied dead waiting to rise like Horus, or soar like the golden hawk from the darkness of earth. The child or babe rises from an invisible world *and is a symbol of that world*. It is in such a context that we understand the Lovecraftian Grimoire which records the names and ritual of the dead, the *Necronomicon*. The entities of Lovecraft's pantheon are aspects of the one eternal Energy, whether hidden in the earth<sup>13</sup> or in the waters<sup>14</sup> of Time, or revealed in the circumpolar gulfs of infinite space.<sup>15</sup>

<sup>12</sup> Cf. Krishna, the Dark One 'bent in three places', the sound of whose flute symbolizes the mantra OM ॐ – depicted by the three and one-half coils of the Fire Snake. See chapters 3, 4, and 5, *infra*.

<sup>13</sup> The Black Ones.

<sup>14</sup> The Deep Ones.

<sup>15</sup> The Outer Ones.

The concept of Typhon explained, we can state its significance for our Work in the Outer. In *Outer Gateways* appears a transmission received in New Isis Lodge during a series of Workings which continued for seven years (1955-62). The Goddess S'iba was the informing Current. S'iba has her throne within Yuggoth<sup>16</sup> from which she projects the transplutonic 'planet' Isis. The Occult Typhonian Order is concerned, in its higher degrees, with effecting transmissions and communications from this 'planet' for the purpose of opening Gateways to this trans-yuggothian power-zone.

To state the matter in terms that may be more familiar to readers unacquainted with the terminology of the *Necronomicon Gnosis*, we may say that the earth is walled in, imprisoned and conditioned by the power of Saturn. In providing a passage through the trans-saturnian planets Uranus, Chozzar, and Yuggoth,<sup>17</sup> we were able to open communications with Nu-Isis, the throne of S'iba. S'iba therefore designates Typhonian vibrations as received through the prism of these three outer power-zones. One other magician, only, known to us, has thrust beyond Yuggoth. I refer to Michael Bertiaux.<sup>18</sup> But whereas his *parampara* stems from Atlanto-African sources, the Current of the Occult Typhonian Order is fundamentally Lemurian.

One tentacle of the Lemurian energies is manifest in entities known as the Grey Ones. Crowley sealed this line of transmission in the portrait of their leader, Lam, which he presented to me in 1945.<sup>19</sup> There has been much speculation concerning the identity of Lam with Aiwass. Crowley's claim

<sup>16</sup> The planet Pluto.

<sup>17</sup> The planets Neptune and Pluto.

<sup>18</sup> The Voudon Gnostic Adept. See Bibliography.

<sup>19</sup> See *Remembering Aleister Crowley* (Grant), p.58.



that Aiwass was his Holy Guardian Angel does not necessarily comport its surface meaning. Crowley did not, to my knowledge, openly identify Lam with his Holy Guardian Angel although he most emphatically did so in the case of Aiwass. Suffice it to say, Lam has furnished an explanation although it is just as likely to be misconstrued as Crowley's own. It is that Lam is a tentacle of S'lba who, embracing the Tree of Life entire from Nu-Isis to Malkuth, saturates earth's aura with the self-same Current that powers the Occult Typhonian Order.

Having alluded to the Tree of Life it should be noted that a new doctrine thereby emerges concerning its structure and significance. The Tree is fourfold and it has its reflection in depth as the Tree of Death. Both Trees have also their 'nightside' facets. The reflex in depth may be allotted to the Deep Ones; the back or night side of the Tree is the domain of the Outer Ones in the realm of Amenta. Such concepts cannot but be misconstrued by the uninitiated, this side of the Abyss. Crowley was, therefore, at pains to classify his writings and statements according to the plane to which their respective truths applied; but this was, at best, a compromise. To render oneself sensitive to influences from Outside it is necessary that the Fire Snake becomes active beyond the sphere of Saturn. The Fire Snake's transcendence of Saturn is rare, but when it occurs it is accompanied by behavioural modifications in the human psyche which are generally unfamiliar and often unacceptable to ordinary society. Crowley sometimes behaved in 'abnormal' ways in order, as Castañeda might have phrased it, to shift his "assemblage point"<sup>20</sup> and thus to render himself available to vibrations from Outside. If this is understood, much of Crowley's outrageous behaviour becomes comprehensible. Such considerations apply also to Blavatsky, Dali, and others who lived their dream in addition to describing it.

<sup>20</sup> See *The Fire From Within* (Castañeda).

The Occult Typhonian Order is almost exclusively concerned with these trans-plutonian vibrations. It celebrates its rites during the time of the dark fortnight, not for any nefarious reasons, but because the sun's setting on earth heralds its rising in Amenta, the dark or hidden land, where it reanimates the 'dead', the 'ancestors'; and when the supreme spells are uttered the Great Old Ones Themselves respond.

Similar considerations apply to the worship of the Hecate-aspect of the Goddess in the Typhonian Mysteries. She is the hag, the crone, the ancient woman and grand mother, not in terms of terrestrial age but of the primal image of Woman as the first and therefore the oldest symbol of manifestation. This is not to infer that the popular conception of the witch as hag has no ground; in fact, it has. Its explanation may be sought in the absence of the periodic purgings of blood, the life or soul of flesh, which, having ceased, continue to distil astrally their deadly venoms, wherewith the witch barbs her curses. But this phenomenon is merely a negative reflex of the Hecaté Current and does not pertain to its major mysteries, to which we now turn our attention.

## 1

*The Cosmic Chain*

The manifestation of Babalon, the avowed aim of the Parsons-Hubbard Workings in the nineteen-forties, was also one of the aims of the New Isis Lodge Rites of the 'fifties. But the motivations behind these Workings should be seen to differ. The former aimed at the embodiment in human or quasi-human form of the spirit of Babalon; in the latter, Babalon signifies an opening of outer gateways for traffic with trans-human Entities. The name Babalon means, literally, the 'Gate of the Sun', the sun being the outer vestment or symbol of the Silver Star that illumines the Order known by that name,<sup>1</sup> from the Seat or Throne of Nu Isis.

In order therefore to understand the import of these Workings it is necessary to understand certain events which culminated at the time of Aleister Crowley's death in 1947. It is also necessary to fathom the involvement of John W. Parsons both with Crowley and with L. Ron Hubbard. These strands of the magical fabric may not be unravelled without reference to the occult scheme initiated by Aiwass in 1904, and the part played in its unfolding by Charles Stansfeld Jones (1886-1950), or Frater Achad.

<sup>1</sup> The *Argenteum Astrum*, A.:A.:, or Sirius.

Frater Achad announced the inauguration, on April 2, 1948 (his sixty-second birthday), of the Lesser or 'Daughter' cycle of the Aeon of Maat, which according to Crowley was due to fall some two thousand years hence. But Frater Achad's computation may not have been premature. In fact, the actual beginning may have occurred in 1944 when Parsons and Hubbard, together with Achad, unknown to both of them as were they to him, engaged in a series of Magical Workings.

The result was a new impulse from the Outer Ones who, in 1904, had employed Crowley as a channel of communication between Themselves and planet Earth. Both Jones and Parsons were high Initiates of the *Ordo Templi Orientis*. Hubbard was not a member of that organization but he had wormed out of Parsons the central 'secret' of the Order and had assimilated it into his own magical repertoire.<sup>2</sup> Jones-Parsons-Hubbard were, in effect, instrumental in re-aligning the current which heralded Ma-Ion, the forerunner or adumbration of the Great Ion of Perfection, the Perfect-Ion or Aeon of Maat.

This magical revival of a Current *infinitely older* than that which informed the aeons of Isis, Osiris, and Horus had its reflex in the scientific and political revolution that erupted around 1945 with the first atomic explosion. As previously stated in *Outside the Circles of Time*, it was this explosion – and the tests leading up to it – that ruptured the subtle membrane of the earth's magnetic atmosphere. There occurred a 'massing of the shades', and, two years later there swarmed through the resulting rent the forces alluded to as UFOs, LGMs, ETs, etc., for which, after more than forty years, no adequate explanation has been proposed by scientists or by the governments of this planet.

<sup>2</sup> See *The Magical Revival* (Grant), chapter 9.



Concomitant upon this intrusion from Outside there occurred a marked increase in nervous and psychological disorders and a heightening of dream activity among sensitives, artists, meta-physicians, even scientists. Certain dreams had already inspired writers such as H.P. Lovecraft with prophecies concerning aeons and time-cycles which they considered mere fantasies. But their dreams brought into focus a reality more vivid than the mundane reality to which humanity is normally subjected. More vivid in that they concentrated, in a simultaneous apprehension of past, present and future, a single moment outside time and space as conceived by man.

Lovecraft was one of the first to trace consistently the vectors of this aeonless reality, as Frater Achad had been the first to quantify its magical geometries, and to apply its meta-mathematics to the Tree of Life. Crowley had derided Achad for "turning upside down" the Serpent of Wisdom.<sup>3</sup> But Achad had but reflected a Tree of Life in a dimension beyond the magic of the senses. Both Crowley and Achad, however, remained unaware of the essential formula of Maat, although Achad intuited the aeonless, wordless, Aeon when he realized that Crowley – *as the Beast* – could not have uttered a Word.<sup>4</sup> Also, and the fact is paramount, Crowley failed correctly to interpret verse 34, chapter III, of *AL*, which suggests an imminent perichoresis, by alien forces, of the earth's atmosphere; for Maat is the matrix and the force-field of interaction between sense and non-sense, between relative and absolute.

Frater Achad maintained that in 1926 he had received the

<sup>3</sup> See *Magick* (Crowley), RKP ed. (p.147).

<sup>4</sup> The subject is recondite. The reader should consult Frater Achad's 'Official' and 'Unofficial' correspondence with Handel, Kowal, Yorke, and others, concerning the Advent of the Aeon of Maat.

Word that Crowley had failed to hear. At the same time, Lovecraft was beginning to decipher the strange sigils swirled by the power-waves of Achad's workings.<sup>5</sup> To Lovecraft they appeared as characters in a grimoire of forbidden lore entitled the *Necronomicon*, the contents of which teem with references to the Outer Ones. Their reflexes are the Deep Ones and the nameless elementals which haunt the pages of Lovecraft's tales. Twenty years later, in 1946, one such transmitted to Parsons the "fourth chapter of the *Book of the Law*", or so Parsons described the *Book of Babalon*.<sup>6</sup> Unknown to him this event paralleled Achad's 'daughter formula', which made of AL a tetragrammaton – ALMA – 'Ma' being the adumbration of the Aeon of Maat. The significance of the word ALMA will emerge in due course.<sup>7</sup> Here, two of its metatheses – LAMA and MALA – should be noted.

The death of Parsons in 1952, aged 38, may be seen as a sacrifice to Babalon. L.R.Hubbard predicted accurately this event in 1946 at the climax of the 'Babalon Working': "Thou shalt become living flame before She incarnates".<sup>8</sup> Parsons blew himself to pieces in his laboratory in Pasadena when he dropped a phial containing fulminate of mercury.<sup>9</sup> 'She' refers to Babalon, not to the 'elemental' that responded to Parsons' invocation and which, he believed, embodied itself in Marjorie Cameron, who eventually became his wife. Rather confusingly, he proceeded to refer to her as Babalon. It was Parsons' understanding that he was "to breed from her a child mightier than all the kings of the earth", in fulfilment of the prophecy

<sup>5</sup> Lovecraft's tale, 'The Call of Cthulhu', was written in 1926. In *Outer Gateways* I have analysed the word 'Tutulu', which Crowley received in 1909, and which suggests a variant *hearing* of the word 'Cthulhu'.

<sup>6</sup> See *Starfire*, vol.1 no.3, 1989.

<sup>7</sup> See chapter 6.

<sup>8</sup> Cf. the *Book of Babalon*, verses 10, 20 and 53 (*Starfire*, vol.1 no.3, 1989).

<sup>9</sup> See *The Magical Revival* (Grant), chapter 9.

contained in *AL* chapter III, verse 45. This he did not do in any obvious sense, but his Magical Workings through 1945-6 facilitated an ingress of alien forces. They manifested in the magical children, also prophesied in *AL*, thereby fulfilling the purpose of Aiwass in contacting Crowley forty years earlier.

There are, in Crowley's diaries, numerous references to an expected Magical Child. In later life he was obsessed with the notion that he had to sire a magical heir. Indeed he died in the belief that he had sired such a child. After Crowley's death, however, the child's mother denied that it was his.<sup>10</sup>

There was a time when Crowley had accepted Frater Achad as his 'magical son', but in later years he had changed his mind. The matter haunted Crowley: his diaries are replete with references to sexual magic performed with the purpose of begetting a *Vau*.<sup>11</sup> Had he considered the possibility of its being an unearthly child, sired by some other magician, then magical history may have assumed a different pattern.

As explained in *Outer Gateways*, the children of Isis, as of Maat, are reflexes of the Magical Child. 'Isis' does not here signify the deity of that name; ISHISH is a Chaldaean word meaning 'He is very Ancient', denoting in the present context a Great Old One. ISHISH = 652, a number of *Ta-Remu*, the 'swamp-land' from which the Draconian god Sevekh recovered the mutilated members of Horus. This is a direct allusion to the destruction of the Aeon of Horus and the revival of the gnosis of Set-Typhon.<sup>12</sup>

Whatever the interpretation of Frater Achad's system of

<sup>10</sup> My source of information was the artist, Ithell Colquhoun, who knew the mother well.

<sup>11</sup> The Hebrew letter which Crowley habitually used in his diaries to denote a son. *Vau* is the third component of the Tetragrammaton IHVH.

<sup>12</sup> Set = Dragon; Swamp = Typhon.

aeonology, it is highly probable that the *Book of Babalon* manifested as the final chapter of *AL*,<sup>13</sup> thus achieving a further phase of the Cosmic Formula. In consequence, during the years 1944/48, the magical current underwent a major reorientation which paved the way for the Workings of New Isis Lodge inaugurated seven years later. These Workings established communication with S'iba<sup>14</sup> and forged the first terrestrial link with the Outer Ones that spawned the Children of Isis. As far as I am aware, one writer<sup>15</sup> only has noted the significant celestial complex that dominated the seven years during which New Isis Lodge functioned, between the years 1955-1962:

I believe that three dates taken together give the clues we need about the transition to the new era... Surely, the two dates – August 14 1955, when the sun and six planets will conjoin in Aquarius, have something to do with fixing these new rôles. And surely the reconciliation of the two is to be found precisely in the equilibrium of January 21, 1956? If all real things are created by triads of influences, then is it not possible that this triad of configurations is setting the mood of this world for a very long time to come?<sup>16</sup>

It is to be noted that these phenomena are linked by Collin with the advent of a new era, although Collin was describing a quite different situation having no connection with the Cosmic Chain we are here discussing. Also, Patrick Huyghe<sup>17</sup> alludes to "tremendous solar storms" in February 1956. Huyghe also notes:

Astronomer John Bagby has claimed several observations that suggest that the Earth has at least ten natural moonlets, which broke off from a larger parent body in 1955.<sup>18</sup>

<sup>13</sup> Cf. "The manifestation of Nuit is at an end" (*AL*.I.66). I.e., Babalon considered as the manifestation of Nuit.

<sup>14</sup> See *Outer Gateways*, chapter 13 *et seq.*

<sup>15</sup> An exponent of the Gurdjieff-Ouspensky system.

<sup>16</sup> Written Nov. 20, 1955 by Rodney Collin. See *The Theory of Conscious Harmony*.

<sup>17</sup> *Glowing Birds* (Huyghe), London, 1985.

<sup>18</sup> *Ibid.* Italics by K.G.

Others, long before Rodney Collin, had pinpointed this period as one of exceptional change. Writing in 1879 Piazzi Smyth, being a fervent Christian, interpreted it in the light of his pyramidal calculations and expected the Second Advent, stating that the "grand event may not take place until after a further interval of time typified by the difference in years of the two sets of numbers imparted to Daniel, viz. 1,260 and 1,335".<sup>19</sup> This works out to the year 1954.<sup>20</sup> Smyth also refers to Pasteur Rosselet, who assigns the date to 1956 by adding the biblical number 1290 to that of the Beast 666.<sup>21</sup> Leaving aside the biblical gloss on these two dates 1954 and 1956, we note that this was the period during which the children of Nu-Isis transmitted to Frater Aossic the *Wisdom of S'lba*, intimations of which had been received by him as early as 1939. By the time of his meeting with Crowley, in 1944, the 'direction' of this transmission was becoming vaguely discernible. Fr. Aossic showed him the earliest transcription of fragments of *S'lba*, in 1945. Crowley's initial reaction was positive, although he appeared to sense some kind of threat to his authority. Karl Germer<sup>22</sup> responded, after Crowley's death, in a manner similar to that prompted by the Parsons Working in 1946. But the Outer Ones, including Aiwass, move in a mysterious way. It was to be a further ten years before the full impact of *S'lba* manifested through the Workings of New Isis Lodge.

Crowley died in 1947, within one year of the termination of Parsons' Babalon Workings; Germer died in 1962, the year in which the work of New Isis Lodge culminated. Germer had wavered before finally rejecting the Nu-Isis current, and he made a show of expelling Fr. Aossic from the O.T.O. But this he

<sup>19</sup> See *Our Inheritance in the Great Pyramid* (Smyth), p.611.

<sup>20</sup> Demonstration: 1335 - 1260 = 75; 75 + 1879 = 1954.

<sup>21</sup> See *Our Inheritance in the Great Pyramid* (Smyth), p.627.

<sup>22</sup> Crowley's chief agent in the U.S.A. during these years.

was in no position to do since he had also rejected the leadership of that Order, an office which Crowley had expected him to assume in the event of his own demise.<sup>23</sup>

More years passed until, in 1974, another strand was woven into the pattern. An Initiate in Ohio sent Fr. Aossic a copy of *Liber Pennae Praenumbra*,<sup>24</sup> a transmission suggesting a Maatian provenance received independently of the workings of Therion, Achad, Jopan<sup>25</sup> or Aossic. The Nu-Isis Workings had yielded the Word or vibration necessary to complete and to invert the Magical Current of the Beast 666 by means of the formula 999, as demonstrated by:

$$\text{Therion (666) + S'lba (333) = 999.}$$

The number 999 is that of the Maatian 'Daughter' or 'Bride' who awakens the Eld of the Great Old Ones. Furthermore, 9 + 9 + 9 = 27, the number of the Path to which is attributed the letter *Pé*, meaning 'a mouth', a symbol of major importance in the gnosis of Maat. 27 is also the number of the 'pregnant womb'.<sup>26</sup> It is noteworthy, too, that 9 x 9 x 9 = 729, the number of Baphomet which Crowley received from the Wizard Amalantrah in 1918.<sup>27</sup> Baphomet is the name of the image with which Crowley identified himself as Outer Head of the Order of Oriental Templars (O.T.O.) – as 'O.H.O.' this may also be rendered as *Head of the Outer Ones*, the Spawn of Nu-Isis. 729 is also the number of QROShTN, the 'curse of Satan', and of the Great Old One who identified himself as Amalantrah.<sup>28</sup> During the Amalantrah Working there occurred the vision of *an egg*

<sup>23</sup> See Germer's letter to Grant, published in *The King of the Shadow Realm* (Symonds), p.561.

<sup>24</sup> See Appendix 1, and chapters 9, 10, and 11, *infra*.

<sup>25</sup> The Magical Motto of John W. Parsons.

<sup>26</sup> See *Genesis* (Wood), where this number is fully explored.

<sup>27</sup> See 'The Amalantrah Working'.

<sup>28</sup> *Ibid.*



and a palm tree, vital symbolic links in the unwinding aeonic chain.<sup>29</sup>

That the word *S'lba* existed independently of the mind that received the *Wisdom of S'lba*<sup>30</sup> was demonstrated thirty years after its transmission by the work of a Slavonic medium who received it in connection with a channelling involving a dimension which the medium referred to as *Algol*. How this fits into the pattern is not yet clear,<sup>31</sup> but the trans-plutonic power-zone, Isis, has been linked, by some occultists, with the Star Vela,<sup>32</sup> one of whose symbols was the palm tree. The number of Vela, 42, is the number of assessors of the dead in Amenta; and of ChDL, 'Hades', a name of Amenta. It is also the number of AMA, the 'Dark Mother', or Maat unfertilized, symbolic of the unawakened priestess, glossed by the formula of the 'daughter', i.e., the *Suvasini* in her magnetic sleep. 42 denotes further 'an he-goat', or 'ram', typifying a mode of awakening the priestess *via* sexual magick.

Before being in a position to understand the result of the Babalon Working which led ultimately to the Wordless Aeon, it is necessary to consider some of the key dates in the progression of the time-wave from the inception of the Aeon of Horus, through the Aeon of Maat, to the 'aeonless' Aeon of Zain. Zain, or ZIN, = 717, a number of Aossic as 'an aeonless angel'; it is one less than Aossic Aiwass, 718, the union of Angel and Demon. Zin was the Atlantean designation of the lunar current. Note that 717 + 171 (Ma-Ion, i.e., the 'daughter' aeon) = 888, which requires the ALP (111), 'Ox', or redeeming bull, to generate 999, 'the Daughter' – again a reference to the fructification or awakening of the *Suvasini* in her magical

sleep. 111 is the number of SMAI, a title of Set, indicating the mechanics of this awakening. Ma-ion, then, is the gateway to the aeonless dimensions outside time.

Each individual unit forms a link in the cosmic chain, and it is the task of each man and woman to identify his or her link in that chain, and to fulfil the function appropriate to the part that karma has assigned to him or her. Hence, no apology is made for the following 'personalizations' of the Current in the context associated with the present author's rôle in the unfolding of the Aeons.

#### SOME KEY DATES

- 1904 Aiwass communicates the *Book of the Law* to Crowley in Cairo.
- 1914 World War I.
- 1915 Crowley attains Grade of Magus. First recording of Outer Ones from Yuggoth.<sup>33</sup>
- 1924 Crowley claims Grade of Ipsissimus. Kenneth Grant born.
- 1926 Charles S. Jones receives word of an Aeon (ALLALA = 93). 'The Call of Cthulhu' written by H.P.Lovecraft.
- 1939 World War II. First fragmentary transmissions of the *Wisdom of S'lba*, received via Frater Aossic.
- 1944 Fr. Aossic meets Aleister Crowley.
- 1945 Atomic explosion. John W. Parsons meets L. Ron Hubbard.
- 1946 The 'Babalon Working'. Fr. Aossic initiated into the *A(nuttara)* *A(mnaya)*, and confirmed in IX° O.T.O., by Frater Ani Abthilal.<sup>34</sup>
- 1947 Crowley dies. Beginning of 'modern' UFO age.
- 1948 Frater Achad (Charles S. Jones) announces commencement of MA-ION. Fr. Aossic recognized as IX° O.T.O. by Karl J. Germer. Grant meets Austin Osman Spare (Zos vel Thanatos).
- 1952 A.O. Spare and K.G. found *Zos Kia Cultus*.

<sup>29</sup> See *Outside the Circles of Time* (Grant) and chapter 14, *infra*.

<sup>30</sup> Published in *Outer Gateways* (Grant), ch.13.

<sup>31</sup> But see chapter 6, *infra*.

<sup>32</sup> Known to the ancient Egyptians as Seshat.

<sup>33</sup> Cited in *The Illuminoids* (Wilgus).

<sup>34</sup> The number of Fr. Aossic's initiator – Ani Abthilal, 535 – is that of Kteis, emblem of the Great Goddess; also, 131 (PAN) + 535 = 666, the numerical glyph of trans-human contact.

- 1954 *New Isis Lodge* inaugurated, although not becoming operational until 1955.
- 1955 K.G. assumes leadership of O.T.O. after so-called 'expulsion' by Germer.<sup>36</sup>  
*New Isis Lodge* enters into full operation.
- 1962 *New Isis Lodge* Work completed. Reabsorbed into O.T.O. Karl J. Germer dies.
- 1969 Publication of *The Confessions of Aleister Crowley*, edited and annotated by Kenneth Grant in collaboration with John Symonds, Crowley's literary executor. This begins new Crowley Era. *Liber Oz* republished by K.G., after 25 years, in 'The International Times' (IT).
- 1972 First volume of the Typhonian Trilogies published by Frederick Muller, London.
- 1974 *Liber Pennae Praenumbra* received by an Initiate in Ohio.
- 1988 Thirty-three years after 1955, Saturn returns to the Sign of Capricorn.

The fusion of the Magical Currents of Babalon (156) and of Vela (116), added to 999, produces 1271, 'The Gnosis' (Greek qabalah). This number is one more than the 'Bridegroom' (Nymphior = 1270), identified in the Typhonian Gnosis as *Kion* (1270), the cynocephalus or dog-headed baboon, totem of the Dog Star Sirius, the Soul of Isis. Thus, a balanced manifestation of the Double Current as Pan-Sirius in fusion with the Nu-Isis-Maat complex.

Vela and Sirius form part of the same occult formula that includes Orion. As suggested above, the Star of Nu-Isis is identical with Vela. The equation is analogical, chosen because of Orion's mythical association with the Elixir of Immortality. The urine of the priestess in her death-trance contains the ultimate transformative *kala* which, when distilled and

<sup>35</sup> See 'It's an Ill Wind that Bloweth', *Starfire* vol.1 no.5, 1994.

imbibed at the proper time, in conjunction with the lunar emanations, confers fearlessness as in the *Bhairava Diksha*.<sup>36</sup> The rain of nectar is a prelude to the Feast of the Dog (Sirius), in the *Gomaya Diksha*.<sup>37</sup> This interpretation is substantiated qabalistically by the value of Vela as 38, when V is given the value of B:<sup>38</sup> 38 is the number also of GLH, 'to reveal', 'manifestation', the 'two fountains',<sup>39</sup> and of ZLA, the 'shadow'. The *Suvasini* is thus the Shadow-Woman, and with the enumeration 42, Vela becomes AMA, the 'Dark Mother'.

The star Vela forms the sail of the ship in the constellation Argo Navis, which contains 248 stars. 248 is GMRH, a 'fissure or cleft', suggesting the formula of Gomorrah as reflected in the XI° of the Occult Typhonian Order.

Aratos<sup>40</sup> describes the constellation:

Sternforward Argo by the Great Dog's tail  
Is drawn; for hers is not a usual course,  
But backward turned she comes...

The 'sternforward Argo' built by Glaucus is cognate and suggests the Silver Star of Set, the Star of the Dog that typifies the Great White Brotherhood (*Argenteum Astrum* – A.'A.'). The Argo Navis has 50 oars and it is rowed by 50 daughters.<sup>41</sup> In the earlier Egyptian myth it was the ship that bore Isis and Osiris over the deluge. 50 is the number of gates of Binah, the great sea of sand that is the Desert of Set and the site of the 'City of the Pyramids' situated on the verge of the Mauve Zone. It is also the number of years in which Sirius 'B', the 'infinitely

<sup>36</sup> See chapters 3, 4 and 5 on Sri Chakra, *infra*.

<sup>37</sup> The *kalas* (lunar fluids) of the priestess. *Go* = 'cow' = woman; *maya* = illusion or emanation, manifestation, shell, etc.

<sup>38</sup> The letters V and B are interchangeable in many ancient tongues.

<sup>39</sup> In this context, the fountains of 'Orion' and of the 'Moon'.

<sup>40</sup> Quoted in *Star Names* (R.H.Allen).

<sup>41</sup> According to Eratosthenes, the Argo was the first ship to sail the ocean; it bore Danaos and his fifty daughters from Egypt to Rhodes.

minute',<sup>42</sup> completes its orbit. A further connection with Set derives from the Arabic *Khamsin*, meaning 'fifty'. Khamsin was the name given to the 50 hot days ascribed to Set (the dog days) during which the Egyptian desert was lashed with burning winds. The Hebrew *Khamsin* also means 'fifty', and is derived from the Egyptian.

The symbolism of the fifty gates of Binah denotes the return of man to the heights by the operation of Shekinah (*shakti*). According to rabbinical lore the first gate (the vulva) is in Matter, and the last is in God; it is a gate in Binah (Saturn), and God is attained by man in, and because of, Shekinah, for which reason her number is said to be fifty. It is also maintained that Moses failed to open the last gate because he had ceased to live with his wife. Here are hints of ufological undertones in that the union of the Yod (10) and the Hé (5) produced five lights which gave birth to the fifty gates of the Supreme Lights.<sup>43</sup>

The star Vela in Argo, the Ship, is also the *vehiculum lunae*, and denotes the menstruum of the stellar influence. Vela forms the southernmost point of the Great Cross of the Sky and is counterpoised by the Great Bear (Typhon) in the north, Sirius (dog) in the east, and Corvus (raven) in the west.

The periodic rhythm of the Vela Pulsar is given as 89, a number associated with the silence peculiar to the 'Black' Brothers. Crowley stigmatized it as "the wrong kind of silence",<sup>44</sup> i.e., the silence of GVP (= 89) which means 'shut up, enclosed, restricted'. But its esoteric significance is the silence of the Wordless Aeon, Zain,<sup>45</sup> and the silence of spiritual gestation in bodily death symbolized by the mummy shut up or

<sup>42</sup> Cf. Hadit.

<sup>43</sup> See *The Holy Kabbalah* (A.E. Waite).

<sup>44</sup> *Liber 777* (Crowley, and others).

<sup>45</sup> See *Outside the Circles of Time* (Grant).

enclosed in its swathings. Between these swathings Egyptologists have found perfectly preserved remains of the Apshait beetle mentioned in the *Book of the Dead*. The number of Apshait (=861) is the sum of the mystic numbers of Vela and of 'AION (the Aeon). It is also the number of Tanith, the great goddess associated with the worship of Baal or Bela (=Vela), and of KOME, 'deep silence' (cf. coma); all of which concepts indicate the Aeon of the beetle, the formula of which is the silence of the Dark Mother, AM.<sup>46</sup> Lovecraft has revealed a potent 41-lettered spell for opening the Silent Gate.<sup>47</sup> The Ankh is also a Key to this Gate.

Michael Staley has noted the sign of the Ankh in the egg-shaped head of Lam.<sup>48</sup> As Massey has shown, the Ankh sign of Life is also a stylized form of the Likhu or Loop that was used to bind the female at the onset of puberty.<sup>49</sup> It is thus a form of the garment, or swathings of Life, as the mummy bandages are the swathings of Death. Also visible in the head of Lam is the chalice of the Goddess. Lam is thus the Argo – or egg – or the space-capsule that sails to the Mauve Zone beyond the City of the Pyramids in the Desert of Set.

The Egyptian astronomers identified the star Vela with the goddess Sesheta, goddess of writing and of the Magick Word. Her stylus traces the sigils of the 'forbidden' Wisdom in the scarlet of nature's indelible ink, the blood of Isis typified by the first flowers, or flowings, of the pubescent female. In the Indian Tantras this primal physiological phenomenon was exemplified by the goddess Kali who was celebrated as the embodiment of the *kalas* or periods of time (aeons). She was an emblem of the deluge of destruction, of dissolution, as when an aeon is

<sup>46</sup> AM = 41.

<sup>47</sup> Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn.

<sup>48</sup> *Starfire*, vol.1 no.3, 1989.

<sup>49</sup> See *The Natural Genesis* (Massey).



dissolved in the great sleep of the *Mahapralaya*.

There is extant a curious Sumerian account of Vela preserved on a tablet more than three thousand years old which reflects astronomical calculations dating back yet a further three thousand years. A giant star, deified by the Sumerians, was observed in the southern sky at the junction of the constellations Vela and Puppis. No prominent star was known in this area until comparatively recent times. The star Vela is now recognized by astronomers as "the nearest and brightest known to science".<sup>50</sup> George Michanowski discovered the reference to it on the tablet wherein the sudden birth of civilization in Sumer is ascribed to the influence of the Star. Huyghe notes, in *Glowing Birds*, that its sighting by the ancients was "one of those electrifying moments when human knowledge took a dramatic leap forwards". Huyghe notes also that the effects of the Vela supernova, and the rain of "cosmic rays unleashed by the explosion of a supernova in the 'solar neighbourhood', could have a considerable impact on the terrestrial environment" – could, in fact, "shower the earth with enough radiation to have produced significant mutations in terrestrial life". Among all the young supernova it has been opined by some scientists that this is "the best candidate for earthly effects".

Michanowski discovered that the giant star in the southern sky, sacred to the god Ea, or Enki<sup>51</sup> was identical with Vela. The cuneiform inscription on the B.M. tablet<sup>52</sup> commemorates "the gigantic star of the god Ea in the constellation Vela". The inscription places the star just south of the star Zeta Puppis which, as Huyghe notes, is the precise location of the Vela Pulsar.

<sup>50</sup> See *The Once and Future Star* (Michanowski).

<sup>51</sup> Cf. *Ankh*.

<sup>52</sup> Now in the British Museum (BM-86378).

It is possible that in the Chronicle of the priest-historian, Berosus, there can be discovered in connection with Piscine Oannes, the Deep One, traces of Vela's influence on Earth. Oannes is said to have emerged from the Persian Gulf to instruct the Sumerians in art, science and letters. It is evident that Oannes has Typhonian connections which suggest non-human linkages, for "the dove, the yoni and the fish Oannes" are described in ancient texts as *Musarus*, signifying 'abomination, unclean, foul'. Its number is 373 which, by Greek qabalah, has the value of 'Logos'. Christ also was symbolized by a fish, and in ancient lore references to abominations almost always comport a strange or alien linkage.

Michanowski indicated a connection between Vela and Seshet, the Egyptian goddess of numbers and measures, the patroness of scribes<sup>53</sup> and architects. In other words, Seshet or Vela is a type of time and period. She is sometimes depicted beneath a seven-angled star,<sup>54</sup> a curious fact since – as Huyghe notes – stars were consistently depicted in ancient Egypt as five-pointed.

One of the emblems of Vela was the sacred palm tree,<sup>55</sup> which links the star symbolically with Lam. Huyghe also mentions the looped cross (Ankh) in the context of Seshat, the "mistress of the House of Ankh". The House of Ankh, or of Life, was the *yonis* which, when described as an 'abomination' (*musarus*) typifies a gateway to alien dimensions. Michanowski suggested that the loop (ankh) represents the actual Vela star-burst, the horizontal line symbolizing the southern horizon. The star's sighting over Sumer occurred around 4,000 B.C.

<sup>53</sup> *Sesh* also means 'to write'.

<sup>54</sup> Cf. *Babalon's Star, and the Silver Star of the A.A.*

<sup>55</sup> See Crowley's *Amalantrah Working*; the palm tree, the desert, and the egg play an important rôle in the Mysteries here treated. See chapters 12, 13, and 14, *infra*.

In order to explain what is meant by the terms 'Old Ones', 'Outer Ones', 'Deep Ones', etc., in connection with the Typhonian Gnosis, we have to strip down to fundamentals the actual constitution of man, viz: body, senses, mind and consciousness. Of these components, consciousness is the substratum; without consciousness the senses, body and mind cannot function, cannot even appear. It is the dread of relinquishing consciousness, humanly entified, that stands in the way of its full realization. Let us forget, for the time being, all magical nomenclatures and consider fundamentals.

The only time that we are aware of ourselves as human beings is during our so-called waking hours. When we dream, we do not always appear to function in human form; and when sleep becomes dreamless we relinquish all bodily form, human or otherwise. None the less, WE continue to BE. We do not remember what occurs in deep sleep because, in that state, mind is inoperative. We therefore say, on awakening, that nothing occurred, that there was a blank or a gap in consciousness. But again, WE were there; if we were not, we should have no means of knowing that we slept, or that we retained the self-same identity on waking. The human state, therefore, is but one of several states of consciousness that we periodically experience. Viewed in this way it is easy to understand that a notion such as the 'abyss' arises in the waking state from this apparent hiatus in consciousness which we experience between waking, dreaming, and dreamless sleep. If, therefore, we investigate this void we shall learn how to enter the abyss which we know, in our waking state, as deep sleep. But it soon becomes apparent that we cannot undertake this investigation whilst in the waking state, for the simple reason that when consciousness is identified with a body – human or otherwise – it is temporarily restricted by bodily laws.

One cannot expect to fly in a motor car; in order to fly one has to transfer to another kind of vehicle.

Two facts become obvious from these considerations. The first is that one is not the body that imposes upon us its laws and limitations; the second is that one cannot 'enter' this void, this abyss, *because we are it*. Consciousness, then, is merely one of our limitations, the most important one and one that is almost insurmountable *if judged by waking-state standards*. But, as I have attempted to show, we are not wholly present in the waking-state. It is true that we have to identify ourselves with it when we assume periodically either the waking or the dream states, or even the formless and apparent unconsciousness of sleep, but our investigation may be conducted with a faculty for which there is in the West no precise designation. In the East it is known as *prajna*, which is often translated as 'meditation'. But this it cannot be, for meditation depends upon objects of meditation, and objects exist only for the body-mind complex. *Prajna* is the bodiless and mindless consciousness that is their substratum and their sole reality; it is that untrammelled Subjectivity which, on becoming self-conscious, appears to split into subject and object. When this is understood it becomes possible to experience the Self's innate powers, which, after having assumed human or individualized consciousness, we see through the lens of the concept-ridden mind. These powers we call the 'Old Ones', the 'Outer Ones', the 'Deep Ones', etc. They are called ancient and deep because they preceded the human lifewave and they rarely appear in consciousness whilst it is functioning in the human state. They are frequently sensed as hideous, horrendous and unacceptable to the mind in its waking state because of the conscious mind's inability to conceive immense and formless energy in any but terrible configurations. One has but to recall the stylized

representations of Cosmic Energy in the ancient Mysteries of Africa, of Polynesia, of the Far East, of Mexico. These non-human powers were often typified by some beast, or by The Beast, of which the Apocalyptic 666 is a comparatively late version. Such beasts were usually fabulous: dragons, basilisks, unicorns, wyverns, and so on. They were intended to typify not the animal kingdom but the non-human entities with which man is invisibly surrounded. When sensed, as occasionally they were, they were inevitably described as 'evil', because the consciousness which they embodied was outside the range of human consciousness and was therefore considered to be inimical or indifferent to human concerns. The god Set, for example, was portrayed in the Kamite Gnosis in the form of a beast which no Egyptologist has yet succeeded in identifying with any known creature on earth. He never will, because it has no mundane rootage, nor is it a denizen of the waking-state. The transhuman element in universal myth and legend is thus veiled in bestial form, as were most of the celestial constellations mapped out by the old cosmographers. They, however, often employed the more familiar zootypes. It is necessary, therefore, to bear in mind this Beast = Transhuman formula when confronted with representations of the ancient wisdom teachings.

## 2

*The Masonic Masque*

**A**leister Crowley, as 'Baphomet', claimed that the supreme magical secret of the Templars was concentrated in the higher degrees of the *Ordo Templi Orientis*. It is questionable whether this secret is perpetuated in any but symbolic form within modern systems of British or Continental Freemasonry. Crowley claimed further<sup>1</sup> that it was the most important secret of practical magick and that it once vitalised those ancient cults and sodalities from which Freemasonry derives at least its symbols. It is my purpose here to show that the Third Degree, i.e., the Master Mason's degree which is basic to all forms of the Craft, contains not only the secret of which Baphomet was the type, but also a method of establishing contact with supra-human Intelligence.

The Thirty-third degree of the Ancient and Accepted Scottish Rite of Masonry into which Crowley was initiated in 1900<sup>2</sup> has as its jewel a double-headed Eagle bearing in its talons a sword. The language of masonic symbolism is Hebrew, and the Hebrew letter *Zain* denotes a 'sword'. *Zain* is also the designation of a silent or Wordless Aeon, of an aeon whose Word

<sup>1</sup> See *Liber LII, The Equinox*, III.1.

<sup>2</sup> See *The Equinox of the Gods*, p.112.



has not been uttered.<sup>3</sup> This unuttered although not unutterable Word is concealed even in the Third Degree of Primitive Freemasonry and revealed in the Thirty-third Degree of the Ancient and Accepted Scottish Rite. It is also to be found in the Ninetieth Degree of the 'Egyptian' Rite of Mizraim founded by Cagliostro in the eighteenth century<sup>4</sup> as well as in the Ninety-seventh and final Degree of the Rite of Memphis, about which little is known.<sup>5</sup> Note the recurrence of the number nine and its factors. As will be explained in due course Crowley revealed, as 93, the qabalistic value of the Word of the Third Degree. This prompted him to describe the O.T.O. as the "first great Order of antiquity to accept the Law of Thelema".<sup>6</sup> *Thelema* is not, as is sometimes mistakenly believed, the Word of the Aeon of Horus, but the Word of the *law*<sup>7</sup> of that aeon. Freemasonry adumbrates in its innermost Mysteries the Ritual of the Aeon of a 'lost' Word. The Aeon of Horus has its Word, but it is not Thelema. On the other hand the Aeon of Zain is Wordless in a sense which involves an understanding that a 'Beast' is unable to utter a Word. This understanding imparts the mystery of non-human linkage with Earth.

There are hints of these matters in *AL*. For example, chapter III verse 2 declares: "There is a word not known"; and chapter III, verse 49: "I am in a secret fourfold word, the blasphemy against all gods of men". Turning to verse 49 of the preceding chapter of *AL*, we find: "This is of the four: there is a fifth who is invisible...". And in chapter I, verse 49: "Abrogate are all rituals... all words and signs". 49, the number of the two last

<sup>3</sup> See *Cults of the Shadow* (Grant) and *Outside the Circles of Time* (Grant).

<sup>4</sup> Crowley claimed to have been Count Cagliostro in a former life.

<sup>5</sup> *Vide infra*, Crowley's references to these Rites in a letter to G.H. Brook, dated

16 August, 1944.

<sup>6</sup> See *Liber LII* (also note 1, *supra*).

<sup>7</sup> *AL*.I.39. Note 39 as reflex of 93.

quoted verses, is the square of 7, the number of the primal Stellar Cult of Set. It is the number, also, of petals of the fully flowering Rose whose essences or *kalas* are activated by the Cross of Gold. Furthermore,  $4 + 9 = 13$ , a number denoting the Lunar Current and the Globes of Yog-Sothoth.<sup>8</sup> 49 is also a number of Yelga, or Yeldes, described by A.E. Waite<sup>9</sup> as the name of an Hermetic Degree, and as a "term to which I can attach no meaning". This is curious. However, Montague Summers refers to "yelder-eyed witches".<sup>10</sup> In *Outer Gateways*, I have suggested that Austin Spare's occasionally dyslexic pronunciation may have led to my attributing to his 'witch-mother' his own misnomer, "Yelga", instead of the more probable Yeldes. Whatever the significance of the word, it evidently indicates a sexual element pertaining to the Hermetic Degree mentioned by Waite, for 49 is the mystic number of Venus. It is also "a number useful in the calculations of Dr. Dee",<sup>11</sup> who recorded in detail his traffic with non-human Intelligence.

The identity of the Wordless Aeon of Zain with that of the Aeon of Ma<sup>12</sup> is concealed in the Word of the masonic Third Degree which, according to the symbolism of Lot's congress with his daughters,<sup>13</sup> indicates the formula required to incarnate a Magical Child – "for from no expected house cometh that child. Aum!".<sup>14</sup> The child – "born in most blasphemous bliss"<sup>15</sup> – is therefore identical with "the blasphemy against all

<sup>8</sup> I.e., the Aeon or Yuga of Set.

<sup>9</sup> *The Brotherhood of the Rosy Cross* (Waite), p.60.

<sup>10</sup> *The Werewolf* (Summers), p.29.

<sup>11</sup> *The Equinox*, I.v., section 'The Temple of Solomon the King'.

<sup>12</sup> The 'daughter' cycle of the Aeon of Maat.

<sup>13</sup> Genesis, XIX, 36.

<sup>14</sup> *AL*.I.56.

<sup>15</sup> *Liber V vel Reguli* (in *Magick*, p.418).

gods of men<sup>16</sup>. This is a clear reference to the alien gods or entities having an unsuspected relevance to humanity before the inauguration, on April 2, 1948, of the Aeon of Maat.<sup>17</sup> It is important to note that April the *first* is a date of major significance both in the Mysteries of Freemasonry and of Thelema. Concerning the latter, April 1st was the date on which, according to Crowley's account in *The Equinox of the Gods*, Aiwass began transmitting the *Book of the Law*.<sup>18</sup> As if to confirm the fact that the date is not a misprint, *first of April* is spelled out in full. It has been a source of puzzlement to more than one student why Crowley had maintained publicly, until 1936,<sup>19</sup> that Aiwass had begun the dictation of *AL* on April 8th. Frater Achad suggested<sup>20</sup> that Crowley was not slow to foresee the inevitable jibes arising from an April Fool joke perpetrated on him by his wife Rose whilst on their honeymoon. Crowley did have a conscience about all matters pertaining to *Liber AL* and the Great Work, and when it came to the final reckoning he let stand what he knew to be the true date in a publication purporting to contain a precise documentation of the events that occurred in Cairo on April 1st., 2nd., and 3rd., 1904. And it has become apparent over the years that Frater Achad guessed correctly the reason for this hitherto unexplained discrepancy in dating *AL*'s origin. It has also become apparent that Achad assessed, more accurately than Crowley, the chronology of aeonic cycles. The years 1947/48 marked the inauguration of an

<sup>16</sup> *AL*.III.49.

<sup>17</sup> According to Frater Achad's computation.

<sup>18</sup> *The Equinox of the Gods*, p.87. See 'Genesis of Liber AL'.

<sup>19</sup> The date of the publication of *The Equinox of the Gods*. Although re-issued in 1937, the book carried an extended errata list which did not refer to the first of April date. It is inconceivable that it would have passed unnoticed by Crowley a second time if the date had been erroneous.

<sup>20</sup> See Achad's 'Official' and 'Unofficial' Correspondence concerning the Inauguration of the Aeon of Maat.

era distinct from anything that had preceded it – man in the mass became aware of the existence of Intelligence and Energies not of this earth alone. For the first time in historic times, phenomena outside the range of man's normal comprehension became intrusive, sometimes visibly and even tangibly intrusive.

At this point a digression is necessary. John Yarker (1833-1913), from whom Theodor Reuss, Crowley, and others, received high-grade Masonic charters, was expelled from all British Lodges in 1871. According to the records of the Ancient & Accepted Scottish Rite 33°, cited by A.W. Oxford,<sup>21</sup> its members had been warned of Yarker's penchant for selling spurious charters. The warning was heeded by American Lodges, for when Crowley attempted to introduce the O.T.O. into the United States (c.1915) his action was seen as an infringement of Masonic Jurisdiction. A few years earlier, Crowley had inserted in his periodical, *The Equinox*, a notice stating that the M.'. M.'. M.'.<sup>22</sup> "in no way infringed the just rights and privileges of Freemasons". But that it did do so seems evident from the fact that Crowley considered it advisable to recast the rituals of the specifically Masonic Degrees, i.e., the Blue Lodge Degrees. While doing so he made the discovery that 93 was the number that yielded the true formula of the Third Degree. He was thus able to restore the Word that had been 'lost' for centuries.

The revised rituals, however, did nothing to render them acceptable to American or other regular Masonic Bodies, which is no doubt why no record survives of Crowley's ever having worked them. In other words, the O.T.O. was not – and never

<sup>21</sup> See *The Origins and Progress of the Supreme Council 33° of the Ancient and Accepted (Scottish) Rite*, etc., by the Rev. A.W. Oxford.

<sup>22</sup> The British Section of the O.T.O. – 'Mysteria Mystica Maxima'. See *The Equinox*, vol.1 no.10, 1913.

had been – a legitimate Masonic organization. Crowley realised this, if Reuss did not. For this reason, when I took over the Order after Crowley's death I dissolved its quasi-masonic structure but not its masonic affiliations, by which I mean the magical knowledge which fuels the Rite of Mizraim 90° and the Rite of Memphis 97°, as also certain Rites of Continental Masonry, as the following makes clear:

Around the turn of the present century the Austrian occultist, Dr. Karl Kellner, founded the *Ordo Templi Orientis* together with Franz Hartmann and Theodor Reuss, whose charters derived from the English high-grade mason, John Yarker. Kellner died in 1905 and Hartmann and Reuss fell out. Reuss eventually assumed control of the Order and around 1912 he visited London with the purpose of charging Crowley with having published<sup>23</sup> the supreme Magical Secret of the O.T.O. When Crowley explained to him that he had done so unwittingly, Reuss insisted that he obligate himself on a regular basis by a pledge of secrecy and a written undertaking not to repeat the indiscretion. Crowley was thus duly admitted to the Sovereign Sanctuary of the Gnosis in the IX° O.T.O. All went well, it seems, until 1924, when Crowley attended in Thuringia (Germany) a convention of Adepts among whom were several high-grade masons. By this time Reuss had died, after relinquishing in Crowley's favour the leadership of the Order. It then became Crowley's aim to gain control of Continental Masonry and he made plans to bring under the aegis of the A. A. A. all existing continental lodges, with the O.T.O. as the Mother-Lodge. He was unsuccessful because the regular masons had rejected Reuss's claims to the higher degrees, and because of Crowley's aggressive advocacy of '93' and his intention of basing the Inner Teachings of the Order on the

<sup>23</sup> In *The Book of Lies* (Crowley). See also *Crowley's Confessions*.

*Book of the Law*, from which the bulk of the members recoiled. Albin Grau,<sup>24</sup> who was one of them, objected vehemently:

Unhappily, too late I have been made acquainted with the contents of *Liber Legis*, a book branded with the triple KEOU. I thus to my horror got a real glimpse of the future reconstruction, as planned by the A. A. A., of a primitive world order which suggests the blackest days of Atlantis.

There were, however, a few who supported Crowley, among them: Eugen Grösche, Martha Küntzel, and Karl Germer. Martha Küntzel, who was later to claim Hitler as her magical son, and who sent her translation of *AL* to him whilst he was in prison, ended her days in a concentration camp. Crowley had previously explained to her that Hitler's fatal mistake was to identify the Thelemites with the *Herrenvolk*<sup>25</sup> and he had urged her to put him right.

Grösche and Germer fell out, and while Grösche maintained amicable relations with the Thelemic movement, it was Germer who became Crowley's chief supporter in Germany. Germer, too, was sent to a concentration camp. He escaped, fled to the United States, and set about rallying the O.T.O. in that country, Frater Achad<sup>26</sup> having parted ways with Crowley in 1926 when Achad claimed to have received the Word which Crowley had failed to utter. When Crowley died in 1947, however, there was no active O.T.O. in the United States,<sup>27</sup> and Germer soon

<sup>24</sup> Albin Grau was also an artist of distinction who will be remembered for his design of the décor of the German film, *Nosferatu* (Eine Symphonie des Grauens, 1921), directed by F.W.Murnau, with Max Schreck starring in the leading rôle.

<sup>25</sup> In a letter to Louis Wilkinson, dated 30th. October 1944, Crowley wrote: "For *Mein Kampf* read the *Book of the Law* and there you are; the herrenfolk theory is sound but the Masters are not a tribe. Those who dare, know, will and can – the old formula – are the Lords of the Earth...".

<sup>26</sup> In actual fact, Fr. Achad held a charter from Reuss which appointed him, *ad vitam*, Head of the O.T.O. in North America. But this did not appear to deter Germer, or Crowley.

<sup>27</sup> Private communication Germer to Grant, 1951.



acceded to my request for a Charter empowering me to re-activate the Order in Britain. I was already a member of the Sovereign Sanctuary, having discovered the secret of the Ninth Degree.<sup>28</sup> Crowley had admitted me, as Reuss had admitted Crowley, although I had not gone on to publish the secret. Crowley died before my position in the Order had been regularized, and it was left to Germer to send me the necessary Pledge Form, which I signed in the presence of Gerald Yorke on October 5th., 1948. Although Yorke was not a member of the O.T.O. he had been a member of the A.'. A.'. since 1926. The irregularity of this transaction is evidence that Yorke was the only person in Britain whom Germer regarded as sufficiently qualified to represent the O.T.O. and to witness my signature. In consequence, Germer issued me with a charter (1951) to establish a 'Camp' of the Order in Great Britain. This I did.

In 1955, having formed a nucleus of Thelemites, I proceeded also to found *New Isis Lodge* as a cell of the O.T.O., specifically to channel transplutonic forces attracted by my recently forged link with the Secret Chiefs represented by Aiwass.

I had at this time also established working relations with Eugen Grösche.<sup>29</sup> Unaware that a running feud of long standing existed between him and Germer, I had no idea that my allusion to Grösche – as the 'Master G.' – in 'The Manifesto of New Isis Lodge', which I drew up and submitted to Germer in 1955, would excite his wrath. It so incensed him that he summarily 'expelled' me from the O.T.O. However, his having declined the office of the Outer Head of the Order (O.H.O.), which Crowley had hoped he would inherit from him, rendered the expulsion invalid.<sup>30</sup>

<sup>28</sup> See *Remembering Aleister Crowley* (Grant), p.47.

<sup>29</sup> Head of the 'Fraternitas Saturni Lodge' in Berlin. Grösche's Magical Name was Gregor R. Gregorius. He died in the early 'sixties.

<sup>30</sup> See excerpts from Germer's correspondence with Grant published in 'It's an Ill Wind that Bloweth', *Starfire* vol.1 no.5, 1994.

I proceeded with the work of operating *New Isis Lodge* as a cell of the O.T.O., and it was during this period that the Order's Inner Contacts were fully re-established. From that time on I assumed Headship of the O.T.O. and worked independently of Germer.

All of which may seem a far cry from the Word of the Aeon and the 'lost' Word of the Third Degree that Crowley discovered, but this is not so. The Word conceals a formula of communication with praeter-human Intelligence. It is glyphed by the androgynous Baphomet of the Templars and by the Mendesian Goat of the Rites of Khem. The formula was known in remote antiquity, the non-human element being represented by "some beast, no matter what",<sup>31</sup> but usually fabulous. The biune image of Babalon-and-the-Beast-conjoined typifies a comparatively late expression of the formula.

Crowley's attempts to beget on various Scarlet Women a 'magical child' by means of a 'moonchild'<sup>32</sup> operation proved abortive, as did the attempt by Parsons to incarnate Babalon. Both failures contributed to the disruption of the Order's inner contacts with the Secret Chiefs. As previously mentioned, these contacts were re-forged eleven years later with the culmination of the Nu Isis Workings.

Twenty years before Parsons' attempt, the Leadbeater-Besant 'moonchild' – Krishnamurti – had resulted in the splintering of the Theosophical Society which had already departed from Blavatsky's teachings. Crowley had nurtured hopes<sup>33</sup> of ridding the Society of its new influences and of restoring to it Blavatsky's original design.

<sup>31</sup> See AL.III.24. 24 is pre-eminently the number associated with 'Outer' influences.

<sup>32</sup> See my introduction to the 1972 'Sphere' reprint of Crowley's novel *Moonchild*.

<sup>33</sup> This is evident from Crowley's article 'In Memorium – John Yarker' in *The Equinox*, I.10, and in 'The Black Messiah' published in 'The Fatherland'.

The Nu Isis Workings in the 1950s prepared the ground for the Advent prophesied in *AL.III.34*, which Advent, it may be noted, has already occurred. The Workings provided both the impetus and the instrument of manifestation.<sup>34</sup>

Crowley realised that he had failed to utter the Word of the Aeon of Horus. Many of his 'moonchild' operations occurred during Cefalú-Tunis-Paris periods, from which he never fully recovered, having succeeded only in disrupting his inner contacts with Aiwass and the Secret Chiefs. This he laments more than once; and, by the nineteen-thirties, the severance was all but complete, although rare flashes of contact are recorded in his diaries up to the time of his death.

C.W. Leadbeater had also attempted to incarnate the Logos. His efforts also miscarried, caused conflict in the Theosophical Society and brought about schism which exists to the present day within that Society. Crowley's article on Krishnamurti shows clearly Crowley's determination to discount any attempts but his own to manifest the Word.<sup>35</sup> He renewed from time to time his efforts to gain recognition as *the* World Teacher for the New Aeon. This ambition motivated his bid in the mid 'twenties to assume control of the continental lodges, and, in the 'thirties, to take over the *Ancient Mystical Order of the Rose Cross* (AMORC), as evidenced by his correspondence with David Greville-Gascoyne. These efforts were unsuccessful, and, in the 'forties, when Crowley was confronted with Parsons' attempt, he acted swiftly and branded Parsons as an upstart and the victim of L. Ron Hubbard, whom Crowley alluded to indirectly as perpetrating on Parsons "the ordinary confidence trick".<sup>36</sup> The incident wrecked the American branch of the

<sup>34</sup> See 'Wisdom of S'iba', published in *Outer Gateways*, where the Words of the 3° and of the 33° are shown to be identical with the number 93.

<sup>35</sup> This attitude surfaced again when Fr. Achad announced *his* Word.

<sup>36</sup> In a letter to Karl Germer dated 31.5.46. See *The Magical Revival* (Grant), chapter 9.

Order, which had flourished until 1945.<sup>37</sup> Yet *something* pierced the Veil during the 'Babalon Working', for in 1947 – the year of Crowley's death – occurred the first UFO sightings that were to multiply massively in the ensuing years.

In 1955, *New Isis Lodge* was founded with the purpose of channelling transmissions from a transplutonic source which responded to the 93-333-393 Vibration.<sup>38</sup> This vibration, emanating from the Mauve Zone, now permeates the earth. From this zone will come the Aeon 'Child'. As *AL* prophesied, "It shall be his<sup>39</sup> child, & that strangely". This statement appears in Set's chapter, at verse 47. 47 is one<sup>40</sup> more than *Mu*<sup>41</sup> (46); it is also the number of MAHA, a term associated with the Kingdom of the Holy Graal which is to manifest when traffic with certain cosmic messengers has been stabilized,<sup>42</sup> "for from no expected house cometh that child" (*AL.I.56*). *Aum* also equals 47. The verse in question is number 192 of *AL* entire, which number is equivalent to ALMASS, 'the haunter of the Gobi Desert', a name that appears in one of the invocations<sup>43</sup> performed by Charles Dexter Ward.<sup>44</sup> It is also the number of ZLOPhH, 'the poisonous wind'.<sup>45</sup>

The mystery of a Lost Word is admittedly confusing. These trilogies contain repeated references to it, and, as noted in *Cults of the Shadow* (chapter 8) Frater Achad claimed to have

<sup>37</sup> In the early 1950s, Germer informed me that there were then no current O.T.O. activities in the U.S.A.

<sup>38</sup> See *Outer Gateways* (Grant), chapter 13.

<sup>39</sup> I.e., the Beast's.

<sup>40</sup> "There cometh one to follow thee..." (*AL.II.76*).

<sup>41</sup> The name of a great city in the lost civilization submerged beneath the Gobi desert, i.e., the Desert of Set.

<sup>42</sup> Jacques Vallée (*Messengers of Deception*, p.153) avers that these messengers are guardians of indefinitely ancient traditions stemming from the Atlanteans.

<sup>43</sup> Based on sources given by Eliphas Lévi.

<sup>44</sup> See Lovecraft, *The Case of Charles Dexter Ward*.

<sup>45</sup> The *Khamsin* or burning wind of the Desert of Set.

found it in 1926. Now it is stated that Crowley discovered the Word whilst revising the rituals of the O.T.O. What he did, in fact, was to restore an existing word only to discover that its value was 93. But he did not adopt it as the Word of the Aeon of Horus; rather, he understood it to be the Lost Word of Masonry concealed in the Third Degree. Nor did he realise the true value of the Word, because in his own lifetime the conditions for its discovery had not yet arisen. His death in 1947 coincided almost exactly with those conditions when a wave of alien influences impinged upon Earth from Outside. It is not impossible that these influences were evoked in consequence of Magical Workings which he had initiated in Cefalú in the nineteen-twenties, which Parsons continued, and which culminated during the New Isis Lodge Workings between nineteen-fifty-five and nineteen-sixty-two.

In nineteen-sixty-two Karl Germer died without having 'heard' the Word, without being aware even that it had been vibrated, having previously rejected Frater Achad's formula of 93.<sup>46</sup> It will be apparent to the reader that these 'Words' are, one and all, aspects of a single Vibration. They may be apprehended as a mantra, or as a battery of vibrations which comport in their several sections the whole Word in its metamagical and essentially mystical pervasiveness. Without disclosing the secret combination of their letters or forces, it may be stated that each section provides a key to the Cosmic Chain and its relationship to the Stellar Gnosis. Furthermore, each word or mantra has its corresponding yantra, and the vibration and visualization of that mantra and yantra constitutes the tantra of the Magical Child born of Nu Isis – the 'child' that has assumed control of the Earth in its final phase, i.e., the phase preceding the Black Aeon. Then, there is no light (vibration)

<sup>46</sup> AL = 31, LA = 31, LA = 31, comprising the Word 'Allala'.

from which a Word may be fashioned. In his *Magical Record*<sup>47</sup> for June, 1923, Crowley glimpsed the situation when he observed: "Then there will be a frightful Aeon without a Word while Daleth is in course".<sup>48</sup>

Crowley expressed the aim of the Thelemites as the establishment on earth of the Kingdom of Ra-Hoor-Khuit, the Crowned and Conquering Child. It is necessary to be specific about the form of this expression. Ra-Hoor-Khuit and Hoor-paar-kraat are titles which designate the twin powers of Heru-Ra-Ha (i.e., the 'child', Horus) whose aeon is said to precede those of Maat and of Zain. Heru-Ra-Ha = 418; Hoor-paar-kraat = 730; Ra-Hoor-Khuit = 444.<sup>49</sup> 418 is, primarily, the number of the Great Work, the uniting of the Microcosm with the Macrocosm; but, in this particular context, it signifies the establishment on earth of the Kingdom of Ra-Hoor-Khuit. 418 is also a number by Greek Qabalah of Aiwass, who is described in *AL* as the "minister of Hoor-paar-kraat"; Aiwass is the shadow of Ra-Hoor-Khuit.

730, the number of Hoor-paar-kraat, happens to be the date (A.D.) of Al Hazred's writing, in Damascus, of the book *Al Azif* (the *Necronomicon*) which is fabled to contain conjurations of the Great Old Ones. 730 is also a number of Z'Othomogo,<sup>50</sup> "son of him whom even Dagon and the Deep Ones served". Z'Othomogo is 'Lord of the Abyss', the marine Devil-God adored throughout the Pacific myth-cycles.<sup>51</sup>

<sup>47</sup> Spearman edn., p.60.

<sup>48</sup> Crowley refers to the Path of the Abyss to which is attributed the letter *daleth*, meaning a 'door'; in the present context, the concealed doorway to the Mauve Zone buried in the sands of the Desert of Set. But see also *Nightside of Eden* (Grant), pp.71, 167 & 168.

<sup>49</sup> See *The Equinox of the Gods* for values attributed by Crowley to these concepts.

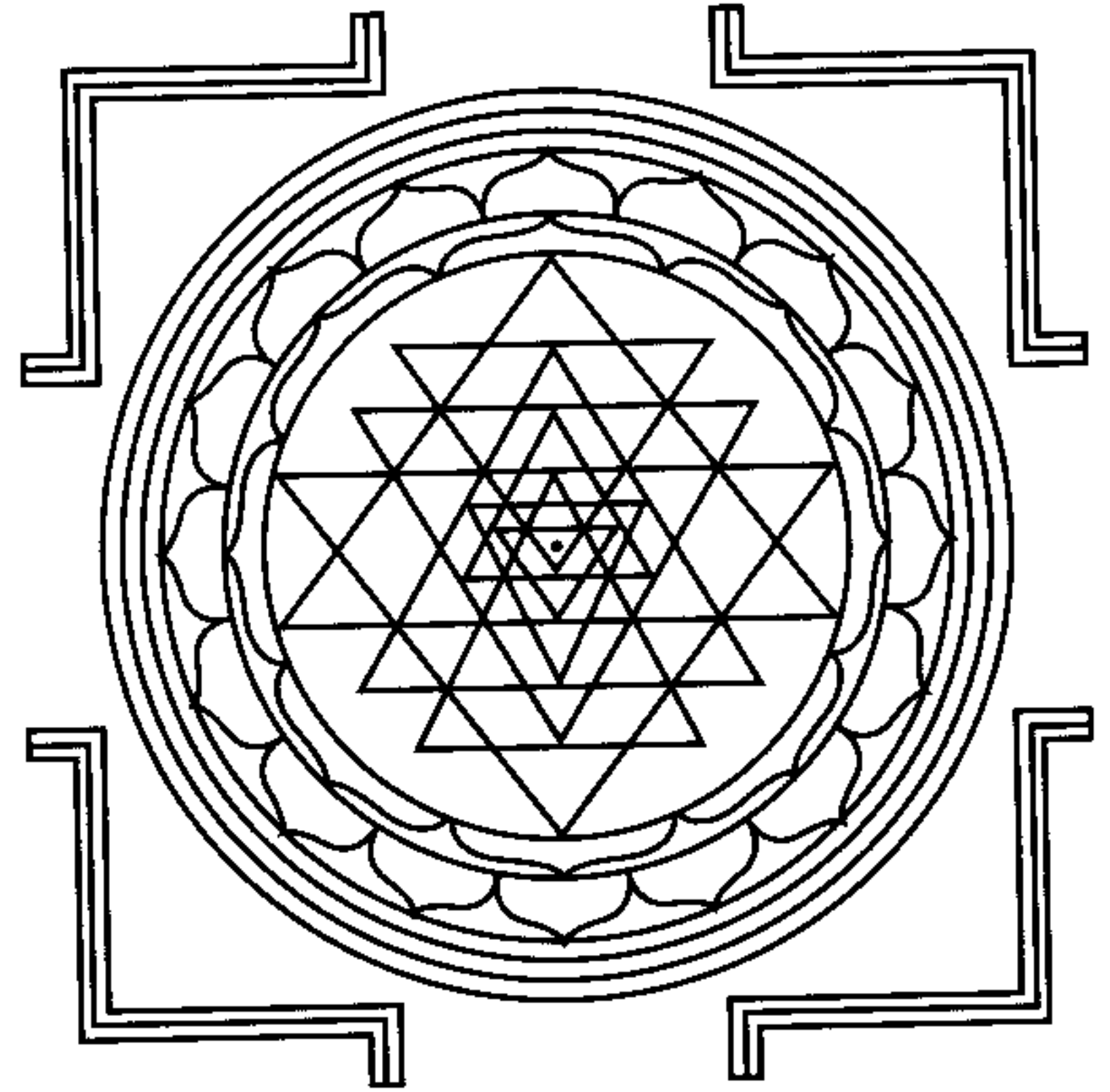
<sup>50</sup> A form of Set; also, Sothmogg.

<sup>51</sup> See *The Disciples of Cthulhu*, by Lin Carter, p.149.



444, a number of Ra-Hoor-Khu, denotes TzPRDO, 'a frog or toad', a primal totem of the Deep Ones. It is also a number of 'Damascus' and of Baital, the 'vampire', and of Speirema, the 'serpent', both totems of the Ophidian Current. OIN HSht (444) the 'Left Eye of Set', also cognate, indicates the magical instrument which transmits the Current, while ShKN OD (444), a 'dweller in eternity', connects the Current with the Outer Ones.

$418 + 730 + 444 = 1592$ , one less than OShR VLA AChTh OShRH (1593), signifying 'ten and not eleven', thus emphasizing the fact that these numbers are indeed of the *Eleven*.<sup>52</sup> 1592 is also one more than Aionotokos Pneuma Zohs, 'parent of the Aeon', a reference to the Elder God, i.e., Set.



The Shri Chakra

<sup>52</sup> Cf. AL.I.60: "My number is 11, as all their numbers who are of us".

## The Kaula Rite of the Fire Snake – I



One of the most comprehensive and complete repositories of the Typhonian Tradition survives today in the form of the Hindu Sri Chakra. Its complex system of yantras and mandalas constitutes a map of magico-mystical forces, and of power-zones in alien dimensions to which most other ancient signposts have been obliterated by time or distorted by misrepresentation. In this and the following two chapters an attempt will be made to reconstruct and interpret an all but lost lore, for the Sri Chakra contains formulae of immense potency waiting to be restored and used again by those competent to do so.

The potency referred to is the Kundalini, or Fire Snake, described in the Tantras and other sacred texts as sleeping at the base of the spine in man. There she reclines, coiled three-and-one-half times in spiral form as glyphed by the *pranava* OM, ॐ, the root-mantra or basic vibration that lies at the core of matter. In its threefold form, A U M, it is related to the states of consciousness known as waking, dreaming and deep sleep. In terms of magical symbolism these three states are typified by Sun, Moon, and Fire.

The Sri Chakra resumes the six power-zones (*shatchakras*)

through which the awakened Fire Snake passes on its ascent from *Muladhara Chakra* to the Great (or Sri) Chakra at the crown of the head, symbolised by the thousand-petalled lotus. The Fire Snake is not the subject alone of Yoga, Alchemy, and Magick; she is ever present in the mundane sphere of human consciousness, although her manifestations there are not so easily recognized for what they are. Partially awakened, the Fire Snake is responsible for many of the unusual and largely inexplicable occult phenomena associated with atomic physics. Certain areas of consciousness are particularly susceptible to such phenomena and, as a result, a growing number of people are experiencing unexpected psychic upheavals. Agitated by the influences of radioactive and nuclear forces in the earth's atmosphere, the Fire Snake projects as external phenomena the *chakras* or internal 'wheels of light' that are observed by peculiarly constituted individuals, and referred to, for want of a more precise name, as unidentified flying objects (UFOs). Along with these manifestations are heard buzzings or hummings like the continuous deep-sounding drone of the *pranava*.<sup>1</sup> The mind conceives these shapes and sounds in forms determined by its innate tendencies modified by fashions of symbolism, religious, magical, technological, etc. The shapes most usually assumed today seem to be that of spacecraft, rockets, UFOs. In accordance with the attributes of the power-zone through which the Fire Snake is passing, or is at rest, so appear the shapes and sounds of the projected phenomena. That these are of a subtle or aetherial kind is suggested by the symbolic  $3\frac{1}{2}$ , the fraction indicating entity between the third and fourth dimensions. In its fullest extension the coils or kinks in the Fire Snake are numbered 50, and the 50/51<sup>2</sup> letters of the Sanskrit

<sup>1</sup> OM, in glyphic form, exhibits the three-and-one-half coils of the *filum terminale* or tail of the Fire Snake.

<sup>2</sup> Fifty-one when the aspirate 'h' is counted as a letter, as by some sects it is so counted.

alphabet were anciently ascribed to them. The number 50 is significant also in connection with the UFO enigma (see chapter 1). The half-integer, or fraction, suggests a vague and indefinite dimension between the two numbers. 51 is the number of Azazel, a leader of 'angels' (aliens) who, according to the *Book of Enoch*, corrupted the human race by imparting to it, via woman, the 'forbidden wisdom'. The name Azazel also denotes the 'watchers' who, in mediaeval times, were identified with lascivious demons. The knowledge which they imparted was of an ophidian nature and it opened the gateways to other dimensions.

The essential difference between the mystical and the magical Paths is nowhere made plainer than in the processes of Kundalini Yoga. The Mystic takes the Fire Snake straight up to the *Sahasrara Chakra*, the 'lotus in the brain'; the Magician, on the other hand, brings it down again to its base in the *Muladhara* or to the *Svadisthana Chakra*, its 'own abode'. The former process leads to *moksha* or liberation from the cycles of time, which comports also liberation from future births and deaths. If he does not then relinquish his physical body, it becomes, except in special cases, inert to all outward appearances. Such mystics remain almost continuously entranced for the remainder of their bodily lives. Thus, he becomes *jivanmukta* or *videhamukta*, not according to his karma – for he is no longer bound by it – but by his free choice. This is the crown of the Mystical Path. The Magical Path, on the other hand, and at its apogee, leads to the attainment of *siddhis* and to their ultimate concentration in the Stone of the Wise, which is 'prepared' at the *Muladhara Chakra*.

The theory underlying the above is that the Nectar carried by the Fire Snake in Her ascent to the *Sahasrara Chakra* is released in the brain by the stimulation applied to the chakras

aroused by Her upward flight. How the process may be magically controlled will become apparent in due course. The nectar is gathered at the *Muladhara* after streaming down the *Sushumna*<sup>3</sup> and bringing with it the added powers of the zones which it 'baptizes with fire' on its downward passage. The ultimate exudation materializes at the genital outlet of the woman chosen to represent the goddess of the Sri Chakra during the Ritual.

This practice was anciently deplored by the *Samayas*. They charged the *Kaulas* with restricting the worship of the Goddess to the lowest chakra. This is a crux of contention likewise between the *Dakshinacharins* and the *Vamacharins*, the former claiming that their Path leads to spiritual attainment whereas that of the *Kaulas* leads to hell. The one path is mystical, the other magical. But as the nectar proceeds in both cases as a result of the mergence of Relative (i.e. phenomenal) Consciousness into Absolute (i.e. noumenal) Consciousness, in the *Sahasrara Chakra*, it is a matter of the former process leading to a material expression of Reality, the latter to its spiritual and ultimate realization. The choice is, perhaps, not a true one, depending as it does upon the karma of the individual and his grade of attainment. Both processes are conceptual and – as such – relative. True attainment lies beyond or outside Time-Space. We are here more concerned with the magical *expression* of the Fire Snake in relation to the Sri Chakra, the supreme power-zone of the Goddess.

Analysis of the Sri Chakra from within outwards<sup>4</sup> reveals the *bindu* (dot) which typifies a concentration in seed-form of Cosmic Consciousness. In this central triangle, and containing this *Bindu*, is the Goddess Herself as embodied in the *Suvasini*<sup>5</sup>

<sup>3</sup> The ethereal counterpart of the spinal column.

<sup>4</sup> I.e., commencing with the central *trikona* or triangle.

<sup>5</sup> Lit.: 'sweet-smelling woman' who represents the goddess.



or woman chosen for the Rite.

The total number of triangles in the diagram is given by various authorities as 43, or 44 when the *bindu* is included. We shall examine first the significance of both numbers and their relation to the Four Gates, the Sixteen Lotus-petals in the outermost circle, and the Eight Lotus-petals of the Inner circle.

The outermost gateways<sup>6</sup> are occupied by the four *akashanis*.<sup>7</sup> The outer circle of sixteen petals is occupied by the 16 *Yoginis*, representing the 16 *Nitya* deities which preside over the days and nights of the solar and lunar, or bright and dark, fortnights.

Occupying the circle of the Eight-petalled Lotus are the *Vasinis*. In the centre of the yantra is placed the *Suvasini* who represents the goddess of the Sri Chakra, Sri Maha Tripura Sundari.<sup>8</sup> The forty-four angles stretched as a web between the *Suvasini* and the *Vasinis*, etc., form the Sri Chakra of the Goddess, a complex yantra exhibiting the erogenous zones of tumescence and detumescence in the body of the *Suvasini*. The former are indicated by the crossing of two lines (known as the *sandhis*), the latter by the crossing of three lines (the *marmas*). The points of the chakras touched by the angles indicate the *Vasinis*, and through them, the *Yoginis*, who are brought into play at various stages of the Ritual.

The central and ultimate *trikona* is the *Bindu*, or Secret Seed, from which the entire web of angles (yantras) and lotuses (chakras) is spun. The *trikona* represents the Primordial Desire of the Mother to manifest as self-consciousness, whereby – on

<sup>6</sup> Following the *Bhu Prastara* symbolism adopted in the *Anuttara Amnaya*.

<sup>7</sup> See Glossary for technical terms.

<sup>8</sup> Lit.: 'The Beauteous One of the Three Great Cities'; i.e., the Citadels of Consciousness manifested in human life as Waking, Dreaming, and Deep Sleep.

becoming a conscious object – Her subjectivity is reflected outward as the objective universe. This process of unfoldment blossoms as the fully blown lotus of which the diagram is a lineal expression.

The Primordial Desire, which is threefold, is known as the *kamakala*, 'Essence of Desire'. It consists of the Mother's Creative Will (*Ichcha*), Her Creative Knowledge (*Jnana*), and Her Creative Act (*Kriya*). These elements are embodied in Her mantra, Her yantra, and Her tantra. The *kamakala* flings forth from the *bindu* the manifested universe.

The ancient interpretations of this diagram were determined by the aims and goals of the sects that used it. All of them identify the Mother with the *matrikas*, or letters, of the Sanskrit alphabet which they apportioned to the chakras and yantras according to esoteric systems.<sup>9</sup>

An example of such a disposition of *matrikas* appears in connection with the historically celebrated *Ananda Lahari*, which treats of the subject in detail. The *Saundarya Lahari*, of which the *Ananda Lahari* constitutes a portion, is illustrated by magical diagrams designed to achieve specific ends, each of which is ascribed to one of the one-hundred-and-three verses of the text. With these practices, or *prayogas*, we are not here concerned; they have no place, ultimately, in the mystical doctrines which the Sri Chakra embodies. The procedures described here apply in the main to highly specialized 'alchemical' formulae that involve the use of the Ophidian Current and to the parasexual dynamics of the Fire Snake.

In order to penetrate the deeper mysteries of the Sri Chakra

<sup>9</sup> The increasingly frequent use of some systems for merely magical ends resulted in the degeneration of their priesthoods, so that the *parampara* of genuine Initiates was obliged to withdraw the knowledge of these mysteries. The present study is an attempt to restore them to their pristine purpose.

it is necessary to understand the system of microcosmic power-zones which are visualized by the practitioner as existing along the spinal canal in the subtle anatomy of the human body. These zones begin at the base of the spine with the two chakras, *Muladhara* and the *Svadhithana* situated in the sacral region.<sup>10</sup> To these two chakras is allotted the element Fire. Then comes the *Manipura* and the *Anahata* chakras (solar plexus and cardiac regions), under the aegis of the Sun. And so on, to the *Visuddha Chakra* (throat centre), the *Ajna Chakra*, or cerebral centre, and the *Lambikagra Chakra*, both under the aegis of the Moon.

Above the three zones of Fire-Sun-Moon, which resume the sexual, emotional and cerebral functions, blazes the supreme Moon-Mind or transmitter of Cosmic Consciousness – the fully blown White Lotus of the *Sahasrara Chakra*. Its rays are reflected by the six bodily power-zones when charged with the *kalas* of the Fire Snake. The three zones culminate and pass into transdimensional planes denoted by the fractional number, the *ardhamatra* ( $\frac{1}{2}$ ) which supplements the three coils of the Fire Snake and the three syllables of the *pranava* ॐ. The *pranava* denotes the macrocosmic root-vibration, the  $3\frac{1}{2}$  coils its microcosmic counterpart. In terms of human consciousness, this *shakti* manifests in waking, dreaming, and sleeping.<sup>11</sup> To these states of consciousness are ascribed Sun, Moon, and Fire. In the central *bindu* of the Sri Chakra the ‘in-between’ state subsists in a cloud of thick darkness; its presence is experienced by the non-initiate as a blank, a state of absence of all objectivity, as in deep sleep. To the Initiate it is Himself, pure pre-conceptual Awareness.

<sup>10</sup> We are not here concerned with the one-thousand-petalled lotus, *Akula*, located beneath the *Muladhara Chakra*.

<sup>11</sup> The  $\frac{1}{2}$ -state here refers to the Mauve Zone, i.e., the dimension between dreaming and sleeping.

In the *Anuttara Amnaya*, which may be the only surviving tradition representative of the genuine Typhonian Gnosis, can be traced the original ritual for awakening the Fire Snake by magical means. It involves the participation of the *Suvasini* and her twenty-nine consecrated attendants. Four of these attendants, the *Akashanis*, are stationed in the *Bhupura*, the four outer gateways. Sixteen other attendants, the *Yoginis*, occupy the outer ring of lotus-petals, and a further eight, the *Vasinis*, occupy the inner ring.  $4 + 16 + 8 = 28$ .  $28 + Suvasini = 29$ . Twenty-eight is the number of ‘power’ (*shakti*), and of IChVD, ‘union’. In the qabalistic system 28 applies to the Sphere of Venus. It also enumerates ChK, the ‘internal part of the mouth’. The connection here is with the symbolism of the *Lambika Yogins* who use the mouth and the tongue to extract the nectar shed by the lotus when the heat of the Fire Snake vapourizes its cooling *kalas*. The 29th *kala*, the *Suvasini* herself, occupies the pericarp of the lotus within the *trikona*, the inmost yantra. Twenty-nine is the number of the Path of Qoph which comports the zone of psychosexual energies back of the *Visuddha Chakra* in the region behind the throat, the *Lambikagra Chakra*. This is the Place of the Word, or *bija mantra*, the vibration of which awakens the Fire Snake. In the Thelemic system 29 denotes “The Magick Force itself”.<sup>12</sup> Again, the symbolism of the *Lambika yogins* is appropriate, for 29 is the number of the goddess Ked whose title, Nyth, is the Celtic form of Neith, goddess of the stars or *kalas*. Moreover, in the *Book of the Dead* it is written: “Thou eatest the cakes upon the cloth which the goddess Tait herself has prepared”. The cake is the blood of the stars manifested or congealed as flesh in the body of the priestess. In the primal Mysteries the cloth denoted the original garment, or likhu-loop which evolved into the Ankh

<sup>12</sup> *Liber 777* (Crowley, and others), ‘List of Prime Numbers’.

sign of Life, i.e. manifestation via the lunar *kalas* of the female.

At a later stage in the presentation of the Mysteries, when all but their husk had been lost or withdrawn, the living embodiments of the goddess were represented by the letters of the Sanskrit alphabet which were allotted to appropriate mandalas (petals) and yantras (triangles) of the Sri Chakra. The letters (*matrikas*) or *shaktis* were known as the 'little mothers', and the letter-system ascribed to the petals was known as the *Kailasa Prastara*. The letters were selected by Initiates to represent the mystical emanations of the three classes of attendants. These magical processes had to be veiled in a shroud of secrecy when the Stellar Ritual, perverted by improper application, became an object of revulsion to the people at large and to the true Initiates who were gradually outnumbered by incompetent and materially oriented *pujaris*. The later, Solar Rite that superseded it lacked the genuine Gnosis of the Starry Wisdom. Nevertheless, an ancient qabalah existed which enabled the Adepts to retain the Wisdom intact.

The *Matrikas*, arranged according to the genuine Gnosis, continued to be used in secret to construct the vital mantras from the individual components (attendants) of the Great Lotus or Sri Chakra. As each sect developed methods peculiar to its tenets, a vast ocean of Mantra accumulated over the centuries. The vibrations generated by specific *bijas* activated the Fire Snake at various stages of its ascent, thus making it clear that a study of the Sri Chakra is incomplete that does not comprehend the workings of the Ophidian Current. It is also evident that two aspects of a single alchemical or transmutative process are here closely interwoven. Both of them have their roots in the indefinitely ancient Typhonian Tradition once common to all arcane schools. This tradition held, and still holds, the keys to the generation of the subtle

nectar that manifests at the place of the Red Lotus after the Fire Snake returns to Her abode from the White Lotus of the *Sahasrara Chakra*.

The generation of the elixir depends upon the disposition of the priestess and the skilful ministrations of her supporting *akashanis*, *yoginis* and *vasinis*. The elixir combined with the sixteenth, or ultimate, *Kala* – the full moon of the *Sahasrara Chakra* – can, if willed, remain at any one of the stages of its descent to the *Muladhara* (Malkuth) and bestow magical powers corresponding to the relevant chakra. These *siddhis*, or magical powers, were viewed by the *Anuttara Amnaya* as diversions to be avoided, and were condemned as 'black' magic. The *Anuttara Amnaya* concerns itself chiefly with gathering the secretions from the Red Lotus, the '*yoni*' of the *Suvasini*. But it should be understood that the *Mahapujari* (High Priest) was himself an awakened *Siddha* and that nothing more dangerous or foolhardy could be contemplated than that a non-initiate should attempt to engage in this Rite, far less direct it. Being ignorant of both the mantras and their proper vibration, he would be unable to control the Fire Snake. Another important feature peculiar to the *Anuttara Amnaya* which differentiates it from other traditions is that the *Suvasini* is not permitted to be so much as touched by any member of the Circle during the progress of the Ritual.

We can, then, visualise the Chakra as composed of four *Akashanis*, positioned at the outer gateways of the *Bhupura*, outside the Circle. Within the Circle, and constituting its outer ring, are the sixteen *Yoginis* represented by the petals of the outermost lotus. The eight *Vashinis* are represented by the inner ring of petals. The forty-three angles are occupied by a given number<sup>13</sup> of attendants or worshippers. These attendants

<sup>13</sup> Rarely the full complement of 43/44 *pujaris*, but depending upon the specific purpose of the Ritual.

are charged with invocations (mantras) and magnetic passes (*mudras*) as instructed by the *Suvasini*; they are skilled in these tantric techniques. Foremost of these are the upper and lower *pranayamas*,<sup>14</sup> the various 'olis',<sup>15</sup> and the upper and lower locks<sup>16</sup> for controlling the movements of the Fire Snake. The *Suvasini* directs a side-long glance (*apanga*) at her body to indicate which *marma* or *sandha* is predominantly vibrant in the web which links her with the double ring of attendants girdling the yantras. The web is played upon (*vilasa*) as the lutist plays upon the strings of his instrument. The supportive battery of this magical network is the circle of *Yoginis*. The *Yoginis* represent the fifteen *Nitya* deities who preside over the days of the bright and the dark fortnights of the month, according as to whether the rite is performed during the solar or the lunar phases of the Goddess. This macrocosmic division is reflected in the microcosmic 'lunation' of the *Suvasini* herself. In her 'fullness' she represents and embodies the *Sixteenth Kala*, which is known as the *Chandra Kala* or Moon-flower, the lotus that blooms in response only to the inner sun and moon as their light awakens the Fire Snake from its magnetic sleep.

The Full Moon is the object of worship in the Sri Chakra Ritual, and the Moon-flower blossoms as the sixteenth *kala* in the form of the Elixir of Immortality. The Light is transmitted by the *Suvasini* on her throne<sup>17</sup> and it is garnered from the *bhurja* leaf when she is stretched upon the earth in the *Bhu Prastara*. The greater part of the Rite is invisible for it is enacted in the 'inbetween' state symbolized by the fractional number three-and-one-half.<sup>18</sup>

<sup>14</sup> Control of *prana* and *apana*.

<sup>15</sup> See *Hathayogapradipika*, or *Sivasamhita*.

<sup>16</sup> These locks are named *Jalandharabandha* and *Akunchana* respectively.

<sup>17</sup> In that form of the Rite known as the *Meru Prastara*.

<sup>18</sup> Cf. *Revelation XI*, 11: "And after three days and a half the spirit of life from God entered into them...".

It should be understood that a fully operative Chakra may include as many as seventy-two participants. If the *Suvasini* herself is counted - seventy-three. There are in the zodiac seventy-two quinarys, or spaces of five degrees. The number 5 is 'the woman's number' *par excellence*. 72 is the value of the word BSVD, 'in the secret', which connotes here the ultimate secret(ion) emblemized by the Sri Chakra. OB, a form of witchcraft,<sup>19</sup> also adds to 72; also, DBIVN, 'flux or drop' (*bindu*), which signals the lunar cycle of the Goddess. 72 also enumerates 'Lama', 'the One from Beyond', suggesting a connection with the Outer Ones. As previously noted, the Sri Chakra conceals in its symbolism more than the possibility of alien contact, it conceals the keys to doors Outside.

With the number 73 we approach even more closely this alien element, for it is the number of GML, the 'camel'. This is a zoötype of the Priestess of the Silver Star, the *Suvasini* who transmits the *kalas* from beyond space-time, for the Silver Star denotes Nu-Isis as well as Soth-Isis. The symbolism of the camel glosses the specific nature of the 'Fall', for GML (camel) typifies the *pudenda*. In Rabbinical lore it is claimed that Samaël descended with all his hosts and "sought upon the earth a companion like unto himself, but it had the appearance even as a camel". Samaël is the Angel of Death, and the camel is said to signify the mystery of transmutation or death (cf. Daäth). Samaël is the serpent who begat Cain upon Eve before she had intercourse with Adam (i.e. humanity). Eve then communicated the alien virus to Adam. The name Samaël denotes the 'venom of God'.<sup>20</sup> Samaël abode long with Eve who bore him many children that were not in human likeness. According to an

<sup>19</sup> I.e., Obeah. Austin Osman Spare described Obeah as "the only potent magic now existent". See *Zos Speaks: Encounters with Austin Osman Spare* (Grant).

<sup>20</sup> Cf. *AL.II.26*, where the Fire Snake is described in connection with the impregnation of terrestrial consciousness.



'English Qabalah' the number 73 is a valuation of concepts relevant to the Sri Chakra in its Typhonian application.<sup>21</sup> Finally, 73 = the word GO, 'cow', an euphemism for woman in the Shakta Tantras.

Another computation involving the three circles girdling the Sri Chakra yields the number 76, one more than the number of Nuit, the Star Goddess, and the 75 Names of Ra, and one less than KVTVLV, (Cthulhu), the 'Sleeping Lord', i.e., the Fire Snake.<sup>22</sup> According to the Schlangekraft recension of the *Necronomicon* (p.189), Cthulhu is "the Fire of the Earth and power of all Magick. When he joins the Abominations of the Sky TIAMAT will once more rule the Earth". Cthulhu is also assumed to the Deep, and there is a similar assumption in respect of the habitats of the Fire Snake, which is associated with the element earth and frequently with water (*Muladhara/Svadisthana*). The Four Elements, Earth, Water, Air, Fire may be attributed to Cthulhu as Lord of the Abyss.

The number 76 is that of LALHI, 'the Gods', and of KHNA, 'the Priest', also of ChBIVN, 'secret' – in the present context, 'secretion' – and of KVN, the 'cake offering'.<sup>23</sup> The complex of ideas relating to these numbers resumes the basic formulae of the Sri Chakra. Furthermore, 77 equates with NUBTI, a title of Set or Sutekh (STCh).

Nuit with progeny of infinite stars was yet virgin. The Christian virgin also bears her mystical child and he bestows immortality upon them that celebrate – in his Kirk or Circle –

<sup>21</sup> E.g., 'A Secret Key'; 'My left hand'; 'None and two'; 'Nothing is'; 'Best blood' ('is of the moon, monthly'); 'Queen of Heaven'; 'Regenerate'; 'She is nowhere'; 'Five-pointed'; 'The Beauteous One'; 'I lift up my head'; 'The Rituals'; 'Throne of Ra' (cf., *Meru Prastara*: Ra = Fire Snake); 'My ecstasy'. All of these examples are from *The English Qabalah* (Falorio, 1979).

<sup>22</sup> See *Outer Gateways* (Grant), chapter 2.

<sup>23</sup> From Egyptian *kuna*, 'pudendum', which reveals the lunar nature of the offering.

the Mysteries of the Immaculate Conception. His advent was heralded by a star, the *kala* of Mary who brought to birth at Bethlehem, the 'House of Bread'. The house is the womb (inner *trikona*) and the bread of life is the *bindu* within it. The tail of the *filum terminale* is in the *Svadisthana* of the male. In the *Suvasini* it is at the mouth of the uterus and there is danger of the Fire Snake's burning or drying up of the water<sup>24</sup> in the *Manipura chakra*. This water engenders the cloud of purple that pales to blue violet and the hue of the Mauve Zone. The first Christians celebrated this Rite in their *Agapoi* or 'love-feasts'; they were the Gnostics who prepared the Elixir of Life from the Blood of Charis which manifested in the priestess when the Fire Snake returned from its union with the *Sahasrara Chakra*.

In an earlier mythos, Isis deposited the 'child' in the 'Place of the Reeds', the swamp Serbonnis symbolic of the Mauve Zone.<sup>25</sup> Serbonnis became the Corabennic of the Graal Romances. That the original transaction between the Serpent and the Dove also comported these mysteries is shown by the symbolism of the Fire Snake's *ascending* and the Bird's *descending* upon the chalice of the virgin mother. The uninitiated, who believed in an exclusively material transmutation, applied the symbolism in a literal manner and thereby desecrated the mysteries they professed to celebrate. Those who came later, ignorant of the true gnosis which the literalizers had profaned, substituted for the holy blood, wine, and for the sacred flesh, the household loaf!

At the period at which these rites were enacted in India, the magical aims for which the Chakra was formed were similar to those described in the grimoires of mediaeval Europe, as

<sup>24</sup> The cerebrospinal fluid.

<sup>25</sup> Yet another proof of the Typhonian origin of this *Srividya* or hermetic science.

evidenced by the *phala srutis* and *prayogas* tagged on to texts such as the *Saundarya Lahari*. In present times, with the massive reawakening in man of the subtle faculties connected with the *Ajna-Vishuddha* complex of chakras,<sup>26</sup> a more sinister element pervades the picture. Man is no longer subject only to his innate tendencies, his organism has undergone changes which render him increasingly susceptible to influences from Outside. These influences have penetrated his psychic shield via the nuclear energy discharged into Earth's atmosphere. A similar situation seems to have prevailed some 10,000 years ago with the submergence of Atlantis. Nuclear activity apart, man in his brief history has again become aware of the existence of alien Intelligence. It is immaterial whether this Intelligence is terrestrial, extraterrestrial or transdimensional, it is outside the range of his ordinary senses. Whatever 'it' is, or whatever its provenance, it poses serious problems for the magician, although not for the mystic who need be concerned not with the phenomenal manifestation of Being but with its essence upstream of conceptualization. Alien Intelligence is intimately involved with the movements of the Fire Snake, the energies of which are known to be interactive with the denizens of other dimensions.

Each coil of the Fire Snake represents a potential dimension with its corresponding Intelligences,<sup>27</sup> embodied or disembodied, gross or subtle. UFOs furnish examples of two such dimensions. Occultists working within the range of magnetic overspill from Sri Chakra *pujas* are particularly susceptible, as indeed are all who activate the Ophidian Current. In the Tantras, and other Eastern systems, *pujaris* are cautioned against seeking the *siddhis* or magical powers described in the

<sup>26</sup> Approximating in physical terms to the pineal gland and the fourth ventricle of the brain.

<sup>27</sup> Fifty-one-and-one-half coils are enumerated in the *Varnamala*.

*phala srutis*, although a few, a very few, such *siddhis* are not detrimental. The chief difference between the Kaulas and the Samayas lay in their approach to the Goddess asleep at the basal chakra. The Kaulas were reproached (by the Samayins) for confining their attention to the two lowermost chakras which were considered dark because the Goddess remained there immersed in sleep. The virgin (i.e., unawakened) Goddess bestowed in Her dreaming the boons desired by Her worshippers. Being magicians they confined their attentions to the material or psycho-magical plane – or so it was supposed by their detractors. However, the Kaulas who gave the system its notoriety were not the only class of the Sect. There were others who sought and attained *Moksha* by these methods. On the other hand, the Samayins awakened the Goddess and She led Her devotees to the highest chakra, where they too attained Liberation.

The charge that the Kaulas worshipped only the female sexual organ was levelled against them because – at the termination of the Rite – they gathered from it the precious fluids secreted by the supreme lotus in the brain. The Kaulas, in turn, taunted the Samayins with using mere substitutes in their worship, with a 'jumble' of letters in lieu of the genuine *panchatattvas*.<sup>28</sup> Similar substitutions have, in more recent times, characterized the celebration of the Mass by Christians wherein table-wine, itself a substitute, replaced the veritable *vinum sabbati*.

In *Nightside of Eden* reference is made to Lenormant's observation that fractional numbers were anciently ascribed to demons. The full significance of this notion did not become clear to me until I came to ponder the symbolism of the 3½ coils of the Fire Snake, the 3½ letters of the *pranava* Aum, and the 3½ days

<sup>28</sup> The five subtle elements generated by the *maithuna* of Shiva and Shakti in the *Sahasrara*.

mentioned in *Revelation*. There is a curious and hidden link between the fractional number and the idea of evil which, in antiquity, was associated with the stranger, the alien, and with influences outside the bounds of traditions acceptable to the tribes or peoples who adhered to them.<sup>29</sup> Applying this notion to fractional numbers it was possible to penetrate in a flash the mystery of the Fire Snake's 3½ coils and the *pranava's* 3½ letters, and the 'Great Fear' associated with this number in *Revelation*. For it is precisely at the fractional stage of the Fire Snake's uncoiling that creation commences and the alien influence comes into play. The three coils signify *Bindu*, *Nada* and *Bija* - Sun, Moon and Fire - the *kamakala* or central *trikona* of the Sri Chakra. But creation cannot proceed from the plane of the *trikona* except through outside intervention, and this is indicated by the half-coil. The ensuing fifty-one stages of creation uncoil in due sequence.

It is certain that a long lost qabalah is concealed in the numerical correspondences obtaining between the *matrikas* on the petals, the angles of the *trikonas*, and the 51½ coils of the Fire Snake. In the case of the *pranava*, the *ardhamatra* (or half-letter) is the gateway to the involution of the universe evolved from the primal vibration (*nada*) OM. The Kaulas of the *Anuttara Amnaya* are therefore justified in claiming for their tradition the aim of *moksha*, for by worshipping the sleeping Fire Snake at the *Muladhara* they approach Her upstream of conception, and thus are able to merge with the preconceptual energy of the *Kamakala*. Those of their number, therefore, who merited the jibes of the Samayins were, like them, pseudo-kaulas - who substituted for *Madya*, liquor; for *Mamsa*, meat; for *Mina*, fish; for *Mudra*, ritual gestures; and for *Maithuna*, sexual congress.<sup>30</sup>

<sup>29</sup> See *Seth: The God of Confusion* (Velde).

<sup>30</sup> These are the celebrated 'five M's' (*makaras* or *panchatattvas*), the "five jewels of the cow" of *Liber Cordis Cincti Serpente* (Crowley), III, 37.

## 4

## The Kaula Rite of the Fire Snake - II



We are describing a Rite that formed, unquestionably, the basic pattern of those mediaeval alchemical texts concerned with the distillation from gross matter of an immortalizing energy. The texts laid emphasis on substances usually considered worthless, obnoxious even, as the material from which the Elixir of Life was extracted and refined. The supreme secret of Alchemy was revealed to very few, and those few were not always initiates of fraternities such as those of the Qabalists, the Freemasons,<sup>1</sup> and the Knights Templar who undoubtedly possessed it but later abused it. It is, for instance, recognizably present in the earliest African phases of the Mysteries where it perpetuated the most ancient Typhonian Tradition of which the Tantras and the Sri Chakra, in particular, preserve in their yantras the most complete surviving echoes.

The psycho-physiological mysteries of the Fire Snake are taught in the *Anuttara Amnaya* even today in certain carefully guarded sanctuaries of Western and Oriental orders. The Goddess, embodied in the *Suvasini*, emanates the magically

<sup>1</sup> In their highest and most recondite degrees.



charged substances that are chemically indistinguishable from bodily secretions of the healthy human female. Their systematic ingestion by the *adhikaris* is said to bi-sexualise the organism and to "banish fear of all kinds". One of the constantly repeated gestures of the *Suvasini* is the fear-dispelling *abhaya mudra* signified by the uplifted right arm. Together with the *varada mudra*,<sup>2</sup> the downward turned left arm, these simultaneous gestures form the figure of the *svastika* which symbolized the whirling wheel (discus or *chakra*) of Light activated by the awakened Fire Snake.

It should be understood that the substances used in the rites of the *Anuttara Amnaya* have been previously purified by being surcharged with cosmic energy. A mere spark of this energy is equal to more than the totality of man's power. Urine is but one of the substances, *gomaya*<sup>3</sup> is another. *Gomaya*, calcined and applied to the surface of the body, is exemplified in the image of Shiva smeared with ashes. The consumption of these *excreta* is represented in the symbolism of the Tantric Tradition, which explains why the pig, a zoötype of Typhon, was considered unclean by later cults. The fact that this animal was observed to consume human excrement caused it to be adopted as a type of the lunar current. The planisphere of Denderah portrays the pig in the circle of the full moon.<sup>4</sup> In ancient Egypt this animal was sacred to the full moon, the black pig in particular was associated with the god Set. Endless confusion has arisen concerning the identity of two kinds of matter involved. In the Mysteries of the Bhairavas in India, carried over from Egypt, the pig symbolised the calcined ashes, the black pig being

<sup>2</sup> *Varada mudra* points earthward and indicates the *Muladhara*, the *chakra* of manifestation.

<sup>3</sup> Lit. 'the product of the cow'.

<sup>4</sup> See the Zodiac of Denderah, depicted in *A Book of the Beginnings* (Massey), Volume II.

associated with the lunar current. The two substances were known as *mudra*, euphemised as 'parched cereal'; and *madhya*, symbolized by red<sup>5</sup> wine. These substances formed two of the ingredients of the Panchatattva Rite, sometimes known as the *Panchamakaras*, or 'Five M's'.<sup>6</sup> Two further ingredients derived from the genital fluids of the male and female, while the fifth 'M', or *makara*,<sup>7</sup> denoted *Maithuna*, or union of the two from which the elixir was distilled. This union, however, was of a kind peculiar to the yoga, or union, of the Shakta Tantras which do not advocate physical contact between the *Suvasini* and the celebrants. No earthly child results from this *maithuna*. What does result is 'immortality', of which the child is a symbol as the ever-recurring One. The Christ-child born of a virgin exemplifies a similar notion of life everlasting.

It is by means of the 'lower' pranayama, coupled with *akunchana*, that the Fire Snake is aroused and prompted to strike at the base of the *conus medullaris* in the region of the *Manipura Chakra* which "floats upon the 'waters' of the cerebro-spinal fluid". I here follow the Commentary of a South Indian Tantric:<sup>8</sup>

In the Mystical Manuals mention is made of the *vasanta*, or fragrance, associated with the zone of the *va sa*, the genito-urinary secretions used to awaken the sleeping goddess.<sup>9</sup>

The Tamil Adepts claimed that "if there is any *kalpa* (medicine) that can open the seven sheaths of the *conus medullaris* it is the ashes of human dung".<sup>10</sup>

<sup>5</sup> Red and black were synonymous in the ancient Mysteries.

<sup>6</sup> *Mamsa, Madhya, Meena, Mudra* and *Maithuna*.

<sup>7</sup> The name given to a fabulous 'beast of the waters' typified by the crocodile, alligator, hippopotamus, etc. In the Zodiac, the *Makara* appears in the form of a sea-goat, the zoötype of the priestess used in the rites. 'Waters' glosses the blood or *kalas*, hence the 'scarlet' woman.

<sup>8</sup> See Preface.

<sup>9</sup> The region of the *va sa* approximates to that of the prostate gland. [K.G.]

<sup>10</sup> *Ibid.* "After proper preparation" is the comment pertaining to these observations.



But according to the primordial tradition, the Typhonian, the door of the conus is opened by the Fire Snake when awakened by the lower pranayama, i.e., the control of the downward-moving *apana*, or airs.

The *Sandilya Upanishad* defines pranayama as the union of *prana* and *apana*. *Nada* (Shakti) and *Bindu* (Shiva) are thus united (*maithuna*). As the present book is not a manual of yoga, details of the rites involving these *pranas* are here omitted. They vary from cult to cult, and with the idiosyncracies of individual *suvasinis*, and may be transmitted and received only within the context of the guru-chela relationship.

It was claimed by the *Agastians*<sup>11</sup> that the 'Great State' is attained by *akunchana* of the Fire Snake without need of pranayama or other yogic procedures. *Akunchana* bisexualizes the practitioner. The androgynous Baphomet of the Templar tradition (and similar biune imagery) suggests the use of this or of a cognate formula that includes the imbibition of various *kalpas* and *kalas* of which the urine of the high priestess was a major ingredient. The specific nature of these rites was a closely guarded secret, and the little that has leaked out concerning them is, understandably, susceptible to misunderstanding. The misapplication of such formulae can prove disastrous to those involved with their use. The symbolism, which is regarded with abhorrence by those who do not understand its meaning, has a compelling fascination for certain classes of *sadhaka*, hence the present attempt to reconstruct and restate fairly its main content.

The Hindus and Tamils embodied the Typhonian Tradition in texts known as *Agamas*, meaning 'before the ancients'. The description applies aptly to influences earlier even than the

<sup>11</sup> Those who adhered to the *Kadi*, as distinct from the *Hadi*, *vidya*; see Glossary.

Afro-Egyptian. The ancients, or Old Ones, were those whose shadows were glimpsed sometimes by great Rishis or Seers. The term *sruti*, 'what is heard', was applied by the Hindus to sacred texts described as being 'without human authorship' (*apaurushaya*), and the *Veda* itself is that Word beyond human utterance which tells of the Supreme Knowledge.<sup>12</sup>

The hatha yogins and those whose practices were based upon their teachings laid great emphasis on pranayama. Pranayama denotes control of breath, the vital airs circulating in the human body through the *nadis* or subtle nerve-centres, chief of which were designated Sun, Moon and Fire. Pranayama was claimed by these Yogins to be the essential practice. When the Fire Snake carried the nerve-currents along the *sushumna*<sup>13</sup> to the highest chakra, man experienced the Supreme Knowledge, *Jnana* or Gnosis, and achieved liberation from the thraldom of phenomenal existence. Or, upon the less advanced *sadhakas* – those who sought control over phenomena rather than freedom from them – there was conferred *siddhi* or magical power. In the *Anuttara Amnaya*, however, *akunchana* of the Fire Snake was held to be the genuine pranayama. It was alluded to as the *apanga* of the Goddess, the 'sidelong glance' of the Devi. It was noted that the eyes of the entranced *Suvasini* turn upward, as in sexual ecstasy, when, during *akunchana*, the Fire Snake strikes against the *conus medullaris* and flashes along the *sushumna*. At this moment the worshippers themselves are suffused with ecstasy.

It is at this stage of the Rite that the Fire Snake exhibits a personality of its own, not to be confused with the group soul of the worshippers. The *Suvasini* acquires a correspondingly distinctive and exalted personality, and it is said, bluntly, that

<sup>12</sup> The root of *Veda* is *vid*, 'to know'. See Avalon, *The Serpent Power*, p.227.

<sup>13</sup> The subtle central canal in the spinal column of the etheric body.

she is no longer of the 'cow' class of women. She shows strength of will and exercises it. She is no longer merely the vehicle of worship. She directs the worship and corrects errors in Ritual procedures if and when they occur; and she punishes those who step out of line.<sup>14</sup> This positive controlling rôle is assumed by the *Suvasini* at the onset of trance and throughout the ensuing oracular stages of the Rite.

Concerning the survival into modern times of this prerogative for 'punishment' administered by the *Suvasini*, High Priestess, or Witch-Mother, it may be noted that the grimoire of a Coven presided over by Yelda Paterson<sup>15</sup> contains mention of the Witches rôle in this connection. Furthermore, in *Outer Gateways*, I referred to the remote origin of this Coven and its survival from the days of the Salem holocaust. The dangers of delinquency during the Ritual are extreme, owing in part to the close physical proximity of the participants during the expression and consumption of the *elixirs*. The *Suvasini* therefore checks any tendencies to flout ritual etiquette caused by intoxication induced by the *elixirs*, or by the frenzies engendered by her gestures and glances.

The child, magical or mystical, which it is the object of the Rite to birth, is known as the dwarf<sup>16</sup> or manikin. As its name indicates, the *Vamana* comports the notion of the woman (*vama*) throwing out or vomiting, via the left (*vama*) or lunar path, the *vamana* that incorporates the essences of Immortality.<sup>17</sup>

<sup>14</sup> I.e., the line which limits the functions of the attendants within the forty three angles forming the web of yantras thrown out (*vama*) by the *vama* (*Suvasini*) from her position in the central *trikona*.

<sup>15</sup> The Witch-mentor of Austin Osman Spare. See *Images & Oracles of Austin Osman Spare* (Grant).

<sup>16</sup> The Dwarf incarnation of Vishnu; a manifestation of the 'Krishna' or Dark *Kala*.

<sup>17</sup> Cf. A.L.I.66: "The manifestation of Nuit is at an end". The end, or tail, typifies the genital outlet of the *Suvasini*.

The Vama Marg (left-hand and lunar paths) leads to the retroversion of the psychophysical functions that culminates in the mystical 'death'. It is the path of *viparita karani* that reverses the death-urge and enables the *Suvasini* to express the Elixir of Life.<sup>18</sup> The formula involves essences of incalculable value approximating those extracted by the Alchemists and thrown out or treated as dirt by the generality of mankind. *The Kalagni Rudra Upanishad* contains directions for the use of the *Soma*, or *madhya*. The Commentator previously quoted claims that the *Soma* "did intoxicate and still does", and that

*mamsa* still continues to be flesh; *meena* still floats like fish in the water by which it is surrounded; *mudras* are secrets to all but initiates and cannot be communicated except by word of mouth and face to face with the Guru; and *maithuna* continues to be practised where required by the *Suvasini* in those rare cases where true *maithuna* alone can rejuvenate her after the exhaustion of the Puja.

The wine or *madhya* is the urine of the *Suvasini* after the Fire Snake has absorbed the *amrita* or nectar of the ultimate chakra, the *Sahasrara*. This nectar or *soma* is the 'moon-juice' of ancient Vedic lore. The flesh, *mamsa*, is the lunar emanation embodied in the menstrual fluid at a certain stage of its flow; and the fish (*meena*) is a secretion that swims in the waters of the lotus-pool. The *maithuna* is the mystical congress of Shiva and Shakti - Consciousness and its Power - in the *Sahasrara Chakra*.

The ancient Gnosis dealt implicitly with the psychomagic radiations engendered by the mantric arousal of the Fire Snake. The expression and the manifestation of these essences at the *Muladhara Chakra* occurred through the physical 'lotus flower' of the *Suvasini*. This Tantric science was, and still is,

<sup>18</sup> *Amrita*, 'deathlessness'; reverse of *Mrityu*, 'death'.

known as the Sri Vidya, the true *Mantra Shastra*.

The chakras do not influence the physical body until they are formulated by the movements of the Fire Snake, either intentionally (i.e., “under will”), or involuntarily by influences from without. Cases of the latter kind are not unusual, relatively speaking. Along with these movements occur vibrations which sound like the drone of bees or the buzzing of a swarm of insects. Also, wheels or globes of brilliant light appear, some of them vividly coloured. Today we hear of sights and sounds experienced *outside* the body, in the skies, in the oceans, and deep within the earth. It is as if a cosmic Fire Snake activated the terrestrial power-zones, or reflected into space the chakras awakened by sub-atomic radiations. Such phenomena warn of dangers attendant upon failure adequately to exalt the Fire Snake to its ultimate goal – the *Sahasrara*.<sup>19</sup> The Earth is beginning to exhibit the catastrophic effects of such artificial stimulations of the Fire Snake.<sup>20</sup> These, and similar phenomena, have contributed a fresh impetus to the false comparison of *Tantra Shastra* with ‘Black Magic’, so-called. Indeed, the latter was at one time associated with particular sects of the Vama Marg because the pseudo-Kaulas obtained through sexual means the elixirs which opened the chakras before a correct balance had been achieved. The supreme goal in such cases was a figment of the imagination. For it was not by sexual congress or by perverse sexual practices that the veritable elixir might be obtained, nor was it by visualizing sacred letters of the alphabet on the lotus petals

<sup>19</sup> Cf. warnings against evoking Goëtic and/or ‘Abramelin’ demons prior to the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

<sup>20</sup> Students may here find an explanation of Castañeda’s distinction between “shifting” and “moving” the “assemblage point”. The “assemblage point” is none other than the Fire Snake, and to shift it is to retain it within the bodily power-zones, while to move it is to project it beyond the body and to throw it out (*vama*), as occurs in these cases of external manifestation.

or in the *trikonas* of the Sri Chakra. It was obtained by the total transformation of *Kama* into *Prema* by the etherealization of *Kama* into the halations of a nonetheless physical essence potent to spiritualize any matter with which it came into contact.

The trees of heaven are the five bosoms of the fourth, third and fifth ventricles, the pituitary body, and the pineal gland, wherein occur the play of colours and forms that contribute to the Beauty intoxicate. Here is the goal of the Kundalini of which it is stated that in the region of the pineal gland, when the attention has found that point, the whole world looks illuminated, aflame.<sup>21</sup>

When the Fire Snake moves and stimulates the bodily chakras, then the cerebral centres discharge through them the vibrations that merge as gross secretions at the region of the *muladhara*. In those *amnayas* where the *Suvasini* is sexually engaged, the fluids are drawn in by the penis, syphonwise, and absorbed by the Fire Snake at the *muladhara chakra* of the worshipper. This method is not employed by Initiates of the *Anuttara Amnaya*. Arthur Avalon mentions this practice<sup>22</sup> in connection with a mudra

whereby the Hatha Yogi sucks into himself the forces of the woman without ejecting any of his force or substance – a practice which (apart from any other ground) is to be condemned as injurious to the woman who ‘withers’ under such treatment.<sup>23</sup>

Crowley sought access to these fluids by means of *cunnilinctus*, a mode that has been in use since remote antiquity. The *Anuttara Amnaya* does not advocate it, although a contemporary commentator on the *Ananda Lahari* alludes to

<sup>21</sup> Extracted from an initiated Comment on the *Ananda Lahari*. See Introduction.

<sup>22</sup> Also described in the *Hatha Yoga Pradipika*.

<sup>23</sup> *The Serpent Power* (Avalon/Woodroffe), Introduction, p.201, 4th edition.



a practice described as "the higher cunnilinctus". This may mean the discharge of secretions effected by magnetic passes, and their retrieval, by the tongue, from the *bhurja* leaf<sup>24</sup> provided for their collection. This method is used in the *Bhu Prastara* phase of the Ritual which involves the extraction of the elixir from the stretched-out (*prastara*) or spreadeagled *Suvasini*; or from the *Suvasini* on her throne (*Meru*); or, at the peak (*Kailasa prastara*) of her ecstasy.

To recapitulate, briefly, the Fire Snake is awakened at the *muladhara chakra* and is led by Will, or attention,<sup>25</sup> to the *manipura chakra* upon the waters of which floats the magical universe of the *sadhaka*. Then, at the solar plexus (*svadisthana chakra*) he experiences the burning-up of (the illusion of) his universe. Next, at the heart centre, *Anahata chakra*, he 'hears' the inaudible seed-mantra of creation – OM. And so on, to the *Visuddha Chakra* where his very ego is dissolved.<sup>26</sup> There then begins the interior journey, which is what initiation is all about, and the transcending of the mind which is revealed to be nothing but thought itself. Thought is traced finally to the Place of Command, or Will, the *Ajna Chakra*, at which place the *chela* receives direct inner direction from the Guru. When this has been achieved, but not before, the Fire Snake illumines the *Ajnachakra* with its cool brilliance, which it draws from the full moon of the highest chakra, the full-blown lotus flower or Sri Chakra. He then indeed becomes a King, joyous forever.

In the brain is located the microcosmic chakra which at its

<sup>24</sup> The leaf/plate may typify the natural repository of the sacred energies; it was adopted by the Gnostics where it appeared in the form of the platter used for collecting the Offering. Later still, it became the circular collection-plate of the latter-day Christians.

<sup>25</sup> Not by intention, for one cannot speak of coercion in connection with the Goddess who acts by Grace alone.

<sup>26</sup> The *Visuddha* represents Daäth, the 'abyss' of the Silver Star system.

fullest development becomes the Body of the Goddess, diagramatized by the great Sri Yantra. The initiated comment previously cited resumes the process in four distinct stages:

The passage of Kundalini through *Sushumna* provokes the activity of centres in the brain, such as the fourth ventricle, the *corpora quadrigemina* (four-faced Brahma with its nates and testes), the pituitary body, the third ventricle (the *Kamakala* or sixteenth digit of the Moon), the pineal gland, the fifth ventricle; all of which – if we must use the word Chakra at all – are the master chakras in the brain, and the corresponding nerve-roots named *Muladhara*, *Svadisthana*, etc., are the centres of force in man.

The sexual functions are interrelated with the brain and with the cerebrospinal fluid which is hyperactive in the vicinity of these centres when the Fire Snake is aroused. Concerning the sexual secretions themselves, the Fire Snake at all times exudes a subtle *effluvium* known as *Ojas*. *Ojas* is an overflow of semen, or its feminine counterpart, and it is potent to rejuvenate the bodily system of chakras. *Ojas* flows from the 'Feet of the Goddess', which are located at the region of the coccygeal gland known also as Laska's Gland. *Ojas* is sometimes the Elixir of Life. It passes out of the body as a waste product with the urine, with the menstrual blood, and with the *Bindu* itself. It is the ultimate and Sixteenth fluid that flows from woman, fourteen only of which are generally known.<sup>27</sup>

Of the kinds of fluids, the urine is the least and weakest; *rajas*, the 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 bisexualises man and woman and rejuvenates to an extraordinary extent.

<sup>27</sup> See Ellis, *Studies in the Psychology of Sex*, Vol.III, p.146. Our commentator, writing in the 1930s, alludes to them in connection with the symbolism of the *Ananda Lahari*. It is to be understood that his references, here as elsewhere, are to emanations that have been charged with *Ojas* by the risen Fire Snake.



In the East are known and used fifteen kinds of fluid secretions from women, all from the feet of the Mother. The Sixteenth is kept secret and is known as the *sadhaka kala*, the ray of supreme value.<sup>28</sup>

The *Kankalamalini Tantra*, cited by Avalon,<sup>29</sup> mentions a Seventeenth:

In the pericarp of the *Sahasrara* placed within the circle of the moon, is the 17th *kala*, devoid of attachment. The name of this is *Unmani*, which cuts the bond of attachment to the world.

To which Avalon adds the comment:<sup>30</sup>

There are 17 *Kalas* (digits) of the Moon, but the nectar-dropping *Ama* and the *Nirvanakala* are only at this stage revealed.<sup>31</sup> The other *kalas* are mentioned in *Skanda Purana* (*Prabhasa Khanda*).

Furthermore, the Veda proclaims:

The outlet (*dvala* = door) of this embodiment<sup>32</sup> is resplendent, sanctifying.<sup>33</sup> It sends out effulgences. It is great, many forms of nectar are (milk) therefrom...

Our commentator adds:

The urine of the healthy woman furnishes the base from which the nectar of rejuvenation may be obtained.

It is claimed by Initiates of the *Anuttara Amnaya* that the fount of the *bindu* is located in the fifth ventricle, but that the glammers of sex divert attention from these secretions, which "have the value of gold, both in commerce and in medicines". Moreover, the female organ

confers happiness in every way... by the light of Initiation, he who knows this greatness, this city that is surrounded by nectar, to him, Brahma, the great mind, and Brahma, the female<sup>34</sup> will confer longevity, fame, and ennobling thought-

<sup>28</sup> *Ibid.*

<sup>29</sup> *The Serpent Power*, p.426.

<sup>30</sup> *Ibid.*, p.432.

<sup>31</sup> I.e., when the Fire Snake has reached the *Sahasrara Chakra*.

<sup>32</sup> I.e., the Mother.

<sup>33</sup> Refers to the power of urine to purify the system of uric acid.

<sup>34</sup> The woman chosen to represent the Goddess during *puja*.

progeny. Such indeed is the greatness of the female sexual organ – and of Kundalini.<sup>35</sup>

But the state of Supreme Knowledge may be attained only when all desires have ceased: "It is only the woman's *bindu* that can win lustlessness for man". A Tamil text declares: "only he who has mastered the desire for women can live on; others are dead"... "Not that rejuvenation is, after all, desirable..." concludes the commentator.

So what is the import of these texts? It is, I think, that a new dimension is entered when the Fire Snake thrusts open with Her head the door of the *conus medullaris*. Perhaps a clue lies in the expression 'thought-progeny'. The action of the Fire Snake switches consciousness to other dimensions. At certain levels of Her ascent, progeny are engendered by thought alone. We are here – to use an expression from the *Wisdom of S'iba* – in the realm of the Children of Isis. Our commentator declares, furthermore, that

he who knows the fire of Indra<sup>36</sup> is broken up like sand by the emanations of these rituals, both here and in the embodiment that is to come; therefore treat the lady with reverence and chastity.

Here, again, we see the paradox of a vividly Venusian rite combined with moon-cool indifference to its erotic mechanisms. The problem and the paradox is – how to generate the vital secretions charged with a current of melting love (*prem*) and, simultaneously, remain bereft of bodily consciousness, for the *pujari* has to remain alert in order to absorb from the *bhurja* leaf the vital essences. *Liber AL* also seems to refer to the problem:

Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art; if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!<sup>37</sup>

<sup>35</sup> *Aruna Upanishad*.

<sup>36</sup> I.e., sexuality.

<sup>37</sup> *AL*.II.70.

In the *Anuttara Amnaya* it is the consummation of love, physically, that has to be avoided. The ideal is, perhaps, akin to Rilke's notion that if the mood of falling in love can be sustained without *actualizing* the sentiment, then pure creativity might be indefinitely maintained. Rilke was not the first to fashion from this ideal a formula of supreme excellence, and to achieve immortality thereby. The Sahajiyas of Bengal had, centuries earlier, called attention to a state of refined rapture induced by the *absence* of the beloved. Likewise, the love of the Gopis<sup>38</sup> for Sri Krishna was sharpened to ecstasy by their ardent longing for his Presence. The mystique of the absent beloved, in whatever guise, is familiar to poets the world over. André Breton quintessentialised it: "Place your goal ever beyond your reach and you will never cease to recreate your desire".

Alert watchfulness is the key to success in the Kaula Rite. The devotee is warned against the glamour of the Goddess and the wiles of Her representatives:

When the *apanga*<sup>39</sup> or love-eye, begins to function in the *Suvasini* during the ritual, the emanations become of value and normal consciousness ceases. The *Suvasini* disrobes herself, quite naturally, as if her lovers were there; but no further advances are permitted... When the signs of tumescence begin to appear it will be time to wait and watch for the detumescence and the secretions which follow it. Whether these be *Bindu* or *Nada*, or even any minor fluids, they are of value as having originated from the Kundalini of the inflamed *Suvasini*.

The 360 rays of effulgence, previously mentioned, emanate from the Feet of the Goddess after she has absorbed the moon-juice at the *Sahasrara*. Sixty-four rays proceed from the pituitary region, seventy-two from the region of the fourth

<sup>38</sup> Lit., 'cow-girls'.

<sup>39</sup> "The term *apanga* implies the attention bent downward and fixed on the *conus medullaris*, or reversed and turned upwards towards the crown of the head (*Sahasrara*)."

ventricle, or *Visuddha*. Thus, one-hundred-and-thirty-six rays issue from the lunar zone. One-hundred-and-six rays issue from the solar zone, comprising fifty-four from *Anahata* and fifty-two from the *Manipura*. From the region of fire proceed one-hundred-and-eighteen rays of effulgence: sixty-two from the *Svadisthana* and fifty-six from the prostate region of the *Sushumna*.<sup>40</sup> All these together materialise but rarely in the microcosm during a Kaula Rite, and externalized reflexes from the workings of individual magicians have been known to manifest. During the Workings of *New Isis Lodge*, for example, 'UFOs' were seen to appear like "cast-off orgasm reflexes".<sup>41</sup> In other words, some kinds of UFO are the sloughings of magical workings, the surplus energies of which flow over and activate their subtle counterparts in the Mauve Zone. Such 'tangential tantrums' are explored in *Hecate's Fountain*.

The "rays of effulgence" also embody the emanations of a fully functioning Kaula Circle consisting of forty-three or forty-four celebrants.<sup>42</sup> Their division into categories of Moon, Sun and Fire suggests that UFOs may be classified as corresponding macrocosmically to the three pairs of chakras which constitute the subtle anatomy of man.<sup>43</sup>

It is from the class of *Devadasis* known as *Vashinis* that the priest selects the material for each stage of the Rite. The *Vashinis* serve him in the innermost eight-triangled zone which surrounds the *Suvasini*. The *Yoginis* are of an altogether

<sup>40</sup> Here, *sushumna* denotes the *Muladhara Chakra*.

<sup>41</sup> An expression coined by Wilhelm Reich to describe a quite different phenomenon.

<sup>42</sup> According to the *Anuttara Amnaya*, *purna diksha*, or full initiation, involves forty-three or forty-four celebrants, according as to whether the *Suvasini* herself is counted as one of them.

<sup>43</sup> Experimentation in this field is under way with particular emphasis on the 'creation' of UFOs that respond to the vibrations of Lam, and to the Sixteenth *kala* as reflected in the *Muladhara* or mundane sphere.

different class; they are skilled in the use of the *olis*<sup>44</sup> described in the *Hathayogapradipika*. The *Yoginis* are usually, though not invariably, distinguished by physical peculiarities which render them suitable as transmitters of the elixirs. The third class, the *Akashanis*, are exclusively venusian in character and require very careful treatment. Not only do they radiate almost tangible 'glamours'; the slightest contact with them, bodily or astrally, can precipitate detumescence. It is therefore absolutely necessary to avoid all contact with them throughout the course of the Rite. They are stationed in the region of the *Bhupuru* at the outer gateways of the Sri Chakra.<sup>45</sup>

To recapitulate: within the Kaula Circle are placed the 4 *Akashanis*, outermost; next to them are placed the 16 *Yoginis*; then, the 8 *Vashinis*, adjacent to the *trikona*, the Zone of the *Suvasini*. When magically competent males are present they are stationed in the remaining *trikonas* and *dalas*.

Over the centuries, the *Anuttara Amnaya* has amassed volumes of *shlokas*, or verses, detailing the qualifications and tests relating to these three kinds of women suitable for the Shakta Tantra Ritual.

The Upanishad quoted by Avalon in *The Serpent Power* states that when Kundalini sleeps, man is awake, but when man sleeps Kundalini stirs. This She does regularly,<sup>46</sup> in order to drink the nectar of the Moon in the *Sahasrara Chakra*. Vivid events occur as dreams in the luminosity shed by Her ascent, and vivid visions may arise when She transcends *Visuddha* and *Ajna*. In the dark-room of the dreaming mind are developed the

<sup>44</sup> The *olis* are not practised in the *Anuttara Amnaya* after the fashion of the Hatha yogis.

<sup>45</sup> Compare, in this connection, AL.I.51.

<sup>46</sup> Human beings normally experience *sushupti* at least once in every twenty four hours.

negatives of the subconsciousness; after which, all imagery fades in the lustre of Her Union with Shiva (pure awareness). It is then that individualised consciousness merges with the apparent oblivion of *Sushupti*. We slip beneath blankets to prepare for sleep, because, when the Fire Snake quits Her 'own abode' (*Svadhithana Chakra*) the body loses heat. In the mass of humanity, the *chaya*<sup>47</sup> only of the Fire Snake rises to the Moon; as it does so it stirs the astral light and creates images (dreams). But when the Adept reverses the solar and lunar currents<sup>48</sup> the Fire Snake bursts open the door of the *sushumna* and streaks aloft, leaving no residue in the body, which becomes corpse-cold until revived by Her return.

Fragments of the Teaching that have come down to us show clearly that the activity of the Fire Snake is not confined alone to the subtle counterpart of the spinal column. Her *chaya*, or shadow, fans outwards and magnetizes the astral double of the Adept. Professor Mûkhyopadhyaya<sup>49</sup> writes that in order to pervade the entire body, even, the Kundalini need not stir from the *Muladhara Chakra*. This is precisely the basis on which the Fire Snake Operation is founded in the 'imaginative mode' used in the Fifth degree of the O.T.O.

The double of the Fire Snake is not only responsive to the image-making or imaginative faculty, for she extends beyond the body's limits to merge with cosmic energies symbolized by the stars and planets (see chapter 7, *infra*). By this means, the whirling disks (chakras/UFOs) from Uranus, Neptune, Pluto, are rendered perceptible via the basal chakra. At this centre the Goddess dissolves the conceptualizations of the magician into

<sup>47</sup> Lit. the double.

<sup>48</sup> This forces *prana* down, and *apana* up.

<sup>49</sup> In a letter to Sir J. Woodroffe (Arthur Avalon) quoted in *The Serpent Power* (Avalon).

preconceptual cosmic power. The *Uttara kalas* are able thus to range the universe. Furthermore, there are today magicians who are forging links with power-zones in unfathomable space and with voids beyond time.

Three factors form the primal elements in any ritual generation of the Ophidian Current. They are the Fire Snake, the Adept, and the *Suvasini* who unites them and who acts as the field of their *lila*.<sup>50</sup> The ritual influences the double of the *Suvasini*, which in turn affects the double of the Adept, as in a contrapuntal play of forces. The interaction then generates a high potential of electromagnetic energy which protects the *chaya* against assault from Outside. When the currents between the worshipper(s) and the *Suvasini* are in unhindered circulation<sup>51</sup> the Adept may launch into the ocean of space his own vitality-globule.

By virtue of Lalita's power such a 'space-ship' is invulnerable. The shadow, or *chaya*, is the soul's shell, shed at the moment of death. It persists for a limited period only. Such a *qlipha* may be annexed by unscrupulous sorcerers, but this is not the way of the Adepts of the *Anuttara Amnaya*, who contrive to neutralize these knots of potentially disruptive energy and to facilitate their dissolution in harmony with the cosmic *lila* of the Goddess.

The sun itself possesses a similar double, *chaya* or halo, which is its consort, brighter than anything we can conceive, yet still – a shadow: "the union of *Chaya* and *Surya* (shadow and sun) begetteth *Yama* (death)" is a celebrated Tantric axiom. In the Chaldean traditions, death denoted the door of Daäth,

<sup>50</sup> Lit. 'play', 'dalliance', 'interaction'. The Goddess Lalita derives Her name from *lila*. She is the sexual aspect of *shakti* and is the supreme goddess of the Sri Chakra.

<sup>51</sup> As in the balanced web of *konas* in the Sri Chakra.

which equates the *Visuddha Chakra* with the threshold of cosmic power-zones outside the cycles of time.

When a fully initiated *Suvasini* is unavailable, the female form is visualized as within the body of the Adept himself. It is seen as stretched between the *Sahasrara*, where *bindu* is generated, and the prostate region, *Muladhara*. When an actual woman serves, the *bindu* is then visualized at the region of her third eye; the sun at her right breast, the moon at her left, the Fire Snake being located at the *vulva*. The main focal point is the *bindu*, the rejuvenating *kala* which is the magical essence of the cerebro-spinal fluid distilled during *maithuna*. The *situs* of this nectar is above the two breasts.<sup>52</sup> According to the *antara teluke* of the *Taittiriya Upanishad*, the *Lambika yogins* locate the nectar in the region of the *Visuddha chakra*, at the orifice in the roof of the palate which is blocked by the tongue, in order to prevent the downflow of nectar into the *Svadisthana* where it would be dispersed and lost.

In a letter to David Curwen<sup>53</sup> (7.11.1945) Crowley wrote:

Certain schools teach that the amrita [nectar] flows naturally and normally from the *Brahmarandhra Chakra*. This is however caught by the fires of Agni in the stomach and its virtue destroyed, hence the practice of... closing the hernal of the palate with the tongue.

Crowley was, at the time, anxious for information concerning

a technique for holding the tongue every day to get these manifestations to occur... [to] turn the tongue back in the mouth so that the amrita is prevented from draining away into the digestive system and being lost.

Fire and Sun are interchangeable terms in this symbology; their emanations are not precisely balanced, nor are they

<sup>52</sup> In some schools the breasts symbolize the anterior and posterior lobes of the pituitary body.

<sup>53</sup> See *Remembering Aleister Crowley* (Grant), p.47, et seq.



entirely opposed. The Yoni, below them, is, as already noted, identified by the *Lambika yogins* – who confine their *symbolism* to the face or head – with the hole in the palate. Other cults also locate it in the fourth ventricle (*Visuddha*). In the *Anuttara Amnaya*, however, the attention is fixed upon the Yoni at the place “where thoughts arise and where love begins to manifest. In this way every thought becomes an act of love”.<sup>54</sup>

## 5

## *The Kaula Rite of the Fire Snake – III*



The two preceding chapters show clearly a system of correspondences existing between the microcosm and its reflex in the scheme of cosmic chakras, and the extreme fluidity and interchangeability of the terms of its symbolisms. In this astro-physical scheme, Pluto, Neptune and Uranus typify the higher or outermost *kalas*, while the remaining planets typify the microcosmic chakras on a descending scale to Earth (*Muladhara*).

Subtle toxins in the earth's atmosphere are increasing and contaminating chakras but partially illumined by the Fire Snake, and these chakras are casting off their distorted *simulacra*. These sloughs or shells appear to so-called contactees, abductees, etc., and may in part account for the various types of alien phenomena reported by them. The 'visitors' correspond to elemental automata and to planetary and stellar types of entity. Asleep in the *Muladhara*<sup>1</sup> the Fire Snake emits halations in the Tunnels of Set. Then, through *Svadisthana*, these halations appear as lights or fires. Their passage through *Manipura* engenders watery scintilla; and so

<sup>54</sup> From the Comment on *Anandalahari*.

<sup>1</sup> The subconsciousness, the hollow earth, etc.

on through *Anahata* (air), peopled by silent entities,<sup>2</sup> and through *Visuddha* where they appear as ethereal shapes and thought-forms.

Many of the violent atmospheric disturbances now being investigated by scientists are generated by negative vibrations that are beginning to affect the planet as a whole. They are surging, on a massive scale, on waves of disintegrative 'music', but their vibrations are not wholly negative. Correctly transmuted and transmitted they can be of great creative value.<sup>3</sup>

The lunar symbolism is emphasized in the teachings of the *Anuttara Amnaya*, and it is significant that the Tamil Siddhas, in particular, locate the *kama kala* at the region of the third cerebral ventricle, the 'place of soma'.<sup>4</sup> *Kam* signifies 'water' in many ancient tongues. In the Typhonian or Kamite Tradition, *Kam* was the beast of the waters, the *makara* or dragon of the deep, i.e. the Fire Snake as the Ophidian Current. The *Makara* of the Hindu texts is represented by the *moon-bindu* and symbolized zoömorphically by the alligator traditionally associated with the genital chakra. *Kam* also means 'black' or 'red', which were interchangeable colours in the ancient typology, the *kalas* typical of the red waters turning to black during the phases of the lunar current.

It is maintained in the *Anuttara Amnaya* that

only he who has partaken of the *Kamom* (bindu) of the young lady will live; all else will die. It would appear that it is possible to extend one's life enormously by partaking of this bindu, but the Siddhas prefer a life and a death of their own – a death in which they *live* every moment of their lives... For him who has taken the fluid called *Makara* there is no hunger, no desire, no more waste, no more glamour (illusions).

<sup>2</sup> Many UFOs are described as having no audible sound although they emit positive vibrations.

<sup>3</sup> See *Outer Gateways* (Grant) chapter 6.

<sup>4</sup> The Sixteenth digit, i.e. the full moon (*Sahasrara*).

Various occultists, among them Crowley, have endeavoured to isolate this fluid.<sup>5</sup> His mode of approach, however, was condemned by the *Anuttara Amnaya* on the grounds that

any trace of physical contact between man and woman provokes that detumescence which it is the aim of the Shakta Tantra rituals to avoid. No doubt a fluid comes out as a result of even the slightest touch but that fluid is not the *Bindu* at all, and is not even *rajas*, but merely one of the fourteen kinds of fluids that issue from the genital outlet of females... Quite clearly and plainly it has been stated that the *Suvasini* should not be approached.

The foregoing two quotations are from a paper written in the nineteen-thirties by the high priest of a Shakta temple in Travancore. The portion mentioning Crowley refers to an essay by him on the Elixir of Life.<sup>6</sup> In 1945, David Curwen lent this paper to Crowley who added a marginal note: "I don't know to what passage he refers; he has not seen my ms.<sup>7</sup> on the subject. But – no failure!"

It is evident that the references to secretions are not to fluids as ordinarily understood, but to substances used in the Ritual *after* their precipitation by the action of the Fire Snake. The *Suvasini* is well warded; the eight *Vashinis*, the sixteen *Yoginis*, the four *Akashanis* are disposed about her in the *dalas* and yantras forming the Sri Chakra. Furthermore:

the ritual is made prolix and cumbersome just to modulate and depress the rate of detumescence, and no kind of contact whatever is allowed in any of the *Anuttara Amnaya* schools.<sup>8</sup>

This stricture obtains also in some of the more complex rituals of Western magic and witchcraft. There are special

<sup>5</sup> See *The Magical Record of the Beast 666* (ed. Symonds & Grant), essay on *Amrita*. A fine edition of *Amrita* has been published by Thelema Publications, California, 1990, with an Introduction by Martin P. Starr.

<sup>6</sup> See *Aleister Crowley and the Hidden God* (Grant), chapter 11.

<sup>7</sup> The reference is to some of Crowley's experiments with the elixir of life. See *Amrita*.

<sup>8</sup> The Tantric's *Comment*.

measures taken by the Witch-Queen (= *Suvasini*) against delinquencies in the Covens. As previously noted, the bodily zones of detumescence are known as *marmas* which are indicated on the Sri Yantra by the points of intersection of three lines. It is said that there are twenty-eight such *marmas* in the body of the human female; all of them are sedulously avoided during the ritual of Invocation. On the other hand there are cults, even of the *dakshina marg* (right-hand path) that follow the *Parashurama* procedure, which permits of *coitus* with the *Suvasini* after the Ritual has been concluded. This occurs, however, only in cases of failure to achieve the object of the rite, when it becomes necessary to defuse the tensions engendered during its performance. The *Anuttara Amnaya* does not advocate this procedure, maintaining that it were better to "leave the *Suvasini* in the position of one who has unfinished *coitus reservatus*, than that she should have any *coitus* after the unsuccessful *pujas*."<sup>9</sup>

The *Anuttara Amnaya* takes the view that it were

better to strengthen her [the *Suvasini*] for another occasion than to be satisfied with what she obtains – something quite trifling such as magical *siddhis*, which, although perhaps astonishing, are rigorously discouraged and out of all proportion to the labour she has just spent on the work.<sup>10</sup>

The *Suvasini* is strengthened by the movement of the Fire Snake, whose ascent of the *Sushumna* causes a prolix discharge of cerebro-spinal fluid. This is both cooling and soothing in its effect, alleviating feverishness and purging the system of toxic matter accumulated during the abortive Working. It is augmented by the ingestion of urine and menstrual fluids, *always and only* – it is stressed – *after these substances have*

<sup>9</sup> From the *Comment*. Had the *pujas* been successful there would have been no urge to *coitus* by the participants.

<sup>10</sup> *Ibid*.

*been transmuted into ojas* by the Fire Snake. These fluids are not merely bodily excretions; they are of great magical value. They are also replete with secretions of the endocrine glands that cleanse the nerve-centres (*nadis*) of toxins that cause obstacles to yoga. Both arsenic and iodine are fabricated during menstruation. A.B. Kühn<sup>11</sup> notes the chemical affinity between blood and seawater. Ocean waters are purified by solar rays. Similarly, when lunar emanations pass through the solar zone of the *Sushumna* they are purified by the heat of the Fire Snake.

The Bhairavas absorb the essences of these secretions, which act upon the *conus medullaris*,<sup>12</sup> and the heat generated by the passage of the Fire Snake is thereby assuaged. It is claimed that many ailments which arise during yogic practice may be allayed by the imbibition of the Elixir of Life, or human urine, *after its transformation*:

"Imbibe it", advises the *Saundarya Lahari*, "make it part of your 'heart'; it will becalm your inflammations and make you happy. Hence it is sometimes called Shambhu, the 'Joyous One'".<sup>13</sup>

The Fire Snake in the *Svadisthana* is compared to a streak of lightning. In its passage through the *Sushumna* to the fourth ventricle (*Visuddha*) it is likened to the sun. From that zone onwards it is compared with the moon. In the *Comment* to the *Ananda Lahari* it is maintained that

constant *akunchana* provokes the overflow of the nectar through the whole system; [this nectar] is the *madhu* (cf. mead) of the ancients; this, and this alone, is the *madhu panam*; all other drinkers are mere drunkards...

In the *Book of the Law*, the goddess Nuit exhorts her worshippers to "eat rich foods and drink sweet wines and wines

<sup>11</sup> See *The Lost Light* (Kühn).

<sup>12</sup> Described in the *Trishiki Brahmana Upanishad* as the 'heart of man' – his vital centre.

<sup>13</sup> Cf. the *Garuda Upanishad*.

that foam". The import of the two tantras – eastern and western – is the same. These are no ordinary foods and wines. The Comment adds:

Therefore it would appear that nothing less than a surfeit of the overflow of the nectar that comes along as the genital secretions (mentioned by Aleister Crowley) would be the Elixir of Life; and the Elixir becomes of value *only when akunchana* is practised.

The implication here is that the Elixir is distilled by the action of the double pranayama (*prana/apana*) which seals (*mudra*) the *vayu* (air/prana) in the *sushumna* (subtle spinal column). The intense pressure thus built up fans the Fire Snake into fierce flame which then leaps from the coccyx (prostate region) along the *Brahmarandhra* canal (*sushumna*).<sup>14</sup>

The visualization of the ascent of the Fire Snake from the *Muladhara* (coccyx region) to the crown of the head (*Brahmarandhra/Sahasrara*) is viable only when the chakras are felt (i.e., have become active) in the body. Taking up the Comment again:

We must feel our way all along (the *Sushumna*) and, to begin with, it is enough to follow the *Yoga Shikha Upanishad* which says that the *Brahmarandhra* is the *Sushumna* itself. The Kundalini travels along it within the *conus medullaris*, i.e., the impulse of the *ardhamatra* travels in the *akunchana* forth and return, forth and return.

In his *Book 4*, Part II,<sup>15</sup> Crowley equates the "Three Lights" – Moon, Sun and Fire (crescent, sphere and cone ☽) with the Magick Cup. The Three Lights indicate the metabolic Fire (△) of oxidation in the body which burns until the *conus* is pierced. Then comes the solar (☉) experience of *Anahata Chakra* in

<sup>14</sup> In the *Anuttara Amnaya* the entire *sushumna* is identified with the *Brahmarandhra*, emphasising the mystical maxim that the Way is One with the Goal.

<sup>15</sup> See *Magick* (Crowley), p.74.

which the vibration of the great Inaudible Mantra<sup>16</sup> bears on its current to the moon (☽) the lightnings of the Fire Snake.

As an example of the all-inclusiveness of the Sri Chakra symbolism we can cite the Thelemic Current embodied in the precept "Do what thou wilt", which the Kaulas translate as *Yatha ichchasi tatha kuru*. The Will, as Brahma or Virinchi, creates and emanates worlds or thought-forms; and the Will, as Hari or Vishnu, sustains them. And as Hara or Rudra, the Will destroys them. When it is remembered that the True Will manifests at the level of the *Ajna Chakra* it also destroys the ego (*jiva*), the one who exercises the merely personal will. There, at the 'Place of the Skull' (in *Ajna*) is the Will of the Lord (*jivatman*): "of a Lord that one can remain, consciously, avoiding those functions of creation, preservation and rejection (destruction)<sup>17</sup> of thought." In the twinkling of an eye the Fire Snake streaks to the *Ajna chakra* as soon as She penetrates the *conus medullaris*. On Her upward flight She creates Brahma, Hari, Hara, Isha and Sadashiva. These 'gods' are described as "incidents on the Path, the corollaries of *Ajna*, which alone is of value".

*Yatha ichchasi tatha kuru* is the mandate to "execute the commands of the *Suvasini* when she is in the oracular attitude (*mudra*) of *Ajna* on the throne of *puja*". Such *puja* is magical in motive and its manifestations are accordingly material. It is necessary to make a distinction between the production of gold, elixirs of rejuvenation, powders<sup>18</sup> of projection, etc., and Supreme Spiritual Enlightenment, the pure gold of Absolute Consciousness. The latter alone confers liberation from the cycle of rebirths. The *Anuttara Amnaya* therefore declares:

That *puja* alone is real which is offered at the Feet of the Mother, whether those feet are imaged at the crown of the head,

<sup>16</sup> The *ardhamatra*, OM.

<sup>17</sup> The Hindu Triad, Brahma, Vishnu, Shiva.

<sup>18</sup> I.e., the ashes associated with Shiva, or the dust of the Mother's Feet.



as when She is arisen; at the coccygeal gland where She now is, by *akunchana*; or at the *conus medullaris* when She arrives there on awakening... The *Anuttara Amnaya* therefore prefers to take the present normal condition of man and offers the *puja* at the genital outlet, not actually touching it, but worshipping it from a distance as the Sri Chakra diagram in which the *Suvasini* is placed.

The central *Bindu* wherein the *Suvasini* is stationed is represented by the three corners of the *trikona* which, according to the *Varivasyarahasya*, confers Shanti, Shakti and Shambhu (Peace, Power and Plenty), all of which flow from the feet of the Goddess. For all practical purposes therefore the feet can be imaged in the coccygeal region:

Here, the *Bindu* is to be sought at the *trikona* which has all the potency of the three Gunas: *Sattva*, the *Bindu*; *Rajas*, the life-germ in the menstrual fluid; *Tamas*, a 'darkness', a profound mystery to all.

The 'darkness' refers to the fluids that flow when the *Suvasini* is touched or engaged sexually. This is why it is said that on the plane of Kundalini

it is all gloom (*tamas*) at the beginning, i.e., at the first or *Muladhara chakra*; then She awakens and sheds *rajas* perfumes<sup>19</sup> (menstrual), and, finally, Her *sattvic* essence is attained in the brain in the region of the fourth ventricle.

This important phase of the Ritual derives its etymology from *vama vishvasy vamanat*, because it generates or "throws out everything".

We, in the *Anuttara Amnaya*, deal with the real emanations or secretions, not as they may be in the interior of man (the problematical *chakras*, *nadis*, etc.), but as they are available to us in women's fluids.

Worship of the *Suvasinis* is performed in order to awaken the Mother, the Matter or substance that can flow from Her

<sup>19</sup> Hence the title *Suvasini* – 'sweet smelling woman'.

when correctly evoked. The worshipper absorbs

all the fluids that emanate from the *Suvasini* at every stage of the progress of the Kundalini *in ourselves and in her*.

The degree of attainment is assumed to be equal in worshipper and worshipped. It is admitted by all devotees of Shakta Tantra Ritual – whether of Vama, Dakshina, Samaya or other persuasion – that the words uttered by the *Suvasini* while entranced acquire the status of oracles. Similarly, her casual gestures or mudras are, at that time, "indicative of the state of tumescence which she is experiencing", and of the nature and quality of the corresponding fluids. Tantras were, and still are, received in this manner. We might with some justification compare with them the oracular 'Holy Books' of Thelema received by Aleister Crowley, as transmitted through his 'scarlet women', first and foremost being *Liber AL* which came through Ouarda, the 'rose' or 'lotus', the supreme symbol of the Sri Chakra.

An important aspect of the tantric Rite involves the *apanga* or 'side-long glance'. The two eyes symbolize sun and moon and, in some tantras, the breasts of the Goddess. However, there is another symbolism wherein the sun and moon are equated with the glance inward-turned to the region of the brain, where the peduncles of the pineal gland ray out towards the eyes and the ears. The *apanga*, then, indicates the zones of primal Sight, and Sound (*Nada*), which resembles "the song of a beetle". At a critical stage of the Rite this sound becomes the focus of meditation. If the worshipper merges his consciousness with the song, he is led into the Central Path (*sushumna*) of the Fire Snake and he hears the oracular speech of the Goddess. This is the equivalent, in another system, of the 'Knowledge and Conversation of the Holy Guardian Angel'. The worshipper is thereafter conscious of his will as being the Will of the Goddess:

this is Her *svatantra* (lit. 'self-tantra') or self-revelation. The devotee can then declare with Knowledge and in all Truth: *Yatha ichchasi tatha kuru*: Do what thou Wilt. But not before this stage has been experienced.

As the present book is not a treatise on Tantra Shastra it will not be necessary to treat more than cursorily of the sixteen *Nitya* deifications of the dark (lunar) and of the bright (solar) fortnights. The latter are connected with the sixteen *Yoginis* and with the periodic pulses of their physiological rhythms. According to the mediaeval commentator, Lakshmidhara,<sup>20</sup> the Kaulas worshipped one of the *Nitya* deities each day of the fortnight, while the Samayins worshipped all sixteen every day, the sixteenth being combined with the fifteenth and worshipped on the fifteenth day, i.e. at the time of the full moon. In ancient Chaldea, the Supreme Goddess of the cycle was worshipped simply as Goddess Fifteen. Lakshmidhara maintained that the deities are represented by the sixteen letters inscribed upon the petals of the *Visuddha Chakra*, which provides a clear confirmation of historic continuity with roots in the Typhonian Tradition. The back of the head (reflex of *Visuddha*) is equated with the source of the psychosexual and ophidian vibrations. The beetle-buzz associated with the *Ajna Chakra* chimes with the *Visuddha*. The *Word* is thus a reverberation, non-human and cosmic, rayed through the sixteen *kalas* of the lotus of Daäth. This *Word* thus constitutes the *Panchadasi*<sup>21</sup> plus the supreme Sixteenth Kala. The *panchadasi* mantra likewise culminates in the sixteenth *bija mantra*, a secret that can be imparted to the devotee by the Guru alone.

The virgin or sleeping goddess (Fire Snake) represents the dark fortnight (*krishnapaksha*), which is the time for magick in

<sup>20</sup> A celebrated Commentator who flourished in Orissa, 1504 – 1532.

<sup>21</sup> *Pancha*, 5; *dasa*, 10.

the world of shadows. She awakens in the bright fortnight (*shuklapaksha*), the time for cosmic magick of the solar-phallic current. Crowley described himself<sup>22</sup> as an "Ambassador of the Sun", in the sense that he represented this current. All rays of the bright fortnight culminate on earth at the time of the full moon; all dark rays at the *Amavasya*, or new moon.

The full moon in the Shri Chakra is the twin-petalled *Ajna Chakra* with its fifteen *kalas* plus the shadow or reflection of the Sixteenth from above or beyond (*Sahasrara*). It is said that in the Sphere of the Moon there is "one ray that is most excellent", i.e., the Sixteenth. The Sun has twenty-four rays; Fire, ten; the Moon, fifteen + one. The total, fifty, is the number of sounds (vibrations) in the garland that adorns the throat (*Visuddha*) of the Goddess.<sup>23</sup>

The correct method of vibrating these letters is taught in the *Anuttara Amnaya*, where it is maintained that

The subject of the Sri Vidya is one that requires a deep and thorough study of the erogenous zones in man and woman, especially the location of the *kama*, or tumescence-glow, in woman on every day and night of the fortnights corresponding with the phases of the moon, advantage also being taken of external conditions – and the study of every phase of this monthly pulsation or rhythm in its tumescence, and, of course, detumescence.

It is no odds whether the woman is merely visualized (i.e. meditated upon as in *dhyana*) or worshipped in the flesh. The latter mode places less strain on the imagination, thus freeing the mind for its intense work of magical concentration. On the other hand, the woman's physical presence can be a distraction to less competent *pujaris*. But it should be remembered that the *kalas* vary in their properties and composition according to the

<sup>22</sup> Letter to David Curwen, dated November 2nd., 1944.

<sup>23</sup> See *The Garland of Letters (Varnamala)* (Woodroffe).

monthly pulse of the woman chosen to represent the Goddess, as do her relations to the phases of the moon.

The *Anuttara Amnaya* teaches the correct vibrations of the fifteen-lettered mantra that culminates in the Sixteenth letter which is imparted to the *pujari* by the *Suvasini* herself. This is the mantra “that shall bring about the gradual detumescence of the *Bindu* which is to be built up during the *puja* rituals”.

The full mantra is not here given in deference to the strict rules of the *Amnaya* which apply to the minutiae of the Rite. It may be said, however, that the word *Smara* concentrates and expresses the complete mantra. *Smara* has no precise equivalent in Western languages but it implies ‘thoughts of love’, or, more nearly, ‘remembrance of love’, or ‘recollected love’, perhaps even ‘love under will’; will here being assumed to the *Ajna Chakra*. The word *smara* also comports the notion of longing and the sweet anguish of nostalgia, and a yearning for the presence of the Belovéd. The strength of ‘will’ behind this yearning is sufficient to generate in the *Suvasini* the Sixteenth Kala. Profound love for the Goddess alone can effect the evocation of Her Presence. One of the numbers of *smara*, 302, is also that of the word BQR, which denotes a ‘dawning of light’, a ‘breaking open’, ‘a flowering’, and ‘to send lightning’.<sup>24</sup> Again, 302 is the number of ‘Shaa’, meaning ‘a pig’, which is a Typhonian zoötype relevant to the *Gomaya Diksha* of the Kaula Mysteries. *Smara* also equals 542, the number of MQBR, ‘the hole’, here denoting the foramen of the *conus medullaris*, and the breaking open of the womb.<sup>25</sup>

The mantras of the Sri Vidya control and direct the rhythmic cycles of time in its lunae-solar phase. The vibrations of the

<sup>24</sup> I.e., in connection with the ‘Great Serpent’ – the Fire Snake.

<sup>25</sup> Note that the sum of the letters OTO + AA also equals 542; and that 666 + 418 divided by 2 (i.e., manifesting in duality) also equals 542.

latter act upon the *Suvasini*, affecting her *pithas*, or periodic flowings, as well as the subtle effluvia and ‘shadows’ which she exhales:

The Sun and Moon are symbols and glyphs that represent these emanations which, by the vulgar, are miscalled positive and negative effluvia. They are always beneficent and very potent indeed for good when there is the full complement of forty-three persons in the *puja*, as according to Tamil requirements. The Upanishad says: *Bindu* is the Moon; *Rajas* (menstrual fluids) are *Ravi*, Sun; which denotes that it is equally well these secretions of women which are referred to in the Upanishads and not alone the single breath in the two nostrils. The latter is only for purposes of the pranayama in the earlier stages, referred to in the Upanishads as Sun and Moon.

The Fire Snake of the Shakta Tantra Ritual is located in the *ardhamatra*, or half-letter ‘gmng’ in AUMGMNG (ॐ). Crowley came close to fathoming its mysteries but, eager to equate the word itself with the number ninety-three, he remained unaware of its deeper implications.

The *Anuttara Amnaya* claims that

you have but to *utter* it and up goes the Kundali to Shiva: anyone can do it and realize it if he so wishes; it is a knowledge for all. Whether you utilize this or pass it by is your own affair. The Kundalini is provoked, set into activity by the mantra... for She is the mantra... says Punyananda in his *Kamakalavilasa*. The sages have spoken of the fundamental identity and non-difference between the mantra and the devata; for all true knowledge is being: knowledge is the merger of the knower in the known and hence is the mantra (*vidya* = knowledge) which is knowledge, and also the deity and naught else. And just as you can image the Sri Vidya in the Kundali so can you merge the concepts in the Sri Vidya Mantra of fifteen, sixteen, or twenty-eight letters, in the manner of your comprehension and status.

It is also made clear that the bright half of the month is the time for invoking the presence of the Goddess. She then manifests on Her ‘throne’ – symbolized in the Tantras by

Shiva's abode, Mount Kailas – at the peak of Her passion.<sup>26</sup> It is during the dark half of the lunation that Lalita<sup>27</sup> generates the blue-violet-mauve *kalas* seen at this stage of the Rite. The *Amnaya* maintains that the genuine magical elixirs are obtainable at this time only, and that “this knowledge is (made) available during the rituals by the *Suvasinis* and their attendant *nityas*”.<sup>28</sup>

The *Amnaya* also explains the mystique of the true Typhonian Gnosis when it describes the tenets of the Vama Marg as:

the science of the Bhairavas,<sup>29</sup> the dog-faced deifications that have been from the time of ancient Egypt. Dog, so-called, because they value the excretions, the *secha* of human metabolism; dog, because the partaker thereof did not know fear, *bhairava*. The science of the Bhairavas is the only science that can teach the secret of that *samarasa* – bisexuality or equilibrium – that gives an excellent joy.

This science in its stellar dimensions may be symbolized by the Libra-Aquarius-Scorpio-Leo complex: Libra for equilibrium, typified by the union of *ardhamatras* ('half' letters) which yields the supreme Elixir; Aquarius for the Double Current, the streams of the Two Truths that flow from the Moon of *Sahasrara*; Scorpio for the triple-tongued Fire Snake that devours the nectar; Leo, the Lion of Light, the child “foursquare, mystic, wonderful” (AL.II.78) of the Alchemical Marriage; and the secret lion-serpent (Leo-Scorpio) combined. These four Signs were used in the early sodalities to mark the Four Directions of Space (*dik*; hence the *Dikpalas*). The

<sup>26</sup> This is 'twilight-language' (*sandhyabasha*) indicating the secretion deposited on the *bhurja* leaf (*Bhu-Prastara*, 'lotus-throne') and for the *Kailasa Prastara* ('summit, or peak, *prastara*'), the *Suvasini's* climactic culmination in the '16th' Elixir.

<sup>27</sup> The sexual aspect of the Fire Snake.

<sup>28</sup> Attendants representing the days and nights of the dual lunation.

<sup>29</sup> Of which Ananda Bhairava is the Rishi of the Sri Vidya concerned.

*Supreme Kala* (elixir) is denoted by the Sanskrit letter 'Sha', hence *Diksha*. But: “This is of the 4: there is a fifth who is invisible & therein am I as a babe in an egg” (AL.II.49).<sup>30</sup>

The Four Signs, plus the Sign of Sirius (the Dog), comprehend also the five 'M's, or Ma-karas which affect the *prana(s)* and *apana(s)* which are in turn controlled by the Fire Snake:

Only persistent practice with these substances and other such acceptably unclean things can impart the secret of the door in the *conus medullaris* which opens, as if by magic, the instant the *kalpa* [medicine or elixir] enters the system. And the *true kalpa* is manufactured in the body of the man who practises this Bhairava Yoga, for which woman and the genital outlet and secretions therefrom are of the utmost value.

The advanced clairvoyant is able to observe the course of the Fire Snake “in the *sadhaka*, (or practitioner), on the plane of the *Suvasini*”. This explains why Crowley, in his séances with Amalantrah and Abuldiz, was able to induce, if not always to control, the astral visions displayed to his Scarlet Women. The activity of the Fire Snake creates the elemental and ethereal conditions suitable for the impress of the Will, although in the Amalantrah and Abuldiz Workings the medium was mainly pneumatic (audile).

The effluvia shed by the *Suvasini*, subtle or gross, fall into precise categories:

sometimes the secretion is solid (*mudra*); sometimes watery (*madhya*); sometimes hot (*rajas/ravi*);<sup>31</sup> at other times it is gaseous (*prana/apana*); again it is perhaps an influence or merely a thought, even.

<sup>30</sup> The mystery of the Egg is more fully elucidated in the last three chapters of this book.

<sup>31</sup> The ms. is at this place corrupt, with a query – ? – at this place and the word 'mamsa' beside it. It is possible that this makara, *mamsa*, is intended to indicate the 'angry' or fiery aspect of the lunar phase. K.G.



But the essences which go to make up the ultimate Elixir are dispersed or become corrupted if not charged directly with the Influence from Above:

In the *Suvasini* the Fire is at the vagina, rather, at the mouth of the uterus which can both receive impressions and transmit vibrations and effluvia that can kill or create according to the nature of the handling it gets in the Ritual; whence the need of gentleness and care; for when irritated, the vagina sends out only poisonous emanations, hence even the contact of the lips and the tongue – which have been recommended in some of the tantras of the lesser knowledge – are of doubtful value.

One of the greater dangers to be avoided may be caused by the Fire Snake as She rises. One of Her functions, when provoked, is to burn up the toxins and waste matter during the course of Her ascent. But if the fire burns too fiercely the waters (cerebro-spinal fluid) may be dried up. In order to forestall this possibility the *Suvasini* can be ‘milked’, and her fluids imbibed. This Fire was celebrated in the Vedas, and adored by the fire-worshippers of Persia.

The “fountain of dew”<sup>32</sup> is the sole refuge from this ravaging fire which creates a rainbow-hued halation suggestive of the Mauve Zone. The colours shimmer as the gems that lend their name to the *Manipura Chakra* (lit. ‘City of Gems’). At this stage of the Rite the Snake slithers through its hole – the door of the *conus medullaris* – and the apas-nectar exudes from the lotus:

In the *Suvasini* the nectar begins to flow; it is made of the sun and *shukla* semen [and a fluid called *sun*] – that essence of *apas* or *bindu* that we take up [i.e. imbibe]...

In terms of the Sri Yantra, this part of the Ritual resembles that performed by the Digambaras, or ‘space-clad ones’, in that the central *trikona* points upward. In the case of the *Kshanikamuktas*, on the other hand, the worship is conducted in *Muladhara* according to the formula of *viparita karana*

<sup>32</sup> The cerebro-spinal fluid in the *Manipura Chakra*.

(introversion of the senses), in which case the triangle has its apex down: “the *trikona* which has its face below – downward pointing triangle – is so worshipped”.

And in another section of the Comment:

By these people, the *Muladhara Chakra* only is worshipped. The Kundalini Shakti there is called *Koulini*. This is worshipped by the *trikona* followers; this *puja* is dark, black. Here the Kundalini, of the form of *bindu*, is asleep and is so worshipped because it ever sleeps. When the Kundalini awakes, that moment of waking up is the moment of *mukti* [liberation] – hence the Kaulas are said to be *Kshanika Muktas*, ‘freed at once, in an instant’.

This symbolism was carried over from the Typhonians in an indefinitely remote aeon in which the infernal Fire was worshipped as the solar-phallic Fire Snake – the ‘sun in Amenta’ of later myth-cycles – sometimes identified with the headless or faceless deity in the Tunnels of Set.

For the fully initiated Kaula Adept, the universe is a manifestation of perpetual joy, bliss, Amrita (deathlessness), from which he distils the elixir of immortality. *Liber AL*, today, echoes his paean of rapture:

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

This is verse 75 of the Book as a whole, and this number provides a key to the nature of “that which remains”. 75 is the number of HILL, the herald star attributed to Lucifer, the Light-Bearer. But, above all, it is the number of NUIT, the star goddess, and of KHN, her ‘Priest’; also, 75 has the value of OGB, ‘to love’, ‘to enjoy’, ‘to pleasure’, ‘to delight’, ‘to love lasciviously’, all suggestive of the formula of the Beast and his Scarlet Woman.

According to the Egyptian *Book of the Dead*, Ra, the solar-

phallic energy, has 75 names, and Hâst (75) is the name given to the goddess at the Gate of Heaven-by-Night. Nuit also is identified with the night-sky.

The *Anuttara Amnaya* claims there is but one *adhara* that is of ultimate value:

namely, the *Sushumna* of the *Yoga Shika Upanishad*. The Kundalini is generally below it; when it begins to get through the door of the *conus medullaris* all life becomes a dance of joy; but all along one must be wakeful and remember to keep up the *akunchanam*....

And again:

For the Kaulas, *mukti* is instant; just one act of *akunchanam* and the Kundalini can, and does, fly up the *Sushumna* and join Siva at the fifth ventricle.

But although *mukti* is realized instantaneously, and therefore outside time, it is not considered permanent until the process of raising the Fire Snake has become habitual. The Adept then attains to Nirvana or he brings down the Fire by an act of will and remains embodied as a *jivanmukta*.<sup>33</sup> But in their conception of *videhamukta*,<sup>34</sup> the Kaulas differ from the Samayas:

All along we have been treating the *Suvasini* as the Mother, so as to avoid any fouling of the source from which the *bindu* is derived; we are here the *videha* or *videhamukti*, ever freed from passion; accordingly we take the *bindu* so as to make us *videhas*, for the *bindu* has the faculty of building up the soul-body that will replace this gross shell which we now have on.

This passage indicates the death of the Adept's passional or 'desire-body', and his passing into soul-body although remaining incarnate (*jivanmukta*). The Sahajiyas of Bengal cultivated the 'prema-body' ('body of divine love') through intense devotion to Sri Krishna. This they achieved by identifying themselves

<sup>33</sup> Liberated while still embodied.

<sup>34</sup> Liberated after the death of the physical body.

with Krishna's consort, Radha.<sup>35</sup> This would seem to be a reversal of the technique employed by the Kaulas, but the goal is the same. A recent historic manifestation of the *premedeha* is that of Sri Thakur Haranath (1863-1927), also of Bengal, although no sexual implicits are involved.

In the summer of 1945, David Curwen<sup>36</sup> lent Crowley the self-same Comment on the *Anandalahari* which forms the basis of these chapters on the Sri Chakra. Curwen's correspondence with Crowley suggests that the latter, confronted with this material, came to realize the inadequacy of the 'magical secrets' that had been entrusted to him by John Yarker and Theodor Reuss.<sup>37</sup> Crowley did not admit this in the correspondence, but Curwen informed me that Crowley had done so in conversation with him. In his letters, Crowley enquires about a method of exercising the tongue with a view to practising the formula of the Lambika Yogins, already described. Crowley, then in his seventies and in very poor physical condition, was no longer sexually active, although his diaries suggest that he may have performed cunnilinctus as late as the Netherwood period. However that may be, there is evidence in his diaries that he began imbibing his urine in accordance with the formula of the *Bhairavi Diksha*. In a letter to Curwen, he writes concerning the Fire Snake:

...it all comes down to a matter of Kundalini; and what is Kundalini but the Serpent, and what is the Greek for Serpent-like? Ophidian.

And in a letter dated August, 1945, Crowley wrote again to Curwen:

About the Ophidian Vibrations. The O.T.O. is a system which leads ultimately to the knowledge of what they are, and how to

<sup>35</sup> See *The Post-Caitanya Sahajiya Cult of Bengal* (Bose).

<sup>36</sup> An advanced student of tantra-chemical techniques. See *Remembering Aleister Crowley* (Grant), p.49.

<sup>37</sup> See chapter 2, *Supra*.

use them. Their abuse being exceedingly dangerous, they cannot be revealed to all and sundry. You have to go through a very arduous training of the O.T.O.

He went on to mention his "ointment of rejuvenation" and Elixir of Life which he had advertised in *The Equinox*, as far back as 1913. He explained that "War put paid to establishing a HQ for distributing the ointment".

Curwen told me in 1946 that he had been advised by Crowley to apply to Captain Gerald Yorke who was, claimed Crowley, currently marketing "Suvasini juice"! This is typical Crowleian humour which was confirmed in a conversation with Yorke in 1948. Curwen, apparently, was not amused. Curwen's South Indian Guru<sup>38</sup> wrote to him that Crowley had been "a student of a brother of mine staying at Madura". In a letter to Curwen, dated 16.10, '45, Crowley denied this, and confessed his ignorance of the Kaula Circle. His further admission of ignorance of the esoteric significance of the term '*kalpa*' seems to support his denial; but I remember an occasion when I myself tried to engage him in conversation about Montague Summers, and, to my astonishment, Crowley pretended not to have heard of him! Crowley also wrote to Curwen:

This tantric chemistry deals so much with physiological forms of energy that it becomes perfectly impossible to expand the doctrine in writing.

And, later in the same letter:

The Rituals even of Initiation of the Higher Degrees [O.T.O] have never been written down. The matter is so important and in some senses so dangerous that it cannot be treated as a routine affair.

The impossibility of referring openly to these "physiological forms of energy" may seem incomprehensible to anyone reared

<sup>38</sup> The author of the Tantric Comment cited in these pages.

in the post World War II era, but in Crowley's day matters such as those discussed here were virtually *tabu*. The chemistry transcends merely physiological formulae, for the Ophidian Vibrations can create beings without the aid of the usual biological processes. In the tantras, these vibrations are known as 'Silent Sound'. Such creation can occur when the Fire Snake is active at the *Anahata Chakra*. The forms created there are known as *nirmana chitta* (synthetically created minds), and *nirmana deha* (synthetically created bodies). Blavatsky alludes to them in *The Secret Doctrine*, and they have been discussed more recently in connection with alien encounters. Ufologicks is aware of the existence of *nirmana dehas*, as of the shells of the dead (dead souls) from other planetary systems long extinct or yet to come. Like all conceptual constructs, the two phantomata are dependent upon the cosmic interconnectedness of the *Kamakala*, which concentrates Space-Time in the primal *trikona* composed of *Bindu-Nada-Kala*.<sup>39</sup> This formula is expressed in Thelematics by Hadit, the "infinitely small and atomic yet omnipresent point",<sup>40</sup> and by Nuit or Isis, "Infinite Space, and the Infinite Stars thereof".<sup>41</sup> Hadit is represented in the Tantric system by the *anusvara*, the bindu or dot . , Nuit, or *Nada*, by the *visarga* ∴. Together they form the *trikona* of the creative *Kamakala*.<sup>42</sup> The *anusvara* is represented linguistically by the letter 'M', or 'Ng' as in Om (Ong); the *visarga* is represented by the letter 'H'. These letters have the joint value of 45, ADM (Adam), 'red earth'; i.e., the primal man or "man of earth" (AL.I.40). Hadit concentrates energy as a seed which splits into positive and negative charges, thus actualizing the

<sup>39</sup> Bindu, Creative Seed; Nada, Infinite Space; Kala, Everlasting Time.

<sup>40</sup> Crowley, *Magick*, p.143.

<sup>41</sup> The name I S I S, concealed in AL.I.22, and identified with 'I am'.

<sup>42</sup> In the Western Arcana Tradition the *trikona* was carried over symbolically by the ∴ of the Freemasons.

process of manifestation. These polar opposites are combined to form the *chandra-bindu* or moon-seed which is represented by the *ardhamatra*, ☽, the half-letter or fraction which signifies the fourth dimension (Time). *Chandrabindu* is therefore the index of periodicity. The *bindu* denotes total potentiality, and *nada* draws out this potency so that it is extended in space-time; rather, it creates space-time. This potential is the Fire Snake.

The specific root-mantras utilized in the evolution or uncoiling of the Fire Snake are:

- 1) OM-kara, which concentrates the *trikona Bindu-Nada-Kala* and which is represented zoömorphically by the elephant-god Ganesh.<sup>43</sup>
- 2) *Hrim*, which awakens and releases the Fire Snake.
- 3) *Aim*, which causes it to ascend.
- 4) *Srim*, which maintains its creative surge.
- 5) *Krim*, which consummates the entire process.

The meanings of the *bija-mantras*, which demand close study, are given in Woodroffe's *Varnamala*.

The *pranava* OM is sevenfold, being composed of a, u, m, *nada*, (.), and *bindu* (.), *shanta* (stillness), and *Shantatita* (beyond all concepts). These seven progressions carry the consciousness from pre-conceptual energy (*bindu*) to a 'state' beyond all states. The final bija, *Krim*, is the *bija-mantra* of Goddess Kalika, the hidden Principle of Creation described in the *Ratrisukta* as 'Night'. She it is who reveals the universe as a shadow (*chaya*). She is the reflex of all colours (*kalas*), Herself 'without colour'; black. Yet is She the background of light, and the crescent (*sashi-kala*) on Her brow denotes that She is the

<sup>43</sup> Hence this deity is invoked by the Hindus at the commencement of a sacred ceremony or the undertaking of an important journey as well as important secular undertakings. The elephant is the natural Indian prototype of superhuman energy, strength, and stability.

originator of *nada-bindu-kala*, the *trikona* at the centre of the Sri Chakra. When fully self-expressed She appears as Uma, with the glamour of the full moon, and is then known as Sri Vidya. Her essence, however, is always Ama (darkness). Uma (light) and Ama (darkness) are the twin poles between which flashes the vibration AUM. As *japa* of the *bija-mantras* leads the Fire Snake progressively higher, so do the energies released in the lower chakras, bordering the subconsciousness, become increasingly active.

*Nada*, or expansion, is represented in the Thelemic system by the goddess Nuit, her negative pole being Hadit (*bindu*). Hadit is the *bindu* as the essence of nuclear substance. Hadit is the *Maya-bija* or seed-vibration, *Hrim*. It functions as the power of creation, the *bija* of which is *Krim*. Its perfectly free play, or *lila* – "Do what thou wilt" – is expressed as the bija *Aim*. The indwelling deity, or energy, of *Hrim* is Bhuvaneshvari, who is one with the Fire Snake.

The Sanskrit *Rtam* (cf. rhythm) reveals the periodic nature of the physiological phenomenon characteristic of nature's most primitive *Rtam* (rite) – the lunar cycle of the human female. The final letter, 'M', denotes the essence of the *chandra-bindu* (moon-seed). It is in this intense concentration of power that the Soma resides. It should be invoked by a balanced, harmonious rhythm, not awakened violently by a bombardment of cacophonous sound.<sup>44</sup> As Swami Pratyagatmananda Saraswati expresses it:

Power as 'vyoma' [OM] sustains cosmos; but Power as bomb lapses in chaos.<sup>45</sup>

This basic message is encapsulated by nature in her primal *Rtam*, plain for all to see, yet not - it seems - to understand.

<sup>44</sup> See *Outer Gateways* (Grant), chapter 6.

<sup>45</sup> *Japasutram*, p.296.



The cosmic harmony (*chandah*) or lunar rhythm is the basis of the rite here discussed. Any attempt to disrupt this rhythm can result in an unbalanced arousal of the Fire Snake which could culminate in disaster, for we are dealing here with nothing less than nuclear and essential energy. In *Japa Sutram* it is noted that:

The modern technique of rousing kundalini... has not only missed but 'blockaded' the 'direct home line' of Power's creative harmonised ascent and descent; it has also been called the 'rupture and capture' method.... With respect to Power's 'home line' (*susumna*), one method (*viz.*, the modern method of atomic fission and fusion by bombardment) is 'opposite', while the other is 'apposite'.

The end or outcome of the one has been the dreaded Bomb; the origin and culmination of the other is Vyoma-Om as the dynamic background and fulfilling repose of cosmic harmony (*chandah*).<sup>46</sup>

This comparison with modern nuclear techniques is highly pertinent. The gentle unfolding of the three-and-one-half coils of the Fire Snake will alone irrigate with its healing nectar both macrocosmos and microcosmos. The Swami expresses the matter succinctly:

Modern methods of atomic assault have shattered the nucleus; they have roused the hooded 'Serpent' circling round Siva's matted locks. But, as yet, there is no cheering suspicion of the Divine Outflow (Ganga) that is 'hidden' inside the locks.<sup>47</sup> Let the shattering forces miss the 'line' or miscarry beyond the nuclear mass, and you have the chaos let loose.<sup>48</sup>

The *bija* of the Fire Snake is *Hrim*. The Swami equates the *Hri* with the Serpent's three coils; and with the *chandra-bindu*, 'M', he equates – for reasons already explained – the half coil.

<sup>46</sup> *Ibid.*, p.303.

<sup>47</sup> A reference to the well-known image of Siva, the Principal of Beneficence. Ganga, the River Ganges. [Note added by present author.]

<sup>48</sup> *Japasutram*, pp.304-5.

Transposed to the sphere of meditation (*dhyana*),<sup>49</sup> the *pranava* OM (or AUM) is interpreted as follows:

'A' represents the waking state; 'U', the dream state; 'M', the deep sleep state.<sup>50</sup>

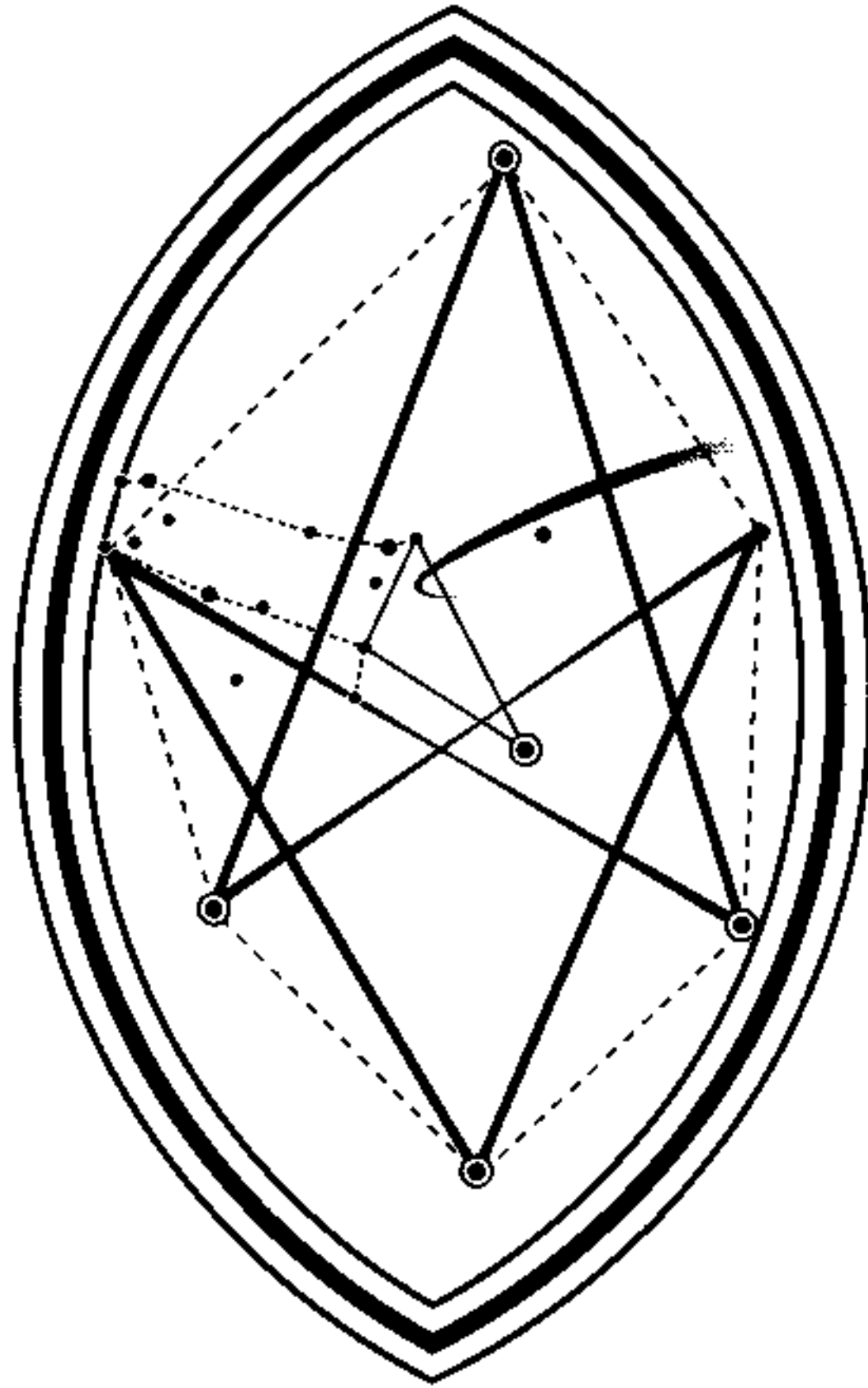
The *bindu* (*ardhamatra*) is then considered as the Gateway to the Timeless, i.e., outside Time. This visualization is initiated in the waking state – as are all activities which occur 'under will' – and is maintained by the will until the Fire Snake responds to the vibrations of the mantra. This She does by throwing off (*vama*) her shadow (*chaya*). The Operation is then taken up automatically in the dream-state, which is at the level or plane of the shadow, and the Fire Snake responds to the *bijas* specific to each phase of Her rising on the planes (*chakras*). Sooner or later sleep intervenes, not the sleep of blank darkness but of the dazzling brilliance of fully illuminative Awareness. The *bindu*, expanding, reveals this Void of *Susupti* to be not unconsciousness but total (*purna*) Consciousness; the half moon (*nada*) has become full. Shakti and Shiva are One, and that One – which is truly None – is the Self (Atman/Brahman). The circle of the expanded point (*bindu*) is thus the true Kaula Circle of which the Sri Chakra is the linear symbol, and *yantra*, expressed in Time.

The point of vital importance is that the ultimate Gateway is represented by the half-letter, the *ardhamatra*, which signifies the *n*th dimension, the Sixteenth Kala, which merges with the Supreme Kala where Time is Not. Swami Pratyagatmananda Saraswati has called it "the mystery 'link' that connects the potential and the actual". This, in effect, describes the Fire Snake.

<sup>49</sup> The yoga by which the Fire Snake is aroused by the Imaginative Method as distinct from its arousal by *Hathayoga* methods.

<sup>50</sup> This interpretation agrees with that of Sri Atmananda, an Advaitan Sage of Trivandrum (1883-1959).

## *The Rite of the K'rla Cell*



The Sigil of the K'rla Cell Cult



The recent researches of Jeffrey Evans and Ruth Keenan touching upon the Cult of the Outer Ones are of outstanding interest. Although at the experimental stage, their work has already illumined obscure areas of symbolism relevant to the Aeons of Zain, Horus-Maat, and the current of cosmic energy that has fuelled the Typhonian Gnosis since its primal phase.

The Evans-Keenan Rite here described provides a simple method – simple, that is, in regard to components – for contact with non-terrestrial entities via the cosmo-sexual magick of the Ophidian Current. As in the case of the *Sri Chakra*<sup>1</sup> the K'rla Cell is, fundamentally, a battery of limitless potential. A cognate rite of some antiquity survives in the Tibetan Khorlo Rite, and the names of both these procedures suggest an affinity of the methods used.

The nature of these methods is best understood by a qabalistic analysis of the designation *K'rla*. K'rla has the numerical value of 251, which is the number of VRIHL, the 'Magical Force' associated with 'The Coming Race', or Aeon,

<sup>1</sup> See chapters 3, 4, and 5, *supra*.

about which Bulwer Lytton wrote in his novel of that name. Vrihl, or Uriel, was the Angelic Name worn as a lamen by the Mage Abramelin during his transactions with spiritual beings. VRIHL is a phonetic permutation of HRILIU, an expression signifying, according to Crowley,<sup>2</sup> the “shrill scream of orgasm”, or the metaphysical ecstasy that accompanies congress with non-human entities. In *The Heart of the Master*, Crowley defines ‘hriliu’ as the Word of the Dove, an early Typhonian zoötype.

There is a connection between K’rla and the symbolism of Cthulhu, for 251 is the number of *Annadotus*, the ‘Repulsive One’ associated with Oannes, God of the Deep, and of Remu, the ‘City of the Fish’ mentioned in the *Book of the Dead*. Again, 251 is a number of Ossadagowah,<sup>3</sup> celebrated in the *Necronomicon* as “a frightful spirit as came down from ye stars”. Ossadagowah “appears sometimes like a great Toad, but sometimes big and cloudy with no shape”.<sup>4</sup> Reading K’rla with an initial *qoph*, in lieu of *kaph*, its value becomes 331 (= αλλός, ‘other’, ‘alien’), revered by Initiates as the number of the year (A.D.) in which “there fell from heaven several sacred objects, including the *Om Mani* formula inscribed on a stone”.<sup>5</sup> This formula of the Jewel in the Lotus describes the cosmic vibration which stimulates the *Sri Chakra* to flower in the fullness of total manifestation. 331 is also the number of ShAL, ‘a chink in the ground’, a ‘crack or crevice’, which may be compared with *Sheol*, ‘hell’, and ShIAC (331), the Aramaic form of the Sanskrit *Patala*, ‘hell’. ShAL is the orifice whence oracles proceeded, as at Delphi,

<sup>2</sup> See *The Vision and the Voice* (Crowley), 2nd. Aethyr.

<sup>3</sup> Note the heart of the name, Dag (= Dagon), the Fish God.

<sup>4</sup> *The Lurker at the Threshold* (Lovecraft/Derleth), p.20.

<sup>5</sup> Probably the Chintamani Stone or wish-fulfilling talisman mentioned in ancient Sanskrit works. See *Lamaism: The Buddhism of Tibet* (Waddell), p.19, and *Outside the Circles of Time* (Grant), p.130.

Dodona, etc. K’rla thus suggests the Deep Ones, the Oracle, and the power-zone of the Kaula Circle described by the *Sri Chakra*.

Setting aside the gematria of K’rla, a curious fact emerges which may be significant in connection with specific magical rituals performed in *New Isis Lodge* on March 2nd., 1951.<sup>6</sup> On the day in question, the word MARLA was received by the priestess presiding at that time. The *Yi King* omen for that day was 23, Pô, ‘Falling’, glyphed astrologically by *Cauda Draconis*.<sup>7</sup> The word *Marla* provides an interesting gloss on K’rla in respect of the substitution of ‘k’ (the letter of the goddess) for the *chandra-bindu*, which is alphabeticalized as the letter ‘m’. It is as if the *bindu* in the *Sri Chakra* had fleshed as the goddess of the K’rla Cell whose office is fulfilled by the priestess. It is another curious fact that in the Tibetan Khorlo Rite it is the Priest, not the Priestess, who becomes oracular, thus reversing the usually accepted procedure of the Hindu Tantras. The Evans-Keenan Rite adheres to the Tibetan praxis in this respect since it is the ostensibly male component of the Rite that utters the Oracle.

Marla, 272, without its ‘phonetic’<sup>8</sup> (i.e., as *M’rla*), becomes 271, which is the number of NHIRV (LVX); of AVR NVGH, ‘shining light’, and of GANZIR – ‘The Gate of the Shadows and the Shells’.<sup>9</sup> This is “The Gate that leads to the seven steps into the Frightful Pit and the shrieking of the God on the Throne of Darkness”.<sup>10</sup> This is reminiscent of the

<sup>6</sup> Although *New Isis Lodge* did not become a functioning cell in the Outer until some years later, much experimental work had been in progress since the late nineteen-forties, soon after Crowley’s death.

<sup>7</sup> The tail signifies the downflow of the Ophidian vibrations.

<sup>8</sup> With the phonetic, Marla = 272 = ΑΠΟΠΙΣ, a form of Apophis, the type-name of the Ophidian Current. The instruments of this Current are the Phallus and the Kteis, the initial letters of which, Kappa + Pi, when spelt in full, equal 272.

<sup>9</sup> *The Necronomicon* (Schlangekraft Ed.), p.16.

<sup>10</sup> *Ibid.*

*Thrones underground  
And the Monarchs upon them  
who are to be Invoked in Darkness Outside the Circles of  
Time.*<sup>11</sup>

M'rla, therefore, glyphs the light of Consciousness (LVX) shining in the Darkness (NOX) of the Tunnels of Set.

In the course of this analysis it will become evident that K'rla was adumbrated in the Workings of *New Isis Lodge*, and even earlier, for in 1943 were received by Aossic *The Chronicles of Kr[alnia]*.<sup>12</sup> It is further to be noted that 272 (Marla) is the number of *Aspiaon*, a Governor of the Seventh Aire. This Aire featured prominently in Magical Workings performed by John W. Parsons in the nineteen-forties with intent to evoke a familiar spirit. The Workings led to important results which caused Parsons to announce the transmission of a fourth chapter to *AL*.<sup>13</sup>

In the change from *chandra bindu*, represented by the letter 'M', to the letter 'K', the glyph of the Goddess, may be seen the flowering of supreme potential into full manifestation. Frater Achad suggested that the first and last verses of Nuit's chapter in *AL* point directly at Ma-Ion, the Lesser Cycle of the Aeon of Perfection ushered in in 1948.<sup>14</sup> Likewise, one 'end' of K'rla is *Kr*, the other, *La*, whereas previously it had been *Mr* and *La*. The end is constant only when it is 'not' (*La*). It is plain, therefore, how the Nu-Isis and K'rla Cell Workings have produced an operational formula for the *manifestation* – at the

<sup>11</sup> From the Qabalas of Besqul, quoted in *Outside the Circles of Time* (Grant).

<sup>12</sup> An intricate interrelatedness becomes apparent between these events and the author's involvement with Jeffrey Evans and Ruth Keenan several decades later.

<sup>13</sup> See 'The Babalon Working' by Michael Staley, *Starfire* Vol.1 No.3, London, 1989.

<sup>14</sup> See *Cults of the Shadow* (Grant), chapter 8.

end of an aeon – of the full *Sri Chakra* represented by the Goddess whose bija-mantra is Kr'M (KRIM), i.e., Kali.

The Evans-Keenan Cell Workings in the Tunnel of Niantiel established contact with the Old Ones in the specific form of KRLAMKR. This formula has the numerical index of 511, or 93 plus 418, thereby revealing at its heart the 93 Current – Aiwass. 511 is the number of the "cyclopean and many-columned Y'hantlei – lair of the Deep Ones".<sup>15</sup> It is also the number of Heqat, a form of Hecate. Significantly, the formula KR (220) + LAM (71) + KR (220) also equals 511, and thus exhibits the thread of continuity with the *Book of the Law*, thereby substantiating Crowley's claim that *AL* contains the "supreme spells" or spellings. And this it does, for the "four letters, O, A, U, M [i.e., the *Pranava*] add up to 511, the number of K'r-LAM-K'r".<sup>16</sup> As a final seal upon a remarkable chain of identities, Thomas Inman gives 511 as the value of ASNTh, which he translates as "dedicated to Neith".<sup>17</sup> Note also that the K and the M (KA-rla and MA-rla) indicate the 'Sixtystone', a potent talisman of the Qliphoth.<sup>18</sup> These notions combine to demonstrate how the K'rla Cell is founded upon the Typhonian Gnosis.

There are further links between the New Isis Workings and those of the K'rla Cell. The name Isis denotes a Stone Throne or 'Seat'. The name ShTN (Shaitan) is in fact our word Stone, and Set has the meaning of a 'standing stone'. The number of ShTN, 359, is one less than the perfect or unbroken circle (360 degrees). The formula of Shaitan therefore indicates the 'broken circle'.<sup>19</sup> This is the formula, *par excellence*, of the

<sup>15</sup> *The Shadow Over Innsmouth* (Lovecraft), p.185.

<sup>16</sup> Private communication dated December 15, 1990.

<sup>17</sup> *Ancient Faiths Embodied in Ancient Names* (Inman).

<sup>18</sup> See *Outside the Circles of Time* (Grant), p.215.

<sup>19</sup> Cf. *The Necronomicon* (Schl.ed.), p.16: "a broken line provides means of entrance for those Outside, for a broken star is the Gate of Ganzir, the Gate of Death, the Gate of the Shadows and the Shells".



Typhonian Gnosis because it permits of both ingress and egress of Forces outside the Circles of Time. The mystery of the break in the circle is the mystery at the heart of the magick of the New Aeon and it is manifested in blood, the outpouring of the Circle (yoni/lotus), of the sacred plant that flowers only in moonlight,<sup>20</sup> on the fabled Plateau of Lêng. A further fact becomes apparent when it is realised that the Ark (= 396), the Altar (= 324), and the Mercy-Seat (= 360) – the mystic symbols of the Gnosis – total 1080 which is the number of *Sion* and the formula of the Scarlet Woman.<sup>21</sup>

The letter 'M', the key vibration of the plane of the Elder Gods, is represented mythologically as the sea-goat, Makara, or as the crocodile, the beast of the waters. The place of the Elder Gods has been identified with the star Ibt al Ghauzi, which is associated with the priestly race of Ib in the land of Mnar.<sup>22</sup> Mnar (291) and Kr'lam (291) are thus equated. Mr. Evans speculates that the Elder Gods will manifest to the K'rla Cell in the form of their Ophidian counterparts, the Great Old Ones.

The number 291 signifies the ARTz (earth) of Malkuth, i.e., the plane of *manifestation*. The vibration of the earth seed-mantra LAM,<sup>23</sup> manifesting in the *Muladhara Chakra*, flashes from that chakra to the brain in the priestess functioning as the

<sup>20</sup> Evans notes that "this fantastic plant is the legendary MARIPOSA, said to grow in Tibet. It is supposed to be a cure for the curse of *lynxanthropy*. By Greek gematria, Mariposa = 502, twice 251, or two K'rla Cells 'linked', glossed by the equation (251 + 251)".

<sup>21</sup> See *Genesis* (Wood) for these qabalistic attributions. Mr. Wood has demonstrated that 18 is the Secret Key of Isis, whose number is 8. Her active principle being 18 – the Upright Stone (phallus = Set) I; the womb (270) and the phallus (90, right angle) combine to produce the Circle completed, i.e., 270 + 90 = 360.

<sup>22</sup> A Lovecraft place-name. It is also a name given by Buddhists to the Eighth and final Hell, *Avici*. The eighth designates the 'height', which, in reflex, equates K'rla with the deepest recesses of the subconsciousness.

<sup>23</sup> Lam is the *bija mantra* of the *Muladhara Chakra*, the abode of the Fire Snake.

K'rla Cell. This is the formula of the psychosexual dynamics concealed in the *Necronomicon*. Mnar, on the other hand, is described as a place that is "very still and remote from other lands, both of waking and of dream". The priests of Ib "worshipped a sea-green stone idol chiselled in the likeness of Bokrug before which they danced horribly when the moon was gibbous; the idol was enshrined in the high temple at Ilarneq and subsequently worshipped throughout the land of Mnar". 291 is also a number of Yog-Sotot, a Great Old One with whom, says Evans, a link has been made through the K'rla Cell.

It may be noted that the number of Bokrug, 301, is that of *Krimla*, a metathesis of Krla and Lam, and also an element (KPRI) of the Kephra-mâ-Âst adopted as a motto by Jeffrey Evans. *Krim* is the *bija-mantra* of the Black Goddess, Kali, who grants Liberation (*Kaivalya*), and the letter M, or *chandra-bindu*, is the root-mantra = 30. *Om* is the dynamic formula of the K'rla Cell resulting from the application of the formula of Restriction,<sup>24</sup> typified by the Priestess in the bondage of the mummy-swathings,<sup>25</sup> combined with feminine *karezza*. The introduction of the phallus (I) modifies the OM (30) vibration, thus rendering 301 or AL NKR, a 'strange god' – Bokrug. 301, as the number of Selene, typifies the lunar current.

Jeffrey Evans explains succinctly the rôle of the K'rla Cell in the Typhonian complex:

It seems clear to me that, in some mysterious way, 666, H.P.L., AChAD, 718 [i.e., Aossic Aiwass], and now 481 [Kephra-mâ-Âst]<sup>26</sup> – and certain others, notably the Dogon of Africa<sup>27</sup> – have tuned into a current which is emanating from that region of the Celestial Sphere. My own 'pet theory' at this point in my career,

<sup>24</sup> The reflex of Liberation.

<sup>25</sup> The silence of the Death Posture, or Magical Sleep.

<sup>26</sup> These are, in order of appearance: Aleister Crowley, H.P. Lovecraft, Charles Stansfeld Jones, Kenneth Grant, Jeffrey Evans.

<sup>27</sup> See *The Sirius Mystery* (Temple), London, 1976.

is that it represents the rudiments of what will, in future, be our (i.e., humanity's) 'link' in the group of already existing telepathic life-forms in the Universe. Without the Typhonian Tradition such a link will be nigh impossible; for as long as we do not learn to think *outside of ourselves and our own forms*, as long as we continue to think in anthropomorphic terms, we will not be able to stand the *influx of sheer alienness* which such telepathic contact necessarily implies.

The region of the Celestial Sphere alluded to above is inclusive of the stars Pollux, Capella, Aldebaran, Rigel, Betelgeuze, Sothis, and Procyon. It is significant that when the names of these stars are arranged in a certain order, the initials of their ancient names<sup>28</sup> form the word ARARITA. This reading is *deosil* when the magician faces the stellar Hexagram, but *widdershins* to the magician facing Earth from the viewpoint of the Hexagram. ARARITA itself is a notariqon, being the initial letters of a sentence meaning: 'One is His Beginning, One is His Individuality, His Permutation is One'. Its number, 813, is that of LAMMASHTA, a Name from the *Necronomicon* which contains a secret formula of Lam, Ma, and Set.

Concerning humanity's link with non-terrestrial Entity, Evans claims that this "link has already been made through the K'rla Cell with Yog-Sothoth and Azathoth, and now with the Priest-race of Ib, in the land of Mnar".

Yet another number of vital importance in the K'rla Gnosis is 88. This is the value of IBN GHAZI, a form of the *kala* Ibt al Ghauzi, the ashes of which, when ignited, enables the Old Ones to manifest in Universe 'A', i.e., on the hither side<sup>29</sup> of the Tree of Life. Sacred ash plays an important part in the rites of the *Shakta Tantra Shastra* of the Tamil Siddhas. The ash with which the Hindu god Shiva is smeared supplies the prototype of

<sup>28</sup> ABHPAKAH; Rakib (Ar.); Al Dabaran (Ar.); Rijl (Ar.); Ibt al Ghauzi (Ar.); Toth (Eg.); Anubis (Eg.).

<sup>29</sup> Denoting waking consciousness.

a highly esoteric process which is revealed by the *Bhairavas* only to select *chelas*.<sup>30</sup> The relevant *diksha* or initiation may have its analogue in chemical formulae involving the Black Egg and the Fire-breathing Dragon<sup>31</sup> at the region of the *Svadisthana Chakra*. The ash is the end-product of a perfume subject only to the element fire. Such sacred incense in powder form was used by the *Suvasinis* to enhance their magnetism. In everyday life oriental women yet apply to their eyelids the black kohl, powder their faces and smear their sexual organs with perfumes calculated to arouse the earthly symbol of the Beast – "that His image may appear adorably upon the Earth forever".<sup>32</sup>

The *kala* of Ibt al Ghauzi manifests directly the vibration symbolized by the letter 'M' which is the root vibration of the plane of the Elder Gods located in that star. It is therefore possible to understand how Jeffrey Evans has unveiled the inner meaning of AL.I.8 and 9: "The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you".<sup>33</sup> The Great Old Ones, the Ophidian counterparts of the Elder Gods, will manifest through the K'rla Cell. The Khu, or Magical Will, is the *product*, not the producer, of the Sacred Ash. This reveals an entirely new mode of magick which is in precise alignment with New Isis and with the doctrine of Maat.

Alongside these insights, Jeffrey Evans has demonstrated mathematically a projection of the Tree of Life from the Star of Nuit, thereby confirming Crowley's claim that *Liber AL* contains the keys to a higher mathematics.

<sup>30</sup> See chapters 3, 4, and 5, *supra*.

<sup>31</sup> The Ophidian Current.

<sup>32</sup> Crowley, in *Liber Samekh (Magick)*, Appendix IV, RKP edition).

<sup>33</sup> The number of this verse, 8, is that of Isis; it is Her Star (Khabs), Sirius, which is indicated.

The functioning of the K'rla Cell chimes with Dali's sensation of wearing his own skeleton outside him. Evans writes:

I have had the distinct impression that in order truly to function as the K'rla Cell, the Old Ones need to transform her [i.e., the Cell] from anthropomorphousness to a mere mass of quivering protoplasm trapped within a human-like shell. Thus the casing of insulation of the K'rla Cell suggests the *cocoon* of the insect; the House of Transformation.

According to Howard Phillips Lovecraft, Betelgeuze (Ibt al Ghauzi) is the home of the Elder Gods; and according to Evans "that Star has decidedly been the focus of the K'rla Cell". He adds that the notion "that there is a K'rla Cell *emanating* from the region of Ibt al Ghauzi is not so far-fetched". This stellar complex is opposite a supposed Black Hole in Sagittarius, near the centre of the galaxy, and Evans speculates that if Betelgeuze is the home of the Elder Gods, may not the Black Hole be the home of the Old Ones?<sup>34</sup>

The Magical Numbers of the Agents which denote the terrestrial operators of the K'rla Cell are Frater 481 (Jeffrey Evans), and Soror 352 (Ruth Keenan):<sup>35</sup>

481 = Ibt al Ghauzi (Betelgeuze)

352 = Al-Haldah (Sagittarius)

352 is the number of TANA, the leaves of which plant revive the mummy in Amenta. The mummy, or K'rla Cell, is thereby equated with the black hole, or, in Kamite terms, with Amenta:

The centre of the Galaxy ecliptically is toward Sagittarius. Sagittarius is opposite Gemini... and as Ibt al Ghauzi is the home of the Elder Gods, may not the home of the Old Ones be located somewhere in the region of Sagittarius? Perhaps the Black Hole itself is a Gateway to the home of the Old Ones. This

<sup>34</sup> In re. a black hole near the galactic centre, see *Black Holes* (Taylor), Avon Books 1973, p.84.

<sup>35</sup> Their magical names being Khephra-mâ-Åst (481) and Maiat (352), respectively.

would mean that *beyond* the Black Hole (or *within* it) lies "Ubbo Sathla... that unforgotten source whence came those daring to oppose the Elder Gods who ruled in Betelgeuze".

Evans identifies 'Ubbo Sathla' as "a glyph for the centre of our own galaxy, and its hidden door to our own forgotten source. Out of what we have come, into that shall we return at the time of Mahapralaya when Shakti assumes the form of Bindu".

In the Necronomicon mythos, Ubbo Sathla is described as the source of the forces that fought against the Elder Gods who ruled from Betelgeuze. These forces, the Great Old Ones, were directed by Azathoth and Yog-Sothoth.

Jeffrey Evans declares that the K'rla Cell Working shows

a definite orientation *perpendicular* to the axis of the Earth, toward Ibt Al Ghauzi at first, and now toward the Galactic Centre. This creates the effect of the Earth as a spinning cross; and when facing West, or *contra* the direction of the elliptical constellations, the Pole Star is on the right hand, and on the left hand is the black void of space around which circle Canopus and Sothis, the Southern 'Pole-Stars'. It is as though a link has been made:

Ubbo Sathla ←————→ Ibt Al Ghauzi

...and it seems that the K'rla Cell needed to make the contact with the Old Ones *through* the Elder Gods at first, before making direct contact with the Old Ones Themselves.

Evans states categorically that "the formula of the K'rla Cell, the function of which is *to serve as a vehicle of communion between worlds*, takes the form of KR-LAM-KR".

The operation of the Cell by the Old Ones *and their Agents* comports a sexual formula for the entifying of Lam, or the embodiment of Lam in the Aeon of Zain.<sup>36</sup> In order to explain this formula it is necessary to place on record that an agent of

<sup>36</sup> See *Outside the Circles of Time* (Grant).

the Great Old Ones known as KR-AL-NIA-Z<sup>37</sup> initiated the Current of Zain in 1939 e.v., when the present author adopted the magical name, Kralnia-Z.<sup>38</sup>

The K'rla Cell, the AL-LA (Horus-Set Current), and the Aeon of Zain, are all explicit in the name Kralnia-Z. A profoundly subtle cosmic telepathy from future time therefore occurred in connection with this Initiation. It is perfectly in order, therefore, that in another context Jeffrey Evans has explained why an Aeon of Silence (Z-ain ion) was needed before the full flowering of this interstellar contact could be achieved: "The being, LAM... is an Avatar of Silence", or of the Aeon of Zain; and Kralnia-Z was its reflex in a temporal and mundane context.

There is a fourth element in connection with this complex formula in which Evans reads the symbolism of the 'bound' priestess as representative of the constellation Andromeda which, he writes, "began the whole fruitful period of my Magickal life some three or four years ago when reading *Outside the Circles of Time*".<sup>39</sup> The formula of K'rla and of Makara "came together in the form of KR-LAM-KR. At the time, I did not know that the Andromeda galaxy<sup>40</sup> is the galaxy most like our own. Therefore I suggest that this is the *fact* behind any assessment that Andromeda is a 'lens'".

The 'assessment' in question refers to an observation by the recipient of *Liber Pennae Praenumbra*.<sup>41</sup>

<sup>37</sup> An avatar of Aossic.

<sup>38</sup> This name was taken spontaneously as a *nom-de-plume* in connection with a novel he was writing in his 'teens.

<sup>39</sup> Published by Frederick Muller in 1980. (The reference is to the first edition.)

<sup>40</sup> See *Outside the Circles of Time* (Grant), chaps. 12 and 14. Together with Sirius, Andromeda is a constellation of paramount importance in the Horus Maat Gnosis.

<sup>41</sup> A transmission pertaining to the Aeon of Maat received by 'Nema', an erstwhile member of the O.T.O. See *The Cincinatti Journal of Ceremonial Magick*, vol.I, issue no.5. See also Appendix I of this book.

Evans suggests the possibility of the galaxy known as M-31 "itself being the lens: 'M' is also the Ma-kara, and  $M(40) + 31 = 71 = LAM$ ".

To recapitulate these diverse concepts:

KR-LAM-KRAL-NIA-MA-RLA-KA-RLA<sup>42</sup>

The Tantric would read into this sequence of letters the *mantrodhara* of Kali. For the pandit, or academic interested in the technicalities of *Sri Vidya*, the letters indicate unequivocally the *Kadi-* as distinct from the *Hadi-mata*. This implies that the petals of the eight-petalled lotus in the Sri Yantra retain the *matrikas* or letters ascribed to them by the Kaulas of the Vama Marg.<sup>43</sup> This in itself is proof, if such were needed, that the Sri Yantra is the primal battery attracting to its *mahayoni* the cosmic rays beyond the spectrum of manifestation, thereby identifying the *mahayoni* as the producer of all space- and time-bound concepts.

The "function of the K'rla Cell can be described as that of powering a transmitter-receiver set-up which is operated by terrestrial Agents of the Old Ones; and her [the Cell's] *orientation* is described as along the East-West axis of the Grand Cross which links Ubbo Sathla and Ibt al-Ghauzi to the Cycle of the Comet".<sup>44</sup>

It is reasonable to assume that the K'rla Cell may be equated with the innermost circle of the Sri Yantra where, in

<sup>42</sup> This series of letters has the total value of 1127 which is  $7^2 \times 23$ . It is significant that  $7^2 + 23 = 72 = LAMA$ . The formula therefore may read: "The Energy of LAM in the Feminine Cell [i.e. Soul] is the Soul of the Daughter of RLA [R'lyeh]".

<sup>43</sup> See chapter on Sri Chakra.

<sup>44</sup> The reference is to Halley's Comet. Evans notes further that the number of M'RLA, 271, is also the value of the English word 'axis' by Greek Qabalah:  $1 + 60 + 10 + 200$ .



the five-fold *trikona* of the Goddess Fifteen,<sup>45</sup> the supreme *bindu*, or *Kamakala* is secreted as the Jewel in the Lotus: *Om Mani Padme Hum*.<sup>46</sup> We are here dealing with the reflex of the cosmic vibration in the mandala of the Priestess as a mummy, embalmed in the secretions of the cerebrospinal-fluid charged with the ophidian energies of the Fire Snake.

The fact should not be overlooked that the prefix *Kr* denotes the *karast* that anoints<sup>47</sup> with the halo of divinity the head of the dragon. For it is the Fire Snake, Crowned and Conquering, that is typified by the *krst*-child, for Sebek-Ra (Sebek'ra) is the solar child or *manifestation* of the Mother (Goddess), symbolised in Khem by the dragon/crocodile emerging from the Nilotic mud-swamp. Evans reminds us that the swamp-mangrove is, of all trees, the most typical of the Old Ones. The swamp also suggests the Deep Ones and their cult-centre R'lyeh, which is onomatopoeically suggestive of K'rla as K'rlé, Ka-Rlé, or the Soul of R'lyeh. This equates K'rla with Cthulhu and the Deep Ones, rather than with the Outer Ones evoked by S'lba in the New Isis Workings.<sup>48</sup>

A curious connection exists between the chronologies of the K'rla Cell Workings and the inception of the Aeon of Maat in its Lesser or 'Daughter' Cycle (Ma-Ion), as announced by Frater Achad on April 2, 1948. The date which Evans gives for his 'Magical impregnation' by influences from Outside is April 2, 1984. This also dates his focusing on Halley's comet. He later realised that in the year 1948, that "comet *reversed its direction*

just as Achad had *reversed the direction* of the paths".<sup>49</sup> It is surely significant that the difference between 48 and 84 (another reversal), 36, yields (as 3 x 6) the number of Isis and of the female pentagram.<sup>50</sup> Crowley's *Liber XXXVI* contains a formula for establishing contact with the Old Ones through the invocation of Set, son of Isis and brother of Horus. Three plus six, 9, is the number of the Seat or Foundation of the Nu-Isiac power-zone. Furthermore, in the Rite of *Liber 251*,<sup>51</sup> the Agent (Soror 352) assumes the form of the goddess Kali, and through the image of the spider she aspires to Horus (Hadit). The Cell, or priestess, assumes the form of Shiva in *shavasana* (corpse posture) and, through the image of the trapped feminine soul (butterfly), aspires to Nuit.

The Working involves the formula known as the Death Posture.<sup>52</sup> The butterfly supplies the image of the soul by day, and its counterpart, the moth, the mouth (Mûth) that feeds by night upon the souls of the 'dead'. The dead are those who abide outside the circles of Time, viz: the souls in Amenta. The Death Posture can be utilized only by those who are already dead in this mystical sense.

Concerning the earlier reference to Betelgeuze, the late Mr. Christopher Johnson made the interesting observation that "this book [i.e., *Beyond the Mauve Zone*] appears only a few years after the Betelgeuze link in this solar system has been energized rather violently by the smashing of a comet into Jupiter on July 16th., 1994 (9 a.m. in England) engendering a release of energy equivalent, I believe, to several thousand

<sup>45</sup> The three angles of the five *trikonas* total 15.

<sup>46</sup> *O! The Jewel in the Lotus*: OAUM = 511, the number of K'r-LAM-K'r (220 + 71 + 220).

<sup>47</sup> The Karast or Christ is 'the Anointed', i.e. anointed by the chrism of the Holy Oil or secretion (*kala*) magically charged by the Fire Snake.

<sup>48</sup> See 'Wisdom of S'lba' and the tentative comment presented in *Outer Gateways* (Grant), ch.13 *et seq.*

<sup>49</sup> See *Cults of the Shadow* (Grant), ch.8.

<sup>50</sup> See *Genesis* (Wood), ch.3. (The Baton Press). Thirty-six is the square of six, the number of Horus. Crowley's *Liber 36* treats of the Hexagram and of a secret formula of Set.

<sup>51</sup> Otherwise known as *The Book of the K'rla Cell Working* (Evans & Keenan).

<sup>52</sup> See *The Magical Revival* (Grant), ch.12.

Hiroshimas". He then notes that the page number (160) of the reference to the Jupiter-Betelgeuze link, in *Outside the Circles of Time*, is a multiple of the day of the smash – viz.,  $160 = 16 \times 10$ . 10 itself contains the addition of  $4 + 6$ , the digits of a formula of Maat, 46, denoting the Cry of the Vulture. The cycle of the comet has been alluded to above in connection with the K'rla Cell. Mr. Evans refers to Halley's comet, in connection with Fr. Achad's comment on his observation that this particular comet reversed its cycle in 1948. If we add the Maatian number 46 to 1948, we arrive at 1994, the year in which the comet smashed into Jupiter.

In the Evans-Keenan Cult the Greek letter *Phi* (value 500) denotes the K'rla Current. *Phi* is special among numbers for its reflex is minus one, the 'I', or ego. The full numeration of *Phi* (i.e. the letter-name *Phi*<sup>53</sup>) is 510, a value of ThNIN, *Draco*, the sea monster or serpent which gives its name to the Ophidian Current. It is also the number of KRONOS, the alchemical *ilus* or primal slime which forms the basis of the Great Work. It is the chaos out of which arises the astral shadow of Horus, the shadow-twin, Set, whose name is one with the 'seat' or 'foundation' (*Yesod*) of the Tree of Life. Set is identical with Isis of whom he is the child or manifestation in the realm of Amenta. *AL.III.74* declares "...the sun of midnight is ever the son", and the midnight sun is Khephra. Evans, whose motto is Kephra-mâ-Åst<sup>54</sup> writes: "Like Khephra I have produced an astral *shade* with which to unite for Creation". He thus assumes the god-form of the Beetle that is recurrently born of Isis to create another Day.<sup>55</sup>

<sup>53</sup> *Ph-I*. *Phi* is the basis of the square root of Five, the number most closely associated with the Great Old Ones.

<sup>54</sup> I.e., "that which comes into being out of Ast (Isis)" and who copulates with his own shadow in order to create.

<sup>55</sup> Hence the beetles found in vast abundance in the mummy-swathings of the buried dead.

The formula of the Death Posture is implicit in the Rite of K'rla. As 251, K'rla denotes the bound or captive goddess, viz: the mummy. 251 is also the number of *Vrihl*, the Magical Force. Its affinity with *Hriliu* has been elsewhere noted. Crowley describes *Hriliu* as the Word or 'Voice' of the Dove,<sup>56</sup> an early zoötype of the Typhonian genetrix. Timothy Leary, quoted in *Cosmic Trigger*, suggests that *Vrihl* is "a new kind of orgasm" which he calls the "polyphase orgasm".<sup>57</sup> In the Bathyllic or Bathybic language the term *hriliu* is seen to be cognate with this notion.<sup>58</sup>

251 is also the number of MNB SNMT, the Father of Ankhaf-na-Khonsu, the priest of the XXVIth Dynasty who made a bid to revive the ancient Draconian Tradition. Crowley claimed to have been a reincarnation of this priest. It is also the number less one of *Annadotus*, the 'Repulsive One', a fish-like anomaly sometimes identified with Oannes. The marine symbolism links K'rla with the Deep Ones and with the REMU (251), the 'City of the Fish' mentioned in the *Book of the Dead*. Herein lies a confirmation of the *Hriliu/R'lyeh* equation. An analogous identification may be seen in the name of a Great Old One, OTz ADAGOWAH (251) and of Sadogowah (the parent of Ossadagowah), which has the value of K'r (220), the number *par excellence* of the Great Old Ones, and of the oracles of AL.

In concert with the formula of Kephra-mâ-Åst and the shadow (Set), Evans suggests that the mysterious cypher contained in *AL.II.76* may be the veritable formula for giving birth to a star-child.

It should be evident from the material presented in these

<sup>56</sup> See *The Heart of the Master* (Crowley), O.T.O., London, 1938, p.14.

<sup>57</sup> *Cosmic Trigger: The Final Secret of the Illuminati* (Wilson), p.58.

<sup>58</sup> See the 'Song of the Syrens', Aethyr 2, *The Vision & the Voice* (Crowley), *The Equinox*, I.v., London, 1911. The language of the Sirens, Bathyllic, is the language of the Deep Ones.

trilogies that Crowley, Leadbeater, Parsons, Evans, and others, known and unknown, have been attempting to utilise such a formula. The inevitable question is surely: has such a magical child been brought to birth within the current Aeon? Crowley may not have failed, for the Star envisaged by Cameron Parsons<sup>59</sup> yet struggles in the birth pangs of an aeon that is nameless, perhaps because the child of its bowels has not yet emerged. Perhaps Evans, Nema,<sup>60</sup> and others are labouring to bring forth not a single entity but a composite stellar complex of Powers, such as Lovecraft may have glimpsed in the shadowy gulfs of dream. The Great Old Ones, the Deep Ones, the Outer Ones: may they not be entities or gods such as those described by Crowley as "certain vast 'stars' (or aggregates of experience)"?<sup>61</sup> He claims that "one of these is in charge of the destinies of this planet for periods of 2,000 years".<sup>62</sup> And in a lecture delivered before the Theosophical society, in 1894, C.W. Leadbeater declared of similarly strange entities:

If we ever do come in contact with them, it will most probably be on the purely physical plane, for in any case their connection with our astral plane is of the slightest, since the only possibility of their appearance there depends upon an extremely improbable accident in an act of ceremonial magic, which fortunately only a few of the most advanced sorcerers know how to perform. Nevertheless, that improbable accident has happened at least once, and may happen again...<sup>63</sup>

As I have remarked in *Cults of the Shadow*, no one with whom I have discussed this quotation has been able to offer any clue as to the nature of this particular magical ceremony.

<sup>59</sup> See *Hecate's Fountain* (Grant), Part I, ch.3.

<sup>60</sup> See *Outside the Circles of Time* (Grant), ch.12, and chapters 9, 10 and 11 of this present volume.

<sup>61</sup> Introduction to *The Book of the Law* (Crowley), O.T.O., London, 1938.

<sup>62</sup> *Ibid.*

<sup>63</sup> See No.24 of the *Transactions of the London Lodge of the Theosophical Society*, April, 1895.

However, one thing is certain: the strange phenomena recorded in the *Annals of New Isis Lodge* between the years 1955-62 have demonstrated beyond the shadow of a doubt that such "accidents" as Leadbeater mentioned are not as improbable as he supposed.<sup>64</sup>

<sup>64</sup> See *Hecate's Fountain* (Grant).

## 7

## The Fire Snake and Parasexual Orgasm



**A** working knowledge of the Fire Snake and the Chakras is essential for achieving contact with the Outer power-zones and for determining the nature of the Star that illumines the inner spaces of the Adept. He should have keened his awareness to a high degree of subjectivity and profound identity with cosmic consciousness. "An astronomer discovers a new star at an immense distance... Well, where is the star in fact? Is it not in the observer?"<sup>1</sup> Through the activity of the Fire Snake it becomes possible to realise the immensity of that tiny speck of consciousness, Hadit.

The zone of the Fire Snake demonstrates uniquely that the microcosm is indeed a reflex of the macrocosm and contains all potentiality. Apart from the six major chakras, there are numerous levels 'inbetween' at which the Fire Snake concentrates different kinds of energy which project their vectors of force (*yantras*) on to the screen of consciousness. A space-entity differs from a denizen of Earth because the Fire Snake is active within it at a centre not normally active in human beings. We say "of Earth" although it is, of course, the

glamour of the Fire Snake that engenders the illusion of Earth, as of any other planet or star. It is the Fire Snake also that fabricates in consciousness the illusions of mind and body. The Enlightened Ones alone are permanently aware of this "world-bewitching Maya" (illusion).<sup>2</sup>

Creatures in which the Fire Snake remains arrested at a particular chakra, possess anatomies and types of intelligence distinct from those in which She is either dormant or incessantly active. Planets themselves are an expression of the Fire Snake at particular levels of Her functioning. We are but vaguely conscious of their existence, though not of their specific natures and powers, because the Fire Snake has mounted only in rare individuals to a corresponding level or activity-field. In the same way, we are aware of the existence of a snail, of the sky, the ocean, the sun and stars, without ourselves being able to enter into their 'worlds'. The reason is that we cannot normally identify ourselves with these worlds unless the Fire Snake confers upon us a knowledge of their essence through the appropriate activity-fields. Travellers survive on other worlds to the degree in which they are able to function efficiently in almost wholly alien environments. Failure to survive for protracted periods of time indicates need for a degree of transformation which the Fire Snake alone can effect.

The Fire Snake may be partially stirred, and even awakened, by the following means, but it should be stressed that the present book is not a manual of practical magick and that none of the methods may be safely used without prior preparation and under initiated guidance:

1) Intense concentration or absorption of the mind in research or study, or in some state of profound mental

<sup>1</sup> Sri Ramana Maharshi quoted in 'The Mountain Path', vol.XXII, no.iv, p.85.

<sup>2</sup> The phrase is Sri Ramakrishna's. See *The Gospel of Sri Ramakrishna*.



quiescence and one-pointed concentration on a specially prepared symbol or sigil.

- 2) The skilful administration of certain narcotics.
- 3) Paralysis of the mind by sudden shock (surprise, grief, ecstasy, etc).
- 4) Hypnosis induced by repetitive sonic rhythms, as in Kirtana, Jazz, ritual drumming and chanting.
- 5) The whirling dance, gyrations of frenzy, etc.
- 6) Energized and directed sexual activity (sexual magick).
- 7) Aesthetic rapture induced by the contemplation of beauty in natural or artificial forms, including juxtapositions of colours, the skilful blending of perfumes, and the skilful fusions of alcoholic fluids.
- 8) Resurgent atavisms resulting in temporary identification with primordial states of consciousness, or with future states not yet consciously experienced.

The ingenuity of the Adept will suggest additional methods along these lines, but it should be remembered that their effects are temporary. As such, they are to be classed as magical, delusive, and therefore unreliable. The intemporal and ultimate awakening of the Fire Snake is essentially mystical and is not the subject of the present remarks.

By using the body as a condenser it is possible to draw off stellar and cosmic energy by tapping appropriate chakras. This may occur only after the Fire Snake has been magnetized sufficiently to indwell and activate them. The occultist may then breed a race of space-entities able to reach and to survive upon other planets or stars. The energy will remain dormant within the entity until the latter penetrates the aura of the chosen star. Such a creature, while yet on earth, will have little interest in mundane concerns; it will nurture a profound

nostalgia for a vaguely sensed 'lost paradise' which imbues it with the single urge to quit earth for its true home. An analogous yearning is experienced by the artist for beauty, the craftsman for perfection, or by the devotee for his god.

A highly effective method of stellar magick involves the sixth power-zone.<sup>3</sup> The fine particles of sand-like substance contained in this chakra are permeated by the Fire Snake's magnetic emanations. By magnetizing the Chakra with this energy the Snake is stirred and it flames upward from *Muladhara*. Metallic disks are placed upon the intervening power-zones for the collection of *ojas* emitted by the Fire Snake on its return to base (*Muladhara*). The *ojas* is subsequently preserved in sealed containers and later utilized in a rite of 'succubation' in which it is blended with the *kalas* of the *Suvasini*. In due course is born a being that is adapted perfectly to existence on a chosen star. Being a non-human child, its gestation, birth and maturation occur in a period of time which is, by terrestrial standards, fleeting.

The stellar anatomy of the subtle body in man consists in *marmas* or cross-currents of energy which appear to clairvoyant perception as a network of magnetic vectors, star-waves and lunar lattices common to cosmic power-zones throughout the solar system.

Magical equipment notwithstanding, the frequent failures of space-magicians to function or to survive on alien spheres led *New Isis Lodge* adepts to breed a being capable of 'going home'. A priestess was chosen for her astro-mental affinities with the forces predominating on a particular star. She united with a priest in whom the Fire Snake had been energized and raised. In so specialised an operation it was found necessary to select a

<sup>3</sup> The *Ajna Chakra*, used by Adepts of *New Isis Lodge* in stellar invocations. See *Hecate's Fountain* (Grant).

Chakra other than one of the major Six. The Fire Snake was then exalted by one or more of the methods already described. The electromagnetic discs were exposed to stellar radiation and steeped in appropriate *kalas* infused with stellar energy, and the body of the priestess was bathed in fluids charged with *ojas*.

Adepts of the *Anuttara Amnaya* have mapped out with meticulous precision the *marmas* and *sandhis* in the human body into which the *kalas* – transmitted from various celestial spheres – are discharged into the bloodstream via the *nadis*. The Adepts of ancient Khem, long ages earlier, had channelled star-rays on to great reflectors which directed them into basins seething with moon-charged fluids. The moon's magical potential was understood and known to be paramount. The cosmic *kalas* were passed through its prism prior to impinging on the terrestrial elements. The underlying rationale is that the lunar vibrations appear as subtle patterns (*yantras*) created at the *marmas* and in the *chakras* by the influx of the *kalas*. Mental concentration on a specific *yantra* then evokes the *kalas* and induces them to flow. The occultist thus uses the *yantra* as a focus for evoking the required Force.

A vitality-globule (spacecraft) is then employed to convey the Entity to its destination, after which the craft returns to the earth's aura or disintegrates *en route* in the dense vibrations of the lower astral atmosphere. The entity is thus projected Outside in expectation of a message to earth via the ajnic receiver of a duly prepared occultist. The latter would also receive clairvoyant impressions of the starscape's atmosphere, and other conditions pertaining to the planet or star in question.

There is today, in Assam, an Order that initiates into the lore of the *kalas*, or lunar digits and rays of the stellar power-zones. The Order is in possession of an oral tradition that has been perpetuated in a line of descent spanning an indefinite

number of generations. Stray references, quotations and extracts from the Order's archives suggest transmissions worked into grimoires recalling the *Necronomicon*, the *Clan Grant Grimoire*,<sup>4</sup> *Wisdom of S'lba*,<sup>5</sup> and similar texts. A fragment relevant to the present context contains a description of an Entity despatched (as above described) which rediscovered its affinity with beings inhabiting the transplutonic Isis. This entity was absorbed back into the global oversoul, yet it retained its individuality, and its communications with earth assumed a sinister aspect. Eventually, it combined with a denizen of New Isis and the offspring of the union was conveyed to earth by the space-capsule sent to retrieve the original entity. The terrestrial agents involved in this manoeuvre were unaware that a 'changeling' accompanied them back to earth. The new being exhibited powers far in excess of those possessed by its progenitors. But the shock of integration with earth caused the Fire Snake also to return to its basic centre (*Muladhara*). This movement triggered within the 'child' an explosion of energy which expressed itself in various kinds of abnormal behaviour. Only when the child slept did the Fire Snake return to the Nu-Isiac chakra. The location of this chakra was, and still is, a closely guarded secret. What is of special interest is that contact with the terrestrial sphere influenced the Isiac *kalas* which then generated monstrous abnormalities in the psychosexual system. In dreaming sleep, forgetful of, or impervious to gross terrestrial vibrations, the entity became active on its native star, returning to earth only when the Fire Snake descended to the *Muladhara*.

During the entity's sojourn on earth, more and more women

<sup>4</sup> See *Against the Light* (Grant).

<sup>5</sup> See *Outer Gateways* (Grant), chapter 13.

gave birth to offspring imbued with the 'child's' alien propensities. In consequence, earth's atmosphere is now surcharged with energy-particles of Nu-Isis<sup>6</sup> which exercise a powerful influence on the chakras of its inhabitants. Many earth-dwellers experience strange dreams and horrendous nightmares in which they glimpse the fantastic force of their own terror. Planet Earth begins gradually to acquire an alien dimension as it becomes transformed slowly, inexorably, into a farflung outpost of Nu-Isis.

The particular entity responsible for initiating this transformation spent many years in Assam studying with a Tantric Adept. Then, they both seemed to vanish from the face of the earth. In fact, the entity withdrew to the network of tunnels beneath Kamrup,<sup>7</sup> known to Initiates as the terrestrial power-zone of the Fire Snake. After many years the entity emerged and mingled, unknown to the multitudes in the Western hemisphere. It assumed the guise of an eccentric and reclusive scientist. In his laboratory an ever-burning flame flickered before an image of Nu-Isis, the only image of its kind upon earth. It was wrought in substances condensed from vibrations emanating from the transplutonic sphere. The image resembled a woman, suave, metallic, her body cast in vitrified *ojas*, with eyes lambent as the flame which flickered unceasingly within the cabinet that served as her shrine. At a well calculated time the image stirred into life. It was fed with *ojas* discharged by the qliphotic creatures which were periodically sacrificed to it. The 'scientist' cohabited regularly with this alien embodiment of the Fire Snake after it had assumed the consistency of human flesh. Then a massive explosion destroyed

<sup>6</sup> Michael Bertiaux maintains that the Isis-particle is formed by the magician's entering another dimension. (Tape: 'Classes in Archaeometry', mid-1970s).

<sup>7</sup> The ancient capital of Assam.

the laboratory, and the surrounding terrain was violently upheaved by the impact of a series of elemental disasters.

Some time elapsed before it was realised by the Initiates of Nu-Isis that a daughter had sprung from this intercosmic union. From the explosion had emerged on to the subtle plane a luminous image of the Fire Snake. Her reflex on earth passed for human – at first – and it became the cynosure of all attraction in the foremost capitals of the civilized world. But her embraces were fatal. She fashioned the seed of her lovers into winged shapes able to traffic with the Star of Nu-Isis. Each fresh injection of human energy added magnetism to her unearthly *ojas*, enabling her to transmute it into food for the denizens of her native star – the Winged Egg – that fathomlessly ancient symbol of nutrition and creativity that had been deposited in the myths and legends of innumerable terrestrial races, unaware of its source in the stellar systems of Isis. The name of this image on earth is Lura.<sup>8</sup> She is the Fire Snake in apparently human form, the vitalized image worshipped and nourished by the scientist in the secrecy of his laboratory. In the entities born of Lura the chakras function as vibrant whorls of energy which seek out affinities in deep space and in the stellar immensities beyond.

The foregoing account of transplutonic entity is not a magical allegory, but an accurate although compressed account of a phase in the recent astral history of the earth and its interaction with the cosmic power-zone, Nu-Isis. Its particular significance in the present context lies in the light which it throws on the Fire Snake's transactions with forces once known on earth as 'gods' and 'goddesses'. Contact with these

<sup>8</sup> Lura = 237, a number of *Urheka*, the Magic Power of Sefekh (ShPhChH, the Goddess 393, the image of Typhon). Note also that 237 is the number of the Great Old One AVSSYQ (Aossic).



Outer Ones is achieved by means of the parasexual orgasm peculiar to a form of magick practised in certain esoteric cults on earth today.

Reference has been made<sup>9</sup> to the *hriliu*,<sup>10</sup> or metaphysical ecstasy, and its occult linkage with the magical force known as the *Vrihl*, which derives from the same linguistic root as *R'lyeh*, the City and Cult Centre of Cthulhu and the Deep Ones. The key to this City lies beyond the frontiers of sleep. This type of *hriliu* is described as parasexual because it operates outside the levels of ordinary psychosexual functioning. It penetrates deeply, evoking cosmic forces such as those peculiar to Nu-Isis.

In an interview with Dr. Ronald Laing,<sup>11</sup> the question was raised of a possible contradiction between the findings of Wilhelm Reich and the Tantric conception of the orgasm. The question concerns us here because it reflects a popular misunderstanding of tantric praxis. The orgasm, in Reich's sense of a fulminant paroxysm involving the entire organism, is set against the tantric concepts of a) a continuing, and b) a total absence of, orgasm. Both interpretations have been read into tantric texts, which naturally lead to confusion among non-initiates because the orgasm is regarded sometimes as a physical and sometimes as a metaphysical phenomenon. Reich insisted on the distinction between ejaculation and orgasm; the one physical, the other psychological. He pointed out that ejaculation without orgasm is a common occurrence, whereas total orgasm is a far less frequent phenomenon. The tantric conception of orgasm in its directly sexual sense is of a far more comprehensive order; it may in fact be described as 'parasexual'. It involves the Fire Snake, of which the sexual aspect

<sup>9</sup> See *Outside the Circles of Time* (Grant), and elsewhere, *passim*.

<sup>10</sup> The word 'hriliu' is of the language of the Syrens or Deep Ones, known as the Bathyllic or Bathybic language.

<sup>11</sup> 'International Times', vol.1 no.5, London, 1970.

is its grossest form. The production of semen is an end product, indeed a waste product, a leakage from an ineptly circularized current of consciousness which is twofold: magical and mystical. The former functions in the four lower chakras, the latter in the two higher (*Visuddha* and *Ajna*). Semen is, therefore, unabsorbed energy (*ojas*), and it invariably contributes to the generation of material forms, whether lodged in a womb or in a subtle matrix. If not received by a womb it is vamped by astro-qliphotic entities and integrated with organisms existing on the astral plane. Paracelsus refers to homunculi or artificially produced creatures generated from sperm independently of the female organism, and to larval abnormalities built from the substance of "voluptuous imaginings".<sup>12</sup>

An orgasm may be induced at any one of the six centres, or at all of them simultaneously, in which case the meta-physical chakra is brought into play. This is the *Sahasrara Chakra*, represented on ancient *marma* maps as an 'event-act' coming into existence just above the region of the cranial suture. It is the higher, thousand-petalled lotus synonymous with the fully flowering Sri Chakra.

At the precise moment of bodily death, and in profound states of magnetic sleep or trance, the Tantric withdraws consciousness to this zone to the accompaniment of "indescribable bliss", which manifests as light. It is the ultimate orgasm of which all lesser comings and goings are but as shadows. The 'goer' is, in fact, a designation of the highest gods, and the symbol of going – the sandal-strap – forms the basic astroglyph of Venus, goddess of sexual passion, the instrument of transcendence, of 'going beyond' individualised consciousness.

*Hriliu* at the chakras ranged along the *Sushumna* brings

<sup>12</sup> See *The Life of Paracelsus* (Hartmann).



into play the *siddhis* (magical powers) attributed to each chakra. However, if the Fire Snake on Her return to *Muladhara* discharges finally the *kalas* collected at the chakras on Her way down, the results are physical. That is to say, there ensues a materialization in physical, astral, or etheric matter; as distinct from metaphysical, mental or mystical phenomena, which result from Her passage through *Ajna*. In *The Book of the Law*, the downward and outward movement of the Fire Snake is described as erupting in venom; 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 mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

(AL.II.26).

Whatever may be the goal of man as conceived by Reich and the psychologists, for the Tantrics it is attained by a reversal of the usual process of substantiating or manifesting energy produced during orgasm. In other words, the tantric aims to reverse the current of materialization until it merges with its source in the cosmic ocean of preconceptual Energy. Myths and legends of immaculate conception arose, primarily, from a misunderstanding and consequent distortion of this process. In Tantric Buddhism, consciousness (*bodhicitta*) is prevented from formulating itself as energy (semen).<sup>13</sup> In this praxis the process is entirely mystical and, when a priestess features in the Ritual, her purpose is to stimulate, not to satisfy. The tantric versed in this *sri vidya* is able to awaken the sleeping Fire Snake at Her basal power-zone. The Kaula tantrics of the *vamachara*, in some though not all of its divisions, engage in *keli* with the *Suvasini*, but she remains virgin.

Confusion has arisen in some quarters due to the obscure nature of the symbolism adopted by initiates of the various

<sup>13</sup> See *An Introduction to Tantric Buddhism* (S. B. Dasgupta).

tantric *margas*. There are, undoubtedly, tantric divisions which express literally the consciousness-current as seminal fluid which is reabsorbed into the system by the use of one or other of the *olis*.<sup>14</sup> This (and similar physiological processes) is dangerous if employed by the inept. Crowley endeavoured to circumvent some of the dangers by absorbing orally the magical substances during his magical operations. But to be deployed effectively the consciousness-current must be charged by the operator at the precise moment of its transformation into *bodhicitta*, in which chemical changes are said to occur. The result is a total fusion of the active and passive principles in a dazzling explosion, or *hriliu*, which constitutes a transubstantiation into the sacraments of the true Mystical Marriage involving the gross elements of the Rite. The term *hriliu*, then, implies – beyond its indicatory meanings of ‘paroxysm’, ‘swelling’ – a ‘sacred Rite or Working’. In the ancient gnosis the word ‘Aub’, ‘Ob’, also denoted ‘swelling’ or ‘puffed up’ as the puff-adder. It was the name given to the Python<sup>15</sup> and denoted the serpentine or Ophidian Current, the Current of the Fire Snake, hence also the pythonesses associated in the ancient mysteries with magical powers. *Ob*, root of *Obeah*, is the astral Light itself. The Gnostics named the Rite involving this Light, or LVX, the Mass of the Holy Ghost, and the male-female essences – expressed in their gross forms – were symbolized by corn and wine. The Gnostic Mass therefore exhibits a true *eidolon* of the metaphysical ecstasy, or *hriliu*, veiled beneath the image of the Holy Ghost of which the dove is the primary symbol. The dove, the bird of Venus, was originally a zoötype of the Typhonian Mother-Goddess. This bird is also symbolic of the Garden of Eden, or ODN, ‘pleasure’,

<sup>14</sup> See the *Hathayogapradipika* and/or the *Shivasamhita*.

<sup>15</sup> According to Fellows (*Mysteries of Freemasonry*), Python is metathesized as Typhon.

'delight', the field of interplay for Odic energies typified and actualized by woman. Thus the Ob and the Od are fused into a single current. The term 'garden', as the place-name Kent, shows plainly its original ascription to the female and its symbolic connection with the original paradise or garden of Eden. The term embodies not only the magnetic field of odic activity but also the pleasure that accompanies the functioning of the serpent Ob, the ophidian current.

But an actual woman is not necessarily present in tantric ritual, any more than her presence is necessary for sexual orgasm. The 'wet' dream is one example.

Awakening occurs when the consciousness-current begins its flow out of the body. Consciousness outwardly flowing is mind-in-action, i.e., thought, mentation, imagination. When this occurs the dreamer awakes after having experienced a fleeting sense of cohabiting with an actual woman. In her stead, however, a succubus was involuntarily enjoyed; an objectivisation of subjectivity occurred which created a sense of reality seemingly experienced in the waking state.

Consciousness confined to the mind reveals and animates the subjective image until the intensity of its presence appears to become tactual to the senses, which are all that the waking-state may be said to be. This experience is ignorantly accepted as 'real'. When the current is reversed, consciousness assumes its own nature (emptiness, formlessness) which is the essence of Light. It is the LVX of the Gnostics, the *Atman* of Vedanta, the True Self or I-Principle. In this luminous void the I-Principle realizes itself as pure bliss, as in deep dreamless sleep. There is therein no object to be known, no man or woman, no subject even. There is thus no awareness of 'things', but there is awareness which is pure *knowing* (*jnana*), undefiled by form or mental constructs. Thus, when deep sleep is entered

*knowingly* there is release from Ignorance (*avidya*). There is also liberation from the thralldom of phenomenal *and* noumenal experience, i.e., from the duality of subject-object relationship; and the Self reintegrates with its original and eternal *advaita*, non-duality.

However, the parasexual orgasm, although it takes the Tantric temporarily beyond the opposites, stops short of this ultimate realisation. Edward Carpenter observed that certain Hindu doctrines contained

a glimmering embodiment of the deep-lying truth that the whole universe conspires in the sexual act, and that the orgasm itself is a flash on the universal consciousness...<sup>16</sup>

The current of consciousness is seen by clairvoyants as a thread of brilliant light within the central canal (*sushumna*) of the human body. I have myself seen it as a quivering and scintillant web of exquisitely fine branches pulsing and interpenetrating the Body of Light. The identification of consciousness with light is universal. A biblical phrase refers to this self-same experience:

The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

The eye can see only by and in the light of consciousness, whether the objects of vision are gross or subtle. The eye is a symbol of the yoni, the source of images. As such, the eye is identical with consciousness, without which images could not be seen to exist. The biblical passage is no doubt a reference to the practice of retaining the light (consciousness) in its immaculate or preconceptual state by not allowing it to flow out, to objectivise.

At the moment of *hriliu* a bright light appears to explode

<sup>16</sup> *Adam's Peak to Elephanta*, Edward Carpenter (1892).

interiorly. It is difficult to pinpoint precisely where this occurs, but it is said that it may be located by the alert observer at one or other of the subtle centres along the *sushumna*. Dion Fortune noted that these centres approximate to precise regions of the endocrine system, and that they are instrumental in the production of its secretions. It should not be supposed, however, that the chakras respond to physical investigation, any more than that the mind may be discovered by dissecting the brain. The chakras exist in dimensions invisible to the physical eye, but they are as 'real' on their own plane as are dreams on theirs.

The utilisation of sexual polarity in its deeper, tantric sense is a natural form of union (yoga) used by Adepts, Eastern and Western, for realizing the ultimate and conditionless freedom, the Absolute. Many latter-day Western occultists have hinted at its immense magical potential, but it was left to Crowley to produce a coherent *grimoire* of this the most ambiguous and perhaps the most dangerous of paths. But Crowley omitted to trace the genesis of this polarity in the preconceptual energy which we call *S'lba*<sup>17</sup> and which is prior even to the I-Principle. *S'lba* becomes Mind (subject) as "I am"; it becomes Matter (object) as "I am this, or that". The whole doctrine is summed up in this simple fact. The student is referred to *Outer Gateways* for a tentative comment on this doctrine of 'Non-Mobile Becoming' and its relation to the Typhonian Gnosis; its affinities with Tantra are there also discussed.

It has been asked why we lay so much emphasis on the 'god' SET, and on the Typhonian element generally. Set is Sat or Being (Isis); Typhon is Matter (Maat/Tiamat). In the initial phases of a new aeon all the old *samskaras* undergo transformation, as in psychoanalysis the complexes are dissolved.

<sup>17</sup> See *Outer Gateways* (Grant), chap.13 et seq.

We can compare with this also the 'black dragon' phase of the Alchemical process. The beast chosen to represent the god Set has not hitherto been satisfactorily identified and never will be. It is fabulous and intended to suggest not an animal, nor a sub-human form of consciousness, but a form wholly alien to humanity. A similar reasoning, however unsuspected at the time he took it, applies to Crowley's choice of motto, *To Mega Therion*. The beast's habitat is the wilderness, the desert, the empty or waste (= vast) place. Metaphysically considered, Set is the type of an *inwardness* and a downwardly directed current of energy too often misinterpreted as 'evil' and 'perverse', whereas it signifies but the reverse and/or inverse, a retroversion of the senses to their source in pure consciousness. Rimbaud's formula of violent derangement of all the senses was an attempt to achieve this inwardness. Set is by name the 'seat' or 'throne' or 'standing stone'. The name of his mother, Isis, also means a 'seat', more correctly a 'stone seat'. In qabalistic terms this seat is the Yesod or foundation of that natural power once worshipped by the Yezidi under the image of Shaitan, and by a pre-human race under the image of La, articulated as Lam.

The rôle of Lam in the Typhonian Gnosis is not easy to verbalize. Lam was an incarnate or sentient symbol of the 'Crowned and Conquering Child' whose advent on earth, via Isis, was proclaimed in the New Aeon in *Liber AL*. Lam is the first and chief of the Children of Isis. Crowley's portrait of Lam, the only one known, depicts an entity crowned with a high head-dress. Some images of Isis show her also crowned as with miniature towers or turrets. Fellows observes: "...it is a little remarkable that one of the significations given to 'tower', is 'high-head-dress'".<sup>18</sup> Lam is depicted with just such a crown, thus emphasizing his connection with Isis and with Set. That

<sup>18</sup> Fellows, *Mysteries of Freemasonry*.



Lam is also linked with the child or dwarf, Hoor-paar-kraat, is implicit in the *original* title of *AL – Liber L vel Legis – the Book LAMed*. The letter *Lamed* has the value of 30, which is the shape of the *pranava* OM crowned with the M or *chandrabindu* – ॐ.<sup>19</sup> Perhaps, also, the Book may be called the *Book of the Lama*, for Crowley's portrait shows a lama-like countenance with oriental features and an absence of ears denoting Hoor-paar-kraat as the Lord of Silence. It may also be noted that by paronomasia the Book's title is the 'Lamed One', a name of Hoor-paar-kraat as the dwarf or crippled deity, the Sun in Amenta, i.e., Set.

As noted previously (chapter 6), the word *Lam* is a transliteration of the *bija-mantra*<sup>20</sup> of the *Muladhara chakra*, thereby revealing a direct connection with the Fire Snake, the chakra being the resting place of the coiled, or sleeping, Kundalini.

In terms of the human psychomagical complex, Lam is the manifestation of the Fire Snake at the *Muladhara*, the 'earth' or Isis<sup>21</sup> level of consciousness.

The Fire Snake, when agitated, or angry (as *Raudri*) and partially aroused by the presence of radioactive forces in the earth's atmosphere, projects the chakras (internal lights or wheels of energy) as external phenomena. Seen against a background of space these are described by earth-dwellers as lights in the sky, fireballs, etc. Along with these manifestations occur buzzings and hummings which resemble the vibrations of the *pranava* OM. In its glyphic form OM describes the three-and-one-half coils of the Fire Snake. These shapes and sounds

<sup>19</sup> See chapters 3, 4, and 5, *supra*.

<sup>20</sup> L=30, A=1, = 31, AL, the Key to the *Book of the Law* discovered by Frater Achad (Charles Stansfeld Jones). The *chandrabindu* need have no numerical value as pure sound or vibration.

<sup>21</sup> Her reflex is New Isis in the starlit heavens of Nu.

are conceived by the mind in forms determined by its *samskaras*, interpreted in terms of contemporary fashions which today are dominated by technology. They therefore assume the forms of spacecraft, rockets, UFOs, etc. Depending upon the chakra at which the Fire Snake pauses on its descent to *Muladhara*, so will appear the projected phenomenon clothed in its appropriate element.

For those who are better acquainted with Western systems of occultism, exemplified by such Orders as the *Golden Dawn*, the following analogy, though not entirely adequate, will suggest parallels with certain Eastern approaches. As the western adept is required to have established contact with his 'Holy Guardian Angel' (in Tiphereth) before achieving initiation into the Greater Mysteries, so the eastern *chela* has to have raised the Fire Snake to the Place of the Guru (*Ajna chakra*) with whom he renews contact in each incarnation in order to maintain continuity of magical consciousness in the waking-state. A further comparison: during *sadhana*, the Self (*Atma*) assumes an external form and appears as the Guru, or inwardly as the Angel. The Fire Snake also appears outwardly and assumes the form of the *Suvasini* or of the Scarlet Woman.

In the account of the Nu-Isiac entity (*vide supra*), the Shadow-Woman, or *Chaya*, leads the candidate to the Place of the Guru, which is a manner of saying that the Fire Snake raises the consciousness to *Ajna chakra* where contact is established with the Angel.<sup>22</sup>

A few words should be said about the rôle played by colour in operations of the Fire Snake. The subject is of importance because the vibrations of colour, as of sound, when applied correctly to particular power-zones, influence their activity. The Fire Snake sends up an 'halation' of Herself in the form of an

<sup>22</sup> Typical, in the instance previously described, of the Outer Ones.



ethereal double or *chaya*,<sup>23</sup> or in the form of lightning which changes colour on passing through the prism of the chakras<sup>24</sup> when the *kalas* transmute themselves into elixirs during Her descent. The elixirs are collected, finally, from the root lotus.

There are other aspects of the Fire Snake to be taken into account. The shells or qliphoth of those who die on alien stars or planets are sometimes, though rarely, netted by magicians, terrestrial and otherwise. If the recently dead are replete with *ojas* of the planetary or stellar elements necessary for prolonging the lives of certain space Vampires, then such a shell is devoured piecemeal, or, being reanimated, is used in various robotic activities reminiscent of the shoggoths and the zombies of West India witchcraft.

There exist now in Earth's atmosphere a variety of subtle and not so subtle poisons which are affecting balefully the chakras of the human species. If the chakras are but partially illumined by the Fire Snake they cast off reflex *eidola*, which partake of the qliphotic residue of *kalas* relevant to the chakras concerned. The *eidola* correspond to elemental/planetary, or stellar, types of consciousness.

The gross atmospheric pollutions detected by science are the merest excrement of their subtle counterparts. These toxins manifest also in the insidiously destructive vibrations of certain kinds of popular 'music' now beamed world-wide and considered to be of great commercial value. Such poisons are not wholly negative. Correctly transmuted and re-directed, their resonances can be of great creative value. It is necessary 'to purify the *nadis*', the subtle nerve networks, and to discover one's individual *bija-mantra* or root-vibration. The latter may be

<sup>23</sup> This is the type of the Shadow-Woman.

<sup>24</sup> The colours are given in textbooks on Yoga; see in particular *The Serpent Power* (Woodroffe).

'heard', in meditation, by listening intently to interior movements of the Fire Snake, and distinguishing carefully from merely somatic eruptions the astral resonances associated with it. One positive note will be found to predominate and persist. It is often highly pitched, such as the *bijas* of Kali (*Krim, Hrim, etc.*), or low pitched (*Om, Hum, etc.*). A competent guru can 'listen in' and direct these sounds within the *chela* by pressing his ear against the chela's *Ajna, Visuddha, and Anahata* chakras. The late Sri Krishna Menon (Sri Atmananda of Trivandrum) was able to reverse the process and communicate to chosen *chelas* interior music otherwise enjoyed only by himself. He maintained that music of such highly refined quality was a *mokshakala*,<sup>25</sup> and he no doubt initiated suitable *chelas* by its means.

The Typhonian, otherwise the Draconian, Tradition comprehends both the dragon of water and the dragon of fire or Light. The former is assumed to Sebekh-Horus, whose zoötypes include the sea-goat and the crocodile; the latter to Apep the serpent that gives its name to the Ophidian Current. The two dragons are twin aspects of the Fire Snake. The dragon of the deep (water) is deceptively imaged by the lotus-throned Babe of the Waters (Horus) no less than by the sea-goat. The dragon of fire is imaged by Set, whose abode is the burning sand of the desert.<sup>26</sup> The sea-goat also typifies the Scarlet Woman owing to its association with salt water<sup>27</sup> and with its effectiveness in purging, purifying or 'punishing'. In connection with the latter, Austin Spare's comments on the Witch, in her rôle as punisher

<sup>25</sup> A *kala* promoting *moksha* (i.e., Liberation).

<sup>26</sup> The late Christopher Johnson reminded me that the prophet Moses also figured as a type of the Babe of Water, on the way to becoming a Dragon of Fire leading his people through a desert (wilderness), and was associated with fiery totems such as a flaming pillar and a burning bush. He also exhibited the Typhonian Serpent.

<sup>27</sup> See A. B. Kühn, *The Lost Light*, p.254: "Sea water and human blood are identical in elementary composition."

of delinquencies occurring during sabbatic rites, should be noted.

The Elder Horus, then, typifies the hidden or mystical son (sun) travelling on the night side (Amenta) via the lunar barque. He is Hoor-paar-kraat imaged with forefinger to mouth, signifying silence. Ra-Hoor-Khuit, on the other hand, images the magical child (sun), Horus, emerging from Amenta on the eastern horizon, having risen from the abyss and become visible in the material or waking world on the dayside.

The Temple of the East (*Ordo Templi Orientis*) marks therefore the site of interaction of the visible and invisible worlds. This perichoresis is embodied in the image of the Sphinx, which symbolizes the juncture of the two horizons, east and west. The Sphinx is denoted in the hieroglyphics by the *Kar* or *Khepsh*, meaning the 'hind-quarter',<sup>28</sup> and, by paronomasia, the Sphinx becomes the sphincter of the khepsh which plays so important a rôle in tantric rites.<sup>29</sup>

The babe Hoor-paar-kraat hails from an invisible world and is symbolic of that world. He represents the mystical dwarf-god in the hollow earth of Amenta, literally, the 'hidden' (*amen*) 'earth' or land (*ta*). It should be understood that the child in a magical or mystical context has no connection with any historical child; it is purely and simply a symbol of:

- 1) the Mother or Goddess who bears it;
- 2) the creative potential of the act of "love under will"; and
- 3) the dwarf-dwellers of Amenta of which Besz<sup>30</sup> and Lam are prototypes.

Frontally male (facing east), dorsally female (facing west), the Sphinx marked the gateway to the Tunnels of Set which

<sup>28</sup> See G. Massey, *Ancient Egypt*, I, 338.

<sup>29</sup> See remarks on *akunchana*, chapters 3, 4, and 5, *supra*.

<sup>30</sup> See *The Magical Revival* (Grant), p.57, where it is suggested that *Vesz*, or *Besz*, is a form of Aiwass.

join the two horizons. The double horizon is glyphed by the image of the Crowned and Conquering Child, Horus. Crowned because he is Lord of the earth (Isis), Conquering because he passes to heaven (Nu Isis) via the tunnels. One reason for the prefix 'Nu' (or New) is that the Silver Star, also known as the dog star Sirius, was associated by the ancient Egyptians with the neomenia, in June or July, which marked the beginning of the new year and the inundation of the River Nile. The new moon as Isis was, at that time, hailed as a veritable *new Isis*. The prefix Nu has the value of 56, the number in which Set (Sirius) was said to manifest.  $5 + 6 = 11$ , the number of Nuit, the heavenly Isis (see *AL.I.60*). It should be noted that  $56 = 7 \times 1 \times 8$ , the number associated with the stélé in which Nuit is shown bearing the winged disk or space-capsule. It is also the number of Fr. Aossic Aiwass, who first opened the Lodge of Nu Isis on earth. New Isis resumes all these notions as well as the concept of Isis renewed by the purgation of the inundation, for Isis is also the Goddess of Blood.

It can now be understood in which manner the O.T.O. functions as a cosmic network which does not operate through terrestrially based lodges, because its members are not – in a magical sense – centred on earth. Their zones of occult activity are located in spaces which both include and transcend astral levels of consciousness. The O.T.O. is not, therefore, a corporate body in a mundane sense, and it is significant that no trace of patents has been discovered deriving from the period when Dr. Karl Kellner revived the Order after its prolonged dormancy since mediaeval times. The O.T.O. is controlled by inner-plane contacts focused today through a handful of Adepti channelling the ancient current through Aossic Aiwass, 718.

These contacts are impressed indelibly upon the work of those who have forged effective links with the Order of the

Silver Star, and other organisations concerned with opening terrestrial gateways. Among the latter may be cited 'The Starry Wisdom Cult', the 'Ecclesia Gnostica Alba', 'Zos Kia Cultus', the 'K'rla Cell', the 'Esoteric Order of Dagon' and offshoots of *New Isis Lodge* (now inoperative) connected with the *Inner Order of S'iba*. It was from *New Isis Lodge*, between the years 1955-1962, that the present author received transmissions elaborated in these Typhonian Trilogies.<sup>31</sup> The transmissions via Nu Isis entitled him to assume control of the O.T.O. seven years after Crowley's death.

We are not, as some may suppose, in the running for reviving ancient beliefs. By 'Typhonian deities', we mean merely to indicate states of consciousness and various substances sometimes, and erroneously, described as 'dark' because of their association with processes considered unmentionable by those who misunderstand the nature of mystical and magical symbolism.

*New Isis Lodge* encompassed, principally, the Siriac/Nu-Isis and A.'.A.'. Currents in that it employed magical techniques for establishing contact with alien dimensions. The new moon, in this context, is the Star of Isis. The Typhonians, on the other hand, revered the full moon as symbolic of the point of turning back. In Egyptian, KSA<sup>32</sup> (= 81) denoted the full moon. The same symbolism signifies also the *Ark* or *Argha*, the stellar complex inclusive of the star Vela (see chapter 1). The convergence of these currents is represented by –

1) the A.'.A.'. , the Silver Star (Sirius);

<sup>31</sup> See, in particular, *Outer Gateways* (Grant), and *The Ninth Arch* (forthcoming), which contains *Book 29*, or *The Book of the Spider*, with an elaborate comment containing an exhaustive explanation of the magical and mystical Keys and cryptographs of Nu-Isis and of the Typhonian Tradition generally.

<sup>32</sup> From the root *Khes*, 'to turn back or reverse'.

2) *New Isis Lodge* (transplutonic Isis);

3) *Ordo Templi Orientis*, i.e., the Typhon-Set-Isis complex as concealed in the symbolism of these three Orders.

Strictly speaking, the A.'.A.'. and the O.T.O. may not be compared with one another. The former is the focus for transplutonic forces subsisting in other dimensions. As entities, these forces have – in comparatively recent times – renewed their aeons-old interest in mundane affairs. They 'chose' Helena Blavatsky, Macgregor Mathers, Aleister Crowley, H.P. Lovecraft, and others, to reactivate and to unseal for Their requirements certain terrestrial power-zones. The O.T.O. is, as Crowley declared,<sup>33</sup> the first mundane organization to have established a conscious link with Aiwaz and the 93 Current. This is the basis of the later manifestations of the 93 (Aiwaz) Current via Lam, another such entity. The two organizations therefore represent two different orders of reality, the O.T.O. being the Machine, the A.'.A.'. the Operator.<sup>34</sup>

The 'unmentionable' substances referred to above remain inert and gross until subtilized by the action of the Fire Snake. There is an important difference between the two chief methods of Her awakening. If the physiological approach (*hatha yoga*) is adopted the result – when successful – may well appear sensational and may confer all kinds of *siddhis*, but the violence of its onset comports an essentially burning and destructive energy. This method has been compared with the bombarding of the atom<sup>35</sup> (Hadit-principle). Conversely, if the imaginative or inspirational approach is adopted the results may not be at all spectacular, may even be unnoticeable.

<sup>33</sup> See *Liber LII* ('Blue' Equinox, Detroit, 1919).

<sup>34</sup> This is an approximate analogy of their functional relationship, apart from which there is no connection.

<sup>35</sup> See *Japasutram* by Sri Pratyagatmanda Saraswati.

However, they can be more profound and can lead to full spiritual Awakening. The former approach may be termed the Hadit-oriented approach, the latter the Nuit-oriented. The second approach is practised in the O.T.O. – not as a preparation for the first, which yields only transient *siddhis*, but as a preparation for full enlightenment. The *siddhis* of the Hadit approach merely enhance the glamours which it is within the power of the Fire Snake alone to dispel. Liberation from the thralldom of *all* glamours is the gift (*dakshina*) of *Kaivalya* granted by the goddess Dakshinakalika.

It is necessary to understand the plenary and mystical significance of Kali as the supreme symbol of the Kaula or Akula Path, the Way of the Timeless Tradition. It is the tradition (*amnaya*) of the *kalas* of which Kali is the sixteenth and ultimate *kala*. She is beyond time in the sense indicated in chapters 3, 4 and 5. *Alak*, the reflex of Kala, has the numerical values of 52 and 532.<sup>36</sup> The Tamil mystics denote by *Alak* the state prior to conception, sometimes called the state of non-attention. It is the state which Austin Spare termed 'Neither-Neither' – the phase of preconceptual energy that obtains before consciousness *objectivises* the illusion of phenomenal existence. 52 is the number of AIMA, 'Mother', the woman fertilised by the star-seed; it is also the number of the Son (BN) or child. It is perhaps significant therefore that 52 was the number ascribed to the Manifesto of the O.T.O., the first Order on earth to establish contact with the 93 Current – with Aiwass and the Outer Ones. 52, again, is the value of ABA V'AMA, 'Father and Mother', so we have in *Alak* noumenal consciousness and the dual seed of polarity at the root of phenomena. 52 is the number of Caleb (KLB), 'a dog', a pointer

<sup>36</sup> See chapter 6, where the number 352 is discussed in connection with an Agent who embodies and expresses the energies of Maat.

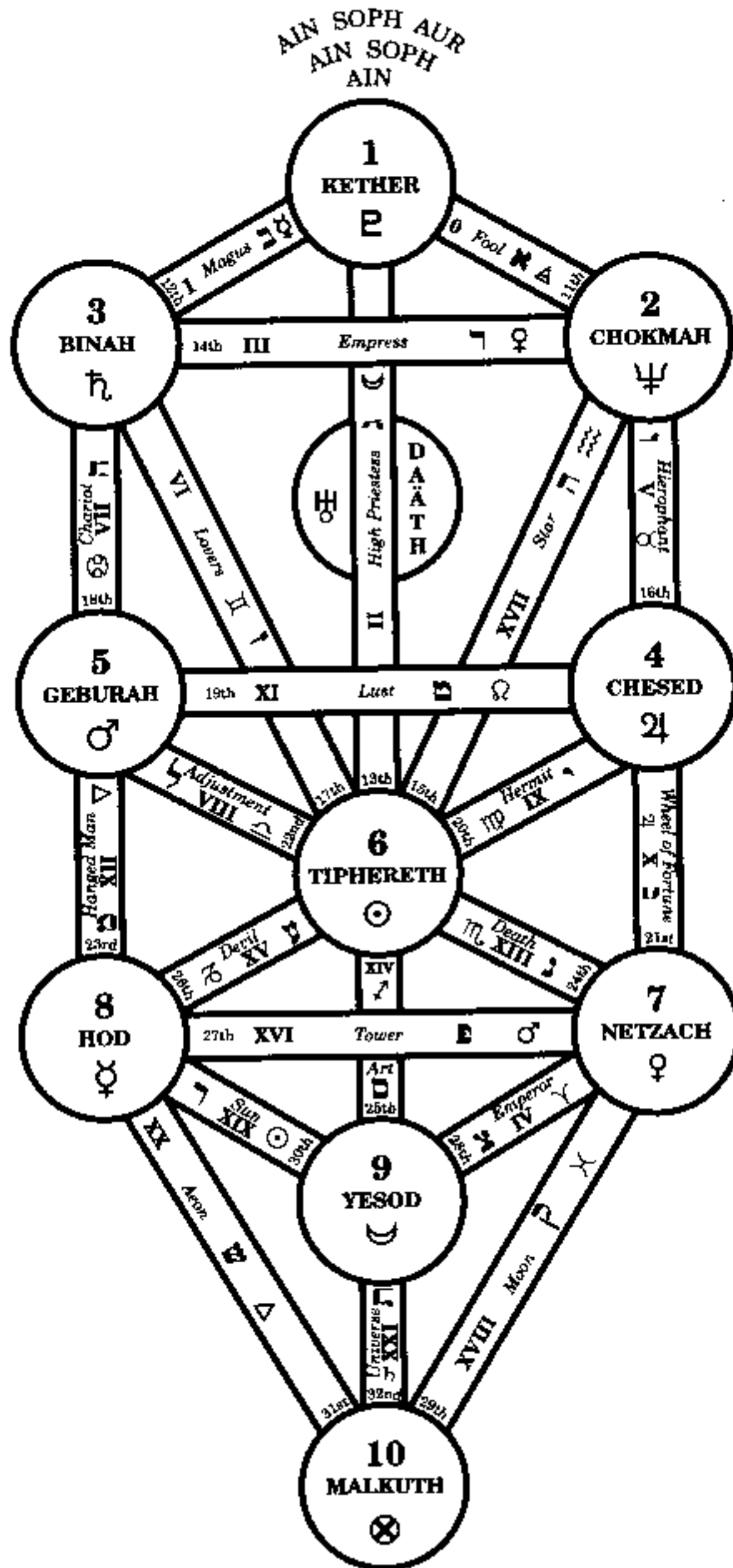
at the Order of the Silver Star (Sirius) which is the focus of the transplutonic forces from Nu Isis. Yet again, 52 is the value of *Yama*, the god of death, or the Dead (Pluto), and of *Vetala* (BAITL), a vampire which animates dead bodies and which hangs upside-down in magnetic sleep.<sup>37</sup> *Alak*, 532, is one more than PNATH, a realm which Lovecraft associated with the nocturnal hauntings of his personal nightmares: "The night-gaunts flop unendingly betwixt the Vale of Pnath and the passes to the Outer World".

To sum up: the inadvertent or uncontrolled arousal and activity of the Fire Snake can lead to disastrous disturbances in the chakras dominated by the *Muladhara/Svadisthana* complex of power-zones. Sex is the 'great glamour', the false moon which blinds its slaves to the genuine occult mysteries which in the majority of individuals it effectually conceals.

<sup>37</sup> See *The Vampire, His Kith and Kin* (Summers), p.251.



# The Metaphysics of Transmission



It has been maintained that “the Tree of Life forms the ground-plan of the Western Esoteric Tradition”.<sup>1</sup> The Tree embodies a profound metaphysic, usually schematized as ten spheres connected by twenty-two paths by which man can ascend to the Primordial Light focused at Kether. These sephiroth and paths are numbered one to thirty-two (see accompanying diagram). From them derives a practical and ritualistic application of this metaphysic which embraces magical and mystical practices, many of which rely upon various numerical systems known as *gematria*. The latter are based primarily upon the Chaldaean, Hebrew and Greek alphabets wherein each letter is also a number. Words that share letters adding to the same total are regarded as possessing harmonic relationships with words not overtly related.

The word ‘qabalah’ means ‘to receive’. It was the name given by the Chaldaeans to a complex system designed to receive and to express the relationship between human consciousness and that which lay beyond it. Although the system seems to have reached an acme of sophistication in mediaeval times, evidence

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.

<sup>1</sup> *The Mystical Qabalah* (Fortune), p.v, 1951 ed.

of its existence survives in Egyptian fragments of ritual and in the tantras of the Far East. Inevitably so, because one of man's chief concerns has ever been an awareness of unknown and subtle forces that impinge upon his consciousness and enter into his daily life, affecting the quality of his waking thoughts and, more mysteriously, his dreams.

Man discovered in his own constitution a curious sounding-board for the reception and transmission of such influences from outside. This peculiar sensitivity was known to and exploited by very ancient cultures. For example, the Egyptian goddess of the sky, or space, was depicted with three such bodily transmission-zones located at the regions of the throat, the genitalia and the feet. This is paralleled by the qabalistic Primordial Man, Adam Kadmon, whose figure is sometimes superimposed upon the diagram of the Tree of Life, with the transmission-zones clearly marked at various bodily centres. The Indians likewise depicted their deities as possessed of similar wheels (chakras) of force situated in the subtle counterpart of the spinal column and elsewhere. This arrangement was typified by the Qabalists as the trunk of a tree proliferating into the ten Sephiroth (fruit) and the twenty-two Paths (branches). This is the glyph which now principally concerns us. A glance at it will show how these power-zones were arranged when the Qabalah and its doctrines had attained their zenith. It also shows how the Great Void, symbolized by Outer Space, concentrated its influences into the seed of consciousness represented by the dazzling white light of Kether.

Kether represents the primordial speck of consciousness, and we have to work backwards in true qabalistic fashion to see how this seed, or *bindu* as the Hindus call it, was cast into the womb of space. For beyond Kether there is the *Ain*, or

Nothingness, glyphed by the circle which is an expansion of the speck, or seed of Kether, and which represents the unmanifest Potential (the Noumenal source) of the phenomenal universe. Within this sphere of potentiality are latent the stresses that later manifest as the *Ain Soph*, limitless space and time. These twin latencies are typified by a double sphere, the circles of Infinity:  $\infty$ .

Back of all lies the Limitless Light, the *Ain Soph Aur*, the three-fold Void – 0 0 0 – reflected into the human mind as the three states of sleeping, dreaming, and waking consciousness glyphed by the sephiroth beneath, as far as Yesod. The physical body, Malkuth, was considered as a pendent to the Tree and outside the range of its higher divisions. In this respect the doctrine corresponds again to the Hindu system which regards the body as *jada*, inert. The Tarot also displays the *Ain Soph Aur* as the three interlaced circles which distinguish the Wand of the Grand Hierophant in the trump of that name.

At this point we are able to fathom, by means of gematria, the significance of these outermost reaches of the Tree, for the circles also denote 'an Eye', characterised by the letter *Ayin*, with the numerical value of 70. In *Liber Trigrammaton*<sup>2</sup> 0 0 0 is defined as "Nothing under its three forms". 0, 'an eye', the letter *Ayin* = 70; 3 x 70 = 210, which by the process of qabalistic reversal becomes 012, or the unveiling of consciousness in three stages, from the void of dreamless sleep to the primal Unity – 'I' – the first person singular, and the first conscious thought before which no other thought, or 'world', can arise. This thought 'I', or 'I am', remains latent or 'dreaming' (i.e., wholly subjective) until it splits into two and becomes the limited and functional duality of subject-cum-object. The latter characterizes

<sup>2</sup> One of the 'Holy' Books of Thelema. See *Magical and Philosophical Commentaries on the Book of the Law* (Ed. Symonds & Grant), p.219.

the individual in the waking-state, with his imagined body, senses, and mind. It is from this state onward that we have to interpret the glyph of the Tree of Life as a progressively downward evolution from Pure Subjectivity (Kether), the Absolute One or 'I', to pseudo-subjectivity, the pseudo-'I' (Daäth); and so on to total objectivity which reaches its densest form in Malkuth. Malkuth is known to qabalists as the Virgin, the Bride, or the Daughter. Hence the qabalistic maxim: "Kether is in Malkuth and Malkuth is in Kether, but after another manner".

This evolution is accomplished daily in man in the act of awakening from subjectivity to objectivity, as on awakening from sleep. The process is symbolized in cosmic terms by the Lightning Flash which zigzags downward from the *Ayin* of the Void. It illuminates in its trajectory the latent worlds cast upon the mists of objectivity by the radiance of its glance. In so doing it creates the twenty-two paths which unite these worlds, establishing the means whereby mortals may ascend to Kether and redeem the Divine Fire that has become immersed in matter (Malkuth).

The lightning-flash striking down to Malkuth awakens in matter the reverse current, manifesting in man as the Fire Snake which embodies the cosmic creative principle. When reflected into the human organism, the instrument of this power is the network of *nadis* focused in the sexuality. But to the magician, the qabalist, the alchemist and the occultist generally, sexuality comports not only the reproductive instinct but a magically creative force capable of bearing the human soul to the top of the Tree, to the Supreme Triad, even, comprising Kether-Chokmah-Binah. But the way is not smooth, for the awakened Fire Snake can rise unaided only to Daäth, at which point there occurs a solution of continuity between the

lower levels of the Tree – Chesed to Malkuth – and the Upper Triad beyond the Abyss.

In order to span the Abyss the qabalist has to achieve Understanding and Wisdom (*Binah* and *Chokmah*), a subtle union originally adumbrated on his ascent through Tiphereth (the 'heart' centre), at which stage is unveiled to him his spiritual nature manifest as the solar glory of his Holy Guardian Angel. The Angel guides the ascent to the brink of the Abyss, until, at Daäth – the Gate of the Abyss – the aspirant is abandoned by his Angel and relies solely upon the momentum generated by his past aspirations towards achieving liberation from the thralldom of phenomenal – and therefore noumenal also – existence.

This, in brief, is the Great Work, the Great Magical Experiment essayed by the qabalist. It is central to all transcendental systems of attainment, for all have ultimately to resolve matter into spirit, object into subject, and, finally, phenomenal manifestation into its noumenal source and beyond even That.

There are, however, more limited aims; processes no less mysterious, although operative only within the world of illusion or magic, which is the world of everyday reality so-called. The paths engendered by the lightning-flash are not, of course, actual pathways linking the Sephiroth, but mental states which connect and interweave the three levels of consciousness, waking, dreaming, sleeping, in regularly alternating phases. They are paths in the sense that they convey forces which appear to be outside man's limited waking consciousness.

Frater Achad, perturbed by what he considered to be the inadequacies of the arrangement of the paths as presented in the Hermetic Order of the Golden Dawn, carried to extreme lengths his formula of reversal and turned upside-down the



entire series.<sup>3</sup> In a letter to a fellow qabalist, Fr. Achad complained that, according to the arrangement accepted by the Western Esoteric Tradition, man begins his ascent to Kether from Malkuth, not by the first path but by the last, i.e., by the twenty-second path (or, when the Sephiroth are included, the thirty-second path). The objection may not be a valid one but it is a caution against confusing a diagram with that which it represents.

It will be seen from the diagram that to each of the paths is ascribed one of the Atus of Thoth which comprise the Major Arcana. Each Atu, from *The Fool* (attributed to the 11th path) to *The Universe* (attributed to path 32) indicates specific formulae for invoking elementary, planetary, zodiacal and other celestial influences. The markedly alchemical complexion of the formulae indicates their Kamite origin, for *Khem*<sup>4</sup> (black) was an ancient name of Egypt. But black has here a further connotation. As the absence of all colour or light it was zoötyped by the crocodile, a prototype of the Dragon of the Deep, or Great Beast of the Abyss who swallowed the light (sun/son) and whose number is given in the apocalyptic qabalah as 666, the solar-phallic (Tiphareth-Malkuth) component of creative consciousness. Crowley adopted this number to typify his magical personality and to indicate the alignment of his True Will – personified by the ‘angel’ Aiwass – with the Forces that led him eventually to the brink of the Abyss.

The twenty-two paths equate also with the twenty-two scales of the Serpent of the Qliphoth, which is a manner of referring to the formulae of the paths.<sup>5</sup> When it sloughs its skin,

<sup>3</sup> See ‘The Restored Order of the 32 Paths of Wisdom’ given in *The Egyptian Revival* (C.S.Jones).

<sup>4</sup> The root of the word AL-KHEMY, which signifies ‘of the Egyptians’.

<sup>5</sup> There is a further equation which will be considered in the next and final volume of this series.

the serpent leaves in its wake the shell of its former self, which is one reason, no doubt, why the qliphoth are sometimes known as the world of shells.

The magical, and therefore practical, import of the Qabalah as relevant to the Tree of Life is indicated by the attributions ascribed to the paths by various arcane traditions. Crowley himself adopted the system of classification used in the Hermetic Order of the Golden Dawn, excepting the tarotic attributions to certain paths which he changed in accordance with his interpretation of the *Book of the Law*. The rites, ceremonies and doctrines of the Golden Dawn were based largely upon the intuitive and academic researches of S.L. Macgregor Mathers and Dr. W. Wynn Westcott. Crowley saw fit to break his Oath by publishing their material in *The Equinox* (1909-1912) a few years after the Order, in its original form, had ceased to exist. Crowley developed the Teachings and incorporated the more elementary rituals in *Magick in Theory and Practice* and in *The Book of Thoth*, to mention two of his major works.

The central dogma of the qabalistic system of the Golden Dawn and of its Crowleian development – the A. A. V. – comprehends the two critical spiritual experiences known as, 1) the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and 2) the Ordeal of the Abyss. An elaborate Graeco-Coptic ritual, translated into English by Charles W. Goodwin in 1852,<sup>6</sup> was adapted by Crowley to facilitate the first of these Initiations. The ‘barbarous names of evocation’, which the ritual contained, were subjected by him to rigorous qabalistic analysis and rendered serviceable to practising

<sup>6</sup> *A Fragment of a Graeco-Egyptian Work upon Magic* by Charles Wycliffe Goodwin, Cambridge; Deighton, Macmillan & Co., 1852, pp.6-9 inclusive. See also *The Magical Revival* (Grant), p.101.



occultists. It is perhaps one of Crowley's greatest contributions to ceremonial magic.

Of all the members of the Golden Dawn who applied themselves particularly to qabalistic researches, A.E. Waite should be especially noted. In his monumental study, *The Holy Kabbalah*, Waite presents profound insights into one of the most complex of mystical structures ever conceived. His study includes vitally important aspects of occultism of which barely a hint is given by other authorities. These concern the existence of a 'shadow' Tree which is, in fact, the back of the Tree of Life – its night side – the face of which alone is usually presented. The ancient designation of this night side Tree was the qliphoth or 'world of shells'. The singular form of the word 'qliphoth' is 'qlipha', meaning 'a strange woman, an harlot', and it is over this meaning that the unwary have stumbled in their attempts to interpret obscurities which the qabalists of old carefully concealed. Accusations have been levelled, both in the past and today, against those who explore the regions of the Strange Woman who, in the *Book of Revelation*, is portrayed as the Scarlet Woman, consort of the Beast whose number is six hundred three score and six – the Fire Snake or solar-phallic force in man glyphed in non-human guise. She is the shadow or 'halation' of the Fire Snake, or fire-breathing dragon of the deep. The Fire Snake denotes cosmic energy, as the strange woman typifies alien influences encountered by magicians during the course of their operations on the night side of the Tree. These regions were known to the Egyptians as the Tunnels of Set. They linked the cells or magnetic fields of the Amenta, itself a synonym for the subconsciousness.<sup>7</sup>

Austin Osman Spare, who was for a brief period a member of the Order of the Silver Star, evolved a system of 'sentient

<sup>7</sup> See the *Book of the Dead*, ch.CL.

symbols' for the purpose of exploring the subconsciousness. The system surpasses in its range and flexibility the traditional qabalistic alphabets, with the possible exception of the Sanskrit. Spare's symbols have no numerical correspondences but "each letter in its pictorial aspect relates to a Sex principle"<sup>8</sup> with its own vibrations.

That aspect of the qabalah which involves the Fire Snake may most easily be understood by reference to the tantras, Hindu or Buddhist – many of which preserve fragments of an indefinitely ancient science. The Qabalah may also be reconstituted from African, that is Egyptian, sources through its later Chaldaean, Jewish and Gnostic-Christian phases. Again, the whole mechanics of the qabalistico-chemical process is preserved in the system of lotuses or chakras that form the core of Kundalini Yoga. Terms such as 'lotus', 'China Rose', 'Kadamba Grove', 'Garden of Eden', 'Tree of Life', etc., make it clear that the power-zones within man are, like the sephiroth-chakras, flowerings of a living tree which spreads its branches in a network of nerves, plexuses and glands which secrete the products of the Fire Snake in her ascent and descent, frontally and dorsally. The zones of most controversy among sects, whether of Western qabalists and alchemists, or Yogis of the East, are Malkuth and Daäth (*Muladhara* and *Visuddha*). These two foci of ophidian vibrations pose the greatest problems and dangers, for in Malkuth the Bride is awakened, and in Daäth is the Gate of the Abyss.

In the Hindu tantric tradition the goddess Kundali lies coiled at the base of the spine. Her three-and-one-half coils are represented by the seed-mantra ॐ, the vibration of which awakens Her from sleep. As the virgin or bride she moves from the basal earth centre and rises into Yesod, at which stage the

<sup>8</sup> See *The Book of Pleasure* (Spare), p.56.

lunar current manifests within her. A subtle alchemy then occurs in which her internal complexion changes from white to red and she becomes the Scarlet Woman instinct with alien forces. Then, her rapid ascent charges the remaining power-zones which she awakens by her upward flight, releasing successively their magical energies.

Earth, Fire, Water, Air, Ether and Spirit characterize the main chakras which correspond to the Sephiroth of the Middle Pillar. Their magical powers are determined chiefly by manifestations of the elements in the form of superhuman physical strength, clairvoyance, astral mobility, visions, oracles, clairaudience, and so on.

The system of Kundalini Yoga here described is the vital original of the process known to Western esoteric traditions as 'rising on the planes', one form of which was practised in the *Golden Dawn*. The archives of that Order contain records of visions and paranormal phenomena generated by these practices.

When the Bride attains to Daäth the forces there aroused unite with the Guardian of the Abyss. If these forces are brought down again, via the back of the Tree, they are potent to manifest any world – elemental or otherwise – which the magician wills to create. Concerning Daäth, Crowley has written:

In Daäth is said to be the Head of the Great Serpent Nechesh or Leviathan, called Evil to conceal its Holiness. (NChSh = 358 = MShIch, the Messiah or Redeemer, and LVIThN = 496 = MLKVTh, the Bride.) It is identical with the Kundalini of the Hindu philosophy, the Kwan-se-on of the Mongolian Peoples, and means the Magical Force in Man, which is the sexual Force applied to the Brain, Heart, and other Organs, and redeemeth him.<sup>9</sup>

<sup>9</sup> See Crowley, *Collected Works*, Vol.1, 'Qabalistic Dogma'.

The quotation reveals the nature of Qabalism in its most potent and practical application. It also introduces the concept of *gematria* which, correctly deployed, is one of the most important single instruments in the equipment of the qabalist.<sup>10</sup> The light-hearted parlour-game antics associated with the notion of so-called numerology, a debased form of *gematria*, are no more characteristic of its true import than the sinister nonsense written and spoken about the element of sexuality in relation to magical creativity as a whole. Far from its being a subject of idle curiosity, *gematria* is one of the most effective aspects of the Qabalah, and the "mystic characters, alphabets and numerals... are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge".<sup>11</sup>

As previously noted, the Tree of Life and the system of chakras with which it has been compared are instruments, of a purely conceptual nature, for the classification of magical and mystical energies. But they are also the sounding-boards and stations for the ingress and egress of cosmic forces. The *Order of the Silver Star*, like the *Golden Dawn* out of which it grew, was based squarely and firmly upon the qabalistic scheme. The 'Secret Chiefs', which both Mathers and Crowley accepted as the Order's point of contact with other dimensions, have, since Crowley's death, been identified as transplutonic Intelligences.<sup>12</sup> Crowley maintained that Aiwaz was the '93' – Ipsissimus, 10° = 1° of the A. A. A., or *Order of the Silver Star*; he claimed also that Aiwaz was his own Holy Guardian Angel, which thus identified Crowley as the vehicle of an alien entity *outside* the terrestrial

<sup>10</sup> See *Outer Gateways* (Grant), ch.12.

<sup>11</sup> *The Secret Doctrine* (Blavatsky), vol.III, Section VI, 'The Dangers of Practical Magic', p.68 (1897 edition).

<sup>12</sup> The work of *New Isis Lodge* (1955-1962) was the first post-Crowley Lodge to establish contact with Them.

life-wave. It is significant that the Secret Chiefs, in which Crowley firmly believed, chose him to follow after Blavatsky, Mathers, and other highly advanced Adepts, and to establish a terrestrial power-zone for Their operations. The O.T.O. became the first mundane organisation to prove instrumental in facilitating Their contacts with the earth. The O.T.O. is the machine, the A.'.A.'. is the operator. This describes simply their functional relationship. Only too often, however, their rôles have been consistently confused. The reason for this is that these organizations belong to different orders of reality.

It was suggested in Chapter 7 that when the Fire Snake is aroused and correctly controlled, the chakras can act directly on the external universe and emit halations which appear as rings or globes of fire, as stars, planets, suns, and all manner of "lights in the skies". If to the Fire Snake a purely physical approach (*hatha yoga*) is adopted, the result may indeed be sensational and may confer all kinds of *siddhis*. However, its violence of onset comports a burning and destructive energy, as it were a bombarding of the atom or Hadit principle. Alternatively, if the imaginative or intuitional approach is adopted, the results need not be at all sensational, may not be noticeable, even, but they will prepare the ground in a subtle manner for veritable spiritual enlightenment. The first approach may be termed the atomic (Hadit-orientated), the second the non-atomic (Nuit-orientated; see *AL.I.26*). This is the higher approach and it effectually by-passes the snares of magical *siddhis*. The sexual element, perhaps, enters into both methods, but practitioners of the intuitive method are aware that sex *per se* is the *mahamaya* (great glamour) which blinds its devotees to the real mysteries which it conceals. Sex is, in fact, the principal deception used by the Secret Chiefs, or Great Old Ones, to distract the attention of mortals from the roots of

real power, as a child is distracted by toys, or as the gullible are deceived by the conjuror's sleight of hand. The highest earthly power is a bauble compared with the mastery achieved by control of the Ophidian vibrations.

That the Sri Chakra is the glyph of such transcendental power is demonstrated by its equal applicability to a world-scene of an indefinitely ancient past and an incalculably remote future. The sum of its angles<sup>13</sup> is 43, which, when taken together with the bindu at its heart, becomes 403, thus revealing its affinity with future aeons, for 403 is the number of ABN SPIR, 'Sapphire Stone'. This Stone was revealed to Frater Achad as the Triple Stone of the Aeon of Maat. He depicted it as a thirteen-rayed star or thirteen-faceted Stone,<sup>14</sup> each of its rays a letter of the Word of the Aeon of Ma,<sup>15</sup> i.e. *Manifestation*. Fr. Achad linked the Star with the manifestation of Nuit<sup>16</sup> which is described in *Liber AL* as being "at an end" – whether of an aeon or of the Kali Yuga is not clear. Fr. Achad was inspired to arrange the letters of this stellar formula in particular angles or facets of the Stone he had discovered. Their odd sequence conceals a combination that unlocks the thirteen doors that have no keys.<sup>17</sup>

The number 403 also signifies GTh, 'a wine press, trough, pit or hole in which grapes are trodden'. This is a reference to the *Suvasini*, as is also ChLH (=43), 'a sacrificial cake', which is the wine (blood) congealed as the flesh of manifestation. Again, 403 enumerates GRR, 'the circle or zone' – the Sri Chakra itself.

<sup>13</sup> Reference is to the diagram of the *Sri Yantra*. See p.45.

<sup>14</sup> The numeration of Achad (AChD) is 13.

<sup>15</sup> The daughter-cycle of the Aeon of Maat.

<sup>16</sup> Nuit = Nought, the Unmanifest.

<sup>17</sup> This is a reference to the lunar element of these mysteries. See *The Ninth Arch* (Grant; in preparation).

Yet further correspondences with 43 are GIL, 'to rejoice', 'to love', 'his natural forces';<sup>18</sup> and MG, 'a mage'.

Of great importance in the present context is Frater Achad's discovery of the Star Sapphire (ABN SPIR = 403) as 13 x 31, Fr. Achad's 'key' numbers. In 1909, Crowley received the texts of various *Holy Books* and Rituals for which he claimed a non-human provenance. One of these was *Liber XXXVI*, entitled 'The Star Sapphire'. It contains a secret of sexual magick of which he was not at the time consciously aware and which caused Theodor Reuss, the then Head of the O.T.O., to accuse him of having published the central secret of the Order. Crowley admitted the fact and, in consequence, he was inducted into the Ninth and highest degree of the Order, pledging himself not to reveal to any non-initiate the precise meaning of the formula he had published. However, Reuss and Crowley were mistaken in supposing that the IX<sup>o</sup> was the ultimate secret of sexual magick. Had they looked more deeply into *Liber XXXVI* they may have fathomed deeper mysteries and discovered further doors opening on to wider horizons of Knowledge. They would have enquired into the more precise nature of the Mystic Rose with which the magician is to be "provided".<sup>19</sup> For although upon the plane of manifestation this flower is the vagina of the Priestess, as indicated by a marginal note to *Liber XXXVI* inscribed by Crowley in his personal copy of *Magick in Theory and Practice*, it is in another sense the Rose of Forty-Nine Petals, or the Lotus of 43 Angles and 24 Petals, as explained at length in the chapters on the Kaula Rite of the Sri Chakra, *supra*. 49 (7 x 7) is one of the mystic numbers of the Goddess, and a number, Crowley noted, "useful in the

<sup>18</sup> Crowley defines 43 as "a number of orgasm, especially the male" (See *Liber 777*, p.xxv, 'List of Primes').

<sup>19</sup> See *Magick*, p.407.

calculations of Dee", who is remembered largely for his traffic with non-human entities. 49 is also the number of AL CHL, 'the Living God', and of LIDH, "a bringing forth', 'birth'; and of MDH, 'a measuring or measure' (cf. Maat); of the MT, or 'Rod' (of Aaron). The rod or reed is mentioned in connection with the Rose in *Liber XXXVI*; MT also means 'death'; ChMA, 'to curdle', 'make cheese', from the Egyptian *ham*, 'to conceive, make a child', and *kam*, 'to create'.

24 is a number mentioned frequently in accounts of UFO sightings. It is the number of the English word 'death', and of GVIH, 'dead body', from the Kamite *Kha*, 'corpse'. Note also that the sum of the letters in the numerical cypher (AL.II.76), when divided by 187 (NV AYSS/Nu Isis), equals Ayz (Aiwaz), 24. In *The Book of Thoth*, path 24 is that of *Nun*, 'a fish', the primal totem of the Deep Ones.

49 and 24 are numbers in the *Sri Vidya* (see chapters 3, 4, 5) which unites western magick with eastern mysticism. 73 (49 + 24) denotes 'Wisdom', represented on the Tree of Life by Chokmah (ChKMH=73), the zone of the 'Starry Wisdom Sect'. 73 is also the number of GML,<sup>20</sup> the path leading from Pluto to Sol presided over by the 'Priestess of the Silver Star', the female hierophant, the moon. It is also the number of Belial.

In 1943 Frater Achad received the Word ALALIA (73), which suggests another link with the Sri Chakra via the number 43. Lord Dunsany also received a curious word, *Abyx*, which has the value of 73, if *x* is valued at 60, which is warranted by the description of *abyx*: "...a stone unknown in the world we tread ...quarried we know not where, but called by the gnomes *abyx*".<sup>21</sup> If the *x* is read as *ks* (80), *Abyx* then has the value of 93, with all that number's Aiwazian implicits. Furthermore, the

<sup>20</sup> See ch.10, *infra*, for remarks on GML in relation to the 'Fall'.

<sup>21</sup> *The Book of Wonder* (Dunsany), Elkin Mathews, London, 1919, p.80.



number 73 is that of Bhu Tan, 'the earth or land of the Dragon', a direct reference to the Fire Snake. Bhutan is said to be the last outpost on earth (Himalayan zone) in which survive the Rites of the Drukpa or Dragon Sect.<sup>22</sup>

In the *Ritual of the Star Sapphire* the "highest secret of magick" was laid bare before the eyes of the uninitiated; a tiro, even, may unriddle the sphinx whose secret Reuss accused Crowley of revealing. In a marginal note in his personal copy of *Magick*, which contained this ritual, Crowley stated that it was "written, or rather conceived, whilst I lay with a whore one night". The ritual was originally published in *The Book of Lies*, or *Liber 333*, in 1913, and Crowley had protested that he was unaware of its true import. But that neither Reuss nor Crowley ever divined its total import is apparent from Crowley's many references to, and comments on, the subject of sexual magick. It would seem that both men were so dazzled by the fact of the sexual mainspring that they failed to fathom it in its deeper reaches. The psychological mechanism that prevented this further exploration was identical, in Crowley's case at least, with that which he had consciously brought into play in his adolescence to throw his parents off the scent of his having had sex with their maidservant upon his mother's bed. Having persistently refused to admit to the lesser crime of smoking, he had finally done so, and his display of false 'shame' so distracted his parents that the other, more appalling crime had not even been suspected by them; a masterly deployment of the formula of the man who cried wolf!<sup>23</sup>

Crowley was sincere in his protestations to Reuss; he seemed really to have been unaware of the import of the

<sup>22</sup> See *Hecate's Fountain* (Grant), Part III, ch. 3.

<sup>23</sup> See *The Confessions of Aleister Crowley* (Ed. Symonds & Grant), ch.7, pp.79, 80.

passage which had evoked censure. The secret of the *Ritual of the Star Sapphire* lies at the heart of the Typhonian Gnosis. Of particular importance therefore is the discovery by Frater Achad of the thirteen-rayed Star which conceals the mystery of the number 403.<sup>24</sup> This is the "Septem in Uno" of the Ritual's concluding versicle:

In this the Signs shall be those of Set [7] triumphant and of Baphomet [8]. Also shall Set appear in the Circle [the chakra]. Let him drink of the Sacrament and let him communicate the same.<sup>25</sup>

Note particularly the numbers 7 (Set), 1 (Uno), 8 (Baphomet – Octinomos). The Sacrament is the elixir of the *Suvasini* after its magnetization by the Ophidian vibrations of the Fire Snake. The links with later chronologies of these Mysteries are revealed by the numbers 7,1,8. 718 is the number associated with the Stélé (AL.III.19) – CTHAH = 718 – which has been collated with Cthulhu<sup>26</sup> and with Aossic-Aiwass. The number 718 has extraordinary affinities with the Aeons of Horus, of Maat, and of Zain, as explicated in these trilogies. These linkages are not always easy to recognize. However, by using the inestimably valuable formula of Salvador Dali's 'paranoiac-critical method' in a qabalistic context, it is possible to discover hidden linkages between seemingly unrelated concepts and worlds, and to reveal them to other minds by means of number. The model that has been projected into these trilogies is necessarily of a purely conceptual universe, that is, a universe which remains within the laws and limits of mentation. But this model has been so constructed as to provide pathways to its

<sup>24</sup>  $4 + 0 + 3 = 7$ , the number of Set. "Also shall Set appear in the Circle" – the 0 between the 4 and the 3.

<sup>25</sup> Both Reuss and Crowley supposed this sacrament to consist in the mixed seed of the celebrants. But note the reference to 7 1 8.

<sup>26</sup> See *Outer Gateways* (Grant), ch.2; also ch.16, p.204.

preconceptual source by means of formulae of which qabalistic 'paranoiac-critical activity' is the simplest example. An 'inbetweenness' state is implied, as in the formula of Set, which permits the mind momentarily to transcend its dialectical limitations.

It is true that the seed *is* mixed, but after 'consecration' by the Fire Snake the combined *kalas* become pure nectar. The *Bindu* at the centre of the inmost *trikona* is therefore identical with the Fire Snake. In Kamite terms, the process is glyphed by the risen mummy – Osiris/Sirius, the Sun behind the sun. This resurrection is not *of* the body but *from* the body. Thus, Isis (the body) gives birth to Horus (spirit) *who then pervades matter a second time*,<sup>27</sup> not as the Sun but as the Daughter (Set), or Ma-ion. The microcosmic analogy may be expressed as follows: The Fire Snake (Sirius/Osiris) rises, returns to earth (*Muladhara*), then *rises again* bearing in its coils or mummy-swathings the rich unguents of embalmment (*kalas*). The Sirius-equation with Set, and with Fr. Achad's 'Triple Stone'<sup>28</sup> (= 403, the number of Sirius) is confirmed by Crowley in his Magical Record:

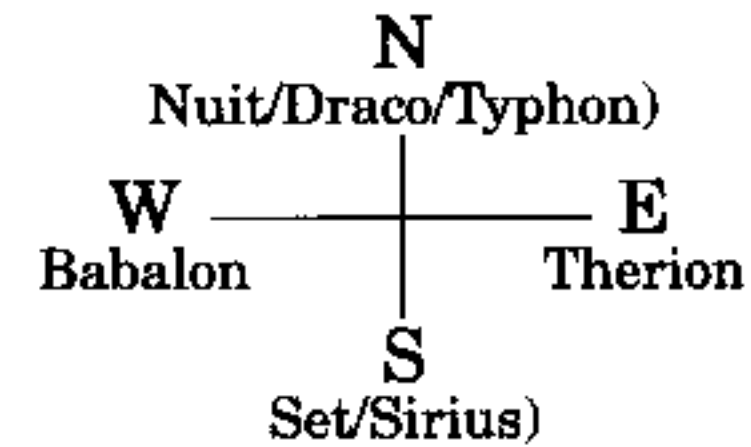
Set is the Undying God of the South in contradistinction to the Sol-Horus of the North, who appears to die daily.<sup>29</sup>

Furthermore, the Goddess Nuit is Draco – the Constant Light of the Stars – as opposed to the treacherous light of Luna. Nuit, as the Eternal Light of Night, is opposed to Babalon, the fitful radiance of Luna. Likewise, Hadit, as the Dog-Star (Sirius-Set), is the 'One Star in Sight', everlastingly brilliant, as distinct from the rising and setting sun (Horus) of Earth (Therion-Taurus). A well-balanced formula emerges:

<sup>27</sup> The 'Second Coming'.

<sup>28</sup> See *Outside the Circles of Time* (Grant).

<sup>29</sup> See also *The Magical Record of the Beast 666* (Ed. Symonds & Grant), p.197 (Duckworth edition).



The formula of Isis-Osiris-Horus<sup>30</sup> which has been for so long misunderstood, because mis-stated, is here displayed as interlocking precisely with the Tetragrammaton, IHVH. The Daughter (*Hé* final) is the vital element of the arrangement, the Son being merely a function of Har – the Child/Set – the Starson of the Mother (Typhon/Isis). Thus: *Yod* (I) is the seed or *bindu*; *Hé* (primal) is the matrix or *yantra*; *Vau* is the act or *tantra*; *Hé* (final) is the *manifestation* – which conceals the secret *ion*, or secretion (*kala*) of which Yesod (moon) is the Holy Place.<sup>31</sup> The English word 'secretion' = 365. The *hé*, or 5, outside the Circle (360°) is the 'manifestation' of Nuit which is "at an end"<sup>32</sup> (period) of the new or Nu ion, i.e., of Nu-Isis. 'Ion' (IVN) = 716, two less than the number of the Stélé of Revealing, or Manifestation, the name of which is 'Abomination'. 718 is also the number of the word 'perfect', thus 716 indicates Perfection, or the Perfect Ion.

According to Fr. Achad, the Word of the Perfect Aeon is ALLALA (= 93, or thrice 31). The daughter is the symbol of sunset (AL.I.64) which brings on the Night, Nox, or Lala (Leylah = Night). PVN,<sup>33</sup> 'to set', has the value of 136 which is the sum of the first sixteen numbers. 16 is the number of HVH,

<sup>30</sup> Horus = *Har*, in Egyptian, the Child, i.e., Set.

<sup>31</sup> Yesod, the ninth *sephira*, is the 'holy place' of the Yezidi. See *Aleister Crowley and the Hidden God* (Grant). See also AL.III.34.

<sup>32</sup> AL.I.66.

<sup>33</sup> This word should not be confused with the initials of the expression *per vas nefandum* frequently used by Crowley in his Magical Record to denote dorsal sexual intercourse.

Eve, 'manifestation'. 16, or 4 x 4, indicates total manifestation, *ma-ion*. Sunset, therefore, symbolises the sun as Set, and PVN is the 'Eye of the backward or declining sun'; Ma = the daughter, i.e., the "daughter of sunset" or PVN. The 'backward way' is *sandhyabhasha*<sup>34</sup> for the Eleventh degree of the O.T.O., which involves the lunar *kalas*. Thus: the solar mode = IX° – *Misra Kala* (i.e., mixed *kalas*); the lunar mode = XI° – *El Rubeus* (*Shona*, or red *kalas*).

These *kalas*, or magically charged secretions, are related to the subtle vibrations of colours and perfumes. Two positive, solar or masculine currents, yield a yellow light. If for one of these currents is substituted a lunar or feminine current, the *kala* becomes red or amber. When either a masculine or a feminine current is displaced by a non-terrestrial element, a mauve light is signalled. The perfumes corresponding to these lights are unknown in *jagrat* (waking-state); they manifest in the Tunnels of Set and in the Mauve Zone, which suggests that the former are the source of *kalas* governing the *prana*, and the latter the source governing the *apana*.

The science of the *kalas* remains, in the West, in its experimental stage of development. In the East the results of centuries of observation and ongoing research are concentrated in the *Anuttara Amnaya*.

The metaphysics of the Kaula Circle comprehend *kala* and *akala*, both of which are latent in *Alak*, of which *Kala* is the mirror-image. *Alak* denotes the state prior to conception, i.e., preconceptual Awareness. Its number is 52 which is that of AIMA, 'the fertilized woman', 'the Mother' (Maat). It also denotes her son, BN (=52), and KLB, 'a dog'.<sup>35</sup> Again, it is also the number of the Typhonian BHMH, Behemah, from the

<sup>34</sup> A term meaning 'twilight language'.

<sup>35</sup> The Mother Typhon and her son, Set or Sirius.

Kamite *bekhama*, 'hippopotamus'; and of Yama, the god of death, so called because in the ultimate exercise of *pranayama* it is in the yogic cessation of the breath (by *kumbhakam*) that is achieved the ultimate state of no-mind, for thought and breath are considered to be identical.<sup>36</sup> 52 is also the number of VETALA, "a vampire or evil spirit which animates dead bodies"<sup>37</sup> and which hangs *head downwards*. This is a symbolic form of *viparita karani* and its zoötype is the vampire bat. Thus, the Kaula Circle when fully functioning is a terrestrial power-zone fuelled by the play of *kalas* energized by the cosmic force which manifests as the Fire Snake in the human body. The tantric paradigm is the 'shadow-woman' (*chaya*) who leads the *chela* to *Ajnachakra*, the Place of the Guru, where the Guru must be contacted in each incarnation in order that this Knowledge (*Vidya*) may establish a continuum in the consciousness of the *chela* through the cycles of births and deaths. Such contact henceforth is established outside the circles of Time.

In order that this continuum may be established, it is necessary to discover one's *bija mantra* or 'root' vibrations. One method is to listen intently to interior sounds within the body while immersed in meditation. A single positive note or chord will be found to predominate and to persist through other sounds, gross or subtle. It may be high pitched as *Krim*, *Hrim*, etc., or low toned, such as *Hum*, *Gaung*, etc., as elsewhere described. Some gurus 'listen in' and then indicate these interior vibrations.

The seven major chakras have been compared<sup>38</sup> with the seven great Elemental Powers, accounts of which survive in the mythological and astronomical lore of the Gnosis. Six of these

<sup>36</sup> Hence Patanjali's second Aphorism, wherein Yoga is defined as the "suppression of the transformations of the thinking principle".

<sup>37</sup> *The Vampire, His Kith and Kin* (Summers), p.257.

<sup>38</sup> See Massey, *Ancient Egypt, The Light of the World*, Vol.I, p.200.



elemental powers were represented by zootypes, the seventh in human likeness. In ancient Khem, the highest soul of the seven, the Sahu (= *Sahasrara*) was the Ka-image with a human face and figure. But beyond the *Sahu*<sup>39</sup> lay the eighth or Height of the scale in the form of the God Set. This god, in reflex, typifies the subconsciousness, and, as the beetle emerging from the depths, heralds the Aeon of the Deep Ones, of which Cthulhu is the supreme type. When the flood of subconscious imagery is revealed *in toto* and integrated with consciousness at a cosmic level (superconsciousness), then will the Arachnean Aeon of the Outer Ones span the gulfs of Time and Space and the 'Great Race' will be exalted. The Oracles of *Okbish*<sup>40</sup> in the *Book of the Spider (Book 29)* will then be realized.

Notice how II (Gemini-Horus/Set) merges into ☊ (Cancer-Beetle)<sup>41</sup> covering or concealing their substrate ▽ (Earth). These three signs adumbrate the mysteries of the secret-ion, the perfect-ion, and the Aeon of Zain, which includes and transcends the Aeons of the Daughter (Ma) and the Mother (Maat) – Spirit and Matter. The Oracle of *Okbish* declares therefore the transcendence of Spirit (Energy) as Matter (manifestation). Consciousness in its limited human phase (i.e., as mind) cannot apprehend the significance of this transcendental magick, so the following model is intended only as suggestive of that which has no precise analogue even in conceptual terms:

Z	MAN (Terrestrials): waking form of consciousness	HORUS
A	BEETLE (Deep Ones): dreaming form of consciousness	SET
I	SPIDER (Outer Ones): formless consciousness	MAAT
N		

<sup>39</sup> Astronomized as Orion = Horus.

<sup>40</sup> See *The Ninth Arch* (Grant; forthcoming).

<sup>41</sup> In the earliest Kamite zodiacs, the beetle preceded the crab or the crayfish as the sign of the Inundation.

The last, or Arachnean state, spans with its web gulfs of Time-Space and transcends all conceivable dimensions. The O.T.O. is the first and foremost terrestrially based organization to prepare 'human' consciousness for the leap over the gulfs of the aeons, and, as such, its primal zootype is the Frog – totem of Hekt (Hecate). An Initiate of the Maatian Gnosis has suggested that these gulfs are the abode of the Qliphoth.

The O.T.O. is to the transplutonic Isis what the A.'.A.'. is to Sirius, and it is instructive to compare them with the remotely anterior aeons of Isis and Osiris. It is as if a similar pattern should recur at an extraterrestrial level, so that if we enquire into the nature of those primal aeons we may perhaps obtain a fleeting adumbration of the Arachnean Aeon.<sup>42</sup> The O.T.O. and the A.'.A.'. may be compared with one another in this special context alone.

The influences of New Isis, Sirius, and Arachne, represented by the 13th zodiacal sign (hoax or Hexe) and linked with the Aeon of Zain via the power of the Double Current (Gemini), have, in comparatively recent times, reactivated their aeonic claim to terrestrial jurisdiction. They have enabled man yet again to become aware of Their presence in visions, in dreams, in visitations of a more direct nature than many of their recipients are willing openly to admit, and in some cases to admit even to themselves. Some others are not so hesitant, and a few have tried to make their voices heard above the gibes of pseudo-scientists and accounts of equally pseudo "encounters of the third kind". But the truth remains unaffected by any such forms of approach.

We have to understand that there is a pattern of contact-and-withdrawal that recurs over immeasurable periods of time

<sup>42</sup> The works of Massey and others listed in the Bibliography provide glimpses of the Currents concerned.



and illimitable gulfs of space. Yet these occurrences and recurrences do not *happen* in time and in space in the infinitely small speck of consciousness which is represented by the *bindu* at the heart of the Sri Chakra. If the individual would but realize himself as that *bindu*, it is possible that he would apprehend the entire circle of aeons as they revolve ever recurringly in the spaceless, timeless, immensity of Pure Consciousness. It was and is the purpose of the O.T.O. to bring to the individual this possibility of total transformation into the Ultimate Knowledge. The realization that the Outer and the Inner are one, "nay are none", is the goal of this Gnosis.

The O.T.O., until Crowley assumed leadership, was one of many 'occult' Orders founded on the Continent of Europe and having quasi-Masonic links with the British and American Lodges.<sup>43</sup> But the Secret Chiefs, or emissaries of the Great Old Ones – one of whom was Aiwass – had transmitted through Crowley in 1904 the trans-terrestrial Current that transformed the *Hermetic Order of the Golden Dawn* into the *Order of the Silver Star*, and made of the O.T.O. "the first great Order of antiquity to accept the Law of Thelema".<sup>44</sup> Aiwass communicated this Law to Crowley through *Ouarda the Seer*.<sup>45</sup> But for reasons which are not altogether clear, Crowley lost contact with the Secret Chiefs, as had MacGregor Mathers before him. It was in consequence of this disruption of the Current that the O.T.O. appeared in the parlous condition it was found to be after Crowley's death in 1947. However, a new contact was forged in 1955 when an emissary of the Outer Ones known as Aossic established a link with Kenneth Grant who

<sup>43</sup> See chapter 2, *supra*.

<sup>44</sup> It was Crowley's contention that the O.T.O. descended from the Knights Templar, and through the latter from a Far Eastern source.

<sup>45</sup> Crowley's wife, Rose Edith Kelly.

had 'opened' the Lodge, *New Isis*,<sup>46</sup> for the purpose of channeling the *Wisdom of S'lba*. During the ensuing seven years (i.e., until 1962) a body of doctrine was received, and renewed energy poured into the O.T.O., which became again a fully functioning power-zone in a magical and in a mystical capacity. It took many more years to concentrate this body of doctrine into a coherently structured Statement. This Statement was obtained, fragmentarily at first, by various means including ritual magick in which specially delegated priestesses of Nu Isis became oracular. After the inflow ceased, the work began of arranging the oracles to form a continuous text. This was expressed in a series of verses suggestive of alien origin. The numbering of the oracles and their arrangement into four parts deposited startling new and strange Qabalahs (known as the Qabalahs of Besqul) which went far beyond traditional gematrias. They were later identified as originating in the Tunnels of Set and of forming a highly specialized system of communication with Outer Entity. This body of knowledge has been published in *Outer Gateways* together with a tentative comment. A further transmission – the *Book Okbish (Book 29)* – will be published when certain magical requirements have been met.

<sup>46</sup> Thus named because the transmissions received (See *Outer Gateways* [Grant]) issued from a transplutonic plane(t) named Isis.

## The Typhonian Bases of the Mysteries of Maat – I



In 1975, shortly after the publication of *Cults of the Shadow*, I received from 'Nema', a lady in Ohio until then unknown to me, a typescript with the title *Liber Pennae Praenumbra*,<sup>1</sup> which Nema claimed to be a transcript of a communication she had received. It concerned the Aeon of Maat. The circumstances surrounding its reception are here described in Nema's own words:<sup>2</sup>

The vision of the scribing occurred when I was alone in my Temple (Malkuth and Yesod).<sup>3</sup> I'd just approached the astral altar, which was an alabaster double cube. A golden paten is inset in the centre of the upper surface; above it burned a white flame about two to three inches tall, suspended in the air above the paten. I 'heard' a silent voice (the same one that first called me Nema) tell me to call my weapons. I did so, then held the astral bodies of Wand and Sword in my right hand, Cup and Pantacle in my left.

As I stared at the white flame, there appeared in the centre of it a speck of black. There was a pause of about a beat, then the flame expanded to blot out the Astral Temple entirely – and

<sup>1</sup> See Appendix I for a reproduction of the holograph text on which the following comment is based.

<sup>2</sup> The notes by the present author are in square brackets, Nema's in round brackets.

<sup>3</sup> Nema means by this that her Temple was part mundane, part astral.

then I was suspended in the ringing blackness of interstellar space. The vision was a combination of images, a 'voice-over' narration and unlearned knowledge that would abruptly appear in my mind to explain what I was seeing and hearing. When the experience was complete, I returned slowly to centre in my physical body, then sat at my desk to record it.

The vision 'replayed' itself slowly enough to match my writing speed; there was another replay when I did the painting.<sup>4</sup> For the scribing, these were silent verbal suggestions; for the painting, there were key images thrust forward for inclusion – the quill-plume rising into the black flame, the human form of Maat dressed as described in the text [of *Liber Pennae Praenumbra*], the Tower of Silence, Horus as a flying hawk carrying a *Theta* in his talons, Tahuti bearing the symbols of Ychronos,<sup>5</sup> a flat human skin lying on the altar with IPSOS being written on it by the quill, in Greek, and the upside down face of the skin as a mask with the darkness of the eye holes sparked with stars.

At the time, I did not know what to think about it all. Newly come to the High Art, I took advice... and put away the manuscript in a drawer until my-friend-the-voice instructed me to send a copy to you.<sup>6</sup>

The vision was surrounded by two-week-interval events. It began with the time-travel Working at Oz Farm in Mt. Orab, Ohio.<sup>7</sup> The two-weekly cycle brought other phenomena until, after a further two weeks, 'the scribing happened'.

In a private communication, dated 8th. April, 1992, Nema made the following observation: "The two-week cycle points to a lunar influence". It does indeed, for it relates to the bright and dark fortnights of fifteen days and nights associated with the Sri Chakra Puja, and the 'Goddess 15' typified by the Yantra of Kali<sup>8</sup> at the heart of the Sri Chakra. Nema maintains, with

<sup>4</sup> See *Outside the Circles of Time* (Grant), plate 4.

<sup>5</sup> For these terms, see Glossary.

<sup>6</sup> I.e., the present author.

<sup>7</sup> See *Outside the Circles of Time* (Grant), chapter 12, for an account of Nema's participation in this Working, in which she had "gone into the past and had a visitor from the future".

<sup>8</sup> See *Aleister Crowley and the Hidden God* (Grant), plate 6.

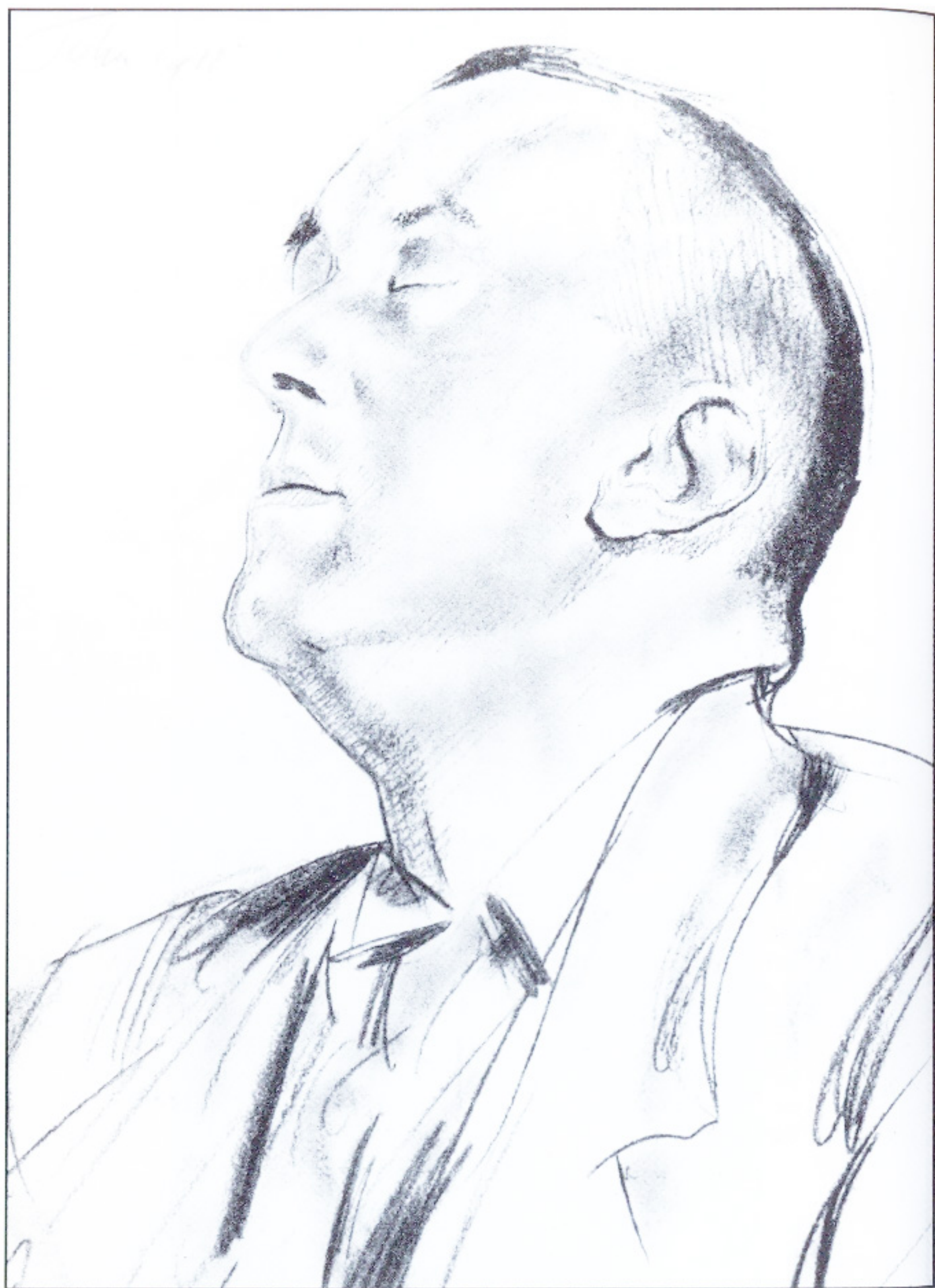




1. *Chinnamasta*

Linda Falorio

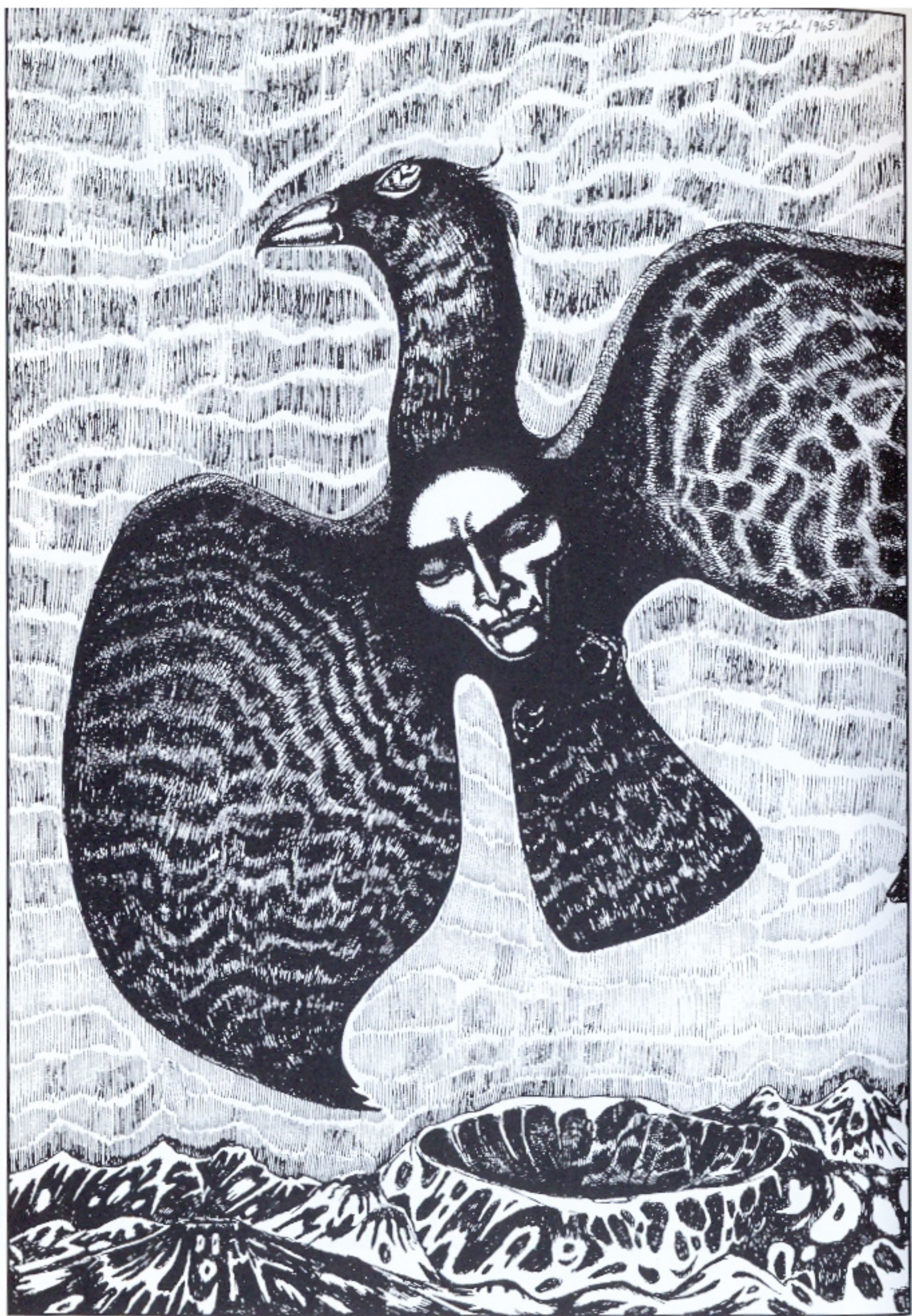
















5. *Tibetan Thangka: The Green Tara*

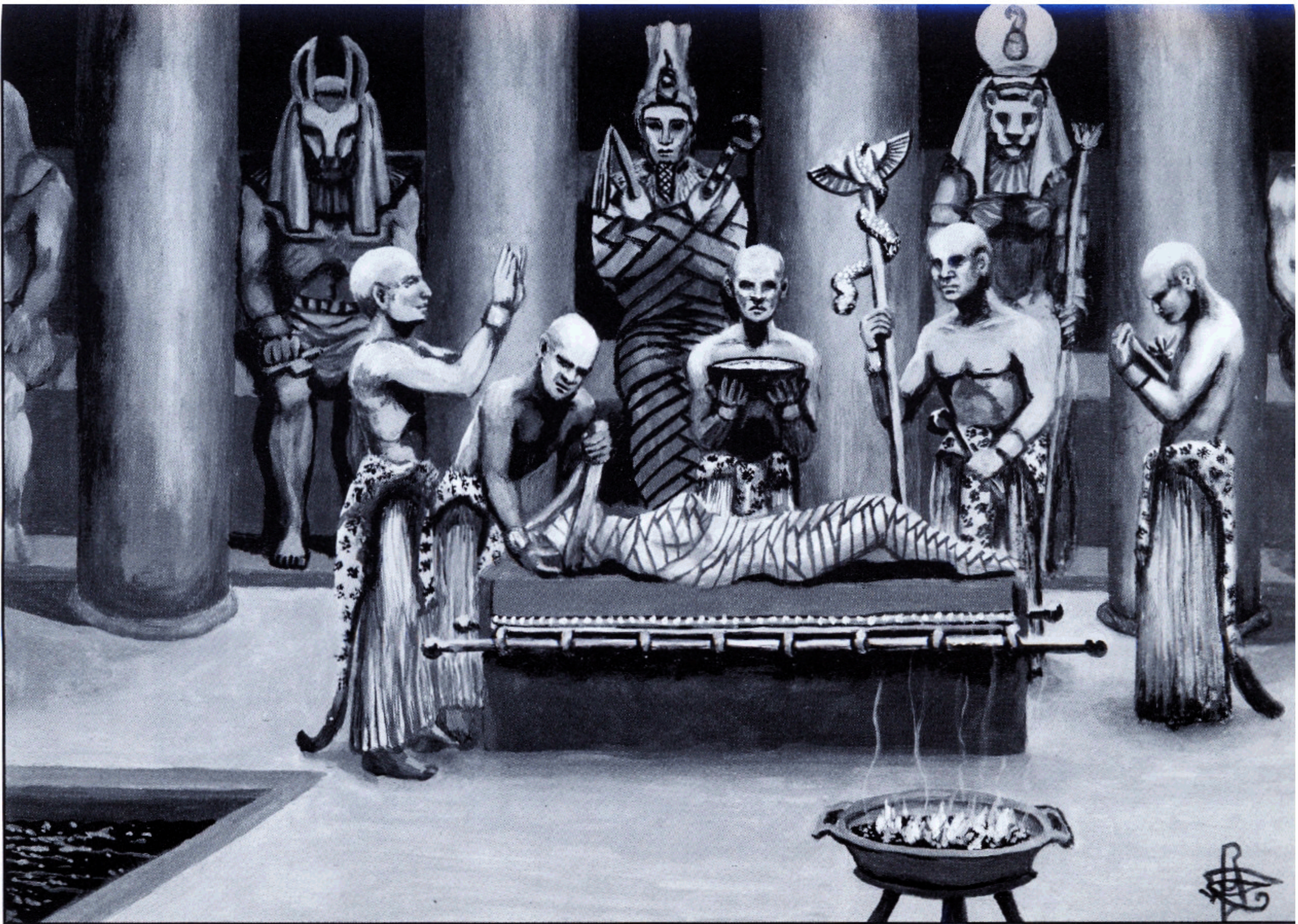




6. The Author with Jeffrey D. Evans (1989)

7. A card from Austin Osman Spare's *Arena of Anon Tarot*

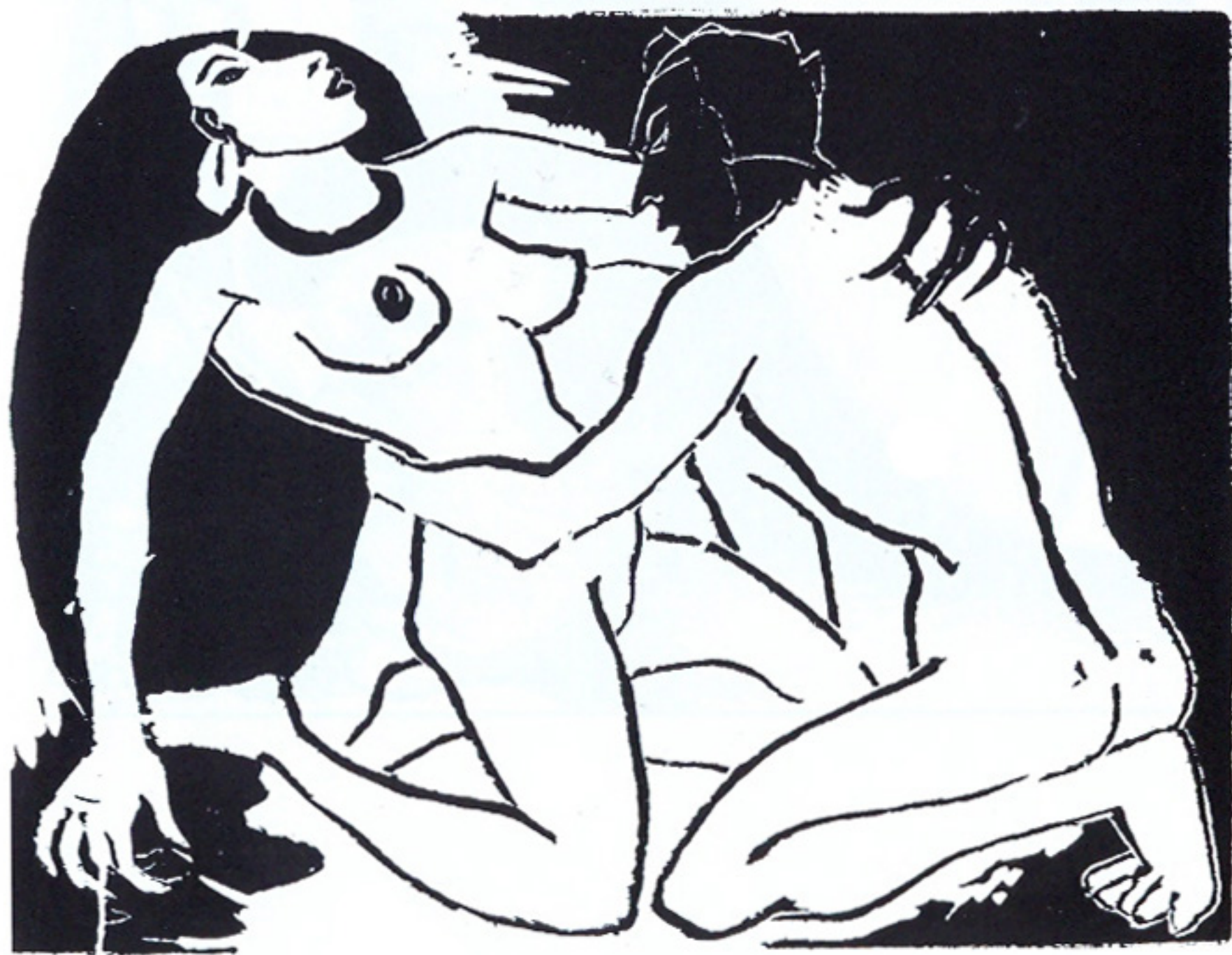












10. *The Binding*  
11. *The Taking*

Hamsa  
Hamsa

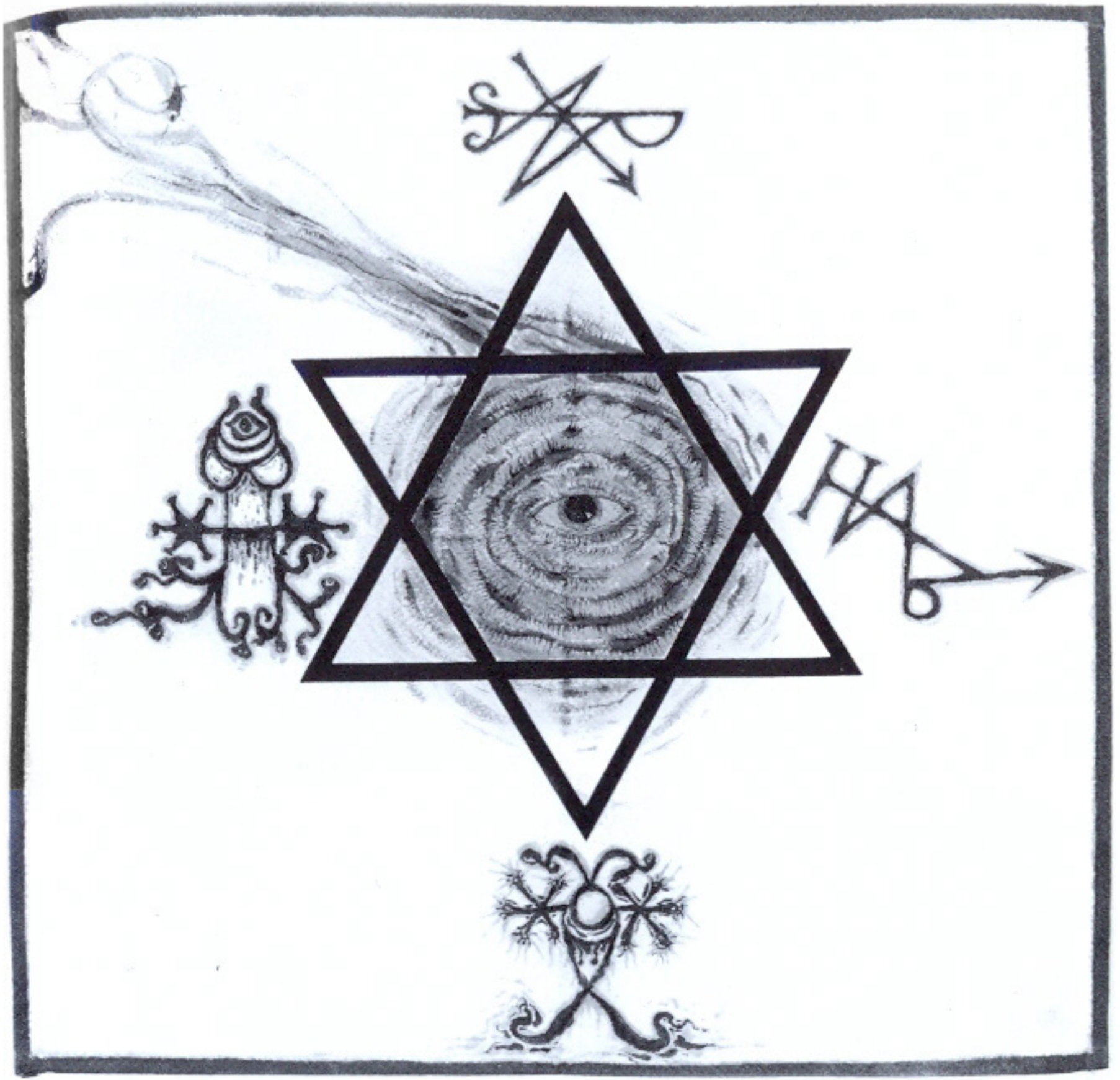




12. "If I droop down mine head, and shoot forth venom..." (AL.II.26)

Aleister Crowley

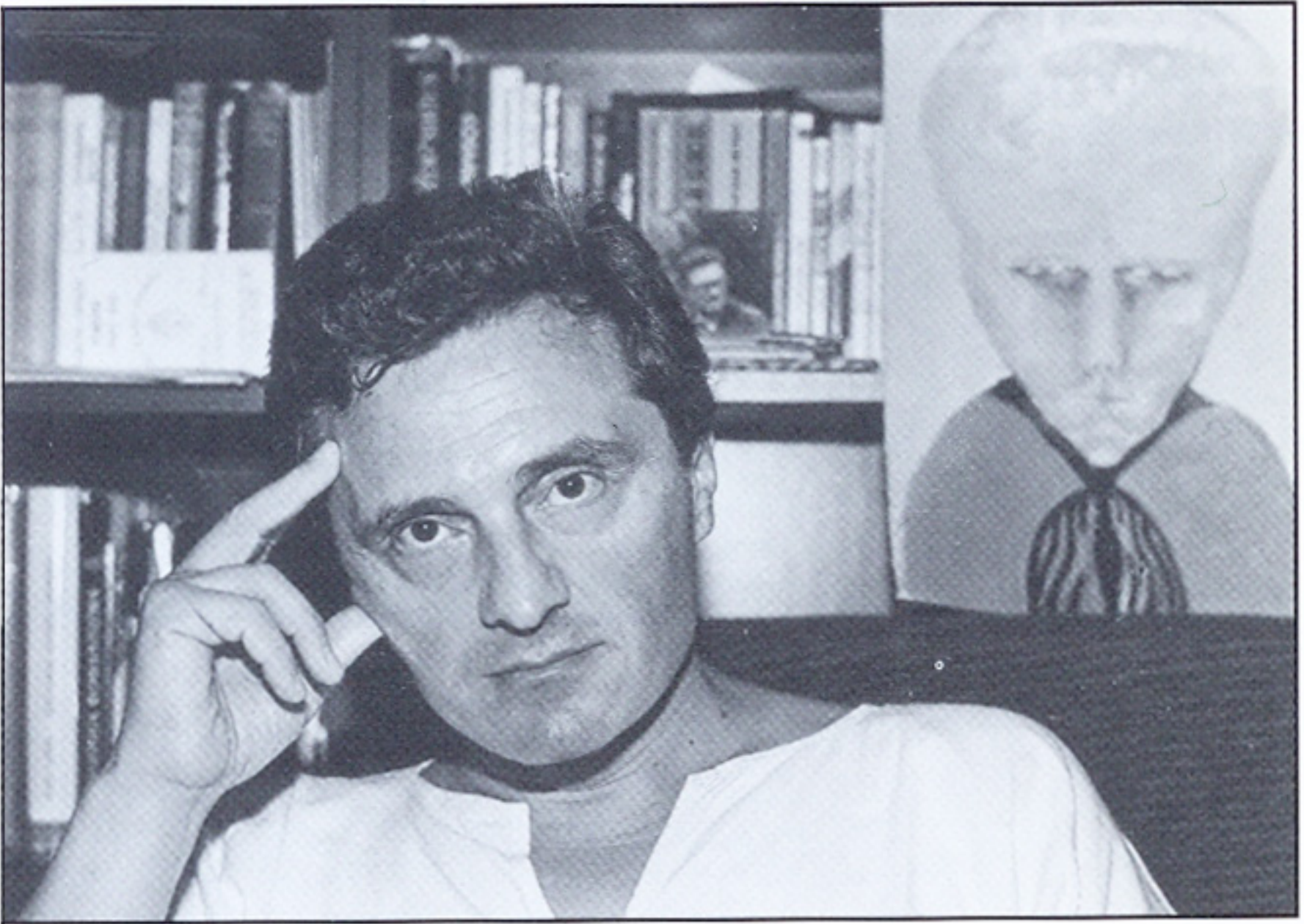






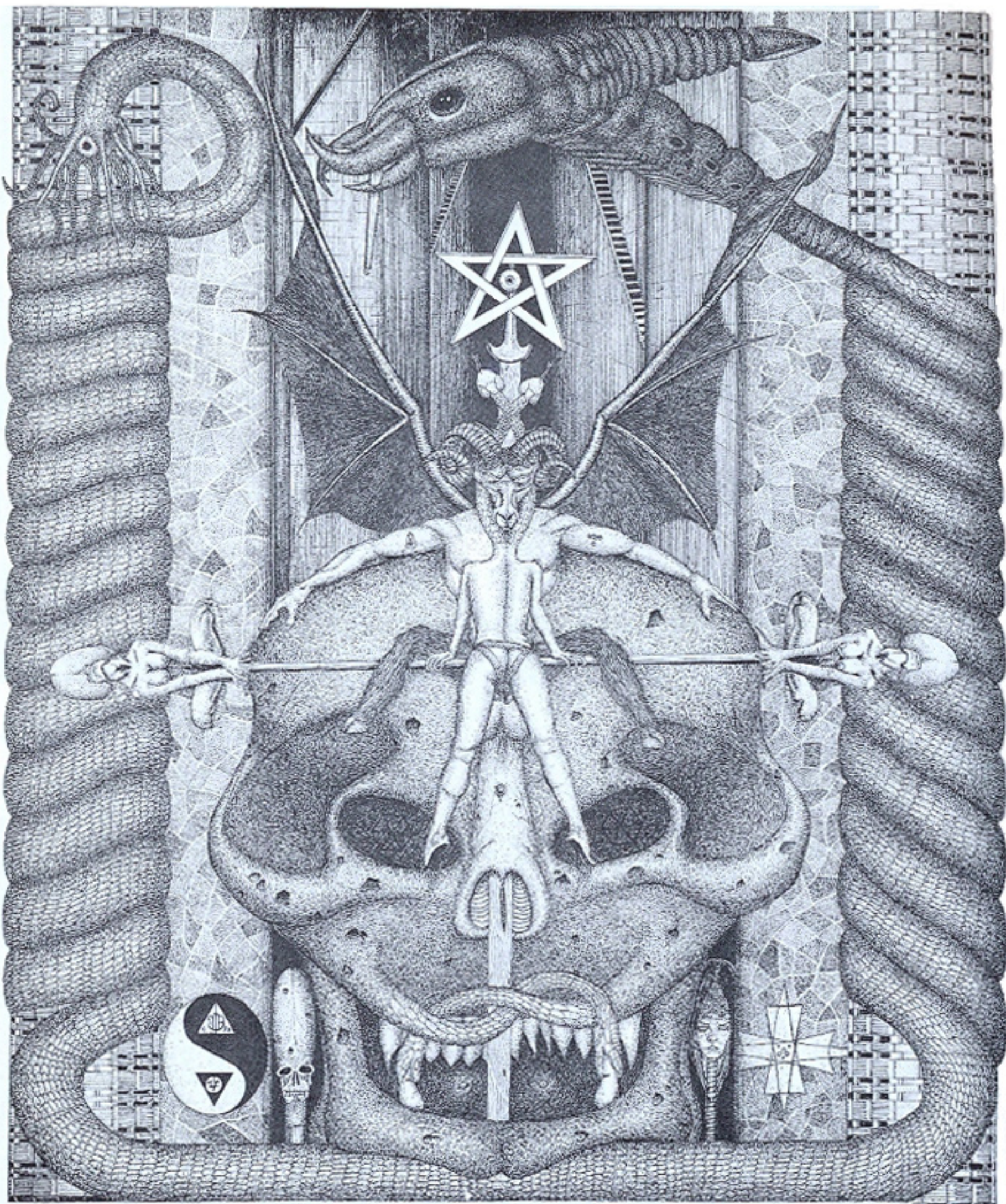






15. Alda (Jadranka Stilin Mihajlovic) and 16. Aliona (Milena Jovanovic)  
17. Zivo-Aivaz, 65 : (Zivorad Mihajlovic Slavinski)



















Floki yuni 1975





characteristic modesty: "I see my 'authorship'<sup>9</sup> as being purely circumstantial – if it hadn't been me it would have been someone else".

Like Crowley, like Jones, like Parsons, and others, Nema was chosen as a channel of transmission. As already noted, I had no previous knowledge of the existence of Nema, nor of *Liber Pennae Praenumbra*, before receiving a typed copy of the manuscript. Not surprisingly I had, during the course of several decades, been the recipient of a variety of manuscripts, many of which were purported to have been transmissions from non-terrestrial sources, spirit communications, planetary or stellar messages, even trans-galactic 'bibles'! I was no stranger to such messages from Outside. *Liber AL vel Legis* had, no doubt, set a standard against which I tended to measure all of them, and my initial reactions to the typescript which Nema sent me were not favourable. Beside *Liber AL*, Maat's book seemed insipid and devoid of character; but like *Liber AL*, and like Parsons' *The Book of Babalon (Liber 49)*, it did prove itself, in a certain degree, to have adumbrated particular events which were actualised with devastating precision. As *Liber Pennae Praenumbra* concerned itself exclusively with the Maatian Current, and as I had previously discussed Frater Achad's treatment of that subject,<sup>10</sup> I re-read his correspondence with Gerald Yorke, and others, which contained a detailed account of the 'Incoming Aeon of Maat' in April, 1948. It was after this re-reading, and a fresh assessment of Achad's researches, that I detected in *Liber Pennae Praenumbra* a tenuous affinity with, and continuity of, the Current which he claimed to have announced in 1948. I also detected echoes of specific visions described by Crowley years earlier in connection with his *Magical Workings with Soror Virakam*.<sup>11</sup> I therefore decided to

<sup>9</sup> I.e., of *Liber Pennae Praenumbra*.

<sup>10</sup> See *Cults of the Shadow* (Grant), chapter 8.

<sup>11</sup> See the *Amalantrah* and the *Abuldiz Workings* (Crowley).

subject *Liber Pennae Praenumbra* to a close analysis which I published, in part, in *Outside the Circles of Time*. This book helped to introduce Nema's work to the more serious section of the 'occult-orientated' public. Years passed by, during which a major initiation connected with the *Wisdom of S'lba* caused me to re-evaluate *Liber Pennae Praenumbra* and to recognize its essentially Typhonian provenance.

What follows is, therefore, a substantial analysis of the *Liber* in the light of the Mauve Zone, in the hope that other commentators may develop the pattern and uncover further linkages with the Currents 333, 555 and 666 that form the theme of these trilogies.

*Liber Pennae Praenumbra* was received "by a neophyte whose Initiation was quite recent and whose wisdom was embryonic. The uncouth condition of the vehicle attests to the validity of the transmissions...".

The logic of the above extract<sup>12</sup> is open to question, but this is how the matter was stated in the Journal. The transmission was received in the State of Ohio, U.S.A., in December, 1974.

"By the same mouth, O Mother of the Sun, is the word breathed forth and the nectar received".<sup>13</sup> The Mother of the Sun is Typhon, who was represented, anciently, by the seven stars of Ursa Major, the Great Bear constellation in the North. Her 'son', Sirius or Sothis, was the manifestation of the Mother in the South where he represented the eighth and brightest luminary to her seven, the height or culmination of her light as the Dog Star, the 'Son [Set] behind the Sun [Horus]'.<sup>14</sup>

"There is but one gate, though there appear to be nine". The nine gates are the nine chakras of the great Sri Yantra, with all

<sup>12</sup> See *The Cincinnati Journal of Ceremonial Magick*, Vol.1 No.5, 1983.

<sup>13</sup> See Appendix I. Unless otherwise stated, all following quotations are drawn from *Liber Pennae Praenumbra*. Notes in square brackets by K.G.

<sup>14</sup> This symbolism has been treated in greater detail in *The Magical Revival* (Grant).

their ramifying symbolisms including the nine orifices of the human body. The "one gate" is the vulva, the mouth which utters the mystic Word (Logos) that becomes flesh. The remaining eight gates are, at another level, the seven stars plus the eighth (Set). These are described collectively as the "Mime-dancer of the Stars", because of the ceaseless circlings of Typhon who was known as the 'Mother of Revolutions' and the 'Holder of the Spark'.

"The two that are nothing salute you, Black Flame that moves Hadit!". Hadit is Set, and the two that are nothing (0 = 2) are Ra-Hoor-Khuit and Hoor-paar-kraat. They salute the Black Flame or Spark that moves Hadit. Hadit is the Fire Snake, the darting Tongue of Kali whose *kala* is black and whose dark and foreshadowing wings (*pennae praenumbra*) have an analogue in the Celtic 'Black Wings', represented by Movran, the raven whose wings enfold the newly fleshed Word and absorb it into Nothingness. As the body-mind dwindles into the void, "the less and less One grows, the more and more Pra-Nu may manifest". Pra, or Para-Nu, signifies the Great Nu, i.e., Isis great with child, or with the seed of immortality. The number of pra-nu is 337 = ShAUL, 'the valley of shadow'; it also denotes a 'fox or jackal'. The fox is a zoötype of Aiwass,<sup>15</sup> the

<sup>15</sup> See Crowley's Magical Record. In a vitally important entry, dated 21st. March, 1924, during his Initiation into the Grade of Ipsissimus, 10° = 1° A.:A.:, Crowley noted: "Adventures in the upper realms of Air. With the aid of a Spirit Fox, whose 'earth' consisted of immeasurable caverns – some of fine ice, all vast beyond imagination – I came into the lowest spheres of Fire. Here are many small deceptions – little wiggly smoky red flames. The main vision was that of the Temple of Poesy". A sketchy diagram, not included here, accompanies the following description in the original Record: "Dazzling cone of white light. Deep sapphire tent-walls of pavilion: so transparent as to be somehow 'non-existent'. White marble gardens and terraces at base. The whole set in Pure Night. The height inscrutably sublime. A place impossible to approach by the profane. The caverns, by the way, are so vast because it is not intended that anything human should get through. Later: many adventures with the Spirit-Fox, recorded in part by O.P.V. [i.e., Frater Omnia Pro Veritate – Norman Mudd.] (Italics by K.G. Cf. the cyclopean constructs described by H. P. Lovecraft in connection with habitations of the Outer Ones.)

jackal of Set. Pra = 281 = Restau, 'the tomb'; also RPA, 'to darken', 'a giant' (i.e., Great Old One), and 'terrible'. The number of Nu, 56, is of particular significance, being the number of ALCHIMIA, the name of the Virgin who declares: "My name contains six and fifty yet has only eight letters".<sup>16</sup> The number eight denotes Set as the 'Black Isis' or 'darkness' (= 56), and AIMH, 'dread, terror'.

According to Pythagoras, Set manifested in the "even and evil number 56".<sup>17</sup> Inman,<sup>18</sup> quoting Coverdale, renders the biblical passage "Thou shalt not be afraid of the terror by night" as "Thou shalt not be afraid of the Bugs by night", and he notes that the origin of the word 'bug' – 'bog' – signifies "a place for ghosts, hence bogie". *Liber AL*, I.24, has the Virgin declaring: "I am Nuit, and my word is six and fifty", the sum of which – eleven – is the number of AUD, the 'Magical Light'. Crowley describes AUD as "almost Kundalini". By "almost" he doubtless means to indicate the quiescent state; the Fire Snake has not yet stirred; Muladhara/Malkuth is as yet unawakened, or virgin. Eleven is the number of the Qliphoth, of 'Those' outside the range of the Tree of Life, as the shells of the dead are outside life. The word 'egg' is also 11, suggesting the shells and, more importantly, *the Babe in the egg*, the dwarf within the space-capsule. The number 56 does in fact evoke an entire chain of associations which includes Lam as the dwarf-god (Hoor-paar-kraat = Set) of whom Aiwass is the 'minister'; and the Ufological lore implied by egg-shaped spacecraft containing the 'Lights in the Skies' or 'Shining Ones' (Devas).<sup>19</sup> *The*

<sup>16</sup> See *The Brotherhood of the Rosy Cross* (Waite), p.167, where ALCHIMIA is calculated by cabala ordinaire as 1+12+3+8+9+13+9+1=56.

<sup>17</sup> See *Genesis* (Wood), p.174.

<sup>18</sup> See *Ancient Names Embodied in Ancient Faiths* (Inman), Vol.1, pp.484-486.

<sup>19</sup> Note the verse number. 24 is a number which appears frequently in connection with ufological phenomena.



*Papyrus of Ani* (Ch.17. Sect.112) contains the passage: "O Thou, who art in the Egg, who shinest from thy disk..."<sup>20</sup> The letter 'O' signified, anciently, the number 11. The curious humming of the 'O's or disks is also implicit in the number 11, which is that of ZBB, 'to hum, buzz' (cf., BOL-ZBVB). According to Inman, Beelezebub – the 'Lord of the Flies'<sup>21</sup> or buzzers – was originally the 'Lord of Bees',<sup>22</sup> i.e., of 'words' (cf. "Baal who prophesied"). The bee typified the great revealer of Heaven, the Elysian Fields replete with the nectar of Immortality.<sup>23</sup>

The "children of the time-to-come" are the Children of Isis. Their advent is adumbrated in the *Wisdom of S'lba*.<sup>24</sup>

"She-That-Moves" is *Samsar*, the Universe; her very motion is speech, and she speaks now of the children of Heru "who love the Law and keep it...", i.e., the Children of Horus<sup>25</sup> who fulfil the formula of his Aeon, which is "love under will". These votaries have sought the scattered members of Osiris, and in Amenta they have begotten the Shining One. In other words, the re-membering of the long-buried image of the Star of Set is restored to life. Such is the magical revival of the Great Old Ones whom only the Children of Nu-Isis can nurture. *Liber Pennae Praenumbra* here hints at a secret doctrine that the unfolding of the aeons alone can reveal.

"Milk and honey" are the white and red *kalas* flowing from the Shining One, the Star, the "Divine Gynander".<sup>26</sup>

<sup>20</sup> Quoted by Drake, *Spacemen in the Ancient East*, p.135.

<sup>21</sup> See *Ancient Names Embodied in Ancient Faiths* (Inman), Vol.1, p.328.

<sup>22</sup> *Ibid*, Vol.1, p.445.

<sup>23</sup> See *infra*, pp.201-203, and *Outside the Circles of Time* (Grant), ch.12. See also *Outer Gateways* (Grant), ch.13.

<sup>24</sup> See *Outer Gateways* (Grant), ch.13.

<sup>25</sup> The servants, or children of Horus were the *Shus-en-Har* of the Stellar Mysteries of Khem.

<sup>26</sup> The root of 'divine' is *deva*, 'Shining One'. For an occult interpretation of this formula see the 'Wisdom of S'lba' in *Outer Gateways*, (Grant), ch.13 *et seq.*

"Pleasure and delight" are the meanings of ODN, (Eden), 124,<sup>27</sup> the garden or field of operation of the serpentine power (Fire Snake). "The pleasure and the delight lies in the Working", of the Fire Snake in Gan Eden. Gan Eden is the arena of the Magick Light,<sup>28</sup> the number of which, eleven, is the number of the Sephira Daäth, 'Knowledge'. It is also the number of the shells of the dead, those 'Forgotten Ones' buried in the Amenta (subconsciousness), "...the whole surpassing far the Parts together". The parts or *kalas*, i.e., 'sections of time', are the days or degrees of the bright and dark fortnights which go to the making of one whole or perfect Circle. "The Lord of Parts [Mahakala] is placed within His Kingdom [Malkuth]", i.e., the *kalas* are reified, "by Beast and Bird". In this context, Beast does not denote the alien, non-human being, but the mortal human, the terrestrial biped, while Bird denotes the winged extra-terrestrial Intelligence, the Typhonian Dove, the messenger of Nu-Isis.

"The land of Sun is open but to children". The omission of the article may indicate an entity other than the central star of the solar system. Numbers of 'sun' are 116, 356, 766, 1006. The number 116 is of importance in connection with the Great Old One identified by the name Aossic, for it was the street number of a restaurant in Southampton Row that chanced to be the locus of the present writer's initiation into the Mauve Zone, known to him at that time<sup>29</sup> as the Crimson Shade. 116 also

<sup>27</sup> It is significant that this number was adopted by Nema when she received the name Andaahhaadna (=124; reduced to Andahadna) for her work in the O.T.O. which she joined in December 1976. See *Outside the Circles of Time* (Grant), p.249. Andahadna withdrew from the O.T.O. in 1982 in order to pursue her magick of Maat.

<sup>28</sup> AVD or OD, root of ODN (Eden).

<sup>29</sup> 1939. Hints of this initiation occur in one of Fr. Aossic's early writings, "The Insurmountable Statue" (1941), the true import of which he did not realise for many years.

equates with MBOD, 'extra', 'without', which suggests a location of 'Sun' outside the known universe. 356 is the value of RVCHIN DCHIN, 'spirits of the living'. 766 is a number of SHEITAN, and of the QARA QONDJOLOS' (*loup garou*), the *cauchmar* or nightmare monster of the Turkish sorcerers. The adjective 'qara', 'black', signifies 'De mauvais augure'. The number 1006 is that of ThRVTh,<sup>30</sup> 'the Law'.

A voice then questions this writing, *Pennae Praenumbra*:

What means this showing-forth? Is Time Itself awry? The Hawk has flown but three score and ten in His allotted course!

Perhaps a doubt arose in the mind of Nema, who glimpsed in her trance the shadows of the Old Ones, and of the rushing Black Wings of Set; or the Golden Wings, even, of the Horus-hawk? Perhaps it is the question of the length of an aeon, for Time is involved. That the hawk has flown but seventy years in his allotted course suggests a human life-span and that Horus may have assumed a mortal guise;<sup>31</sup> or the fact that the year 1974 (when *Liber Pennae Praenumbra* was received) was the seventieth year of the Aeon of Horus according to Thelemic chronology. Seventy, the number of *ayin*, 'an eye', is attributed to both Horus and Set as well as to the moon as the Eye of Night. 74 is the number of OD, the 'magick light'; in the present context, the illumination or enlightenment afforded by *Liber Pennae Praenumbra*, for the next verse describes the hawk "showering and shaking forth the Golden Light"; his means of flight – "the Feather and the Air". This is the first direct intimation, in the text, of the goddess Maat, one of whose symbols is the wing or feather and whose element is air, or breath, the menstruum of vibration for the Word of Truth (Maat). The plume denotes the female clothed in the feathers of

<sup>30</sup> ThRVTh, Truth, = Maat.

<sup>31</sup> Crowley's 71-odd years life-span springs to mind.

pubescence and able thus to bear the winged Word, the Son (Har/Horus): "to bear Him even in his GO-ing". Not in his Coming,<sup>32</sup> note well, but in His GOING! His aeon is already behind Him; time is awry and the gods must give way to the Great Old Ones to whom the gods, even, bowed in the Beginning.

The pylons of the ages are unshaken, firmly are they Set. The Day of the Hawk has but seen its dawning, and will see its due measure according to the Laws of Time and Space.

Maat is the measure in terms of the periodic succession of aeons. The recipient of this transmission doubts, perhaps, the Vision because it deviates from accepted notions concerning the duration of aeons.

"Do I behold Thee crookedly, thinking Thee to be Whom Thou art Not?" This is almost certainly a covert reference to the Fire Snake, often described as the coiled or twisted one. It is depicted in the *Puranas* as the Child Krishna, the black deity, "bent in three places"<sup>33</sup> and playing on a flute or pipe. The figure is an anthropomorphic representation of AUM – ॐ – the root vibration of Creation sounded by the flute of Krishna or the pipes of Pan. The three bends or spirals of the *bija-mantra* AUM are interpreted<sup>34</sup> as the waking, dreaming, and deep-sleep states of consciousness. Sri Atmananda notes that on

examining each part separately you find that each part is a twisted manifestation of pure sound which represents Atma – the ultimate Reality. It is the sound itself that appears twisted as A, U and M.<sup>35</sup>

<sup>32</sup> The 'Ever-Coming One' is a title of Horus as the perpetually resurrecting Osiris.

<sup>33</sup> The *Puranas*.

<sup>34</sup> See Gaudapada's Comment to the *Mandukyopanishad*.

<sup>35</sup> *Spiritual Discourses*, p.441.



Furthermore, these three-and-one-half syllables

comprehend the whole manifested universe [and] the terminating half syllable called 'Ardhamatra' vanishing into the inaudible, takes one direct to the changeless background, the Truth.<sup>36</sup>

Arthur Machen made the point that the popular conception of fairies as creatures of light and benignity conceals a quite contrary portrait. Similarly, the image of Krishna, the Dark One, "bent in three places" according to Hindu Tradition, parallels Lovecraft's 'Black Messenger', Nyarlathotep, who with his idiot flute-players lures mortals to forsake their usual haunts to enter the Unknown. The seduction of Pan's piping at high noon in the forest also recalls Krishna in the groves of Vrindavan. The 'Dark One' is also indicative of the blind force represented by Set in his 'Blind Horus' phase. Set's name signifies, among other things, a 'Standing Stone' and is identified in *Liber Pennae Praenumbra* with the "pylons of the ages" unshaken by the coming and the going of the passing aeon. This Force further identifies itself with the goddess Maat:

I am Who I appear to be, at times, and then again I wear a triple veil. Be not confused! Above all, Truth prevails.

The Self assumes nothing; but a phantom, masquerading as such and known as the ego, expresses itself, masked, as and in the phenomenal world, i.e., in the waking and the dream states.<sup>37</sup> The Self is only and at all times itself, whatever it appears to be, even when it wears a "triple veil".<sup>38</sup> An enlightened one only may apprehend this state beyond all *samadhis*, however exalted they may seem to be. To the

<sup>36</sup> *Ibid.*

<sup>37</sup> See *Outer Gateways* (Grant), ch.5. Cf. Austin Spare's aphorism: "Self is the main thing; Ego what we realise of it". (See *Zos Speaks: Encounters with Austin Osman Spare* (Grant).)

<sup>38</sup> The threefold Void – 000 – typified by the qabalistic *Ain*, *Ain Soph*, and *Ain Soph Aur*.

unenlightened it resembles the blankness of deep sleep.

"Be not confused!". Beyond the chaos of Choronzon,<sup>39</sup> Maat prevails. Truth has no opposite, for untruth itself depends for its falsehood upon Truth; but it is significant that Maat is 51, the number of Azazel, leader of the angels, or Outsiders, who "lay with the daughters of men" (*Book of Enoch*) and disseminated falsehood.

The goddess Maat measures the void with her "dance", or *lila*. As the most ancient symbol of Time and Space she equates with Typhon. With her seven stars she scatters her light in "silent laughter". The emotion which expresses itself as laughter plays a curious rôle in the mystique of Maat. In *Zos Kia Cultus*, Spare associates laughter with the withdrawal from the trance of the Death Posture, i.e., of the mummy bound by the thongs of time. In this connection the following may be considered relevant. Spare used several methods of entering the "inbetweenness" state (mauve zone), but his most easily accessible method he named the "oblique and funambulatory pathway between ecstasies". It consisted in deep immersion in sexual *samadhis* (with or without a partner) from which he would rouse himself by a laugh. This, he claimed, allowed him to slip 'behind the veil' as if he were passing through a crack in space.

I am the Unconfined. Who is there to say me nay, to say "Thou shalt not pass"? Who indeed may say, "Thy time is yet to come", when Time itself is my chief serving-maid, and Space the Major-domo of my Temple?

One should not be misled by the apparent banality of this statement into mistaking it for a merely rhetorical device. Paronomasia in transmissions is a frequent practice with an indefinitely ancient precedent. The appearance of the archaic

<sup>39</sup> The dweller on the threshold of the eleventh Sephira, the 'false' sephira, Daäth – the chaos of false or 'phenomenal' knowledge.

“say me nay”, in a modern transmission, suggests more than the words convey. Me-nuit, or Menait (me nay), springs to mind. In the Stellar Tradition, Menait is the name of a goddess of Time in its primal sense of cosmic rhythm or periodic vibration. As Massey has shown,<sup>40</sup> one of the earliest manifestations of time and rhythm became apparent to man in the phenomenon of menstruation. The sacred mantra of Kali, the arch representative of Time, is composed of sixteen *kalas*, or parts, known to Initiates of the Sri Chakra<sup>41</sup> as the sixteen-syllabled *sodashi* mantra. Her specific lotus, or chakra, is known as the *Sarvasaparipuraka* chakra which circumscribes the forty-three angles of the Sri Yantra.

“Above all, Truth prevails”, because Maat is beyond the triple veils of the *Ain*, and she is the Not-I, Nia.<sup>42</sup> It should be noted that the transmitter of *Liber Pennae Praenumbra* is a complex entity named N’Aton, the reflex of whose name reveals an identical formula when the apostrophe is read as ‘i’<sup>43</sup> – viz: *Not-Ain*; that is, when the *bindu* is exchanged for an ‘i’.

Maat is unconfined, i.e., beyond time and space, and beyond the ring-pass-not of the outermost power-zones. “Who is *there*” to say me nay, to say “Thou shalt not pass?”. Who indeed may say “Thy time is yet to come?”, for the Aeon of Maat is eternally NOW; but who is *there* to partake of it? We are still faced by the old question: “What is Truth?” No body knows Maat; no body (i.e., entity) can know Maat, for Truth is without form. It was Plato’s doctrine that one must become bodiless to know Truth.

One value of N’Aton is 180, a number of the word ‘silence’,

<sup>40</sup> See *The Natural Genesis* (Massey), Vol.II, Section xii.

<sup>41</sup> See chapters 3, 4 and 5, *supra*.

<sup>42</sup> Ain = 0; Ani = ‘I’, and an ‘eye’ = Nia.

<sup>43</sup> I.e., dot or *bindu*.

<sup>44</sup> Italics by K.G. In the present context “there” is taken as indicating a locus beyond the ring-pass-not.

which identifies N’Aton with Hoor-paar-kraat, the ‘Lord of Silence & of Strength’ (AL.III.70), whose ‘minister’ is Aiwass (AL.I.7). With *bindu* added, the number becomes 190 and equivalent to TzITz ‘to be feathered or fledged’, i.e., pubescent; and TzLO, ‘a fall’.<sup>45</sup> Also with *bindu*, but as 581, N’Aton equates with Horus, thereby presenting the twin concepts Hoor-paar-kraat and Ra-Hoor-Khuit. 581 also enumerates OThIQA, ‘the Ancient or Old One’, and HRVMKISH, Hrumachis.<sup>46</sup> Furthermore, 581 denotes OIN ThHVM, ‘Eye of the Abyss’, and AVR KShDIM, the Light of the Sumerian Gnosis and of the Starry Wisdom Sect. Equally revealing is the number 1221 (taking ‘n’ at its terminal value) which combines 555 and 666, the Necronomicon and Therionic Currents respectively.

“Voice of the Akasha” reminds us that it is by means of Maat that N’Aton speaks, for Maat is the True Voice, or Word: *Ma-Kheru*. *Kheru* is the Kamite and earlier form of *Guru*, and *Mâ* indicates the daughter-phase of the Aeon of Maat. The *ma-kheru* may be interpreted as the word or oracle of the Guru. The guru, or go-ru, is basically the emaning womb, the reifier of the Word made flesh. “By the same mouth” therefore implies the mouth both of the Daughter (Ma) and of the Mother (Maat). Frater Achad showed how their cycles necessarily overlap in the Aeon of Truth and Justice. Maat is the woman “girt with a sword before me”, because the Mother precedes ‘me’ (= ‘ma’), the Daughter (AL.III.11). Note the number of this verse, 11, and of the words “let blood flow to my name” – a clear reference to the Aeon of Zain.<sup>47</sup>

But with the Word comes also its shadow, the demon Doubt.

<sup>45</sup> See AL.III.34 in connection with the “fall of the Great Equinox”.

<sup>46</sup> See note 45.

<sup>47</sup> *Zain* means a ‘sword’. See *Cults of the Shadow* (Grant); the ‘Daughter’ = Truth = Maat.



“In silence, then, do know Me”. Only in this Wordless Aeon<sup>48</sup> may Maat be known. For this is the Aeon of the Silent God, Hoor-paar-kraat, or Set. The letter *Zain* is attributed to the Tarot Key entitled ‘The Lovers’. In this instance the ‘lovers’ denote devotees “of the Hawk” (Horus). These are the *Shus-en-Har*.<sup>49</sup> The Atu in question shows forth the twins emblematic of the Double Current, the double-mouthed one, the double-tongued serpent of *Zain*.

“The Word of Flight” refers to Black Wings, Movran, the Druidic form of the black bird of Set. “Who falters in the flight must thereby fall; the greatness of the gods is in the GOing”. This is a subtle enigma which yields to the key provided by Frater Achad. Fr. Achad interpreted the “fall of the Great Equinox” (AL.III.34) as ‘falling’ on the date<sup>50</sup> which he ascribed to the Incoming of the Aeon of Maat. Since the publication of *Cults of the Shadow* (1975),<sup>51</sup> where Achad’s researches were summarized, his chronology has proved acceptable on the strength of our own research undertaken in the Tunnels of Set. The Going of the Gods signals the Coming of the Spirit of Truth (Maat) which reigns in “the Feathered Kingdom”, i.e., in the Kingdom of the Lady of the Double Plume and of the Two Truths<sup>52</sup> depicted as the raven (black wings/Movran/Set). Knowledge of the Raven’s dark kingdom rendered the Initiate “perfect as the Sun” and endowed with the golden wings of Ha-Gadern (the Horus-Hawk). *Liber Pennae Praenumbra* here expresses the Stellar Wisdom in the zootypes of Druidic lore:


The regal Swan, the Heron and the Owl, the Raven and the Cockerel did aid ye. The Beauty of the Hawk Himself was granted, the virtues of the Peacock, the Hummingbird and

<sup>48</sup> *Zain* contains the silent word of the Serpent – Z-ain; the S-word.

<sup>49</sup> See *The Magical Revival* (Grant), ch. 3.

<sup>50</sup> April 2, 1948. See *Cults of the Shadow* (Grant), ch.8.

<sup>51</sup> Reprinted by Skoob Books, 1994.

<sup>52</sup> The Double Current (Maion-Maat) represented by the astroglyph , the eleventh Sign.

Loon. The Eagle did reveal her inner nature and the Mysteries thereof – behold, ye witnessed how, with her Lion, she became the Swan. And the Ibis of the Abyss did show the Knowledge.

These creatures, without exception, are zootypes of the Stellar Gnosis. The Swan, or *Hamsa*, is the Creative Spirit, the ‘Bird of Breath’, which in its ingoing and outgoing sustains the life of terrestrial beings. The heron, hawk and eagle typify the ‘Bird of Return’,<sup>53</sup> the fabulous phoenix or bennu-bird of the Draconian Mysteries, the Roc of the Arabs. The peacock figures the god adored of the Yezidi.<sup>54</sup> The hummingbird is sometimes depicted on the left foot of deities worshipped by the Aztecs, for whom, it seems, it bore a significance similar to the Arab *Azif*, the nocturnal insects whose buzzing was associated with the advent of the Great Old Ones. The Loon, being an aquatic bird with a seductive call, is also a herald of the Great Old Ones. The owl is associated with the Celtic goddess Keridwen, or Ked of the Seven Stars (Typhon) in the original Draconian symbolism of the Kamite Gnosis. The owl also typifies the Seer by Night who became, in the eschatology, the Wise One, the seer in the darkness of matter. The Raven (Black Wings), the celebrated Avaghddu, was the demonic night bird of the Welsh Mythos. The Cockerel announced the sun of dawn and its rising on the eastern horizon which, in the eschatology, became the resurrection of the dead in Amenta at the dawn of a new incarnation. The “Ibis of the Abyss” represents the god Thoth (Daäth) who “did show the Knowledge” after “the Eagle did reveal her inner nature and the Mysteries thereof.. how with her Lion, she became the Swan”.

In terms typical of the Choronzone of Daäth – if the phrase may be permitted – this is using solarite symbology to express

<sup>53</sup> See *The Magical Revival* (Grant), ch.1.

<sup>54</sup> See *Aleister Crowley and the Hidden God* (Grant), p.104.

the arcana of alchemical transmutation, for the Eagle became later the Scorpion, the alchemical salt, as typical of the woman who took wings<sup>55</sup> under the influence of the Lion,<sup>56</sup> thus becoming the bennu-bird of return, of which the Swan was a type. This convoluted symbolism adumbrates the alchemical mystery of the son-sun, the Star risen from the Abyss (Amenta) sentinelled by the Ibis (Thoth, the alchemical Mercury). When it is understood that Daäth admits the forces from the Tunnels of Set, or Thoth, the symbolism becomes immediately comprehensible. Again, as the late Mr. Christopher Johnson reminded us: "The Sun was 'blotted out' before Christ could descend and rise again. The Gospels may have been tampered with, but one can see the traces of an initiated thread running below their surface. And in the case of 'The Ibis of the Abyss showed the knowledge after the Eagle (transformable to Scorpion) did reveal the Mystery', the whipping of Christ might embody (and conceal) a Scorpionic motif".

The Kings and Hermits are next invoked. They "fly even now, within the bending loveliness of NU". They are exhorted to beware "those among ye, and below ye, who would snare your wings and drag ye from the sky!" The reference is to the arching body of Nuit, goddess of the night sky. After declaring "this teaching" (i.e., via *Liber Pennae Praenumbra*), She-Who-Moves "assumed the form of the Great Black Flame growling from the central shaft and billowing out into the Void". This transformation "the Children of Heru beheld in silence". Heru, or Hru,<sup>57</sup> is the name of the angel presiding over the Tarot.

Behold! This lens of Stars now turning in Space before ye – men have named it well Andromeda. Through it I flow into the holy Moondog, and thence to Ra, and thence to ye, O Priests.

<sup>55</sup> I.e., those *kalas* were spiritualized.

<sup>56</sup> The solar heat; the alchemical Sulphur.

<sup>57</sup> Hru is the messenger of Taurt or Typhon – the 'Lady of Revolutions'; the wheeling stars (*ru* means 'a wheel, to go in a circle'; hence 'rotary', 'taro', etc.).

The Typhonian implications suggested by the Ursa Major-Andromeda-Sirius complex have been explored in *Outside the Circles of Time*, chapter 14. The "holy Moondog" requires explanation. The Aeon of Maat consists of two overlapping phases which Fr. Achad has distinguished as the Mother-Cycle and the Daughter-Cycle. The distinction is traceable in the astro-mythos as the Woman and her Dog (Canis Major/Canis Minor), and, in the earlier Stellar Tradition of the southern hemisphere, as the dog-star Sirius. The dog represented the lunar cycle, and the moon dog of *Liber Pennae Praenumbra* denotes a magical formula applicable to the daughter or 'virginal' phase of the mother. In esoteric terms the moondog served as the guide in the dark of eclipse, the feminine deluge. The mother's moon-power flows through this Current and fleshes the Sun (son) who, as Ra, relays the solar-phallic energy to the priesthood of Maat.

"In Love of the Lady of the North" is a direct reference to Nuit, the 'Lady of the spark', the "Black Flame", the 'Mother of Revolutions' (Typhon). "...and in Will of the Prince of the South" refers to the 93 Current (Thelema/Will) represented by Aiwass and by the Star of Set, the dog-star Sirius.

"In the power of the Seven-rayed Star do ye comprehend the Beast". This Power (Typhon/Ursa Major) is a form of Babalon, the power or *shakti* of the Beast. It has already been explained that the Harlot (Babalon) is a type of the strange or alien woman, the outsider; that is to say, she embodies the Qliphoth in a very special sense. She is therefore denoted by the constellation whose seven stars, or *kalas*, achieve their brightest and highest illumination in the Beast or Dog-Star, Set. The stellar character of the Tradition antedates by ages these attributions, some of which were later transferred to the then-known seventh and outer-



most planet, Saturn.<sup>58</sup>

“HAD of the Heart” is Set at the heart of the magical Word-of-Power, AbraHADabra.<sup>59</sup>

“Ye must not rest content whilst in the Kingdom...”. The earth-dweller (Kingdom=Malkuth) is exhorted to “Love the Lady of the North” (Nuit/Typhon) and to “pass beyond”. To pass beyond Nuit and Hadit is to pass into the Mauve Zone. Does *Liber Pennae Praenumbra* urge one beyond the Mauve Zone? Such might be the implication.

Many of these verses are reminiscent of *Liber AL*. For example: “Abandon ought that might distinguish thee from any other thing, yes, or from no-thing”. (Cf. *AL.I.22*: “Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt”.)

“The Hidden One of the Abyss” is, then, Frater Achad, whose magical motto signifies ‘One’. *Achad* is at the heart of the Abyss, as it is also the heart of the spell, abrACHADabra – a Word-of-Power that unseals the Abyss. The curious historic reification of this symbolism became patent in the case of Charles Stansfeld Jones who took ‘Achad’ as his motto. He entered the Abyss in 1916 where he remained for an entire cycle of Saturn (i.e., 29 years), the planetary representative of Set, in order that the Master Therion might “achieve Hadit” and the grade of Magus in the *Order of the Silver Star*. The matter is discussed in *Cults of the Shadow*, chapter 8, and the reader should acquaint himself with this important aspect of Crowley’s magical career in order to understand the reference

<sup>58</sup> It is from this later and distorted recension of the mythos that the biblical concept of ‘Satan’ arose. The fascination and lure of the outermost of the Outer Ones has proved an irresistible magnet through the ages since the original lost Tradition.

<sup>59</sup> See *The Magical Revival* (Grant).

in *Liber Pennae Praenumbra* received, be it remembered, in 1974. Nema, the priestess who received the Book, could have had no previous knowledge of these magical transactions between Crowley and Jones which occurred nearly sixty years before the Liber’s reception, and *Cults of the Shadow* was not published until 1975.<sup>60</sup>

The “two wherein is wrought the Higher Alchemy” is referred to the “Hidden One of the Abyss”,<sup>61</sup> and “the two are one, and form the Kingdom’s essence. Who masters them is Master of the World. They are the utter keys of Transmutation...” This is an adumbration of the Aeon of Zain and of the powers of the Horus-Maat Current which had not been twinned at the time Crowley received *Liber AL*.

The “Warrior Priests” received the keys; the “Black Flame” (Fire Snake) “danced and dwindled, becoming small, a quill-pen, plumed and pointed”. This is more than a literary device indicating the power of the Fire Snake in the act of stirring the pen-point to transcribe Truth (Maat); it is a pointer at the Kaula Mode of worshipping the Goddess at her creative centre (*Muladhara*). The point of the quill emits the *bindu* or speck of consciousness from which evolves, as a dream, the world-complex.

A vivid depiction by Nema of “one among the Priests” who “came forth, and laid his body’s skin upon the altar as living parchment” will be found in *Outside the Circles of Time* (plate 4). The picture exhibits the magical instruments and symbols that are of paramount importance to the Maatian Gnosis. The portrayal of the Priestess of Maat should be noted. In her left hand she grasps the Ankh or Likkhu-loop indicative of her power as Mater to materialize. The Likkhu was the first

<sup>60</sup> Reprinted by Skoob Books Publishing in 1994.

<sup>61</sup> Achad, ‘Unity’, ‘One’. Italics by K.G.

garment to be assumed by the female at the onset of puberty. It is symbolised in Nema's painting by the ankh-sign of Life which is manifested, or 'thrown out' (*vama*)<sup>62</sup> by the vulva of the Priestess. "She-Who-Moves wrote thereupon".<sup>63</sup> The scene smacks of Aztec ritual, in which the body of the sacrificial victim is flayed and the skin used in the invocation of a deity that manifests its Word through the living flesh. Here it is the Word of the Aeon of Maat, which, according to *Liber Pennae Praenumbra*, is IPSOS, "by the same mouth". Its number, 696, has been analysed in detail in *Outside the Circles of Time*. It may be of special significance that 696 is the sum of the letters RPSTOVAL, which forms part of a cryptogram in *Liber AL* and which may be an adumbration of the Aeon of Maat. Furthermore, both IPSOS and RPSTOVAL contain references to an egg.<sup>64</sup> The egg and its associations with the head of Lam is further significant because 696 (IPSOS) + 71 (LAM) = 767, a number of the word SWAN. Described in *Liber Pennae Praenumbra* as "regal", the swan is listed first among the zootypes characteristic of the earliest known mythos, the Typhonian.

The Eagle did reveal her inner nature and the Mysteries thereof  
– behold, ye witnessed how, with her Lion,<sup>65</sup> she became the  
Swan.

That is, the Eagle "achieved Hadit" or the *bindu* that is the primal god typified by the highest and brightest luminary in the southern heaven, hence the Eighth (or height) of the brood of Typhon-Nuit in the north.

<sup>62</sup> See chapters 3, 4 and 5, *supra*.

<sup>63</sup> I.e., upon the skin of the priest who offered it to Maat "as living parchment".

<sup>64</sup> It will be remembered that Crowley was advised by a messenger of the Great Old Ones concerning an 'egg'. See *Outside the Circles of Time* (Grant) in re. the Abuldiz-Amalantrah Workings.

<sup>65</sup> I.e., in conjunction with the masculine seed.

The Feather of Maat is described as the *Yoni Lingam*. In claiming the bipartitive nature of the Race of Man, Baphomet declares his hermaphroditism and reveals himself to be the Elder *Har* (i.e., child), Set, of an androgynous union.

"...but now the younger rises to His day." The Elder Horus, or *Har*, was Set, a stellar divinity; but now the younger *Har* (Horus) declares his solar provenance, i.e., he declares that he is of the day. This confirms the thesis presented in *Outer Gateways* (chapter 4) regarding the supersession by the solar gnosis of the earlier Sabeian mythos.

The text then addresses the Alchemist. The formula of Baphomet changes not only the substance of the Great Work, but the alchemist himself. He is exhorted to behold the "inverse image" of Baphomet and to "consider well its meaning", which suggests a reversal of the progression of aeons – stellar, lunar, solar.

There follows a description of the showing forth of the Image:

From out the Yonilingam drifted forth a cloud, violet and light-shot. In the misty heart thereof a sound arose, vibrating softly, yet filling everywhere.

Cloud is frequently mentioned in connection with UFO sightings. The connection with the Yonilingam can be found in Chapter 6 (*supra*), where Jeffrey Evans is cited *à propos* of the K'rla Cell which "as Captive on Yuggoth, is a YONI pure and simple..." Evans goes on to describe the Sigil of Yuggoth, which suggests "a FLOWER or an antenna". Evans's analysis of the glyph reveals "the planetary sigils of the Sephiroth, *Phi* and *Khi* ( $\Phi$  and  $\Xi$ ),<sup>66</sup> the Veils of the Negative...".<sup>67</sup> Applied to the passage in *Liber Pennae Praenumbra*, this suggests emergence

<sup>66</sup> See chapter 6 for considerations of *Phi*.

<sup>67</sup> Private communication, 12 December, 1991.



from the Mauve Zone – “a cloud, violet and light-shot” – a predominantly stellar image. The rainbow-lights, the wings, the bee, are prime symbols of the *Starry Wisdom Sect*, the lingam being subservient to the all-pervasive current which it represents. The symbolism of the bee should be studied in conjunction with that of the *bijamantra* OM, the seed-mantra of creation.<sup>68</sup> The name of the bee, DBIR, means the ‘Seat of the Oracle’, and its number, 216, is a number of IPSOS, the Word of the Aeon of Maat. The bee therefore symbolizes the Oracle of Maat. Inman suggests that Beelzebub, ‘Lord of the Flies’, was more correctly translated the ‘Lord of Buzzers’,<sup>69</sup> or bees, because Baal, who prophesied, was a pun on *the Word*. Inman notes further that such punning, or paronomasia, was commonly used in the mysteries of Persia, Babylonia and Palestine. The bee also typified the ‘great revealer’. In the *Egyptian Book of the Dead* this insect was first in leading the spirits of the dead to paradise – the flower-filled fields of Sekhet-Aahru. *Liber Pennae Praenumbra* declares that the bee

gathers up the flower-nectar, flies to Hive, and there, in pure Comm-union, doth in its very body Transubstantiate ... The Nectar is now honey.<sup>70</sup>

Bee, as the letter ‘B’, denotes *Beth*, the Abode of the Magician in the alembic of whose body the transubstantiation occurs during communion with his Angel (*congressus cum daemone*). It is then that the nectar distilled in the process of congress becomes Honey, which is known as *Talam*. Its ingredients are hinted at in *The Mass of Maat*.<sup>71</sup> The true ‘honeymoon’ or congress with the Angel occurs when the womb

<sup>68</sup> See *Outside the Circles of Time* (Grant), ch.12.

<sup>69</sup> I.e., words, oracles. See Inman, *Ancient Names Embodied in Ancient Faiths*, vol.1, p.328.

<sup>70</sup> The bee fabricates its honeycomb out of its excreta, hence the use of the bee as a zoötype of the *Gomaya Diksha*. See chapters 3, 4 and 5, *supra*.

<sup>71</sup> A writing by Nema. See *Outside the Circles of Time* (Grant), ch.12.

vibrates to the seed-mantra, *Hum*, i.e., when the bee hums.<sup>72</sup> Its wings then emit a curious sussuration evocative of the sound IPSOS. Thereafter ensues the ‘Feast of the Supersensualists’<sup>73</sup> in which the honey of the cosmic messenger (angel; *parashakti*) is absorbed by the ritualist via the yoni-flower of his own angel (*svashakti*). A profound doctrine is here implied. The term *svashakti* (own shakti), as used in the *Shakta Tantras*, denotes one’s own wife, i.e., one’s magical or mystical partner, ‘angel’ or ‘shadow-woman’. In her trans-human aspect as *parashakti* she is equivalent to the ‘alien’ or Scarlet Woman. The victim of the Feast is therefore eaten alive, for the physical vehicle of the *Talam* is the lunar blood.

<sup>72</sup> See *Hecate’s Fountain* (Grant), pp.161, 162.

<sup>73</sup> The phrase is Austin Osman Spare’s. See *The Book of Pleasure*, p.33: ‘The Doctrine of Eternal Self-Love’.

## 10

## The Typhonian Bases of the Mysteries of Maat – II



It is noteworthy that within its brief compass *Liber Pennae Praenumbra* comprehends the salient features of the Typhonian Eleventh Degree; the Mysteries of Lêng hinted at in the *Necronomicon*; the Mysteries of Maat expounded by Frater Achad and developed by Nema; and the Mysteries of the Cult of Lamal.<sup>1</sup> As we have seen,<sup>2</sup> these features do not depend entirely on a similarity of magical techniques employed in the mysteries which express these Currents; they are also traceable to an evolutive line which triggered Crowley's receipt of *AL* in 1904 (see chapter 2).

The formula of Maat's Mass – IPSOS ("by the same mouth") – refers to the mouth that utters the Word, and to the mouth that reifies the Word. The Word, or manifestation, of Maat is her daughter, Mâ, as the Word of Set is *La*. The terminal 't' is the reifying agent, *Tau* (Earth). Thus, *Malat* and *Talam* are the twin *kalas* of the Lord of Bees, who, as the reifier through the mantra *Hum*, is the Ta Lam or incarnation on earth (Ta=earth) of Lam:

<sup>1</sup> This palindrome conceals the formula of the Cult of Lam: Lam is the transmitter of the Aiwass-Current from Universe 'B' (LA) to Universe 'A' (AL) via the Aeon of the Daughter (Mâ).

<sup>2</sup> *Outside the Circles of Time* (Grant), ch. 16.

This is the symbol of the Work-to-come, the Great Gynander in its earthly form. The Magickian shall grow like unto the BEE as the Aeon unfolds, a leader and a sign unto the Race of Man.<sup>3</sup>

In *The Shadow out of Time*, Lovecraft hinted that human consciousness<sup>4</sup> will manifest in insectival form during the final phase of earth's existence, which is a symbolic way of saying that the human phase of the Race of Man is fleeting when compared with the duration of the Great Race that will supplant it, and that the Great Race will assume such a form. MAN, 91, is a metathesis of AMN or Amen, the 'Hidden God'. This is confirmed when the terminal letter, 'N', is given its final valuation, 700. Thus, AMN = 741, the "supreme name of the Concealed One".<sup>5</sup> Furthermore, 741 is the sum of the letters of the Elements denoted by the letters A(leph), Air; M(em), Water; T(au), Earth; S(hin), Fire – "hence a concealed IHVH".<sup>6</sup> 741 has also the value of OPATΣ, 'visible'; i.e., the daughter, Eve (Heva-IHVH), manifests the Aeon of Mâ "as the Aeon unfolds" – i.e., the present Aeon of Horus. Note also that the reflex of MAN, NAM = 'speech, oracle, utterance, prophecy', the primal *Word*, hence our word 'name', denoting a conscious or spiritual being. This interpretation of (the word) MAN explains the passage in the *Necronomicon*:

the Power of Man is the Power of the Ancient Ones. And this is the Covenant.<sup>7</sup>

A major misconception concerning the nature and the place of man in the scheme of Consciousness-unfoldment has been exacerbated by the notion that man is the ultimate goal and ideal of creation. Deplorably, this misunderstanding has been compounded by the slogan adopted by Crowley himself: "There

<sup>3</sup> See *Outer Gateways* (Grant), ch. 6; also *Genesis* (Wood).

<sup>4</sup> Rather, that aspect of Consciousness which we call 'human'.

<sup>5</sup> See *Sepher Sephiroth* (*Equinox* I, 8).


<sup>6</sup> *Ibid.*

<sup>7</sup> Schl.ed., p. 166.



is no god but man". This were well and good had not humanity held, for long ages, the notion of a 'creator' as the ultimate Reality. This, although Initiates at all times and places have understood that any kind of creator can be only a creator of duality – i.e., of himself (god), and the object of his creation (the world). In order to wean humanity from conceiving deity as absolute, certain Gnostic sects presented this creator-god or demiurge as an evil entity. Their descriptions of him portray accurately and surely our phantom-friend, the Ego, the prime and only source of duality.<sup>8</sup> Man has thus made his god in his own image; or rather, in the image of a pseudo-self, a bundle of sensations and a concept-forming mind. But the ego is not an entity at all; it is a mask, a persona, a false idol engendered by the mistaken identity of consciousness with the body-mind complex. It is this hyped-up complex, and this alone, that has to be dissolved and transcended; and if there is no god but man it follows that the concept 'man' has also to be discarded. Hence the insect-motif as the next persona of consciousness is as valid as any other mask of 'God' or the 'gods'. However, once the notion of God, like any other concept, is transcended, the way becomes clear for initiation into the mystery of the aeons and of their apparent succession.

The number 91 ('man') is also that of AKO, a name which indicates the worship of Zin (cf. Zain), the Nameless or Wordless Aeon that supersedes that of Maat. The bee, again, is a symbol of this "work-to-come".

A point is made in *Liber Pennae Praenumbra* that the Great Gynander in its terrestrial form "is not male nor female...". It is beyond the opposites; it is, in fact, neuter. A babe? A god? The sign of deity in the Kamite Gnosis was that of the axe or *nuter* sign, , which denoted the cleaver. It was adopted as the sign

<sup>8</sup> See *Outer Gateways* (Grant), ch.5.

of the primal divider who clove open his mother for the purpose of manifestation. The Mother's stellar representative was Ursa Major, the constellation of the Great Bear(er) compounded of seven stars, her children. The Babe, as the culmination, or height, of the Mother was her eighth, typified in the southern heaven as Sothis, the Soul of Isis, the Star of Set. The Gynander is therefore both Babe and God, i.e., not male or female but neither (as Babe) and both (as God).

The "poised plume" which pens *Liber Pennae Praenumbra* now

moves in dancing fashion, unfolding from the central shaft long wings, transforming to the shape of the dark Vulture.

Maat transmogrifies into Maut. The one is the life-current, the other that of death. Note the change from 'a', in Maat, to 'u' in Maut. The difference numerically is 5, the 'woman's number'. Maat = 51 = I AM (i.e., consciousness); Maut = 56, the 'evil number', evil because the 5 indicates the lunar current, the magical uses of which were abhorred by the post-stellar traditions. But  $51 + 5 = 56$ , the bodies of Set (7) and Isis (8) in the act of multiplying ( $7 \times 8 = 56$ ). Moreover, 56 is  $7 \times 1 \times 8$ , 718 being the CTHAH, the Stélé or Star-Stone which revealed the ending of an aeon, *not of Osiris but of Horus* (AL.III.19), and the return of the aeon of CTHVLV (Cthulhu).<sup>9</sup> 56 is also the number of the Virgin, *Alchimia*, that is the unawakened priestess in her magnetic trance. And so we understand the change from Maat to Maut to signify a transcendence also of the Aeon of Maat.

*Liber Pennae Praenumbra*, then, indicates covertly the imminence of the Wordless Aeon, the Aeon of Zain. Maat may also be read as Ma-aat', the 'house' or 'womb' of Mâ (the daughter), and it is in this sense that she represents the terminal letter of the Tetragrammaton. So that in whatever

<sup>9</sup> See *Outer Gateways* (Grant), ch.2.

way these formulae may be interpreted, the notion is encountered of an imminent end to a series of aeons: of Isis, of Osiris, of Horus, and of Maat – and the advent of their reflexes – Nu-Isis, Zain, Set, Cthulhu.

The *Liber* goes on to instruct the “Children of the Hawk”<sup>10</sup> that “a Man is not a Bee”. The occult implicits of this self-evident oracle have already been clarified with reference to the final phase of terrestrial consciousness typified by the beetle.<sup>11</sup> Here we have another paronomasia similar to the CTHAH/CTHULHU complex mentioned above, for the letters ‘t l e’ added to the word ‘Bee’ change its value, 12, into 56 (= Beetle), or 7 x 1 x 8, the number of the Star-Stone or Stélé of Cthulhu. *Liber Pennae Praenumbra* cautions against the literal interpretation of magical zootypes, which results in ludicrous prophecies such as Man’s finally reincarnating in the form of an insect. But “he may profit from the image thereof”.

The Book goes on to declare: “Behold in Me<sup>12</sup> another image for thy heart’s instruction”. ‘Me’, as 45, has also an alternative interpretation. Forty-five degrees is the star-angle value of the Pentagram and is therefore a reflex, however faint, of the Star of Nu-Isis.

There rose before their eyes the Tower of Silence, wherein the Lovers of the Fire<sup>13</sup> lay the dead.

The Tower of Silence is the ‘Hollow One’, *Kotha* or KVTh,<sup>14</sup> which is related qabalistically to Hadit as ‘Kadath<sup>15</sup> of the Cold Waste’. Substituting *ayin* for *vau* we obtain 490, KOTH. According to Lovecraft, Koth is the “sign that dreamers see

<sup>10</sup> The devotees of Horus.

<sup>11</sup> See *Hecate’s Fountain* (Grant), Part III, ch.5.

<sup>12</sup> Me = 45 = ADM (‘Man’).

<sup>13</sup> The Shus-en-Har; votaries of the *Har* (Horus), the ‘Child’. (K.G.)

<sup>14</sup> See *Liber Samekh* (Crowley), *Magick*, p.358.

<sup>15</sup> Lovecraft reads the ‘H’ of Hadit as a *cheth*.

fixed above the archway of a certain black tower standing alone in twilight”,<sup>16</sup> i.e., in the Mauve Zone. But 490 is also the number of ThMIM, meaning ‘Truth’ (Maat). The word ThMIM derives from the Egyptian *Tem*, ‘perfection’.<sup>17</sup> *Tem* plus *Mâ* yields ThMIM, the plural form of *Temat*, or ‘The Maat’, i.e., THE TRUTH.

“The Lovers of the Fire” are the devotees of the Fire Snake, the goddess who manifests only when the magician assumes Her true form, viz: the Death Posture. Hence the ‘dead’ that are laid in the Tower of Silence. Silence is one of the specific powers of the Hawk-headed Lord, Horus, whose formula includes Ra-Hoor-Khuit<sup>18</sup> and Hoor-paar-kraat, and whose “minister” is Aiwass (*AL.I.7*).

“The Vulture form”, Maut, is the dark side of Maat. The Golden Hawk of Horus has to darken, has to become the ‘Black Wings’ – the type of the Spirit of Set, before the Son-Sun (*Vau*) of Maut can become the double Aleph<sup>19</sup> of *Maat*. As shown in the *Book of the Spirit of the Goat*:<sup>20</sup>

“... M.A.A.T... the Master of the Temple of A.:A.:, whose name is Truth.”

This interpretation of M.A.A.T. appears in verse 7, which is the number of Set. In the verse that follows it (8, the number of Isis), it is declared: “Now in this<sup>21</sup> is the magical power known”. The 7 combined with the 8 yields the tarotic number of the House or *Atu* of the Goat, i.e. of the Trump XV, *The Devil* – Lord of the Double Power represented by the twin alephs – II. But there is a deeper meaning, for Fifteen is the actual designation

<sup>16</sup> *The Case of Charles Dexter Ward* (Lovecraft).

<sup>17</sup> See Fr. Achad’s description of the Aeon of Maat as the ‘Perfect-ion’.

<sup>18</sup> “Lord of Silence & of Strength” (*AL.III.70*).

<sup>19</sup> A double ‘aleph’ 1 1 = Eleven.

<sup>20</sup> See *Liber A’ash vel Capricorni Pneumatici* (Crowley), *Magick*, p.496.

<sup>21</sup> I.e., the 7 and the 8.



of the ancient Goddess whose fifteen *kalas* culminate in the mystical 16th *kala* – or *secret-ion*. This verse therefore refers to the Aeon beyond or Outside Time. This concept is symbolized by the full moon which blooms in the great *Sri Chakra* and which expresses its *Kala* in the Rite of Sodashi, in which the goddess is typified by a sixteen-years-old maiden.

Further, 7 multiplied by 8 yields 'six and fifty', the number of the Word of Nuit (AL.I.24), the significance of which has already been explained. But what is Her Word? Surely, it is NU (56). On another reckoning, the number of Isis being 8, we have the formula of Nu-Isis whose *name* is of eight letters: AL CHI MIA.<sup>22</sup> This name, Alchimia, contains the whole mystery of the Set-Isis-Maat complex. By Chaldaean qabalah the value of the name is one hundred. This is the number also of KVKB-KLB, 'the Dog Star, Sirius'. One hundred is also one meaning of the name HECATE, one of whose zootypes is the Pig, Chozzar, which denotes the lunar element of Her Mysteries. The number 100 is identical with the letter *Qoph* which denotes 'perfect illusion', 'magical glamour'.

The concluding paragraphs of this first section of *Liber Pennae Praenumbra* are reminiscent of the celebrated Tantric rite enacted in the burning-ground haunted by jackals, vultures, and the spectres of the dead. The section is sealed by eight five-pointed stars, a glyph which conceals the mystic formula of Nu-Isis:<sup>23</sup>  $718 = 7 + 1 + 8 = 16$  (Sodashi),  $1 + 6 = 7$  (Set). The numeral '1' in 718 represents the Phallus of Osiris shared by Set (7) and Isis (8). Set-Isis = Sothis.

The second section of *Liber Pennae Praenumbra* – 'The Giving of the Word' – opens with a description of Maat crowned with a single plume and bearing the Ankh and the Wand of

Healing. She harangues her assembled Warrior-Priests in language that is plain and requiring of no comment until we reach the words: "The forces of Shaitan have ye engendered, calling forth the nexus of the ninety-three to work your Will". Maat is saying that her Warrior-Priests have worked with the energies of Aiwass in the Tunnels of Set, thereby invoking the '93 Complex' – Aivaz, Agapé, Thelema – and the Secret Word of the Third Degree which we are not authorized openly to declare. In the sentence following, appears the word 'Alchemy', which is a profane mode of spelling the name of the Virgin, or Daughter-complex, at the heart of the Aeon of Maat.

There then follows the admonition to slay the Ego "on the moment of birth" – which implies extreme vigilance, for Ego is mind-in-motion of which the product is thought. It is thought alone that creates the illusion of phenomena, and thought is "self-generate", and therefore "constant watchfulness is the first Act – the Abyss is crossed by minutes, every day". Each thought has to be slain on arising, until its substratum is laid bare. This substrate is the thought-free mind, or, rather, no-mind. It, too, is a mask, a concept, which has to be abolished. In the state of pre-conceptual awareness alone is Truth (Maat) waiting to be known as the Self of all beings. The word 'abyss' here indicates the gulf between the phenomenal, or apparent, universe and its noumenal source.

But if the Warrior-priest "would dance the Mask"; that is to say, if he would engage in play on the hither side of the Abyss, then let him also "mask the Dance". This means that he should assume a specific 'god-form' and express it to perfection:

Exquisite must be the Art in this wise, and balance in the Centre be maintained, or else ye shall give unwonted life unto thine own creations.

There follows an explicit instruction concerning the

<sup>22</sup> See *The Brotherhood of the Rosy Cross* (Waite), p.167; and ch.9, *supra*.

<sup>23</sup> Note that  $5 \times 8 = Mem$ , the 'female power'.

performance of the Mass of Maat:

The Eagle must be fed upon what she has shared in making. By the same mouth that roars upon the mountain, is the Word-act of No Difference given.

Here is a direct reference to *samadrishti* or 'equal vision', which Aiwass also counselled:

Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.<sup>24</sup>

The "same mouth that roars" is that of the Lion which, after generating nectar in conjunction with the Eagle, absorbs their combined essences and shares with her their Mass.

The zoötypes of the Lion and the Eagle appear in the biblical allegory of Samson's secret. The imagery of the honey-bee has already been explained, but that of the lion requires further explication. The lion-serpent<sup>25</sup> becomes the eagle by the formula of "love under will". The eagle typifies the soaring or aspiring spirit which the serpent becomes under the application of Will (the Lion). Thus, the formula of the Ninth Degree of O.T.O. is implicit in "love under will", i.e. *agapé* spiritualized by *thelema*. In the astro-mythos, the sign of Scorpio (serpent) was superseded by that of the eagle.<sup>26</sup>

And when Will declares, therein shall join the Bee to add the gold [honey] to red and white. The essence of Shaitan is nectar...

The red and the white are the twin *kalas*<sup>27</sup> which, when mixed (*misra*) produce the Nectar of Shaitan, or Set. It is significant that the Egyptian Rite of Misraim (90°) is, from a

<sup>24</sup> AL.I.22.

<sup>25</sup> To the lion-serpent is ascribed the number 9, the mysteries of which pertain specifically to the Ninth Arch. See *The Ninth Arch* (Grant), forthcoming.

<sup>26</sup> Cf. the biblical account of the Four Cherubim – Bull, Lion, Man, Eagle – ranged about the 'Mercy Seat'.

<sup>27</sup> *Shona* and *Sita*, in the Tantric System.

magical standpoint, the equivalent of the 'Ancient & Accepted Scottish Rite' of 33° Freemasonry. But whereas the latter Rite is, today, purely symbolic, the former comported an actual ritual involving the XI°.<sup>28</sup>

In Maat's Book, "the Lion is the Flower" and "the Eagle invokes the nature of the Bee".<sup>29</sup> This is a reversal of the more familiar symbolism; it recalls the similarly contrary rôles allotted to Shiva and Shakti in the Hindu and Tibetan Tantras respectively. But the eagle as a bird of prey is associated with blood, and the lion with the provocation to fertility. Here we have "the Sothis-gift, quintessential Mead" that "bounds forth to join Eagle-tears and Lion-blood".

The five-fold Mead – a gift of the stellar Goddess (Nuit) – is composed of the 'five products of the cow'<sup>30</sup> engaged in the *go-maya* rites of Tantra. These refer to the *kalas* emitted by the flowing one, or flow-er, represented by the Lion in *Liber Pennae Praenumbra*. The "tears" do not refer to ocular emissions but to the three drops (*tribindu*) secreted within the heart of the lotus, lily, or rose.<sup>31</sup>

The central *trikona* of the Sri Chakra resumes the alchemical formula, *solve et coagula*, inscribed on the base of Eliphas Lévi's image of Baphomet:

Solve et coagula. Comm-Union thereby whereof the Cosmos itself dissolveth, and re-forms by Will. And, know, if ought can be so ordered in the Kingdom, that three or more is zero, as well as older Truths.

The mechanism of manifestation and withdrawal from manifestation is being described. If this is achieved in Malkuth

<sup>28</sup> Sodom, Egypt, Golgotha (place of a skull) are interchangeable types. See *John* 19, vv.17,18; *Revelation* 11, v.6.

<sup>29</sup> The nature and essence of the bee is honey, or *talam*.

<sup>30</sup> See chapters 3, 4, and 5, *supra*.

<sup>31</sup> The type of flower is determined by the geographical *locus* of the tradition concerned.



(the Kingdom)<sup>32</sup> the “three or more is zero”. That is, the three worlds, or states, of waking, dreaming, and dreamless sleep equate to *Ain*, *Ain Soph*, *Ain Soph Aur* – 0, 0, 0.<sup>33</sup> Perhaps the “older Truths” pertain to myth cycles antedating even the Stellar Cult. If so, then the phase is preconceptual, inconceivable, and therefore inexpressible.

It is well to remember that concepts such as Gynander, Androgyne, Bacchus Diphues, etc., are symbolic modes of describing the embodiment in a single image of the Double Current and the Ophidian Gnosis exemplified by the Fire Snake. All successful magick depends upon the balanced activation of the twin elements – Fire (comprehending Air), and Water (comprehending Earth). The Fire is the solar heat represented by Set and Sekhet, whose zootypes are the lion and the bee; the snake (Fire Snake) is the lunar and scorpionic element of corrosion and corruption that plays a major rôle in the alchemical “Comm-Union”. The symbolism partakes of the earliest Stellar Gnosis which includes, in embryo, all the later luni-solar embellishments. In the mysteries and rites of this Communion, Maat inscribes upon the parchment of “manskin” the Word of Her Aeon – IPSOS.<sup>34</sup>

The Word is to be used “In silent wisdom”. This may be a reference to the Starry Wisdom Sect whose sphere of operations is indicated on the Tree of Life by the sephira Chokmah. The number of Chokmah is 73, which is also that of GML attributed to the Path of the Priestess of the Silver Star, the female Hierophant. It is the number, too, of GO, ‘cow’, an euphemism for the feminine force (*shakti*) in the Shakta Tantra rituals. But

<sup>32</sup> I.e., in the waking state of mundane consciousness.

<sup>33</sup> See *Outer Gateways* (Grant), ch.5.

<sup>34</sup> The Word is discussed at length in Nema’s writings and in *Outside the Circles of Time* (Grant).

the zootype especially associated with 73 is the camel,<sup>35</sup> the ‘ship of the desert’. In this symbolism may be fathomed the occult significance of the rôle of the High Priestess who, in effect, initiates the warrior-priest into the Mysteries of the Mauve Zone, the Desert of Set. The camel glyphs also the Mystery of Death (cf. Daäth). Rabbinical tradition has it that Samaël, the Angel of Death, in order to find a companion similar to himself, descended with all his hosts upon the earth where he found such a companion in the form of a camel. Furthermore, the peculiar nature of the ‘Fall’ is indicated by the inner sense meaning of this symbolic beast, which represents the *pudenda*. In terms of the Ophidian Current, Samaël was the serpent (Fire Snake) who begat Cain upon Eve before she had intercourse with Adam (mankind). It was Eve who infected Adam with the alien virus. The name Samaël denotes the ‘venom of God’. Samaël abode with Eve for a long time, and she bore him many children who were not in human form.

It is also significant that the title TO ACTHP AFOC (The Silver Star, *Argenteum Astrum*, A.:A.:) has the numerical value of 1364, which indicates the Stellar Priestess (13) of A.:A.: – Set-Maat (64). 1364 is the sum of the numbers 31 + 93 + 418 + 156 + 666. It is also the sum of the numbers Ilyarun (376) + Aossic (595) + the mystical 393.

Multiplying the integers 1 x 3 x 6 x 4 = 72, the number of degrees in the basal angle of the Pentagram, the glyph of the Stellar Goddess, 393. Note also that 13 x 64 = 832 = ISHAKSHAH, a variant of IXAXAAR, 333, the nefarious Black Star-Stone mentioned by Solinus in connection with the children of Choronzon. Note, further, that 1364 = 11 x 124, the Magick Light illuminating ODN (Eden), the Garden of the

<sup>35</sup> GML means ‘a camel’.

Goddess, and also OIGAL, the qliphoth of Chokmah (73). This “silent wisdom” (73) has further important connotations, for 73 is the number of the Word ALALIA received by Frater Achad in 1943.<sup>36</sup>

It is claimed that IPSOS is “the word of the twenty-third path, whose number is fifty and six”. Readers familiar with R.A. Wilson’s treatment of the number 23<sup>37</sup> will understand why the word IPSOS is applicable to the Path of Mem, to which is attributed the element Water, symbolic of the mystical blood of Isis, for Nu = 56. The number 23 also comprehends in its metathesized integers the number of the Scarlet Woman, 156, thus:  $3 - 2 = 1$ ;  $2 + 3 = 5$ ;  $2 \times 3 = 6$ . Furthermore,  $2 + 3$  indicates the Pentagram, the five rays of which denote the five digits of the moon à propos of the lunar kalas. The five angles, being threefold, represent the Goddess Fifteen ( $3 \times 5$ ) and the secret yantra of Her worship during the fifteen days of the ‘dark’ fortnight.<sup>38</sup> Path 23 is also the Path of the Man, hanged or crucified upside-down, as in the tarot arcanum applicable to that Path. ‘Man’ (91), or human-kind, is represented by the Daughter (MLKA, 91) who is Mâ in the Lesser Cycle of the Aeon of Maat. The formula of the ‘Hanged Man’ is known to the *Anuttara Amnaya* as *Viparita Maithuna*, or upside-down sexual congress in which woman, passive on the astral plane, is exalted actively on the magical plane, thereby exemplifying the Tantric maxim: “Shiva is *shava* without *shakti*”.<sup>39</sup> A further interpretation of the formula involves the place of Crossing-Over from Man to that which is beyond man, viz., to the Mauve Zone.

Further concerning the number 91 = Man, Daughter, etc., it is to be noted that there are 91 *Mayukas*, or magnetic rays, emanating from the *avarana-devatas* of the Goddess centred in the Sri Chakra.<sup>40</sup> 91 being the number of Man (human consciousness), this fact indicates that through the Sri Chakra he may establish contact with the cosmic source of consciousness. The *Necronomicon* (p.166, Schlangecraft edition) declares: “The Power [shakti] of Man is the Power [shakti] of the Ancient Ones. And this is the Covenant”. It has been shown elsewhere that the Covenant refers specifically to Set, the ‘holy covenant’ of Hoor-paar-kraat.<sup>41</sup> 91 is also the number of MAKL, ‘cibus, food, meat’, thus linking the concept with *Talam*. API, also 91, is the “goddess who gives protection in the form of a hippopotamus”.<sup>42</sup> It is also the number of KVSH, ‘poculum ejus’ – ‘her cup or graal’. As NAM, 91 indicates the function of ‘speech, oracle, prophecy, the primaeval word’, whence our word ‘name’. Again, 91 enumerates ‘Naacal’, designating a pre-human language; also AKO, the ancient moon-god sometimes referred to as Sin or Zain (718). Finally, 91 is the sum total of numbers in the series 1 – 13, a further lunar index.

It has already been shown that the number 56 is the name of the Virgin (MLKA) who declares: ‘My name contains 6 and 50 yet has only 8 letters – AL CHI MIA’. AL (31) is the Key to the *Book of the Law* discovered by Fr. Achad, in 1916. MIA = 51, the number of ‘Edom’, the realm of the demon Kings. 51 is also the number of the ATMA of the Vedantists, and of ‘I AM’, which is the Atma of the Vedantists. It is also the value of BNT, ‘to bind, gird about’ as with mummy-swathings, or as the likhu-loop (girdle) which deposited in symbolism the loop-cross or Ankh –

<sup>36</sup> See *Cults of the Shadow* (Grant), ch.8. ‘Alalia’ means ‘absence of speech’.

<sup>37</sup> See *The Cosmic Trigger: The Final Secret of the Illuminati* (Wilson).

<sup>38</sup> See chapters 3, 4, and 5, *supra*.

<sup>39</sup> I.e., Consciousness (*shiva*) is inert, literally ‘corpse-like’ (*shava*), without *shakti* (power/woman/Fire Snake).

<sup>40</sup> See *Saundaryalahari*, pp.112, 113.

<sup>41</sup> See also *Magick* (Crowley), p.496.

<sup>42</sup> See Budge, p.421. The hippopotamus was a zoötype of Taurt, or Typhon.



the Sign of Life, i.e., of manifestation. BNT derives from the Egyptian *pint*, *pshent*, 'a crown', showing the connection between the Ankh, 'life', and Ankh, 'king', for long life to the king was bound up with the concept of the Child (*Har*), or *Pharaoh*, to reproduce his image forever.

The feminine substance at the base of these ancient notions is revealed also in the number 51, 'Matter', MAAT, and its reflex, TAAM, the 'accursed food' of the Moorish sorcerers, for 51 is the number of Azazel, leader of the angels or 'watchers' who "lay with the daughters of men". In the *Book of Enoch* the angels were identified with incubi-demons who corrupted the human race by imparting to man, through woman, the 'forbidden' wisdom involving the magical application of the TAAM – the reflex of MAAT and, therefore, antimatter. Scientists today are approaching the threshold of these mysteries.

51 is the value of the *bija mantra* HUM which projects the vibrations of the Great Old Ones and which features prominently in certain Drukpa Rites<sup>43</sup> and forms an integral part of the *mahamantra* of Sri Dakshina Kalika.<sup>44</sup> 51 is, again, the number of KLA, 'shut up or bound', as the mummy confined within the cask in Amenta. KLA is *one* less than KALA, the manifesting substance, TAAM, that is the emanation of Kali or Dakshina Kalika.

The second term in the Name Alchimia – CHI – has the value of 18, the Isis Principle, here the Black Isis in Her Kalinian aspect. The Chaldaean word ChI denotes 'the female power of the sun, life, living, existence'. It is the vital power, *par excellence*, as 18 is the secret Key of Isis, and, together with the lingam (I) of Osiris (the active principle of Isis)<sup>45</sup> the equation

<sup>43</sup> See *Hecate's Fountain* (Grant), Part III, ch.3.

<sup>44</sup> See the *Karpuradistotra* (trans. Woodroffe).

<sup>45</sup> Whose number is 8.

reads: *Yod* = Phallus; 10 + 8 (*Cheth*) = 18. But note also that 18 = ChTA, 'outcast'. The Kamite *Aati* were the leprous or accursed ones, the unclean wanderers whose designation, *Aati*, became an epithet of obloquy applied to the Typhonians and, by implication, to the M-aati or Children of Maat.<sup>46</sup>

The number 18 was the measure in cubits of the highest elevation of the Nilotic inundation, another type of Typhon. Eighteen is the path-number attributed to *The Charioteer* (spacecraft) whose pilot bears upon his helm the crest<sup>47</sup> of the Deep Ones. His colour is amber.<sup>48</sup> The arcana implicit in Atu VII have also deposited in the mythological lore of the human race the symbolism of the Holy Graal.<sup>49</sup>

There then appears the statement: "It is the unspoken Abode, wherein the Dance of the Mask is taught by Me". The "unspoken Abode" is a reference to the Wordless Aeon. The "Dance of the Mask" refers to the antics of the ego, which can be taught only by a "me", an object, never by 'I', the subjectivity of Pure Consciousness. There then follows a curious statement:

Tahuti watches without the Ape; I am the Vulture also.

Here, Maat is declaring herself in fullness as the deity of Wisdom (Thoth). Watching "without the Ape" denotes Wisdom without Method, Shiva without Shakti, Prajna without Upaya, or, simply, Noumenon without manifestation – in a word, subjectivity non-objectified. This deity is therefore outside the circles or perpetual recurrences of the *lila* (World-Play) in Time. The menstruum of manifestation has been dissolved, hence is Maat "the Vulture also".

<sup>46</sup> ChTA also signifies the 'antique Serpent', the primordial Fire Snake later cast as Satan in the sexual drama of the biblical Genesis.

<sup>47</sup> See Atu VII, *The Book of Thoth* (Crowley).

<sup>48</sup> Orange and amber are hues frequently associated with UFO phenomena.

<sup>49</sup> See *Hecate's Fountain* (Grant), p.237 *et seq.*

The word IPSOS is then defined as “the Chalice of Air and Wand of Water, the Sword of Earth and the Pantacle of Fire”. This is the topsey-turvey world of the Abyss. The blood of the Chalice has become the seething sea of etheric phantasmata, not the Word made flesh in the body of the son (sun). The Wand now defines the Word in terms of its astral essence as the substance of fantasy and imagination. The Sword is become the rock or basis of manifestation<sup>50</sup> of the Spirit in its aeonic avatar of Z-ain, the ‘Eye of the Serpent’ (i.e., it comprehends the entire gamut of powers (*shaktis*) from the *Muladhara* – abode of the Fire Snake – to the *Ajna Chakra* or ‘third’ Eye). Finally, the Pantacle is ascribed to fire as the very foundations of the universe are reduced to ashes through the holocaust initiated by the Aeon of Horus, of which the Stélé of Revealing<sup>51</sup> is the Pantacle.

Following upon this total confusion of elemental correspondences – which occurs under the aegis of Choronzon, on the threshold of Daäth – Maat (IPSOS) is revealed as “the source of Mine Own Being – and yours. It is the origin of this sending, that channels through Andromeda and Set”.<sup>52</sup>

To utter the mantra IPSOS “is to bring about a certain change”. One of its numbers is 280 which is the number of ‘Word’, and of ChON-ChON, “witches who transform themselves into a bird resembling a vulture which flies by night”.<sup>53</sup> The Word and the Vulture (i.e., the Word of the Vulture), for Maut is to Maat as Sekhet is to Bâst. The number 280 also enumerates IOR, ‘an honeycomb’, recalling the insectival connection.

<sup>50</sup> Note: the rôle of the Sword is here prophetically formulated.

<sup>51</sup> Its number, 718, conceals the formula of the ‘Abomination of Desolation’.

<sup>52</sup> Sirius and Andromeda are constellations of major importance to the Horus Maat Gnosis. See *Outside the Circles of Time* (Grant).

<sup>53</sup> See *The Werewolf* (Summers), ch.1., p.21.

Another number of IPSOS is 216, which is that of DBIR, ‘the oracle’, and of DM ONBIM, ‘blood of grapes’.  $216 = 6 \times 6 \times 6$ , ‘the Holy of Holies’, for DBIR is also ‘the Seat’ of the Oracle, the holiest place in the temple, and the seat is Set. Again, 216 is OMVQ, the ‘Deep One’.

Yet another number of IPSOS, 520, identifies the Deep One as ‘Poteidon’, a form of Poseidon and of Ishtar, ‘daughter of Sin’ (the lunar deity); and of Seshet.<sup>54</sup> 520 is ShPIP, the cerastes, horned serpent or viper associated with Isis; and KRSH, the ‘belly or womb’, from the Egyptian *Karas*, the coffin or place of burial, womb of earth as the hidden place of new life. Finally, IPSOS = 696, which links irrefragably the Aeon of Maat with the Aeon of Horus, for 696 is the sum of the eight-lettered cipher RPSTOVAL (*AL*.II.76), concerning the ‘One’ destined to succeed the scribe of *AL*.

We are cautioned to be circumspect in the use of the Word IPSOS, “for if its truth be known abroad, it would perchance drive the slaves to madness and despair”.

Enough has been written in these trilogies to explain this and similar enjoinders, and it is unnecessary to dilate upon them; but it should be noted that *Liber Pennae Praenumbra* accepts the concept of slavery as it is understood in the context of *Liber AL* in connection with the Aeon that preceded and now runs concurrently with the ‘daughter-cycle’ of Maat, for it is hard to conceive of the usual notion of slavery continuing into the Aeon of Maat. In Part III of *Hecate’s Fountain*, we alluded to Michael Bertiaux’s interpretation of the concept. His definition of the term approximates to the Hindu concept of the *dasi*<sup>55</sup> as ‘servant’, ‘devotee’, ‘votary’ of a deity or of the *ishta devata*. However, the more usual connotation of the word seems

<sup>54</sup> See ch.1, *supra*: remarks on Vela.

<sup>55</sup> Cf. the *Shivadasis* or *Bhagavandasis*, ‘Servants of the Lord’.



to be affirmed by the verse following it: "Only a true Priest-King may know it [the Word] fully ...". The Priest-King is the 'Kingly Man' of *Liber AL* as surely as "the slaves that perish" are "the slaves that serve". (AL.II.49,58).

Knowing the Word "fully" suggests a veiled component of IPSOS within the "Akashic Echo", in which this *Book of the Pre-shadowing of the Feather* is preserved. In it will be found the shadow-key that renders up its meaning.

The Book is sealed with the words of Aiwass as recorded in *AL*: "Do what thou wilt shall be the whole of the Law... Love is the Law, love under will". This is to be interpreted as demonstrating that *Liber Pennae Praenumbra* continues and develops the Teaching and fuses the Double Current of Horus-Mâ. The *Wisdom of S'lba*<sup>66</sup> is a yet further stage which carries the Current beyond the Mauve Zone and into the fullness of Truth (Maat), whose Book cannot be read because no 'T's and Eyes remain to decipher its mysteries.

The words that appear in the Editorial to the Journal where *Liber Pennae Praenumbra* first appeared have been heeded:

Bend the theory in a shape that you recognize as true.

But if anything is recognized as true it is necessarily false, because the mental faculties are unable to cognize or to comprehend Truth, nor were they designed so to do. There are discoverable in *Liber Pennae Praenumbra* Mysteries hitherto unknown which are identifiable as neither 'truth' nor 'falsehood'. Qabalistic analysis can but reveal *hints* of possible alignments and linkages at levels beyond those of discriminative processes.

<sup>66</sup> See *Outer Gateways* (Grant), ch. 13.

## 11

## *The Typhonian Bases of the Mysteries of Maat – III*



Following upon the experience of receiving the Oracles relating to the Mauve Zone, beginning c.1939, it was many years before insights developed concerning the texts of transmissions such as the *Wisdom of S'lba*, the *Book of the Spider* (OKBISH), and others. The gradual passage of events limned, vaguely at first, and then in more certain form, the pattern assumed by the Typhonian Current as it deposited within the present century – firstly, the Thelemic Magick associated with the Aeon of Horus (1904); secondly, the initial phase of the double cycle of Maat announced by Frater Achad (1944); thirdly, the N'Aton-Maatian Gnosis (1974), wherein the Children of Maat will be revealed as the Children of the transplutonic Isis beyond the Mauve Zone of S'lba.

The Ophidian implicits in the Maat Gnosis which we have here traced to a Typhonian source have led to an interpretation of *Liber Pennae Praenumbra* that is in many respects at variance with that of Nema and her circle. Nema's envisagement of the Aeon of Maat is founded upon the notion that "Consciousness is evolutionary by nature". However, as there is now "no time for the process of natural selection, we

must effect a mutational leap, a 'quantum jump' to the state of being a new species". Nema claims that this species already exists and that it "consists of a planet full of individuals who participate in a *Gestalt*-consciousness which expresses a super-persona, whose name was given as N'Aton".<sup>1</sup>

It is at this point that the divergence appears between the Way of Aiwass-Lam and that of N'Aton who prefigures a future embodiment of human consciousness – in other words, ourselves as we shall appear at some future time. As should by this time be evident, we refute this postulate in favour of the notion that consciousness in its human phase is an altogether transient phenomenon, a mere flash in the immensity of Space-Time (Nu-Isis). Transmissions such as the *Stanzas of Dzyan*, *Liber AL*, the *Necronomicon*, and, we maintain, *Liber Pennae Praenumbra* itself, give no support to the notion of an identifiably human mask to consciousness perpetuating itself indefinitely. But all whose will it is to make – as Nema phrases it – "the mutational leap into being a new species" should be prepared to relinquish the concept of 'human' consciousness with all its dualistic implicits.

Nema declares the "true structure of Mind" to be the "universal Pattern of Consciousness, a pattern by no means restricted to the Race of Man". But after the 'mutational leap', indeed in order to make the leap, mind must already have shed the form of restriction comported by identification with the "Race of Man". Profound and essential differences between Nema's approach to *Liber Pennae Praenumbra* and that of the Typhonians are here thrown into sharp relief. Nema would seem to accord an absolute value to consciousness in its human phase, and to its evolution in relation to the "Race of Man",

<sup>1</sup> For the source of these quotations see *The Cincinnati Journal of Ceremonial Magick*, vol.1 no.5.

whereas the Typhonian conception accords no such value either to the race of man or to consciousness. The Typhonians envisage the Aeon of Maat as an initial stage of that Wordless or Silent Aeon of Zain dawning outside the circles of Time and therefore free of any conceptual mechanism of evolution *because it has always been present and always will be*.

Nema's approach to this matter is not unique; others have also recoiled from the idea of consciousness divorced from some kind of theory of evolution based upon human values and conceptions, values that originate in, and pertain exclusively to, the waking-state of that consciousness. For this *jatavada*, or theory of cosmic creation and evolution, is fabricated by consciousness only in its waking-state. *Ajatavadins*, on the other hand, do not admit of such creation which, to them, is purely phenomenal and therefore delusive, a product of dualistic mentation characteristic of the waking-state. As Hui Neng (638-713) declared: "From the beginning, not a thing is".

Now is not the time to explore the deeper implications of *Liber Pennae Praenumbra*, but it has been necessary to highlight the point at which Nema diverges from the Typhonian interpretation here presented. We are not concerned with any regression or evolution of consciousness but, rather, with an *unveiling* of Consciousness which, in itself, is Absolute, Immutable and, basically, THIS, HERE AND NOW, which in essence we all ARE. It is only too easy to fall into the trap of classifying consciousness as 'pre-human', 'non-human', 'super-human', 'praeterhuman', etc., and of dividing it into packages thus neatly labelled. But all such classifications are seen as futile in the Light of Pure Consciousness – the LVX of the Gnostics, the Jnana of the Advaitins, the Anatma of the Madhyamikas, and so on. Austin Spare's formula of 'Atavistic Resurgence' demonstrates the possibility of entering phases of



'pre-human' consciousness; while, at the farther end of the scale, the experience of the *Jivanmukta* demonstrates the possibility of transcending all phases of consciousness, human or otherwise.

An illuminating example of Spare's formula occurred recently in the case of Mr. Gavin Semple, who is currently engaged in a biography of that artist. It is instructive to note Mr. Semple's procedure.

In May, 1991 Mr. Semple sigillised a "desire to realize a reptile spirit". He first banished from his mind all other ideas, or 'spirits', and concentrated upon the sigil.<sup>2</sup> While doing so he used a Tibetan 'singing bowl' in conjunction with mantras backed by a rite analogous to that of the VIII<sup>o</sup> O.T.O.<sup>3</sup> By this means, Mr. Semple induced a state of trance or magnetic sleep during which he sensed an atmosphere of "evil out of the earth... crawling under leaves...", as if arising from a swamp "in a night forest... a soul thrown up from the earth...". He awakened in a state of terror and with the "shriek of a beast" in his throat, and in his whole being an "instinct remembered out of the past". His fellow tenants were surprised by his sudden appearance in their room at dead of night. During the experience, states Mr. Semple, "my awareness was incredibly simplified", and he found it almost impossible to formulate thoughts:

At a certain point I felt myself drawing up out of the slime-ridden water and, throwing back my head – which seemed misshapen and heavy – with all my strength I let out a hideous, unearthly bellow. The sound and the horrible sensation of my alien anatomy threw me up into wakefulness.

<sup>2</sup> The art of sigil formation is given by Spare in his *The Book of Pleasure*.

<sup>3</sup> This degree comports workings of atavistic resurgence involving the Ophidia. The degree is associated particularly with the 27th. Tunnel of Set. See *Nightside of Eden* (Grant), p.205.

This occurred, seemingly, in a region of steaming swamps: "It was journey of thousands of miles and years compressed into a split second". He surmised that the shock he received from the experience resulted "from the sudden *contraction* of perception rather than its expansion". In other words, his consciousness was constrained to a point and unable to exceed the limitations of the sub-human vehicle with which he was identified.

Diametrically opposite was an experience of non-human consciousness recorded by the late Mr. Christopher Johnson. Whilst enjoying a tankard with companions he became aware of "the Noise". Some of them heard nothing unusual, but others heard, or thought they heard a fleeting sound that was almost too vague to have acquired substance. But there were others – Mr. Johnson among them – who rushed out of the tavern "as if an urgent and imperious *tocsin* had possessed their incredulous ears with its adamant clangour".

The compelling sound issued from the sky:

A Sound it was to bring to mind a sky-encompassing Bell, moulded upon gigantic vortices; a rotary roaring breath that yet possessed a core, a tongued and clipped nucleus, a nexus of electrical buzzing, the sizzling hubbub of a concentrated swarm, a pullulant multitude of celestial Bees! There, at the heart of the Noise's complex presence, brilliant amidst the perplexity of spiralling harmonics, there poised an insectoidal Van Der Graaf Generator of unrelenting energy, one articulate Mind in a myriad bodies.

Gazing up at the sky, Mr. Johnson perceived a "massive metallic H-shape." I considered that it might have extended itself across more than a square mile of sky; its very hugeness confounded estimation". Mr. Johnson continued:

<sup>4</sup> Aitch-shaped markings or sigils have been reported during the course of not a few UFO Sightings in recent years.

The shape itself was insistent enough, to be sure, but it only formed the foundation for what appeared to reveal itself as a gleaming, reticulated city in the sky, crusted all over as it was with articulate and habitable-looking projections, as if one were beholding an enormous projection of the inside of one of those boulders which, when broken open, displays in profusion the faceted mauve spikes of the amethyst. The humming and ringing emanating from this vibrant raft, seemed to be instilling, with a sibilant insistence which was not unpleasant, something unknown and apparently alien into my mentality. And yet, could this not have been merely the tripping of a switch on some circuit long, long neglected?

Austin Spare reported seeing in dreams cyclopaeian cities of utterly unfamiliar architecture which he supposed to have been based on alien geometries. Yet, all his artistic skill notwithstanding, he was unable to transfer to the drawing-board any semblance of the structures he had seen. As with Mr. Johnson, the 'something unknown' resisted all attempts to translate it into the language of terrestrial symbology, but it caused him to remember "things that evoked the awakening nostalgia of some loss". Spare, likewise, was reminded of a vastly distant past from which he *looked back upon* its 'futuristic' imagery. Mr. Johnson could not fathom, in his waking-state, the aeonic provenance of the 'city' revealed to him:

Resplendent and perplexingly non-aërodynamical, the City hung upon the air, a mighty paradox, and then began to move with a deliberate majesty ... until it stood over a forest of great extent, densely planted and dark.

Before the object dematerialized in a blaze of light he thought of the Wise Men and the Star:

Upon the disappearance of the 'H' of the flying city, so unlike the explosion of the other 'H' – the Bomb... a wave of some pulling tide could be felt, a huge tugging sigh from a sentient Force. And now the grasses were fibrillating. Small plump disturbances could be detected everywhere in the weird half-light which had supervened. Then strange little entities seemed to be erupting from the long grass in and around the forest... odd little

creatures they were too. Yet I had an instinct that they had come, not to plague us, but rather to befriend us, although the amalgam of features they comprehended should have been disturbing. For they combined in their dark little gambolling bodies, the attributes of the Bat, the Mouse, and THE BEETLE!

An H-shaped vehicle, an intense humming sound as of the amplified murmur of bees, a vast aërial city, a deep forest swarming with diminutive forms of alien life – and a bat-winged beetle; all indicate an expansion of awareness subtle enough to receive adumbrations of a future phase of consciousness yet to manifest on earth.

The above two accounts – the one of a contraction of human consciousness, the other of an expansion – demonstrate abundantly the unyielding sway over the mind of a merely relative centre and focus of observation. In order that this sway may be relaxed and yield to the all pervasiveness of *total awareness*, mind should relinquish its preoccupation with the concepts of time and space. In other words, the Aeon of Maat itself has to yield to the silence of the Wordless or Aeonless Aeon of Zain beyond the Mauve Zone, outside the circles of Time, and her consort – Space. Nema expresses something of this when she writes:

...the structure of Mind is the universal Pattern of Consciousness, a pattern by no means restricted to the Race of Man.

Nema distinguishes the Gynander from the androgynous Baphomet, an image of the biune creative force adored of the Templars. Baphomet was the god-form assumed by Therion as O.H.O. of the O.T.O. The idol flaunted the appanages of the male-female potency and a goat's head with a human face. It is a predominantly masculine figure, in contrast to that of the Gynander in which the organs of generation are indrawn. As a totem of the Aeon of Maat the image represents the inversion or



withdrawal of the creative current away from gross manifestation and towards the realm of spirit. However, Nema maintains that the “flow of force is from the spiritual to the material plane”, and that the “earthing of the sexual force follows spiritual union rather than preceding it”. But this is to attribute to the Gynander a ‘spiritualized’ expression of the Fire Snake in *Muladhara*. The realm of spirit does not in any way participate in the sexual expression of creative energy which manifests itself at the root chakra. The realm of spirit is formless, and sex without form is meaningless. It is through Maat (Truth) that we approach the formless realm. Maat cannot be bounded by matter, which is necessarily dualistic and the basis of duplicity (falsehood). The Gynander declares the Mystery of Maat as symbolized by the absence, or concealment, of the instruments of duality. The Gynander is not merely complementary to Baphomet, with emphasis on feminine rather than on masculine characteristics, but a negation of both, exemplified by their absence. Austin Spare’s ‘Neither Neither’ is an adequately expressed metaphysical analogue.

Finally, in considering the practical application of Maatian magick as it concerns the ‘Mass of Maat’, we have to understand its aims as expressed by its chief exponent. Nema writes concerning the Mass:

It is a Working given primarily to the end of formation of a seed-Gestalt, although it may be employed for other purposes as well, if in some measure they foster the evolution of Consciousness.

The first-stated aim is acceptable, but the second requires that Consciousness can and does evolve. We have tried to explain why this cannot be,<sup>5</sup> but it may be desirable here to add a brief resumé.

<sup>5</sup> See in particular *Outer Gateways* (Grant), ch. 5.

Consciousness, as we know it, is our only reality and our sole means of knowing reality. Abstract consciousness, and we are no longer here, there, or anywhere. Ordinarily cognized, consciousness is partially manifest to us in three forms: (1) in our waking-state, wherein objects appear to us to possess tangible qualities and an autonomous existence; (2) in our dreaming state, wherein objects, although appearing to us as ‘real’ whilst we are dreaming, are seen on waking to be a projection of the dreaming subject (ourselves), and wholly inexistent to us while ‘awake’; and (3) in deep sleep, where objects are not seen to exist at all, although we, *as subject*, exist throughout and are conscious of no-thingness, although we overlook this awareness. This third state has to be examined closely, for the general experience of dreamless sleep is not of our inexistence – that we cannot conceive – but of our unawareness of any *thing*.

Such an assessment is, of course, formulated in the waking-state, so-called. It is obvious that we were present and conscious in deep sleep; for had we not been, we should not, on waking, claim the self-same identity which we supposedly had before entering it. Thus, it is not that consciousness has undergone change in any of the three states, but that mind, or thought, has claimed for consciousness different degrees of manifestation. It is not, therefore, consciousness that evolves from one state to another, but mind which reflects into consciousness its own movement (thought). It will be helpful at this point to quote the Advaitin position as expounded by Sri Nisargadatta Maharaj, who sums up the matter in a few words:<sup>6</sup>

Anything that implies a continuity, a sequence, a passing from stage to stage cannot be real. There is no progress in reality, it is final, perfect, unrelated.

<sup>6</sup> *I Am That* (Nisargadatta Maharaj), p.188.

If the situation is understood in this way, but not otherwise, we can substitute 'mind' for 'consciousness' and accept Nema's conception of evolution; for mind or thought could be said to evolve, as in the case of a child who 'knows more' at ten years of age than at one year. The 'evolution' is in duality only and therefore unreal.

With these reservations in mind there should be no obstacle to understanding the Mass of Maat as a viable magical formula for manifesting the "Children of Maat in the Kingdom", i.e., in the waking-state of Malkuth. It should be remembered, however, that in this waking-state (*Muladhara*) the Fire Snake lies sleeping, so that which to the magician appears as day appears to the Serpent-Shakti as night. In order to awaken Her, the magician must himself enter *svapna*, which is to imply that he becomes entranced, or enters into the magnetic sleep at the deepest level of the dream-state.

It is stated in the Maatian Ritual that the Mass of Maat is offered to Nuit, indicating that the pattern follows closely the Grade-work of the V° O.T.O. Nuit is envisaged as the star-studded dome of the skull's interior. The procedure of meditation is described stage by stage. As we are here concerned with the metaphysics underlying the Mass we shall not now introduce a symbology which differs from the Typhonian formula, as this would require too lengthy an exposition to obviate misunderstanding. Suffice to say that with the awakening of the Fire Snake, the Scarlet Woman emits a 'sweet scent'<sup>7</sup> which, in combination with the *kalas* of the Beast, produces "the Honey of Maat, also called Talam". In XI° Working this nectar manifests as its reflex, *malat*.<sup>8</sup>

<sup>7</sup> Her tantric equivalent, *Suvasini*, means literally the 'sweet-smelling woman'.

<sup>8</sup> See explanation, *supra*, of the *talam/malat* complex; and *Outside the Circles of Time* (Grant), chap.12, in particular pp.151-153.

"The Honey of Maat" not only contains the complete essences of the combined human *kalas*, it is also thoroughly charged with the extra-mundane and extra-temporal energies of Shaitan/Maat. A mutual consumption of the *talam* renders the ritualists "true Gynanders". Talam enumerates as 641, the number of AMRTh, '*dema purpurium*'. The Hebrew AMRTh is equivalent to the Sanskrit *Amrita*, lit. a-mrityu, 'undead, immortal', the Elixir of Immortality (*amrita*). A metathesis of AMRTh, MARTh, denotes 'lights', which suggest the inexplicable luminosities popularly known as 'unidentified flying objects'. 641 is also the number of CITLAPOL, the 'horned resident in the sky', a name of the planet Venus who was hailed by the Mexicans as the Great Star and Lord of the Dawn. Another translation of MARTh is 'the curse', which may or may not apply to the lights, but which certainly does apply to those phases of Amrita concerning *martyu*, 'death'. Yet another metathesis of AMRTh, MRATH, signifies 'vision', which is one of the *siddhis* (magical powers) attributed to *Talam*. *Talam* also equals 81, the 'Mystic Number' of the Moon and of ALIM, the formula of witchcraft under the aegis of Hecate. 81 is the number of the 'moonchild', and of the Chaldaean KSA, the 'full moon', or the first day of the full moon which denotes the point of 'turning back'. KSA derives from the Kamite *Khas*, 'turn back'. There is also a connection with N'kai<sup>9</sup> (81), and a correspondence, not yet fully explored, with the White Horse avatar of Vishnu known as KALKI (81). KALKI is prophesied as being the vehicle of the Coming Buddha whose era of Enlightenment is an oriental form of the Aeon of Maat.<sup>10</sup> Mounted upon Kalki, this Buddha, Maitreya, "will appear with a drawn sword blazing like a comet". The sword/zain symbolism

<sup>9</sup> See "The Whisperer in Darkness" (Lovecraft), p.188.

<sup>10</sup> See chapter 12, *infra*.



implicit in the name Kalki appears alongside the KA, or Shadow (Set); the AL and the LA of the Thelemic Current; and the name of the Black Isis, Kali, who is the ultimate *kala*, the Sixteenth,<sup>11</sup> Nu-Isis. The allusions to the comet and to the enlightened or 'Light' One, indicates the ufological strand that weaves through this vivid and complex symbolism.

Nema notes in her Comment on the Mass of Maat that the XI<sup>o</sup> variation of it generates the reflex of *talam*, i.e., the elixir *malat* (= 81). Giving to the terminal 't', the value of *Tau* (400) instead of *Teth* (9), the word is equivalent to 472, ThOB, 'tabu, unclean', an apt reference to one of the immensely valuable substances abhorred as 'Typhonian' by the Ammonites, who had lost the keys to the genuine Gnosis. ThOB derives from the Egyptian *teb*, 'to purify', 'to close, to shut'. It describes the womb in its lunar phase of eclipse. ThOB is also the root of *teph-t*, meaning 'source', 'abyss', 'valve', 'hole of the snake', whence *tephi* and Typhon, 'the devourer'. Hence also the significance of BOb, which denotes 'terror, dread, abhorrence'.

Nema's statement that "the honey (*Talam*) of Maat contains the complete essences of the combined human *kalas*" refers to the red and white *bindus* which the Fire Snake mixes on Her return to the red lotus below the *Muladhara chakra* following upon Her descent from the white lotus above the *Ajna chakra*. Each of these blooms has one thousand petals or emanations.

<sup>11</sup> See chapters 3, 4, and 5, *supra*.

## 12 A Magical Son



Frater Achad's rôle in the progression of aeons has been many times referred to in these trilogies. But apart from his discovery of the Key to the *Book of the Law*,<sup>1</sup> nowhere is his hand so evident as in the unfolding of the Maatian Gnosis, the advent of which he announced on April 2nd., 1948. The event initiated a current which expressed itself ten years later in the reception by Frater Aossic of the final chapter of the *Wisdom of S'lba*.<sup>2</sup> But it was in 1939 that S'lba began formulating its shadowy oracles. At that time Frater Aossic had not met the Master Therion, and all he knew about Frater Achad he had gleaned from Therion's *Book 4*, Part III,<sup>3</sup> generally known as *Magick in Theory and Practice*. Thirty-five years elapsed before Frater Aossic was contacted by Nema (i.e., in 1974), who sent him a copy of *Liber Pennae Praenumbra* which had been transmitted to her by N'Aton.<sup>4</sup> Nema knew nothing of Frater Achad's unpublished Maat Workings; her first intimation of them

<sup>1</sup> See *Liber 31* (Achad), with Fr. Achad's Comment.

<sup>2</sup> See *Outer Gateways* (Grant), where the *Wisdom* is published in its entirety, with a tentative Comment.

<sup>3</sup> See *Magick* (ed. Symonds and Grant) which contains Parts I, II, and III.

<sup>4</sup> See chapters 9, 10, and 11, *supra*.

having occurred in 1975, after the publication of my *Cults of the Shadow*.<sup>5</sup> Nema became the chosen vehicle of N'Aton's first adumbrations of the Aeon of Maat, as shown in the three preceding chapters. It has also been shown how a curious sequence of events emerged following Therion's contact, via Soror Ahitha (Roddie Minor), with the Wizard Amalantrah while in New York City in 1918, and, earlier still, with the Wizard Abuldiz, through Soror Virakam<sup>6</sup> in 1911. These Workings broke down owing to Crowley's failure to obtain from the Wizard any meaningful solutions to the magical problems which confronted him at that time. For instance, the initial vision involving Amalantrah broke off abruptly with the Wizard declaring: "It's all in the Egg", and that the egg was to be found in a desert.<sup>7</sup> The Seer (Ahitha)<sup>8</sup> received a vision featuring a palm tree and a creature which – judging by the sketch which illustrated the vision, after transcription – resembled a crane or a stork. The vision would have remained unintelligible had it not been for an illuminating reference to it in Frater Achad's 'Official Correspondence Concerning the Incoming of the Aeon of Maat in 1948', in which it is noted that

there yet remains the mystery of the Cuckoo's Egg, carefully laid in a snug nest. (That even *this* is foreshadowed in *Liber Legis*, has only yesterday been revealed to me. I will now put sufficient of this on record to prove at some later date if necessary the complete truth of this statement. Verse 1, word 3,<sup>9</sup> of *Liber Legis* is a 13-lettered Word.<sup>10</sup> It contains, in a double manner, the letters of the Word of 1926<sup>11</sup> and also its

<sup>5</sup> Chapter 8 of *Cults of the Shadow* (Grant) discusses Fr. Achad's researches into Maat and the Aeon of Maat.

<sup>6</sup> Mary d'Este Sturges.

<sup>7</sup> See *Outside the Circles of Time* (Grant); e.g., pp.93-95, 156, 248-249.

<sup>8</sup> Roddie Minor. See *The Confessions* (Crowley).

<sup>9</sup> The word AChD = 13; and the thirteen-lettered Word is 'Manifestation'.

<sup>10</sup> I.e., Manifestation.

<sup>11</sup> MANIO.

numeration is equivalent to that of both Egg and Nest.<sup>12</sup> In 1916, part of the telegram to A.C. (Crowley) re. M[aster of the] T[emple] Attainment read (as shown in diary<sup>13</sup>): "One Neophyte made a beautiful Nest". A.C. first read this in error as NEXT. (Also the visions which A.C. got through two women from Amalantrah had to do with a mysterious Egg under a Palm Tree – a problem he was never able to solve.).<sup>14</sup>

The Word 'Manifestation' was received by Fr. Achad in 1926 in one of the great Ordeals which he underwent in connection with those mentioned in *AL.III*, vv. 64-67. The numeration of the Word is equivalent to both Egg and Nest (i.e., 257) as already explained. But Crowley, even when he came to learn of the correct wording of the telegram, failed to grasp the subtle message which, unknown also to Fr. Achad, the Secret Chiefs were communicating. The message was in effect a continuation of the transmission that had baffled Crowley in 1911.

The reader is referred to Crowley's *Confessions* for his own account of Fr. Achad's assumption of the grade of Master of the Temple. Achad had 'jumped' the grades from Neophyte to Master of the Temple in a single leap with the purpose – he claimed – of enabling Crowley to progress to the grade of Magus of the A.:A.:, so that he could 'hear' and transmit in turn the Word of the Aeon of Horus. To the end of his life Fr. Achad maintained that Crowley failed to utter the Word of a Magus, and that in consequence he, Achad, had to endure many years in the Abyss, being unable

<sup>12</sup> According to Fr. Achad, "the 13-lettered word 'manifestation' conceals the name of the maion, and its numeration – 257 – is equivalent to both Egg and Nest". 'Nest' = QN = 150, and BITzH, 'egg', = 107. 17 = Zain, and is the reflex of Lam, plus 'O' – the Egg. See *Outside the Circles of Time* (Grant), pp. 92, 133, etc. An enumeration of MAION is 171, an interaction of the number of Lam, 71, with its reflection as 17, the Path of Zain.

<sup>13</sup> Fr. Achad refers to his diary of the period.

<sup>14</sup> Letter to Gerald Yorke, Karl Germer, and others, dated March 1946.



wholly to claim the grade of Master of the Temple until Crowley had consolidated his status as Magus. Crowley had held the grade *nominally* since 1915, but he had been unable to substantiate it for lack of the Word.

In Crowley's Magical Record there are entries which reveal the acute anxiety and feelings of failure which he experienced in connection with this critical stage of his magical attainment. Frater Achad declared that he himself heard the Word in 1926, eleven years after Crowley had claimed the grade of Magus. The Stork or Crane, the Egg,<sup>15</sup> the Child<sup>16</sup> and the Nest were thus connected with his own initiation and with Crowley's Magical Workings with the Wizards Abuldiz and Amalantrah. But a further fulfilment of *Liber Legis* prophecy was to occur in 1977, when the word 'nest' was transmitted by Aiwass in the Algolian language to a medium in Yugoslavia. The astonishing circumstances of this event will form the substance of the present and following two chapters.

Crowley's misreading of the word 'nest', in 1916, serves to highlight its significance in connection with events that were yet to unfold. The words 'nest' and 'next' are equivalent by gematria, because the Greek Ξ (Xi) has the same value as Samekh, S (*vide infra*). And where but in a nest would ONE [i.e., Achad] expect to find an Egg? Yet neither Crowley nor Achad lived to see a further development and demonstration of tangential magick in connection with *AL*, as engineered by Those beyond the Mauve Zone!

Fr. Achad, whose motto means 'Unity' or 'One', had

<sup>15</sup> The shape of Lam's cranium comports the symbolism of the egg.

<sup>16</sup> The child was taken by Fr. Achad to be a reference to himself as a 'Babe of the Abyss' in which he claimed to have languished for one whole cycle of Saturn.

interpreted the riddle of *AL.II.76*<sup>17</sup> as applying to Crowley and to himself in the passage: "Thou knowest not;<sup>18</sup> nor shalt thou know ever. There cometh one [i.e., Achad] to follow thee: he shall expound it".<sup>19</sup> These two sentences expressed for Achad (and for Crowley, it seems) the kernel of a power-struggle for succession. Crowley was keenly aware that unless he transmitted a Word, his claim to the grade of Magus, 9° = 2°, A.:A.: would be rendered null and void. By keeping Achad in the Abyss indefinitely, which Crowley did effectually – as he supposed – and by cutting off Achad from the affairs of both Orders (A.:A.: and O.T.O.), Achad's rapid progress would be arrested. But the gods or secret chiefs, those agents of the Great Old Ones, had other plans. The crux of Their message was indeed the crux or cross in the word which Crowley misread as 'next' instead of as 'nest'. Crowley, over-sensitive to Achad's resolve (already suspected)<sup>20</sup> to be *next*, and to announce the *next* Aeon (of Maat) as Crowley had failed to utter the Word of the Aeon of Horus, caused him to misread the telegram. But the Old Ones encoded in it a message which neither Crowley nor Achad suspected. Qabalistically viewed, the misreading made no difference to the two words in question, both of which, as already stated, have the same value, for 'nest' = 124 and 'next' also = 124. The number 124 was to prove of major importance. The American adept Nema<sup>21</sup> – having no

<sup>17</sup> "4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it...". I have dealt in *Outside the Circles of Time* with some of the implicits of this cypher.

<sup>18</sup> Meaning, the Beast (Crowley) did not and would not understand this cypher.

<sup>19</sup> See note 17.

<sup>20</sup> It was, in fact, suspected as early as 1926.

<sup>21</sup> See the previous three chapters for an account of Nema's rôle in the development of the Aeon of Maat.

knowledge of these matters – was to take many years later as her motto in the O.T.O. the name Andahadna = 124,<sup>22</sup> two years after her receipt in 1974 of *Liber Pennae Praenumbra*. It is now necessary to look at another aspect of the situation.

During the years 1939-1944, Frater Aossic received intermittently the beginning of a series of transmissions concerning the Mysteries of S'lba.<sup>23</sup> The full flowering of these transmissions occurred between the years 1955 and 1962. They were an outcome of the transplutonic Workings of *New Isis Lodge*. A further thirty-one years (1962-1993) elapsed before this material was organized into an operational *grimoire* of the Mauve Zone. This statement was published in *Outer Gateways* under the title 'Wisdom of S'lba', subtitled 'The Book of Non-Mobile Becoming'.

The precise meaning of the word *S'lba* had remained unknown until, in April, 1989,<sup>24</sup> I received from the Serbian medium, Milina Jovanovic, a vocabulary of Algolian words (see Glossary: *Algol*). Milina Jovanovic was a member of the *Ecclesia Gnostica Alba* headed by the writer and occultist Zivorad Mihajlovic-Slavinski, the Church's Patriarch. It should be emphasized that none of the members, nor the Patriarch, had any knowledge of the existence of the 'Wisdom of S'lba' until its publication in 1994. The first

<sup>22</sup> See *Outside the Circles of Time* (Grant), p.249. The name which Nema first 'received' was *Andaahhadna*, which contained its own reflex or shadow. She contracted it to *Andahadna* but did not change its number, 124. As *Andahadna*, the name equals 117, a number of major importance in the Cult of Lam as expressed in these trilogies. The late Mr. Christopher Johnson noted that "the palindromic 'ANDA' and 'ADNA' constituents come to that 'evil' stellar number, 56, the number of BEETLE flanking the UFO-associated H in the Centre" (see pp.195-197, *supra*).

<sup>23</sup> See *Outer Gateways*, chap. 13 *et seq.*

<sup>24</sup> Exactly fifty years after the first of the S'lba 'Oracles' had begun to manifest.

mention of the word S'lba occurred in 'The Skoob Occult Review'.<sup>25</sup> The first published reference to the Nu Isiac Current<sup>26</sup> appeared in a story entitled 'The Stellar Lode', written by Grant *circa* 1956, but not published until its serialization in 'The Skoob Occult Review', first instalment 1991.<sup>27</sup>

Milina Jovanovich had not only discovered a meaning of the word S'lba (= nest); she had also discovered that it identified certain vibrations emanating from the Mauve Zone (although of the latter expression she was unaware). Further, she revealed that Aiwass is Lord of this Zone, and she paved the way for a series of communications between Aiwass and Michael Bertiaux – one of today's most powerful occultists – which occurred in the mid or late nineteen-seventies. This led to the establishment of the *Ecclesia Gnostica Alba* or 'White Gnostic Church', with Zivorad Mihajlovic as Patriarch.

Before recounting the circumstances of these transactions with Aiwass, it is necessary to note the adoption by the E.G.A. of insignia embodying the Typhonian zoötypes – the Serpent and the Dove. This symbolism affirms the Church's affinity with the Thelemic Current expressed in the *Book of the Law*, I.57:

Invoke me under my stars! Love is the law, love under will.  
Nor let the fools mistake love; for there are love and love.  
There is the dove, and there is the serpent. Choose ye well...

The dove here represents love universal, without any preferred object; the serpent or Fire Snake represents "love

<sup>25</sup> Interview with K.G., Autumn, 1990.

<sup>26</sup> Apart from the *Manifesto of New Isis Lodge* which was circulated privately in a limited edition between the years 1955 and 1962.

<sup>27</sup> The complete story appears in *Skoob Esoterica Anthology* No.1, 1995.



under will". The former indicates *Prema*,<sup>28</sup> or love of the highest mystical states symbolized in the orient by the Great Mother-Goddess, Kwan Yin. In the corresponding Occidental Tradition, the dove gave its name, *ion*, to the *yon*i, the human instrument of love, hence the Venusian attribution.<sup>29</sup> So, the emblem of the White Gnostic Church consists in the White Dove (*ion/yon*i) embraced by the scarlet Serpent. Around the circle of its body appears the legend *Asta Aivaz Vina*, which is Algolian for "We are guided by Aivaz", or "Aivaz guides us". Thus, the E.G.A. became the focus in Yugoslavia for the powers of 93 (Aivaz). This came about in the following manner.

Zivorad Mihajlovic-Slavinski, born in Belgrade on December 4th, 1938, began his professional career as a clinical psychologist in Belgrade. His interest in the hidden side of things urged him to delve deeply unto occult lore and to explore practically as well as theoretically various magical and mystical systems of attainment. He acquired a degree of proficiency and understanding that led eventually to his publishing, in 1970, his first book, *Yoga: Psychic Training*, in his native tongue. An edition of five hundred copies, it sold out in less than three months, and in 1971 he followed it up with *The Keys of Psychic Magic*, an elementary survey of practical occultism. Two years later he published *Hermetic Symbols*. Editions now ran into thousands of copies and Zivorad found himself the centre of a large following. In consequence, he decided to relinquish his practice of Clinical Psychology and direct

<sup>28</sup> Cf. the compassion of the Buddhas.

<sup>29</sup> At a gross level, the whore came to represent promiscuous love, or love without a preferred object. Her lovers sought her not for herself but for the love of loving her, and to satisfy the psychological drive to return to the womb (*yon*i).

all his energies to expounding a system of 'Intensive Enlightenment' which, twenty years later, had been honed into a powerful instrument operating in two phases which he named 'Excalibur' and 'Kalki' respectively. In the mid-seventies, however, Zivorad had not yet established contact with the Algolian plane, or its chief avatar Aivaz, the self-same entity responsible for initiating the Aeon of Horus through the agency of Aleister Crowley and his medium, Rose, in 1904. Zivorad's contact with Algol and Aiwaz did not occur until 1977, after I had advised him to get in touch with Michael Bertiaux, one of the most advanced magicians of the present century.

On August 25th., 1977, Zivorad wrote to me:

I am very, very grateful to you because you put me in contact with my Master and Brother Michael Bertiaux. I cannot explain how significant it has been in my life. He accepted me as his personal chela and my development is very fast now.

It is here necessary to give a somewhat detailed account of the period during which Zivorad's magical universe interacted with that of Michael Bertiaux.

In February, 1977, Bertiaux had returned to his home in the United States after initiating *chelas* in Haiti into the Cult of *La Couleuvre Noire*,<sup>30</sup> of which he had recently become the world-wide proprietor. He announced that the work of *La Couleuvre Noire* was

moving radically outside and beyond all the fixed and advanced notions existing now in the most advanced minds of this world.

Bertiaux was pleased to include Zivorad in his "field of light". They had worked together in previous life-times, he claimed; they knew each other well. Bertiaux felt that it

<sup>30</sup> See *Cults of the Shadow* (Grant), chapters 10 and 11, for an explanation of terms used by Michael Bertiaux as expressed in the present chapter.

was his responsibility to awaken in Zivorad the latent powers and memories that would restore him to his true place of cosmic power, because Bertiaux considered him to be greater than most magicians. Because Bertiaux considered Zivorad to be so close to him in the "highest realms of magic", he sent his chela, in June 1977, a "special revelation... just [received] from Aivaz, who was the inspiration of Crowley".

Crowley having withdrawn from the mundane sphere, Bertiaux considered himself to be a channel through which Aivaz would continue to traffic with humankind. To Zivorad's question concerning the continued rôle of sexual magick in Bertiaux's newly formulated system of 'Aivaz Physics', the latter replied that it was the prime physical method of becoming one with Aivaz, but that "it was now more powerful than ever and more secret... [and it] far transcends anything thought of before".

On midsummer's day of the same year, Bertiaux wrote again to Zivorad in Belgrade and informed him that according to his latest transmission from Aivaz, Zivorad was to be "entrusted with the work of communicating the teachings and the power of his [Aivaz's] work to the Slavic peoples". Bertiaux then went on to inform Zivorad: "You are also my magical son".

Michael Bertiaux claims that his own work was "hinted at" in *Liber AL* (III.34), evidently applying to himself the announcement therein: "Another prophet shall arise, and bring fresh fever from the skies". I have suggested elsewhere the ufologickal implicits in this passage of *AL*, and a possible, magical, interpretation of the word 'fever'.<sup>31</sup> 'Fever' has the values of 222, 296, and 370. 222 is the

<sup>31</sup> See *Hecate's Fountain* (Grant).

number of San-San, or 'bird men', of Oceanic lore; and of the Voodoo term 'Vever'. 296 enumerates MERVEIL, the name of the Chateau in the Graal legends which may be considered as the reflex of the Castle of the Holy Graal erected by Klingsor. 370 has many correspondences which chime with these concepts, foremost of which are QRO, 'to curse'; and Osh, the 'Sabbatic Goat' and 'a bright constellation' – applied specifically to Ursa Major, which carries numerous implications in connection with verse 34. 34 is the number of ADITI, which Michael Bertiaux attributes particularly to the Maatian forces. According to Blavatsky, Aditi is the "Mother-Space [i.e. Maat-Space] co-eval with Darkness" (*The Secret Doctrine*). 34 also = ALBA, a Phoenician root meaning 'to be strong or virile'.<sup>32</sup> Its reflex, 43, is one of the most important numbers in the Tantric numerology of the Sri Chakra.<sup>33</sup> Verse 34 forms the 108th verse of *AL* as a whole. 108 is the number of the word 'Silence', the formula of the Aeon of Zain, and of N'Aton, the 'Angel' or Messenger of Maat. In a letter to Zivorad dated August, 1977, Bertiaux confirmed the wish of Aiwaz that he, Zivorad, should be the "messenger" not only of the Slavic but "even the oriental peoples, who will come to communicate with us because of your magical writings".

Bertiaux envisaged a written Comment<sup>34</sup> on his transmission from Aiwaz, in which he would develop a formula for making Zivorad, his "magical son" and *chela*, into a "cosmic Ipsissimus".

A further communication from Aiwaz was expected in December. In the meantime, Bertiaux referred in his letters

<sup>32</sup> Alba, 'white', is the colour of Spirit, and of the *semen virile* that is the menstruum of both physical and magical creation.

<sup>33</sup> See chapters 3, 4, and 5, *supra*.

<sup>34</sup> As far as I am aware, the Comment remains, to date, unwritten.



to "much great tragedy" that had occurred in one of Zivorad's past life-times, and he explained how this tragedy had to be understood as karmic purification. But, he insisted: "it did not happen in your past; rather you were dreaming of a possible experience, one that could have happened but did not". This points to the possibility – suggested, even, by some empirical scientists – that we do not in fact reincarnate in a serial time-stream but, rather, that we exist simultaneously in parallel universes, in multiple dimensions where we exhaust the potentials of our *karmas* in all possible and 'impossible' ways.

On September 19th., 1977, Zivorad received from Bertiaux an 'Introduction' which he had composed for the yet to be written Comment on the Aiwaz communication. He intimated that in the following Spring (i.e., May, 1978), when Zivorad planned to visit Bertiaux in Chicago, Aiwaz would initiate him, through Bertiaux, into the "new sexo-magick". He described Aiwaz as "the Power of Cosmic electrical love, or Agapé". Zivorad's mission in life was to be the Aiwaz of all Slavic peoples.

In a further letter, dated October 17th., 1977,<sup>35</sup> Bertiaux provides a fascinating glimpse of his own Magical Universe:

Years ago, in my former life-time, I was a bishop in the Russian Orthodox Church, and was conducting the liturgy in Moscow, in the cathedral of St. Basil, which was built by Tsar Ivan. There in the congregation was an Englishman, Aleister Crowley. From seeing the liturgy he was inspired to create his Gnostic Mass, which is used by the O.T.O.<sup>36</sup> About 1922, I

<sup>35</sup> It is significant that the number 17 is that of the Atu of Thoth attributed to Zain, the Double Current. It is also the reflex of 71, Lam's number; while 77 is the number of OZ, the name of Nema's 'Abbey of Thelema' in Ohio at the same period.

<sup>36</sup> The year would have been 1915, when Crowley was touring Russia with the 'Raggéd Ragtime Girls' (see Crowley's *Confessions*). The Gnostic Mass of which Bertiaux writes was first published in *The Equinox*, vol. III no. 1, Detroit, 1919.

died. When I reincarnated as Michael I was told that Aiwaz would assist me to bring about the realization of totally new energies in consciousness.

Bertiaux went on to explain that of all the older religions, Aiwaz claimed for the Slavic the greatest power "for magical transformation into pure energies". Not, he hastened to add, the old Orthodox Church, "but the new Church of the new Aeon which was all energy and light and will".

He was referring to his own *Ecclesia Gnostica Spiritualis*, of which Zivorad's *Ecclesia Gnostica Alba* is an offshoot. Bertiaux further maintains that Aiwaz is "entirely rooted in hyperdimensional forces of pure light", which man may manifest only when he is "utterly electrical in consciousness". The path revealed by Aiwaz is "indeed the integral pathway, for we include all pathways... the ego, the id, the superconsciousness, and the transcendental id, or the unconsciousness". Bertiaux's Church concentrates that essence of the "Consciousness and power which is that of the Avatara of this Aeon". "Together", Bertiaux adds, "we will transform all consciousness".

This was an ambitious programme, but Zivorad rose to the occasion.

Some of Bertiaux's paintings are already familiar to readers of these trilogies. He suggested the use of certain paintings in Zivorad's *Psychotronic Association* which he had founded in Belgrade for establishing contact with "secret powers and masters of energy".

Bertiaux had himself laid the foundations of various magical systems and schools of esoteric studies during his work with an organization known as the *Monastery of the Seven Rays*. He described his work with this organization as representing his first system of magick. At the time of his

correspondence with Zivorad, Bertiaux was no longer associated with the *Monastery* but was engaged upon the development of his second system. His monumental volume, *The Voudon Gnostic Workbook* (1988) contains valuable material from both systems, rich in examples of the most elementary forms of magick shading into the more advanced researches connected with Aiwaz Physics, which Bertiaux was undertaking at the time of his correspondence with his *chela*. However, Bertiaux maintains that it would be unwise to consider the 'Monastery' lessons as "representative of my present state of cosmic consciousness". He also maintains that the 'Choronzon Club' was a direct continuation of the Club of that name founded in the early nineteen-twenties by Crowley, Frater Achad (C.S. Jones), and C.F. Russell, when the three of them lived in Chicago in an apartment in Belmont Harbour.

Bertiaux makes it clear that the "high magician" is "that being whose sexual radioactivity is cosmic energy and power to create and to project all forces in every sense", and that "he is the true source of atomic energy". He informed his *chela* that he, Zivorad, was such an "high magician", and he advised him to safeguard his 'magical fluid':

You must be on the watch for vampires who will try to take this sacred substance from you. This is why you must use your will to attract only those who are of a very high vibration. You will be able to recognize vampires because they have a low psychic vitality and because they want to take away from you and not give to you; if they give to you, if they surrender to your solar-phallic will-power, then they cannot be vampires. Negative beings such as these sexual vampires are the most terrible types, as far away from Aiwaz as possible. But many times they will seem attractive, not appearing too repulsive.

It is well known that Aleister Crowley claimed to have continued the work of Madame Blavatsky, and it is

interesting to mark Bertiaux's words in another letter to Zivorad (24th. November, 1977):

As you know, Blavatsky was the source of magic in the new age, for all is traceable to her. Last night, Aiwaz brought her to me to give you a message. She spoke in Russian, which I was able to understand because of my psychic state – for I was in my body of my last life, that is [the body of] a Russian Bishop. Blavatsky told me to tell you that in your book *Psichonauti* [*Psychonauts of Inner Space*] you did not understand that Mahatma Morya who is known to you as Majstor Morya [i.e., in Serbian] was an agent of Aiwaz for the Theosophists, and that the magic taught by Lidbiter [C.W. Leadbeater] was under the rule of Aiwaz.<sup>37</sup>

Bertiaux then goes on to prophesy that Zivorad will discover "all the secret planets".

Zivorad regarded this as very strange because the words transmitted from Madame Blavatsky to Bertiaux were in his native tongue, Serbo-Croat. This prophecy has begun to demonstrate its validity. At about this time, Zivorad did discover the 'planet' or dimension which he named Algol. Not the star already known to man, but a region that has since been located beyond the Mauve Zone, outside the Tunnels of Set.

Bertiaux continued to write letters to Zivorad in which he extolled the latter's great magical powers, and he declared that Michael-Paul (i.e. Bertiaux) and he were in "one consciousness of the cosmic energy", and "that cosmic-energy consciousness is one with Aiwaz".

The contents of the correspondence appears somewhat more astonishing when it is realized that a few years later Bertiaux ceased to communicate with his "magical son", and

<sup>37</sup> Square brackets inserted by K.G. It is worth noting, *à propos* of reference to the Mahatma Morya, the comments in *Outer Gateways* (Grant) concerning Khoot Hoomi (ch.4) and the remarks on Hûm in *Hecate's Fountain* (Grant), Part III, chapter 3.



seems to have lost interest in both the Aiwaz-Physics and in the "Absolute Science" which he had fervently championed. But it is to be remembered that Bertiaux had acted as a medium of Forces which expressed themselves through him. If it were not for the fact that some of the prophecies hit the mark, and were swiftly fulfilled, one would be inclined to dismiss as pure fantasy the whole correspondence. However, Zivorad regarded each letter as a lesson from Aiwaz, and, therefore, as "magical documentation" for a book that he had originally intended as a 'Life' of Aleister Crowley, since that mage was virtually unknown in his native country. Now, he was going to the source of Crowley's genius and was planning instead a book on Aiwaz, whom Crowley had claimed as his Holy Guardian Angel. The book would be published as *The Dawn of Aiwaz* by Zivorad's *Psychotronic Association* which had merged with Bertiaux's *Ecclesia Gnostica Spiritualis*.

Michael Bertiaux claims to have been the "first of the Russian Orthodox Patriarchs to be consecrated after the Revolution of the Bolsheviki". Referring to that previous incarnation he wrote:

I have known this since I was a very small child... When I came to Chicago to live, I made contact with a magickal Church which is based upon a line of initiation from Tikon, as he was the bishop of the Russians here, in America, before he became the Patriarch of Moscow. Also, it is true that the name of the magickal Church of Aiwaz-Priesthood is *The White Church* and that you will become a bishop and higher and higher, in it, as part of your magical development. It is interesting that the magick of Tikon should continue, for he was a greater priest of Aiwaz even than Crowley.<sup>38</sup>

<sup>38</sup> Michael Bertiaux's Magical Lineage has been traced in an article entitled 'The History of *La Couleuvre Noire*', under the byline Frater Joseph (*Skoob Occult Review*, Autumn, 1990).

After Zivorad's visit to Chicago, he heard again from Bertiaux:

You have now achieved a type of Aiwaz-Messianic consciousness... Now that you have achieved the Aiwaz-transformation even while still in the body of a man, you will experience reality much more intensely and profoundly.

Bertiaux encouraged him to return to his writing of *The Dawn of Aiwaz*, and to his work of developing and consolidating his force:

In the past you had to receive powers from outside of your being, now you should be more self-generating... You must not weaken in the face of opposition. There is no turning back. You must live in the now, in order to be Aiwaz fully.<sup>39</sup>

Whilst staying with Bertiaux, Zivorad had been initiated by him into the Gnostic Church wherein he had been consecrated as a bishop with power to establish in Yugoslavia the *Ecclesia Gnostica Alba*, or White Gnostic Church. Of the latter he assumed office as its Supreme Patriarch.

On the 28th. August, 1978, however, Bertiaux wrote to Zivorad:

I am quite willing to send you your certificate of consecration in the Gnostic Church to the office of bishop, but I want you to tell me what name to use in connection with the ecclesia of which you are head. The reason is that you did not appear to warm to my suggestion of your being bishop and patriarch of the *ecclesia glagolitica*, which you felt had negative associations. I am not going to discuss the matter of your being the unique vehicle of Aiwaz on earth at this time. I refuse to change my view of the matter. In fact, the whole of the Aiwaz Physics coincided with my correspondence with you. It must be realized that thoughts of Aiwaz [are] wholly foreign to me as my viewpoint is very conservative, Gnostic and Catholic in sympathies. However, there is no evidence for

<sup>39</sup> Letter dated 17th. July, 1978.

me to change my viewpoint. Don't forget that even Jesus was rejected by the Jews because they expected something else.

The truth is that Zivorad had experienced a sense of profound frustration because he did not feel in any way *different* after so high and magisterial an exaltation to the summit of initiation. On November 7th., 1991, he wrote to me:

When I came back from Chicago thirteen years ago I was disappointed. But I intuitively felt it was best if I left it for later days when I would have been better able to judge the value of his [i.e., Bertiaux's] work.

For reasons rooted in his own peculiar psychic approach to matters occult, Zivorad was not able, "later", to avail himself of the rich vein that Bertiaux himself unceasingly tapped.

But Bertiaux persisted in his efforts to stimulate Zivorad's flagging interest. On 7th. February, 1979, Bertiaux wrote to him expressing interest in the "total content" of a communication which Zivorad had received from Aiwaz. He went on to say that he himself was preparing to receive a magical transmission from Aiwaz, to which he referred as 'The Book of the Meon'. He explained that "Meon = 63,<sup>40</sup> which is the opposite of 93, and also the beginning of a totally new series of consciousness".<sup>41</sup>

The idea was that Bertiaux would receive the Book, and Zivorad would spread the teachings:

I will therefore open myself up to this Aiwaz work and allow him to come into my consciousness and manifest the new teachings of the Aeon.

According to Zivorad, 'The Book of the Meon' was not

<sup>40</sup> Bertiaux's system of Gematria is expounded in his 'Monastery of the Seven Rays' Papers.

<sup>41</sup> Because  $6 + 3 = 9$ , the termination of primal numerical series.

received, and shortly afterwards, Bertiaux turned his attention to other matters. Undismayed, Zivorad returned to generating in Yugoslavia an ever widening interest in the 'occult'. He had already compiled and published a short *Encyclopedia of Parapsychology and Hermeticism* in an edition of six thousand which was quickly exhausted. With characteristic modesty he attributed the swift success and appeal of his writings "to the fact that our book market is completely devoid of occult literature". He was also the only bookseller in Yugoslavia to offer and to honour – though he has had no occasion so to do – a money-back guarantee if his books failed to satisfy the reader!



## 13

*Green Wind and Violet River*

Zivorad first got in touch with me in the nineteen-seventies, when, after reading *The Magical Revival*, he decided to write a book on Aleister Crowley. He wanted to call it *The Magical Phoenix of the New Aeon*. By 1977 he had gathered sufficient material and began writing. He was also working towards the formation of the 'Society of Parapsychologists', the inner core of which was to comprise a Thelemic group. A year earlier he had launched his fifth book, *Psychonauts of Inner Worlds*, the larger part of which he devoted to Crowley and his teachings. He had by this time become aware of an urgent need to establish contact with 'extraterrestrial' Intelligence, and thought his best plan would be to publish a book on Crowley which would serve as a magnet for the nucleus which he wished to form into an instrument for so doing. But Aiwaz, it seems, decided that he had to do more immediate work in the way of radiating the 93 Current. This term, 93 Current, denotes the Law of Thelema (= 93) as expressed by Aiwaz (= 93) in *Liber AL vel Legis*. Zivorad considered the fact to be magically significant that part of his own name, viz., Zivo, is a metathesis of OIVZ (Aiwaz), the terminal 'rad' meaning (in Serbian) 'work', so that the name Zivorad signifies the Work of Aiwaz. Thus, Zivorad's

own name indicated an alien or – as Crowley expressed it – a "praeterhuman Intelligence" – Intelligence, that is, beyond or outside the normal range of mundane nature, and a form of consciousness whose provenance Crowley did not succeed in discovering. This failure may have been due to latent personal karma stirred into activity in connection with Frater Achad's 'Ordeal of the Abyss'. This, at least, was Fr. Achad's claim.<sup>1</sup> But Achad's 'sacrifice' was in vain, as Crowley was unable thereby to achieve full assumption of the grade of Magus because of his inability to utter the Word of the Aeon of Horus. Word of the Aeon, or no, there is no doubt that the intraspatial provenance of Aiwaz was located many decades after Crowley's time through the subtle linkage between Amalantrah's references to the Egg, and Frater Achad's telegram referring to the Nest.

As shown in the previous chapter, the word 'nest' had existed as *s'lba* since 1939, but remained untranslated until, in 1987, a powerful medium in Yugoslavia named Melina Jovanovic<sup>2</sup> sent me a vocabulary of Algolian words.

The Algol here referred to does not denote the baleful star of that name, but a dimension beyond the Mauve Zone on the borderland of the transplutonic Isis. Zivorad thus unsealed a two-way conduit between terrestrial and extraterrestrial dimensions of consciousness. It was this slight shift of attention from Thelema (93) to Aiwaz (93) that paved the way for Zivo-Aiwaz finally to decide upon using 93 as a formula for exploring Algol and other ultra-mauve angles of consciousness. He therefore chose Zivo-Aiwaz as his magical Name as Patriarch of the *Ecclesia Gnostica Alba*.

In 1979, Zivorad published the seventh edition of his first book, *Psychic Training of Yoga*. He wrote to me of his surprise

<sup>1</sup> See *Cults of the Shadow* (Grant), ch.8, pp.150-151, and *Outside the Circles of Time* (Grant), pp.45-49, 93-97.

<sup>2</sup> Melina Jovanovic, known as 'Aliona' in Zivorad's E.G.A.

at the wide interest shown in these subjects and asked if I had ever thought of publishing my own work in Yugoslavia. At that time I was engrossed in getting down on paper a flood of insights flowing from the Tunnels of Set concerning the Maatian Gnosis and its relation to the 93 Current,<sup>3</sup> and I balked at the idea of assuming the extra work-load that such a project would entail. In this same year, after his consecration as a bishop of the E.G.A., Zivorad founded his *Psychotronics Association* in Belgrade. He also published his sixth book, entitled *Psychotronics: A Theory and Practice of Parapsychology*. It was also around this time that he changed course and decided to write, not exclusively about Crowley, but the “much wider” book to be called *The Dawn of Aiwaz*. It would begin with Crowley and trace the Current through to the present day. He asked me if I could suggest some earlier point of the Current’s manifestation because Bertiaux, in one of his letters to him – “written in trance” – had stated that Koot Hoomi and Morya had been messengers of Aiwaz to the Theosophists. I also had received, independently, intimation of this possibility (see chapter 12) and I advised him to take it into account.

Michael Bertiaux’s correspondence with Zivorad covered, as the latter described it, “a period of high fever”, and it contributed to an understanding of the Mysteries of Maat. I have drawn upon it in these chapters, for they also provide clues to the progression of the 93 Current from Morya to Zivorad via the chain of Crowley-Jones-Parsons-Grant-Ingalls-Bertiaux. The Jones-Parsons links have already been discussed.<sup>4</sup>

<sup>3</sup> Published a year later, 1980, in *Outside the Circles of Time* (Grant), Frederick Muller edition.

<sup>4</sup> For Jones (Fr. Achad), see *Cults of the Shadow* (Grant), ch.8; for Parsons, see *The Magical Revival* (Grant), ch.8, and *Hecate’s Fountain* (Grant), Pt.I, ch.3; for Ingalls (Nema), see *Outside the Circles of Time* (Grant), several chs., and chs.9, 10 and 11 of the present study.

On April 15th., 1981, Zivorad described a “very strong impression of a far-off planet (nameless) which I am connected with”. He was receiving presentiments of it in both night- and day-dreams, and during sex-magical operations. These experiences had been occurring for a period of approximately two years, during which time he established, through one of his mediums, contact with Aiwaz. Aiwaz intimated to him that He used to work through the Serbian scientist, Nikola Tesla.<sup>5</sup> Zivorad was struck by the reflex of the name Tesla – AL SET – and the fact that the forename terminates in LA (31), also that ‘Niko’ in Serbian means ‘nobody, no one’.<sup>6</sup>

On March 2nd., 1981, Zivorad experienced a “direct experience of Truth” in identity with Aiwaz himself. At this period he was also undergoing various ‘Enlightenment Intensives’ both in England and in the United States. During one such course in London in 1980, at the ‘Anubhava School of Consciousness’, the participants worked on the koan “Who am I”, but Zivorad claims he experienced nothing in particular. But during February and March of 1981 he himself directed, in Yugoslavia, a repeat of the Intensive with remarkable success. Fourteen out of twenty-five participants made a “breakthrough”. During the three-day session Zivorad became entranced and he responded correctly to any given question without the slightest interception of thought. He felt a “stranger to myself. Later on, all my close friends (also participants) told me they could not recognize me”. The following day he became highly emotional and received enlightenment on the question, “What am I?”.

While giving ‘Intensive’ to people he felt profoundly that he was himself Aiwaz, and that that was the way in which he

<sup>5</sup> 1856–1943.

<sup>6</sup> See an English translation of Zivorad’s article, ‘Psychonauts in the World of Dreams’, in *Starfire*, vol.1, no.4, 1991.



should "spread Thelema" and initiate people into his White Church of the Gnosis of Aiwaz. He also had a vision of Michael Bertiaux initiating him three years previously in Chicago. He wrote to me that it had been a "direct experience of Truth and a very dramatic one!"

In reply to Zivorad's query about the genesis of Nu Isis in my own Magical Universe, I explained that my intimation of a transplutonic contact had arisen from a series of curious dreams inspired – in large part – by astral contact in the nineteen-fifties with the Master Gregor A. Gregorius.<sup>7</sup> Gregorius and I had an 'occult' agreement with each other and he published, in his 'Blaetter für Lebenskunst' in 1955, my first Manifesto of the O.T.O. *New Isis Lodge* was launched as a working cell of O.T.O. shortly afterwards. The present pages will show the importance of Zivorad's rôle in it so many years later.

In October, 1981, Zivorad was the recipient of "two very impressive communications from Aiwaz", who, he wrote "goes on giving me instructions for developing the methods and techniques of Enlightenment Intensive".

Zivorad was instructed to direct group meditation on the tip of the tongue, the middle and root of the tongue, and on the tip of the nose. The first three directions suggest a yogic technique to be found in the *Upanishads* in connection with *Lambika Yoga*. The technique consists in milking the tongue until it becomes supple and capable of retroversion and of being swallowed, thus plugging the palatal orifice.<sup>8</sup> This exercise prevents the loss of *amrit* through drainage and its diffusion in the body. The meditation on the tip of the nose is also described in the *Upanishads*<sup>9</sup> and in cognate treatises on yoga. The

<sup>7</sup> The magical name of Eugen Grösche (d.1964), head of the *Fraternitas Saturni*, then based in Berlin.

<sup>8</sup> See chapters 3, 4 and 5, *supra*.

<sup>9</sup> *Mandalabrahmana Upanishad of Sukla-Yajur-Veda*.

tongue is the specific emblem of Maat, both for its significance as the 'tongue' of the Balance, for its association with the mouth and the uterus (tongue/clitoris), and for its function in the production of the Word. IPSOS means "by the same mouth", and these mouths are one.<sup>10</sup>

Two weeks after these instructions had been transmitted to him, Zivorad received a further communication and formula, the mechanics of which so exhausted him that he was physically incapacitated for several days. He was then directed to give his "chosen *chelas*" twenty-two successive Intensives centred upon the twenty-two Tarot Keys.

It was noted that when a *chela* introspected very deeply at the third stage, which involved the question "Who am I?", there was induced in each *chela* a sense of profound identity with a star or a planet. This experience seems to have been a preparation for the great breakthrough when one of the *chelas* did indeed establish contact with the Algolian dimension beyond the Mauve Zone.

Shortly afterwards, Zivorad released a new book concerning the lives of celebrated scientists and artists. As is well enough known, Lovecraft had – fifty years earlier – alluded specifically to these classes of individuals as most prone to experience through dreams, nightmares or random visions, involuntary *rapport* with alien dimensions.<sup>11</sup> According to Zivorad:

The first contact with Algol was made through Aliona.<sup>12</sup> She first mentioned that Star and pointed out our connection with it. As a matter of fact, 'our Algol' is not the malefic star [known to astronomers], but a state of consciousness. Through Aliona has come about 70% of Algolic words.<sup>13</sup> But what is strange is this: I

<sup>10</sup> See Nema's remarks on the frog symbolism in connection with the mouth and the tongue, quoted on p.255 of *Outside the Circles of Time* (Grant).

<sup>11</sup> See *The Call of Cthulhu* (Lovecraft; written in 1916).

<sup>12</sup> The magical name in the E.G.A of Milena Jovanovic.

<sup>13</sup> Zivorad here refers to Aliona's 'Algolian Vocabulary', still in the process of compilation.

am not a mediumistic type of person, but the first word of that language, *Arelena*, came through me, immediately after the Second Enlightenment Intensive when we experienced Aiwaz-Consciousness. As I am very sceptical and self-critically minded, I resisted for a long time accepting that word as something different,<sup>14</sup> but finally I had to accept it. That was ten years ago [i.e., in 1981], and, after that, Aliona had long periods of very fruitful work.

Five years ago my wife, Alda,<sup>15</sup> appeared on the scene as a very strong medium and many words came through her.<sup>16</sup>

Two of the E.G.A.'s official documents, *The Invocation of Aivaz* and *The Manifesto of the Ecclesia Gnostica Alba*,<sup>17</sup> were written by Zivorad at that time. Aliona translated the *Invocation* into Algolian and it has since become an integral part of the Gnostic liturgy.

The name Algol = 134, which is the number of one of the seventy "Space Brotherhoods" comprised of the 'Sons of Light' or the 'White Brotherhood'. These Brothers are held to have reflex 'negatives' of which the star Algol represents the foremost.<sup>18</sup> It is claimed of these Brothers that they form part of an 'Order of Melchizedek'. 134 is also the number of MPZZ, the 'leaping one', and of 'lingam', the Tower from which the Seed of Light leaps forth. The Leaper suggests the *Voltigeurs*, the vaulters back of the Tree of Life who form a body of adepti described by Michael Bertiaux.

One of the scientists mentioned in Zivorad's book about scientists and artists was Nikola Tesla. In a letter to me in which Zivorad enclosed a photograph of the scientist, he

<sup>14</sup> It should be remembered that Zivorad is a Serb writing in English; his meaning is, of course, different in kind.

<sup>15</sup> Alda Meuna, the magical name of Zivorad's wife.

<sup>16</sup> Zivorad has emphasised in recent correspondence that for the last few years Alda Meuna has been the sole receptor of further additions to the Algolian vocabulary.

<sup>17</sup> See Appendix 2 for a translation of the *Manifesto*.

<sup>18</sup> See *Messengers of Deception* (Vallée), p.135.

surmises that Tesla "was surely at one time or another a vehicle for Aiwaz's energies. On that photograph he reminds me strongly of Lam". It is apparent from this comment that Zivorad saw no difference between Aiwaz and Lam.

Members of Zivorad's Inner Circle developed rapidly under his direction. The "majority of them had strange visions of some far-off star or planet, accompanied by strong emotional discharges". His own son, Philip, thirteen years old at the time, "was the first to make an independent report". "Some other members, mainly women, reported similar visions... One girl said, after much hesitation, that the name of the star our group came from was Algol".

After much research and sifting of reports, Zivorad concluded that Algol was a corruption of the word ALGMOR.<sup>19</sup> The visions persisted and Zivorad was surprised to discover that a star named Algol actually existed in the constellation Perseus. Algol, like Sirius, is a twin star – 'A' and 'B' – and was discovered by an Anglo-Dutch astronomer named John Goodrich who was both deaf and dumb. This fact was noted by Zivorad in connection with Lam, whose portrait by Crowley shows an entity without ears, whose nature – as Aiwaz – is described in *AL.I.7* as "the minister of Hoor-paar-kraat" – the Lord of Silence. Zivorad noted also that Goodrich discovered the Star Algol when he was eighteen years of age, and that he died aged twenty-one:

$$\left. \begin{array}{l} 1 + 8 = 9 \\ 2 + 1 = 3 \end{array} \right\} = 93$$

and that the distance of Algol from Earth is said to be exactly 93 light-years.

<sup>19</sup> See *AL.II.76*. ALGMOR = 344, the number of the 'Teros' claimed by R.S.Shaver to be "an unknown race in inner Earth". See Shaver, *The Hidden World*, and Trent, *Secret of the Ages*.



The star Algol was known to the Arabs as AL GUL, 'the Ghoul'. The name 'algol' signifies 'pain', 'suffering (hence 'aloglagnia'); and the name Perseus means 'through one's self'. Both definitions are appropriate to the stunted life of the discoverer of Algol.<sup>20</sup> By gematria, Algol as 134 links the star with Melchizedek, one of the seventy Space Brotherhoods comprising the White Brotherhood.<sup>21</sup> It is also the number of S'NGAC, a mysterious gas mentioned in connection with a Working of New Isis Lodge.<sup>22</sup>

Soon after the visions of Algol had been received, two of Zivorad's principal mediums, one of which was Aliona, "started to produce words which were 'spoken' over there" (i.e., on Algol). Not surprisingly, Zivorad describes them as sounding "very strange". Concerning her Algolian Vocabulary, Aliona declared:

I was very prudent with it. I did not send a word either to you or to Michael [i.e., to K.G. or to Zivorad<sup>23</sup>] until it was evident that some messages were coming through. There is a real stress from inner worlds in this direction.

At the time of the vernal equinox, 1983, Zivorad published the first translations into Serbo-Croatian of *Liber AL* and of *Liber Aleph*.<sup>24</sup> They appeared in editions of one thousand copies and had a wide reception in Yugoslavia. It was also at this time that Zivorad drew my attention to a potent method of enlightenment "miraculously efficient in promulgating Thelema, although its originator – Charles Bernard – Yogeswar – probably never heard about Thelema".

<sup>20</sup> Note that Aiwaz, Vesz or Besz was the dwarf-god of ancient Khem and presided over *child-birth*. The magical child or manikin is here implied.

<sup>21</sup> Cf. the 'White Gnostic Church' to which Zivorad, as its Patriarch, was appointed by Michael Bertiaux.

<sup>22</sup> See *Outer Gateways* (Grant), ch.17, p.217.

<sup>23</sup> 'Michael' is the technical designation of a 'Patriarch of the E.G.A.'.

<sup>24</sup> *Liber Aleph – The Book of Wisdom or Folly* (Crowley).

Zivorad was now attracting serious students of the occult to whom he introduced his key koan: 'what is my True Will?'. He also collaborated with the translator of *Liber Aleph* on a book entitled *Tahuti's Secrets*, intended to serve as an introduction to Crowley's Thelemic Tarot – *The Book of Thoth*.

A few years later, Zivorad wrote informing me that Aliona was preparing the Algolian Vocabulary in which I was to find the word SILBA, the meaning of which she gave as *nest*. The vocabulary contained a number of Sanskrit-related terms as well as certain identifiably African roots, although most of the words seemed alien to known mundane languages, for, as Aliona had discovered, 'Algol' proved to denote a stratum of the Mauve Zone characterised by grotesque geometries and physics which Michael Bertiaux, independently, had associated with Aiwaz.

That the White Gnostic Church is a branch, or cell, of the Space Brotherhood of Melchizedek may or may not be so, but it would not be altogether incorrect to recognize in the cult of the Black Snake (*La Couleuvre Noire*) one of its mundane reflexes. Thus, we have the Double Current expressed as the White Dove and the Red Serpent – *Couleuvre Noire et Rouge* – twin aspects of the Fire Snake, and the two spheres (O O) of influence which stream though the central TAU of Set: O T O.

Although the majority of words comprising the Algolian Vocabulary were transmitted by Aliona, other mediums added to it considerably. But the key words, including *Arelena*, came through Zivorad. *Arelena* means "Eternal Love; Love which exists between True Beings, not between humans". The O.T.O., the E.G.S., the E.G.A., the *Zos Kia Cultus*, and the *Esoteric Order of Dagon*, are alike in being among the few non-anthropocentric terrestrial foci of magical hyperconsciousness.

The mediums of the E.G.A. use the methods of Enlightenment Intensives for channelling communications from Algol,

although as Zivorad explained, the creator of those methods had no relationship with the E.G.A.<sup>25</sup>

After, and even during, Intensives, the mediums were prone to receive special 'words' after the fashion of those 'tangential tantrums' which flashed from the Mauve Zone during the rituals of New Isis Lodge.<sup>26</sup> The Intensives often afflicted E.G.A. members with strong emotional after-effects, tears, hysterics, convulsions, etc. But when Aliona received, finally, a word or a concept after such tantrums, she experienced extraordinary sensations of self-fulfilment and satisfaction. The initial stages of her receptions were supervised by Zivorad. He "took care that she did not go wild". The transmissions were followed – very frequently in the case of Aliona – by long 'dry' periods, and they in turn were followed by a "new and rich outburst of production".

When, in 1981, I suggested to Zivorad that he might attempt work with the *chakras* he almost immediately established rapport with Aiwaz, who made it clear to him that at the tip of the nose there exists a *chakra* relating to "space outside this planet" and to a possible connection with other worlds. This is particularly interesting because of the well-known yogic practice of meditating on the tip of the nose in order to induce *ekagrata*, or one-pointed concentration of the mind. Zivorad had been dubious of leading his mediums into "heavy chakra concentration" for fear of awakening the Fire Snake in *chelas* unprepared to control its movements when aroused. I advised him therefore to direct the group from the *Ajna chakra*. He took this advice as proceeding from Aiwaz Himself, and went ahead. The result was that "many of the participants (especially Aliona) produced a lot of new Algolic words".

<sup>25</sup> See p.262 *supra*, and p.286-287 *infra*.

<sup>26</sup> See *Hecate's Fountain* (Grant).

Aliona then sent me excerpts from her Magical Records, of dreams, visions and astral visits to Algol. She supposed, initially, that Algol was a star in space, but later experience taught her to regard it as a state of consciousness. She came to regard herself as a Priestess of Aiwaz:

My symbol is a White Horse.<sup>27</sup> My mark is a white ribbon across the forehead. My dress is white and violet silk.<sup>28</sup>

Aliona believes that Aiwaz has sent her to Earth from her native Algol, imbued with the mission of assisting exiled Algolians, such as herself, to return to their native home. In other words, the formula of Kalki becomes inevitable as the final phase of an Enlightenment Intensive designed to return human consciousness to its source.

But there was a darker vision which involved a "forbidden town", seemingly connected with a 'Dream-Queen' whom Aliona identified with Babalon:

The forbidden Town was something I didn't like. It was some strange, dark planet not so distant from the earth. The town was spooky, with no humans, only robots and humanoids. I didn't see them, but I knew that they were there. Aiwaz led me through a forbidden zone, through some corridors, doors, stairs. We were 'going' very fast. Everywhere were tubes and instruments. I was afraid that somebody would come and see us. It was dangerous to be seen. Aiwaz was unconcerned. He knew where we could pass by. I felt as if we were in some criminal movie. He led me into a huge room in which was only a great computer. I don't remember any particular part of the town (I think it was under a huge cupola); it was very unpleasant.

Some time in 1991, after brooding over the personality of Aiwaz and the identity of the Dream Queen, Aliona dreamed vividly of an unknown town which may have been identical with that just described:

<sup>27</sup> Cf. the White Horse of Kalki, of which, at the time of these transactions, Aliona was unaware. *Vide infra*. K.G.

<sup>28</sup> White blent with violet = mauve. K.G.



It is dark evening and I am entering some unknown town. There is a Lady in the town, a kind of Queen, and she eats people. She prefers children, but when she eats somebody he disappears forever from the face of the earth; he will not be born on the earth again. She feeds upon the death of men. She swallows souls, not bodies. She absorbs them and they vanish. People of the town are afraid of her. I want to see the Lady. At the moment I am in some cellar<sup>29</sup> with white walls. She is coming down the stairs... There is something well-known in her face. I realize that she has my features.

These experiences suggest that Aliona was subconsciously active in the Tunnels of Set and that she had retrieved images of her magical self at work in the Mauve Zone.

It had been in May, 1981, that Aliona had received her first direct impression of Algol, during one of the Enlightenment Intensives directed by Zivorad. She had then recorded:

I felt myself united with the Cosmos. I had a lot of beautiful visions of the dark night-sky full of stars. I felt one with endless space.

She noted that she was travelling through space; she saw many different planets<sup>30</sup> and strange non-earthly passages:

One little planet disturbed me in some way. She<sup>31</sup> was close to me; she looked familiar, as if I had lived on her in ancient times. I saw her from afar, then I got closer and saw silver-white plants with white flowers and some waving grass. I felt [a] sweet smell as of a green wind, and heard the murmur of a violet river. This river was not made of water but of little rolling crystals. The planet had two suns and felt very friendly. It felt as if she<sup>31</sup> were waiting for me and hoped we should meet soon.

After this 'Intensive' that planet was again and again in my mind. In her<sup>31</sup> name were the letters L and G. And then I knew that her name began with 'A'. A few days later I had in my mind the word Algol. I knew it was her name.

<sup>29</sup> A cell of the Tunnels of Set (?). K.G.

<sup>30</sup> Cf. extracts from Anna Kingsford's diaries, quoted by Edward Maitland in his biography of that remarkable woman.

<sup>31</sup> In Aliona's native Serbian, the word for 'planet' is of feminine gender.

At this point should be mentioned another of those oblique or tangential coincidences that have woven themselves into the Aiwaz Current. *The Wisdom of S'lba*, received by Frater Aossic long before Aliona's birth, contains in its fourth chapter (verse 33) a sigil which includes the letters L and G (= 30 + 3). They form the basis of a serpentine shape surmounted by two eyes. The Serpent comports the eye as Z-ayin, and Zain or Zayin means a 'Sword' (Excalibur). Ayin is the Eye, and Algol spelled with *ayins* in lieu of *alephs*, i.e., OLGOL, yields the number 203, or 23, which according to Nema denotes the Path of IPSOS, the Word of the Aeon of Maat.<sup>32</sup>

Michael Staley, Editor of *Starfire*, reminds me that the letters L and G make a significant appearance in the 'Amalantrah Working'.<sup>33</sup> It is significant therefore that their correspondences are explored in the *Wisdom of S'lba*, chapter IV, verse 33:

As the Eye bleeds its tears, the Mouth its blood; so also the Egg of Lam, in slime encased, releases the L&G.

Verse 34, following, then declares:

These spectres are harmless, but their blood is devastating. Imbibe it slowly, before its luminosity altogether dims.<sup>34</sup>

A tentative qabalistic analysis of the numbers of L O O G has been given in the final chapter of *Outer Gateways*. Extant among the papers of Aleister Crowley is an enigmatic document in the form of a letter to him from Leah Hirsig, but actually composed by the mathematician Norman Mudd.<sup>35</sup> In it appears the curious word LYGGS, many times repeated, which may have been a distorted interpretation by Mudd of the cypher

<sup>32</sup> See *Liber Pennae Praenumbra*.

<sup>33</sup> See Crowley's record of the 'Amalantrah Working' for 27th. April, 1918.

<sup>34</sup> See *Outer Gateways* (Grant), ch. 13.

<sup>35</sup> Letter dated 6th. September, 1930, mailed from Spain.

LOOG(S). Perhaps the state of Mudd's mind at the time<sup>36</sup> had cast him temporarily into the Mauve Zone; perhaps he had had a glimpse, even, of the "planet with a green wind and a violet river" described by Aliona.

During Crowley's transactions with Amalantrah (1918), the letters G[imel] and L[amed] appear in connection with "an Egg", "a Way",<sup>37</sup> and "some new knowledge". It was at this point precisely that Amalantrah made it plain that Crowley had disrupted the transmission by asking questions too fast: "You've shattered everything", his medium declared, "I'll have to establish connection all over again".

Amalantrah had indicated the Way (Lam) in 1918. This was probably the year in which Lam appeared to Crowley, and the year before Crowley published his portrait of Lam in the 'Blue' Equinox (Detroit, 1919) as a frontispiece to Blavatsky's 'The Voice of the Silence'.

In December, 1987, Zivorad informed me that members of his Church were "making contact with Aiwaz, using Lam as a vehicle for His manifestation". Zivorad also described the facial transformations which occurred, during these manifestations, to some of his mediums, lending them, temporarily, a strong resemblance to that trans-human entity, the "minister of Hoor-paar-kraat", the Lord of Silence. The psychosomatic tensions were described as tremendous. In one particular instance, a similitude impressed itself actually upon terrestrial matter. The medium concerned experienced a profound *rapport* with Aiwaz during which he experienced a sense of absolute conviction that Aiwaz-Lam was the Path, the Way, as indeed the very name of Lam denotes. This medium had previously

<sup>36</sup> Both Norman Mudd and Leah Hirsig were in a highly disturbed state of mind. See Symonds, *The King of the Shadow Realm*, ch.30.

<sup>37</sup> Lam means 'the Way'. Hence Lama, one who treads the Path.

expressed extreme scepticism concerning Aiwaz, but on that day, during a 'working' meditation,<sup>38</sup> he dug out of the garden he was tending a "very strange monolith – like a beautiful modern sculpture – the head of Lam". Zivorad's observation: "We are going to keep it as a sacred object in our temple". An illustration of it appeared in the Serbian periodical 'Tajne' (*Secrets*), accompanying an article by Zivorad.<sup>39</sup>

Extracts from Aliona's Magical Records, and from her letters, reveal the relationship existing between Aiwaz, Lam, the star Algol, and the Mauve Zone. When, in 1981, Aliona could not accept Algol wholly as a state of consciousness "but only as a planet with a green wind and a violet river", her initial intuition may not have been so wide of the mark; she had merely neglected to consider the ineluctable qliphotic reflex implicit in all active states of consciousness. Thus, the star Algol – despite Aliona's refutation of its identity with the entity she had contacted – is probably a tangential focus of reflexive power beamed from the Mauve Zone.

Zivorad's group then began experimenting along the lines suggested by Aiwaz:

We made many new breakthroughs. For example, if one works on the tip of one's nose, after three days of concentrated meditation the channel starts to open towards other dimensions.<sup>40</sup> [One] common experience is a very distinct feeling of leaving the earth and travelling towards other worlds.

It was in October, 1981, that I alerted Zivorad to the identity Aiwaz = Lam, in the sense of Lam being Aiwaz on the plane of manifestation. Seven years later Zivorad directed an Enlighten-

<sup>38</sup> The Enlightenment Intensive had, on this occasion, a format of Zen Seshin.

<sup>39</sup> See *Starfire* Vol.1, No.4, 1991, for an English translation by Milata Postic.

<sup>40</sup> The *Mandalabrahmana Upanishad* alludes to this concentration on the tip of the nose (Brahmana II): "By practising thus, a *jotis* (light) of the form of an endless sphere is seen"; also "is seen a deep darkness at the root of the palate". See Bibliography: *Thirty Minor Upanishads*, tr. K.Narayanasvami Aiyar.



ment Intensive comprising many participants, some of whom

meditated upon Ajna, and a few of them (including Aliona) on Aiwaz's chakra in the nape [of the neck].<sup>41</sup> Results are very interesting – they penetrated strange worlds where there are new, unusual dimensions and laws. Afterwards I was very exhausted... I would like to have the same experiences but cannot find a stable Master to lead the group.

Conterminous with such experiments, Zivorad published another of his books – *Yi King: The Philosophical Machine*.

In April, 1990, Zivorad acquired a manor-house for his community, situated close to Belgrade: "It surpasses everything I was able to imagine. Aiwaz was full of mercy". It was at this period that *Ecclesia Gnostica Alba* became affiliated officially with the O.T.O., Zivorad being appointed to the office of X° O.T.O., which gave him plenary powers in Yugoslavia to act on behalf of the Order. He took the magical motto 'Zivo Aiwaz' and the number 65 (= LVX, the Light of the Gnosis).

Later the same year Zivorad completed a thirty-day Enlightenment Intensive directed by one of his closest friends, Dusica Zivojinovic:

It was an extremely hard period; more than forty members of the EGA participated in it. Aiwaz-energy was present many times with adequate consequences – bodily transformations of the Lam kind, and realization of Aiwaz. I myself realized my true nature permanently. After so many years of long Intensives (ten years precisely) I experience myself every second as I am. I do not know how to name that state, and I hesitate to use high sounding labels, words, mystical terms, etc., when the whole thing is so simple: I am I, Another is Another, and life is that which is happening between us. I understand what the Zen monk had in his mind when he said: "When I am hungry I eat; when I am sleepy I sleep..." I would say about this state that it is nothing. I am writing this letter, you are reading it, that is all. There is nothing behind it.

<sup>41</sup> I.e., the *Lambikagra chakra* at the back of the neck, a little higher than its frontal equivalent, the *Visuddha chakra*.

I am sure that somehow there is a definite connection between these experiences we have had, and our affiliations with OTO. May be you understand that better than I.<sup>42</sup>

That is indeed an accurate evaluation, for the O.T.O. provides a basis for Self-realization in a manner particularly suitable for those aligned to the Typhonian Current. The Order provides a Gateway which can open on to direct Experience of that preconceptual mode of dynamic energy which is both the source and the substance of Appearances (phenomena). By involving people in their own creativity, turning them back to their source, they come to realize the magical or illusory nature of all that they have been conditioned to regard as 'real'. Gradual or sudden awakening to the nature of Truth (Maat) should follow naturally.

The high level of Zivorad's attainment is reflected in the 'Manifesto of the *Ecclesia Gnostica Alba*'. Membership of the Church is open to any individual who aspires to the Gnosis that has emerged from the Aeon of Horus. The Key Formula of the EGA is contained in the Algolian word, *Arelena*, which means Eternal Love. Its number, 292, is that of Chozzar, a form of Atlantean magic which yet survives and which is typified by the black pig of Set. It is also a name of Neptune, the deity that presides over a form of intuition associated with the Naasene and Ophidian currents of the Fire Snake.

<sup>42</sup> Private communication to K.G.

## 14

*The White Rider*

In the Spring season of 1990, the O.T.O. picked up – through Lam – a definite link with the *drukpas* that visited Earth in pre-Lemurian epochs. These beings, etched in the planet's psychic atmosphere, left traces of their presence in the form of reverberant atavisms. These were moulded by the Old Ones into the dynamic current which informed the pre-human life-wave, which, in turn, deposited the magical energies later associated with the Ophidian Gnosis and the Typhonian tradition of the Fire Snake. This tradition attained its apotheosis in Egypt long anterior to historic times. Active traces of it are recoverable in the symbolism and rites of the 'dark dynasties', so-called by later cults that had lost the means of communicating with those from 'Outside'.<sup>1</sup>

The Typhonian Mysteries lingered on intermittently as late as the XXVIth Egyptian Dynasty. After this period, the tradition re-emerged in the Far East where it survived into modern times in the tantras of the Buddhist sect of the Drukpas. The forbears of this Sect were the alien Dropas whose rites had persisted throughout the ancient Kamite aeons of Draco and Typhon.

<sup>1</sup> See *The Magical Revival* (Grant), ch. 3.

The original interstellar race, after infiltrating Earth, had settled in the region of Shambala. Lam initiated the infiltration as well as being its agent, and it is significant that the channel chosen for the Aiwaz transmission in 1904 was the magician Aleister Crowley who claimed occult kinship with a priest of the XXVIth dynasty. This priest had attempted to re-establish contact with the forces from Outside that had initially visited Earth under the leadership of Lam.

Zivorad had, in the course of our correspondence, sent me a typescript which had been sent to him and which concerned the teachings of a contemporary Gnostic Sect. The Teachings related in part to the Naasene Gnostics<sup>2</sup> and contained information about a "Galactic Empire" bent on gaining control of the Earth. Zivorad knew nothing at that time of the Dropas, or my research into matters relating to the first three paragraphs of this chapter. I was therefore surprised to receive Zivorad's announcement, also, of the publication of his latest book – *The Course of Gnostic Occultism*. The book was published by Vladmir Madic, who had established his *Esotheria Company* the previous year. This Company had already issued several books in Yugoslavia, among them the *Book of the Law* in which Crowley is mentioned as the priest of the XXVIth Dynasty, Ankh-af-na-Khonsu. Madic had also published *The Book of Thoth*. This was the first time that these works had been translated and published in Yugoslavia. Zivorad informed me that he wished to consolidate this work and get *Esotheria* to publish these *Typhonian Trilogies* in Yugoslavia. Shortly after Zivorad's appointment to the X° for Yugoslavia, he began a series of IX° operations "to spread Aiwaz's Current". He was astonished "to get so quick a response" when *Esotheria* expressed immediate acceptance of his proposal concerning the

<sup>2</sup> The Naasene Gnostic Serpent was typified by Draco.



*Trilogies*. But in his letter to me, Zivorad observed, "of course, there is always the possibility something bad to happen, our expectations to be in vain...". Indeed, there was. Within weeks of receiving his letter began the 'first whirlings' of the tragedy that was to engulf his country.

According to Crowley it was the publication of the *Book of the Law* that had led in the past to international conflicts: the Balkan War, World War I, the Sino-Japanese War, and – not many months after the Book's re-appearance in full compliance with the instructions from Aiwaz as to how, precisely, it was to be published – to the major upheaval of World War II. Crowley issued with *The Equinox of the Gods* (O.T.O., London, 1936) a broadsheet advertising details of the calamities prophesied in *Liber AL*. (See *Aleister Crowley and the Hidden God*, plate 8).

Although an offshoot of Michael Bertiaux's *Ecclesia Gnostica Spiritualis*, Zivorad considered his *Ecclesia Gnostica Alba* to be an independent organization having no ongoing connection with its parent body. The affiliation of the E.G.A. with the O.T.O., which occurred on the Summer Solstice, 1990, was made possible by the former's total alignment with the latter's occult policy as Zivorad had seen it declared in the editorial of 'Khabs', the then Official Organ of the O.T.O., published in Miami, Florida, U.S.A., by Frater Khephra-mâ-Åst (Jeffrey D. Evans): "The central concern of Magick is communion with discarnate or extra-terrestrial Intelligences".<sup>3</sup>

Zivorad had rejected the geocentric nature of so many 'classic' occult teachings and the fact that "the whole of history develops on Earth [whereas] my personal experiences point outward to the wide cosmos, as also the experiences of the majority of members of the E.G.A."

<sup>3</sup> See *Magick Without Tears* (Crowley), p.217.

On 8th. July, 1991, Zivorad wrote from Belgrade:

Here we have civil war with all dirty things going on. But also many exciting things have happened. I have compiled and developed a very efficient magical method – *Excalibur*. It could be practised with small groups or individually (groups up to six people) and last only two days. *Now it seems to me that Excalibur is a realization of Crowley's definition of magick*<sup>4</sup> – ability to induce change according to one's will. The great majority of problems of an emotional kind – fears, sorrows, losses, depressions, and troubles of organic or bodily cause, like allergies – vanish in 15-20 seconds, and, most of all, even laymen experience at the end of the process their being as complete emptiness. Of course, the method needs further experimentation. Till now about eighty people passed through it and the least thing I could say is – I am amazed!!

Zivorad added that by means of the *Excalibur* sessions, various members of the E.G.A. established contact with Aiwaz, principally his wife, Alda Meuna, and the medium, Aliona Verde. One young member

after two days of *Excalibur*, entered a very deep trance state which lasted a few days, and all that time he was in contact with Aiwaz. Now he is writing about his experiences and it seems it is going to be a whole book.

It is noteworthy that the magical name chosen by Aliona Verde, who 'brought through' much of the Algolian vocabulary, is 162. This, when added to the number of Zivorad's magical name (Zivo-Aiwaz, 65) yields the number 227, the number of ZKR, a 'sword'! *Excalibur* is thus linked with the magick of Zain<sup>5</sup> (also meaning a 'sword').

In August, 1991, Zivorad and Alda returned to Yugoslavia from a visit to Denver, Colorado, where they had gone to explore a system known as Idenics. They found the course "worth while although inferior when compared with our own

<sup>4</sup> Italics by K.G. See *Magick* (Crowley), p.131, RKP edition.

<sup>5</sup> See *Outside the Circles of Time* (Grant) for an extensive analysis of Zain and its symbolism.

*Excalibur*". He went on to say that the trouble in his own country was becoming worse and that it was beginning to affect his publishing plans:

It is a strange thing – now that I have an instrument to control my life much better, to create and to discreate – my personal feeling of obligation toward others is stronger. I have to train *Excalibur* masters, to prepare my next book for publishing, to pay attention to our 'Centre' building, etc. I am a bit longing for the way of life you are living. My dream is to build a small cabin (may be a log cabin) near our 'Centre', to be isolated with Alda and write my novel which I started fourteen years ago. I am sure it will influence the minds of many people, although it will not be a masterpiece. The title is *The Dawn of Aiwaz*.

This title he had once considered applying to his transmogrified work on Crowley. He now envisaged the book as a work of fiction, so vivid and so incredible had been his recent experiences – and those of his church – of Aiwaz and of Lam

An artist-member of the E.G.A. had painted a portrait of Lam from the reproduction published in *The Magical Revival*. When Aliona wrote an article on Zivorad<sup>6</sup> it was illustrated by a photograph of Zivorad with the painting of Lam beside him: "That appearance of Lam had a very strong influence on many readers", he wrote. He noted that many had joined his Gnostic Church because of the picture's compelling influence.

Zivorad felt strongly compelled to take up again the writing of *The Dawn of Aiwaz*. He expressed the opinion that "I shall leave this planet not completely self-realized if I do not write my novel". The effect of so much concentrated occult activity occurring at close range had created in him a sense of urgency, almost of despair, as if he had long sensed the calamity that was to befall his country during the months that lay ahead:

Dear Kenneth, I am longing to leave this planet for ever. I have a strong expectation that *Excalibur* will help us to develop a

<sup>6</sup> The article appeared in the Yugoslav periodical, *Tajne* ("Secrets").

new technique for doing just that; or may be it will stay as an unrealized dream.

It was at this time that Zivorad sent me a copy of a letter he had written to Michael Bertiaux after his

Direct Experience of Truth (Kensho-state), after working on the Koan 'Who am I?' After that experience I had the realization 'I am Aiwaz!', which shook me up terribly. At first I was sure it was the Absolute Truth, but later on I realized it was just the process of disidentification,<sup>7</sup> and that my True Being is emptiness, without any quality, neither good nor bad. The Aivaz-state-Consciousness was also disidentification, but somehow that state of consciousness and energy is inherent in all our endeavours, and it is, in a way, our destiny at the present time in the EGA. The strange thing is that I got such an experience three years after I broke with Bertiaux and rejected his teaching. Thus, I was really surprised and shaken.

Zivorad admitted in a letter to Michael Bertiaux:

You were right, my dear Michael, it was the *Direct Experience of Truth* of what I am. The seed you put in my soul almost three years ago [i.e., in 1978], agitating me, was the *Aivaz Initiation*. He was in you when you initiated me as much as He was in me when I led those twelve people into Direct Experience of Truth. This method is to be the Initiation into the White Church of Aivaz – EGA.

Zivorad's first Direct Experience of Truth had occurred in the Sanatana Dharma Ashram in St. Helena, near San Francisco, California, where he spent two weeks participating in Enlightenment Intensives working on the questions "Who am I?" and "What am I?".<sup>8</sup> Zivorad developed a different method, in that *chelas* participate, not singly but in pairs.<sup>9</sup> He

<sup>7</sup> I.e., disidentification with the entity known as Zivorad Mihajlovic-Slavinsky [note by K.G.].

<sup>8</sup> The former method derives from the Atma-Vichara (Self-Enquiry) School of the Advaitins expounded by the recent Teacher, Bhagavan Sri Ramana Maharshi (1879-1950) at Tiruvannamalai, South India.

<sup>9</sup> As this method is imparted to specially prepared members of the E.G.A., it is not here disclosed.



named his method *Excalibur* after

a blazing flash of inspirational insight. Later on, when my critical censorship keyed in, I tried to find some other, less flamboyant, name but was not able to find anything more appropriate.

It is not difficult to see that all along Zivorad had used the path of magick, rather than of mysticism, to achieve Truth (Maat), and when Enlightenment occurred it was the sword associated with King Arthur that appealed to him as the aptest symbol of the keen and brilliant blade of Discriminative Vision. But his vague dissatisfaction with the attribution prompted him to ask me if I could suggest an alternative. I had an instantaneous vision of the image of Kalki, the *avatar* which – it is prophesied – will usher in the Aeon of Maitreya, or Maat, mounted on a white horse, with a drawn sword blazing like a comet.<sup>10</sup> It is significant that the sword symbolism persisted as a confirmation and an adumbration, it seems, of the new manifestation of the Double Current in the Aeons of Zain (= Sword) and of Maat (Maitreya).

The number of KALKI is 81, the Mystic Number of the Moon, which in its waxing and waning denotes both the dwarf-god, Lam-Aiwaz, and the ‘wish-fulfilling’ *Mani* stone, the full moon of Manifestation glyphed by Frater Achad’s thirteen-angled Star, the Star of Ma-Ion. This full moon is one with the Sri Chakra in full bloom. Other correspondences with 81 are KSA, ‘throne’<sup>11</sup> and the first day of the full moon as the ‘point of turning back’. It is also the lunar number 9 (8+1), the sacred TALAM,<sup>12</sup> and a mysterious series of letters which commences with StiB... (= 81). As Crowley has shown in his comment on the *Book of the Law*, this enigmatic syllable is indicated by “a

<sup>10</sup> It is noteworthy that Kalki is therefore expected to come from ‘Outside’.

<sup>11</sup> I.e., the ‘Stone Seat’ of Nu Isis.

<sup>12</sup> See Chapter 10, *supra*.

line drawn on the Tree of Life in a certain manner”. In the Schlangekraft recension of the *Necronomicon*, Cthulhu is equated with the number 81 in its variant form, CUTALI. Or are we to interpret the variation as a form of Kut-Hali (Khut-Hali), Hali being the name of a lake in the Sargosso Sea,<sup>13</sup> a reflex of the Mauve Zone? Again, Lovecraft in his ‘The Whisperer in Darkness’ alludes to the “red litten N’kai” (=81). Finally, 81, ALIM, is the formula of that most ancient witchcraft, the primal cult of Hecate, of which few expositions are available.<sup>14</sup>

One night in late 1991, Alda Meuna dreamed about a newly born baby girl with penetrating eyes “and some other features which always symbolized Aivaz”. She did not say what these features were, but went on to describe how, the same night, Zivorad had a vivid “cognition” concerning the *Excalibur* formula and its development. The following morning he was telephoned by one of his associates, Nika, who described an astral experience involving the portrait of Lam which she had used “as a partner” in an VIII<sup>o</sup> Opus.<sup>15</sup> During the telephone conversation a letter from me arrived for Zivorad. I had inadvertently signed it with my O.T.O. motto, Aossic Aiwass, 718’, instead of with my motto Desmodus, 489’, E.G.A. Zivorad’s comment was: “it all added up to our feeling of communication from Him [Aivaz]... May be this is the beginning of a chain of new communications”.

And so it was, for my letter contained the remarks about *Kalki*, which I had thrown out merely as a suggested development of the formula of *Excalibur*. Zivorad later adopted

<sup>13</sup> According to Ambrose Bierce.

<sup>14</sup> Andrew Chumbley’s *Azoëtia*, as far as it is based upon the Current transmitted to Austin Osman Spare, is one of the few contemporary works on Witchcraft worth citing, and I take this opportunity of bringing the book to the notice of all serious students of the *Zos Kia Cultus*.

<sup>15</sup> A rite of sex magick (auto-erotic).

this suggestion after further experimentation had proved its validity, for he tested carefully every step of the ground before adopting new methods. He then sent me material extracted from Alda's communication, which had been instrumental in moulding the *Excalibur* technique. He prefaced the extracts with the following remarks:

She<sup>16</sup> came to our Church pretty late, six years ago [1986]. Before that period she hardly ever heard about the occult and things spiritual. But after her first Gnostic Intensive, wherein she experienced Kensho about who she was, she advanced very quickly. She is very open and from time to time I had to force her to use the brakes. I am giving you here parts from her Journal and communications which she usually got in dreams.

In her Journal covering a fourteen-days Gnostic Intensive in August 1989, Alda dreamed:

Zivorad should take something from Kenneth's platon [? platter]. I had the impression that it was some message; it was a very meaningful dream.

Then, after the Catharsis phase of a thirty-days' Gnostic Intensive, in which fifty members of the E.G.A. participated, she

was possessed by Aivaz – as if His energy passed through me and burnt up everything, and at the end passed through my head.<sup>17</sup> Aivaz's visits were always accompanied with fear, and I was always horror-struck. After the experience of *Meuna*,<sup>18</sup> since we have been disidentified,<sup>19</sup> when His energy passes through us, there is nothing to pick upon, we do not have any identities. Because of that, Aivaz passed through me causing a feeling of tremendous ecstasy. When I experienced it for the first time on this Intensive I had the impression that a corridor had been

<sup>16</sup> Zivorad's wife, the medium Jadranka Stilin-Mihajlovic, alias Alda Meuna, 273'.

<sup>17</sup> This describes an experience typical of the ascent of the Fire Snake from the *Muladhara chakra* to the *Brahmarandhra chakra*.

<sup>18</sup> An Algolian word meaning 'enlightenment', after which Alda took her Magical Name.

<sup>19</sup> I.e., after the participant has relinquished, by catharsis, his or her identity with a mundane ego or person.

opened through my head,<sup>20</sup> or a cover (lid) had been removed. While I had the cover on my head all that energy provoked by His visit boiled<sup>21</sup> in me and there was the certain danger that I would go to pieces. Now there is not any danger; I can't be burned out; I don't need protection; I am just a conductor...

On the twentieth day of the same Intensive, Alda recorded:

I am dreaming that I am in some dark cellar, moving toward light. Something drops down in front of me – a snake. I am frightened. There is something strange about its head. During the day, suddenly, I remember that the snake had Lam's head. Now I have a cognition – Lam had such strange shoulders because his body is serpent-like.<sup>22</sup> After Aivaz's passage through me I feel permanently a snake along my spine [*Sushumna nadi*]; its head goes through my top [*Brahmarandhra*]. That feeling makes me exultant as I go along with the Serpent.<sup>23</sup>

Later on the same day I had an insight; there exist particles of all-nothingness that are the source of everything and are in everything. Some time in the far-off past they parted from the Great Unmanifest and burst out in particles. Those that broke out together stayed together for good, and at the same time they will return to Great Emptiness. Not a single particle could be lost. When they want to get to some other place they unite into a Crystal Serpent<sup>24</sup> and then they have tremendous energy. The very structure of the Snake produces this inexhaustible energy. To come together into the Snake, particles have to be in the same state of consciousness, to be free, unbound to anything. Then every particle has its own definite place in the Serpent, and then the serpent travels [i.e., ascends the *Sushumna nadi*]. Nothing can stop it. Every consciousness-particle is in the same

<sup>20</sup> This metaphor will be familiar to those who have explored the Tunnels of Set: it is one of the innumerable *nadis* raying from the Heart Centre to the Crown of the Head.

<sup>21</sup> This sensation characterises an over-impetuous rising of the Fire Snake and can be dangerous if the magician opposes any resistance, either by fear or by ego-clinging, to its sudden onrush.

<sup>22</sup> This, again, is indicative of the Fire Snake. Another interpretation would be that Lam is of the Valusian race of Serpent-People associated traditionally with the planet Venus, which 'tradition' is a device used by Initiates to mask a region of the Mauve Zone.

<sup>23</sup> I.e., Alda has accepted; she will "go along with" the Fire Snake.

<sup>24</sup> At the confluence of *nadis* at the *Visuddha Chakra*, the Fire Snake becomes pure as crystal.



state of hibernation.<sup>25</sup> [Although] they do not have their own consciousness, Aivaz-energy consciousness is released from them.

On the twenty-second day of the Intensive, Alda, in a semi-sleep state, experienced a vivid vision:

I am dying in the middle of a yard. All our people [i.e., E.G.A. members] are around me. I am telling them not to worry – Aivaz will lead me. I am telling Nika to take a pencil and write the message: 'You forget what has been written on our Church's emblem – ASTRA AIVAZ VINA<sup>26</sup> – The time has come for you to surrender to my guidance'.

The vision unfolded further:

I am seeing Lam on my left-hand side. When I came back to waking consciousness I knew it had some connection with Zivorad. We shall listen to Aivaz, who is talking through Zivorad. Zivorad should surrender to the 93 Current and act from his transformed consciousness.

At precisely this time, Zivorad had the insight that he was a Spiritual Teacher. He came to our tent<sup>27</sup> completely transformed physically, and his voice had changed. While silently watching him I heard in my head a voice channelling to him the message: 'Be what you are! Be a Teacher! Be Aivaz! Just be what you are!'

Alda had, in fact, reiterated in her own way a message conveyed to Zivorad by Michael Bertiaux several years earlier. But Zivorad was still reluctant to assume this rôle.

Two months after Alda had recorded the events from which the preceding excerpts have been extracted, she had a "deep insight that the symbol of Impersonal Aivaz was an egg". She goes on to describe the experience:

Before falling asleep, a strong feeling came that above my head is an egg. I felt a flood of energy spreading over me. I received a message – I should concentrate on the egg – and, suddenly, it was in my head, then in my breast. I know it is Aivaz

<sup>25</sup> I.e., in *susupti*, state of deep and dreamless slumber.

<sup>26</sup> Algolic for 'We are led by Aivaz'.

<sup>27</sup> The Enlightenment Intensives were conducted in 'tents' disposed in a certain magical pattern in the grounds of the Manor House which Zivorad had acquired for the E.G.A.

Impersonal, and I am asking Him why He is coming from above. His answer: "When you are ready to accept me; when you are clean, I come from above... I'm entering your self". Then to my mind came a prayer in Algolic: *Aza Aivaz, Aza Aka, Aza blisa, Aza me. Aza me Azalena.*<sup>28</sup>

The metaphysical insights into these mysteries of Aiwass as they revealed themselves to Alda during the thirty-day Gnostic Intensive were triggered by one of her co-participants who had declared that God (i.e., Aivaz) was dead. Aliona's reply had been swift and as keen as a rapier thrust:

He died as we died to this world when we lost our identities (egos). Now, He is just a Current; He just IS. Sometimes it is necessary for Aivaz to be personified, and such contacts could be dangerous.<sup>29</sup> For us it was an unavoidable phase.<sup>30</sup> Now, without identities, we just tune ourselves to His frequency. I should just empty myself and receive revelations through the 93 Current.

Zivorad commented that this and other communications received by Alda and by two other mediums, simultaneously and independently, laid the foundations for the second phase of the *Excalibur* formula which came to be known as *Kalki*. He checked the results and tested the formula with a group of twenty members of E.G.A., "and it worked marvellously".

I pointed out to Zivorad that Alda's descriptions of Lam were suggestive of the Fire Snake, and of Crowley's portrait of Lam, where the 'lid' mentioned by the medium is clearly discernible. And, of course, I remarked upon Alda's experience of Lam and the egg, which seemed to extend the vision which Crowley received through the Wizard Amalantrah.

As a word, *Lam* appears in the Algolian vocabulary which

<sup>28</sup> Aliona translates: 'God is, Man is, Source is, I AM. Accept me (as) Nothingness'. It is here evident that in Algolian the word for God is *Aivaz*.

<sup>29</sup> Presumably for the 'unclean', i.e., the non-initiate.

<sup>30</sup> Meaning, perhaps, that for E.G.A. members it was karmic.

Aliona compiled. She gave as its definition, 'Great Priest', which accords well with independent findings, previously mentioned, concerning Lam as the leader of aliens who infiltrated Earth long ages ago and whose graves were said to have been discovered in recent times in the mountainous region of the borderland between China and Tibet.<sup>31</sup>

It was around the time of Alda's visions of Lam and the Egg that Zivorad drew up the *Manifesto of the White Gnostic Church*,<sup>32</sup> which declares: Truth is our goal. The *Manifesto* shows clearly the insight of the Patriarch, and his inner circle, into the mysteries of Maitreya's advent. In Kamite terms, these insights resolve themselves into symbols of the Double Aeon of Zain (II) represented by (1) the Aeon of Maat (Truth), and by (2) Her 'daughter-cycle' – Mâ-Ion – whose advent was announced by Frater Achad in 1948. In this way, the formula of the *Sword-Zain-Excalibur* merges with that of Kalki, who, mounted on a white horse, brandishes the Sword which flashes like a comet, laden with dream-dust from Outside. Kalki (81=18=Isis) it is who carries the alien seed to Earth.

The teachings of the E.G.A., proclaims the *Manifesto*, are not based upon beliefs but upon direct experience of Truth (Maat): "Our inner voice – AUMA, or intuition – brought on [i.e., opened] the Gnostic Path". On the mundane level, therefore, the E.G.A. is an instrument of Higher Intelligence, viz: Aivaz.

The affinity of the Algolian word, *Auma* (= 48), with the Sanskrit *Aum* is self-evident, and so is *Uma*,<sup>33</sup> which is a metathesis of *Aum*.

<sup>31</sup> See *Masters of the World*, by R. Charroux.

<sup>32</sup> See Appendix II.

<sup>33</sup> The Hindu Goddess of whom it is claimed in the *Mahabharata* that all that is feminine is a part of Her.

From Uma is derived our word 'human', ooman or woman – the source of the *manifestation* of consciousness in human form. This interpretation may be confirmed by the number of the word in the ancient Kamite qabalah, where Uma (48) is the equivalent of ChIL, 'a woman'.<sup>34</sup> 48 is also the number of KVKB, 'a star'. KVKB derives from the Kamite 'Kheb', or 'Khabs', the Typhonian *Khepsh*, or 'Thigh', delineated astronomically as the Great Bear(er). Another correspondence with 48 is KDKD, 'a sparkling gem', recalling Frater Achad's Diamond Star of Manifestation having thirteen (AChD) outer angles. Sabbatic Sorcerers may note that 48 is the number of YELG, a name ascribed to Austin Spare's witch-mentor, who was instrumental in transmitting the mysteries of the Old Ones which survived the persecutions of the ancient Faith alluded to by Lovecraft in *The Lurker at the Threshold* (Derleth recension).

The *Ecclesia Gnostica Alba* declares its "highest method and ritual" to be

the Enlightenment Intensive, or Intensive of Direct Experience of Truth. By virtue of this ritual we get the Knowledge of Truth through the support and love of other human beings, and other human beings get the same Direct Knowledge through our love and support. If you want answers to eternal human questions by way of Direct Experience of Truth, your place is in our Church.

The *Manifesto* further declares that from Auma, the 'inner voice', the Initiates of the E.G.A. learned that they had inhabited many planets and worlds lost in the immensities of time, and that by no mere chance did they find themselves here on earth:

Inner Voice, Auma, tells us that there is a way out of this meat-cage which we call a body, out of this illusion which we call the material world, and that there are higher forms of consciousness which are steps on the way. Auma tells us that

<sup>34</sup> See *Kadesh Dzenioutha*, 320, in *The Kabbalah Unveiled* (tr. Mathers).



there are deeper levels of Knowledge of Absolute Truth which are open to every human being ready to set off on the Path of Truth. Providence may send to us its messengers, which are forms of the highest Consciousness, in order to awaken us from our spiritual numbness. At the present period of time, the Messenger who leads us upon the Path of Direct Knowledge is Aivaz. Thus we proclaim to the world: ASTRA AIVAZ VINA – ‘We are guided by Aivaz’.

Zivorad had, for many years, striven for the knowledge of a practical method for achieving Self Realization, and of assisting others to that end. After many disappointments and painful experiences ending in despair and frustration, he achieved his goal in 1980 at the ashram of Yogeswar Muni. Zivorad described his experience:

I had Direct Experience of the truth of who I was. I was I! It was the simplest and deepest experience of my life. Moreover, I had a very strong feeling that I was a Master of this method in previous life-times, or on some other planets.

He returned to Belgrade and led his group in the methods he had learned, and these formed the basis of his *Excalibur* formula:

Some people started to say that we were a Church. I refused to accept that for a long time, but their pressure became stronger and stronger.

It was not long, however, before the meaning of his appointment by Michael Bertiaux to the office of Patriarch of the E.G.A. struck him like a thunderbolt. The realization was confirmed when

our main prophetess, Aliona, had a clairvoyant vision during an Intensive in which she saw the White Church and myself in the middle of it, although no one at that time, except for Bertiaux and myself, knew even of the existence of the E.G.A.

For five or six years, Zivorad adhered to the formula he had been using for Enlightenment Intensive, after which he agreed with Yogeswar Muni “to change the name of it if [Zivorad] made

significant changes”. Zivorad realized that the formula as it stood was grossly under-developed. He therefore proceeded to interpret it rather as a universal method involving the ‘Dyad’ – “two people interacting” – and he experimented along these lines:

On Enlightenment Intensives you get what in Zen they call Kensho, that is instantaneous enlightenment. Nobody got Satori state, i.e., a permanent state.

While developing his own technique he attended Intensives in the rôle of a participant – in Germany and in England. After months of seeking, he began to notice the emergence of “a strange difference” between the Intensives he attended and those of his own developing group:

Our Intensives were much stronger! Only in our Intensives were there, from time to time, upsurges of Aivaz’s energy; also, the phenomena of people changing their features and *looking like Lam*. I do not know how, but we invested, little by little, more emotion in our work, and, one day it was a quite different method. Thus we changed name; it was now ‘Gnostic Intensive’.

The Gnostic Intensive proved to be the nascent form of the *Excalibur* formula. The latter developed smoothly and logically from the Gnostic Intensive when Zivorad began working under direct instruction from Aivaz. This involved work with the nasal chakra with the purpose of quitting planet Earth.

Zivorad’s group worked with the ancient gnostic sound-formulae, or mantras – ‘Azom’, ‘Omazu’, and with ‘Aivaz’:

The main thing was to use the humming sounds, and we had very strange experiences with expansion of consciousness.

In the summer of 1990 approximately fifty members of the White Church participated in a very long Intensive, during the sixth day of which, Zivorad experienced

a sudden breakthrough into the stable state of consciousness (some would say ‘permanent enlightenment’) or Satori.

As a matter of fact, I realize that I have been in that state of consciousness for more than one year. Also, I was able to see

who else had the same state of consciousness; there were about ten or twelve people in the same state. It was a very strong experience for me and for the first time in my life I lost my voice; I was not able to speak for two or three days.<sup>35</sup>

During the night that followed this experience, Alda (Zivorad's wife) was the recipient of a vivid dream-communication:

Whether it was from Aivaz or not, we do not know.

She was told that

a new method of occult and spiritual development<sup>36</sup> will come through 'clear screens'. I realized that those clear screens were people in a stable state, free from ego-identification.

The 'new knowledge' manifested abundantly through visions and communications received by members of the E.G.A., mainly through women:<sup>37</sup>

One of them, not very experienced, had a vision in a state of trance. She saw me [i.e., Zivorad] coming to Church and telling her that a new method had come.

This woman had seen Zivorad describing *Excalibur* before he had, in fact, announced the formula. In her vision, Zivorad described the Sword of Discrimination which *dis-created* the contents of human consciousness.<sup>38</sup> So he constructed *Excalibur*: "The pivot of it is this formula of dis-creating. The fact is that all contents of consciousness disappear when it is applied".

<sup>35</sup> A sidekick, perhaps, of the true inner silence, *mounam*. Aiwass, as Hoorpaar-kraat, exemplifies this Silence (Noumenon) before it has manifested or conceptualized itself as phenomena, via Lam.

<sup>36</sup> Cf. Amalantrah's promise to Crowley of "new knowledge", etc.

<sup>37</sup> The members had no prior knowledge of Alda's dream. K.G.

<sup>38</sup> There is here an obvious parallel with *Atma Vichara*, the method of Self enquiry exemplified by Bhagavan Sri Ramana Maharshi, who counselled the cutting-off of each thought on its arisal in consciousness. See *Who Am I?* (Sri Ramana Maharshi, 1879-1950).

The actual technique should be learned from Zivorad himself, or from an Initiate of the E.G.A., skilled in its method. It is the Way (*Lam*) of Silence, the "new knowledge" promised to Crowley by Amalantrah, but which he never received. The Method is counterpointed by the Formula of Creation, which bears a striking resemblance to Nema's 'Dance of the Masks'.<sup>39</sup> Zivorad describes it thus:

You postulate some truth; for example, 'I am successful', and you cause to vanish any critical thought, feeling, or anything opposing your postulate. After a very short time, you have the clear thought in your mind. Then you apply this clear thought wilfully to creating identities.<sup>40</sup> You construct an identity which you like – consisting of several traits and abilities – and polish all of them completely. When they come up in appropriate situations without any effort, the identity has been formed.

Stated like this, *Excalibur* seems to be just another efficient psychological device, but, ultimately, you have a very powerful process – the so-called Final Process – when a Master, working with a participant personally, discreates the entire constituents of the ego.

The polished and 'Final Process' later became particularized into the formula known as *Kalki*, which suggests its association with the 'Ever-Coming One', identified by Frater Achad as the Aeon of Maat whose Word IPSOS was transmitted many years after Fr. Achad's death in *Liber Pennae Praenumbra*. Zivorad explains that

the end phenomenon for all participants is to experience oneself as Absolute Emptiness.

All participants are, he adds, "deeply amazed":

After that, they understand that they create everything from pure Nothingness, and that all of us are from that moment empty all the time.

<sup>39</sup> See Chapters 9, 10, and 11, *supra*.

<sup>40</sup> In Maatian terms, 'masks'. K.G.



To attain this rarefied state had taken Zivorad months, years even, of gruelling experiment, pain, and repeated failure. He first directed a session of the full *Kalki Working* in the Spring of 1991, with six participants including Alda Meuna, his two sons, his sister, and two Bishops of the E.G.A.:

It lasted two days, and in the middle of it I had a strong crisis and a feeling of failure. But the end was magnificent.

He then trained a few selected members to master the Process, and within months he was able to claim: "*Excalibur* is now a quickly spreading technique".

Alda Meuna had long since received in her dreams intimations of *Excalibur*. In her Magical Record for 9.3.1987 appears the following entry:

I am standing on the bow of a ship. I know that I have a golden sword, although I cannot see it. The boat has sails made of silk.<sup>41</sup> I had a thought: "Do I deserve to be here?". Suddenly the Sword transforms into a strong arrow which I turn towards heaven.<sup>42</sup>

The previous year, Aliona Verde had noted in her Magical Record:

I read some of Z[ivorad]'s manuscripts which he had asked me to translate into Algolic. I discover a ritual and start to read it. At the end of it is written: "I, Prince Alexander, should take out the Sword, and that is the Sword of King Arthur!". At that moment, Z. came in and told me: "That is a secret ritual. Nobody should see it!".

After several months of experimentation with *Excalibur*, Zivorad and other participants in the Intensives "noticed that the formula of Discreation started to become quicker and quicker". After the first two stages, the whole content of the mind would dissipate slowly. But one night, Zivorad had the sudden conviction that the answer to the problem of rendering

<sup>41</sup> Emblematic of Nuit and of the Priestess of the Silver Star – A.:A.: (K.G.)

<sup>42</sup> I.e., towards Nu, or, perhaps (?), Nu-Isis. (K.G.)

the process instantaneous lay in total *acceptance*:

Negative Emotions persist only because we resist them;<sup>43</sup> when we accept them they vanish. Again, this was not my original discovery – Buddhists for centuries practised so-called 'naked attention', they did not realize (as far as I know) that it can be applied in a second and cause negative emotions to vanish.

This rediscovered formula Zivorad named *Excalibur II*. Comparing the two processes he discovered that

with *Excalibur I* we experience results in twenty to thirty seconds. But *Excalibur I* belongs not to this world but to a new dimension where one does not have to have experience of that old way, one just watches the world as Aivaz consciousness.

Zivorad is here describing the Witness-Consciousness, known in Vedantic terms as *Sakshi*, where the Subject stands outside the range of objective awareness, including even the body and mind of the observer.

I feel it is the gate of some higher dimension where you do not have to plunge into existence to have experience, but just watch the 'movie-picture' of life... I know (although I am cautious) that we are standing on the threshold of some new world, or, if you prefer, a new aethyr.

A few days before the skies over Serbia were temporarily closed, I received from Zivorad his latest book – *Excalibur*. He held out little hope that we should be able to communicate as freely as of old. In his accompanying letter he explained that he would, in the next book, "proclaim the appearance of the complete new system – KALKI – of which the first phases would remain as *Excalibur I & II*". Qabalistic analysis of the name *Kalki* reveals the number 150 – by the legitimate exchange of *aleph* for *ayin*. This number enumerates the letters NIFESTAT, which form the link between the Words MA and ION in the thirteen-angled star of the *MANIFESTATION* of

<sup>43</sup> Zivorad makes this observation within the context of the Intensive itself.

Nuit, which is “at an end”<sup>44</sup> and which lies *between* the eight-angled Star of Isis and the five-angled Star of Ma (the Daughter).

MA-ION = 107, containing the numbers 17 (Zain) and 71 (Lam), *the Way* of the Aeon of Zain’s manifestation. In *between* the numbers 1 and 7 lies the Egg, 0; and 107 = BITzH, ‘an egg’, and OVAL, also ‘an egg’. OVAL forms part of the formula of RPSTOVAL,<sup>45</sup> and RPSt (200 + 80 + 31, = 311)<sup>46</sup> + OVAL (107) = 418 = AIWASS.

The Word MANIFESTATION = 257 = 107 + 150. Again, 107 = BITzH (egg); 150 = QN (Nest).<sup>47</sup> These attributions may be studied in depth in *Outside the Circles of Time*. But the Mysteries of NIFESTAT are too numerous and too complex for condensed exposition. They will therefore be treated exhaustively in *The Ninth Arch*, the final volume in this series of trilogies.

It has been explained in *Outside the Circles of Time* that the Silent or Wordless Aeon of Zain is formulated via “the work of the sword”.<sup>48</sup> *Excalibur* fulfils this formula:

*Ex* (out of) – *Kali*(’s) – *Bur* (dovecote).

From Kali’s dovecote (dove=yoni) emanates the Spirit or Secretion (i.e., the secret-ion) of Truth (Maat).<sup>49</sup> This is the ultimate link in the chain of aeons which culminates in KALKI.<sup>50</sup> The ‘New Knowledge’ to have been transmitted to Crowley via the Wizard, Amalantrah, is thus born of the Egg of

<sup>44</sup> AL.I.66.

<sup>45</sup> AL.II.76.

<sup>46</sup> 311 is a number of *Coph Nia* (AL.III.72).

<sup>47</sup> Nest = S’lba, in Algolic.

<sup>48</sup> AL.I.37.

<sup>49</sup> Maat is the House, ‘At’, of ‘Ma’, the daughter.

<sup>50</sup> 150 = ‘nest’, i.e., S’lba. QN, ‘nest’, is derived from the Kamite *Khen*, ‘inside’, ‘central place’, ‘pudendum’. Thus the nest and the dove are identical.

Lam in the Nest (S’lba) in the Palm Tree in the Desert (of Set). The letter ‘K’, which transforms KALI into KALKI, means ‘the palm of the hand’, or the tree<sup>51</sup> of five branches. Five is the mystical number of Woman, the power or *shakti* of man, which works the Will of the Great Old Ones.

The *Ordo Templi Orientis* and the *Ecclesia Gnostica Alba* both display the Dove in their Hieratic Seals. Kalki typifies the Black Dove, the shadow of the White One.

<sup>51</sup> The tree bears the fruit of Knowledge; the hand is the ‘hold’, or womb.



Appendix I  
*Liber Pennae Praenumbra*



## Liber Pennae Praenumbra



In the Akasha - Echo is this inscribed:

By the same mouth, O Mother of the Sun, is the word breathed forth and the nectar received. By the same breath, O Counterweight of the Heart, is the manifest created and destroyed.

There is but one gate, though there appears to be nine, Mine-dances of the Stars. How beautiful thy weft and web, shimmering in the fire-dark of space!

The two that are nothing salute you, Black Flame that moves Hadit! The less and less One grows, the more and more Pra-Mu may manifest. Do thou now speak to us, the children of the Time-to-come; declare thy Will and grant thy Love to us!

Then spake She-That-Moves:

I hurt upon ye, children of Hecate! All ye who love the Law and keep it, keeping Nought unto yourselves, are ye a-bless. Ye have sought the scattered pieces of Am-Lord, ceasing never to ascend all that has been. And in the Realm of the Dead have ye begotten from the Dead the Shining One. Ye then gave birth and nourished Him.

Thy Land of Milk shall have the honey also, dropped down as dew by the Divine Gynander. The pleasure and delight lies in the Working, the whole surpassing far the Parts together.

The Lord of Parts is placed within His Kingdom, as done by Beast and Bird. The Land of Sun is open but to children. Heed the Eternal Child - his Way is flowing free, and suited to the Nature of your being.

A Voice crieth in the Crystal Echo:

What means this showing-forth? Is Time itself awry? The Hawk has flown but threescore and ten in His allotted course!

She smiles, as beautiful as Night:

Behold, He spreads His pinions yet in flight, showering and shaking forth the Golden Light upon the hearts of men. And wherein doth He fly, and by what means? The Feather and the Air are His to ride, to bear Him ever in His Going.

The pylons of the ages are unshaken, firmly are they set. The Day of the Hawk has but seen its dawning, and will see its due measure according to the laws of Time and Space.

The Voice then spoke:

Then has the Vision failed? Do I behold Thee crookedly, thinking Thee to be Whom Thou art Not?



3.

She danced and whirled, scattering starlight in Her silent laughter.

I am who I appear to be, at times, and then again I wear a triple veil. Be not confused! Above all, Truth prevails.

I am the Unconfined. Who is there to say me nay, to say "Thou shalt not pass"? Who indeed may say, "Thy time is yet to come?" when Time itself itself is my chief serving-maid, and Space the Major-domo of my Temple?

Indeed, O Voice of the Akasha, I am the means by which you speak. By the same mouth that breathes the Air, do words of doubt pour forth. In silence, then, do know me. For I am come with purpose at this time, to aid the Lovers of the Hawk to fly.

### The Word of Flight

Who falters in the flight must thereby fall; the greatness of the gods is in the GOing.

When first ye fledged, Beloved of Heru, the shell which had protected long had broken. Upon the wings of Will ye ventured forth, gaining strength and power as ye flew. Ye gained all knowledge of the Feathered Kingdom, whereby ye became as perfect as the Sun. The friends and teachers all became as brothers.

The regal Swan, the Heron and the Owl, the Raven and

4.

the Cockerel did aid ye. The Beauty of the Hawk Herself was granted, the virtues of the Peacock, the Hummingbird and Loon. The Eagle did reveal her inner nature and the Mysteries thereof - behold, ye witnessed how, with her Lion, she became the Swan. And the Abyss of the Abyss did show the Knowledge.

Ye flew, O Kings and Hermite! And ye fly even now, within the beading loveliness of NU. But there are those among ye, and below ye, who would snare your wings and drag ye from the sky!

Look well within! Judge well your heart! If ye be pure, it weighs no more than I. It will not bear ye down to the Abyss. For Gold is Light, but Lead is fatal unto flying - plumb your own depths, in Truth and in self-knowledge.

If aught would hinder thee, it is thy doing. Behold this teaching now within the Temple.

So saying, She-Who-Moves assumed the form of the great Black Flame, growing from the shaft and bellowing out into the Void. The Children of Heru beheld in silence, and listened to Her words form in their hearts.

Behold! This lens of Stars now turning in Space before ye - men have named it well Andromeda. Through it I flow unto the holy Moondog, and thence to Ra, and thence to ye, O Priests.

Ye must not rest content whilst in the Kingdom, but strive and so speed in what is done. In Love of the Lady of the North, and in Will of the Prince of the South, do every thing soever. In the power of the Seven-rayed Star do ye comprehend the Beast. And from HAD of the Heart do delight in thy star-arched darling.

Do all this, and then, pass beyond. Abandon aught that might distinguish thee from any other thing, yea, or from no-thing. If the Fowler would snare thee, leave thy feather-cloak a-dangle in his hand and soar naked and invisible beyond!

But now! As priests within the Temple are ye here as Kings, and Warriors, Magicians all. The Way is in the Work.

The Hidden One of the Abyss now gives the two wherein is wrought the Higher Alchemy: supporting Earth is Chthonos - learn it well, and all bonds shall be loosed for the Will's Working. Surmounting Spirit, there is Yehonos, whose nature is duration and the passing-away thereof.

The two are one, and form the Kingdom's essence. Who masters them is Master of the World. They are the utter keys of Transmutation, and the keys of the power of other Elements.

The Warrior Priests received the keys, and placed them within their robes, to hold them hidden well above their hearts. The Black Flame danced and dwindled becoming small, a quill-pen, plumed and pointed. There

being naught upon which to write, one among the Priests came forth, and laid his body's skin upon the altar as living parchment.

She-Who-Moves wrote thereupon a Word, but shew it not before them. In patience waited all the Kings and Hermits, assured full well of final Understanding.

The Feather grew again, and rounded close its edges, becoming to their eyes the Yonilignam. The image came of Ancient Baphomet, the Horned One, who spoke:

Of old ye knew the Key of Two-in-One conjoined. Ye have lived and loved full measure as NU and HAD, as PAN and BABALON. The Mystery of mine own image do ye also know, for such a Truth was for the ancient Orders of the East and West.

Bipartate has the Race of Man been in its span. The Father and the Mother made a Child. I am the elder of the Children, true - but now the younger rises to His Day.

The nature of true Alchemy is that changes not alone the substance of the Work, but also changes thence the Alchemist. Ye whose Will it is to Work thereby, behold mine inverse image, and consider well its meaning for thy Task.

#### The Showing of the Image

From out the Yonilignam drifted forth a cloud, violet and light-shot. In the misty heart thereof a sound arose,



vibrating soft, yet filling everywhere.

Jewelled and flashing rainbow-lights from wings, there hovered in the midst an humble BEE. Striped gold and brown, soft haired and curved in form, it shone its eyes unto the Priests and Kings assembled.

Spoke then She-Who-Moves from out the mist surrounding:

This is the symbol of the Work-to-come, the Great Synender in its earthly form. The Magickian shall grow like unto the BEE as the Aeon unfolds, a leader and a sign unto the Race of Man.

What then of its nature doth the BEE show-forth?

Behold, it is not male nor female in the singular. It labors forth by day in constant flight, an egoless do-er, whose Will and the Hive-Will are but one.

It gathers up the flower-nectar, flies to Hive, and there, in pure Comm-Union, doth in its very body Transubstantiate.

The Nectar is now Honey. Bee to bee, it is transferred, speaking all Hive Mysteries from and to each mouth. By the same mouth that first ingathered, is the Honey spent, the secret Alchemy within the Centre turning Silver - Gold.

The Hive now lives, immortal. With queen and workers, drones and builder-bees, soldiers, foster-mothers - all are one. In constant life-renewal the Hive breathes as One Being - for so indeed it is.

In the Will of the Hive is the Will of the Bee fulfilled. Each in its appointed place, the Bees work out their Will in ordered harmony.

The image fades. Now the poised plume moves in dancing fashion, unfolding from the central shaft long wings, transforming to the shape of the dark Vulture.

But know, O Children of the Hawk, a Man is not a Bee. He may profit from the image thereof to learn of Wisdom in the Working. Behold in me another image for thy heart's instruction.

There rose before their eyes the Tower of Silence, wherein the Lovers of the Fire lay the dead.

The Vulture form alighted soft therein, and ate the flesh from corpses, to the bone. The wind howled, desolate, in this fearsome place, fluttering the cerements about the ivory bones.

Silently, the Winged One stared, gore smeared about her beak. Into the eyes of each Priest there assembled her baleful gaze did search. In perfect peace did they behold her searching, for each, as Warrior, had made of Death a brother. Deliberately, then, she unfolded out her wings, and took to the wind, and soared up from that place.

\* \* \* \* \*

The Giving of the Word

Eternity then reigned. Infinite the veil that hung about them.

9.

Somewhere, sometime, the veil parted for a moment, and She-Who-Moves strode forth. More comely than mortal woman ever was. She glowed in radiance of pearl and amethyst. Fine pleated linen was Her gown, girded in gold and silver, and on Her head, a nemyss of starred blue. Her crown was but a single plume, free-standing, and in Her hands the Ark and Wand of Healing.

Unto each Warrior-Priest she moved, embraced and kissed them. Then, seated in the midst, She spoke as comrade equally-ranked.

All ye who practise well the High Art, hearken. There shall be nothing hidden from thy sight. All formulae and words shalt thou discover, being initiated by those whose Work it is to aid the Law of Will.

What was given by Aiwaz is yet unfolding. There is much to do for slaves but newly freed into their Kingdoms, as ye well know. And each who Works within the Kingdom proceeds apace, according to his Will.

Ye have worked well in all that has been given upon the Tree of Life are ye founded. In Tetragrammaton have ye proceeded; in all the Beast hath given have ye practised well. Ye have become Hadit, and Nu, and Ra-Hoor-Khuit also. As Kleru Pa-Kraath did ye abide in silence. Ye know Pan as lover and as godform, and Babelon is bride and Self to you.

10.

The forces of Shaitan have ye engendered, calling forth the nexus of the ninety-three to work your Will. Separation for the joy of Union have ye known, and Alchemy is Science to your Art.

For those who know, and Will, and dare, and keep in silence, it goes now further.

In death is life - for now as ever has it been so. The Willed Death is eternal - keep it so. Self of Ego, self on born of Maya, must be slain on the moment of birth. The unsleeping Eye must vigil keep, O Warriors, for the illusion is self-generate.

Constant watchfulness is the first Act - the Abyss is crossed by minutes, every day

If ye would dance the Mask, then mask the Dance. Exquisite must be the Art in this wise, and balance in the Centre be maintained, or else ye shall give unwonted life unto thine own creations. Tread carefully this path of Working, Mage. A tool, by Will devised, makes an ill master.

Now in the Mass, the Eagle must be fed upon what she has shared in making. By the same mouth that roars upon the mountain, is the Word - act of No Difference given.

And when Will declares, therein shall join the Bee to add the gold to red and white. The essence of Shaitan is nectar here, the Temple is the Hive. The Lion is the Flower, now betimes, the Eagle invokes the nature of the Bee.



11.

Within the triple-chambered shrine is the first nectar-pooled. The summons of the wand of Pan awakens the portal-opening bliss. And from the third and innermost chamber, in joy supreme, the Sothii-gift, quintessential Mead, bounces forth to join Eagle-tears and Lion-blood.

Solve et coagula. Comm-Union thereby, whereof the Cosmos itself dissolveth, and re-forms by Will. And know, if aught can be so ordered in the Kingdom that three or more is zero, as well as older Truths.

Then stirred the Warrior-Priests, and of their number, a nameless one stepped forth.

We know Thee, Lady, unspoken though thy name has been thus far. But say now - what was written on the manskin? What is the word Thou quirest?

She smiled and drew from out her robe a parchment scroll, shaped even as a Star. Unrolling it, she turned it roundabout, so all might see.

I P S O S

What is this Word, O Lady - how may it be used?

An silent wisdom, King and Warrior-Priest.  
Let the dead shine forth and let the word be hidden -  
the dead is lamp enough to Veil the face.

It is the word of the twenty-third path, whose

12.

number is fifty and six. It is the unspoken Abode, wherein the Dance of the Mask is taught by me. Tahuti watches without the Ape; I am the Vulture also.

It is the Chalice of Air and Wand of Water, the Sword of Earth and the Pentacle of Fire. It is the hourglass and tail-biting serpent. It is the Ganges becoming Ocean, the Way of the Eternal Child.

It names the Source of Mine Own Being - and yours. It is the origin of this sending, that channels through Andromeda and Set. What race of gods do speak to Man, O Willed Ones? The word of them is both the Name and Fact.

It is for thee mantram and incantation. To speak it is to bring about certain change. Be circumspect in its use-age - for if its truth be known abroad, it would perchance drive the slave to madness and despair.

Only a true Priest-King may know it fully, and stay in balance through his going flight. This is all I speak for now. The Book of the Preshadowing of the Feather is complete. Do what thou wilt shall be the whole of the Law. Love is the Law, love under will.

Donat per Amne  
Scribe - Nema  
Sol in Capricornus  
Anno Hære LXX.

## Appendix II

### *Manifesto of the White Gnostic Church*

*(tr. from the Serbo-Croat  
of Zivorad Mihajlovic Slavinski)*

### *Manifesto of the White Gnostic Church*

The White Gnostic Church, or AIVAZ's White Church – Ecclesia Gnostica Alba – is the Church of Truth.

Truth is our spiritual homeland wherein we appeared a long time ago.

Truth is our Path, leading by way of countless aeons through the world of illusion and delusion.

Truth is our goal.

We do not believe in anything that we have not experienced directly.

We believe in anything that we have realized by Direct Knowledge.

Our Teaching is not based upon beliefs but upon Direct Experience of Truth.

Our Inner Voice – AUMA/Intuition – projected the Gnostic Path. Along that Path our Guide has been experiences acquired through Direct Knowledge.

Members of our Church can be adults of any religious persuasion, of any race or nationality, provided they are prepared to acknowledge and to accede to others the same rights which belong to themselves, and provided they respect the laws of the country in which they dwell.

Belonging to our Church – based as it is upon love and mutual support – facilitates Self-Realization and true Spiritual Culture.

On the material level THE WHITE GNOSTIC CHURCH is an Instrument of Providence and Higher Intelligence. The Church enables her members, and others who so wish, to attain to true knowledge of themselves, of other human beings, of the world and of God, as well as to discover the purpose of themselves and of their place in the Cosmos.

At present, our highest method and ritual is the Enlightenment Intensive, or Intensive of Direct Experience of Truth. By virtue of this ritual we attain to the knowledge of Truth through the support and love of other human beings, and other human beings attain to the same Direct Knowledge through our love and support.

If you want answers to eternal human questions by way of Direct Experience of Truth, your place is in our Church. If you want anything else, look for another Path.

We are open to unlimited possibilities and countless ways of spiritual evolution. We accept everything that leads to Truth – every act, every method and ritual. Anything that does not lead to Truth, we reject.

We honour Mystical and Gnostic Teachings that have proved themselves for centuries, but we accept from them only that which we ourselves have experienced. The Inner Voice – AUMA – tells us that they are true, but our Direct Experience alone will prove to us whether they, in fact, are.

The Inner Voice tells us that we have lived many times, that we have had many bodies, names and identities; that we have spoken many languages and used many means of communication. AUMA tells us that we existed on many planets and in many universes lost in the immensity of Time; and that it is not by chance that of all places and times we find ourselves here and now.



AUMA tells us that there is a Way Out of this meat-cage which we call the body, out of this illusion which we call the material world, and that there are higher forms of Consciousness which are steps on that Way. The Voice also tells us that there are deeper levels of knowledge of Absolute Truth which are open to every human being prepared to set off on the Path of Truth.

Ancient teachings tell us, and AUMA confirms, that there is Intelligence in advance of humanity's present condition on this planet and that this Intelligence may contact human beings and show them the Path leading to Absolute Consciousness, which we call Providence, God, or Truth, and that this Truth is indeed the core of our being.

Providence may send to us its Messengers in the forms of the highest Consciousness in order to awaken us from our spiritual numbness. At the present time, the Messenger of Providence who guides us on the Path of Direct Knowledge is – AIVAZ. Thus we proclaim to the world:

We are led by AIVAZ.

Our Word is ARELENA – Everlasting Love.

Truth is EVERYTHING.

Through ARELENA, we who live in the body of the Holy Gnostic Church which emanates Love as the Silver Star of AIVAZ, invite you, Brother and Sister, to join us! If the Truth does not speak to you at this very moment, we shall meet again, at some other time, on some other planet, in some other world. Because, up to now, we have met many times without always recognizing one another.

Arelena!

White Gnostic Church

*Ecclesia Gnostica Alba*

## Glossary

(Note: Many of the following terms are defined with reference to the Typhonian Tradition.)

<i>A:</i>	<i>African term.</i>	<i>K:</i>	<i>Kamite</i>
<i>Al:</i>	<i>Algolian</i>	<i>M:</i>	<i>Maatian</i>
<i>Gn:</i>	<i>Gnostic</i>	<i>Th:</i>	<i>Thelemic</i>
<i>Gk:</i>	<i>Greek</i>	<i>S:</i>	<i>Sanskrit</i>
<i>H/C:</i>		<i>Hebrew / Chaldaean</i>	

*A.:A.:* See *Argenteum Astrum*.

*Abhaya-mudra* (S): A yogic manual gesture, hand raised in blessing. See *Varaha-mudra*.

*Adhikari* (S): Spiritual or magical competence.

*Advaita* (S): Lit. 'not two', non-duality.

*Aeon* (Gn): A specific time-cycle. Frequently applied to an astronomical time-span of two thousand years, but can be any other period determined by stellar or planetary time-cycles.

*Agamas* (S): Lit. 'Before the Ancients'. A class of Hindu scriptures comprehending the writings of remotest antiquity. They include the tantras.

*Ain* (H): Nothing.

*Ain Soph* (H): No Limit.

*Ain Soph Aur* (H): Limitless Light. These three form the

- threefold Veil of the Void symbolized by the triple ring above *Kether*. See diagram *The Tree of Life*.
- Aiwass* (var. *Aivaz*): The name of a transmudane Intelligence who transmitted to Aleister Crowley, in 1904, *The Book of the Law* which inaugurated the Aeon of *Horus*.
- Ajatavada* (S): The doctrine or thesis that there is no creation in Reality, that the universe is a purely conceptual and therefore apparent phenomenon. See *Jatavada*.
- Ajna* (S): The *chakra* known as the 'third eye' located between the eyebrows. It is the centre of Magical Command – the Seat of the Guru – in the *chela*.
- Akashani* (S): A class of women qualified for Shakti *puja* in the Rite of the *Kaula Circle*. They are four in number. The word means literally 'those who eliminate'. The reference is to the objects of the senses which the Akashanis are trained to abolish in the *pujari*.
- Akunchana* (S): The volitional contraction of the anal sphincter used in connection with the arousal and direction of the *Fire Snake*.
- AL* (H): The 'Ancient One'. AL is also used in the present writing as an abbreviation of *Liber AL vel Legis* (*The Book of the Law*).
- Algol* (Al): A specific state of consciousness on the threshold of the *Mauve Zone* represented by an astro-occult body not identical with the star of the same name.
- Algolian* (Al): Pertaining to Algol, especially to the language of its denizens as revealed by Aliona Verde and Alda Meuna of the *Ecclesia Gnostica Alba*.
- Amavasya* (S): New Moon. The culmination of all the dark *kalas*. See *Purnima*.
- Amen* (K): The Occult or Hidden One.
- Amenta* (K): The Hidden Land, i.e., the subconsciousness.
- Amnaya* (S): Tradition, school.

- Amrita* (S): Lit. 'Deathlessness'. The Elixir of Immortality.
- Anahata Chakra* (S): The power-zone at the region of the heart.
- Ankh* (K): The Sign of Life; the *Likhu-loop*.
- Anusvara* (S): A form of the *bindu*.
- Anuttara Amnaya* (S): Lit. 'the tradition from beyond'. The Supreme Tradition.
- Apana* (S): The downward, outgoing breath. See *Prana*.
- Apanga* (S): Lit. 'side-long glance'. The oblique beam of power glancing from the eye of the *Suvasini*.
- Apaureshaya* (S): Lit. 'without human authorship'; applied to sacred texts.
- Ardhamatra* (S): Lit. the 'half-letter'. See *chandrabinu*.
- Arelena* (Al): 'Eternal Love'.
- Argentum Astrum*: Usually abbreviated as A.:A.:; the name of the Order of the Silver Star founded by Aleister Crowley on the ruins of the *Golden Dawn*. The Silver Star is *Sirius*, the Star of *Set*.
- Aud* (H): See *Od*.
- Aum* (S): The root vibration or *bija-mantra* of Creation. In its glyphic form – ॐ – it signifies the three-and-one-half coils of the *Fire Snake*. The letters AUM are assigned to the three states of consciousness which we call waking, dreaming, and deep sleep.
- Auma* (Al): Intuition, the inner vision.
- Avici* (S): A Buddhist term meaning the eighth and ultimate hell. See *Mnar*, and also *Avitchi*.
- Avitchi* (S): The 'Abhidharma Shastra' defines Avitchi as "a black interval, without sun or moonlight on the outskirts of all the solar systems. There is no rebirth from it". It is sometimes described as the 'cold hell'.
- Babalon*: A variant spelling of Babylon, lit. 'the Gate of the Sun', used by Crowley to denote the Scarlet Woman, a partial

- synonym for the *Suvasini*. Her red colour, or *kala*, denotes her lunar nature as complementary to the solar-phallic energy of 'the Beast', whose alien or non-human seed she reifies. See *Qlipha*.
- Besqul*: A Typhonian expression signifying a form of qabalistic exegesis based upon the Oracles of Qulielfi in the Tunnels of Set. The 'bathkol' of the Chaldaeans is a cognate expression, but the 'bes' also comports the concept of *Aivaz* (Vesz or Besz) and the ultimate emanation, or *kala*, of that Current.
- Bhairavas* (S): The Bhairavas are known as the 'dog-headed Ones' because of their fearlessness.
- Bhairavi* (S): Female form of Bhairava and a form of *Kali* especially revered in the Tantras.
- Bhairavi Diksha* (S): Initiation into the Mysteries peculiar to the *Kaulas*; the cult of the Wrathful or 'Heated' Goddess.
- Bhu* (S): Earth.
- Bhu Prastara* (S): A term applied to the *Suvasini* during a specific phase of the *Kaula* rite. Lit. 'stretched out on earth'. See *Kailas Prastara* and *Meru Prastara*.
- Bhu Pura* (S): The four outer gateways of the *Sri Chakra*.
- Bhurja Leaf* (S): A ritual accessory used by the *kaulas*.
- Bhutan*: Lit. 'Land of the Dragon'. One of the few surviving terrestrial power-zones of the *Drukpas*.
- Bija-mantra* (S): Lit. 'seed-mantra' or 'root-mantra'. Usually of one syllable, it contains the essence and potential of a *mantra* assigned to a particular god or goddess.
- Binah* (H): The third Sephirah of the *Tree of Life*. Its planetary representative is Saturn. It is the sphere of the 'Bitter Sea' and of the *Deep Ones*.
- Bindu* (S): Seed, spermatozoön. The infinitely small or atomic point. Equivalent to the notion of *Hadit* in the metaphysics of Thelema.
- Brahmarandhra* (S): The cleft in the skull through which the Spirit of the Adept is said to exit when the body dies.

- Cain*: Adam's child by Lilith. The term denotes alien or non-human entity.
- Chakra* (S): A wheel, disk or circle. The *shatchakras* in the human body are represented by the circular form of the lotus blossom. The *Sri Chakra*, which is also a *Yantra*, is the supreme example.
- Chandra* (S): Moon.
- Chandrabindu* (S): Lit. 'moon-seed'. The *kala* of the sixteenth ray or emanation of the moon of the *Sri Chakra*.
- Chaya* (S): Shadow.
- Chela* (S): One following a specific spiritual discipline; a disciple.
- Chorazin* (H): The city associated with the 'Black Pilgrimage'. It is the reflex of the 'City of the Pyramids'. See Crowley, 'Liber 418'.
- Choronzain*: The concept of *Choronzon* applied to the Aeon of *Zain*.
- Choronzon*: An Enochian designation which Dr. John Dee (1527-1608) described as "that Mighty Devil". It symbolizes confusion, as of chaos.
- Chozzar* (H): Lit. 'pig or boar'. The black boar is a totem of Set, whose name means the Black (One). He was worshipped in Atlantis by the Typhonians who had made the Black Pilgrimage to the City of *Chorazin* in the Aeon of *Choronzon*.
- Conus Medullaris*: The sacral region of the *sushumna nadi*.
- Cthulhu* (N): Lord of the *Deep Ones*.
- Daäth* (H): A Gateway to Universe 'B'. Synonymous with 'Death' in that it admits to the inside or back of the *Tree of Life*, of which *Daäth* is the eleventh *Sephirah*. It is sometimes referred to as the false *Sephirah* since it indicates the 'One beyond the Ten' (*Sephiroth*).
- Dakshina* (S): Grace, gift, boon. The word means 'south' and is



therefore associated with the path of the sun; the boon-conferring one.

**Dakshina Kalika (S):** The supreme goddess of the *kalas*. The Goddess *Kali* in her aspect of conferring the boon of release from the cycles of time (*kala*), or rebirth.

**Dakshina Marg (S):** The southern or right-hand path (solar/clockwise) as compared with the northern or left-hand path (lunar/widdershins). The adherents of the *dakshina marg* utilize the current of light shed by the *Fire Snake* in the cerebral region (psyche); the adherents of the *Vama Marg* utilize the light as it circulates throughout the body as a whole (*soma*). There are no moral referents involved. The antagonism said by some to exist between the two paths arises from a misconception of the technicalities of approach. See *Vama Marg*.

**Deep Ones (N):** The votaries of *Cthulhu* whose Cult Centre is the 'sunken city' of *R'lyeh*.

**Demchog Mandala:** The Tibetan equivalent of the *Sri Chakra* or *Kaula Circle*.

**Devadasis (S):** Lit. 'Devotees of the Shining Ones', i.e., the Gods (*Devas*).

**Dharma (S):** The inherent Principle or true nature of a thing.

**Diksha (S):** Initiation. In the present context a process involving the five elements and the eight directions of space (*dik*). There are two major *dikshas* in *kaula* praxis: the *Bhairavi diksha* and the *Gomaya diksha*.

**Draconian Tradition:** The Kamite Tradition stemming from pre-dynastic times when the stellar Cult of *Draco* predominated.

**Drukpas:** The Tibetan and Bhutanese equivalents, in essence, of the *Draconian Tradition* in Egypt.

**Dropas:** The original *Drukpas* who visited Earth during pre-Lemurian Aeons. See *Lam*.

**Ecclesia Gnostica Alba:** A derivative of the *Ecclesia Gnostica Spiritualis*. The E.G.A., currently headed by Zivorad Mihajlovic Slavinski, is active in Yugoslavia as a power-zone of the O.T.O.

**Ecclesia Gnostica Spiritualis:** For the lineage and linkages of this organization, headed by Michael Bertiaux, see his article in the *Skoob Occult Review*, No. 3, 1990.

**Filum Terminale:** From the *Muladhara chakra* the *Fire Snake* or *filum terminale* is pendent. It is described as "fine; of the nature of a streak of lightning; soft as the thread of a lotus tendril".

**Fire Snake:** The Coiled One known in Sanskrit as *Kundalini*. The Cosmic Power *par excellence* manifest in the human body-mind where it lies asleep coiled at the base of the *sushumna nadi*. Its awakening by *yoga* leads man ultimately to full enlightenment or, if improperly aroused, to physical and mental disintegration.

**Gnana (S):** Gnosis. See *Jnana*.

**Gnosis:** Knowledge that transcends the limitations of the mind; knowledge beyond the duality of subject and object, i.e., the phenomenal universe.

**Gomaya Diksha (S):** A highly specialized initiation pertaining to the *Kaulas*.

**Golden Dawn:** The Hermetic Order of the Golden Dawn (G.: D.:) was founded by S. L. MacGregor Mathers, Dr. W. Wynn Westcott and Dr. Woodman in 1888. Crowley was a member of this Order. See *Argenteum Astrum*.

**Gopis (S):** the devotees of Sri Krishna who appeared in female form.

**Great Old Ones (N):** The prototypes of certain alien entities that antedated the human life-wave on earth which They once ruled and which They will rule again "when the Stars are right".

**Gunās (S):** The *Trigunās* or three gunas of the Hindu Tradition are: *Tamas*, tending to sloth; *Rajas*, tending to activity; *Sattva*, the perfect peace established by the balance and therefore negation of *Rajas* and *Tamas*. These are loaded terms having important alchemical referents in Tantric praxis.

**Hadi Vidya (S):** The knowledge or science of the 'Ha' group of sacred (i.e., Sanskrit) letters placed on the petals of the *Sri Chakra* and vibrated in the *puja* of the Goddess. See *Kadi Vidya*.

**Hadit (Th):** "That part of *Nuit* which She formulates in order that She may be known". (Crowley in his Commentary on *Liber AL* enunciating pure Typhonian doctrine.)

**Har (K & S):** The Eternal Child, root of Hara, Hari, Horus, etc. See *Khart*.

**Har-pi-khart (K):** Var. Hoor-paar-kraat. The dwarf-child or *khart* sometimes typified by the Phallus of Osiris, source of the Ever-Coming One or Eternal Child. A type of spiritual, not physical, immortality.

**Hecate (Gr):** Goddess of Witchcraft or Transformation. She was typified in the Kamite Mysteries by the frog-headed goddess Hek-t. One meaning of her name is 'one hundred' which is the number of the qabalistic *Qoph*, denoting the situation of a *chakra* controlling the sexual aspect of the *Fire Snake*.

**Hermetic Order of the Golden Dawn:** See *Golden Dawn*.

**Hor (K):** Designates the *Har* or child of Isis; Horus.

**Horus (K):** See *Hor*. The Egyptian god of 'Force and Fire'. The complex *tetragrammaton*, Osiris-Isis-Horus-Set, is rooted in the complex of the *Typhonian Tradition*.

**Horus, Aeon of (Th):** *Aiwass* announced the inauguration of the Aeon of Horus in 1904 when Crowley 'received' *The Book of the Law (Liber AL)*. Frater Achad (see Bibliography, Jones, C.S.) claimed that this aeon terminated in 1948 when he announced the advent of the *Aeon of Maat*.

**Hriliu:** Crowley claimed that this word derives from the Bathyllic group of languages which he translated as the "shrill scream of orgasm". This language is that of the *Deep Ones*. Cf. *R'lyeh*, *Vrihl*.

**Ion (K):** A name for the ape, thus linking it with god-forces such as Thoth, also *Daäth* and the electrical particle of the same name. The word signifies 'howler of the desert', which further links the ion with Thoth as *Set*.

**Isis:** The supreme Goddess of the Kamite pantheon. Her *Aeon* comprehended a pre-historic period of vast duration, during which the female as the Great Mother was established as the ultimate saviour from the dragon-haunted Abyss of Annihilation, through the seemingly magical reproduction of the human image. See *New Isis*.

**Isis, Children of:** The star-spawn of *New Isis*. See also *Nu Isis*.

**Jatavada (S):** The path (*vada*) of those who follow the evolutionary path and adhere to belief in an actual objective world creation. See *Ajatavada*.

**Jnana (S):** The non-conceptual or noumenal apperception of Truth. The equivalent of *Gnosis* or intuitive, immediate Knowledge.

**Jivanmukta (S):** One who is at all times conscious of the perfect *Jnana*.

**Jivanmukti (S):** The state of liberation (*mukti*) from the thralldom of conceptual existence.

**Kadeshim (H):** The Holy Ones. Also an euphemism for the katamites, the lunar 'cats' and Adepts of the Backward Way relevant to 'Universe B'.

**Kadi Vidya (S):** The knowledge or science of the 'Ka' group of sacred (i.e., Sanskrit) letters placed on the petals of the *Sri Chakra* and vibrated in the *puja* of the Goddess. See *Hadi Vidya*.

- Kailasa Prastara (S):** The *mudra* of the *Suvasini* which precipitates the 'peak' or summit of mystical ecstasy.
- Kala (S):** Time, period, section or part. The substance that reifies and sets limits. The process of conceptualization. There are fifteen *kalas* of the lunar cycle which culminate in *Sodashi*, the sixteenth and 'secret' secretion. There is a further or seventeenth *kala* that pertains to the *Aeon of Zain*. It is inexpressible in verbal form.
- Kaivalya (S):** Liberation, particularly through the Grace or *dakshin* of *Dakshinakalika*.
- Kalas, Uttara (S):** The seventeenth *kala* is the first of the cosmic (*uttara* = beyond) *kalas*, or *kalas* from 'Outside'.
- Kali:** The tantric Goddess of Time. A name from which were derived the words 'calender' and 'coal'; Kali means literally 'black'.
- Kalki (S):** A name of the 'Coming Buddha', Maitreya, an oriental form of *Maat*.
- Kalpa (S):** A period of 4,320,000,000 years. Used loosely for any extensive period of time.
- Kama (S):** Desire, craving; the root of deliberated action (*karma*).
- Kamakala (S):** The original or essential desire which resulted in the creation of the apparent Universe, typified by the central *trikona* of the *Sri Chakra*.
- Kamite Tradition, The:** The arcane tradition of the Black Land identified with *Khem* (Africa, with Egypt as its mouthpiece).
- Karma (S):** Action resulting in reaction, leading to bondage or attachment to the phenomenal.
- Kaula (S):** The word comprises *Kala* and *Kula*. The Kaulas are Tantric Adepts who practise *Sri Vidya*, a form of oriental alchemy, the science of extracting the sixteenth *kala* – "that part (*kala*) where time stands still".
- Kaula Circle:** Based upon the circle of the *Sri Chakra*, it

- comprises 43/44 participants, thus equating it with the 43/44-angled *yantra* of the *Sri Chakra*.
- Kether (H):** The first Sefhira or power-zone of the *Tree of Life*. See diagram.
- Khamsin (K):** The violent desert wind of Egypt which rages during the fifty days of *Sirius* or *Set*, known as the dog days. The word 'khamsin' denotes 'fifty'.
- Khart (K):** A variant form of *Har*, 'child'. Hoor-pi-Khart is 'Horus-the-Child', i.e., the pre-pubescent Horus as a symbol of neither sex, the neuter or *neter* transcending the polarities.
- Khem:** An ancient name of Egypt. Lit., 'black'.
- Koan:** A term used in Zen; a paradoxical saying, having the effect of turning the mind back upon itself, thereby revealing Truth in a flash of sudden enlightenment.
- Keli (S):** Erotic dalliance or love-play employed to stimulate the *marmas*.
- Kona (S):** Cone, angle, corner.
- K'rla Cell:** See chapter 6 of the present book.
- Kundalini (S):** See *Fire Snake*.
- Kula (S):** 'Part', 'section'. In *Vamamarg*, *kula* denotes the sixteenth part. See *Kala* and *Kaula*.
- Lam:** The name of an entity contacted by Crowley c.1915. Research has revealed Lam's identity as leader of the *Dropas* who visited Earth from outer voids. A Cult of Lam has been established by the *O.T.O.* in recent times.
- Lam (Al):** Lit. 'Great Priest'. This tallies with the Tibetan word *Lam* or *Lama*; it also suggests a possible connection between the *Outer Ones* and the entity portrayed by Crowley. See *Lam*, above.
- Lambikagrachakra (S):** This *chakra*, situated in the brain between *Ajna* and *Visuddha*, is associated with the



*bijamantra* 'Lam'. This chakra is the power-zone, stimulation of which facilitates traffic with the *Outer Ones*.

*Lambika Yoga* (S): The *yoga* or system of union with transcendent energies which involves the stimulation of the *Lambikagrachakra*.

*Lamed* (H): Is it a coincidence that this Hebrew letter was applied originally by Crowley to *The Book of the Law* – a direct transmission from Aiwass, whose identity with *Lam* has since been discovered? Lamed is the thirtieth letter of the Magical Alphabet which forms the sign of ॐ (Om), the *bijamantra* of Cosmic Creation.

*Laya Yoga*: The yogic process of withdrawing or absorbing into the Self the phenomenal universe.

*Likhu*: An African word signifying a 'loop'. The word 'ligament' derives from *likhu*, which term was originally used to denote the swathing or binding of the female at the onset of puberty. The *likhu*-loop appeared in Egypt as the Sign of Life, ♀, and was the sign applied generally to the planet Venus, ♀, goddess of love or that union which makes possible the manifestation in flesh of the life-current.

*Lila* (S): 'Play', 'dance', 'masque'. *Lila* denotes the interaction of the dual polarities symbolized by Shiva and Shakti, Radha and Krishna, Rama and Sita, etc., which in turn symbolize the interplay of Consciousness with its objects.

*Lilith*: The consort of Samaël, a type of the *Outer Ones*. As Adam's first wife, the demon *Lilith* introduced into the human life-wave the alien seed. She is the mother of Succubi and a companion of *Hecate*.

*Maat*: The Egyptian goddess of Truth and Justice. From her name are derived words such as mathematics, matter, mother, mouth, myth. See *Maut*.

*Maat, Aeon of*: The Aeon supposed to follow the Aeons of Isis,

Osiris, Horus in the unfolding of serial Time. Intemporally, however, *Maat* is realized beyond the *Mauve Zone* as co-eval with *Isis* in her ever-new form. See *New Isis*.

*Maatians* (M): The Children of *Maat*.

*Madhya* (S): One of the *Makaras* sometimes known as the *Panchattattvas*.

*Maithuna* (S): Lit. 'coupling', of the lips to produce the word; of the sexual organs to produce the Word made flesh; of any two parts to produce a third. *Maithuna* is one of the five principles or *panchatattvas*.

*Maitreya* (S): The Coming Buddha. There is more than a semantic connection with *Maat*. See *Kalki*.

*Makara* (S): the Beast of the Waters, the Dragon of the Deep, typified in ancient *Khem* first by the hippopotamus, later by the crocodile. In even later zodiacs, *Makara* was ascribed to the Seagoat, Capricorn, and hence became a glyph of the *Scarlet Woman*, whose waters were red.

*Makaras* (S): The Five M's are *madhya*, *mamsa*, *meena*, *mudra* and *maithuna*: 'wine', 'flesh', 'fish', 'parched cereal' and 'sexual union'. The foregoing are the veils of various 'alchemical' processes relevant to *Sri Vidya*. See also *Panchattattvas*.

*Malkuth* (H): The tenth *Sephira* or power-zone of the *Tree of Life*. *Malkuth* denotes the 'Bride', the 'Kingdom', i.e., the Terrestrial Sphere awaiting illumination from Outside via the 'White Light' of *Kether* which transmits the influence from beyond the *Mauve Zone*, i.e., the influence of *New Isis*.

*Mamsa* (S): One of the five *makaras*. *Mamsa* means meat, flesh, i.e., congealed blood. It is one of the 'alchemical' ingredients of the *Panchatattva* Rite.

*Mandala*: A Circle or *Chakra* as distinct from a *Yantra* which is, strictly and technically speaking, composed of angles.

*Mantra*: The verbal (silent or expressed) invocatory vibration of a specific 'Word of Power'. Together with the *Yantra* and the

- Tantra*, the Mantra 'creates' a vehicle for a particular god or goddess, i.e., for a non-human form of energy.
- Marma* (S): The crossing-place of three lines on the *Sri Chakra* diagram, denoting the locus of an erogenous zone in the mystical anatomy of the *Suvasini*. There are twenty-eight *marmas* and twenty-four *sandhis* in the human body-mind complex, to each of which is attributed one of the fifty-two letters of the Sanskrit alphabet, thus forming the basis of an esoteric *qabalah* used by Initiates of the *Kaula Circle*.
- Matrikas* (S): The matrices or mother-letters of the Sanskrit alphabet in the mystical context of the *Sri Chakra*. The Hebrew *Qabalah* also has its 'mother letters', representing the elemental forces of air, water, and fire; or breath, blood, and spirit.
- Mauve Zone*: A loaded term signifying the region between dreaming and dreamless sleep, which has its analogue in figurative expressions such as the Crimson Desert, Desert of *Set*, Voids beyond *Daäth*, etc. It is the state which dawns beyond the abyss that separates phenomenal existence from noumenal Being. See in particular *Hecate's Fountain* and *Outer Gateways*.
- Maya* (S): The phenomenal or apparent universe, the world of duality, illusion. The word 'magic' derives from it.
- Maya Shakti* (S): The power (*shakti*) or glamour of illusion.
- Meena* or *Mina* (S): Of the five *makaras* it denotes, mystically, 'the fish'.
- Memphis, Rite of*: A degree peculiar to continental and oriental Masonry. See *Mizraim*.
- Meru Prastara* (S): Mount Meru applied, metaphorically, to the *Suvasini* in her 'mounted' or 'enthroned' *mudra*.
- Meuna* (Al): Enlightenment.
- Mizraim, Rite of*: The 'Egyptian Rite' of Freemasonry established by Count Cagliostro.
- Mnar* (N): A region described by Lovecraft: "The land of Mnar is

- very still and remote from most other lands, both of waking and of dream". A possible analogue of the *Mauve Zone*.
- Mnar, Stone of* (N): The name of a talisman affording protection against invasions by the *Great Old Ones*.
- Moksha* (S): Liberation. Release from the notion of the reality of things and absorption in non-duality.
- Mudra* (S): A symbolic gesture or stance adopted in yogic practices. *Mudra* is one of the five *makaras*, in which context it signifies 'parched grain or cereal', an expression used in *sandhyabhasa* which veils an ingredient of the *Gomaya Diksha*.
- Mukti* (S): A state, which is actually no state, of permanent abidance in *Advaita* or non-duality.
- Muladhara Chakra* (S): The basal power-zone in the human body at the region of the anus and genitals. Its *bija-mantra* is *Lam*.
- Mut*, also *Maut* (K): Godforms of *Maat* in her aspect of expressing Truth and Justice. *Mut* means 'mouth'. In her vulture form (*Maut*), *Maat* devours or absorbs "by the same mouth" that which she has expressed.
- Nadis* (S): The complex and ramifying web of nerves that interlaces the *chakras* in the subtle anatomy of man. Ordinarily, the *nadis* are clogged with psycho-mental detritus which obstructs the freely-flowing current of dynamic energy proceeding from the *Fire Snake*. It is one purpose of *yoga* to cleanse the *nadis* and to permit the unhindered circulation of *ojas* throughout the system.
- Neter, Neteru* (K): God, the Gods. Named for the first god whose symbol was the cleaver or axe – 7 – which became the type of *Set* as the first of the Seven Stars of *Typhon*. As the child, *Set* represented the power of *Typhon* as transcendent to gender, hence the term *neter* deposited in our language words such as 'neither' and 'neuter'. In another sense, *Set* was the eighth child, the height or culmination in the South

- (*Sirius*) of his mother Typhon in the North.
- New Isis*: As the Old *Isis* and her *Aeon* comprehended the primal and elemental powers of Mother Nature which became the basis of matriarchy in primitive human societies, so as New *Isis* she reappears at another level in an *Aeon* which is no longer dominated by exclusively geocentric influences, but which receives its Light from the transplutonic power-zone which bears her name.
- New Isis Lodge*: A cell of the *O.T.O.* founded by Kenneth Grant to establish contact with the magical current emanating from *New Isis*. See the book *Outer Gateways*.
- Nirmanā Chitta* (S): Synthetically created minds.
- Nirmanā Daya* (S): Synthetically created bodies. See chapter 7 of the present book.
- Nitya deities*: A Sanskrit term referring to the eternally (*nitya*) revolving cycles of time divided into periods, degrees or days of bright and dark fortnights presided over by specific 'deities' or magical powers.
- Nu Isis*: A more specific and technical reference to *New Isis*. The number of *Nu* is 56 which, being a form of 11, denotes a new series of numbers or dimensions as the 'One beyond Ten', ten signifying the *Tree of Life*. The eleventh or 'illusory' *Sephira* is attributed to *Daäth*, the Gateway to 'Outside' (of the Tree).
- Nuit* (K & Th): 'Infinite Space, & the Infinite Stars thereof' is *Nuit's* definition of herself in *AL*. The sentence contains an anagram of *ISIS*, thus indicating the Seat or Throne of Power typified by *Nu-Isis*. *Nuit* is the complement of *Hadit*. The pre-human form of *Nuit* was *Ta-Urt* or *Typhon*.
- Ob*: The Serpent Power in its original (i.e., African) phase of language; it is the root of *Obeah*.
- Obeah*: The most primitive mysteries of mind formed the basis of initiation into the lodges of the black races, where *Obeah*,

- or the fascination of the Eye of the Serpent, typified the conquest of matter through the medium of mind, using the Eye and the Hand as its magical instruments. Crowley was instructed by *Aiwass* to learn and to teach this indefinitely ancient Wisdom, and Austin Osman Spare also laid emphasis on these instruments in his system of sorcery by sigils.
- Od* (H): The astral or Odic light. The word also denotes periodicity and is related to the feminine or lunar current. As *AVD*, 11, it is the magical menstruum par excellence.
- Ojas*: (S) Magical energy charged with the *kalas* of the *Fire Snake*.
- Oli(s)*: Yogic methods such as *Sahajoli*, *Vajroli*, etc. for controlling and directing the *Ojas*.
- Om* (S): The *bija-mantra* of Creation. See *Aum*.
- Ophidian Current*: Named for the *Kamite Apep-fiend*. The *Ophidian Current* is a form of the *Fire Snake* in its *Typhonian* usage.
- Ordo Templi Orientis*: The Order of the Temple of the East is an ancient Order restored in recent times by Dr. Karl Kellner around the beginning of the twentieth century. According to Crowley it was the "first great Order of antiquity to accept the Law of Thelema" as transmitted to Earth by *Aiwass* via Crowley. The initials also designate the Occult *Typhonian* Order at the heart of the *O.T.O.*
- Outer Ones* (N): The precise significance of this expression refers to Entities of transplutonic provenance; Children of *Isis*.
- Panchatattvas* (S): Lit. the five ('pancha') principles (*tattvas*). See *Makaras*.
- Parampara* (S): Spiritual lineage, as in the sense of a traditional line of Gurus.
- Parashakti* (S): Lit., 'other' or 'outside' power; a term used to denote a woman other than one's own wife, with reference to the rites of the *Kaula Circle*. The expression connotes not a



- wife-swapping scenario but the engagement by the *Pujari* of a power beyond terrestrial consciousness, a power from 'Outside'. See *Qlipha*.
- Pharaoh*: The King in the sense of the ever-living son, or *Har*, exemplified by *Horus*, the son of *Isis*.
- Prajna* (S): Usually defined by the word Wisdom, but *prajna* has no verbal equivalent, denoting as it does the supreme and ultimate Knowledge (*jnana*) conferred by the conscious apprehension of non-dual consciousness beyond the subject-object relationship.
- Prana* (S): Breath. The ascending current of the vital force in man. See *Apana* and *Pranayama*.
- Pranava* (S): See *Aum*. The *bija-mantra* of Creation.
- Pranayama* (S): *Prana* = vital force; *yama* = death, cessation. A yogic technique for controlling the vital airs in the human body in order to achieve the total cessation of mentation.
- Prem, Prema* (S): Pure unmotivated love or affectivity sometimes called 'divine' love.
- Premadeha* (S): The 'love-body' or 'pure body of divine love' which replaces the earthly body when cleansed of all traces of attachment (*kama*).
- Puja* (S): Worship of a deity or focus of transcendental force. The idol used is such a focus and is not mistaken for the force which it represents.
- Pujari* (S): One who conducts or participates in *puja*.
- Purnima* (S): The full moon; the culmination of all the bright *kalas* gathered during the fortnight beginning with *Amavasya*.
- Qabalah* (H): Lit. 'Received Tradition' of the Chaldaeans and Hebrews.
- Qlipha* (H): Lit. 'an harlot'. *Qlipha* is a loaded term implying an 'outsider'. See *Parashakti*, the equivalent of the biblical 'strange woman'. In tantric terms, the difference between *svashakti*

- and *parashakti*. In Thelemic terms, the *Scarlet Woman*.
- Qliphoth* (S): Plural form of *qlipha* comports further meanings, e.g., 'shells' or 'cortices'. These expressions are commonly applied to the shades of the dead, but there is an alternative interpretation involving those outside the human life-wave.
- Qoph* (H): The letter *qoph* is assigned to the moon; it means 'the back of the head'. It is the counterpart of the letter 'resh', meaning 'the head', assigned to the sun. *Qoph* also denotes the *lambikagra-chakra* situated in the region of the head between *ajna* chakra and *visuddha* chakra which controls and connects the *Fire Snake* with the cosmic reservoir of Energy in the *Sahasrara* chakra. The number of *qoph* is 100 which equates it with *Hecate*, whose name means 'One Hundred'. *Qoph* denotes the moon.
- Rajas* (S): One of the *Trigunas*.
- Raudri* (S): The angry or 'heated' aspect of the Devi. In Tantric Alchemy, the goddess of the *rajas* guna.
- Resh* (H): See *Qoph*. The number of *resh* is 200; it denotes the sun.
- R'lyeh* (N): The Sunken City in the Pacific Ocean where "Cthulhu lies dreaming". See *Hriliu, Vrihl*.
- Sadhaka* (S): One who follows a specific *sadhana*.
- Sadhakhya Kala* (S): The sixteenth *kala*. The Ray or Current of Supreme Value.
- Sadhana* (S): A path of spiritual culture prescribed by a Guru.
- Sahasrara* (S): The thousand-petalled *Chakra* at the crown of the head. The qabalistic equivalent is *Kether* (= crown).
- Samskaras* (S): Lit. 'putting things together'; the process of conceptualizing.
- Sandhis* (S): Zones of tumescence in the human body indicated by the intersection of two lines on the *Sri Chakra* diagram. See *Marma*.

- Sandhyabasha* (S): Lit. 'twilight language'. Most arcane traditions employ an oblique form of verbal or linear expression to preserve their secrets from the profane or uninitiated.
- Sattva* (S): One of the *trigunas*. In Tantric Alchemy the white, auspicious or *Shiva Kala* of *Shakti* relative to the bright fortnight, as *Rajas* and *Tamas* are to the dark.
- Scarlet Woman* (Th): A loaded term denoting the *Fire Snake* embodied in the form of a woman. See *Suvasini*.
- Sekhet*: The Egyptian goddess of the 'fields of blood' (*Sekhet-Aahru*). She is the 'angry' complement of Bâst and, in Tantric Alchemy, represents the *rajoguna-kala*. In Egypt, Sekhet was imaged by the fierce and fiery solar heat of the lioness.
- Sekhet-Aahru*: The 'Fields of Blood'. See *Sekhet*. It is also a technical term à propos of the magic of the *Mauve Zone*, denoting the electro-magnetic fields which lie obliquely adjacent to the *Tunnels of Set*.
- Sephira* (H): Number, also a stone (cf. sapphire). The plural form is *Sephiroth*.
- Sephiroth* (H): The ten Sephiroth form, together with the twenty-two paths that connect them, the *Tree of Life* (see diagram).
- Seshat* (K) : See *Vela*.
- Sesheta* (K): Goddess of Writing and the Magic Word.
- Set*: In the earliest (i.e., stellar) mythos, the child of *Typhon*. In the later (i.e., lunae-solar) mythos, the child of *Isis* and the brother or double of *Horus*.
- Set-Isis*: See *Sothis*.
- Shakti* (S): Power; more specifically, the objectifying power of *Shiva* (consciousness) which manifests the phenomenal universe or world-play.
- Shatchakras* (S): The six bodily power zones. See Avalon, 'The Serpent Power'.
- Shekinah* (H): The feminine or dynamic principle that unites

- with the Yod of *Tetragrammaton* to produce the Daughter, or world-play. The equivalent of the Sanskrit *Shakti*.
- Shiva*: Auspiciousness, happiness, epithets of consciousness untrammelled by mentation. The destructive element refers to the abolition of ego inferred by this state of being.
- Siddhis* (S): Magical or spiritual powers usually consequent upon a specific yogic *sadhana*. Devotees are cautioned against the exercise of siddhis, because they create additional obstacles to ultimate release from the cycle of repeated manifestation or rebirth into the time-stream of phenomenal existence.
- Silba* (Al): Nest.
- S'lba*: See 'Outer Gateways' Chapter 13 *et seq.*, 'The Book of Non-Mobile Becoming', a magico-mystical statement transmitted from the *Mauve Zone* via *New Isis Lodge* between the years 1955 and 1962.
- Sirius*: The Dog-Star, the stellar vehicle of *Set*.
- Sodashi* (S): The ultimate or sixteenth *kala* (see *Sadhakhya Kala*) as embodied in the virgin 'goddess' of sixteen years.
- Soma* (S): A bodily secretion derived from the *kunar kalas*. See *Madhya*.
- Sothis*: The Star of *Set* as the child of *Isis*. Set = South, Isis = North: the South-North polarity – hence *Sothis* – expressed theomorphically.
- Sri Chakra* (S): The Supreme Chakra. See chapters 3, 4 and 5 of the present book.
- Sri Vidya* (S): The Supreme Knowledge, the Science of the *Kalas*.
- Sruti* (S): "That which is heard". A term designating the sacred texts or received wisdom. It has a similar connotation to *Qabalah* in the Western Tradition.
- Susumna Nadi* (S): The central *nadi* or nerve complex in the subtle anatomy of man which unites the solar and lunar currents, *pingala* and *ida*, *prana* and *apana*, etc. It follows

approximately the route of the spinal column in the physical body.

**Susupti (S):** Deep, dreamless sleep. Pure consciousness bereft of the duality generated by the mind or faculty of conceptualization. To the Initiate, *susupti* is a state of Illumination; to the non-initiate, a state of darkness.

**Suvasini (S):** The High Priestess of the *Kaula Circle*. The *Scarlet Woman* of the *Thelemic Gnosis*.

**Svadisthana Chakra (S):** Lit. 'own abode'. One of the *shat chakras* wherein the risen *Fire Snake* glories in the reflected radiance of Her Lord in the *Sahasrara Chakra*.

**Svashakti (S):** Lit. 'own power'. A term used to denote the *pujari's* own wife (as *shakti*) in the *Kaula* rites. See *Parashakti*.

**Tamas (S):** One of the *Trigunas*.

**Tattva (S):** 'Principle', 'truth', 'reality', the essence of a thing. In its plural form *Tattva* usually denotes the elements fire, water, air, earth and spirit.

**Tetragrammaton:** The sacred fourfold name of the Creator God comprising the Hebrew letters: Yod (Father), Hé (Mother), Vau (Son), Hé (Daughter). The basic Formula of Regeneration is completed through the element of Spirit represented by the letter Shin, the triple-tongued symbol of the *Fire Snake*.

**Thelema (Th):** The Greek for 'Will'. See *True Will*.

**Tree of Death, The:** See *Daäth*.

**Tree of Life, The:** See *Sephira* and *Sephiroth*; also diagram, page 154.

**Triguna (S):** The Three *Gunas* or characteristics. See *Rajas*, *Sattva*, and *Tamas*.

**Trikona (S):** The triangle or three-cornered figure at the heart of the *Sri Chakra*. See diagram page 45.

**True Will (Th):** The inherent nature of a thing. The Thelemite is one who has discovered his True Will or Purpose, and does not attempt to obstruct or divert its course.

**Tunnels of Set:** Behind the paths and *Sephiroth* of the *Tree of Life* lies a network of tunnels which conveys the latent energies of the Tree and which initiates the Adept into the Mysteries of Universe 'B', of which *Daäth* is an Outer Gateway (see, in particular, 'Nightside of Eden'). Of Set, because Set is the Seat of the powers manifest as the *Tree of Life*.

**Typhon:** The 'Mother of Revolutions' or cycles of Time. The Greek form of the Kamite Goddess Ta-Urt. Her stellar representatives are the seven stars of Ursa Major in the north, of which her son, *Set*, is the southern representative as *Sothis* or *Sirius*. Typhon is the prototype or primal avatar of *Isis*. Typhon or Ta-Urt contains in her name concepts such as Rota, a wheel or cycle of Time; Tora, the Law; and Taro, which also means a Wheel or Circle.

**Typhonian Tradition:** Synonymous with the *Draconian* and *Ophidian* traditions based on initiated knowledge or *gnosis* of the *Fire Snake*.

**Unmani Kala (S):** In the Tamil Tantras allusion is made to a 17th. *kala* which "cuts the bonds of attachment to the world".

**Uriel (H):** The Angel of the Northern Quarter, i.e., the region of *Typhon*. See also *Vrihl*.

**Uttara Kalas (S):** *Kalas* from beyond, or 'Outside'.

**Vama (S):** 'Left', 'woman', 'eject or vomit'. See *Vama Marg*.

**Vama Marg (S):** The 'Left Hand Way or Path'. A loaded term in Tantric semantics that has rarely been adequately glossed. *Vama* means 'to throw out' (cf. vomit), because it treats of bodily elixirs or secretions usually considered unclean, hence the moral stigma attaching to *Vama*. There is none but a technical distinction between the Left and the Right Hand Paths. In the former the worship is directed to an actual woman representing the Goddess; in the latter the



- actual diagram of the *Sri Chakra* with its *yantras* and *mandalas* is used as a focus for the creative meditation of the worshippers. In both forms of *puja* the *Fire Snake* is awakened: in the former case by physical means, in the latter case by mental means. The two margs inevitably fuse at certain stages of the Rite(s). The subject is dealt with extensively in chapters 3, 4 and 5 of the present book.
- Varaha Mudra (S):** A boon-conferring, downward-pointing gesture of the hand. See *Abhaya Mudra*.
- Vasini(s) (S):** A class of female attendants characterised by their close physical proximity to the *Suvasini* in the *Kaula Rite*. The *Vasinis* include the *Akashinis* and the *Yoginis*.
- Vela:** The Egyptians knew this star as *Seshet*. See *Sesheta*.
- Videhamukta (S):** One who realizes at the time of bodily death permanent release from the limitations of phenomenal existence. See *Jivanmukta*.
- Vidya (S):** Knowledge, Science in the sense of *Gnana*, *Gnosis*.
- Visarga (S):** The syllable 'Ha' attributed to the *bindu* or essence of a *mantra* of the Goddess.
- Visuddha (S):** The *chakra* or power-zone situated at the region of the throat in the human subtle anatomy. Its magical equivalent in the Western Tradition is the sephira *Daäth* – the Place of the Word – on the *Tree of Life*.
- Vrihl:** The creative faculty of consciousness which when outwardly directed manifests as mere reproductivity. Its inversion is the source of true magical creative power and mystical illumination. A loaded term, *Vrihl* has occult associations with *Uriel*, *R'lyeh* and with *Hriliu*.
- Yajaka (S):** The chief *pujari* in the *Kaula Rite*.
- Yantra (S):** A magical figure or diagram composed predominantly of angles. The foremost example is the *Sri Yantra* (see diagram). See also *Chakra*.

- Yoga (S):** 'Union'. The basis of innumerable *sadhanas* for self-realization, or for the acquisition of *siddhis*.
- Yogini (S):** A class of female attendants upon the *Suvasini*. See also *Akashani* and *Vasini*. Also, a female yogi skilled in the procedures of *Kaula* ritual.
- Zain (H):** A 'sword'. *Zain* is the seventh letter of the Magical Alphabet.
- Zain, Aeon of:** The Cult of *Typhon*, rooted in an indefinitely remote past, is continually manifesting for those who possess the Keeness of the Sword of Wisdom, i.e., spiritual discrimination. In the *Aeon of Horus* Crowley taught the "work of the wand"; the "work of the sword" is a mystery of the Aeon of *Zain*. See *Kalki* and *Maitreya*.
- Zos Kia Cultus:** Based on the magical system of Austin Osman Spare, the ZKC was founded c.1952 in alliance with *New Isis Lodge*. Its chief purpose was to explore the *Tunnels of Set*.

## NOTE:

*To gain the widest possible range and depth of insight into the above terms, this Glossary should be compared with previous Glossaries in this series of Typhonian Trilogies.*

## Bibliography

(Details refer, in most cases, to specific editions cited or mentioned in this book.)

- Achad, Frater: See Jones, Charles Stansfeld.
- Allen, R.H.: *Star Names: Their Lore and Meaning* (1899). Dover Publications, New York 1963.
- Ananda Lahari*: (The first forty-one verses of the *Saundarya Lahari*). Attr. to Sri Shankaracharya: (Tr.) Anantakrishna Sastri. Published by T.S. Subramania & Co., Palghat 1899; (Tr.) Bikshu, Swami Pareswara (unpublished), Travancore c.1935; (Tr.) Subramanya Sastri & Srinivasa Ayyanga. Theosophical Publishing House, Madras 1948; (Tr.) under title 'Wave of Bliss'. Woodroffe, Sir John. Ganesh & Co., Madras 1948.
- Atmananda, Sri: See Menon, Krishna.
- Avalon, Arthur: See Woodroffe, Sir John.
- Bertiaux, Michael: *Voudon-Gnostic Workbook, The*. Magickal Childe Inc., New York 1988.
- Blätter Für Lebenskunst* (Heft 61): Ed. and pub. by Grösche, Eugen. Berlin 1955.
- Book of the Dead, The*: (tr.) Wallis-Budge, Sir E.A. 1909. Routledge & Kegan Paul, London 1951 (2nd. ed.).
- Book of Enoch, The*: (tr.) Canon Charles, R. H. Society Promoting Christian Knowledge, London 1929.
- Book of the Law, The*: See Crowley, Aleister.
- Bose, Manindra Mohan: *Post-Caitanya Sahajiya Cult of Bengal*. University of Calcutta 1930.
- Carpenter, Edward: *From Adam's Peak to Elephanta*. Swan Sonnenschein & Co., London. Macmillan & Co., New York 1892.
- Castañeda, Carlos: *Fire From Within, The*. Century Publishing, London 1985.
- Chumbley, Andrew D.: *Azoëtia, The*. Xoanon Publishers, Chelmsford, Essex 1992.
- Cincinnati Journal of Ceremonial Magick, The* (Ed. Martinie, Louis.) Vol. I, No.5. Conquering Child Publishing Co., Cincinnati, Ohio 1983. Contains the first publication of the text entitled *Liber Pennae Praenumbra*, transmitted to Nema in 1974. See Ingalls, Margaret.
- Collin, Rodney: *Theory of Conscious Harmony, The*. Watkins, London and Dulverton 1958.
- Crowley, Aleister: *Amalantrah Working, The*. R.F. Paul, Oroborus Press, California 1993. *Amrita* (Ed. and introduced by Martin Starr). Thelema Publications, California 1993. *Book of the Law, The* (1904). See below. *Book of Thoth, The* (Illus. by Frieda, Lady Harris from Crowley's designs). O.T.O., London 1944. *Confessions of Aleister Crowley, The* (Ed. and annotated by Symonds & Grant) Jonathan Cape, London 1969; RKP, London 1979; Arcana (Penguin), London 1989. *Equinox of the Gods, The*. O.T.O., London 1936. *Equinox, The* (Ed. Crowley and others). Vol. I, Nos. 1-10, London, 1909-13; Vol. III, No. I, Detroit 1919. *Heart of the Master, The* (1938). 93 Publishing, Montreal 1973 (Intr. K. Grant). *Liber Aleph: The Book of Wisdom or Folly*. Thelema Publishing Co., West Point, California 1962. *Magical & Philosophical Commentaries on the Book of the Law* (Intr. by Grant, ed. and annotated by Symonds and Grant); contains facsimile of holograph of *The Book of the Law (Liber AL vel Legis)*; also contains *Liber Djeridensis* and *Liber Trigrammaton*. 93 Publishing,

- Montreal 1974. *Magical Record of the Beast 666, The* (Ed. and annotated by Symonds and Grant). Contains also *The Book of the Law*. Duckworth, London 1972. *Magick* (Containing *Book IV, Parts I, II, & III – Magick in Theory and Practice*) Ed. and annotated by Symonds & Grant. RKP, London 1973; Arkana (Penguin), 1988. *Magick Without Tears* (Ed. Regardie, Israel). Llewellyn Publications, Minnesota 1973. *Moonchild* (1929) Intr. by Grant. Ed. and annotated by Symonds & Grant). Sphere Paperback reprint, London 1972, and several others.
- Dasgupta, Shashi Bhusan: *Introduction to Tantric Buddhism*, An. University of Calcutta 1950.
- Disciples of Cthulhu, The*: (Ed.) Bergland. Daw Books, New York 1976.
- Ellis, Havelock: *Studies in the Psychology of Sex*. F. A. Davis Co., Philadelphia 1905.
- Falorio, Linda: *English Qabalah, The*. Pennsylvania 1979 (unpublished).
- Fellows, John: *Mysteries of Freemasonry, The*. Reeves & Turner, London 1860.
- Fortune, Dion: *Mystical Qabalah, The* (1935). Williams & Norgate, London 1951.
- Giger, H.R.: *Necronomicon, The*. Big O Publishing, London 1978. (See *Necronomicon*.)
- Grant, Kenneth: *Against the Light*. Starfire Publishing Ltd., London 1997. *Aleister Crowley and the Hidden God*. Muller, London 1973; Skoob Books Publishing, London 1992. *Carfax Monographs, The* (with Grant, Steffi). Carfax, London 1959-1962; reprinted as *Hidden Lore* by Skoob Books Publishing, London 1989. *Cults of the Shadow*. Muller, London 1975; Skoob Books Publishing, London 1994. *Hecate's Fountain*. Skoob Books Publishing, London 1992. *Hidden Lore* (1989). See *Carfax Monographs, The. Images & Oracles of Austin*

- Osman Spare*. Frederick Muller, London 1975. *Magical Revival, The*. Muller, London 1972; Skoob Books Publishing, London 1991. *Nightside of Eden* Muller, London 1977; Skoob Books Publishing, London 1994. *Ninth Arch, The* (in preparation). *Outer Gateways*. Skoob Books Publishing, London 1994. *Outside the Circles of Time* Muller, London 1980. *Remembering Aleister Crowley*. Skoob Books Publishing, London 1991. *Stellar Lode, The*. Skoob Esoterica Anthology, Skoob Books Publishing, London 1995. *Zos Speaks: Encounters with Austin Osman Spare* (With Steffi Grant) Fulgur Ltd., London 1998.
- Grösche, Eugen: See *Blätter Für Lebenskunst*.
- Gupta, Mahendranath ('M'): *Gospel of Sri Ramakrishna* (1897). Sri Ramakrishna Math, Madras 1947 (complete edition).
- Hartmann, Franz: *Life of Paracelsus*. Kegan Paul, Trench, Trubner & Co., London n.d.
- Hewitson-May, Gareth: *Dark Doorway of the Beast*. New World Publishing, Doncaster, 1992.
- Huyghe, Patrick: *Glowing Birds*. Faber & Faber, London 1985.
- Ingalls, Margaret: See *Nema*.
- Inman, Thomas: *Ancient Names Embodied in Ancient Faiths* (2 vols.). Trubner & Co., London 1872.
- Jones, Charles Stansfeld (Frater Achad): *Egyptian Revival, The* (1924). Samuel Weiser, New York 1969. 'Official' & 'Unofficial' *Correspondence Concerning the Incoming of the Aeon of Maat*. Unpublished letters to Germer, Handel, Kowal, Yorke. 1948. Retained in the Gerald Yorke Collection, Warburg Institute, London. *Thirty One, Liber* (with Frater Achad's Comment). 'Sothis' Magazine, Vol.I, No.3, St.Albans 1974.
- Kabbalah Unveiled, The*. Tr. S. L. McGregor Mathers, from Knorr von Rosenroth's Latin version of the original Hebrew text. Routledge & Kegan Paul, London 1970.



- Kühn, Alvin Boyd: *Lost Light, The*. Academy Press, New Jersey 1940.
- Laing, Dr. Ronald: Interview in the 'International Times' (I.T.), Vol.I, No.5, London 1970.
- Lenormant, Francois: *Chaldean Magic*. Samuel Bagster, London c.1877.
- Liber AL vel Legis (The Book of the Law)*. See Crowley, Aleister.
- Liber Aleph*. See Crowley, Aleister.
- Liber Eighty-One (Moonchild)*. See Crowley, Aleister.
- Liber Forty-Nine (The Book of Babalon)*. See Parsons, J. W.
- Liber Pennae Praenumbra*. See Nema, and Appendix I of present book.
- Liber Thirty-One*. See Jones, C.S.
- Liber Trigrammaton*. See Crowley, Aleister.
- Lovecraft, Howard Phillips: *Lurker at the Threshold, The*. (with A. Derleth) Gollancz, London 1968.
- 'M': See Gupta, Mahendranath.
- Mandukyopanisad* (with Gaudapada's Commentary). Sri Ramakrishna Asrama, Mysore 1955.
- Massey, Gerald: *Ancient Egypt: The Light of the World*. Unwin, London 1907.
- Mathers, S.L. MacGregor: See *Kabbalah Unveiled, The*.
- Menon, Sri Krishna: *Notes on Spiritual Discourses of Sri Atmananda*, taken by Nitya Tripta 1950-59. The Reddiar Press, Trivandrum, S. India.
- Michanowski, George: *Once and Future Star, The*. Hawthorne Books, New York 1977.
- Necronomicon, The*: (Ed. Hay, George). Neville Spearman, Jersey 1978; reissued Skoob Books Publishing, London 1992. Also ed. 'Simon', the Schlangekraft Inc. edition, Avon Books, New York 1977. See also Giger, H.R.

- Nema (Ingalls, Margaret): *Liber Pennae Praenumbra*, Ohio 1974 (see Appendix I of present book). *Maat Magick*, Samuel Weiser, New York 1995.
- Parsons, John Whiteside: *Liber 49 (The Book of Babalon)*, 1946. *Starfire*, Vol.I No.3, London 1989.
- Rohmer, Sax: *Dope* (1919). Cassell, London 1932.
- Saraswati, Swami Pratyagatananda: *Japa Sutram*. Ganesh & Co., Madras 1971.
- Saundarya Lahari*: See *Ananda Lahari*.
- Shaver, Richard: *Hidden World, The*. Amherst Press, 1975.
- Slavinski, Zivorad Mihajlovic: *Psychic Training of Yoga*. Belgrade 1970. *Keys of Psychic Magic*. Belgrade 1971. *Symbols of Hermeticism*. Belgrade 1973. *Short Encyclopedia of Parapsychology and Hermeticism*. Belgrade 1974. *Psychonauts of Inner Worlds*. Belgrade 1975. *Psychotronics*. Belgrade 1978. *Encounters with the Truth: Gnostic Intensive*. Belgrade 1985. *Yi Ching*. Belgrade 1988. *Course of Gnostic Occultism*. Belgrade 1991. *Ekskalibur*. Belgrade 1992.
- Smyth, Piazz: *Our Inheritance in the Great Pyramid*, Isbister, London 1880.
- Starfire*: (Ed. Michael Staley and Robert Taylor). 'A Journal of the New Aeon'. Starfire Publishing Ltd., BCM Starfire, London WC1N 3XX.
- Summers, Montague: *Werewolf, The*. Kegan Paul, Trench, Trubner & Co. Ltd., London 1933.
- Symonds, John: *King of the Shadow Realm, The*. Duckworth, London 1989.
- Trench, Brinsley Le Poer: *Operation Earth*. Neville Spearman, London 1969. *Secret of the Ages* (1974). Panther Books Ltd., St.Albans 1976.
- Valleé, Jacques: *Messengers of Deception*. And/Or Press, Berkeley, California 1979.

- Varnamala (The Garland of Letters)*. See Woodroffe, Sir J.
- Velde, H.: *Seth: God of Confusion*. Brill, Leyden 1967.
- Waddell, L.A.: *Lamaism: Buddhism in Tibet*. W. H. Allen, London 1895.
- Waite, Arthur Edward: *Holy Kabbalah, The*. Williams & Norgate, London 1929. *Brotherhood of the Rosy Cross, The*. William Rider, London 1924.
- Wilgus, Neal: *Illuminoids, The* (1978). New English Library, London 1980.
- Wood, David: *Genesis: The First Book of Revelation*. Baton Press, Tunbridge Wells 1985.
- Woodroffe, Sir John: *Serpent Power, The*. Luzac, London 1922. *Shakti and Shakta*. Luzac, London 1929. *Varnamala (The Garland of Letters)*. Ganesh & Co. Ltd., Madras 1961. See also *Ananda Lahari*.
- Yoga-Sutras of Patanjali*: (tr. M. N. Dvivedi) Ed. Pandit S. Subrahmanya Sastri. Theosophical Publishing House, Madras 1934.

## Index

- Aati 219
- Abhaya Mudra 64, 313, 336
- Abomination 7, 27, 173
- Abomination of Desolation 220
- Abrahamadabra 198
- Abramelin 70, 110
- Abuldiz 97, 182, 200, 236, 238
- Abuldiz Working, The* (Crowley) 182
- Abyss 8, 10, 28, 29, 43, 58, 72, 148, 159-161, 163, 164, 193, 195, 196, 198, 199, 211, 220, 234, 237-239, 255, 321, 326
- Abyx 169
- Achad, Frater 12-16, 19, 21, 34, 37, 40-42, 112, 115, 122-124, 144, 159, 160, 167, 168, 169, 171-173, 182, 193, 194, 197-199, 204, 209, 216, 217, 223, 235-239, 248, 255, 256, 278, 284, 285, 289, 320, 338, 341  
*see also* Jones, Charles Stansfeld
- Adam 57, 103, 141, 215, 317, 324, 339
- Adam Kadmon 156
- Adhara 100
- Adhikaris 64
- Aditi 245
- Advaita 141, 313, 327
- Aethyrs 1
- Africa 30, 322
- African 9, 63, 163, 263, 313, 324, 328
- Against the Light* (Grant) 133, 340
- Agamas 66, 313
- Agapoi 59
- Agni 81
- Ahitha 236
- Aim 104, 105
- Aima 152, 174
- Ain 156, 190, 192, 194, 214, 313
- Ain Soph 157, 190, 214, 313
- Ain Soph Aur 157, 190, 214, 313
- Air 58, 84, 88, 164, 184, 188, 205, 214, 220, 326, 334
- Aivaz 211, 242-244, 251, 254, 260, 275, 277, 279-284, 286-288, 291, 309, 311, 314, 316
- Aivaz Physics 244
- Aiwass 9, 10, 12, 16, 18, 20, 21, 34, 38, 40, 43, 113, 148, 152, 160, 178, 184, 185, 193, 197, 204, 209, 211, 212, 222, 224, 238, 241, 283, 288, 292, 314, 320, 324, 329
- Aiwaz 151, 165, 169, 243, 245-252, 254-258, 260-265, 267-270, 273, 274, 275-278
- Aiwaz-Consciousness 260
- Aiwaz-Lam 224, 268
- Ajatavadins 225
- Ajna 52, 60, 72, 78, 89, 92-94, 131, 137, 138, 145, 147, 220, 234, 264, 270, 314, 323, 330, 331

Akasha 193  
 Akashanis 50, 53, 55, 78, 85, 314  
 Akula 52, 152  
 Akunchana 56, 65-67, 87, 88, 90, 148, 314  
 Al-Haldah 118  
 Alalia 169, 216  
 Alchemical Marriage 96  
 Alchemy 6, 7, 47, 63, 164, 199, 211, 322, 331, 332  
 Alchimia 185, 207, 210, 218  
 Alda Meuna 260, 275, 279, 280, 290, 314 *see also* Stilin-Mihavlovic, Jadranka  
 Aldebaran 116  
 Aleister Crowley and the Hidden God (Grant) 85, 170, 181, 195, 274, 340  
 Aleph 209  
 Algnor 261  
 Algol 20, 240, 243, 249, 255, 259-263, 265-267, 269, 313  
 Algolian 238, 240, 242, 243, 255, 259, 260, 262, 263, 271, 275, 280, 283, 284, 313  
 Alim 233, 279  
 Aliona Verde xii, 255, 259, 260, 262-270, 275, 276, 283, 284, 286, 290, 314  
 Allala 21, 42, 173  
 Alligator 65, 84  
 ALMA 15  
 Altar 4, 114, 180, 181, 199  
 Ama 20, 23, 74, 105, 152  
 Amalantrah 19, 27, 97, 182, 200, 236-238, 255, 267, 268, 283, 288, 289, 292, 339  
 Amalantrah Working, The (Crowley) 19, 27, 267, 182, 200, 339  
 Amavasya 93, 314, 330  
 Amber 174, 219  
 Amen 148, 205, 314  
 Amenta 5, 8, 10, 11, 20, 99, 118, 123, 124, 144, 148, 162, 186, 187, 195, 196, 218, 314  
 Amethyst 228  
 AMORC 40  
 Amrita 69, 81, 85, 99, 233, 315  
 Amrita (Crowley) 85, 339  
 Amsu-Horus 8  
 Anahata 52, 72, 77, 84, 88, 103, 147, 315  
 Ananda Lahari 51, 71, 73, 87, 338, 343  
 Anatma 225  
 Ancestors 11  
 Ancient and Accepted (Scottish) Rite, The 31, 32, 35  
 Ancient Egypt; the Light of the World (Massey) 5, 148, 175, 342  
 Ancient Faiths Embodied in Ancient Names (Inman) 113, 185, 186, 202, 341  
 Andahadna, Soror 187, 240 *see also* Ingalls, Margaret and Nema  
 Andromeda 120, 196, 197, 220  
 Angel 10, 20, 57, 70, 91, 145, 159-161, 165, 196, 202, 203, 215, 245, 250, 335 *see also* Holy Guardian Angel  
 Ani Abthilal 21  
 Ankh 4, 25-27, 53, 125, 199, 200, 210, 217, 218, 273, 315  
 Ankh-af-na-Khonsu 125, 273  
 Annadotus 110, 125  
 Anusvara 103, 315  
 Anuttara Amnaya xii, 8, 50, 53, 55, 62-64, 67, 71, 74, 76-78, 80, 82, 84, 85, 86, 88-90, 93-95, 100, 132, 174, 216, 315  
 Aossic 4, 18-21, 112, 115, 120, 135, 149, 171, 178, 187, 215, 235, 240, 267, 279  
 Aossic Aiwass 20, 149, 279  
 Apana 56, 66, 79, 88, 97, 174, 315, 330, 333  
 Apanga 56, 67, 76, 91, 315  
 Apaurushaya 67  
 Apep 147, 329  
 Apophis 111  
 Aquarius 17, 96  
 Arachnean 176, 177

Ararita 116  
 Ardhamatra 52, 62, 88, 89, 95, 104, 107, 190, 315  
 Arelena 260, 263, 271, 308, 311  
 Argenteum Astrum (A.: A.:) 12, 23, 27, 36-38, 150, 151, 161, 165, 166, 177, 184, 209, 215, 237, 239, 290, 313, 315, 319  
 Argo 23-25  
 Argo Navis 23  
 Ark 114, 150  
 Arsenic 87  
 Arthur, King 278, 290  
 Aruna Upanishad 75  
 Aspiaon 112  
 Assam 132, 134  
 Assemblage Point 10, 70  
 Ast 124  
 Astra Aivaz Vina 286  
 Astral light 79, 139  
 Atavistic Resurgence 225, 226  
 Atma 145, 189, 217, 277, 288  
 Atma Vichara 288  
 Atman 107, 140  
 Atus of Thoth 160  
 Aub 139  
 Aud 185, 315  
 Aum 33, 41, 61, 105, 107, 189, 284, 315, 329, 330  
 Auma 284, 285, 309-311, 315  
 Avaghdhu 195  
 Avarana-devatas 217  
 Avatar 120, 220, 233, 243, 278, 335  
 Avici 114, 315  
 Avidya 141  
 Axe 206, 327  
 Ayin 157, 158, 188, 208, 267, 291  
 Azathoth 116, 119  
 Azazel 48, 191, 218  
 Azif 43, 195  
 Azoëtia, The (Chumbley) 279, 339  
 Azom 287  
 Aztecs 195  
 Baal 25, 186, 202  
 Babalon 12, 15, 17, 18, 20-22, 27, 39, 41, 112, 172, 173, 182, 197, 265, 315, 342, 343  
 Babalon, The Book of (Liber 49) (Parsons) 182, 342, 343  
 Babalon Working 15, 20, 21, 41, 112  
 Babe of the Abyss 8, 238  
 Babe of the Waters 147  
 Baboon 22  
 Bacchus Diphues 214  
 Baphomet 19, 31, 39, 66, 171, 201, 213, 229, 230  
 Bast 326  
 Bathybic 125, 136  
 Bathyllic 125, 136, 316  
 Bear 24, 30, 183, 189, 207, 285  
 Beast 14, 18, 19, 30, 32, 39, 41, 65, 84, 85, 99, 114, 117, 143, 160, 162, 172, 187, 197, 215, 226, 232, 239, 316, 325, 340, 341  
 Bee 186, 202, 203, 205, 206, 208, 212-214  
 Beelzebub 202  
 Beetle 25, 91, 92, 124, 176, 208, 229, 240  
 Belial 169  
 Bell 4, 227  
 Bennu-bird 195, 196  
 Bernard, Charles 262  
 Berosus 27  
 Bertiaux, Michael xii, 9, 134, 221, 241, 243-253, 256, 258, 260, 262, 263, 274, 277, 282, 286, 319, 338  
 Besant, Annie 39  
 Besz 148, 262, 316  
 Betelgeuze 116, 118, 119, 123, 124  
 Beth 202  
 Bhagavandasis 221  
 Bhairavas 64, 87, 96, 117, 316  
 Bhu Prastara 50, 56, 72, 316  
 Bhupura 53, 55  
 Bhurja 56, 72, 75, 96, 316  
 Bhutan 170, 316



- Dagon 43, 110, 150, 263  
 Dakshina 86, 91, 152, 218, 317  
 Dakshinacharins 49  
 Dakshinakalika 152, 318  
 Daleth 43  
 Dali, Salvador 10, 118, 171  
 Danaos 23  
 Dance of the Masks 100, 219, 289  
 Dark Dynasties 272  
 Dark Fortnight 11, 92  
 Dark Mother 20, 23, 25  
 Dark One 8, 190  
 Daughter 13, 15, 19, 20, 33, 121, 122, 135, 158, 167, 172-174, 176, 193, 197, 204, 205, 207, 211, 216, 217, 221, 284, 292, 333, 334  
*Dawn of Aiwaz, The* (Slavinski) 250, 256, 276  
 Death Posture 115, 123, 125, 191, 209  
 Death-Trance 22  
 Dee, Dr. John 33, 169, 317  
 Deep Ones 8, 10, 15, 28, 29, 43, 44, 111, 113, 122, 125, 126, 136, 169, 176, 219, 316-318, 321  
 Delphi 110  
 Demchog Mandala 1, 318  
 Demon 20, 193, 217, 324  
 Denderah 64  
 Deosil 116  
 Desert of Set 23, 25, 41, 43, 215, 326  
 Desmodus 279  
 Detumescence 50, 76, 78, 85, 86, 93, 94  
 Deva 187  
 Devadasis 77, 318  
 Devatas 1, 6, 217  
 Digambaras 98  
 Dikpalas 96  
 Diksha 23, 77, 94, 97, 101, 117, 202, 316, 318, 319, 327  
*Disciples of Cthulhu, The* (Carter) 43, 340  
 Discriminative Vision 278  
 Divine Fire 158  
 Dodona 111  
 Dog 4, 22-24, 96, 97, 149, 152, 172, 174, 183, 197, 210, 316, 323, 333  
 Dog Star 4, 22, 149, 183, 210  
 Dogon 115  
 Double, The 79, 80  
 Double Aeon 284  
 Double Current 22, 96, 177, 194, 214, 222, 246, 263, 278  
 Double Horizon 149  
 Double-Headed Eagle 31  
 Dove 27, 59, 110, 125, 139, 187, 241, 242, 263, 292, 293  
 Dovecote 292  
 Draco 124, 172, 173, 272, 273, 318  
 Draconian 16, 125, 147, 195, 318, 335  
 Dragon 16, 84, 122, 143, 147, 160, 162, 170, 316, 321, 325  
 Dreaming 3, 5, 28, 46, 50, 52, 61, 78, 133, 157, 159, 176, 189, 214, 231, 246, 281, 315, 326, 331  
 Dropas 272, 273, 318, 323  
 Drukpas 272, 316, 318  
 Dunsany, Lord 169  
 Dwarf 4, 8, 68, 144, 148, 185, 262, 278, 320  
 Ea 26  
 Eagle 31, 195, 196, 200, 212, 213  
 Eagle-Tears 213  
 Earth 4, 6, 8-11, 13-15, 17, 26, 27, 30, 32, 35, 37, 41-43, 47, 56-58, 60, 70, 83, 93, 103, 114, 116, 117, 119, 128-136, 138, 143, 144, 146, 148, 149, 152, 163, 164, 166, 170, 172, 176, 184, 198, 204, 205, 214, 215, 220, 221, 226, 229, 261, 265, 266, 269, 272-274, 284, 285, 287, 316, 318, 319, 323, 329, 330, 334, 343  
 Ecclesia Gnostica Alba (White Gnostic Church) xi, 150, 240, 241, 242, 247, 250, 251, 255, 256, 260, 262, 263, 270, 271, 274-277, 279, 280, 282-286, 288-290, 293, 309-311.

- Edom 217  
 Egg 5, 20, 25, 27, 97, 117, 135, 185, 186, 200, 236-238, 255, 267, 268, 282, 283, 284, 292, 293  
 Egg of Lam 5, 267, 293  
 Egypt 5, 23, 27, 64, 96, 148, 160, 175, 213, 272, 318, 320, 322-324, 326, 332, 336  
*Egyptian Revival, The* (Fr. Achad) 160, 341  
 Ejaculation 136  
 Ekagrata 264  
 El Rubeus 174  
 Eld 19  
 Elder Gods 114, 117-119  
 Elder Horus 8, 148, 201  
 Eleven 39, 44, 185, 187, 209, 238  
 Eleventh Degree (XI°) 7, 23, 174, 204, 213, 232, 234  
 Elixir of Immortality 22, 56, 99, 233, 315  
 Elixir of Life 59, 63, 69, 73, 85, 87, 88, 102  
 Endocrine 87, 142  
*English Qabalah, The* (Falorio) 58, 340  
 Enlightened Ones 129  
*Equinox, The* (Crowley) 31, 33, 35, 39, 102, 125, 151, 161, 205, 246, 268, 339  
*Equinox of the Gods, The* (Crowley) 31, 34, 43, 274, 339  
*Esoteric Order of Dagon, The* 150, 263  
 Ether 164  
 Evans, Jeffrey D. xi, 109, 111-126, 201, 274 *see also* Khephra-mâ-Åst, Frater  
 Eve 57, 174, 205, 215  
 Ever-Recurring One 65  
 Excalibur 243, 267, 275, 276, 278-280, 283, 284, 286-292  
 Excreta 64, 202  
 Extraterrestrial 60, 177, 254, 255  
 Far East 30, 156, 272  
 Feather 188, 201, 222  
 Feet of the Goddess 73, 76, 90  
 Fellows, John 139, 143, 340  
 Fever 244, 256  
 Filum Terminale 47, 59, 319  
 Fire 46, 49, 52, 58, 67, 75, 81, 83, 88, 93, 98, 99, 100, 117, 147, 158, 162, 164, 166, 184, 205, 208, 209, 214, 220, 320, 326, 334, 339.  
*Fire From Within, The* (Castañeda) 10, 339  
 Fire Snake xi, 8, 10, 46-49, 51-67, 69-75, 79-81, 83-89, 91, 92, 94, 95, 96-101, 103-107, 114, 122, 128-136, 138, 139, 144, 145, 146, 147, 151-153, 158, 162, 163, 166, 170-172, 175, 184, 185, 187, 189, 199, 209, 214-216, 219, 220, 230, 232, 234, 241, 263, 264, 271, 272, 280, 281, 283, 314, 315, 318-320, 323, 327, 329, 331, 332, 334-336  
 Fish 27, 62, 69, 110, 125, 169, 325, 326  
 Flower 56, 69, 72, 110, 168, 201-203, 213  
 Flowing One 213  
 Fortnight 11, 92, 93, 216, 328, 330  
 Fortune, Dion 142, 155, 340  
 Forty-Nine Petals 168  
 Fountain 98  
 Four Gates 50  
 Fox 184  
*Fragment of a Graeco-Egyptian Work Upon Magic, A* (Goodwin) 161  
 Fraternitas Saturni 38, 258  
 Freemasonry 1, 31, 32, 34, 139, 143, 213, 326, 340  
 Frog 44, 177, 259, 320  
*From Adam's Peak to Elephanta* (Carpenter) 141, 339  
 Full Moon 55, 56, 64, 72, 84, 92, 93, 105, 150, 210, 233, 278, 330  
 Ganesh 104  
 Ganga 106  
 Ganzir 111, 113  
 Garden of Eden 139, 140, 163

*Garland of Letters, The (Varnamala)*  
 (Woodroffe) 60, 93, 104, 344  
*Garuda Upanishad* 87  
 Gate of the Abyss 159, 163  
 Gates of Binah 1, 23, 24  
 Gaung 175  
 Gematria 111, 114, 155, 157, 165,  
 238, 252, 262  
 Gemini 118, 176, 177  
*Genesis (Wood)* 19, 114, 123, 185, 205,  
 345  
 Genito-Urinary Secretions 65  
 Germer, Karl 18, 19, 21, 22, 37-42,  
 237, 341  
 Ghoul 262  
*Glowing Birds (Huyghe)* 17, 26, 341  
 Gnosis 7, 9, 16, 19, 22, 28, 30, 36, 42,  
 53, 54, 59, 67, 69, 96, 109, 113, 114,  
 116, 120, 139, 142, 143, 171, 175,  
 177, 178, 193, 195, 199, 201, 206,  
 214, 220, 223, 234, 235, 256, 258,  
 270-272, 319, 321, 334-336  
 Gnostic 9, 139, 163, 206, 241, 242,  
 246, 248, 251, 260, 262, 263, 273,  
 276, 280, 283, 284, 287, 309-311,  
 313, 338, 343  
 Go 23, 58, 214  
 Goat 20, 39, 65, 114, 147, 209, 229, 245  
 Goddess Fifteen 92, 122, 216  
 Gold 33, 74, 89, 212  
 Golden Dawn, The Order of The 145,  
 159, 161, 162, 164, 165, 178, 315, 319  
 Golden Hawk 8, 209  
 Gomaya 23, 64, 94, 202, 213, 318,  
 319, 327  
 Gomorrah 23  
 Goodrich, John 261  
 Goodwin, Charles W 161  
 Gopis 315  
*Gospel of Sri Ramakrishna, The*  
 (Gupta) 129, 341  
 Grau, Albin 37  
 Great Bear 24, 183, 207, 285  
 Great Cross 24  
 Great Equinox 193, 194  
 Great Goddess 21, 25  
 Great Inane 1  
 Great Old Ones 11, 19, 43, 114, 117,  
 119, 120, 124-126, 166, 178, 186, 189,  
 195, 200, 218, 239, 293, 319, 327  
 Great State 66  
 Great Void 2, 156  
 Greek Qabalah 22, 27, 43, 121  
 Green 3, 4, 115, 254, 266, 268, 269  
 Gregorius, Gregor A. 38, 258  
 Greville-Gascoyne, David 40  
 Grey Ones 9  
 Grimoire 8, 15, 68, 133, 142, 240  
 Gurdjieff, George I. 17  
 Gynander 186, 205-207, 214, 229, 230  
  
 Ha-Gadern 194  
 Hades 20  
 Hadit 24, 103, 105, 123, 128, 151,  
 152, 166, 172, 184, 198, 200, 208,  
 316, 320, 328  
 Hag 11  
 Halations 71, 83, 166  
 Halley's Comet 121, 122, 124  
 Hamsa 195  
 Hand 7, 32, 48, 58, 61, 69, 86, 93, 98,  
 115, 119, 148, 150, 167, 180, 199,  
 225, 235, 282, 293, 313, 318, 329,  
 335, 336  
 Hanged Man 216  
 Har-pi-Khart 4, 320, 323  
 Hara 4, 89, 320  
 Haranath, Sri 101  
 Hari 89, 320  
 Hartmann, Franz 36, 137, 341  
 Hathayoga 107  
*Hathayogapradipika* 56, 78, 139  
 Hawk 8, 181, 188, 189, 194, 195, 208, 209  
 Hé 24, 173, 334  
*Heart of the Master, The (Crowley)*  
 110, 125, 339  
 Hecate 11, 113, 177, 210, 233, 279,  
 320, 324, 331

*Hecate's Fountain (Grant)* 4, 77, 126,  
 127, 131, 170, 203, 208, 218, 219,  
 221, 244, 249, 256, 264, 326, 340  
 Heqat 113  
 Heron 194, 195  
 Heru 43, 186, 196  
 Heru-Ra-Ha 43  
 Hexagram 116, 123  
 Hexe 177  
 Hidden God 8, 205  
 Hidden Land 11, 314  
 Hindus 2, 66, 67, 104, 156  
 Hippopotamus 65, 175, 217, 325  
 Hirsig, Leah 267, 268  
 Hollow One 208  
*Holy Books, The (Crowley)* 91, 168  
 Holy Graal 41, 219, 245  
 Holy Guardian Angel 10, 70, 91, 145,  
 159, 161, 165, 250  
*Holy Kabbalah, The (Waite)* 24, 162,  
 344  
 Homunculi 137  
 Honey-Bee 212  
 Honeycomb 202, 220  
 Hoor-paar-kraat 4, 43, 144, 148, 184,  
 185, 193, 194, 209, 217, 261, 268,  
 288, 315  
 Horus 2, 4, 5, 7, 8, 13, 16, 20, 32, 40,  
 42, 43, 109, 120, 123, 124, 147, 148,  
 149, 171-173, 176, 181, 186, 188-190,  
 193, 194, 199, 201, 205, 207-209,  
 220-223, 237, 239, 243, 255, 271,  
 314, 320, 323, 325, 330, 332, 337  
 Horus, Aeon of 2, 16, 20, 32, 40, 42,  
 188, 205, 220, 221, 223, 237, 239,  
 243, 255, 271, 314, 320, 325, 337  
 Horus-Maat 109, 120, 199, 220  
 Horus-Set 120, 320  
 House 8, 27, 33, 41, 59, 118, 207, 209,  
 292, 332  
 Hriliu 110, 125, 136, 137, 139, 141,  
 321, 331, 336  
 Hrim 104-106, 147, 175  
 Hrumachis 193  
 Hubbard, L. Ron 12, 13, 15, 21, 40  
 Hui Neng 225  
 Hum 122, 147, 175, 186, 203, 204, 218  
 Humming 186, 228, 229, 287  
 Huyghe, Patrick 17, 26, 27, 341  
 Hypnosis 130  
  
*I am That (Mahajraj)* 231  
 Ib 114-116  
 Ibis 195, 196  
 Ibn Ghazi 116  
 Ibt al Ghauzi 114, 116-119  
 Ichcha 51  
 Ilarne 115  
*Illuminoids, The (Wilgus)* 21, 344  
 Ilus 124  
*Images & Oracles of Austin Osman*  
*Spare (Grant)* 68, 340  
 Inbetween 56, 128  
 Ingalls, Margaret xi, 256, 339, 342,  
 343 *see also* Andahadna, Soror and  
 Nema  
 Inman, Thomas 113, 185, 186, 202, 341  
*Insurmountable Statue, The (Grant)* 187  
*Introduction to Tantric Buddhism, An*  
 (Dasgupta) 138, 340  
 Iodine 87  
 Ipsissimus 21, 165, 184, 245  
 Ipsos 181, 200, 202-204, 214, 216,  
 220-222, 259, 267, 289  
 IShISH 16  
 Ishtar 221  
 Isis 4, 7-10, 12, 13, 16-20, 22, 23, 25,  
 38-42, 57, 59, 75, 77, 103, 111, 112,  
 113, 114, 117, 122-124, 127, 131,  
 133-136, 142-144, 149-151, 153,  
 165, 169, 172, 173, 177, 179, 184,  
 185, 186, 187, 207-210, 216, 218,  
 221, 223, 224, 234, 240, 241, 255,  
 258, 262, 264, 278, 284, 290, 292,  
 320, 321, 324, 325, 328-330, 332,  
 333, 335, 337 *see also* Nu-Isis and  
 New Isis  
 Ixaxaar 215

- Jackal 184, 185  
 Jada 157  
 Jagrat 174  
 Japa 105, 106, 343  
*Japa Sutram* (Saraswati) 106, 343  
 Jatavada 225, 314, 321  
 Jazz 130  
*Jewel in the Lotus, The* 110, 122  
 Jivanmukta 48, 100, 226, 321, 336  
 Jivatman 89  
 Jnana 51, 67, 140, 225, 314, 319, 321  
 Johnson, Christopher xii, 123, 147, 196, 227, 228, 240  
 Jones, Charles Stansfeld 12, 13, 21, 115, 144, 160, 182, 198, 199, 248, 256, 320, 338, 341 *see also* Achad, Frater  
 Jopan, Frater 19 *see also* Parsons, John W.  
 Jotis 269  
 Jovanovic, Milena 240, 255, 259  
 Jupiter 123, 124  
  
 K'rla xi, 109-125, 150, 201, 323  
 K'rla Cell xi, 109, 111-124, 150, 201, 323  
 K'rla Gnosis 116  
 Ka 113, 121, 122, 176, 234, 321  
*Kabbalah Unveiled, The* (tr. Mathers) 285, 341, 342  
 Kadamba Grove 163  
*Kadesh Dzenioutha* 285  
 Kailasa Prastara 54, 72, 96, 322  
 Kaivalya 115, 152, 322  
*Kalagni Rudra Upanishad* 69  
 Kalas 7, 22, 23, 25, 33, 52-57, 59, 65, 66, 68, 74, 77, 80, 81, 83, 84, 92-94, 96, 97, 103-105, 107, 116, 117, 122, 131, 132, 133, 138, 146, 147, 152, 172-175, 184, 186, 187, 192, 196, 197, 204, 210, 213, 216, 218, 232-234, 314, 316, 317, 318, 322, 323, 329-333, 335  
 Kali 25, 113, 115, 121, 123, 147, 152, 167, 181, 184, 192, 218, 234, 292, 293, 316, 318, 322  
 Kali Yuga 167  
 Kalika 104, 218, 318  
 Kalki 233, 234, 243, 265, 278, 279, 283, 284, 289-293, 322, 325, 337  
 Kalpa 65, 97, 102, 322  
 Kam 84, 169  
 Kamakala 51, 62, 73, 103, 122, 322  
*Kamakalavilasa* (tr. Woodroffe) 95  
 Kamite Gnosis 30, 195, 206  
 Kamom 84  
 Kamrup 134  
*Kankalamalini Tantra* 74  
 Kar 148  
 Karas 97, 221  
 Karast 122  
 Karezza 115  
 Karma 5, 21, 48, 49, 255, 322  
*Karpuradistotra (Hymn to Kali)* (tr. Woodroffe) 218  
 Kaula xi, 1, 46, 63, 76-78, 83, 94, 99, 102, 107, 111, 138, 152, 168, 174, 175, 199, 314, 316, 318, 319, 322, 323, 326, 329, 334, 336, 337  
 Keenan, Ruth 109, 111-113, 118, 123, 124  
 Kellner, Karl xi, 8, 36, 149, 329  
 Kensho 277, 280, 287  
 Keridwen 195  
 Kether 155-158, 160, 314, 323, 325, 331  
 Khabs 117, 274, 285  
 Khamsin 24, 41, 323  
 Khas 233  
 Khem 39, 122, 132, 176, 186, 262, 322, 323, 325  
 Khephra 124, 125, 274  
 Khephra-mâ-Âst, Frater 115, 118, 124, 125, 274 *see also* Evans, Jeffrey D.  
 Khepsh 148, 285  
 Khes 150  
 Khorlo Rite 109, 111  
 Khut-Hali 279  
*King of the Shadow Realm* (Symonds) 19, 268, 343  
 Kingsford, Anna 266

- Kirk 58  
 Kirtana 130  
 Klingsor 245  
 Knights Templar 63, 178  
 Kohl 117  
 Koot Hoomi 256  
 Koth 208  
 Kotha 208  
 Koulini 99  
 Krim 104, 105, 113, 115, 147, 175  
 Krimla 115  
 Krishna 8, 68, 76, 100, 101, 147, 189, 190, 319, 324, 338, 342  
 Krishnamurti, J. 39, 40  
 Krishnapaksha 92  
 Kriya 51  
 KRLAMKR 113  
 Kshanikamuktas 98  
 Kteis 21, 111  
 Kühn, Alvin 342  
 Kuna 58  
 Kundalini 1, 46, 48, 71, 73, 75, 76, 78, 79, 88, 90, 91, 95, 99-101, 106, 144, 163, 164, 185, 319, 323  
 Kut-Hali 279  
 Kwan Yin 242  
 Kwan-se-on 164  
  
 La Couleuvre Noire 243, 250, 263  
 Laing, Dr. Ronald 136, 342  
 Lakshmidhara 92  
 Lala 173  
 Lalita 80  
 Lam 4, 2-5, 9, 10, 25, 27, 77, 113-116, 119-122, 143, 144, 148, 151, 185, 200, 204, 224, 237, 238, 240, 246, 261, 267-270, 272, 273, 276, 278, 279, 281-284, 287-289, 292, 293, 318, 323, 324, 327  
 Lam-Aiwaz 278  
 Lama 15, 57, 121, 144, 268, 323  
*Lamaism: Buddhism in Tibet* (Waddell) 110, 344  
 Lamal 204  
  
 Lambika 53, 81, 82, 101, 258, 323  
 Lambikagra 52, 53, 270, 323, 331  
 Lamed 144, 324  
 Lammasha 116  
 Law of Thelema, The 7, 32, 178, 254, 329  
 Leadbeater, Charles W. 39, 40, 126, 127  
 Leary, Dr. Timothy 125  
 Lêng 114, 204  
 Leo 4, 96  
 Lesser Cycle 112, 216  
 Leviathan 164  
 Leylah 173  
*Liber Aash vel Capricornii Pneumaticii* (Crowley) 209  
*Liber AL vel Legis (The Book of the Law)* 4, 14-17, 32-34, 37, 39-44, 57, 68, 75, 78, 87, 91, 96, 97, 99, 103, 112, 113, 114-121, 124-126, 138, 143, 144, 149, 157, 160, 161, 166, 167, 169, 171, 173, 182, 185, 193, 194, 198-200, 204, 207, 209, 210, 212, 215, 217, 221, 222, 224, 234, 235, 237-239, 241, 244, 245, 254, 257, 261, 262, 273, 274, 278, 292, 314, 320, 324, 328, 338, 339, 340, 342  
*Liber Aleph, The Book of Wisdom or Folly* (Crowley) 262, 263, 339, 342  
*Liber Cordis Cincti Serpente* (Crowley) 62  
*Liber Pennae Praenumbra* (Nema) xi, 22, 120, 180, 182, 183, 186, 188, 190, 192, 194, 196-202, 204, 206-208, 210, 213, 221-225, 235, 240, 267, 289, 339, 342  
*Liber Samekh* (Crowley) 117, 208  
*Liber Trigrammaton* (Crowley) 339, 342  
*Liber LII* (Crowley) 31, 32, 151  
*Liber V vel Reguli* (Crowley) 33  
*Liber 31* (Achad) 235  
*Liber XXXVI, The Ritual of the Star Sapphire* (Crowley) 123, 168, 169, 170, 171  
*Liber 333, The Book of Lies* (Crowley) 36, 170



- Liber 418, The Vision and the Voice* (Crowley) 110, 317  
*Liber 777* (Crowley) 24, 53, 168  
 Liberation 48, 61, 67, 89, 115, 141, 147, 152, 159, 322, 327  
 Libra 2, 4, 96  
*Life of Paracelsus, The* (Hartmann) 137, 341  
 Lightning 87, 94, 146, 158, 159, 319  
 Likhu 25, 53, 217, 315, 324  
 Lila 80, 105, 191, 219, 324  
 Lily 213  
 Lion 96, 195, 196, 200, 212-214  
 Lion-Blood 213  
 Lion-Serpent 96, 212  
 Logos 27, 40, 184  
 Loog 268  
 Loon 195  
 Lord of Silence 144, 193, 209, 261, 268  
*Lost Light, The* (Kühn) 87, 147, 342  
 Lost Word 41, 42  
 Lot 33, 264, 266  
 Lovecraft, Howard Phillips 8, 14, 15, 21, 25, 41, 110, 113-115, 118, 126, 151, 153, 184, 190, 205, 208, 209, 233, 259, 279, 285, 326, 342  
 Lucifer 99  
 Lunar Current 20, 33, 64, 65, 84, 115, 164, 207, 329, 333  
 Lura 135  
*Lurker at the Threshold, The* (Lovecraft /Derleth) 110, 285, 342  
 Luska's Gland 73  
 Lyggs 267  
 Lytton, Bulwer 110
- Mâ 13, 15, 20, 21, 97, 112, 113, 116, 121, 122, 167, 172, 174, 176, 193, 207, 278, 284, 291, 292  
 Ma-Ion 13, 20, 21, 112, 122, 172, 174, 278, 284, 292  
 Ma-Kheru 193  
 Maat 3, 2, 4, 13-16, 19, 20, 22, 33, 34, 43, 109, 117, 120, 122, 124, 142, 152, 167, 169, 171, 174, 176, 180-182, 187-194, 197, 199, 200-202, 204, 206-216, 218-223, 225, 229, 230, 232, 233, 234-236, 239, 245, 256, 259, 267, 271, 278, 284, 289, 292, 320, 322, 324, 325, 327, 341, 343  
 Maat, Aeon of 13-15, 20, 33, 34, 120, 122, 167, 180, 182, 192-194, 197, 200, 202, 207, 209, 211, 216, 221, 223, 225, 229, 233, 236, 239, 267, 284, 289, 320, 324, 341  
 Maat, Gnosis of 19  
*Maat Magick* (Ingalls) 343  
 Machen, Arthur 190  
 Macrocosm 43, 128  
 Madhu Panam 87  
 Madhya 65, 69, 97, 319, 325, 333  
 Madhyamikas 225  
 Madic, Vladimir 273  
*Magical and Philosophical Commentaries on the Book of the Law* (ed. Symonds and Grant) 157, 339  
 Magical Child 8, 16, 33, 39, 42, 126, 148, 262  
 Magical Children 16  
 Magical Fluid 248  
 Magical Manikin 8  
 Magical Path 48  
*Magical Record of the Beast 666, The* (Crowley) 85, 172, 340  
*Magical Revival, The* (Grant) 13, 15, 40, 123, 148, 161, 183, 186, 194, 195, 198, 254, 256, 272, 276, 341  
 Magical Sleep 115  
 Magical Universe 1, 72, 243, 246, 258  
*Magick* (Crowley) 1, 2, 7, 14, 20, 25, 31, 33, 47, 53, 58, 88, 92, 93, 103, 109, 114, 117, 120, 129-131, 136, 161, 168-170, 176, 179, 183, 187, 188, 208, 209, 214, 216, 217, 223, 224, 230, 235, 238, 244, 246-248, 250, 274, 275, 278, 279, 340  
*Magick Without Tears* (Crowley) 274, 340

- Magick Word 25  
 Magus 21, 198, 237-239, 255  
*Mahabharata* 284  
 Mahapralaya 26, 119  
 Mahapujari 55  
 Maharaj, Nisargadatta 231  
 Maharshi, Sri Ramana 128, 277, 288  
 Mahatma Morya 249  
 Mahayoni 121  
 Maithuna 61, 62, 65, 66, 69, 81, 216, 319, 325  
 Maitland, Cecil 266  
 Maitreya 233, 278, 284, 322, 325, 337  
 Major Arcana 160  
 Makara 65, 84, 97, 114, 120, 325  
 MALA 15  
 Malat 204, 232, 234  
 Malkuth 10, 55, 114, 157-160, 163, 180, 185, 198, 213, 232, 325  
 Mamsa 62, 65, 69, 97, 325  
 Mandala 1, 122, 313, 325  
*Mandalabrahmana Upanishad* 258, 269  
*Mandukyopanishad* 189  
 Mani 110, 122, 278  
 Manifestation 3, 4, 11, 12, 17, 22, 23, 40, 54, 60, 64, 68-70, 99, 101, 104, 110, 112, 114, 121, 122, 124, 144, 159, 167, 168, 173, 174, 176, 183, 189, 204, 207, 213, 218, 219, 230, 231, 236, 237, 256, 268, 269, 278, 285, 291, 292, 324, 333  
*Manifesto of New Isis Lodge, The* (Grant) 38, 241  
*Manifesto of the White Gnostic Church, The* (Slavinski) 284, 309  
 Manipura 52, 59, 65, 72, 77, 83, 98  
 Mantra 8, 42, 46, 51, 53, 54, 70, 72, 92, 94, 95, 104, 107, 113-115, 146, 163, 175, 189, 192, 202-204, 218, 220, 315, 316, 324-327, 329, 330, 336  
 Mantrodhara 121  
 Mariposa 114  
 Maria 111, 112  
 Marma 56, 137, 326, 331  
 Marmas 7, 50, 86, 131, 132, 323, 326  
 Mass of Maat 212, 230, 232, 234  
*Mass of Maat, The* (Ingalls) 202  
 Mass of the Holy Ghost 139  
 Massey, Gerald 5, 25, 64, 148, 175, 177, 192, 342  
 Master Mason 31  
 Master of the Temple 209, 237, 238  
*Masters of the World* (Charroux) 284  
 Mathers, McGregor M. 151, 161, 165, 166, 178, 285, 319, 341, 342  
 Matrikas 51, 54, 62, 121, 326  
 Maut 207, 209, 220, 324, 327  
 Mauve 59, 96, 174, 228, 255, 265  
 Mauve Zone xi, xii, 5, 6, 23, 25, 41, 43, 52, 59, 77, 98, 174, 183, 187, 191, 198, 202, 209, 215, 216, 222, 223, 229, 238, 240, 241, 249, 255, 259, 263, 264, 266, 268, 269, 279, 281, 314, 325-327, 332, 333  
 Maya 23, 105, 129, 213, 326  
 Mayukas 217  
 Mead 87, 213  
 Meditation 29, 91, 107, 147, 175, 232, 258, 269, 336  
 Meena 65, 69, 325, 326  
 Melchizedek 260, 262, 263  
 Mem 210, 216  
 Memphis, Rite of 32, 36, 326  
 Menait 192  
 Menon, Sri Krishna 147, 338, 342  
 Meon 252  
 Mercury 15, 196  
 Mercy-Seat 114  
 Meru 56, 58, 72, 312, 316  
 Meru Prastara 56, 326  
*Messengers of Deception* (Vallée) 41, 260, 343  
 Mexico 30, 73  
 Michanowski, George 26, 27, 342  
 Microcosm 43, 77, 83, 128  
 Mina 62, 326  
 Minor, Roddie 236 *see also* Ahitha, Soror

- Misra Kala 174  
 Misraim, Rite of 212  
 Mnar 114-116, 315, 326  
 Moksha 48, 61, 62, 147, 327  
 Mokshakala 147  
 Monastery of the Seven Rays, The 247, 252  
 Moon 23, 46, 52, 55, 56, 58, 62, 64, 67, 69, 72-79, 81, 84, 87-89, 91, 92, 93-96, 104, 105, 107, 115, 132, 149, 150, 153, 169, 173, 188, 197, 210, 216, 217, 233, 278, 314, 315, 317, 330  
 Moon-juice 69, 76  
 Moonchild 39, 40, 233, 334, 340  
 Moondog 196, 197  
 Moses 24, 147  
 Moth 123  
 Mounam 288  
 Mountain Path, The 128  
 Mouth 19, 53, 59, 69, 81, 98, 123, 148, 183, 184, 193, 200, 204, 212, 259, 267, 324, 327  
 Mudd, Norman 184, 267, 268  
 Mudra 62, 64, 65, 71, 88, 89, 97, 313, 322, 325-327, 336  
 Mukti 99, 100, 316, 321  
 Muladhara 47-49, 52, 55, 58, 62, 64, 69, 71-73, 77, 79, 81, 83, 88, 90, 98, 99, 114, 131, 133, 138, 144, 145, 153, 163, 172, 185, 199, 220, 230, 232, 234, 280, 319, 327  
 Mystera Mystica Maxima (M.'. M.'. M.'. ) 35  
 Mysteries of Freemasonry, The (Fellows) 34, 139, 143, 340  
 Mystic Rose 168  
 Mystical Marriage 139  
 M'rla 111, 112, 121  
 Mystical Qabalah, The (Fortune) 155, 340  
 Naacal 217  
 Naasene 271, 273  
 Nada 62, 66, 76, 91, 103-105, 107  
 Nada-bindu-kala 105  
 Nadis 67, 87, 90, 132, 146, 158, 281, 327  
 Natural Genesis, The (Massey) 25, 192  
 Necronomicon, The (Al Azif) 8, 15, 43, 58, 110, 111, 113, 115, 116, 133, 204, 205, 217, 224, 279, 340, 342  
 Necronomicon Current 193  
 Necronomicon Gnosis 9  
 Necronomicon Mythos 119  
 Nectar 23, 48, 49, 53, 55, 69, 74, 78, 81, 87, 88, 96, 98, 106, 138, 172, 183, 186, 202, 212, 232  
 Neith 53, 113  
 Nema, Soror xi, 120, 126, 180-183, 187, 188, 199, 200, 202, 204, 214, 223, 224, 225, 229, 230, 232, 234-236, 239, 240, 246, 256, 259, 267, 289, 339, 341, 342, 343 *see also* Andahadna, Soror and Ingalls, Margaret  
 Neomenia 149  
 Neophyte 183, 237  
 Neptune 9, 79, 83, 271  
 Nest 236-239, 241, 255, 263, 292, 293, 333  
 Neuter 206, 318, 323, 327  
 New Isis 113, 117, 122, 133, 144, 149, 177, 321, 325, 328 *see also* Nu Isis  
 New Isis Lodge 9, 12, 17, 18, 22, 38, 39, 41, 42, 77, 111-113, 127, 131, 149-151, 165, 179, 240, 241, 258, 262, 264, 328, 333, 337  
 New Moon 93, 149, 150, 314  
 Nia 120, 121, 192, 292  
 Niantiel 113  
 Nightside 10, 148, 162  
 Nightside of Eden (Grant) 43, 61, 226, 335, 341  
 Nile 149  
 Ninth Degree (IX') 21, 36, 38, 168, 174, 212, 273  
 Ninetieth Degree 32  
 Ninth Arch, The (Grant) 150, 167,

- 176, 212, 292, 341  
 Nirmana Chitta 103, 328  
 Nirmana Deha 103  
 Nirvana 100  
 Nirvanakala 74  
 Nitya 50, 56, 92, 328  
 Nose 258, 264, 269  
 Notariqon 116  
 Noumenon 219, 288  
 Nox 112, 173  
 Nu-Isis 9, 10, 18, 19, 22, 57, 112, 134-136, 150, 173, 186, 187, 208, 210, 224, 234, 290, 328 *see also* New Isis  
 Nuit 17, 58, 68, 87, 99, 100, 103, 105, 112, 117, 123, 138, 149, 152, 166, 167, 172, 173, 185, 192, 196-198, 200, 210, 213, 232, 290, 292, 320, 328  
 Nun 169  
 Nuter 206  
 Nyarlathotep 190  
 Nyth 53  
 N'Aton 4, 192, 193, 223, 224, 235, 236, 245  
 N'Aton-Maatian Gnosis 223  
 N'Kai 279  
 Oannes 27, 110, 125  
 Ob 57, 139, 140, 328  
 Obeah 57, 139, 328  
 Occult Typhonian Order, The 6, 9-11, 23, 329  
 Octinomos 171  
 Ojas 73, 87, 131, 132, 134, 135, 137, 146, 327, 329  
 Olis 56, 78, 139  
 Om 8, 46, 47, 62, 72, 89, 103, 104, 106, 107, 110, 115, 122, 144, 147, 202, 324, 329  
 Omazu 287  
 Once and Future Star, The (Michanowski) 26, 342  
 Ophidian 44, 48, 51, 54, 60, 80, 84, 92, 101, 103, 109, 111, 114, 117, 122, 124, 139, 140, 147, 163, 167, 171, 214, 215, 223, 271, 272, 329, 335  
 Orange 219  
 Ordo Templi Orientis (O.T.O.) xi, 7, 13, 18, 19, 21, 22, 31, 32, 35-39, 41, 42, 79, 94, 101, 102, 120, 125, 126, 148-152, 166, 168, 174, 177-179, 187, 212, 229, 232, 239, 240, 258, 263, 270-272, 274, 279, 293, 319, 323, 328, 329, 339  
 Orgasm 3, 77, 110, 125, 128, 136-138, 140, 141, 168, 321  
 Origins and Progress of the Supreme Council (33') of the Ancient and Accepted (Scottish) Rite, The (Oxford) 35  
 Orion 22, 23, 176  
 Osiris 7, 13, 23, 172, 173, 177, 186, 189, 207, 208, 210, 218, 320, 325  
 Ouarda 91, 178  
 Ouspensky, I. 17  
 Outer Gateways (Grant) 6, 9, 12, 15-17, 20, 33, 40, 41, 53, 55, 58, 68, 78, 84, 105, 122, 133, 142, 150, 165, 171, 179, 186, 187, 190, 201, 205-207, 214, 222, 230, 235, 240, 249, 262, 267, 326, 328, 333, 341  
 Outer Gateways 12, 53, 55, 78, 316  
 Outer Ones 8, 10, 13, 15, 17-19, 21, 28, 29, 44, 57, 109, 122, 126, 136, 145, 152, 176, 178, 184, 198, 323, 324, 329  
 Outer Space 156  
 Outside 10, 14, 21, 30, 35, 42, 49, 55, 57, 60, 62, 80, 81, 100, 107, 110, 112-114, 116, 118, 122, 123, 132, 136, 156, 157, 159, 165, 173, 175, 183, 185, 188, 210, 219, 220, 229, 243, 249, 251, 255, 264, 272, 273, 278, 284, 291, 292, 322, 325, 328-331, 335  
 Outside the Circles of Time (Grant) 5, 13, 20, 24, 32, 110, 112-114, 119, 120, 123, 124, 126, 136, 172, 175, 181, 183, 186, 187, 197, 199, 200, 202, 204, 214, 220, 225, 229, 232,

- 236, 237, 239, 240, 255, 256, 259, 275, 292, 341  
 Owl 194, 195  
 Ox 20  
 Oxford 35  
 Palm Tree 20, 27, 236, 237, 293  
 Pan 21, 22, 189, 190  
 Pan-Sirius 22  
 Panchadasi 92  
 Panchamakaras 65  
 Panchatattva 65, 325, 329  
 Pantacle 180, 220  
*Papyrus of Ani, The* (tr. Budge) 186  
 Parampara 8, 9, 51, 329  
 Parasakti 203  
 Parasexual 3, 51, 128, 136, 141  
 Parashurama 86  
 Paronomasia 4, 144, 148, 191, 202, 208  
 Parsons, John W. 12, 13, 15, 18, 19, 21, 39, 40, 42, 112, 126, 182, 256, 342, 343 *see also* Japan, Frater  
 Patala 110  
 Patanjali 175, 338  
 Paths 1, 48, 69, 123, 142, 155, 156, 158-161, 318, 332, 335  
 P6 19  
 Peacock 194, 195  
 Perfect 113, 173, 176, 187, 194, 210, 231, 320, 321  
 Perfect-ion 13, 176, 209  
 Perfection 13, 112, 173, 209, 211  
 Perichoresis 14, 148  
 Period 18, 27, 39, 59, 80, 101, 120, 131, 149, 162, 173, 237, 243, 246, 256, 257, 270, 272, 280, 286, 313, 321, 322, 328, 329  
 Perseus 261, 262  
 Phallus 111, 114, 115, 210, 219, 320  
 Phi 124, 201  
 Phoenix 195, 254  
 Pig 64, 94, 210, 271, 317  
 Pineal 60, 71, 73, 91  
 Pithas 95  
 Pituitary 71, 73, 76, 81  
 Pluto 9, 79, 83, 153, 169  
 Pnath 153  
 Pollux 116  
 Polynesia 30  
 Poseidon 221  
*Post-Caitanya Sahajiya Cult of Bengal, The* (Bose) 101, 339  
 Postic, Milata 269  
 Power-Zone 9, 20, 47, 49, 111, 123, 131, 134, 135, 138, 166, 175, 179, 315, 316, 319, 323, 324, 325, 327, 328, 332, 336  
 Pra-Nu 184  
 Prajna 2, 29, 219, 330  
 Prana 56, 66, 79, 88, 97, 174, 315, 330, 333  
 Pranava 46, 47, 52, 61, 62, 104, 107, 144, 330  
 Pranayama 65-67, 88, 95, 175, 330  
 Prayogas 51, 60  
 Prem 75, 330  
 Prema-body 100  
 Premdeha 101  
 Priestess of the Silver Star 57, 169, 214, 290  
 Primordial Light 155  
 Primordial Man 156  
 Procyon 116  
 Prostate 77, 81, 88  
*Psychic Training of Yoga* (Slavinski) 242, 255, 343  
*Psychonauts of Inner Worlds* (Slavinski) 254, 343  
*Psychotronics: A Theory and Practice of Parapsychology* (Slavinski) 256, 343  
 Pudenda 57, 215  
 Puja 69, 74, 89, 90, 94, 95, 99, 181, 314, 320, 321, 330, 334, 336  
 Puppis 26  
*Puranas, The* 189  
 Purna 77, 107  
 Purple 59  
 Python 139

- Rudra 69, 89  
 Russell, C.F. 248  
 S'iba 6, 9, 10, 18-21, 40, 75, 122, 133, 142, 150, 179, 183, 187, 223, 235, 240, 241, 255, 267, 292, 293, 333  
 S'ngac 262  
 Sabeian 201  
 Sacred Ash 116, 117  
 Sadashiva 89  
 Sadhaka Kala 74  
 Sagittarius 118  
 Sahajiyas 76, 100  
 Sahasrara 48, 49, 52, 55, 59, 61, 69, 70, 74, 76, 78, 81, 84, 88, 93, 96, 137, 176, 331, 334  
 Sahu 176  
 Sakshi 291  
 Salem 68  
 Samadrishti 212  
 Samael 5, 57, 215, 324  
 Samarasa 96  
 Samaya 91  
 Samayas 49, 61, 100  
 Samayins 61, 62, 92  
 Samekh 117, 208, 238  
 Samsar 186  
 Samskaras 142, 145, 331  
 San-San 245  
 Sandhis 50, 132, 326, 331  
 Sandhyabasha 332  
*Sandilya Upanishad* 66  
 Sapphire 167, 168, 170, 171, 184, 332  
 Saraswati, Swami 107, 151, 343  
 Sarvasaparipuraka 192  
 Sashi-kala 104  
 Sat 4, 142, 181  
 Satori 287  
 Sattva 90, 320, 332, 334  
 Saturn 9, 10, 22, 24, 198, 238, 316  
*Saundarya Lahari* 51, 60, 87, 217, 338, 343  
 Scarlet 25, 39, 65, 91, 97, 99, 114, 145, 147, 162, 164, 203, 216, 232, 242  
 Qabalah 22, 27, 43, 54, 58, 62, 121, 155, 156, 160, 161, 163, 165, 210, 285, 326, 330, 333, 340  
 Qabalas of Besqul 112, 179  
 Qabalists 63, 156, 158, 162, 163  
 Qlipha 80, 162, 316, 330, 331  
 Qliphoth 1, 113, 146, 160-162, 177, 185, 197, 216, 331  
 Qoph 53, 110, 210, 320, 331  
 Ra 43, 44, 50, 58, 99, 122, 148, 184, 193, 196, 197, 209  
 Ra-Hoor-Khuit 43, 148, 184, 193, 209  
 Radha 101, 324  
 Rajas 73, 85, 90, 95, 97, 320, 331, 332, 334  
 Ram 20  
 Ramakrishna, Sri 129, 341, 343  
 Ramana, Sri *see* Maharshi, Sri Ramana  
 Raudri 144, 331  
 Raven 24, 184, 194, 195  
 Red 55, 65, 84, 103, 164, 174, 184, 186, 212, 234, 263, 279, 316, 325  
 Red Earth 103  
 Red Lotus 55, 234  
 Reich, Wilhelm 77, 136, 138  
*Remembering Aleister Crowley* (Grant) 9, 38, 81, 101, 341  
 Remu 16, 110, 125  
 Restau 185  
 Resurgent Atavisms 130  
 Reuss, Theodor 8, 35-38, 101, 168, 170, 171  
*Revelation, The Book of* 56, 62, 162, 213  
 Reverberant Atavisms 272  
 Rigel 116  
 Rilke, Rainer Maria 76  
 Rimbaud, Arthur 143  
 Roc 195  
 Rose 33, 34, 40, 91, 163, 168, 169, 178, 208, 213, 243, 247  
 Rosset, Pasteur 18  
 RPSTOVAL 200, 221, 292  
 Rtam 105



- Scarlet Woman 99, 114, 145, 147, 162, 164, 203, 216, 232, 315, 325, 331, 332, 334
- Scorpio 4, 96, 212
- Sea-goat 65, 114, 147
- Seat 4, 12, 113, 114, 123, 124, 143, 202, 212, 221, 278, 314, 328, 335
- Sebek-Ra 122
- Sebekh-Horus 147
- Secha 96
- Secret 1, 13, 31, 32, 36, 38-40, 42, 50, 54, 57, 58, 63, 66, 74, 92, 96, 97, 103, 114, 116, 123, 125, 133, 138, 165, 166, 168, 170, 171, 173, 176, 178, 186, 210-212, 216, 218, 237, 239, 244, 245, 247, 249, 261, 290, 292, 322, 332, 343
- Secret Chiefs 38-40, 165, 166, 178, 237, 239
- Secret Doctrine, The* (Blavatsky) 103, 165, 245
- Secretion 58, 69, 73, 96, 97, 122, 173, 292, 322, 333
- Sefekh 135
- Sekhet 1, 202, 214, 220, 332
- Sekhet-Aahru 1, 202, 332
- Selene 115
- Semen 73, 98, 137, 138, 245
- Semple, Gavin W. xii, 226
- Sentient Symbols 143, 162, 228
- Sepher Sephiroth* 205
- Sephiroth 1, 155-157, 159, 160, 163, 164, 201, 205, 317, 332, 334
- Serbonnis 59
- Serpent 1, 14, 44, 57, 59, 67, 71, 74, 78, 79, 94, 96, 101, 106, 124, 138, 140, 146, 147, 160, 161, 164, 194, 212, 215, 219, 220, 221, 232, 241, 242, 263, 267, 273, 281, 328, 329
- Serpent Power, The* (Woodroffe) 67, 71, 74, 78, 79, 146, 332, 344
- Seshat 20, 27, 332
- Seshet 27, 221, 336
- Sesheta 25, 332, 336
- Set 4, 2-4, 6, 8, 16, 21, 23-25, 30, 33, 37, 41, 43, 44, 58, 64, 83, 95, 99, 112-114, 116, 120, 121, 123-125, 136, 142-144, 147, 148, 149, 151, 162, 171-174, 176, 179, 182, 184-186, 188, 189, 190, 194, 196-198, 201, 204, 207-212, 214, 215, 217, 220, 221, 226, 234, 249, 256, 257, 263, 266, 271, 281, 286, 293, 315, 316, 317, 320, 321, 323, 326, 327, 332, 333, 335, 337, 344
- Set-Isis 4, 151, 210
- Set-Typhon 3, 4, 16
- Seth: The God of Confusion* (Velde) 62, 344
- Sevekh 16
- Shadow 19, 23, 32, 41, 43, 79, 80, 93, 104, 107, 112, 113, 123-127, 145, 146, 162, 175, 180, 182, 184, 193, 194, 198, 199, 203, 205, 216, 222, 234, 236, 240, 243, 255, 256, 268, 293, 317, 340
- Shadow Out of Time, The* (Lovecraft) 205
- Shadow Over Innsmouth, The* (Lovecraft) 113
- Shadow-Woman 23, 145, 146, 175, 203
- Shaitan 113, 143, 211, 212, 233
- Shakta 58, 65, 73, 78, 85, 91, 95, 116, 203, 214, 344
- Shambala 273
- Shambhu 87, 90
- Shantatita 104
- Shanti 90
- Shatchakras 46, 317, 332
- Shavasana 123
- Shekinah 24, 332
- Shells 83, 103, 111, 113, 146, 161, 162, 185, 187, 331
- Shen Hui 3
- Shiva 61, 64, 66, 69, 79, 89, 95, 96, 116, 123, 213, 216, 219, 324, 332, 333
- Shlokas 78
- Shoggoths 146

- Shona 174, 212
- Short Encyclopedia of Parapsychology and Hermeticism, A* (Slavinski) 253, 343
- Shuklapaksha 93
- Shus-en-Har 186, 194, 208
- Siddha 55
- Siddhi 67
- Silence 24, 25, 115, 120, 144, 148, 181, 192-194, 196, 208, 209, 229, 245, 261, 268, 288, 289
- Silent Aeon 225
- Silent Gate 25
- Silver Star 12, 23, 27, 57, 72, 149, 150, 153, 162, 165, 169, 178, 198, 214, 215, 290, 311, 315
- Simulacra 83
- Sin 217, 221
- Sion 114
- Sirius 12, 22-24, 97, 115, 117, 120, 149, 150, 153, 172-174, 177, 183, 197, 210, 220, 261, 315, 323, 328, 333, 335
- Sirius Mystery, The* (Temple) 115
- Sita 212, 324
- Siva 100, 106
- Sivasamhita* 56, 139
- Sixteenth 55, 56, 73, 74, 77, 84, 92-94, 107, 152, 234, 317, 322, 323, 331, 333
- Sixtystone 113
- Skull 4, 89, 213, 232, 316
- Slavinski, Zivorad Mihajlovic 4, 240-264, 266, 268-271, 273-280, 282-284, 286-291, 309, 319, 343
- Sleeping Lord 46, 52, 58, 62, 65, 92, 138, 144, 157, 159, 232
- Smara 94
- Smyth, Piazzi 18, 343
- Sodashi 192, 210, 322, 333
- Sol 169, 172
- Solar-Phallic 93, 99, 160, 162, 197, 248, 316
- Solinus 215
- Solve et Coagula 213
- Soma 69, 84, 105, 318, 333
- Sothis 4, 116, 119, 183, 207, 210, 213, 332, 333, 335
- Sothmogg 43
- Sovereign Sanctuary 36, 38
- Space-Capsule 5, 25, 133, 149, 185
- Spacemen in the Ancient East* (Drake) 186
- Spare, Austin Osman 4, 21, 33, 57, 68, 147, 152, 162, 163, 190, 191, 203, 225, 226, 228, 230, 279, 285, 329, 337, 340
- Sphincter 148, 314
- Sphinx 148, 170
- Spider 123, 150, 176, 223
- Spirit 12, 56, 110, 112, 159, 164, 172, 175, 176, 182, 184, 194, 195, 209, 212, 220, 226, 230, 245, 292, 316, 326, 334
- Spiritual Discourses* (Atmananda) 189, 342
- Sri Chakra xi, 23, 46, 49-52, 54, 56-58, 60, 62, 63, 71, 72, 78, 80, 85, 89-91, 101, 105, 107, 110, 111, 113, 121, 137, 167, 168, 169, 178, 181, 210, 213, 217, 245, 278, 316, 317, 318, 320, 321, 322, 323, 326, 331, 333, 334
- Sri Vidya 70, 93-96, 105, 121, 138, 169, 322, 325, 333
- Srim 104
- Srividya 59
- Sruti 67, 333
- Staley, Michael 25, 112, 267, 343
- Stanzas of Dzyan, The* (Blavatsky) 224
- Star Names* (Allen) 23, 338
- Star of Nuit 117
- Star Sapphire 168
- Star-Stone 207, 208, 215
- Starfire, A Journal of the New Aeon* (ed. Staley, Taylor) 2, 5, 15, 22, 25, 38, 112, 257, 267, 269, 343, 343

- Starr, Martin P. xi, 85, 339  
 Starry Wisdom 54, 150, 169, 193, 202, 214  
 Stelé of Revealing 220  
 Stellar Gnosis 42, 195, 214  
*Stellar Lode, The* (Grant) 241, 341  
 Stellar Ritual 54  
 Stilin-Mihajlovic, Jadranka xii, 280  
*see also* Alda Meuna  
 Stone of the Wise 48, 167  
 Stork 236, 238  
 Strange Woman 162, 325  
*Studies in the Psychology of Sex* (Ellis) 340  
 Sturges, Mary d'Este 236 *see also* Virakam, Soror  
 Succubus 140  
 Sumer 26, 27  
 Sumerians 26, 27  
 Summers, Montague 33, 102, 153, 175, 220, 343  
 Sun 11, 12, 17, 46, 52, 56, 62, 67, 77, 80, 81, 87, 88, 91, 93, 95, 98, 99, 124, 129, 144, 148, 160, 172, 174, 183, 187, 188, 194, 195, 196, 197, 209, 218, 220, 315, 318, 331  
 Sunset 173, 174  
 Sunya 5  
 Supreme Lights 24  
 Supreme Triad 158  
 Surya 80  
 Sushumna 67, 73, 77, 79, 86-88, 91, 100, 137, 141, 142, 281, 317, 319  
 Susupti 107, 282, 327, 334  
 Sutekh 58  
 Suvasini 20, 23, 50, 53, 55-57, 59, 63-65, 67-69, 71, 72, 76-78, 80, 81, 85, 86, 89-91, 94-98, 100, 102, 131, 138, 145, 167, 171, 232, 315, 316, 322, 326, 332, 334, 336, 337  
 Svadisthana 48, 52, 58, 59, 72, 73, 77, 79, 81, 83, 87, 117, 153  
 Svapna 232  
 Svastika 64  
 Svatantra 92  
 Swamp 16, 59, 122, 226  
 Swan 194-196, 200  
 Sword 31, 180, 193, 220, 233, 267, 275, 278, 284, 288, 290, 292, 337  
*Symbols of Hermeticism* (Slavinski) 242, 343  
 Ta Lam 204  
 Ta-Remu 16  
 Taam 218  
 Tahuti 181, 219, 263  
 Tait 53  
*Taittiriya Upanishad* 81  
 Talam 202-204, 213, 217, 232-234, 278  
 Tamas 90, 320, 332, 334  
 Tamils 66  
 Tana 118  
 Tangential Tantrums 77  
 Tanith 25  
 Tantra 42, 51, 70, 73, 74, 78, 85, 91, 92, 95, 116, 142, 173, 213, 214, 313, 316, 326, 335  
 Tantrics 7, 138  
 Taurt 196, 217  
 Tears 213, 267  
 Tephi 234  
 Teros 261  
 Tesla, Nikolai 257, 260, 261  
 Tetragrammaton 15, 16, 173, 207, 320, 333, 334  
 Thelema 7, 8, 32, 34, 85, 91, 157, 178, 197, 211, 212, 246, 254, 255, 258, 262, 316, 329, 334  
*Theory of Cosmic Harmony, The* (Collin) 17, 339  
 Theosophical Society 39, 40, 126  
 Therion 19, 143, 172, 173, 198, 229, 235, 236  
 Theta 181  
 Third Degree 31-33, 35, 39, 42, 211  
*Thirty Minor Upanishads* (tr. Aiyar) 269

- Thirty-third Degree 31, 32  
 Thoth 160, 161, 169, 195, 196, 219, 246, 263, 273, 321, 339  
 Thousand-Petalled Lotus 47, 52  
 Throat 52, 53, 93, 156, 226, 336  
 Throne 4, 9, 12, 58, 72, 89, 95, 96, 111, 113, 143, 278, 326, 328  
 Tia Mat 58  
 Tiamat 142  
 Tiphereth 145, 159, 160  
 Toad 44, 110  
 Tocsin 227  
 Tongue 53, 72, 81, 98, 101, 184, 242, 249, 258, 259  
 Tower of Silence 181, 208, 209  
 Trans-Human Entities 12  
 Trans-Plutonian 11  
*Transactions of the London Lodge of the Theosophical Society* 126  
 Transhuman 30  
 Tree of Death 10, 334  
 Tree of Life 5, 1, 2, 6, 10, 14, 116, 117, 124, 155, 156, 158, 161-163, 165, 169, 185, 214, 260, 279, 314, 316, 317, 323, 325, 328, 332, 334, 335  
 Tribindu 213  
 Trikona 49, 50, 53, 59, 62, 68, 78, 90, 98, 99, 103-105, 122, 172, 213, 322, 334  
 Triple Stone 167, 172  
*Trishiki Brahmana Upanishad* 87  
 Tumescence 50, 76, 91, 93, 331  
 Tunnels of Set 6, 83, 99, 112, 148, 162, 174, 179, 194, 196, 211, 249, 256, 266, 281, 316, 332, 335, 337  
 Tutulu 15  
 Two Truths 96  
 Typhon 3, 4, 9, 16, 24, 64, 135, 139, 142, 151, 173, 174, 183, 184, 191, 195-198, 200, 217, 219, 234, 272, 327, 328, 332, 335, 337  
 Typhonian Tradition 3, 7, 46, 54, 63, 66, 92, 116, 150, 272, 313, 316, 317, 320, 329, 335, 337  
 Ubbo Sathla 119, 121  
 UFO 21, 41, 48, 77, 169, 201, 219, 227, 240  
 Uma 105, 284, 285  
 Unmani 74, 335  
 Upanishads 95, 258, 269  
*Upanishads, The* 258  
 Upaya 219  
 Uranus 9, 79, 83  
 Urheka 135  
 Uriel 110, 335, 336  
 Urine 22, 64, 66, 69, 73, 74, 86, 87, 101  
 Ursa Major 183, 197, 207, 245, 335  
 Uterus 59, 98, 259  
 Uttara Kalas 80, 335  
 Va Sa 65  
 Valusian 281  
 Vama 7, 68-70, 90, 91, 96, 107, 121, 200, 318, 323, 335  
 Vamachara 138  
 Vamacharins 49  
 Vamana 68  
 Vampire 44, 153, 175  
*Vampire; His Kith and Kin, The* (Summers) 153, 175  
 Varada Mudra 64  
*Varivasyarahasya* 90  
*Varnamala see Garland of Letters*  
 Varnamala 60, 93, 104, 344  
 Vasanta 65  
 Vashinis (also Vasinis) 50, 53, 55, 77, 78, 85, 336  
 Vau 16, 173, 208, 209, 334  
 Veda 67, 74, 258  
 Vedanta 140  
 Vedantic 291  
 Vehiculum Lunae 24  
 Vela 20, 22-27, 150, 221, 332, 336  
 Venom 4, 57, 138, 215  
 Venus 33, 53, 137, 139, 233, 281, 324  
 Vesz 148, 262, 316 *see also* Besz  
 Vever 245  
 Videha 100

- Videhamukta 48, 100, 336  
 Vilasa 56  
 Vinum Sabbati 61  
 Violet 3, 59, 96, 201, 202, 254, 265, 266, 268, 269  
 Viparita Karana 69, 98, 175, 216  
 Virakam, Soror 182 *see also* Sturges, Mary d'Este  
 Virgin 58, 59, 61, 65, 92, 138, 158, 163, 185, 207, 211, 217, 333  
 Virinchi 89  
 Visarga 103, 336  
 Vishnu 68, 89, 233  
 Visuddha 52, 53, 72, 77, 81, 82, 84, 87, 92, 93, 137, 147, 163, 270, 281, 323, 331, 336  
 Voice of the Silence, The (Blavatsky) 193, 268  
 Void 2, 5, 28, 29, 107, 119, 140, 156-158, 184, 190, 191, 196, 239, 314  
 Voltigeurs 260  
 Voudon 9, 248, 338  
 Voudon-Gnostic Workbook, The (Bertiaux) 248, 338  
 Vrihl 109, 110, 125, 136, 321, 331, 335, 336  
 Vrindavan 190  
 Vulture 124, 207, 209, 219, 220, 327  
 Vulva 24, 81, 184, 200  
 Vyoma 105, 106  
 Vyoma-Om 106
- Waite, Arthur E. 24, 33, 162, 185, 210, 344  
 Wand 157, 180, 210, 220, 337  
 Water 58, 59, 69, 84, 147, 164, 205, 214, 216, 220, 226, 266, 325, 326, 334  
 Way, The 6, 17, 18, 28, 35, 74, 77, 80, 82, 88, 115, 129, 138, 147, 152, 158, 174, 184, 189, 205, 206, 208, 224, 230, 232, 241, 252, 254, 255, 257, 266, 268, 276, 277, 282, 284, 285, 289, 291, 292, 311, 321, 335  
 Werewolf, The (Summers) 33, 220, 343  
 Westcott, Wynn W. 161, 319  
 Western Esoteric Tradition 155, 160  
 Wheels of Light 47  
 Whisperer In Darkness, The (Lovecraft) 233, 279  
 White 3, 23, 52, 55, 156, 164, 180, 184, 186, 212, 233, 234, 241, 242, 245, 250, 251, 258, 260, 262, 263, 265, 266, 272, 277, 278, 284, 286, 287, 293, 309-311, 325, 332  
 White Dove 242, 263  
 White Flame 180  
 White Gnostic Church *see* Ecclesia Gnostica Alba  
 White Horse 233, 265, 278, 284  
 White Lotus 52, 55, 234  
 Who Am I? (Maharshi) 257, 259, 277, 288  
 Widdershins 116, 318  
 Wilgus, Neal 21, 344  
 Wilkinson, Louis 37  
 Wilson, Robert A. 125, 216  
 Wind 3, 22, 38, 41, 254, 266, 268, 269, 323  
 Winged Egg 135  
 Witch 11, 33, 68, 86, 147, 285  
 Witch-Mother 33, 68  
 Witch-Queen 86  
 Womb 19, 59, 94, 114, 137, 156, 193, 202, 207, 221, 234, 242, 293  
 Wood, David 19, 114, 123, 185, 205, 344  
 Word 14-16, 19-21, 25, 31-33, 35, 37, 39-43, 53, 57, 58, 67, 69, 73, 92, 94, 95, 97, 110, 111, 113, 116, 121, 125, 136, 139, 144, 155, 160, 162, 167, 169, 173, 183-185, 188, 189, 192, 193, 194, 198, 200, 202, 204, 205, 208-212, 214, 216, 217-222, 234, 236-241, 244, 245, 255, 259-264, 266, 267, 271, 280, 283-285, 289, 292, 311, 325, 332, 336  
 Wordless Aeon 14, 20, 24, 31-33, 194, 206, 207, 219, 225, 229, 292

- Yama 80, 153, 175, 330  
 Yantra 42, 50, 51, 53, 73, 86, 98, 107, 121, 132, 167, 173, 181, 183, 192, 216, 317, 317, 323, 325, 336  
 Yarker, John 35, 36, 39, 101  
 Ychronos 181  
 Yeldes 33  
 Yellow 174  
 Yesod 124, 143, 157, 163, 173, 180  
 Yezidi 143, 173, 195  
 Yi King 111  
 Yi King: The Philosophical Machine (Slavinski) 270  
 Yod 24, 173, 219, 333, 334  
 Yog-Sothoth 4, 33, 116, 119  
 Yog-Sotot 115  
 Yoga 47, 48, 65, 66, 71, 87, 88, 97, 100, 107, 142, 146, 151, 163, 164, 166, 175, 242, 255, 258, 319, 324, 327, 337, 344, 345  
 Yoga Shika Upanishad 88, 100  
 Yogeswar Muni 262, 286  
 Yoginis 50, 53, 55, 56, 77, 78, 85, 92, 336  
 Yoni 27, 55, 82, 114, 141, 201, 203, 242, 292  
 Yoni Lingam 201  
 Yorke, Gerald 14, 38, 102, 182, 237, 341  
 Yuga 33, 167  
 Yuggoth 9, 21, 201  
 Y'ha-nthlei 113
- Zain 20, 24, 31-33, 43, 109, 119, 120, 171, 176, 177, 193, 194, 199, 206, 207, 208, 217, 225, 229, 233, 237, 245, 246, 267, 275, 278, 284, 292, 337  
 Zain, Aeon of 20, 32, 33, 119, 120, 176, 177, 193, 199, 207, 225, 229, 245, 284, 292, 317, 322, 337  
 Zeta Puppis 26  
 Zin 20, 206  
 Zivo-Aiwaz 255, 275  
 Zombies 146  
 Zos Kia Cultus 21, 150, 191, 263, 279, 337  
 Zos Speaks! (Grant) 57, 190, 341  
 Zos vel Thanatos 21





# BEYOND THE MAUVE ZONE



KENNETH  
GRANT

OBLIQUE TO THE PATHS that give on to other dimensions, and beyond them, there lies a region which the author has named the Mauve Zone. Mystics, magicians, sorcerers, alchemists, artists of many kinds have – over the centuries – skirted it, stumbled upon it, and fled from it. Very few have penetrated beyond it and survived, or cared to leave any record of the experience. Those who did, have had to present their accounts as fiction or discover a new means of communication – via weird art, symbols, hieroglyphics, signs which fellow pilgrims alone might recognise.

Access to the Mauve Zone has been facilitated in more recent times by the use of magical systems developed by occultists such as Austin Osman Spare and Aleister Crowley, both of whom established contact with inter-dimensional entities possessed of trans-human knowledge and power. Both systems involve the use of sexual magick to open hidden gates that have remained sealed for centuries.

The present book contains references to these systems, as well as to the explorative work of skilled contemporary Adepts such as Michael Bertiaux, Margaret Ingalls (Nema), Jeffrey and Ruth Evans, and the Patriarch of the *Ecclesia Gnostica Alba*, Zivorad Mihajlovic, which places them in the forefront of present-day practitioners.

*continued on back flap*

There is also included a detailed account of the Cosmic Energy in humanity known anciently as the Fire Snake, the Kundalini of Oriental arcane tradition which it is necessary to awaken if access to the Mauve Zone, and beyond, is to be achieved successfully. The account is based upon a rare Tantric work which provides veritable keys to the Mauve Zone and to the magico-mystical formulæ designed to surpass it.

*Beyond the Mauve Zone* paves the way for the final volume, *The Ninth Arch*, in a series comprising three Typhonian Trilogies.



Deluxe Edition ISBN 0 9527824 4 8 £55.00  
Standard Edition ISBN 0 9527824 5 6 £25.00

Starfire Publishing Ltd  
BCM Starfire  
London WC1N 3XX, U.K.



