



THE
MOONCHILD OF YESOD
A Grimoire of Occult Hyperchemistry
OR
TYPHONIAN SEX MAGICK

for the use of
THE PRACTISING OCCULTIST AND HYPERCHEMIST,
giving in a compendious form a
FULL DESCRIPTION OF OBSCURE RITES AND PRACTICES,
and a complete explanation of metaphysical matters,
hallucinatory vortices, tentacled antheridial gateways to *other* worlds,
the dislocation of the mind, and
THE DEEP PENETRATIVE INSIGHT
that arises from these territories,
arranged in an entirely novel and interesting manner.



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Esq.

of

“The Cult of the Yellow Sign”

Illustrated by
STAFFORD STONE



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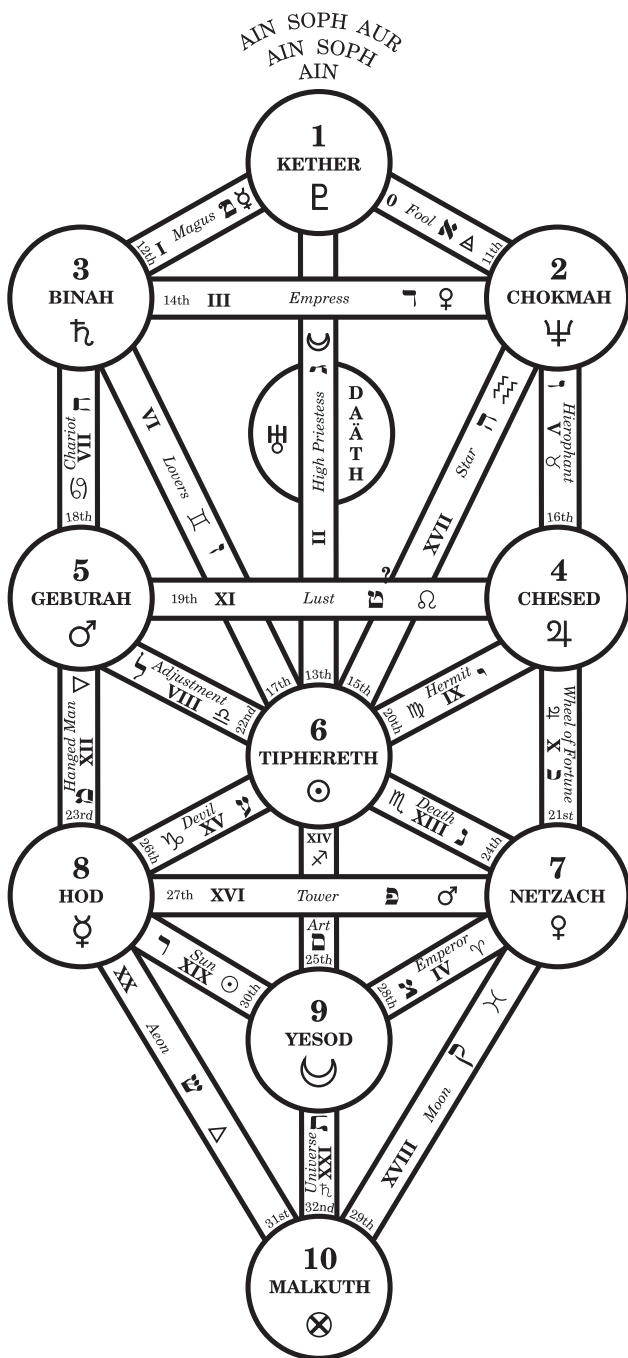
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To the ever-living memory
of
Dionysius
1993 – 2005
Psittacus Erythacus Timneh

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

Kenneth Grant, *The Magical Revival*.



Introduction



THIS BOOK is both a theoretical and practical modern grimoire. The aim of this book is to explore occult forces and show how they can be used by the Adept for:–

- (i) Manifesting the Magickal Will on the material plane.
- (ii) The creation of a Moonchild (Homunculus).
- (iii) Oracular operations – which involve making contact with and channelling gnosis from the præter-human intelligences¹ that lie in the *rhythms of the cells between* the spaces of the body-mind.
- (iv) The use of sexual magick in manifesting the Magickal Will, creating a Moonchild and making contact with præter-human intelligence.

Emerging through an aperture within the primordial void of space, a subtle radiant effulgence of starfire scintillates and circumgyrates in a perpetual flux. Precipitating upon the breath of this cosmic dragon of wisdom, a convolvulus of timeless essence is conceived, the birth of magickal radiation. This breath is a mirrored shadow of void in motion, a body of serpentine chaos which expands and contracts in an ocean

¹ According to Kenneth Grant, these intelligences arise from the *Mauve Zone*, a dimension which lies beyond the Veil of the Abyss. It is a region in which flow the mauve *kalas* (the supreme secretion or secret-ion) that precipitates the lunar current via the Daäth-Yesod axis (which we shall later explore in this book). This region is also symbolised by the eleven pointed star of Set. It is known as the Star of Initiation, otherwise known as The Star of Nu-Isis. It can be accessed by using the The Way of Lam. This star magick resonates with the qliphotic Tunnels of Set i.e. Zamradiel, Parfaxitas and Qulielfi, which intimate the formula for opening the pylon to the magickal radiations of the Mauve Zone. In the Lovecraftian model, it is known as Beyond Yuggoth, Besqual, The Outer Ones and The Great Old Ones. See Kenneth Grant, *Hecate's Fountain* (Skoob, 1992).

of noumena. Within the Adept, this breath is aligned and harmonically resonant with the subtle occult centres.² It is an auric phantasm, supported upon a dark occult gravity of *noumena*, mirroring the rhythms of the archetypal forces of stellar consciousness, a gnosis of archetypal cosmic memory³ (cosmic consciousness).

Through the study and practice of the occult sciences, the Adept must learn how to align their subtle body (astro-sexual power zones) to the rhythms of this auric phantasm. These reflexes of starfire⁴ are mirrored shadows of noumena. Their adumbrations percolate within the interstices, impressing themselves as an oracular gnosis, as a *rhythm of the cells between*⁵ the body-mind, filtering through as a phantasma upon the Magickal Mirror⁶ of the Adept. When the Adept has tuned

² Within the eastern esoteric doctrine, it is symbolically represented as a whirling swastika (astro-sexual power zones).

³ Within the Orphic Pantheon, G.R.S. Mead states in *Orpheus*, Pg. 116; 'The Fates are the Karmic Powers, which adjust all things according to the causes of prior Universes; while the Centimani and Cyclopes are the Builders, or rather the Overseers or Noëtic Architects, who supervise the Builders of the Sensible Universe'. Mead, translates Hermias and Proclus respectively; 'Thus Hermias (p. 141), calls the Cyclopes the 'Builder-handed' (Τεκτονοχειρας – τεκτων meaning a 'builder'). And so these first Builders are fabled by Orpheus (Proclus, *Timæus*, ii.100), to be they who 'devised the thunder for Zeus, and fashioned the lightning [the Swastika]; and they it was who taught Vulcan and Minerva all the cunning tasks which Heaven works within' – that is to say, which Heaven works noëticallly; whereas Vulcan and Minerva are Builders in the Sensible World'.

⁴ Starfire is synonymous with *Fohat*, a term used in Trans-Himalayan esotericism. It is an electrical-magnetic vital power, which penetrates through the fabric of space and time. It is a blind force, beyond the forces of creation and destruction. It is a binding transcendental cosmic unity of force which is reflected through the planes and the astro-sexual power zones. It is also an 'entity', and as such has affinities with præter-human intelligence or beings of alien origin. Such præter-human contacts refer to the transmissions received by H.P. Blavatsky from the Masters which inspired the Books of Dzyan; Aleister Crowley from Lam during the Amalantrah Working and when Aiwass (Aivaz) dictated *The Book of the Law*. Also Nu-Isis Lodge received *Liber OKBISh* (The Book of the Spider) as described by Kenneth Grant in *The Ninth Arch*.

⁵ The *rhythm of the cells between*, refer to the different colours (*kalas*) or magickal radiations of præter-human intelligence. Each 'cell', refers to a division of magickal radiation (præter-human intelligence). Its 'rhythm', refers to its qualitative transmission or magickal gnosis. Note: The 'cells' and 'rhythms' are infinite in number. Both lie 'between' or within the interstices of the body-mind.

⁶ The Magickal Mirror is a *telesma*, it refers to a point of reference or an assemblage point within the body-mind consciousness of the Adept. It is a receptacle, *witnessing* and *experiencing* the reflexes of the magickal radiations (starfire). Note: The Magickal Mirror is synonymous with the astro-sexual power zones.

into these resonances, they precipitate *in situ* within the astro-sexual power zones of the Adept as a body-mind consciousness.

The precipitation of starfire appears as a phantasma, an entity, image or *eidolon* upon the Magickal Mirror. This book aims to describe the subtle alchemical praxis required by the Adept to identify and make contact with these upsurging impressions. The aim of this book is not to determine whether these magickal radiations come from 'inner space' or from 'outer space'. Through the work, the Adept will decide for themselves where such occult experiences arise from. What is most important is that the Adept cultivates the right occult sensibilities, the right sympathetic *rhythms* and the correct alignments of the stars,⁷ which are required for The Great Work.

To align oneself with these archetypal cosmic forces the Adept is required to work with extremely abstract and involuntary reflexive processes. To begin with, the Adept must understand the occult laws of science, as it is through the mechanisms of body-mind magnetism and subtle electricity by which the Adept begins to observe *how* the cosmic radiations of starfire are received as an esoteric gnosis, and how these vibrations can be used or transmitted magickally through the planes⁸ into flesh or manifestation. Meaning, the impressions of stellar consciousness is received as a cosmic mist upon the *telesma* of the Magickal Mirror. The body-mind becomes the laboratory or filter, reflecting the outpourings of cosmic starfire. These adumbrations of starfire are then distilled through the body alembic, by a series of internal alchemical processes through the planes of manifestation. Meaning, the cosmic imagination is rendered upon the fabric of the occult anatomy into a grosser vehicle of expression i.e. the astral

⁷ The swirling swastikas of the astro-sexual power zones.

⁸ The planes refer to the occult anatomy. They can refer to the four Qabalistic planes and can refer to the 'subtle bodies' of the eastern esoteric doctrine;

1. *Sthula Sarira* (Sheath).

2. *Prana* (Life)

3. Astral body.

4. *Kama Rupa* (Etheric Body)

5. Mind (*Manas*). Volitions and feelings.

6. Spiritual Soul (*Buddhi*)

7. *Atma*

plane,⁹ whereby the magickal radiations of starfire appear in a gross form. The further precipitation or reification of these vibrations upon the physical plane creates the homunculus (Moonchild). We will explore and demonstrate this GREAT SECRET, the alchemical process of the body-mind, and follow the precipitation of magickal radiation through the planes, the manifesting of *noumena* into phenomena, or the making of the *word, flesh*, by using the metaphysic of the Qabalah as a magickal engine.

Starfire is intimately connected to the vibration and frequency of the Serpent Power, the Kundalini, the serpent that is coiled 3 ½ times which lies dreaming at the base of the spine. When the occult anatomy of the Adept becomes aligned to the rhythms of the magickal radiations, the serpent at the base of the spine begins to stir. The Serpent Power awakens through many apertures of experience. When its coil begins to tremble and unravel its body gnosis, it colours (*kalas*)¹⁰ and animates the subtle astro-sexual power zones of the human experience. Within the uninitiated, the experience of this precipitation or anchoring of magickal radiation can feel somewhat alien. The disturbing experience of the Fire Snake when prematurely awakened is a warning that one must not tread in haste upon the occult path. Running before one can crawl has fatal consequences for the practitioner.

As mentioned above, the awakening of the Serpent Power can occur through many experiences. The Serpent Power can become activated symbiotically, through various forms of magickal and mystical practices. In this book, we shall follow the process by which the subtle body of the Adept can be facilitated via specific psycho-sexual processes (sexual magick), which can align the occult anatomy of the Adept to the frequency and rhythms of the magickal radiations. We will also explore how oracular gnosis and transmissions with

⁹ The Astral Light has electro-magnetic properties. It is the plastic medium of Thought Forms.

¹⁰ It is interesting to note that in Cosmogony, the theory of Quantum Chromo-Dynamics describes the nature of the quantum forces that exist within the fields of the atom. These energetic radiations are viewed as colours (*kalas*), a hypothesis which describes the nature of matter in the cosmos.

præter-human intelligences can also be facilitated through this psycho-sexual alchemical praxis.

We will describe the use of specific psycho-physical processes i.e. ritual, the decoration of the temple, calisthenics, breath-control (*pranayama*), *mudra* and sexual practices, which can be used to harmonise the Adept with those transcendental off-beat rhythms which lie above or outside the realm of consciousness. These rhythms intermittently flash¹¹ upon the Magickal Mirror of the Adept when in the higher trances i.e. *Samadhi*. They take up a form or become rendered within the fabric of the Astral Light. These radiations arise from the prototypal memory of the cosmic imagination (*Æther* or *Akasha*). The reification of these magickal radiations from the cosmic archetypal memory become distilled or scattered into essences throughout the planes. These primordial electrical radiations which lie beyond time¹² and space refer to the cosmic archetypal memory in one aspect. This radiation is charged, and on one level forms the essence of the Astral Light i.e. *Od* and *Ob*, with its synthesis in *Aour*. When the astral light is crystallised through magickal practice, it becomes the source of magickal power within the body. The ancients referred to this radiation as the Serpent, which in Hebrew is the letter *Teth*. Qabalistically, *Teth* is the ninth letter, which refers to the ninth arch of the fifty gates, which leads the Adept to the concealed mysteries.¹³ We will discuss the magickal significance of these gates in due course. The Adept must learn how to cultivate the right sensibilities which allow contact with those strange reverberations and obscure rhythms of oracular gnosis that adumbrate the *rhythms of the cells between* space-time experience.¹⁴ The receptivity of the Adept to these

¹¹ The fluorescent screen and the haphazard bombardment of electrons in a cathode ray tube provides a very good analogy of how the impressions of the magickal radiations are registered upon the Magickal Mirror of the Adept. Each moment an electron hits the screen, it lights it up with a flash. The goal of the Adept is thus required to alchemically align their astro-sexual power zones in a way to receive such impressions.

¹² Kronos, Saturn, Kala, Mnemosyne, Babalon, and the Ancient of Days all refer to this magickal pneumatic.

¹³ H.P. Blavatsky, *The Secret Doctrine*, Volume I, Cosmogogenesis. (The Theosophy Company, 1974). Page 76.

¹⁴ Michael Bertiaux refers to this gate or rhythm *between the cells* as a 'transyuggothian transmission station'. It is here, whereby the Adept (Spider Magician) uses the rites of ZOM to sexualise the 'hot-points' or the psycho-sexual power zones on the body to house the

strange off-beat rhythms and oblique frequencies of vibration are developed through particular initiations within the body. These rhythms of magickal radiation have their abode within the conarium¹⁵ of the occult anatomy, the Fire Snake. The rhythms of these magickal radiations are analogous to electromagnetism in a sense, but are occult and much more subtle. In their gross form, the impressions of these rhythms manifest within the cosmic imagination as a phantasma, and is known by mystics as the Astral Light. The rhythms which arise from this space seeming void are the magickal radiations that emanate from præter-human intelligence. It is these radiations which are earthed within the psycho-sexual aspect of the body, activating the astro-sexual power zones. The goal of the initiate is to enter into communion with these strange adumbrations, forming magickal currents with præter-human intelligence.

All forms of revelatory transmissions and transcendental epiphanies arise from these spaces *and rhythms from the cells between* the body-mind i.e. the received texts of *The Secret Doctrine*, *The Book of the Law* and *The Mahatma Letters* are just a few examples of magickal literature that have been transcribed by oracular operations of præter-human intelligence, having an archetypal provenance arising from a source outside mundane body-mind consciousness, from those spaces or *rhythms from the cells between*.

In the qabalistic sense, these spaces can be approached when using the Tree of Life as a magickal glyph. We will explore the relationships of the sephirah and paths on the Tree and show how the eleventh sephirah, Daäth, can be used as a gateway to these spaces and *rhythms from the cells between*. These spaces have been described by many secret schools of initiation as the abode of void (*sunyata*) or the *Kumaras*. In more contemporary occult terms, Kenneth Grant refers to this space as the Mauve Zone, which is approached at the outer pylon of Daäth, and this pylon opens to the Wastelands of Kadath. Michæl Bertiaux refers to this realm as being plutonic, in the sense

Loa or spirits (præter-human intelligences) within the vehicle of the Adept.

¹⁵ The conarium (egg) refers to the seat of the Kundalini. In Theosophy, it is the microcosmic *thyrsus* world egg of the Adept at the root of the spine.

that its experience within the Adept is 'purely-instinctual' following an esoteric logic, which is not conceptual, but deeply elemental in manifestation. He refers to it being a 'cosmogonic eros', and classes its domain as the 'invisibles' or the place of the Zothyrians, where the Adept or Spacemaster develops relationships with the intelligences. Whether one sees this realm as being Sabbatic, Fohatic, Angelic, Dhyan Chohanic, Spider Loaic or as a Zothyrian time system or as the domain of the Invisibles or the Mauve Zone, the fact remains that these spaces make up a metaphysical realm that lies beyond and in-between consciousness. Bertiaux describes this state as an 'ecstatic path', where on a physical level, purely instinctual experiences of the body are aroused. Such experiences are direct reflections of the magickal radiations on a lower plane of manifestation when manifested upon the physical plane.

Through various stages of initiation, the Adept learns how to filter this magickal radiation as an oracular gnosis through the lens of the Magickal Mirror. The impressions which arise from these realms register as phantasms upon the cosmic imagination of the Adept. The aim of this book is to describe the psycho-sensual gnosis of the *rhythms of the cells between* and describe a method by which the Adept can resonate with their strange frequencies and adumbrations. Occultism is a science, and the Adept must learn how to align their occult anatomy to these particular transmissions.

We will demonstrate the magickal operations which are used to realise the 'Magickal Will', and describe how to cultivate those hierophantic rhythms which allow contact to be made with præter-human intelligence, otherwise referred to as making contact with the Holy Guardian Angel. We will explain how these rhythms are registered within the Adept as a body-mind consciousness experience.

Before we do this, we will take the student on a journey into the very heart of the sabbatic mystery; describing the elemental forces, and how they are experienced as a body-mind consciousness experience within the Adept. When the sensibilities are polished, the Adept becomes a Magickal Mirror and is able to

witness these off-beat archetypal radiations as a transcendental sorcery. Part of this process involves a comprehensive study of the Qabalah and the Tarot, exploring how both can be used as a psycho-sexual magickal engine. We shall examine the occult anatomy and physiology of the subtle energy centres of the Adept; demonstrating how to arouse the Fire Snake (Kundalini) and use it for magickal or mystical operations; revealing its expression through the vehicle of the Astral Light, and its use in magickal operations to manifest the Magickal Will on the physical plane; the creation of a Moonchild.

In order to gain insight into the forces implied by the occult sciences, it is useful to construct a new terminology or to explore the use of useful neologisms. Such applications are created to make it easier to convey the subtleties that are involved in explaining the occult secrets. The 'body-mind consciousness experience', refers to the sensual, cognitive and perceptive qualities of the human experience (thought, feeling, taste, smell etc.); when it includes the sensations one receives from the activation of the occult centres (astro-sexual power zones), it is known as '*somato-noësis*'.¹⁶ The Magickal Mirror is an abstract term to describe a state of being which must be developed by the Adept; it is a 'lens' or a 'filter' which *mirrors*, with clarity, the qualitative gnosis of the magickal radiations. It is able to reflect the shedding radiance of the cosmic archetypal memory (cosmic consciousness) upon the Adept, and it does this through the medium of the Astral Light; which can be experienced in trance, as cosmic imagination. It can also be witnessed sensually or hypostatically within the alembic of the Adept, as a body-mind consciousness experience. The Magickal Mirror therefore relates to an aspect of the body-mind consciousness experience that can 'directly' perceive reality and make contact with magickal radiations outside the sphere of mundane awareness. It mirrors gnosis. It is a term which is emphasised and explored greatly within this book, as it needs to be cultivated by the Adept so that they can work correctly with the magickal radiations. It is also used to develop clear transmissions

¹⁶ The precipitation or crystallisation of stellar gnosis or præter-human intelligence as an *experience* within the bio-psychosensual experience of the Adept i.e. the psychosomatisation of starfire or magickal radiation within the body.

and communications of gnosis with other beings or intelligences. The Magickal Mirror can be viewed to act like a T.V. screen, displaying the magickal radiations or other alien encounters; it is a *telesma* which is synchronised with the magickal radiations, as these would not otherwise be made visible or experienced during ordinary mundane body-mind consciousness experience.

Lastly, we shall demonstrate an outline of how this knowledge and experience can be used in a sexual magickal ritual to make encounters with præter-human intelligence; the realisation of the Magickal Will; the creation of a *Moonchild*.

Without stating the obvious and a word of warning to the uninitiated; The Great Work can only be accomplished when the Adept has fully mastered the passions and the sensual glammers of the physical senses. When this is accomplished, it gives birth to the required sensibilities that enable contact with præter-human intelligence. This means that the Adept DIES¹⁷ in the mystical sense, but keeps the body alive for the work.



¹⁷ Jesus Christ was crucified.

Hierophantism



*“To the Sea, ye Mystæ”*¹

A HIEROPHANT² (*hieros*, holy; *phantes*, one who shows) is an archpriest who holds the keys to the Great Secret, revealing the method by which this arcane knowledge is opened to the initiate. His countenance is luciform and divine, and he is known by the *mystæ* (initiates) as the ‘Torchbearer’, the one who reveals the mysteries. *Hieros* (Greek: χεῖρος, in the hands)³, alludes to the practical application of ritual, which involves the use of lucid hand gestures (*mudras*) to convey the mysteries. It is interesting to note here, that within the ritual practices of the tantras, otherwise known as the Left-

¹ Introduced by the Orphics into the Eleusinian mysteries.

² The Hierophant is synonymous with a Great Teacher or Messiah. In the Thelemic context, he is Ra-Hoor-Khuit or *ShT* (Set-Isis). In *Magick in Theory and Practice*, Liber V vel REGULI, Aleister Crowley states; ‘He symbolises the Great Work accomplished (5° = 6°)’. The Hierophant is the initiator of the mysteries, acting as a ‘bridge’ or initiator between the magickal forces *outside* and those that exist within the sphere of the Adept.

³ Qabalistically, Kaph, meaning the palm of the hand. In *The Book of Thoth*, Aleister Crowley, describes, *K* (Kaph) and *Ph* (Pe), as representing the κτεῖς (*Kteis*) and φαλλός (*Phallus*), both of which pertain to the sexual mysteries. He also mentions *Kaph*, *Atu X*, The Wheel, as the Eye of Shiva; “But this card, like *Atu XVI*, may also be interpreted as a Unity of supreme attainment and delight”. This refers to the psycho-sexual magickal union of *Kaph-Pe* (20 + 80 = 100, *Qoph*, Pisces, The Moon *Atu*). Note: *Pe*, *Atu XVI*, The Tower, is the mouth. This *Atu* has oral-phallic associations. Aside from this Crowley identifies it with the XI° sexual magickal formulæ of the O.T.O. Kenneth Grant mentions that in the Yezidi Qabalah, *Kaph* is linked to *Aleph* (Space or Void); *Ain* (Void) is synonymous to the glyph of the Eye (*Ayin*) in the Triangle, the Eye being the *meatus* of the phallus used in the sexual mysteries, the ‘ever wakeful one’ (Hierophant). *Kaf*, is the Ape, Cynocephalus, Thoth or Mercury. In *Outer Gateways* (Pg.104) and *The Nightside of Eden* (Pg. 21); Grant refers to Austin Osman Spare’s *The Book of Pleasure*; The Eye (*Ayin*) and Hand (*Kaph*) being the magickal instruments used for the reification of the Magickal Will (VIII° sexual magickal formulæ of the O.T.O.).

Hand Path i.e. *Vama Marg*, the application of the hands over the subtle occult centres of the body were indicated within their rites to awaken and arouse the Fire Snake⁴ (Kundalini). The activation of these subtle centres induce the magickal powers (*Siddhis*) and the mystical higher trances.⁵ Kenneth Grant comments upon the magickal operations of the *Vama Marg* cult; 'According to the *Vama Marg* the Tantric Adepts consider as paramount the female secretions emitted in a state of magickally induced trance; these, they claim, constitute the real base of the Elixir of Life. To these Adepts, therefore, the sexual prowess of the phallus would have no meaning in a mystical context, since it is considered solely as a stimulant to the female in the ordinary processes of insemination and reproduction'.⁶ Meaning, that during their rites, many of which were of an erotic nature, the use of hand gestures over the occult anatomy of the body (astro-sexual power zones) are used to arouse the Priestess into a mediumistic state (oracular trance), whereby, hypostatically within her, contact would be made with the magickal radiations (cosmic consciousness) or with præter-human intelligence. In this respect, the body of the Priestess *becomes* the shadow of noumena. Meaning, she 'is' the Fire Snake and the alembic of the magickal radiations.⁷ The hierophant stimulates the Priestess over specific psycho-sexual areas ('hot-points') of the body, facilitating and triggering the release of the psycho-physical elixirs (*kalas*) from the *yonis* of the Priestess by the use of magnetic passes.⁸ These outpourings are highly magickal, they are charged fluids, colouring the

⁴ Kenneth Grant, *Cults of the Shadow*, Pg.10. The qabalah of the Fire Snake is made up of *Shin* (Fire) and *Teth* (Snake). Together, they form, ShT, Set, who is the god or power of this trans-sexual zone.

⁵ The true essence of Light (Ain) on the Tree of Life is indicated as formulating Kether (Crown), an illumination from the triple negative void. To the Buddhists it is called *Sunyata* (Emptiness). To the Alchemists, The Philosophers Stone of the Wise when established within the Adept as a body-mind consciousness experience.

⁶ Kenneth Grant, *Aleister Crowley and the Hidden God*, Pg. 40.

⁷ The structure of this magickal operation is based upon a metaphysic that is ultimately a *magickal paradigm*. The utilisation of this or any other magickal paradigm consists of subtle somatonoëtic alchemical processes that are unique to each Adept.

⁸ Similar studies can be found in the work of Jean-Marie Charcot (1825-1893) at the neurology clinic of Salpêtrière, where he used a form of hypnosis (mesmerism) to induce a state of hysteria in patients.

Astral Light. Their vibrations colour the Astral Light and appear as a phantasma upon the Magickal Mirror, which later crystallise into the glamour(s) of 'manifestation' through the planes. This sexual operation is synonymous with the processes involved in the realisation of the Magickal Will, or the creation of a Moonchild. Kenneth Grant refers to how these subtle dynamics of mesmerism can create changes within the body-mind consciousness experience of the Adept; 'The interior dimensions of non-being can be illumined by the blinding radiance liberated by sexual energy discharged in connection with *certain techniques* of Typhonian magick in which pre-conceptual energy is seized by the most tenuous tentacles of consciousness as it seeps through the veil of the void from the transplutonic eye (Ain) beyond Kether.'⁹ These *certain techniques* refer to the subtle magnetic passes of the hand over the body of the Priestess. Specific *mudras* are used to arouse the Fire Snake (Kundalini), which in turn releases the alchemical elixirs (*Kalas*) within her occult anatomy. The vitalisation of the occult power zones register within the Adept as a somatonoëtic experience. The application of mesmeric *mudras* over the body of the Priestess cultivates the virtues or attainments (*Siddhis*), which flower within the body-mind consciousness experience of the Adept. To the Mystic, these psycho-sexual magnetic elixirs are properties of the Astral Light, being impressed upon the Magickal Mirror as a chromatic hue. Their patterns are gnostically registered by the Adept, providing meditative insight (cosmic imagination), mystical illumination and esoteric gnosis. To the Magician, they are the embodiments and divisions of the Magickal Will.¹⁰

This book is solely dedicated to exploring, understanding and applying these psycho-physical elixirs (*Kalas*) into magickal and mystical procedures via the use of hieroglyphical engines, involving the use of Qabalah, Tarot, Metaphysics and Sorcery. In all magickal and mystical practice, the initiate is required to

⁹ Kenneth Grant, *Nightside of Eden*, Pg. 28.

¹⁰ The Magickal Will is referred to by mystics as The Great Work, The Philosophers Stone, Magickal Force, Thelema, Astral light, Fire Snake, Kundalini Shakti, Thunderbolt or The Star Ruby.

work with specific forms and modes of body-mind consciousness experience. I will try to explain as much as possible the order and nature of the type of body-mind consciousness experience which needs to be cultivated, as this aspect of the Adept is intimately polarised with the Magickal Will itself. I will also discuss and study the anatomy of the Magickal Will and its respective division into the magickal radiations.

The magickal radiations are clothed in a garment of exoteric imagery. To enter into dialogue with these forces, one must approach them through indirect means. This is why dramatic ritual and words of obscurity are often used within the magickal tradition to facilitate a clear vision of the magickal radiations. We can demonstrate this principle of indirect enquiry into magickal knowledge quite simply. If we examine the physical sense of vision, light quanta is refracted via the lens and is propagated as nerve impulses via the optic nerve, lateral geniculate body and then into the optic radiation. In this respect, there is a filtering process taking place, where information is transformed and processed neurologically. In regard to experiential gnosis, there are analogous processes going on, whereby the Adept becomes the filter of the magickal radiations via the Magickal Mirror. Magickal knowledge is never what it appears to be, it is thus important for the Adept to align the vision in a specific way so that this magickal knowledge can be viewed tangentially to the normal angle of incidence. This is what it means to be initiated into the gnosis; the ability to decipher magickal knowledge. The properties of magickal force are subtle and cannot be inferred upon via the normal channels of direct transmission, but rather when a state of 'oblique inference' is established within the Adept. Only when this state of oblique inference is cultivated can gnosis be experienced. Occult science refers to the magickal radiations as undergoing qualitative degrees of precipitation from noumena, they have been given various 'masks' e.g. five elements, tarots, *sephira*, paths, gematria etc., all intimate a particular property or reflex of magickal force. Such masks or precipitations of phantasma upon the Astral Light have been beautifully portrayed within the Tarot.

The Tarot is a magickal engine containing a series of composite images which suggest the subtle keys of the gnosis. The deconstruction and compartmentalisation of the magickal radiations into various masks or exoteric symbolic components have been used by a number of mystery schools in the Occident and Orient. The idea of reducing or constructing the magickal radiations into an elemental feature, a kind of pseudo mirrored reflection i.e. symbol, allows the Adept to psycho-sensually make contact with a particular characteristic of magickal force in question. Each mask is suggestive of a component part of the magickal force inferred i.e. the Tree of Life. Gnosis occurs when the Adept has worked intimately with these symbols and has qualitatively transcended their mechanics. This experience occurs via the perpetual study and practice of magickal work using hieroglyphical engines like the qabalah and tarot, which activate the Fire Snake. This is where the cyclical energies generated, being centripetal or centrifugal in nature, ‘spin-off’ oblique inferences or flashes of illumination.

Austin Osman Spare has shown a method by which gnosis can be liberated or reified by the construction of highly personalised hieroglyphical engines or sigils,¹¹ which act as gateways, facilitating the Adept to enter into the gnosis through non-linear processes. Ultimately, the geometry used within this magickal system is aligned to influence the subtle architectonic ley lines of the nervous system. The sigils act like coordinates to other dimensions, they generate strange frequency fluctuations within the Astral Light. The unconscious resonances which are set in motion are represented on the ‘outer’ as the gate or pylon of Daäth, the mauve zone, which is the abode of the ‘Outer Ones’ i.e. this is the realm where the deepest aspects of the self (unconscious) or ultra-conscious id’s are contacted as fluidic magickal currents of the Magickal Will. Hence, the sigils can also be used to obtain oracular communication with præter-human intelligence.

¹¹ A sigil is a hierophantic magickal mandala; meaning, it acts as a bridge to connect with the magickal forces that it indicates through the mechanism of the body-mind consciousness experience. Austin Osman Spare indicates the art and practice of ‘sigilization’. Within the Voodoo mysteries they are known as *vevers*, the gateway to the magickal forces.

Gnosis *mirrors* itself within the landscape of the body-mind consciousness experience, otherwise known as somatonoësis. This experience is captured upon the *telesma* of the cosmic imagination, which is the *menstruum* of the Astral Light. The cosmic imagination is intimately interwoven within this somatonoëtic experience. It vitalises the subtle occult power zones and transforms the Adept. The working of these hieroglyphical engines ‘colour’ and electro-magnetically animate the astro-sexual power zones (chakras), which become like swirling odic swastikas that can be used for magickal and mystical operations.

The magickal paradigms of the qabalah and the tarot are structured upon a carefully constructed metaphysic. They are both an attempt to garment or clothe the nature of the magickal radiations and indicate their realisation. Their action upon the somatonoëtic experience is both subtle and perpetually involuntary, in the sense that their *experience* within the body-mind is only gradually realised or reified when a specific form of meditation or ritual work is undertaken. Once these magickal operations are set in motion, the occult power zones become activated. Crowley describes the resultant effect of this somatonoëtic experience as a state of ‘Energised Enthusiasm’,¹² a heightened state of awareness which is experienced as a result of the concussive effect that the magickal operation induces upon the Astral Light. In this state, the magickal radiations can be used by the Adept for mystical or magickal effects. Likewise, in the sacred mystical and magickal rites of antiquity, specific hieroglyphical engines were structured and clothed within myth, fable, elemental forces, god forms, muses, symbols, art, music and ritual. All were used to create a heightened state of awareness i.e. the Augoeides, Bacchic and Corybantic enchantment. The Great Secret of the mysteries was passed down via teachings (*parampara*) to initiates in various forms, and was carefully injected within the syntax of poetry and prose. It must be noted, that these mysteries were aimed at; initiating the Adept to deeper levels of experience; aligning the occult centres hypostatically to the magickal radiations; and in

¹² Aleister Crowley, *The Equinox*: Liber DCCCXI, ‘Energised Enthusiasm’.

facilitating contact with præter-human intelligence.

The magickal radiations can be approached when those elements (symbols, fable, tarots etc.), which are used within the mystery schools, being the outward symbols which make-up the somatonoëtic experience of the Adept, are examined and used as tools to facilitate transcendental shifts within the somatonoëtic experience of the Adept.

The doctrines of the eastern mystery schools and their method of enquiry into the human experience provides an extremely useful bridge to understanding the nature of cosmic consciousness. It's experience is like a shadow, or a veiled reflection of *substance* within matter (*maya* or *lila*). The eastern mystery schools penetrated this substance by means of a metaphysical gymnastic, using deconstructive analysis of the human experience, involving the stripping away of forms (*Advaita*), revealing a suggestion or flavour of the true essence which lies behind the mask of reality. Firstly, the anatomy of experience of somatonoësis is broken down and viewed objectively as a series of elemental features, made up of particular *dharmas* (laws), elemental forces (*tattwas*) or essences. These elemental units are not fixed, they are constantly in flux, or in 'stream' (*Alaya*) and make up, express or *flavour* the totality of the human experience. They are the *magickal forces in a veiled form*, and these forces have been outwardly symbolised within the Western Occult Tradition, by symbols, tarots, planets, god forms and the *sephirah* and paths of the Tree of Life etc.

The aim of the Adept is to gradually begin to sense and intuitively feel the resonances of the outward symbol, as an experiential sensual event of the human experience. Once a flavour of a particular division of magickal radiation is registered upon the alembic of the occult anatomy, it needs to be alchemically fixed (crystallised) via its precipitation within the magickal memory. This is when the flavour or essence of magickal radiation becomes compartmentalised or psychosomatised within the body-mind consciousness experience; *each elemental unit (magickal radiation) resonates with a particular mode of somatonoëtic experience.*

Making contact with these forces is like learning a new language, whereby the signature of the symbol indirectly infers or mirrors the somatonoëtic experience. Each elemental feature is sentient, impressing itself in a particular way upon the Astral Light, having a distinct archetypal pattern and rhythm. The Adept is required to observe the signatures of these elemental features as they weave their phantasms as prescient entities upon the somatonoëtic experience. A sensual experience or esoteric gnosis is generated by the *way* these magickal radiations create shifts and aberrations within the menstruum of the Astral Light.

The signatures of these elemental features are experienced collectively across the human experience. We can understand how they can be more easily understood if we use some analogies to explain the nature of this symbiotic metaphysical body-mind-symbol experience. The way an elemental feature traces its pattern of awareness within the somatonoëtic experience, is analogous to 'knowing' or sensing a particular change in season. Or can be analogous to sensually detecting a subtle change in climate within the body i.e. feeling warmth, dampness, or a draught etc. For example, the effect of the seasons upon the human experience is shared collectively. Meaning, everybody can sense or identify intuitively the experience of spring i.e. those first signs of life, the first fresh green shoots and buds upon the trees, the flourishing of a sapling, the new growth of a tree looking flexible and strong. On one level, we can say that the experience of spring is composed of unique archetypal characteristics, which is shared collectively within the human experience. Meaning, it is an *exact experience*. Thus, the experience and memory of an elemental feature is analogous to this *exact experience*, however, it is obviously a deeper and more subtle or exalted form of experience. It is an inner knowing, a deeper knowing that is both personal and sensual.

The cyclical nature of time and rhythm provide another useful guide in recognising and understanding the nature of the elemental features which make up the siderealised chromatic hues of the magickal radiations. For example, if one wants to identify when an elemental feature is most aberrant within

a cycle of time. The analogy we can use here is a musical beat. We can either choose to dance to a particular beat, or dance outside the beat. When a group of people are dancing to the same beat, they firstly have to listen and observe the beat (moment, element or magickal radiation) so they can experience the actual 'beat' or rhythm of the music. When this happens, it is collectively experienced. The collective experience of dancing to the beat is another useful analogy when trying to grasp the metaphysical processes of understanding the nature of the magickal radiations and their relationship with the somatonoëtic experience. In the Adept, when these sensations are experienced, they should not be connected with the ego or personality, but recognised as being objective archetypal forces which interpenetrate the somatonoëtic experience of the Adept. They are shared and archetypal existential realities with unlimited potentiality. The initiate must trust and learn to realise these experiences sensually for themselves.

Within the qabalah, the magickal radiations have been exoterically depicted by symbols and names of power with numerical permutations (Temurah, Gematria and Notariqon). For example, the Western Occult Tradition draws its sources from the first stanza of the *Sepher Yetzirah*, where the Numbers, Letters and Sounds of the three Sepharim have been extended into the symbols and words of power represented upon the Tree of Life; 'In thirty-two mysterious Paths of Wisdom did Jah, the Jehovah of hosts, the God of Israël, the Living Elohim, the King of Ages, the merciful and gracious God, the Exalted One, the Dweller in Eternity, most high and holy – engrave his name by the three Sepharim – Numbers, Letters, and Sounds'.¹³ These ideas have been further extrapolated into the tarot, stories, myth, allegorical prose and parables, which are by mystics and magickal bodies (Golden Dawn, Typhonian Order, and the La Couleuvre Noire or Cult of the Black Snake) ways by which they can convey their ideas of initiation.¹⁴

¹³ W.W. Westcott, *The Sepher Yetzirah*, The Book of Formation, Chapter 1, p. 15.

¹⁴ In the Western Tradition, Dion Fortune made it clear that her intentions were to initiate the reader with her magickal-fictional stories i.e. *Moon Magic*, to trigger states of magicko-mystical experience.

Kenneth Grant identifies that there are many hieroglyphical engines at work outside the confines of the Western Tradition. He has shed light upon the magickal and mystical values of non-occultists, and has shown that their artistic and literary works have unintentionally stumbled upon the mysteries, having the ability to create magickal currents with præter-human intelligences. He believes that they have opened the gates and have accessed the strange vistas of extra-dimensional occult lore, channelling magickal currents via involuntary mechanisms. According to Grant, such type of work is imbued with something 'outside', containing a key to initiating currents. Such ideas led him to coin the term, *creative occultism*,¹⁵ whereby he obtained his own magickal *Sepher Sephiroth* from the artistic and literary works of H.P. Lovecraft, Baudelaire, Arthur Machen, J.K. Huysmans, Rimbaud and Salvador Dali. Grant clearly demonstrates in his 'Typhonian Trilogies' how he has resonated with the ideas of these individuals, and how they have apparently exhibited the essential elements that define the experience and potency of true magickal practice within the Adept. This is due to their work, being an insidious, unconscious and involuntary stumbling beyond the veil. He indicates how literary works and art can contain keys to gnosis, becoming hieroglyphical engines for making contact with the magickal radiations beyond the veil of ISIS. Grant further elaborates in *Outside the Circles of Time*, upon the concept of 'subtle' and 'involuntary' mechanisms of initiation, stressing the importance of developing the Magickal Mirror within the initiate.

The Magickal Mirror is a translucid telesma reflecting the impressions of the magickal radiations from the supersensual world. It does this via the medium of the Astral Light, which traces patterns upon its surface and is registered within the initiate via the astro-sexual power zones as a body-mind esoteric gnosis. The Magickal Mirror can be moulded indirectly through reading such novellas by Kenneth Grant as: *Against the Light*; *Snakewand*; *The Darker Strain*; *Gamaliel*; *Dance, Doll, Dance!*; *The Other Child* (all published by Starfire Publishing Ltd). Here the initiate becomes transformed by the

¹⁵ Kenneth Grant, *Outside the Circles of Time* (Muller, 1980), p. 31.

innate magickal properties of the text; ‘my aim is to construct a magical mirror capable of reflecting some of the less elusive images as seen as shadows of a future æon. This I do by means of suggestion, evocation, and by those oblique and ‘inbetweeness concepts’ that Austin Spare defined as ‘Neither-Neither’. When this is understood, the reader’s mind becomes receptive to the influx of certain concepts [*magickal forces*¹⁶] that can, if received undistortedly, fertilize the unknown dimensions of his consciousness’.¹⁷

Initiation into the mysteries can thus take place via many forms, even through reading and contemplating certain stanzas and tractates. Therefore, some stories do act as keys to the magickal radiations, unlocking the gates through an inspired form of alchemical authority; *the way by which some stories are told, through their construction, rhythm, composition and placement of the words etc., can act as triggers within the psycho-physical experience of the initiate, opening the gates and unearthing the magickal radiations.* In *Gamaliel*¹⁸ Kenneth Grant quotes Baudelaire: ‘There is in the creation of all sublime thought a nervous concussion which can be felt in the cerebellum’.

We can now see how such magickal literature makes use of metaphysical ideas (elements, stanzas, symbols, imagery, *mudras*, ritual etc.). These ideas, even though oblique in their approach, are in fact hieroglyphical engines which initiate magickal currents that in turn can produce specific psycho-physical experiences or elixirs (*Kalas*) within the Adept. The use of a hieroglyphical engine enables the Adept to trigger specific traffick with the magickal radiations via the magickal currents which they generate.

A magickal current is a sublime corybantic fervour which intoxicates the human experience. It is a flow or wave of psycho-physical experience that induces inspiration within the Adept, and aligns the Adept to a specific aspect of magickal radiation, facilitating a profound state of highly charged *energised*

¹⁶ My italics.

¹⁷ Kenneth Grant, *Outside the Circles of Time* (Muller, 1980), p. 12.

¹⁸ Kenneth Grant, *Gamaliel: The Diary of a Vampire & Dance, Doll, Dance!* (Starfire, 2003).

enthusiasm. It is a polarised state, a dipole of electro-magnetic sentience that occurs between the elements of ritual and the magickal radiation that is liberated.

One of the true aims of the Hierophantic Art is to master the ability to generate magickal currents. Thus, ultimately one must not become disheartened in feeling that making contact with the magickal radiations are beyond anybody, but rather to view that their realisation is an experiential reality that can also be developed through building a relationship with a particular entity i.e. godform, fetish or Loa. The development of magickal currents occur in a series of propagating degrees, as the Adept explores the infinite potential of their alchemical and sexual nature.

The Magickal Will has been referred to and has been symbolically represented by many mystics as an ever burning light. This light was said to be concealed from the eyes of the uninitiated, and this concealment was visualised as a heavy veil of dark layered outer garments. It is for this reason that a hierophant was required to bridge the way, demonstrating the subtle techniques which imbue the magickal rite, revealing the composition of the magickal radiations that lie in the interstices, hidden as a *rhythm of the cells between*.

We have discussed how these outer garments have been represented as abstract ideas, notions, symbolism, ciphers, ritual practice, hieroglyphs and mantras etc. Their associated meanings or modes by which they are to be understood were approached via the use of subtle suggestive and cryptic allegorical stories or stanzas. This is an indirect way of passing on, yet concealing the knowledge from the uninitiated. The style of such works are very cleverly executed, as they contain hidden messages or signals, transferring subtle messages to the Adept, and imposing shadows of the secret upon the deeper stratum of the mind (cosmic imagination),¹⁹ colouring and warping the Astral Light.

¹⁹ If one meditates upon *Qoph*, The Moon, it will provide a useful insight to the occult function of the cerebellum as the bridge to the sidereal chromatic hues of the Astral Light, the unconscious resonances of the self or the ultra-conscious id of præter-human intelligence.

In such cases, the Adept would become transformed and illuminated through the process of just reading an arcane work; *it is as if some of the written work is alive, in that it contains an alchemical potency that is projected upon the reader as an arcane transference.* Over the years of tending to the fires of study and labour, the aspirant would become initiated and illuminated into the mysteries via this form of *arcane transference*. Kenneth Grant refers to this Freudian-like transference as a *perichoresis*; being an interpenetration of experiences i.e. it is a communication on more than one dimension or plane simultaneously, or when a juxtaposition of two or more dimensions occur. A *perichoresis* is a ‘reflexive phantasm’²⁰ which precipitates it’s sentience upon the Astral Light.

Perichoresis occurs when the gravity of præter-human intelligence becomes so great or when the veil of consciousness becomes so fine, as to allow their radioactive wave signatures to *leak* through the dimensions²¹ of consciousness. A perichoretic experience refers to the channelling of præter-human intelligences and the precipitations of their phantasms upon the Astral Light i.e. Aiwass, Lam, The Masters of Theosophy, the Loa and, in the O.T.O. tradition, the Inner Head of the Order.

When the Adept is perpetually involved in the study and practice of the occult sciences, various levels and degrees of insight gradually flower via this mechanism of *arcane transference*. Such transferences precipitate themselves upon the occult anatomy of the body, transforming it and having the effect of generating insights and magickal powers.²² Partly,

²⁰ The reflexes, coruscations or ‘thrown off’ shells which arise from generating magickal currents are like phantasma, entities or præter-human intelligences. These are the contacts which are used for oracular operations and esoteric gnosis.

²¹ Ritual creates a stretching and compressing effect, or a vacuum fluctuation upon the fabric of the Astral Light. The magickal current generated by such action is analogous to a magnetic field that accelerates the particles/waves/rhythms of præter-human intelligence through the aperture of space-time (Daäth/Universe B) into the alembic of the Adept. Such warping allows the seeds (*kalas*, tarots) of radioactive gnosis to *leak* or *seep* through from *outside*, precipitating as a phantasma throughout the various dimensions of the somatonoëtic experience. To further visualise this dynamic, one can study the theoretical hypothesis of Hawking’s Radiation (Bekensteins-Hawking radiation).

²² In the eastern mystery schools, the magickal powers are known to the yogi as *Siddhis* or Attainments.

this is facilitated by increased awareness within the sensual aspect of the body-mind consciousness experience.

Magick is the highest science, and initiation into its mysteries requires a deep study into the nature of the self and the human experience in all its ramifications. In this respect, it is important to inform the reader that whenever the word *element* is used throughout this book, it is not necessarily referring to those elements of antiquity (Spirit, Fire, Water, Air and Earth) unless clearly emphasised. We will deal with those elements specifically much later. To reveal THE SUBSTANCE, we will use deconstructive processes to strip away this play of *Lila* (form) and reveal its ambiguous, yet vitalised nature. The Elements are; *the simplest parts of consciousness that make up the human experience*. Hence, in this context, the elements must be visualised as essences, modes, patterns or tendencies of body-mind experience.

The Elements are those qualities of somatonoëtic experience that provide a vehicle for the expression of the Magickal Will. They are shadowed ideas of cosmic consciousness. To help the Adept to grasp this idea – their *expressions* are described in the magickal and mystical schools as a series of propagative aggregations or forms. The elements are a division of the Magickal Will; they are the building-blocks, or distinct moment-events of being. They are states, qualities, particulars, degrees, levels, essences, seeds, symbols, tarots, *kalas*, laws, *dharma*s etc. of body-mind consciousness experience. This string of associations is very necessary, as their meanings and associative interpolations provide a suggestion as to the nature of the dynamics involved in their relationship to the Magickal Will. A meditation upon these states enables the initiate to deconstruct the outer symbolic references and perceive that the essences involved have a subtle *flavour* which colours the somatonoëtic experience. Hence, during the early stages of magickal work, these elements or symbols, even though interdependent, can be viewed as being pure and discreet, having a unique and archetypal characteristic.

The magickal forces are very subtle indeed, hence the need

to cultivate their resonances as a sensual experience. Once their experiences have been gathered within the somatonoëtic experience, they must be magnified and made phenomena²³ by the initiate. The magnification of the experience establishes the magickal memory, which in turn is precipitated or psychosomatised within the body-mind.

One can visualise such resonances as a uni-dimensional materiality, e.g. like taking a photograph, you capture an image. Likewise, if one works with a particular symbol, it can be translated into a body-mind experience, sensually, via the mechanism of its inherent arousal. A magickal memory is generated when it is captured like a photograph.²⁴ When this sensual experience has been captured, even though it is a subjective experience, it generates a magickal current. Meaning, the actual essence of the magickal radiation precipitates as a 'pure' experience.

The magickal radiations are enigmatic, and the process used in their realisation follow non-linear pathways. We are reminded of their elusive nature when meditating upon the nature of the Tao, which is like trying to grasp the wind. So, to crystallise these non-linear properties of force and translate them into gnosis, the use of association provides a platform to induce or evoke an altered state within the human experience. The use of association within the Western Tradition provides a platform (temple) whereby the Adept can focus the attention of mind to unlock the gates so that the transmission of the magickal radiations which they represent can be encountered. The symbols and associations found within the secret wisdom of the qabalah and the Western Tradition provide the components of a magickal engine which can be used to make contact with the magickal radiations. Crowley expands on this in one of his meditations; 'It is most necessary for the Student to go round

²³ Francis King (Ed.), *Crowley on Christ* (C.W. Daniel, 1974). All material things are "illusions caused by ignorance", p. 154. We therefore create our own reality.

²⁴ Note; this is a very useful guide to orientate the consciousness when working with symbols i.e. the Tattwas. Also, Crowley refers to this in the magickal novel, *Moonchild*. He describes the capturing of the soul (essence) as a 'Butterfly Net'.

and round this Wheel of symbolism [*magickal engine*]²⁵ until the figures melt imperceptibly the one into the other in an intoxicating dance of ecstasy; not until he has attained that is he able to partake of the Sacrament, and accomplish for himself – and for all men! – the Great Work. But let him also remember the practical secret cloistered in all these wind-swept corridors of music, the actual preparation of the Stone of the Wise, the Medicine of Metals, and the Elixir of Life!²⁶ These symbols (elements) provide a linear foundation for the initiate to leap into a non-linear state of being i.e. Energised Enthusiasm. The symbolism used by the Western Tradition is the altar of ritual practice, providing the ingredients which make up the corner stone of the temple, leading the aspirant to supersensual states of somatonoëtic experience. This is what Crowley means when he says that the experience is; ‘an intoxicating dance of ecstasy.’²⁷

We have established that there are subtle messages within various forms of mystical and magickal literature. Later, we will discuss an extremely profound qabalistic work which conveys the inner alchemical process of the Adept, *The Sepher Yetzirah* (The Book of Formation). This book is purely qabalistic, indicating the dynamics of how the Adept can magickally orientate themselves to make contact with the magickal radiations or præter-human intelligences. Within its cryptic verses, one is provided with the very cornerstone of magickal practice and alchemical procedure. Behind the complex stanzas lies hidden a true alchemical grimoire or ‘Book of the Law’, containing a magickal formula for the development of the Magickal Will via a sexual working. The axis or medium through which these magickal radiations are experienced and facilitated are through the occult anatomy of the human body (astro-sexual power zones). We will go into great detail how these energy centres have an affinity with the esoteric teachings found within the symbolism of the Qabalah, Tarot,

²⁵ My italics; the symbols used within the Western Tradition are magickal engines.

²⁶ Aleister Crowley, *The Book of Thoth* (Weiser, 1995), p. 99.

²⁷ *Ibid.*

Zodiac and planetary forces. Interpenetrating the whole theme of this magickal working are the influences of the Sephiroth beyond the Veil of Paroketh (The Abyss), Daäthian gnosis, and the *Shekinah*,²⁸ which pours forth from the 50 gates of understanding (Binah).



²⁸ *Shekinah*; they are synonymous with the Graces, and they are of a very elevated nature, arising from the trinity of the *sephirah* (astro-sexual power zones) above the Abyss (Kether, Chokmah and Binah). In alchemical symbolism, Mercury, Sulphur and Salt.

The Mystical Veil



ALL ESOTERIC thought is shrouded in a concealment of analogy and symbolism. The powers within nature are cryptically guarded behind a fortress of symbolic and allegorical ciphers. It is an intentionally placed folly that the magickal radiations and their respective keys to their realisation are carefully hidden behind a screen of masked ideas or concepts. Under the instruction of a hierophant, the candidate would then be shown the method of applying the occult sciences to reveal the magickal radiations and discover their illuminative adumbrations upon the plastic medium of the Astral Light.

The student was required to study the Grand Arcanum e.g. learning by heart the tables of correspondences and observing the dynamics and cycles of nature's properties. Gradually, insight into the workings of the magickal radiations would occur through the deconstructive processes of unmasking the exoteric teachings of the mysteries. Meaning, the initiate gradually develops the eye or sensuality to see beyond the 'act' or symbol and actually experience the true quality and rhythms of the magickal radiations that lie *between the cells* of the body-mind. The theory and practice of the Western Tradition guides the student through a cycle of hypnotic suggestion, whereby the Adept gradually transcends the outer teaching i.e. ritual, meditation, Tree of Life, tarot, *mudra* and symbolism etc. This is achieved through a gradual evolving relationship with the teachings and their insidious development into magickal currents.¹ This hypnotic process of learning bypasses the conscious mind and fertilises the deeper atavistic strata of consciousness, arousing it to manifest.

¹ Magickal currents must be aligned with, belief, faith or *pistis*.

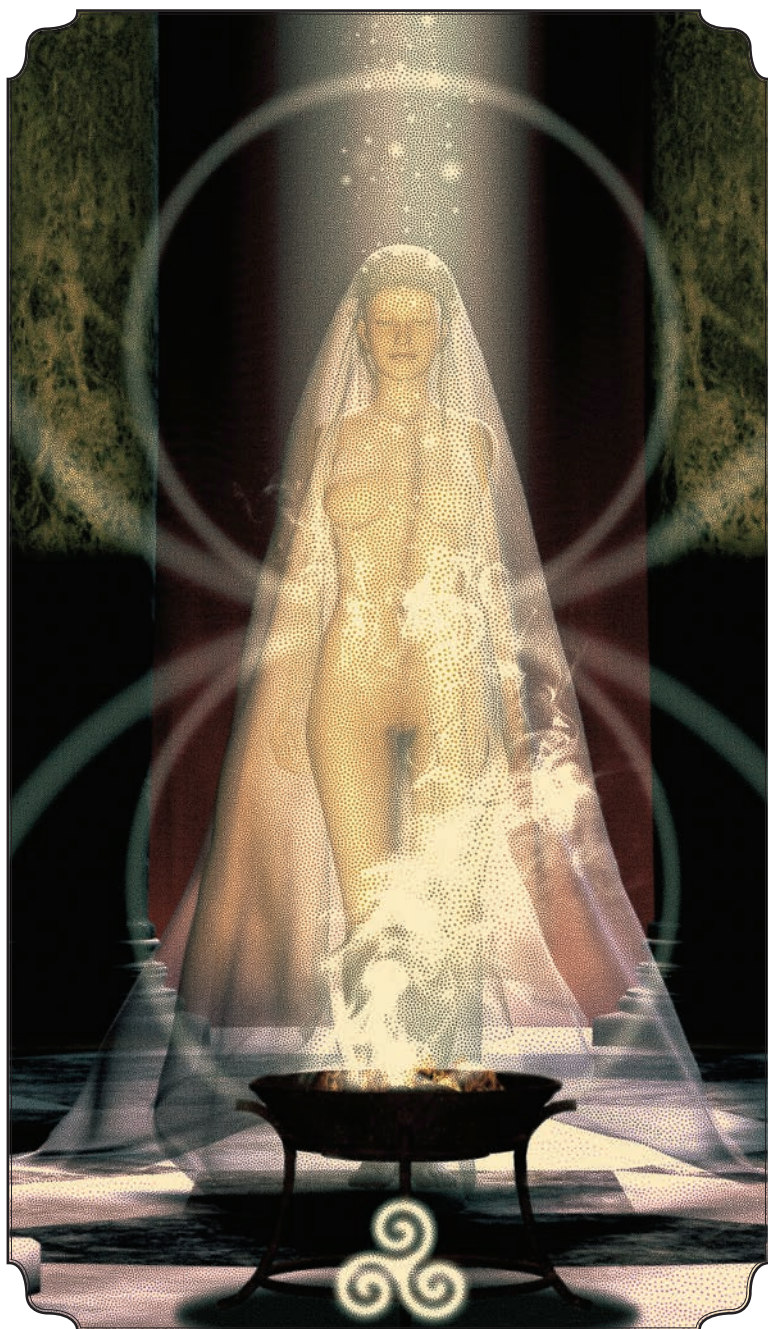
Various ritual workings or acts² facilitate and nurture mystical experience or gnosis. Through such workings the candidate is drawn closer to the resonant nature of the somatonoëtic experience.³ It is as if one opens a doorway to other dimensions within the stream of body-mind consciousness experience (thought stuff) via certain keys or acts which can be made up of particular calisthenic movements⁴ and meditations. The keys of the Western Tradition are represented in the symbols and allegorical teachings of the qabalah. When these keys are practically applied in ritual they act like a doorway leading to various levels of somatonoëtic experience or illumination. The great secret behind the unfolding of this outer garment of imagery lies partly within the design of the ritual working. The ritual workings are used as a platform⁵ to

² Any gesture performed within a sanctified temple i.e. ritual working, act, invocation, evocation, *mudra*, mantra etc. creates a magickal effect on a particular plane of body-mind consciousness experience.

³ What does one mean by somatonoëtic experience; *σῶμα*, *soma* (body), *θεοὶ νοητοί*, *noëtic* (the 'intelligence' of stellar or cosmic consciousness). Depending on the Adepts magickal orientation, it can also refer to a deeper (atavistic) order of knowing i.e. Tunnels of Set, Qliphoth or Lycanthropy. Somatonoësis refers to traffick with præter-human intelligence. It is an intelligent luminosity (*augoeides*) or the experience of the *dæmona* (genius) that is contacted via oracular operations as a *rhythm of the cells between*. In *Orpheus* (Watkins, 1965, Pg. 65) G.R.S. Mead quotes Proclus: 'But all the natures prior to this being silent and occult, are only known by intelligence. Hence the whole of the telestic art energizing theurgically ascends as far as to this order'. It is a subjective-objective experience that is perceived by the aspirant sensually. It is a gestalt. A mode of being whereby a deeper strata of consciousness i.e. præter-human intelligence, becomes precipitated upon the Astral Light. The rendering of the somatonoëtic experience through theurgical and sexual magickal operations is filtered upon the fabric of the human experience (*Soma*) i.e. the conventional physical senses, conventional mental imagery, understanding, emotions, instincts, intuitions, *sankharas*, thoughts, *citta* etc. They are terms used within the mystery schools which compartmentalise the various subtleties of the occult anatomy of the Adept. The somatonoëtic experience is the medium (Magickal Mirror) through which the Adept trafficks with præter-human intelligence. Thus, it is very necessary to mention here, that it is essential that the mystery schools classified various levels of consciousness experience. This was done so that the Adept is able to orientate their position, so that they may observe and discern the sidereal tapestry, the subtle hues and chromatic adumbrations of the Astral Light when it becomes warped by the precipitation of præter-human intelligence.

⁴ Vajramukti, Mushindokai Kempo, Tai Chi and Chi Gong are forms of movement meditations which trigger transcendental extasis.

⁵ The theatre of the holy magickal temple, magick circle, magickal weapons and symbols used within the ritual workings of the Western Tradition demarcate an area in the consciousness experience of the initiate. Even though these objects are external, they help create a platform to different levels of consciousness experience or magickal force.



accelerate and transform the body-mind consciousness of the individual. Thus, in the early stages, the candidate was required to learn '*How to think*' and '*How to act*' as certain movements or actions performed within ritual practice are designed to manipulate and transform perception. The subtle applications which communicate the essence of the ritual to the Adept were known by the ancient priesthood, and they were used to open the magickal gateways which enable transmission with the magickal radiations or contact with præter-human intelligence.

The great mystics and teachers of the spiritual paths conveyed their teachings in disguised forms⁶ so that the few dedicated initiates would in their labour of love decipher them indirectly and penetrate the veil of Isis.⁷ This mystical veil has been expressed in many esoteric traditions such as the 'Secret Wisdom' (*Chokmah Nistorah*). It is known as the secret tradition of the qabalah; a received wisdom from mouth to ear.⁸ Within this system, there is a hieroglyphical engine which is symbolised by a glyph; The Tree of Life. It is a functional symbol which conceals, yet encourages the method of how to generate magickal currents. To the qabalist, the Tree of Life is a living dynamic metaphysical template, which indicates the relationship between God (YHVH) and Man (Adam Kadmon). Kenneth Grant refers to the qabalah as a mechanism to describe how, 'phenomena' arises out of 'noumena' i.e. how something (*lila, maya*) came out of nothing (void). Many Adepts have formulated their own ideas and systems of magick based upon the inherent versatility of the tree. For example, in *Nightside of Eden*, Kenneth Grant is quite unconventional in his approach to the Tree of Life, and explores the averse or backward side of the tree. Due to his expertise in the study of

⁶ Alchemy, Tantra, Wicca, Yoga, Buddhism, Golden Dawn, O.T.O., Thelema, LCN and the Typhonian Order all use their own terminology, which is esoteric and cryptic. They each have their own hieroglyphical engines, which describe the nature and path to the realisation of Cosmic Consciousness.

⁷ Isis: A symbol of Mother Nature, a mother goddess and a figure used to represent the exalted states of magickal experience or the magickal forces beyond the Veil of the Abyss.

⁸ One cannot over emphasise the subtle potency of mystical and magickal transference that takes place between the master and pupil. Illuminative insights can be transferred to the pupil with the slightest glance, gesture and tone of voice.

magick, he has developed a qabalistic exegesis and has been able to reveal a deeper understanding of the qabalah and other related metaphysical insights from the works of H.P. Lovecraft and *The Necronomicon*. He has explored the fabric of the Tree of Life from a Typhonian perspective, and has used lucid dream work to substantiate his understanding. Most of this work was carried out amongst the oracular members of New Isis Lodge (1955-62), their aim being to channel a magickal current (*The Book of the Spider*, OKBISh, Book 29). Crowley's magickal son, Frater Achad, restructured the Tree of Life, creating many structural permutations out of its geometry, such as the macrocosmic snowflake; 'A glorious vista opens before us – Infinite Space in the Form of a *Pure Snow Flake*. What could be a better way of "Fixing the Design in its Purity"? What more likely, since all things are said to be proceeded from the Primal Water under the action of Spirit, than that the Substance should Crystallize in *exactly the same way* that any drop of water, or any crystal, is found to take form under the direction of the lines of polar force which always form six radiating lines or axes in every rain drop which becomes a snow-flake?'⁹

It is very important for the Adept to be inspired and creative upon the occult path. In time, the Adept will be able to construct their own qabalah, so they can develop their own magickal engines. The aim of the Adept is to develop creative occult practices, where all phenomena or known sensual body-mind consciousness experiences have an interdependent pathos and are aligned with some quality or aspect of magickal radiation. This is the basis of scientific illuminism, the ability to discern the magickal radiations and their dynamics from the illusion of their hieroglyphical appearances.

For the initiate of the Western Tradition, the Tree of Life provides a foundation and a blue print of all the forces which make up the somatonoëtic experience of the Adept and provides a map to how it is structured and how it operates within the occult anatomy. The candidate must learn to use this ideological tapestry of the tree and see what it means

⁹ Frater Achad, *The Anatomy of the Body of God: Being The Supreme Revelation of Cosmic Consciousness*. (Samuel Weiser Inc, New York, 1973), p. 54.

to 'them', moulding their experience upon it. Gradually, the Tree of Life will become a gateway to somatonoësis. This can be done by simply contemplating the metaphysical dynamics of the tree, meditating upon the sephira and paths using the tarot cards and visualising pathworkings.¹⁰ The Tree of Life is a living mandala which can provide the initial gateway to the inner resonances of the astro-sexual power zones within the Adept, it provides a platform to understanding the nature of those subtle magickal radiations which animate them.

When one considers the 22 paths of the Tree of Life interconnecting the 10 *sephira*, one cannot overlook its symmetry and geometry of form. Imagery, such as the 'lightning bolt' has been used to indicate the unfolding of how nothing (Noumena) takes form (Phenomena). It is the map to understanding *how*, in the qabalistic sense, Noumena (YHVH) becomes Phenomena or materialises into the four worlds (Four Elements). The lightning bolt is traced through Kether and the remaining nine *sephira*, arriving at the Kingdom in Malkuth. The geometry of forms represented within this glyph demonstrate the essential equilibrium that is required to be mastered; the 'conflict of the opposites'. In the yogic mysteries, these forms are rhythms of body-mind consciousness experience which leave their signatures as *sankharas*.¹¹ Each body-mind consciousness experience is assigned to a particular sephira and path. The Adept uses this mandala as a platform during a ritual working or meditation to explore the nature of a particular level of magickal radiation. The application of working with the tree initially, comprises of balancing the psycho-emotive forces of the human experience. The Adept must perform a *gymnosophia*, a cultivation of wisdom via the exploration of balancing contrasting and unknown experiences

¹⁰ This takes place within the cosmic imagination of the Adept.

¹¹ A *sankhara* is a tendency, pattern or essence of consciousness experience which becomes a habit. It is thus a psycho-emotional dynamic which is learnt and then acted out as behaviour. An individual learns particular *sankharas*, or patterns of mind from external and internal sources. *Sankharas* are produced from self programming, and learning. They make up the characteristic of the ego. They are particular mind-sets. On a physiological level, *sankharas* generate the architectonic structure and neurological pathways of the nervous system.

of the somatonoëtic experience. Initially, this will consist of reconciling particular sensations and feelings etc., which are aroused by ritual work i.e. visualisations, *mudras* and bodily movements or gestures. The theory and practice of the qabalah can trigger transcendental experiences, where the gulfs of inner-space are bridged, revealing and magnetically attracting the awesome potencies of the magickal radiations that lie beyond the inner horizons of the Adept i.e. the abode of the Dhyan Cohans, Secret Chiefs, præter-human intelligences, Aiwass, Lam, the Outer Ones, the Great Old Ones, Qliphoth, New Isis, Sirius and Arachne.

The Tree of Life is a magickal hieroglyphical engine. It represents the subtle occult expression of the magickal radiations which make up the occult anatomy of the Adept. Magickal radiations are synonymous with *mezla* or the lightning bolt as described by the qabalists. The Tree of Life also indicates how the somatonoëtic experience of *mezla* is aligned with the occult power zones of the Adept; it is the Fire Snake or Kundalini, and shows how the sexual magickal energies of this magickal radiation animates the occult anatomy. Kenneth Grant describes the sexual nature of the Tree of Life; '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.'¹² Thus the imagery of the *séphira* and paths of the Tree of Life are alchemical, they are aligned with the Fire Snake, and the use of its specific imagery within the Adept arouses the Fire Snake. This occurs via cultivating through Energised Enthusiasm sensual body-mind *thought forms* and *actions*. These in turn generate magickal currents via the fluctuations that take place within the Adept

¹² Kenneth Grant, *Beyond The Mauve Zone* (Starfire, 1999), p. 158.

when performing ritual. The centre of these fluctuations within the body-mind occur at the astro-sexual power zones, which really act like Magickal Mirrors, in the sense that they reflect the elixirs of phantasma and the veiled impressions of the magickal radiations. This manifestation is a sexual and alchemical process. The occult anatomy becomes transformed and imbued by these impressions, psychosomatising the Adept. The Fire Snake is the vehicle of *mezla*; it is ‘materialised *mezla*’ or the crystallisation of magickal radiation through the planes. When aroused, it is precipitated within the Astral Light as a phantasma, and is synonymous with the experience or manifestation of the Magickal Will.

The Fire Snake can be aroused by meditating upon specific imagery and simultaneously by performing certain rites. The effect of ritual upon the body-mind alters the revolution or spin of the astro-sexual power zones (swastikas)¹³ and facilitates the movement of the Fire Snake through the serpent channels (*nadis*). This is the reason why when performing ritual workings or meditations, the magickal radiations are revealed as insights; being a *precipitation of phantasm*, which crystallises its form or gnosis upon the Astral Light; the cosmic imagination of the Adept. When the magickal radiations are experienced as a sensual gnosis, they imbue the individual with a radiant glow. There is a sense of engagement, in that all internal and external experiences of reality are reconciled. The precipitations of the magickal radiations within the body-mind are synonymous with the vibrations, inspirations and songs of the nine muses or graces upon the Adept. Within the eastern esoteric tradition, the arousal of the Fire Snake is said to endow the Adept with the attainments or *Siddhis*.

Imagery or Thought Forms¹⁴ are the embodiments of the magickal radiations. They are dichotomous engines, in that one does not exist without the other. They can be visualised

¹³ Alistair Coombs, “Dzyan and the Bon Religion” in *Fohat* Volume XI, Number 4, Winter 2007. *Fohat* Magazine is the quarterly publication of the Theosophical Society in Edmonton, Canada.

¹⁴ For a further detailed discussion upon this topic, see; Annie Besant & C.W. Leadbeater, *Thought Forms* (Theosophical Publishing Society, London, 1905).

as a dual monism, one overshadowing the other. Also, specific Thought Forms are aligned with the subtle occult power zones which liberate the elixirs of the Fire Snake.

A magickal current is a term used to describe the link or relationship the Adept has generated with a specific division of magickal radiation. Hence, it is a form of psycho-emotive tenacity that has been established between the Adept and the magickal radiations. Magickal currents are generated by ritual work, and they connect the Adept with the magickal radiations via the use of the magickal engine of the Tree of Life. The generation of a magickal current allows the Adept to convey and transform the 'substance' (Astral Light, *Ojas*) for magickal work. The fundamental aim of the Hierophantic Art is to develop those mechanisms and rhythms which enable the Adept to develop the ability to form magickal currents.

We have established that the magickal radiations can only be approached when using abstract and indirect methods of enquiry. They are bridged into the human experience when they are 'clothed' with form.¹⁵ This form or outer garment is made up of 'thought-stuff', and this 'thought-stuff' (*citta*) within the occult anatomy of the Adept exists as a vibration, or as a subtle form of force, electricity or electro-magnetism. It travels throughout the occult anatomy of man (serpent channels, meridians, *nadis* and *chakras*). Various mystery schools have described this subtle vibration of thought form within the occult anatomy as Vril, Fohat, Cosmic Fire or Amrita. Magickal radiation is a pure energy, and it finds its equilibrium within the magickal engine of the Tree of Life. Within this glyph, a particular state or level of magickal radiation is symbolically referenced and this gnosis is more easily approached indirectly, when it is broken down into a division of branches.¹⁶ Magickal radiations are aspects or experiences of body-mind. Each division of magickal radiation has been represented by a symbol,

¹⁵ All forms of symbolism, allegory, god forms etc.

¹⁶ The Sephira, Paths, Tarot, Zodiac etc. are all 'clothed' or masked outer symbolical and allegorical expressions and aspects of magickal radiation. On a lower level (plane) the impressions which they arouse within the Adept become psychosomatised. The candidate must use imagery upon imagery, association upon association, and create their own magickal universe (Sepher Sephiroth).

gesture and a whole range of other correspondences within the Western Tradition. The correspondences found within Aleister Crowley's *Liber 777*, provide a very useful platform to begin with. It is necessary that the Adept develops their own '*Sepher Sephiroth*'.¹⁷ The imagery found within the correspondences of the Western Tradition, are the veils and gateways to the sensual experiences of the magickal radiations that lie behind the phenomenal universe. They need to be uncovered by degrees, gradually and gently. The magickal radiations which exist *concealed* behind these symbols (plants, colours, seasons etc.) need to be identified and then mastered before one can use them for magickal practice and illuminative work.

The magickal radiations are 'distinct particulars' (imagery, concepts or ideas). The Adept approaches the essence of the magickal radiations relativistically; *through the medium of the correspondences, the Adept can begin to polarise the dichotomy and multi-faceted aspects of the composite ideas associated with the particular paths and sephira, and then transcend their outer symbols to penetrate their true essences – pure magickal radiation*. This is why, that within the secret wisdom of the qabalah, the 'Word' of God, being in essence a suggestive mantra of pure magickal radiation, has been constructed pluralistically, having many qabalistic permutations or expressions. The various names of God¹⁸ and the barbarous words of power used within the Western Tradition are magickal hieroglyphical engines. When spoken in the correct manner and with a pure heart, they create vibrations within the medium of the astro-sexual power zones, aligning these spheres of power to the magickal radiations. The correct adumbration of the *word* provides a focus within the body alembic. It triggers the occult anatomy into a particular spin, due to the high energies that are produced in ritual that resonate in harmony with a particular division of magickal radiation.

¹⁷ In Kenneth Grant, *The Ninth Arch* (Starfire, 2002). This magickal diary follows the insights of Nu Isis Lodge and the development of a *Sepher Sephiroth* rendered from its ritual workings. Israël Regardie avers to the same idea when he quotes Johann Gottlieb Fichte's speculative philosophy on the use of symbolism; 'If I had my life to live over again, the first thing I would do would be to invent an entirely new system of symbols whereby to convey my ideas'. *A Garden of Pomegranates* (Llewellyn, 1994).

¹⁸ The ten orders of angelic powers: Haiioth Hakadoth, Ophani, Aralim, Hasmalim, Sera-phim, Malachim, Elohim, Ben Elohim, Cherubim, Issim. Or the 72 *shemhamphorash* etc.

The mystery behind the magickal hieroglyphs of the Tree of Life are also intimated within the allegorical verses given to each particular path and Sephiroth of the Tree of Life in the *Zohar*. It is as if one has to penetrate the nature of the 'effects' (symbol, word etc.), and by exploring and penetrating the shadow of the principles of this externality, one may obtain to the knowledge behind the 'causal' forces involved (magickal radiations); this is the key to grasping the subtle mysterium of the magickal radiations. The Adept is required to work backwards from these *effects* or principles of exoteric revealing. Thus, the 'Word', or 'Law' of the qabalah are clothed symbols, they are names of God, being revealed as the sephira and pathways of the Tree of Life. They are just outer garments of magickal radiation, and are in themselves inherently potent magickal engines. A 'Word' or 'Sigil' i.e. of an angel, demon or *loa*, is the outer exoteric garment of a magickal radiation the Adept chooses to connect with. 'Words' or 'Sigils' act like 'Keys' of access to the magickal radiations by the sonorous placement of their letters, vibrations and sensations which they induce within the body-mind.

The Adept must begin by studying and practising all forms of meditation and ritual working which are aimed at observing how these words or sigils interact with the body-mind. The Adept is required to explore the contrasting nature of the vibrational words of power and align their body-mind to them.

Penetrative insight or the experience of the psycho-sensual gnosis of the sephira and paths occur when the ritual or meditative *act* reaches a psycho-sensual threshold where the conscious process becomes flooded by sense impressions of an altogether 'other' category i.e. force or *Vril*, the essence of the magickal current. The Adept must learn *how* to cultivate these *rhythms* in a sensual way, and observe *how* these rhythms align themselves within the occult power zones of the body. These rhythms are accessed over time, and they are one of the virtues attained by the Adept following the Hierophantic Art.

The 'Word' acts as a 'Key' and the names of the *sephira* and paths which are ruled by the respective angelic hierarchies are

used throughout the ritual working to engage and orientate the body-mind of the Adept. Each *word* is aligned to a specific division and direction of the magickal radiations. The *word* is thus a key, acting like a mantra,¹⁹ whereby the essence and potency of its existence enables the body-mind to leap into the inner sensual experience (Energised Enthusiasm) of the magickal radiations that they suggest. The magickal *word* resonates with and generates magickal currents within the convolulus of the Astral Light; the reservoir of the akashic records. The subtle use of magickal words of power (mantras) act as triggers, unlocking and liberating the nature of the pure magickal radiations suggested by them.

It is for this reason that the Adept needs to develop a reference point, which we call the Magickal Mirror;

The Magickal Mirror is a translucid telesma (screen) reflecting the impressions of the magickal radiations from the spaces between the cells. It does this via the medium of the Astral Light, which traces patterns upon its surface and registers within the Adept via the subtle occult power zones as a somatonoësis.

The Magickal Mirror is a 'reference point'; it is that part of ones being within the somatonoëtic which can observe and manipulate the magickal radiations i.e. Fire Snake. This reference point is an area or station within the occult anatomy of the body, and has been described within yogic mysticism as a *Kosa*.²⁰ An Adept is required to search deeply into the subtle sensualities of these *Kosas*, as they represent the divisions of somatonoëtic experience within the occult anatomy. They are

¹⁹ *Mantra*. A chant, vibration or sound made by the initiate. It is a magickal hieroglyphical engine which can provide a platform within the body-mind, through the medium of the conventional physical senses. The sound produced should be sonorous and involuntary, which opens the gates to the spaces *between the cells* and establishes a magickal current with the magickal radiations.

²⁰ *Kosas* are 'sheaths'. There are five sheaths (*panca kosas*). They are five envelopes that veil the pure light of the transcendental self (Magickal Will). The sheath of food (*Anna-Maya-Kosa*), life-force (*Prana-Maya-Kosa*), mind (*Mano-Maya-Kosa*), awareness (*Vijnana-Maya-Kosa*), bliss (*Annada-Maya-Kosa*) and reality, the last *kosa*. According to Theosophy, the Spirit or True self is clothed in garment after garment, a *Kosa*. There are Seven planes of being: The Dense Physical Body, The Etheric Double, *Prana*, The Desire Body (*Kama*), The Mental Body (*Manas*), *Buddhi* and *Atma*. Refer to; Annie Besant, *The Seven Principles Of Man*. (Theosophical Publishing House, London, 1922).

the platforms and translucid telesmas of the Astral Light. The Adept must learn and master these various *Kosas*; they must then be *sensually activated* for magickal work.

The reference point of the Magickal Mirror is analogous to a sounding board (astro-sexual power zones) which resonates with all internal/external cause and effects. The Adept is required to cultivate this reference point sensually, so that traffick with the magickal radiations from the spaces *between the cells* can be established. In this respect the subtle occult stations within the Adept are aligned with the *Kosas* or auric field of the cosmic archetypal memory, which manifests within the Adept as a dualistic breathing of the Fire Snake, which is the vehicle of the magickal radiations on a lower plane of manifestation.



The Outer Garment of the Mind



The elements are the building blocks of the temple. Their outer imagery, fetishes or godforms are built upon the study of the behavioural characteristics of the elemental forces. All magickal power stems from the application of these elemental forces through the occult power zones of the body.

BEFORE ANY form of magickal practice can take place, the initiate must thoroughly investigate the structure, function and dynamics of the somatonoëtic experience. We have seen how the magickal radiations are reciprocally related to the body-mind of the Adept, creating strange occult electro-magnetic field fluctuations upon the membrane of the Astral Light. Such impressions are the phantasma of præter-human intelligence which precipitate their gnosis upon this Magickal Mirror.

The body-mind is submerged within the matrix of the magickal radiations. The aim of the Adept is to make the magickal radiations experiential, and this is done by the development and cultivation of the occult anatomy, which acts as a Magickal Mirror. The Magickal Mirror is a lens or a bridge, allowing the Adept to witness the ingress and egress of the magickal radiations. Intimate relationships can be made with the magickal radiations, via the use of particular symbolism, allegorical prose and other forms of ritual working used within the Western Tradition. The magickal radiations within the body-mind are realised sensually. They must be meditated upon deeply, as they are subtle and elusive. Their

experiences must be remembered and gathered, as they are aspects of occult force, lying hidden within the interstices of the body-mind, animating and interpenetrating its experience.

The Magickal Will, otherwise referred to as the Astral Light on a lower level (plane) of manifestation, is a singular, pure force, having various modes of expression in nature; each mode is outwardly represented as a division of an outer garment i.e. a symbolic hieroglyph, *sephira* or path, and it acts upon or is precipitated through the human experience via the astro-sexual power zones (chakras). Action or ritual creates or imbibes a particular kind of imagery within the body-mind of the Adept, and this imagery has been referenced within the symbolism of the Western Tradition e.g. Tarot.

Kenneth Grant refers to how the shadow of the magickal radiations can be grasped by the Adept as it appears upon the *telesma* of the Magickal Mirror. He describes the shadows of the Astral Light as being; 'the less elusive images seen as shadows of the future æon. By suggestion, evocation, oblique and 'inbetweeness concepts'.¹ In this respect, any magickal grimoire becomes a magickal engine, in the sense that the purpose of a grimoire is to create the right suggestive imagery which will trigger the cosmic imagination of the Adept and create a convolvulus within the Astral Light. A grimoire should demonstrate to the aspirant the hieroglyphical engines which can reveal the magickal radiations in a metaphysical way, through suggestion and involuntary seduction. A grimoire should provide a method (Ritual working, words of power and mantras etc.) for augmenting contact with the magickal radiations in a subtle and indirect way.

The Western Tradition has revealed the secret to the mysteries in an indirect manner, as true experience of the magickal radiations can only be approached from an inference that is oblique to the teaching revealed. True insight blossoms in an indirect manner, and even though the *sephira*, paths and symbols of the qabalah are labelled, having distinct characteristics, it is through the observation of their inter-relationships and the

¹ Kenneth Grant, *Outside the Circles of Time* (Muller, 1980), p. 13.

exploration of their interdependent nature which brings the Adept closer to grasping the magickal radiations. The Adept needs to penetrate or de-robe the *images* of the Western Tradition within the body-mind i.e. to sensually witness their arising in qualitative hues upon the Magickal Mirror.

According to the Trans-Himalayan tradition, the five elements are known as the *Tattwas* (Spirit, Fire, Water, Air and Earth). They were identified as the building blocks of nature, having a particular motion, resonance, and auric fabric of occult vibration; they are the sheaths (*Kosas*) of aggregated vapour, which animate the occult anatomy of the body-mind. The division of the magickal radiations into these five aggregations has been used by the hierophants as a rudimentary teaching aid to describe the five characteristics of the Magickal Will in its ionisation phase, and its composite and dynamic expression throughout nature. The elements permeate all strata of life and have been represented by symbols;² the outer garments of magickal radiation. To fully enter into their qualitative experience and their use in magickal and mystical practices, we must then give a careful consideration to the contributions made from both the Western and Eastern schools of thought. Both their associative and often symbiotic ideas upon the nature of these primal elemental features of occult science can help the initiate grasp the metaphysical ideas of what these magickal radiations *are* and *how* they can be contacted.

Many analogies to the qualitative experience of the magickal radiations can be found within Hermeticism. The alchemical metals represent the various levels of emanation or crystallisation of the magickal radiations. The alchemical symbols are *loci*, whereby their outer garments can be penetrated to reveal the magickal radiations e.g. planets, metals, red and white tinctures, lion, eagle, dragon, moon and sun, being some of the symbols used in their mysteries. For example, the Scarlet Woman is Babalon or Lilith, and this potent symbol has been widely misunderstood by the vulgar. She is an aspect of the Adept, which contains the milk (magickal radiations), and has been alchemically

² A ritual gesture or *mudra* is a concealment, meaning, a 'symbolic' action or outer gesture, demonstrating an inner meaning.

symbolised by the White gluten of the Eagle. The Beast contains the blood and is symbolised by the Red Lion.³ When mixed in the psycho-physical sense, using the occult centres, they produce the *substance* (Fire Snake) which has its subtle counterpart within the Astral Light. The Scarlet Woman is the alembic in alchemical work, and provides just one half of the formula of this spagyric hyperchemistry; *she is the exoteric symbol of shakti,⁴ which are the astro-sexual power zones.*

These forces have also been allegorically portrayed in the mystical play of *The Chemical Wedding of Christian Rosenkreutz*, written in 1616. It is a very important work which describes the degrees of initiation and the transformative processes of the Adept upon the occult path via the extensive use of symbolism and subtle allegory. These alchemical magickal engines provide a rich tapestry of potent imagery and symbolism. Through allegorical prose, suggestion and subtle inbetweeness concepts, they indicate the journey of the Adept through the various levels or degrees of somatonoëtic experience. Alchemical symbols are keys, they represent the direction and mode of ritual application, whereby the path to create magickal currents with the magickal radiations are intimated. Symbols are used as a guide or *modus operandus*. They demonstrate the method of scientific illumination, whereby through their potency and arcane transference, they generate the right imagery and resonance with the magickal radiations. This in turn, creates a specific psycho-spiritual kinetic within the body-mind. Whereby the ionisation of the occult power zones into spinning swastikas of light create fluctuations within the medium of the Astral Light and unlock the gates via the resonation induced by this sexual hyperchemistry.

The somatonoëtic experience of the alchemical metals (magickal radiations), are divisions and expressions of the Philosophers Stone (Magickal Will). They can be understood in more depth when one considers that they share the same type

³ Note: There are other lions, each being represented by a different colour (*Kala*), which refer to the state of crystallisation of magickal radiation through the planes i.e. the materialisation of magickal radiation within the occult power zones.

⁴ The powers of the feminine aspect within the Adept.

of qualitative experience referred to in the eastern esoteric doctrines i.e. Abhidharma, Advaita and Yogacarya. In these schools the dynamics of the body-mind are broken down into their bare elemental properties or moment-events, via intellectual discussion, deconstruction and meditation practices.

In the study of Wu Hsing, the elemental forces⁵ which make up and interpenetrate the human experience are aligned with the magickal radiations. In fact, the Adept is instructed to visualise and make contact with them sensually, via the use of observation and touch (*Heiros*, χειρος – in the hands), whereby the elemental tides can be gauged. The subtle energies of the elements are tidal, and the Adept must develop the faculties to observe the sacred beat of the five elemental (*tattwas*) aggregations, which flavour the psychosomatic aspects of the body-mind by the exacerbations or impressions which they weave upon the Astral Light. The five elements make up the basic foundation of oriental medicine. They are a window into the nature and dynamics of the somatonoëtic experience. Oriental healing is an esoteric science which arises from the study of very inner magickal mechanisms.

The movements of these elemental forces and the inter-relationships they form between the body-mind and the magickal radiations must be observed. Their various modes of revealing or manifestation can be observed during the examination of the patient using the diagnostic techniques of Traditional Chinese Medicine such as Five Element diagnosis, the Celestial Stems, palpation and pulse diagnosis.

Within the western Hermetic tradition, the metals represent the magickal radiations on an abstract level, and they are referred to as the 'concealments'. They are named as being concealments, as they hide the true light of wisdom (magickal radiation). The mystery of this symbolism is perplexing to the uninitiated, and thus requires degrees of initiation to unveil and identify the inner meanings which lie behind these symbolic outer garments. The concealments keep the uninitiated distant from the true fountain source of the everlasting

⁵ Wood (Jupiter), Fire (Mars/Sol), Earth (Saturn), Metal (Venus) and Water (Mercury/Luna).

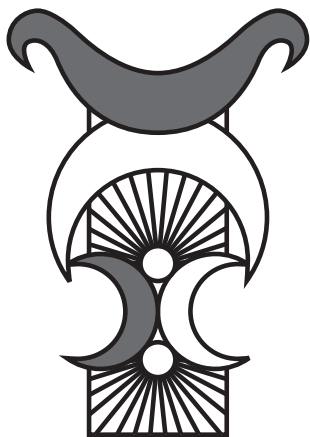
wisdom, and at the same time, reassure the initiated that the veils are only liberated and mastered by stages or degrees.

The teachings of the inner mystery schools begin with demonstrating a method by which the finer forces of these outer concealments can be identified upon the *telesma* of the somatonoëtic experience. Firstly, it is required that the Adept harmonises with the magickal radiations suggested by the *concealment*, which in the Western Tradition is ruled by a planetary *logoi*, having a specific nature which is reflected on a lower level within the somatonoëtic experience. Even though the nature of the seven planetary *logoi* are archetypal in their overall scheme of influence, the seven planetary spirits each have specific characteristics and provide a platform for the Adept to work with. They are special vehicles, or idealisms, which radiate their influences upon the nature of the Adept. Their magickal radiations are bestowed upon or out-rayed upon the occult anatomy when the somatonoëtic experience of the Adept becomes aligned with the principalities or characteristics of their nature. This mechanism can be understood from a Jungian perspective, where the benefic or malefic influences of the planetary *logoi* can be seen to work upon the fabric of the cosmic imagination.

The Adept can begin to work this star magick by using the Tree of Life to bring their occult astro-sexual power zones into the correct alignment with the transcendental virtues of the planetary *logoi*. The key is in developing and cultivating harmony with the archetypal principalities of the Tree of Life. The Adept must align themselves to these principalities and their tenuous threads of association, and then through that insight, being accommodated within the alembic of the Adept, *transcend* the exoteric glamour of these principles, to uncover the dynamics which support them.

The magickal radiations are reciprocally connected to the exoteric garment of symbolism found within these concealments. The concealments are the precipitations of phantasma on a lower level. They are phenomena, or crystallised patterns of magickal radiation, which appear sensually upon the

Magickal Mirror as a convolvulus of the Astral Light. The outer garment of *symbol* is reflected upon the Magickal Mirror as a principle flavour or coloured hue of magickal radiation. A compressed sigil can suggest an archetypal blue-print or a division of magickal radiation, which is mirrored within the interstices of the subtle occult power-zones of the Adept as a body-mind esoteric gnosis. These outer garments of symbolism are sensual æsthetic platforms; they are the keys which intimate and arouse the Fire Snake. They open the gates to the perpetual flux of the magickal radiations which lie in the spaces *between the cells*, and imbue the occult power-zones with radiant star fire, enabling traffick with præter-human intelligence.



The Double Pesce-Faced Mirror

To further demonstrate the function of the Magickal Mirror, I have supplied a diagram: The Double Pesce-Faced Mirror.⁶

⁶ It arouses the double-faced Janus at the 'Sabbath of the Witches'. The god of fertility and the patron saint of the crossroads. Kenneth Grant mentions in *Nightside of Eden*, Pg. 143; 'The Janus-headed Beast, Choronzon-Shugal (333 + 333), facing inwards and outwards at the Pylon of Daäth, is identical with the Beast 666 of biblical lore and the devil-god worshipped ages earlier by the Yezidi under the name of 'Teitan'. The symbol of Pisces is a double faced *pesce* and is connected by a nail (*Vau*, Hierophant) through the centre i.e. the role of the hierophant is to bind the link between the two worlds (Adept-Star of Initiation). Within the O.T.O., the *Vesica Piscis* is a symbol of the *yon*i from where the magickal radiations or *kalas* emanate from. The sexual mystery of the *Vesica Piscis* is mentioned in *The Anatomy of the Body of God* by Frater Achad, pg.26; where the *Vesica* is shown to have lunar properties, thus having a mystical connection with the astro-sexual power-zone, Yesod, and the number of man, 45, (1+2+3+4+5+6+7+8+9=45), ADM, ADAM. The *Vesica* encloses the first 9 *sephira* of the Tree of Life, except for Malkuth; thus the *Vesica* represents the union of Adam

This diagram is a crude representation of the aligning process required by the Adept so that they can harmonise their occult anatomy with the magickal radiations. This is done by developing a *telesma*⁷ or Magickal Mirror within the body-mind, which will respond to and reflect the magickal radiations.

There are two conjoined *pesce* shaped mirrors, one which faces upwards and one which faces downwards. The one pointing downwards is shaped like an Arch⁸ or a rainbow.

This Rainbow refers to The Royal Arch of Masonry, symbolising the tools of the craft (doctrine, grimoires, symbols, ritual, mandalas, the five elements, 7 planets etc.) that are at the disposal of the Adept and which are used as platforms for magickal work. The upward facing *pesce* is a bowl shaped mirrored receptacle, shell (*Qlipha*) or chalice, symbolising the virtues and graces i.e. magickal radiations, goetic demons, angelic beings and the præter-human intelligences which the Adept is seeking to make contact with; they represent the transcendental spheres of ontic or oneiric gnosis and oracular trance. The double *pesce* mirror is a visual aid for understanding the position of the Adept within the sphere of the Hierophantic Art. It is a useful tool for understanding the importance of 'alignment' to the praxis of the Great Work. At the zenith and nadir of the *pesce* of both arches is a nail (*Vau*, hierophant) which visually indicates *the point of penetrative insight, prajna, ecstasy or scientific illumination within the body-mind of the Adept*. This point indicates where the imagery of the particular symbol the Adept is connecting with has been penetrated resulting in the generation of a magickal current. It is the *Konx Om Pax* of the Eleusinia, or the point where

and Eve, ChVH, 19, and is an allegory for the sexual mystery of traffick with præter-human intelligence (Eve, Isis, Babalon, Hecate or Lilith) via the *yonis*. Refer to later chapters on discussion of the Yesod-Daäth axis.

⁷ Through the use of ritual acts, gestures, *mudras* etc., the template or sounding board (*telesma*) within the body-mind, for the reception of the magickal radiations is developed by the Adept. The Adept develops their sensual awareness of the *kosas* (garments) of experience. The Magickal Mirror, is a locus or reference point, and is within the body-mind at the astro-sexual power zones.

⁸ It is said that within the Ninth Arch of King Solomon's Temple, the tools of the Great Work were housed i.e. the ark of the covenant, a pot of manna, the rod of Aaron and the Book of the Law. Kenneth Grant, *The Ninth Arch* (Starfire, 2002), p. 59.

insight into the nature of the Astral Light is experienced in the body-mind of the Adept as the arousal of the Fire Snake. In the diagram, the base of the goblet attached to the lower arched *pesce* represents the workings of magickal ritual, being the foundation of the work. Ritual transforms the body-mind of the Adept, and at its height or climax (*Vau*, nail, hierophant) the Adept gradually begins to identify how the *correct imagery*⁹ is distilled within the somatonoëtic experience, so that the magickal radiations can be accessed at will. This is done through a process of ‘magickal remembering’;¹⁰ *the familiarity with those mechanisms, otherwise known as those body-mind acts performed by the magus, by which the insights or magickal radiations are liberated. This is achieved via the perpetuity of constant practice and repetition of ritual acts.* This dedication to the Great Work is summarised within the Thelemic axiom, ‘Love under Will’. As, Love becomes the vehicle of the Will, when in the esoteric sense, the astro-sexual power zones are in alignment.

The territory of the Astral Light is known in Theosophical circles as the Akashic records. It is the auric field of the cosmic archetypal memory on a lower level (plane) of emanation. It is a realm of sensual rhythms, impressions and images, and contains the knowledge and wisdom of human, planetary and stellar history. The Akashic records hold all the keys to the wisdom of occult knowledge, and it is the aim of the Adept to develop the rhythm of the hierophant, so that they may make contact with the Akasha.

According to Orphic cosmogony, the Muses (Mneiæ) were the daughters of Zeus and Mnemosyne (Remembrance, Memory). They are highly idealised sensual principles or virtues of the human experience. Arising from the celestial sphere, they represent the embodiment or vehicle by which gnosis is transmitted from the Akashic records; ‘That is to

⁹ This also refers to the *Kosa*; that body-mind vehicle or magickal body which is distilled hypostatically within the initiate and which acts as the Magickal Mirror for the magickal forces.

¹⁰ Kenneth Grant, *Outer Gateways* (Skoob, 1994), p. 27: Quotes from a Magan Text, *Necronomicon*. Schl. recension, pg.153; ‘Remembering is the most important and most potent magick, being the Remembrance of Things Past and the Remembrance of Things to Come, which is the same memory’.

say, that the Muses were the powers of remembrance and reminiscence of knowledge previously enjoyed by the soul in past births'.¹¹ The magickal function of 'remembering' enables the Adept to witness the tidal magickal radiations which lie behind the glammers (*Lila, Maya*), the shadowed division or veiling of Cosmic Consciousness in nature. The remembering process also alludes to the Isis-Osiris-Horus myth, whereby the re-remembering of Osiris into Horus, is an allegory of the mind of the Adept awakening to the auric field of the cosmic archetypal memory, where the Adept is able to see things 'as they really are'; *The Muses or Mneia endow the Adept with the powers of remembrance and reminiscence of the magickal radiations encountered upon the journey of the soul.*

In ritual practice the muses can be used as an *eidolon*, their principles and their imagery¹² must be sensually cultivated within the body-mind of the Adept. Kenneth Grant elaborates upon the magickal potencies which exist within the worship of idols and god forms. He mentions how they provide potent platforms for magickal work, enabling the Adept to reach beyond their sphere of body-mind sensuality. They are used to inspire and evoke magickal currents in the Adept; 'Why should I seek among the physical reflections of the Eidolon, when the ideal Ideal – the Idol – translates my inmost longings into immediate fulfilment through means too complex for me to fathom? And for me, poetry – the art of convulsing the soul with the fleeting vision of this metaphysic, this great Eidolon – consists in the power so to arrange words and create rhythmic effects that the poet and his reader can recreate, with each reading of the poem, the essential energy which generated it'.¹³ The idea to 'recreate' or co-create refer to the homunculus, the phantasma of the Astral Light that has been rendered upon the physical plane.

¹¹ G.R.S. Mead, *Orpheus* (Watkins, 1965), p. 94.

¹² The direction and mode of the body-mind developed in the Adept when working with idols, muses or magickal verses and hymns is beautifully though cryptically summarised in an allegorical quote by Eliphas Levi, translated by Aleister Crowley; 'When one creates phantoms for oneself, one puts vampires into the world, and one must nourish these children of a voluntary nightmare with one's blood, one's life, one's intelligence, and one's reason, without ever satisfying them'.

¹³ Kenneth Grant, *Dance, Doll, Dance!* (Starfire, 2003). Pg. 126.

Ritual work is meant to generate states of somatonoësis that connect with those essential energies of emanation which arise from the spaces *between the cells*, and the Adept must remember how the thread of these mechanisms are worked. This essential energy or arousal is the sub-stratum and kinetic foundation of magickal practice. It is the basis of theurgy, which can be liberated by potent and austere poetry, mantra or ritual acts. The basis of the Hierophantic Art is the creation of magickal currents; *the induced, liberated rhythmic effects of poetry, prose and magickal ritual are powerful keys, providing the link to distil the auric impressions of the cosmic archetypal memory.*

Muses, idols and fetishes orientate the Adept, triggering states of body-mind that are psycho-physical in nature. G.R.S. Mead states; 'They (the muses) were also said to be daughters of Uranus and Gæa, for such knowledge or experience can only be obtained by Heaven and Earth 'kissing each other', that is by reincarnation'.¹⁴ Again, the sexual mysteries of the Hierophants are indicated by the image of this sacred juxtaposition (kiss¹⁵). The kiss alludes to the mysteries being activated by sexual or alchemical processes, as it is through the mechanism of the kiss or 'arousal' within the Adept which opens the gates to the magickal radiations. The kiss is synonymous with the cross-roads or gateway of the Daäth-Yesod axis on the Tree of Life. The kiss alludes to the higher spiritual faculty of emotion and passion, where the Adept strives for the frenzy, the wildness of ecstasy, which magnetically attracts the impressions or distills the magickal radiations upon the telesma of the Magickal Mirror.

H.P. Blavatsky, indulges upon the use of the *eidolon*¹⁶ as

¹⁴ G.R.S. Mead, *Orpheus* (Watkins, 1965), p. 94.

¹⁵ Kissing; The use of the mouth (*Peh*) in sexual magick. It is by the mouth whereby the magickal radiations (Fire Snake, kundalini) can be aroused during the sexual workings. According to Kenneth Grant, the mouth is the utterer and absorber of the word of the VIII° O.T.O. i.e. the Priestess (Heaven, Nuit), who takes the form of the *eidolon* of the Goddess, is induced in dream and is seated exalted on her throne. She arches over the Hierophant (Earth) for higher cunnilingus (oral *viparita maithuna*) of the *kalas* (magickal radiations), these elixirs, magickal radiations or illuminated visions are mediated via the sound of a gong. See *Outside the Circles of Time*, Kenneth Grant (Muller, 1980), p. 70. The Kiss also refers to the sting of the Scorpion, the 'Kiss of Death', Scorpio, Death *Atu XIII* and the 50 Gates of Binah etc., and alludes to the sexual operations of the mysteries.

¹⁶ The *eidolon*, is the simulacrum or middle principle. It is the Astral Body. Its nature

a lever for magickal work. She demonstrates that it is in the power of the Adept who; ‘fixes such entities, whether by White or Black magic in certain objects?’¹⁷ Meaning, the magickal radiations exoterically symbolised within the *sephira*, planets, angels, spirits and elementals etc., through occult processes that are far too complex and subtle to imagine, become hypostatically embedded within the somatic structures as the ‘substance’ or ‘object’ (Idol) or within the Adept, and these magickal radiations make up the dual nature of the Fire Snake; ‘Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?’¹⁸ Blavatsky, refers to these objects as being; *animated statues*, describing them as objects of worship or a *fetich* or *fetiches* (*fetisso*), which induce ‘enchantments’ or ‘bewitchments’, and have the power to ‘charm’; *fatum*, ‘destiny’; *fatua*; ‘fairy’ etc. She proposes; ‘Yet the theory that certain objects – statues, images and even *amulets* for example – serve as a temporary or even constant habitation to a “god”, “genius” or *spirit* simply, has been shared by some of the most intellectual men known to history’.¹⁹ Blavatsky, also indicates that there are magickal hieroglyphs of occult lore which are concealed in particular works of fiction and satire; ‘I may now give some of them *apropos* of the latest *Theosophical* novel, *A Fallen Idol*, and thus show that work of fiction based on some very occult truths of Esoteric Philosophy’.²⁰

So, by a process of occult enquiry the Adept is required to gradually penetrate the mysteries of the glyphs provided by the Eastern and Western mystery schools. By observing the subtle

is hierophantic, as it is the bridge, pontifex or mediator through which the magickal radiations are mediated via theurgy, magickal ritual, prayer, hymn, worship etc. within the body-mind of the Adept.

¹⁷ Ancient Egyptian Magic. ‘*Ancient Magic and Modern Science*’, H.P. Blavatsky. Adyar Pamphlets No.39. (Theosophical Publishing, 1914), p. 29.

¹⁸ *Ibid.*

¹⁹ Ancient Egyptian Magic. ‘*Animated Statues*’. H.P. Blavatsky. Adyar Pamphlets No.39. (Theosophical Publishing, 1914), p. 18.

²⁰ Ancient Egyptian Magic. ‘*Ancient Magic and Modern Science*’. H.P. Blavatsky. Adyar Pamphlets No.39. (Theosophical Publishing, 1914), p. 19.

levels of the body-mind in daily living, degrees of qualitative body-mind experience can be recognised and extracted for use in magickal work. Constant and repetitious reflective meditation and ritual work plumb the collective depths of the body-mind, and allow an esoteric gnosis to unfold within the Adept. This gnosis envelops the magickal personality and animates the subtle centres (astro-sexual power zones). As the occult anatomy of the Adept becomes vivified with the movements of the Fire Snake, the magickal radiations become integrated within the subtle centres, and their impressions are witnessed upon the Astral Light. The precipitations of these phantasms can then be used or siphoned off for magickal practice. This is what is known as The Great Work (The Magnum Opus); it is the ability to perform subtle distillations from within the alembic, and extract the precipitations of phantasma, the psycho-spiritual elixirs. These refractions of the Philosophers Stone can be assimilated and moulded through the planes to create a homunculus (Moonchild), which is synonymous with manifesting the Magickal Will on the material plane, or making the *word, flesh*.

It must be remembered that the process of connecting with the magickal radiations is a gradually evolving one – irrespective of those ecstatic moments! – where those radiant sparks or kaleidoscopic hues flicker upon the shield of the Magickal Mirror, triggering states of sudden illumination within the Adept. When these sudden bursts of insight arise, they must be recognised objectively, and made *familiars* by the signs that they produce within the body-mind.²¹ This is the mode by which the magickal radiations are mastered and earthed within the alembic of the Adept.

Within the study of Alchemy, the Adept is required to undergo a series of transformations before the body-mind is able to sensually realise the experience of the magickal radiations. The body-mind of the uninitiated is clouded, and this state of being needs to be transmuted i.e. from Lead into

²¹ Aleister Crowley, *Liber 777*. The table of Correspondences provides a useful guide to orientating the magus to identify the signs, calls or keys of the respective magickal consciousness experience.

Gold. The vehicle by which The Great Work is augmented is represented by the Hermetic allegory, *Visita Interiora Terræ Rectificando Invenies Occultum Lapidem*,²² V.I.T.R.I.O.L.; being the universal solvent, the alembic, referring to the occult anatomy. In alchemical terms, the body-mind of the uninitiated is the dross of the alchemists. Within the human experience, this refers to the everyday uncontrolled thoughts and bodily processes; the majority of which are ensnared by the trappings of the ego or the three Buddhist *klesas*.²³ It is a state of being which is fettered, ignorant, mundane and non-transcendental, and has been represented within the Gospels by the parable of the dead Lazarus, who is raised or resurrected from death by the Christ.²⁴ In *Nightside of Eden*, Kenneth Grant states; 'The keys of practical occultism, whether within Mysticism or of Magick, may be apprehended intellectually by the study of books, but it is on the inner planes alone that their effective workings may be revealed. Unless the requisite contacts on the inner planes are established in the proper manner, no amount of reading will disclose 'secrets' that are literally indecipherable and therefore truly occult. The safeguards are both automatic and fool-proof'. This statement emphasises an occult maxim which is interwoven with karmic vicissitudes. The Adept is required to undergo an alchemical process, a journey of self discovery, whereby a transformation or revolution of the character is required, whereby karmic debts need to be settled. Until such work is taken, they will be unable to align their occult anatomy with the vibrations of the magickal radiations.

Through a labour of Love, which is under the direction of the aspiring tendency of the Adept to tune into the vibrations of the Magickal Will (magickal radiations), the base metals (concealments) of the human experience must be transmuted so that the Adept may resonate with the vibrations of the

²² Aleister Crowley, *The Book of Thoth* (Weiser, 1995), p. 104. 'Visit the interior parts of the earth: by rectification thou shalt find the hidden stone'. The interior parts of the earth refer to the occult power zones of the body-mind consciousness experience. The hidden stone refers to the elixir or *kalas* of astro-sexual radiation, which enter the power zones of the Adept and influence the movement of the Fire Snake.

²³ Greed, Hatred and Ignorance.

²⁴ Aleister Crowley, *Gospel of St. John*, Chapter 11.

magickal radiations. The process of this transmutation is known to the hierophants, but is unknown to the uninitiated. However, via the Hierophantic Art, an aperture can be formed within the magickal personality, where the ability to generate different qualitative states of body-mind can be explored. These qualitative states of body-mind have been symbolised within the qabalah. The principalities and the inherent virtues of the *sephira* and paths of the Tree of Life are synonymous to each of the alchemical metals of the alchemist.²⁵ Within the occult anatomy, these virtues are depicted as those radiant *kalas* which are liberated and witnessed upon the Magickal Mirror. The aim of this alchemical process is to generate the unveiling of that light of illumination or Pistis Sophia²⁶ from those spaces *between the cells*. When such experiences have been attained, one was said to possess The Philosophers Stone of the Wise. The transmutation process has been described by Ithell Colquhoun; 'It is not chemistry of any kind, not even so-called Hyperchemistry; it is rather an aspect of nuclear physics, and its well-attested transmutations result from nuclear reaction brought about by a still-unknown process'.²⁷ We have established that the access to the magickal radiations follows non-linear and involuntary processes. The oblique and indirect means of grasping the magickal radiations are 'unknown', but are suggested to the Adept.

Within the alchemical pictograms of the Hermetic science,²⁸ strange creatures are used to imply, via an arcane transference, the strange nature, powers and virtues of the magickal radiations. The use of atavisms, and their non-linear and oblique paths of suggestion, fertilise the body-mind with atavistic impressions. These atavistic symbols work upon the human experience, colouring the Astral Light through their subtle hypnotic imagery, with 'in-between' like concepts, preparing the body-mind with a subtle leverage to accommodate alien transmissions with *præter-human* intelligence.

²⁵ Aleister Crowley, *Liber 777* (Neptune Press, 1955), p. 23.

²⁶ Faith through Wisdom.

²⁷ Ithell Colquhoun, *Sword of Wisdom: MacGregor Mathers and 'The Golden Dawn'* (Neville Spearman, 1975), p. 270.

²⁸ Examine the illustrations from the works of Basilus Valentinus.

It is very difficult to fully explain what the magickal radiations are to the uninitiated. I have represented a guideline based upon Kenneth Grant's discussion of the three rooms of consciousness in *Outer Gateways*. Here, we can classify the somatonoëtic experience against a background of three compartmental realms, which can help provide a useful tool in understanding the nature of the magickal radiations.

The magickal radiations can be more easily identified when they appear upon the *telesma* of the Magickal Mirror. If we consider the hypothesis that somatonoëtic experience has three dimensions, or *cells*; being Imagination, Waking Consciousness and Cosmic Imagination. The magickal radiations lie in the interstices as a *rhythm of the cells between*, interpenetrating these three realms of being. Imagination is a function of the body-mind that deals with the oneiric sphere or lucid dream states of the Adept. It receives the distorted visions of the Astral Light. Within the fluidic matrices, tunnels and doorways within this astral realm, where access to the inner and outer worlds via the Daäth-Yesod axis can occur. Kenneth Grant, describes the doorways of the Daäth-Yesod axis as; "This backward journey through the Tunnels of Set commences in the Tuat,²⁹ the preliminary passage or 32nd Path that leads back from Malkuth (mundane consciousness) to the astral spheres of Yesod'.³⁰ These astral journeys have been demonstrated within the magickal and evocative art work of Austin Osman Spare and Andrew Chumbley. Their art is both talismanic and evocative, acting like a yantric lens upon the occult power zones of the Adept. Its æsthetic having a transitivity, which filters through the forces that are hidden within non-spatial dimensions as a perichoresis. The line and composition of such magickal renderings act as a gateway or vortex to draw upon entities (phantasma) in the outer spaces, arousing the Adept into those profound states of ecstasies, analogous to the Vinum Sabbati; where astral doorways and strange vistas of cosmic consciousness are experienced by the Adept as a precipitation of phantasms i.e. this is the

²⁹ Also referred to as the liquid fire i.e. the Astral Light.

³⁰ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 25.

word made flesh. Kenneth Grant mentions the process of perichoresis; 'The concept comports a certain *perichoresis*, or intrusion of elements from one dimension into another, which, in turn involves the idea that the astral consciousness of man is capable of receiving currents of cosmic energy (in the form of creative inspiration) which permeate the aura of earth. Whether or not such intrusion proceeds from actual entities in outer space is problematical; outer space may be another form of that inner space which comprises the mental or subjective universe'.³¹ Through the use of automatic drawing and sigilization, mandalic astral doorways are constructed, acting like initiatory currents, which connect the Adept with traffick from outer realms of cosmic consciousness, where the magickal forces of the Sabbat seep through the Daäth-Yesod axis, as off-beat adumbrations seeping through the aperture of void (*Ain*). Daäth is the outer pylon of void (*noumena*) or subjectivity, it is the abode of cosmic consciousness or where præter-human intelligence seeps through and colours the Astral Light with its magickal radiations. This light of gnosis is bent within the aperture of this trans-spatial void and overflows into the Yesodic power-zone, where 'In his house in R'lyeh dead Cthulhu waits dreaming',³² referring to the abode of the Fire Snake. The yesodic sphere is the landscape of illusion and glamour, it is the play of *Lila*, the world of appearances (*sattwa*, essence, *kalas*, substance or tincture) which composes the structure of the four qabalistic worlds. Cosmic consciousness undergoes a convolulus as it manifests from noumena (void) to phenomena (substance or matter), bending the space-time continuum and rendering itself upon the fabric of the Astral Light within Yesod.

Within the sexual rituals of the Western Tradition, the Daäthian void (*Ain*) is a symbol of the *yon*i (vulva); *it is from the yoni, where the Adept approaches the gate to Daäthian gnosis (11th sephira) and receives the elixirs (kalas), or those radioactive³³ sexual emanations from that Star of Initiation (void)*. Daäthian gnosis is nuclear and radioactive, a by-

³¹ Kenneth Grant, *Outside the Circles of Time* (Muller, 1980), p. 41.

³² H.P. Lovecraft, *The Call of Cthulhu*.

³³ 'Radioactive' in the sense used by Michæl Bertiaux in *The Voudon Gnostic Workbook*.

product of the resonant frequency fluctuations generated by the process of alchemical transmutation which distorts the body-mind consciousness experience. When successive leaps or transmutations of somatonoëtic experience have taken place, the Adepts astro-sexual power zones become radioactive, they are quickened to the movements of the Fire Snake that has aligned itself with star fire. The pure gold of the alchemists occurs above the Abyss, where it is distilled via the Daäth-Yesod axis. The aim of the Adept is to resonate with the Tree of Life and equilibrate with the division of the archetypal planetary *logoi* (*sephira*, metals and planets); the experience being a cultivation of inner virtues or powers.

The realm of 'Imagination' is separated from the realm of 'Waking Consciousness' by a barrier, the 'Astral Wall'. The Astral Wall separates the creative faculty of the somatonoëtic experience from the rational mind. The Astral Wall is saturated within a sea of occult frequencies; the power of which is augmented or activated by the practical mechanisms of the Western Tradition i.e. ritual acts and words of power.³⁴ In *Outside the Circles of Time*, Kenneth Grant describes the mechanisms by which certain words of power or mantra are used as magickal engines. He describes the power of the word as containing a 'subtle sorcery', and elaborates upon the power inherent within the use of 'sonorous sounds' during the performance of magickal ritual. These sounds evoke a magickal mystery, which stir the essences or *kalas* within the Daäthian void (Ain) into a sporangial vortex of phenomenaic potentialities i.e. manifestation. This is the magickal mystery of manifesting the Magickal Will into a Moonchild, through the four qabalistic worlds; creating adumbrations through the void via the use of the *word*; which activate the astro-sexual power zones via the Daäth-Yesod axis, to release the psycho-physical elixirs. The sonorous sounds of magickal practice create a dent within the Astral Wall, enabling communication with the magickal radiations throughout the four qabalistic worlds.

Cosmic Imagination is the realm of cosmic consciousness, the Akashic records, The Masters, ISIS, Lam, Aiwass, Babalon, Nuit,

³⁴ Such magickal texts such as the *Hanya Haramita Shingyo* (The Heart Sutra) or *The Invocation of the Heart Girt with a Serpent*, or *The Bornless Ritual*.

The Hollow Earth, The Icy Wastelands of Kadath at the pylon of Daäth or the Plateau of Leng. This is from whence books such as *The Book of Law* and *The Book of Dzyan* would have been received.

“The house represents trans-terrestrial consciousness. The invoked forces – Cthulhu, Yog-Sothoth, Azathoth, etc., – are then understood, not as malignant or destructive energies but as the dynamic energies of consciousness the functions of which are to blast away the delusion of separate existence (the rooms of our illustration). Such is the rationale of the ‘demonic’ forces known in the Cthulhu Mythos as the Outer Ones, the Deep Ones, the Great Old Ones; in traditional Qabalistic lore, the Qliphoth, Elementals, Larvæ, etc., none of which should be confused with disembodied human, or animal, spirits.”³⁵

This is the realm where the epiphanies and movements which influence terrestrial time arise from. This region is transæonic, and when called upon via oracular operations have the capacity to distort the cycles of time (*kalpas*). These other dimensions are the source of evolution of the somatonoëtic experience and influence the course of Æons. The great books of antiquity have drawn their inspiration from this very stream of genius.

To perform the Hierophantic Art the Adept is required to completely immerse themselves into the study of nature and her cycles.³⁶ These cycles are composed of and animated by a qualitative principle. For example, within the Western Tradition, they are the elements of antiquity, Earth, Air, Fire, Water and Spirit. These elements are overshadowed or imbued with the magickal radiations. They are qualitative principles, and these experiences arouse the somatonoëtic experience via the use of ritual acts. They are essences which have been described by the eastern mystery schools as *tendencies*, having a particular motion and a natural evolving principle. These qualitative principles sustain and embody the powers and virtues that exist within the *eidola* of the Western Tradition. The character of these qualitative principles underlying the

³⁵ Kenneth Grant, *Outer Gateways* (Skoob, 1994), p. 86.

³⁶ *Kalas*, time, tarots, *dharma*s and astro-sexual elixirs etc.

movements of nature has often been described by mystics in abstract terms as a 'colour'. The dynamics inherent within these tendencies of natural force are responsible for precipitating and magnetically attracting the magickal radiations within the dimensions of the body-mind. The elements are a paradox, having 'distinct' or singular characteristics, but yet they are also mixed. For example, within the Tarot, 'The King of Pentacles', represents the element of Fire that is within Earth. The properties of the elemental features within the Tarot are collective and interdependent, they are states of aggregation. Meaning, there is always a mixture of more than one element at play, which animates and imbues a Tarot card. Each path and *sephira* on the Tree of Life is also a mixed complex or a pluralistic hieroglyphical engine i.e. they are composed of a mixture of many particular principalities or elemental hues.

The powers and virtues of the elements are pluralistic in nature.³⁷ Through meditation and ritual practices, the causal structure and transient motion of these subtle essences can be extracted from the glamoured impressions or shadows which they weave upon the psycho-physical experience.

The realisation of the elemental transformations can be approached indirectly. Through exploring the karmic links, known to Theosophists as the akashic records, the Adept is forced to identify with particular states of mind and observe their transient moment events.³⁸ Through the objectification process of ones internal experience it is possible to achieve particular insights into the realisation of the magickal radiations in nature (phenomenal world) internally and externally as a tangible existential reality. To follow the movement of these elemental

³⁷ Stefan Anacker, *Seven Works of Vasubandhu*. The Buddhist Psychological Doctor. (Motilal Banarsidass Publishers). See Chapter IV. 'A Discussion of the Five Aggregates (Panca-skandhaka-prakarana)'.

³⁸ When the Buddha gave a sermon on the Four Noble Truths, *The Dhammacakkapavattana Sutta*, only one of his five disciples, Kondanna, understood the Third Noble truth i.e. The Truth of Impermanence. The meditation upon 'Impermanence' acts as a window through which the dynamic and general nature of the elemental transformations can be viewed. One can observe and appreciate their transitory and transformative qualities or flavours i.e. the movement of the elements through the sub-elements: earth-earth, water-earth, fire-earth, air-earth and ether-earth. This movement is a continuum and runs incessantly throughout all the elements.

forces of the somatonoëtic experience, one needs to coordinate and orientate oneself in a scientific manner the ontological development of their arising. Their essences are momentarily witnessed upon the Magickal Mirror in meditation, appearing like flashes of inspiration, insight or past memories. The evocation of these karmic experiences arise gradually and can be augmented via repetitious and cyclical pursuits i.e. creating sigils, yoga, mantra, meditation and ritual practice.

In the Western Tradition the elemental transformations and their tendencies have been extrapolated into more complex forms and associations i.e. the table of correspondences. Ithell Colquhoun comments upon the creation of these tables of correspondences used in the Golden Dawn, and is aware that these tables are an essential prolegomena of the Western Tradition in understanding the nature of the magickal radiations. Colquhoun writes; ‘Dion Fortune in *The Mystical Qabalah* refers to *Liber 777* as ‘the Mathers-Crowley system’: more accurate would be the Mathers-Westcott-Secret Chiefs system’.³⁹ In other words, regardless of how the book of correspondences, i.e. *Liber 777*, arose, it represents an abstract utopia; it is a magickal dictionary of the veiled outer garments of the elemental transformations; it contains all the symbols, colours, god forms and meanings etc. of the magickal radiations which make up the magickal universe.

In *Liber 777*, number, colour, sound, perfume, and god forms etc., each share particular affinities, harmonies and characteristics with each other. These correspondences, associations and fetishes are not delusions; *They are idolons and platforms of reference for the magickal personality, in the sense that their impressions quicken the Magickal Mirror into a receptive activity to receive the impressions of the magickal radiations from outside.* The table of correspondences are used as a platform to focus the ritual and to reinforce the authenticity of a particular spirit vision upon the astral plane. It allows the initiate to know if one has truly evoked or encountered a particular magickal radiation on the astral plane. The Adept is required to become familiar with the astral plane and its

³⁹ Ithell Colquhoun, *Sword of Wisdom*, p. 247.

changing panorama of visions and beings i.e. the images and impressions that are received upon the Magickal Mirror. The Adept is also required to test the validity of these magickal encounters or visions with the table of correspondences.

To further contemplate the dynamic nature of the elemental forces, we can turn our attention to the metaphysical school of the Vedantic system, where idealism and the deconstructive analysis of the somatonoëtic experience is used to explain those elusive forces which animate and make up the body-mind. According to this school of thought, the spectral luminescence of the magickal radiations that reveal themselves upon the Magickal Mirror needs to be 'observed' and should be felt and experienced sensually, through the medium of the five senses. Within the Yogacara system, the term 'thought-stuff' (*citta*) is used to describe the patterns of the body-mind consciousness experience. The Adept is required to observe the movement and behaviour of this thought-stuff as it displays obvious patterns and repetitions within the body-mind consciousness experience.⁴⁰ For example, in meditative practice, the observation of the general 'play' of thought-stuff can reveal a particular behaviour or pattern i.e. it leaves a signature or flavour upon the Astral Light.⁴¹ When the movements of thought-stuff are followed, the practitioner can further develop their sensibility to identify the nature of the magickal currents which animate them and act as their drivers. Through this type of analysis, being a state of indirect enquiry into the nature of the transpersonal reality, the qualitative principles which drive the thought process are highlighted. In this respect, thought-stuff is never taken at face value, as its nature is anchored upon the activity of magickal radiation. It is the crystallisation of this activity that results in the egoic projection of mundane consciousness experience. The pattern of thought and its behavioural activities are made

⁴⁰ This could relate to the repetitive emotions or sensations that arise in the individual when feeling discomfort in a yogic meditation posture (*Asana*). Such thought and emotional sensations that arise when performing an *asana* are usually repetitive due to deep patterns and tendencies that have arisen in the body-mind consciousness experience of the practitioner; i.e. stiffness in a particular muscle group will generate the same physical sensations within the practitioner each time.

⁴¹ This signature or flavour is a shadow of the magickal radiation that is received by the *chela* as a somatonoësis.

up of inherent tendencies, known by the eastern mystics as *sankharas*. The metaphysical concept of *sankhara* provides a useful stepping stone for the Adept to indirectly understand the nature and dynamics of the magickal radiations. *Sankharas* can be understood to be an aspect of force, or they can be visualised as an inertia, which *tinges* the body-mind consciousness experience with a tendency or pattern. There are particular *sankharas* for every ‘act’ of ritual working. That is, the *sankharas* themselves can be viewed as being the ‘acts’ or ‘workings’ themselves, as such magickal and mystical workings are made up of particular patterns, intentions or volitions; A *sankhara is a pattern or a rhythm of a magickal and mystical act, which leaves a trace upon the Akasha or Astral Light*. One can then visualise that a *sankhara*, quite literally, carves a groove (pattern) within the body-mind consciousness experience of the Adept. These grooves or tendencies make up the totality of body-mind consciousness experience. In magickal terms, the *sankhara* can even be extended to influencing the mysterious matrix of the *Alaya*⁴² stream. For it is within the *Alaya* where the initial stages of an incarnating soul, embryonate or homunculus are constituted, and where the elemental aggregates are developed into an ego (homunculus). The *sankharas* in this sense are analogous to the forces which make up the Magickal Will. They are responsible for moulding and characterising the nature and expression of the body-mind consciousness experience i.e. making the *word, flesh*.

The Magickal Mirror is a translucent *telesma*. It is a reference point and a screen, whereby the magickal radiations can be witnessed. The Adept must learn ‘how’ to sensually follow the psycho-emotional patterns of the human experience,⁴³ and then tune into the dynamics of ‘how’ these patterns become consolidated within the structural components of the body i.e. how to recognise the causes of muscular rigidities or resistances. The Adept can do this through the study of the biomechanical

⁴² *Alaya*, the source or stream of consciousness experience which is made up of elemental aggregations, or mixtures of elements/*tattwas* (thatnesses).

⁴³ The work of Wilhelm Reich and Alexander Lowen explore the psychosomatic dynamics of the human experience.

patterns of the body, and discover muscular imbalances through exercise e.g. hatha yoga. The general nature of these psycho-emotional patterns (*sankharas*) within the body are amplified or highlighted within ones experience when certain complex and rhythmic bodily movements are performed.⁴⁴ Many of these muscular imbalances arise from a mixture of genetic and occupational factors i.e. physical, mental and emotional stresses of daily living. For example, when learning a sequence of dance, martial art forms⁴⁵ or performing a yoga *asana*, all sorts of painful experiences arise in the individual due to the physical and mental imbalances within the body-mind consciousness experience. On an emotional level such tendencies of the body-mind consciousness experience manifest in a biopsychosocial way i.e. impulsive behaviour, hypersensitivity disorders, hypochondriasis, extroverted and introverted behaviour, anger, fear, joy and pensiveness to name but a few examples of human behavioural patterns. These patterns must be observed when they surface and then be categorised as illusory activities of mind, they are the shadowed by-products of cosmic consciousness that have been crudely contracted or misrepresented into a limited vision, which we mistakenly accept for reality. Such activities of mind are obstructions and contaminants of the Magickal Mirror.

When a particular ritual act is performed, such as The Ritual of the Pentagram, and is perfected through its repetition, a particular *sankhara* is generated. In this sense, an ideal or existential *sankhara* or pattern is created in the body-mind consciousness experience. This existential *sankhara* can act indirectly to access deeper levels of meditative absorption and contact with the magickal radiations.

The action of any ritual forms a magickal current due to the inherent facilitative effects of its dynamism which bends the

⁴⁴ For example, when learning the art of Kendo swordsmanship, a perfect cut with the sword takes many years to master. The blockages in movement of the body prevent one from generating pure form.

⁴⁵ The oriental martial arts placed emphasis upon the esoteric elements underlying their body-mind movement practices (*kata*, stances, *mudra*, *kiai* and meditation). The law of the five elements was used to highlight the division of the forces that underlie the body-mind consciousness experience.

Astral Light. The aim of the mystery schools are to teach the virtuous or ideal *sankharas* (patterns), or 'laws'⁴⁶ (*dharmas*) which are sympathetically resonant with the magickal radiations, and these ideal patterns are simulacra for them via specific magickal acts or ritual workings. Thus, as mentioned earlier, a *sankhara* is an embodiment of any ritual working, because the very structure and function of a *working* is made up of a *sankhara*, which in turn brings one closer to the experience of the magickal radiations. Thus, the Adept is required to generate specific *sankharas* through the use of ritual acts, aligning the Adepts subtle occult power zones with the magickal radiations. After continual observance and cultivation of these virtuous or ideal *sankharas* working within the body-mind consciousness experience of the initiate, the Adept is able to understand the dynamic behaviour and properties of the magickal radiations. Through the repetition of various ritual practices, the magickal radiations are observed upon the Magickal Mirror. Remember, the forces of the body-mind consciousness experience are sensual and tangible. With this in mind, the Adept is able to mould and imbibe the magickal radiations from memory via the astro-sexual power zones and utilise them accordingly for magickal or mystical work.

There is no specific pathway or ritual working which leads to the realisation of these 'other dimensional' magickal radiations. The Adept must forge a dynamic pathway within. The Adept is required to constantly act as an overseer, internally questioning the nature of the perpetuity of sensorial activity that impresses itself within the body-mind. The Adept must deeply reflect upon the ritual act performed. This is done by contemplation, critical analysis, meditative absorption, study and the use of contradictory reasoning that leads to an inference into the nature i.e. the causal flows of a specific act and its underlying dynamics. In this way, the Adept creates an internal space, a Magickal Mirror which can resonate with the magickal radiations. The pathway to receiving impressions of the magickal radiations is very tenuous, elusive and constantly

⁴⁶ According to Kenneth Grant, a Law is a 'tarot', and by Temurah, a Gate (ThROA), a Wheel or Chakra (ThARO), and the Goddess of Love (AThOR, or Hathor), substances, tendencies, *kalas*. All being elements of veiled cosmic consciousness. See *Nightside of Eden*, Pg. 213.

changing. It is not a direct sensual pathway, but follows indirect, or unorthodox, procedure. Kenneth Grant reveals an insight into the nature of the magickal operation in *Nightside of Eden*. He describes the formula of the magickal operation using a key which is suggested in a secret grimoire, 'The Grimoire of Besqul'; 'the Beast was called down not from known spaces but *from cells between them*, while the *bultu* drums beat off-beat rhythms.'⁴⁷ The 'Beast' in this context refers to the magickal radiations. The 'known spaces' refers to the conventional *Sephira*, Paths and Symbols of the Tree of Life. This means that the impressions that are produced from magickal work and the mode by which the magickal operation is performed do not follow a fixed pattern. The magickal radiations that are liberated from working with the qabalah arise from the 'reflex tunnels' which exist behind them, in the interstitial spaces of void (*Ain*) i.e. in *the rhythm of the cells between*. They can only be imbibed or contacted *off-beat* or by oblique magickal operations; 'the alignments of the secret *vevers* flowed *between* the cardinal points, not through them.'⁴⁸ The Tree of Life is not meant to be worked in a linear way. The Adept must appreciate that both the Sephiroth (matter) and anti-Sephiroth (anti-matter) are made up of a compendium of interdependent events and are reflexes of each other. The off-beat rhythms of the Bultu drum are an analogy to the 'technology' of arousal i.e. the oblique formulas of sorcery performed within the arboreal cults of the witches Sabbat, which lie at the foundation of the magickal operation. It is within the spaces of the off-beat sound of the Bultu drum whereby the Adept enters oblique magickal territories. Its sound is hypnotic, inducing a 'concussive epileptic' which makes the Astral Light receptive to oracular adumbrations. Thus, the key to any magickal operation lies in the 'in-between' moments of a magickal act, where the Astral Light is exposed to that 'other', the involuntary impressions from *the cells between*, which strike their sidereal phantasma upon the Magickal Mirror at oblique intervals. This is what it means when Grant mentions that the 'secret *vevers*' (magickal radiations) are flowing between the

⁴⁷ Kenneth Grant, *Nightside of Eden*, Pg. 193.

⁴⁸ *Ibid.*, Pg. 194.

cardinal points (ritual act). The Adept uses the reference of ritual work as an orientation to gain access to the magickal radiations.

The magickal radiations are witnessed or glimpsed as off-beat reflexes. Their strange frequency fluctuations seep through the aperture of space and time, manifesting as a shadowed emission spectra upon the Astral Light. In this sense, their realisation can only be grasped indirectly, from observing the fluctuations that take place within the body-mind during a magickal operation. When the magickal radiations appear upon the Magickal Mirror, the Adept is then required to take a kind of magickal photograph of their intermittent reflexes. Kenneth Grant describes this process as; 'Having concentrated the essence of the *Bultu* within its *eidolon*, or spectre, it secreted a subtle sperm that combined with the life-blood of its consort to produce a magnetic salve, thus sealing the fire of the woman with that of the Beast in a single substance.'⁴⁹ The essence referred to here is the realisation of the impressions of the magickal radiations. The *eidolon* or spectre refers to the astro-sexual power zones (Magickal Mirror) and the sperm (magickal radiation) with the magnetic salve (elixirs) symbolise the magickal current and aspects of the Fire Snake, which is aroused from its sleep through the attraction of active and passive forces set up from a magickal operation. The sealing of the fire of the woman and the Beast emphasises the sexual nature of this *hyperchemistry*, the androgynous conjunction or sacred marriage (hierogamy) of the somatonoëtic experience with the magickal forces. A useful qabalistic analogy is found in the qabalistic symbol YHV, where qabalistically, the *Vau* (6), a symbol of the hierophant, is the link or bridge between the active, *Yod* (10) and the passive forces, *Heh* (5).⁵⁰ In Thelemic terms, it refers to the psycho-sensual experience of Nuit and Hadit conjoined and the liberated elixirs which are set in motion via the occult anatomy.

The magickal radiations weave discreet characteristic shadow signatures within the somatonoëtic experience of the

⁴⁹ *Ibid.*

⁵⁰ According to Papus, the *Yod* (10) represents the Ego, *He* (5) is the Non-Ego. Papus, *The Tarot of the Bohemians* (George Redway, 1896), p. 21. *Vau* is the link between the two: hence, YHV.

initiate. The recognition and remembrances of these stains or shadows of magickal radiation enable the Adept to imbibe them for magickal workings and illumination at a later stage.

The initiate is required to cultivate a mind that is non-dualistic, which means that they can embrace a distinct particular concept-moment and at the same time be also able to melt and dissolve that concept into a stream of interconnected ideal particulars and component parts (essences, elements, tarots, forces, qualities, *kalas* etc.).

The use of tabular thought and the extensive use of classification systems with a tail of associative correspondences⁵¹ is the method used by the Western Tradition for magickal practice. The tables of correspondences are a comprehensive system, providing a clear method of working with the use of symbols and imagery: they are the representative regents and eidolons of the magickal radiations ('secret vevers'). The correspondences are used to weave the fabric of the body-mind consciousness experience in a web-like fashion, through the medium of association. The power of association displays the inter-relatedness of principles and ideas. Pluralistic thought is thus required for such a grand method of enquiry into these elusive and abstract principles of association.

According to Vedantic thought, the elements of the body-mind consciousness experience were sensually accessed by the Adept through the medium of visualisation and physical calisthenics. The Adept would meditate upon the idea that there is a stream (*Alaya*) of consciousness, and that the nature of the mind is a garment of 'arising', or that its very nature is made up of veiled substances (tarots, *kalas*), which are called *tattwas*⁵² (elements). The *tattwas* are made of specific energetic continuums, they are 'activities', 'states' or resonant 'qualities' of being. Their movements fluctuate within the stream of the body-mind consciousness experience as 'moment-events' or

⁵¹ Refer to Aleister Crowley, 'Gematria'. *Equinox* Vol. 1, No.5. *Liber 777*, 'Sepher Sephiroth'. *Equinox* Vol. 1, No.8. Also Stephen Skinner, *The Complete Magician's Tables*. Golden Hoard 2006.

⁵² *Tattwas*: 'thatness' an element, reality or category of consciousness/cosmic existence.



Pralayas.⁵³ The *tattwas* arise from this stream and ultimately return to this stream (*Ain*, Void). Gaining contact with these very fine forces of body-mind consciousness experience is achieved by entering very deep forms of trance or abstract meditative states of absorption. It must be remembered that these elemental tendencies exist in an absolutely dissolved state, and even though they are by nature extra-dimensional, they can be followed, and can be recognised. Madame Blavatsky, said; 'It is Aryan metaphysics that have led the mind to occult knowledge – the oldest and the mother science of all, since it contains within itself all other sciences. And it is Occultism – the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter – that has been the primitive bond that has cemented into the one corner-stone the foundations of all the religions of antiquity'.⁵⁴ Hence, within the Vishnu Puranas, their doctrines provide another useful dimension into understanding the practical nature of the occult sciences and the cultivation of these finer forces (elements) which animate the somatonoëtic experience. Within the Vedantic doctrine, the elements are referred to as being like 'envelopes' or 'garments' of consciousness that interpenetrate the body-mind consciousness experience. The action of the elements upon the body-mind consciousness experience has been described as 'colouring' and 'flavouring' the subtle *telesma* or Magickal Mirror of the Adept.

Within the Vedantic system, the elemental forces are an activity within the interstices of mind that impresses itself or colours 'objectivity' from the void (*Alaya*); they leave an 'appearance' upon the void (*Ain*) i.e. the elements trace a shadow signature or are reflected as a convolvulus upon the Astral Light. Meaning, the elements are shadows or reflections of void (cosmic consciousness), arising from an original state, described as supreme, primal and transcendent, having 'no-image'. Thus, the constituents of the elements that exist in

⁵³ *Pralaya*: 'dissolution', a cycle or chain of moment-events of elemental consciousness.

⁵⁴ H.P. Blavatsky, *Ancient Egyptian Magic*. '*Ancient Magic and Modern Science*'. Adyar Pamphlets No.39. (Theosophical Publishing House, India 1914), p.3.

this stream of pure cosmic consciousness or *Alaya* (Pure Void, *Ain*, *Sunyata*, Universe B, Nightside of the Tree of Life) were described by mystics as being ‘gross’ when objectified, as they are reflections or veiled illusory components (Universe A, Lightside of the Tree of Life). During the involution or phenomenalisation of the elements from the *Alaya* (*Ain*, Void) into ‘objective existence’, ‘matter’ or the world of ‘appearances’ (Universe A), the body-mind consciousness is described as being, ‘varnished’ or ‘tinged’. This state is otherwise referred to as illusion or *maya*. It is important for the Adept to meditate deeply upon this metaphysic.

The elements are thus seen as being ornamental expressions of objectivity from the void, having various forms or modes of *revealing* (elements, forces, virtues, powers etc.). As the elemental feature upon the Magickal Mirror is ‘gross’, it is thus in reach to the Adept.

Other references of the elements are found in the dialogue between Sri Krishna and Arjuna.⁵⁵ Within the Yogacaryas, the spiritual anatomy of the self (*Atman*) is viewed as a trinity in unity; *Sat* (Absolute existence), *Chit* (Wisdom) and *Ananda* (Bliss). In this doctrine the *Anthakarana* refers to the psycho-physical experience, being made up of five attributes corresponding to the five elements.⁵⁶ Also, the elements have been documented within the Buddhist Chakra Yoga system of the Demchog-Tantra. The five centres (*chakras*) in the body refer to the five elements. These vital principles are seen on

⁵⁵ 4. Earth, water, fire, air

Mind, intellect, ego and ether
Thus, eightfold is my lower nature
This is My insentient nature

5. The whole universe is sustained
And the life principle is maintained
By my higher nature which is embodied soul
One who knows this attains the goal

6. Beings have evolved from these two-fold
Natures of Mine which I alone hold
I am the source of all creation
Which dissolves into me again

⁵⁶ Alistair Coombs, “Dzyan and the Bon Religion” in *Fohat* Volume XI, Number 4, Winter 2007. *Fohat* Magazine is the quarterly publication of the Theosophical Society in Edmonton, Canada.

many mandalas and were described as the four gates, each element being ruled under a Dhyani Buddha.⁵⁷

In regard to oracular gnosis, the elemental forces become a gateway to an ‘intrusion’ of præter-human intelligence which impresses it’s effluvia upon the interstices of mind.



⁵⁷ EARTH	YELLOW	LA(M)	AMOGHASIDDHI
WATER	WHITE	VA(M)	RATNASAMBHAVA
FIRE	RED	RA(M)	AKSOBHYA (VAJRASATTVA)
AIR	GREEN	YA(M)	AMITABHA (AMITAYUS)
ETHER	BLUE/BLACK	O(M)	VAIROCANA

Elemental Invocation



THERE ARE a number of techniques with which one can commence exploration of the magickal radiations that exist behind the symbolic and allegorical ciphers of the occult tradition. As we have already established, in the early stages of all magickal and mystical work, one begins with the workings of the five elements. To the uninitiated, these elements are seen to be a perplexing realm, creating much confusion in regard to the actual experiences of them. The goal of initiation into the Hermetic science is to reveal how the elemental world becomes an experiential sensual body-mind consciousness experience, and then to further demonstrate the laws which govern these forces, using the occult anatomy as an interface or alembic.¹

The world of the Adept is poles apart to the world of the uninitiated. The initiate is intimately connected with the magickal radiations of the elements. Meaning, the elements become and act like *familiars* to the Adept, being perceived as fluctuating patterns of astral light upon the Magickal Mirror. The enchantment of the natural world upon the Adept, and the subtle movements of the elements are identified by C. G. Leland; 'This incantation indicates, like many others, a

¹ The kitchen or workplace represented in many alchemical diagrams indicates the occult anatomy of man. It is through the subtle centres of mans occult anatomy, these sensual energetic zones located within the body, whereby the elements and the magickal radiations are mediated and centred. The astro-sexual power zones are a term used to describe the transcendent quality of sensual enthusiasm that is experienced when these zones are correctly tapped. When these zones are activated and aligned with the Magickal Will, they act like enormous conduits of power for the manipulation of the magickal radiations.

constant dwelling in lonely places, by wood and stream, as gypsies wont to do, and sweet familiarity with Nature, until one hears sermons in stones, books in the running brooks, and voices in the wind.² The Adept is required to cultivate their senses, by tuning into the mystical language of nature's rhythms, by observing and covocating with the elemental forces (spirits, nymphs, færie and sylvan *genii*) which animate them, sometimes manifesting their impressions within the oneiric sphere³ of the Adept i.e. the Magickal Mirror of the astral light. To help the initiated explore the nature of the elemental forces, the inner mystery schools of antiquity clothed their secrets and personified them into mythical and magickal prose. They have been represented as the great luminaries (*Sol* and *Luna*), animals, hybrids, dæmons, fairies, monsters, loa and angelic or demonic beings etc. These are just a few of the iconic fetishes of the earliest magickal and mystical systems of antiquity, being potent platforms or gateways.

During the spiritual development of the Adept, a degree of clairvoyance arises, where they are able to see the shadows and foot prints of these elemental forces tracing patterns upon the fabric of the supersensual world (akashic records). Peter Smith describes the Akashic records as; '... an etheric reservoir which surrounds the earth, and which retains within its structure the imprint of every event which has occurred since the formation of the planet. It can be drawn upon at will by those who possess the necessary psychic ability, and may be manipulated to provide positive images. It was from these Akashic records that Blavatsky received *The Book of Dzyan* and Crowley transcribed *The Book of the Qliphoth*. Lovecraft may have received *The Book of Dead Names* in the same manner, though in this case the process was an unconscious one.'⁴

The elements are governed by the scientific laws of attraction and repulsion e.g. The Opening Ritual of the

² C.G. Leland, *Gypsy Sorcery and Fortune Telling* (T. Fisher Unwin, 1889), p. 55.

³ The Oneiric sphere is an exalted gestalt, it can be visualised as a 'cell' or 'orb' of transcendent magickal radiation within the landscape of the astral light. Note: The high energetic states of præter-human intelligences or entities upon the astral plane usually appear like this, as they fold the astral light into these spherical structures.

⁴ Peter Smith, 'Cults of Cthulhu', *Starfire: A Magazine of the New Æon*. Vol.1. No.2, 1987, p. 15.

Pentagram, attracts the elements and the Banishing Ritual of the Pentagram is used to clear perverse magnetic currents or impure thoughts. The aim of them is to manipulate the Akashic records to create specific images. Meaning, they can be used to mould the astral light according to the direction of the Magickal Will. Supersensual links or magickal currents can be developed through exploring deep meditative states of absorption, visualisation, ritual work and *pūja* (offerings) which direct the behaviour of the elemental forces within the body-mind consciousness experience. The Adept lives in a constant epiphany, meaning, they are in constant communication with the elemental forces. This is the goal of all forms of initiation and more advanced magickal and mystical work.

One must appreciate that regardless of the specific occult tradition studied, there are common underlying prerequisites that the initiate is required to work with. Before any form of initiation can take place the student is required to work with and master the various aspects of the physical, mental (astral) and emotional (etheric) forces which make up the human experience. In any magickal or mystical discipline, the individual must always develop a quality of humility, trust and fearlessness. It is as if one has to literally dive in and immerse oneself in the magickal current of the teaching and drink from its waters. When united (*Yoga*, to yoke) perfectly under the balance of a mysterious œconomy⁵ into a state of meditative absorption, a eucharistic fervour (Energised Enthusiasm) or magickal current is generated, liberating the magickal radiations and transfiguring the occult anatomy of man (astro-sexual power zones). Later, the individual will be able to gather and put to memory the dynamic and qualitative experiences liberated by magickal work. In this respect, one should take heed and be extremely careful which magickal path or current one chooses to work with, as they will be opening themselves to the intrusion of magickal forces which they may find difficult to deal with i.e. Cells of the Qliphoth, Goetia, Enochian or Cthulhu

⁵ This is a state of perfect objective balance, the antithesis of an obsessive tendency. Refer and meditate over the prose, 'On the Mystery of Œconomy', by Aleister Crowley, *Liber Aleph*, Vol CXI, *The Book of Wisdom or Folly*.

Magick. Once a magickal current has been set in motion, there are karmic consequences set in motion, and in this respect more advanced magickal operations should only be attempted by advanced practitioners of the art.

At the very foundation of magickal practice are the five elements (*tattwas*).⁶ As already discussed within this book, the elements are synonymous with the magickal radiations and direct the natural forces of the human experience; they are the building blocks of nature. The individual is thus required to undergo an initiation of the elements, where they must master these elements before any other magickal work can be carried out. Once these elements are grasped, further magickal work can be used to later explore the more complex extensions of these elements, represented as different permutations of magickal force i.e. planetary forces, *sephira* and paths of the qabalistic Tree of Life. When the technologies of all these magickal forces or divisions of body-mind consciousness experience are grasped, magickal workings become a living reality.

To convey this subtle technology further, we will use an analogy: in the practice of *Hatha Yoga*, when one is stretching a particular muscle group in the body, the physical and biomechanical sensations of a group of muscle fibres stretching are of an altogether ‘other’ character to the *mental* or *emotional* sensations that one is experiencing as the stretch is being performed. Thus, on one level or plane of being, an individual will experience certain sensations. On the physical plane, the individual will experience the tug and resistance of muscle fibres and tendons. They will feel the joints stretch, and maybe according to their knowledge of anatomy and physiology will be able to identify other physical changes in even more subtle ways and may even notice trophic changes taking place within the tissues during and after the stretch i.e. fibrillation of muscle groups and erythematous changes. This experience could be

⁶ Rama Prasad, *Natures Finer Forces* (The Theosophical Publishing Society, 1915). There are five elements in number. Five mother symbols; *Tejas*: Fire, a red equilateral triangle. *Prithivi*: Earth, a yellow square. *Apas*: Water, a horizontal silver crescent. *Vayu*: Air, a blue circle. *Akasha*: Spirit, a violet-black egg shape. Note, there are 20 sub-*tattwas* which consist of the mixture of the above elements with each other, e.g. *Tejas* of *Apas*, Fire of Water, represented as a small red triangle in a horizontal silver crescent.

classified as the physical plane of experience. On another level or plane of experience, we have to recognise that there are psycho-emotional sensations taking place alongside the physical sensations.

Suppose an individual is carrying out a particular muscular stretch and that their attention and mind is solely concentrated and focused upon the action being performed i.e. their mind is still, not infected with emotional or mental turbulence. During such stretches it is not uncommon that they may imagine or feel all kinds of things, and some more sensitive types may be aware of a whole host of emotions welling up inside them during or after the stretch, such as fear, anxiety, mild hysteria, irritability, impatience, grief or some unexplained tearfulness. Thus, here we have the psycho-emotive forces within an individual coming into play or manifestation. These emotions or sensual feelings arise from the unconscious mind,⁷ they are the forgotten memories of the past; the unknown unconscious forces which lie dormant, they are the suppressed psycho-emotional forces that have not been fully experienced. Physically, they manifest as muscular rigidities and energetic blocks. Mentally and emotionally, they are resistances to experience i.e. pleasure or pain.

Such experiences can be aroused through exercise, spinal manipulation or acupuncture. It must be carefully noted, that the involuntary liberation of upsurging sensations, unconscious forces or outside adumbrations can create an overwhelming experience in the uninitiated, causing a disassociation which can lead to further repression. However, the initiated will open themselves up to these feelings and begin to work intimately with them. In time, a sensual gnosis can be developed, whereby these forces can be observed, and the qualitative experience can be aligned with the elemental forces.⁸ Meaning, there are

⁷ The unconscious mind does not solely refer to the mental processes (psyche) of the individual, but its memory exists within the somatic structures of the body i.e. muscle, fascia and the connective tissues. The physical body is fully conscious in itself, regardless of the higher faculties of the mind imposing itself upon it. The body is a template or medium, carrying the memories or forces of the unconscious. Meaning, the body is the unconscious. Refer to the work of Reich, Charcot and Lowen.

⁸ Nagaboshi Tomio, *The Bodhisattva Warriors: The Origin, Inner Philosophy, History and*

specific inherent qualities found within the psycho-emotive components of the body-mind consciousness experience that resonate with the elemental forces. Through the cathartic process of ritual working, a purification of the psycho-emotional aspects of the human experience takes place. What remains is a clear and refined *telesma* of thought stuff (psycho-emotional experience), and this thought stuff is the gross vehicle of the elemental forces.

Thus, we can see how the purely physical sensations experienced when stretching a muscle group (i.e. pain, the physical sensation of a stretch, temperature changes, sweat, shaking etc.) are very different to the psycho-emotive forces which arise within the individual when carrying out particular movements. The qualities and forces of a physical sensation are different to the qualities and forces of the psyche. Understanding this allows one to discriminate between one level of experience and another. This is a useful technique for identifying the subtleties involved in how the elemental forces are aligned with the somatonoëtic experience.

Remember;

- ☞ Each element has a distinct sensual quality of body- mind consciousness experience. Such experiences are stained or mixed with the other four elements.
- ☞ The elements embody the nature and structure of the human experience, both internally (within) and to that what is considered to be perceived as being external (outside).
- ☞ Even though having distinct qualities, the elements are expressed as a coloured composition on all levels or planes of being (physical, mental, emotional and spiritual).

The initiate is required to discriminate between the various qualitative sensual states of body-mind consciousness experience before one can begin to locate a reference for the experience of the elements. This is done by compartmentalising one's sensual body-mind consciousness experiences on the physical,

Symbolism of the Buddhist Martial Art Within India and China. (Weiser, 1994). This book goes into detail on exploring movement and the cultivation of the elemental forces through specific *mudra*, *kata* and meditation.

mental, emotional and spiritual planes. The importance of compartmentalisation allows the individual to recognise that there are divisions or aspects of the human experience.

Regardless of what one is doing, one should always try to cultivate an ongoing dialogue with the body-mind on a conscious and unconscious level. It is important that one develops and nurtures an awareness that permeates every strata of being so that the consciousness experiences of all internal and external events that take place in life can be witnessed freely and objectively, without resistance, e.g. “I open myself, without any fear whatsoever, to the world’s energies and embrace all the forces that exist and come my way”. Such affirmations encourage the psyche to meet mental and emotional resistances face on, as deep fears, insecurities, resistances or blockages to pleasure or pain begin to surface. Such surfacing can manifest itself in various somatic disturbances, such as a resistance in bodily movement, change in temperature, perspiration, palpitations, giddiness, visual or auditory hallucinations, peripheral neuropathies, headaches, gastrointestinal disturbances, hiccups and tremors to name but a few. Thus, it is very important to develop awareness of how the body-mind complex interacts with the internal and external world. The awareness of any resistances for example to the above affirmation will empower any individual ‘to act’ and resolve them in some way. This is done by making transformative gestures to counterbalance them. These counterbalances can be facilitated through the repetitive practice of the martial arts. Also, certain breathing and postural locks used within Hatha Yoga⁹ create the right patterns (*sankharas*) of body-mind consciousness experience for the reception of the magickal radiations. Through the transformative effects of ritual working, the initiate gradually purifies and refines their body-mind consciousness experience and develops a sense of empowerment when these surfaced resistances are resolved. When the body-mind consciousness experience becomes cleared of any resistance, it is as if it becomes a mirror, able to reflect

⁹ Gherand Samhita, 5-45. The *Pranayamas*; *Sahita Kumbhaka*, *Surya Bhedi*, *Ujjayi*, *Sitali*, *Bhastrika*, *Bhramari* and *Murchha*.

more clearly, the magickal radiations within the alembic of the somatonoëtic experience.

As stated earlier, the elements are found within our mind and body. When the body is used or moved in a particular way, it provides a gateway to the somatonoëtic experience of the elemental forces in nature. It is only through the synergistic action of particular body-mind acts (ritual workings) whereby the elements can begin to surface within individual. Such body-mind movements, *mudras* and mantras act like a 'key' to unlock the 'gateway' within the body-mind consciousness experience, amplifying the magickal radiations. Movements in the body thus become a shadowed reflection of the elemental forces. That is, the elemental forces are expressed as a physical movement and embody particular qualities of rhythm. According to Nagaboshi Tomio; 'Ritualized practice of the *Sanchin* took place after an elemental mandala of nine squares had been drawn on the ground. This Karma (activity) Mandala form represented the elements at each of its cardinal points and, as the student went through the steps and sequences, he or she symbolically re-enacted a cathartic rebirth into the world of human beings which began and ended at the central element of ether (or vital energy). Such practices enabled a student to truly say they had been "walking" on water, fire or air and the expression "walking a mandala" (*mandalapada*) came from this practice'.¹⁰ Meaning, the Adept becomes imbued with the resonating tincture of the elemental force that is worked upon, becoming a channel, a living receptacle or alchemical alembic for the elemental forces to work through. It is for this reason that the movements choreographed in martial art practices provide and create the perfect medium and sounding board for the experience of the magickal forces of the elements. They develop the occult anatomy¹¹ via movements of the body (*mudra*). It is through the mastery of rhythmic form and the inherent momentum that is

¹⁰ Nagaboshi Tomio, *The Bodhisattva Warriors* (Weiser, 1994), p. 235.

¹¹ The various energy centres in the body that act as interfaces or gateways within the mind which allow traffick with extra-terrestrial or magickal consciousness experiences. Such energy centres lie on meridians or energy pathways of the body, known as serpent pathways (*nadis*) or *marmas*. These energy centres correspond with the elements and need to be mastered for magickal practice.

established through such practices that the elemental tides are sensually or sympathetically witnessed.

Certain movements create specific vibrations which are resonant and harmonious with the elemental forces. When the body-mind is observed in context i.e. being just an 'activity', its proclivity being peripheral, transitory and experientially spatial-temporal through these movements, it is as if one gradually opens the door to allow the experience of the elemental forces to permeate. The initiate can then identify and more importantly, distinguish that the experience of the elemental forces that intrude upon the *telesma* of the Magickal Mirror are of a different nature to the everyday mundane consciousness experience. It is for this reason why it is so important for the individual to learn how to categorise and distinguish between the habitual i.e. the distractive clinging tendencies of mentation, emotions and body, and the supersensual body-mind consciousness experience of the elemental forces. The experience of the elemental forces within the uninitiated seems to be hidden in plain sight, elusively lying outside the everyday mundane consciousness experience of the body-mind. However, it must be remembered that they are at the same time intimately interwoven and interdependent with the mundane consciousness experiences of the body-mind, the only difference being in that they are hidden to the uninitiated, and amplified in the initiate. It sounds paradoxical, but with practical body-mind exercises, one will be able to distinguish and identify the elemental forces as they surface within the body-mind consciousness experience of the Adept. This is the reason for developing the Magickal Mirror, as it is through the axis of this *telesma* (occult anatomy) whereby the supersensual and transcendent experience of the elemental forces shine and illuminate the body-mind consciousness experience.

The elemental forces are archetypal, supporting and interpenetrating the whole fabric of life. They are distinct energies or principalities which have a pluralistic nature. Once the technology of the elements are grasped, their pluralistic nature can be further applied to more abstract magickal engines i.e. the planetary and Zodiacal attributions found within the Qabalah.

Formula of the Magickal Mirror

Perform the Ritual of the Pentagram. This exercise should be done with the pentagram being traced upon the astral light, visualised in flames and coordinated with breathing. The names of the Angelic forces at each station should be intoned when simultaneously breathing inwards.

Follow a stretching programme with the mind focussed on an interior centre i.e. a point at the root of the nose or in-between the brow (*Ajna* Chakra or Third Eye). One can also fix the gaze at the tip of the nose with the eyes slightly open or closed. The idea is to create an axis or centre of conscious attention. Any thoughts that surface other than this point of focus should not be pondered upon or analysed in anyway. One must not attach oneself to any thoughts or emotions that arise in the stream of consciousness, but watch for the space (Void) in-between any thoughts. One must remind oneself to observe intently and with great energy, magnifying the still point of 'no thought' which lies in-between any passing thoughts. The mind must stay on this astro-sexual power zone and absorb itself unto itself. The body-mind consciousness experience must become like a sponge in water, absorbing itself into the astro-sexual centre focused upon, and simultaneously be acutely aware of what is happening to the body and breath as it engages itself in this exercise. When one becomes more Adept at this exercise, one can begin to apply this to other astro-sexual power zones, using its regents or god forms from any desired pantheon i.e. Teutonic, Greek, Egyptian, Hindu, Buddhist, Goetic, Voudou, Qliphotic or Lovecraftian. Further enhancement in the development of this subtle *telesma* can be achieved when coordinating this meditation with dynamic movements. The use of *mudras*, martial art *kata* forms and the signs of the grades of the Golden Dawn all provide excellent platforms for generating the *telesma* and witnessing the movement and transformative properties of the elemental forces as they play upon bending the astral light.

When one aligns the body-mind consciousness experience with the regents or luminaries which lie dreaming in those

‘spaces behind’ phenomena, and at the same time power the astro-sexual power zones, while simultaneously performing particular dynamic movements, the surfacing of impure blockages in consciousness arise; it is these blockages which prevent the development of the Magickal Mirror. These impurities are experienced as a restriction of movement, lack of fluidity or rhythmic mobility, stiffness, pain, cramp and the arousal of psycho-emotional catharsis. The unconscious blockages and resistances which have accumulated over time and which generate neurotic behavioural patterns in the individual will surface during dynamic meditation practices. They are witnessed as dark shadows upon the Magickal Mirror and must be dispassionately observed and allowed to pass. With perseverance the gate to the elemental forces will open and their properties will manifest themselves upon the Magickal Mirror. During specific movement exercises, the magickal forces of the elements will be refracted as a concussion of oblique reflexes upon the Magickal Mirror. They appear as momentary glimpses, bursts or flashes of insight upon this clear *telesma*. The purity or clarity of experience is determined and reciprocal to the quality of the alembic, the Magickal Mirror. Physiologically, the pupils of the eyes will dilate on their ingress, creating a magnanimous feeling of enhanced vision and invigoration. There is a feeling of influx into the third eye (*Ajna*). Note: One must be very careful of not forcing too much *force* into the third eye too quickly, as this can result in mental instability for the uninitiated.

When the forces of the elements are contacted, there is a heightened state of awareness. There is an ecstasy of experience within the body-mind. When the elemental forces are witnessed, one is then required to observe the dynamics of how these sensual patterns precipitate themselves as a somatonoësis. The initiate must then focus upon the effects of this transfiguration of somatonoëtic experience, and work with cultivating the elemental forces as they operate in this context.

There are moments in life where the individual can suddenly feel engaged, becoming aware that their mind is totally clear with absolutely no thoughts arising. This can happen when one

goes on a long distance run or is very tired when performing particular yoga *asanas*. For instance, when I have been running for a long time or when I am performing a series of repetitive movements when practising martial arts and my body becomes tired and relaxed, unexpectedly I become acutely aware of the Magickal Mirror within my somatonoëtic experience. This is an existential experience, where the body-mind feels like it is on automatic pilot. This usually happens when the body is warm and the breathing becomes rhythmical. In this state of somatonoëtic experience, one becomes engaged and is free to focus upon anything it desires with ease. Here, the Magickal Mirror becomes a receiver and transmitter of the subtle hidden forces on an intuitive level rather than a conscious one. There is a feeling that there is a profound degree of concentrated purity within the contents of the mind, where the magickal forces start to impose themselves on the *telesma* of the Magickal Mirror. When this level of somatonoëtic experience occurs, it becomes necessary to keep the attention of the mind focused and fixed upon observing how these elemental forces manifest within the *telesma* of the Magickal Mirror.

For example, the body can feel like it is moving differently, in the sense that it may feel more fluid and rhythmical in action, due to the elemental tendency of the water element inculcating its presence upon the Magickal Mirror. One may feel a heightened sense of strength, stability, solidity or inertia, when the earth element graces the *telesma* of the Magickal Mirror. Or, one may feel that the body can move quicker, or may feel light and nimble, when the air element is aligned with the Magickal Mirror. One must take note that these sensual experiences also have their respective psycho-emotional counterparts. Meaning, the psycho-emotional component of the water element would be the feeling of openness to a more refined sense of receptivity, compassion, empathy and generalised sensuality. The elements exist on all levels of the human experience. It is up to the initiate to observe and recognise how these elements trace their patterns upon the human experience. The key of it all is learning how to balance them, meaning that all five elements need to be balanced in

the body-mind consciousness experience for magickal work. An exacerbation of one or more of the elements leads to imbalance and the inability to progress further in THE GREAT WORK.

It must be remembered that the cultivation of the Magickal Mirror provides the basic foundation to the initiation of the Left-Hand Path, where the sensual aspects of the somatonoëtic experience are deeply explored. One needs to work with identifying and cultivating how the elemental forces manifest and influence the physical, mental and emotional aspects of the human experience. One is required to both identify with the elemental forces upon the Magickal Mirror and then formulate their reification via the axis of the Magickal Will. The intuitive and unconscious realisation of the magickal forces can occur at any time, and their initial recognition is usually registered in a state of translucidity.¹² This is why it is very important to practice meditation and ritual workings daily, to train the body-mind to identify when these states arise. The goal of the Adept is to make these elemental forces *familiars*. This is done through the cultivation of the elemental forces as they arise upon the Magickal Mirror.

It is important to study and put to mind the table of correspondences and become familiar with the particular elemental attributions. It is useful to absorb various works of literature and art that deal with the elements as an underlying theme. Gathering knowledge and experience of a particular elemental feature or characteristic will help the individual to build their magickal universe and channel the magickal forces of the elements through the gateway of their body-mind consciousness experience (occult anatomy). The Adept is required to become both creative and intimate with the elemental forces as they influence the dynamics of the body-mind consciousness experience.

Let us say that we are going to establish a magickal current with the element of Water. One can simply start by sitting on a beach, watching the water as it moves and undulates. The

¹² It is a hypnagogic state, or a sphere of receptivity. It is the condition whereby the gates of Daäth are opened to Universe B. It is an in-between state, synonymous with the 'Neither-Neither' principle of Austin Osman Spare.

observation of the changes in the tide and the affect it has upon the water according to the pattern of the cycle of the moon provides a beneficial meditation. One must make oneself familiar with the shapes, colours and sounds of the water. They must then try to replicate these impressions sensually i.e. through bodily movement meditations, where the motion of water is translated or imitated upon via calisthenics. This is the reason why I emphasised the importance of martial arts, dance or yoga *asanas*, as they provide a medium to connect with the initiatory currents of the elements. Through such experiences, one generates a very profound and sentimental feeling with the element i.e. Water. The importance of using a medium (fetishes, idols, perfumes, colours and movements) to represent an elemental force also allows the Adept to develop a relationship with them on a deep level.

Through the process of imitation, the initiate creates a sympathetic link to the nature of the elemental characteristics as they appear upon the Magickal Mirror. In fact, this is what it means to establish a 'magickal current' with a particular magickal force. In this case, creating a link or current with an elemental force, using the somatonoëtic experience as the alembic.

Within the eastern doctrine, the *tattwa* of water is symbolised by a blue disc or a silver crescent. This image can be visualised and constructed within the third eye and its centre of feeling based at the region of the Svadhisthana Chakra. In the Western Tradition, this image is visualised and projected upon the *telesma* of the Magickal Mirror, becoming an astral doorway. When this image is held clearly within the mind's eye, the Adept can imagine the symbol turning into a doorway. The Adept must then step through this doorway, totally penetrating the symbol. In this case, the crescent must be opened like a door, and the Adept must travel through it with their 'body of light' i.e. they must totally project their consciousness into it, merging with it, and then entering into the experience of this subtle elemental realm. To enhance the experience, names of power can be vibrated. The use of mantra helps to increase the alignment of the Adept with the subtle occult vibrations

of the elemental force, acting as an affirmation and a plea for assistance upon entering the realm of this symbol.

Once the body of light has walked through the door of this vitalised *tattwic* symbol, a magickal link or current is generated with the element in question. The individual becomes infiltrated with the magickal forces of the element. Basically, the body of light is another expression to describe the Adept projecting their consciousness through the lens of the Magickal Mirror. The body of light becomes manipulated by the elemental force in question as it bathes within its realm, it becomes coloured by the presence of the elemental force being explored. The infiltration of the body of light with the elemental forces generates a specific transcendental quality of somatonoëtic experience, it is an esoteric gnosis which must be carefully observed and felt on all levels (physical, mental and emotional). Meaning, one must observe how the magickal forces within this *tattwic* realm bathe and influence the components of the body of light. Later, this technique must be further explored and enhanced for developing magickal potency. In the Western Tradition, magickal orientation is developed through the use of the table of correspondences, which lists the experiences (correspondences) which are sympathetic and antithetic to the magickal operation. It is an index of associations, where all the divisions of magickal force are classified. Here, one can start to introduce the use of specific god forms to heighten a ritual working. God forms can be chosen from the table of correspondences which resonate with the particular magickal elemental force worked with. For example, they can be taken from the Greek or Egyptian pantheon if desired. Each god form has an affinity with a particular elemental force.¹³ For example, the water element corresponds with those legendary orders of beings called the Nymphs, Undines and Nereids etc. In *Liber 777*, Table XIX, water refers to the 23rd Key Scale i.e. the Egyptian God forms; ‘Tum, Ptah, Auramoth (as ∇), Asar (as Hanged Man), Hekar, Isis [Hathor]’.¹⁴ Its colours are white,

¹³ Aleister Crowley, ‘Liber O’. *The Equinox*, Vol.1, No.2. Study this book carefully, as it provides the direction and practical guidelines for the development of making contact with the magickal forces of the somatonoëtic experience.

¹⁴ Aleister Crowley, *Liber 777: Table of Correspondences* (Weiser, 1973).

flecked purple, deep olive green and sea green. Its Greek god is Poseidon. Its Roman god is Neptune. Its precious stone is Beryl or Aquamarine. Its plant is the Lotus and its animal is the Eagle, snake and scorpion. Its perfume is Onycha and Myrrh. Its magickal weapon is the Cup, Cross of Suffering and Wine. Its Tarot trump is The Hanged Man (*Mem*), having a numerical value of 40 or 600. These sensual eidola, being objects of association, enhance and galvanise the magickal potency of an operation. They provide an almost intoxicating and potent imagery for the somatonoëtic experience, and aid the Adept in making contact with the magickal forces via the mechanisms inherent within their sensual properties. They are ritual enhancers, in the sense that they activate ones absorption into a magickal working via an intoxication of the senses. The use of colour, incense and other paraphernalia that have an affinity with the particular elemental force worked with, all help in imbibing and propagating magickal potency.

Thus, when one becomes Adept at experiencing the elemental forces, one will recognise that they are supersensuous objects, each having different qualities and attributes. They trigger a psycho-emotional catharsis and uncover deep layers of the psyche. In other words, the elemental working described here becomes an astral vision, in the sense that when the experiences take place, they are akin to a vision or a trance. During this state of awareness, the individual must develop an existential gestalt or a locus of observation, whereby, one is detached but simultaneously fully aware and immersed within what is taking place.

Initiation into the elements;

- (i) Determine the elemental symbol one would like to work with. Draw and colour the symbol on a card, thinking about the elemental associations, it's colours and correspondences. Really study the symbol and the meanings that surround it.
- (ii) In meditation one can hold and impress the symbol within the minds eye. Maintaining the image with all the power of the imagination and will. In due course a

sudden burst or momentary flash occurs, a dislocation of mind, which is the disassociation of consciousness that is required for both initiating and providing the 'space' for impregnating the astral vision. It is in such states where one needs to develop a gestalt, locus or platform whereby the astral visions can be observed.

- (iii) Transform the elemental image (*tattwa*) into a doorway and walk through.
- (iv) Upon entering the symbol, observe your surroundings and consciousness experience. Indulge yourself within the elemental consciousness landscape. Record all experiences.
- (v) When the astral vision is taking place, its vision is translated into a movement, with a particular form and rhythm, becoming an expression of the elemental energy in movement. The body then becomes initiated by the element as it allows the elemental energies to work through it. One then learns how to move (*mandalapada*) according to the magickal force of the elements, becoming a living mandala.



The Key of Tarot Dynamics



The Tarots are veiled mirrored expressions of cosmic consciousness, manifesting within the Adept as a division of magickal radiation in the astro-sexual power zones.

IN *CULTS OF THE SHADOW*, Kenneth Grant begins boldly by referring to the Tarot as being a ‘substance’. He states: ‘THE SUBSTANCE or ‘Tarot’ of the astral plane is the basis of magick and of all magical operations’. The *substances* he refers to are those subtle supersensual impressions received upon the Magickal Mirror when working with the imagery of particular Tarots. Hence, the Tarots are the veiled essences of pure magickal radiation, which weave their strand like impressions upon the Astral Light. They are an embodiment of the archetypal cosmic memory in a veiled form, and are expressed in the way by which they create exacerbations within the Astral Light. In fact, the structural components of the akashic records are made up of a convolulus of these merging *substances* or Tarots. Each Tarot is then, both a ‘gateway’ and a ‘conduit’ for a particular division of magickal radiation, and each of the Tarots are expressions of the Magickal Will of the Adept.

In the eastern tantras, these *substances* (*kalas*) exist as a somatonoëtic experience on all planes of being (physical, mental and emotional). The Tarots can be alchemically mixed or vitalised by magickal and mystical techniques i.e. it is here where we see that the red (solar, yang) and white (lunar, yin) tinctures of the Hermetic schools are esoterically imbibed via

particular body-mind ritual acts. Certain hierophantic gestures which involve particular magickal applications of the hand over the subtle occult power zones of the body activate aspects of the Fire Snake. These ritual workings cause the 3 ½ coiled serpent at the base chakra to rise up the central column of the spinal cord (*sushumna nadi*), activating the astro-sexual power zones on its ascendance, illuminating the Adept into the experience of the magickal radiations which make up and animate the Magickal Will. The liberated by-product of magickal and mystical practice is known as *kundalini*, which bestows gifts upon the Adept of the five elements, and provides the virtues of instruction into the nature of the magickal powers or *Siddhis*. These Hermetic tinctures can be indirectly activated via the use of meditative movement visualisations (*mandalapada*) and their respective alchemical distillations, and through the use of mantra. Through the performance of particular psychosomatic movements or gestures, a yantric gateway is defined within the body of the Adept. The yantric gateway is a bio-physical ley line, *vever* or sigil which activates the subtle serpent pathways. These channels become highlighted or aligned with those 'secret vevers', that Star of Initiation which transmits the magickal radiations from stellar systems outside.

The Tarots contain a double meaning; they are shadowed precipitations, a mixture of fluctuating field lines and vehicles of occult vibration bathing in power. They intimate the alchemical nature of the magickal radiations, occurring as a sexual Hermetic within the Adept as the Fire Snake. Michaël Bertiaux describes his insights into the nature of this received trans-cosmic sexual magickal radiation; '*Ojas* can be defined, here, as the fundamental magickal energy at the root of sexual radioactivity. *Ojas* is not possessed by ordinary people because it is entirely magickal in its constitution. To make contact with *Ojas*, one has to make contact with a source which possesses activated *Ojas* at present. If this is done, then the latent forces in the magician are awakened and his *Ojas* will then be released from its unconscious state. It will wake up in the same sense that a person wakes up at dawn.¹ In this respect, these vitalised

¹ Michaël Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 103.

Tarots are synonymous with Bertiaux's radioactive sexual magickal elixirs, *Ojas*. These substances are charged with power when the right alignments have been made, or when the stars (astro-sexual power zones) are right² i.e. when the occult centres of each Adept are opened. They are powered by those transcendental spheres of initiation or stellar systems i.e. through sexual rites. These realms of initiation have been described by Bertiaux as the ontic sphere of the magician. The ontic sphere is a gestalt, that transcendental realm of luminosity, which echoes it's prescience as a distillation i.e. as the 'substance' of the somatonoëtic experience.

Each Tarot key is an aspect of elemental somatonoëtic experience, containing within its division one or more of the five elements in varying complexity. One only needs to study *The Sixteen Court or Royal Cards* of the Tarot to notice that they have mixed elemental features. Crowley reinforces that there are mixed patterns within the Court Cards; 'These cards constitute a pictorial analysis of the powers of the four letters of the Name and the four Elements.'³

Even though Magick is an exact science, the mechanisms of its actions do not follow fixed or linear patterns, but tangential tantras. The mechanisms of any Magickal act or force are made known by the suggestive qualities of the harmonies that are produced from their agents.

Crowley also observes that there is a disharmony which exists between the elemental attributions of the court cards and their respective Zodiacal attributions; 'The reason for this is that in the realm of the Elements all things are mixed and confused; or, as the apologist might say, counter checked and counter-balanced.'⁴ Meaning, the apparent disharmony within the tarot is completely peripheral. Each tarot displays a mixed pattern of elemental

² H.P. Lovecraft, *The Call of Cthulhu*: 'That cult would never die till the stars came right again, and the secret priests would take great Cthulhu from His tomb to revive His subjects and resume His rule of earth. The time would be easy to know, for then mankind would have become as the Great Old Ones; free and wild and beyond good and evil, with laws and morals thrown aside and all men shouting and killing and revelling in joy'.

³ Aleister Crowley, *The Book of Thoth* (Weiser, 1995), p. 149. The 'Name' he is referring to is the Tetragrammaton (IHVH) or the Lord of the Four Elements.

⁴ *Ibid.*

force, and this is represented by the mixed symbolism present in each of the tarots i.e. elements, Zodiac, planetary and god forms etc. The tarots are made of solvent merging associative principles or distillations which formulate specific magickal energies. The emphasis being, that the elemental forces are not absolute essences, but a spectrum of merging qualitative principles.

Each tarot is a symbolic representative, regent or masked personality of the magickal radiations which interpenetrate and render their impressions upon the human experience. Kenneth Grant further elaborates upon these essences or tinctures of body-mind consciousness experience; 'By a qabalistic method of permutation known as *Temurah*, the word 'tarot' signifies 'law' (*tora*), 'wheel' (*rota*), and 'principle' or 'essence' (*taro*). Its derivation may be traced to the name of the ancient Egyptian goddess Ta-Urt, which means the Mother of Revolutions, or Cycles of Time'.⁵ Grant has shown from the application of *Temurah* upon this word, that the magickal forces are a division of tinctures, and that these tinctures are cyclical and interdependent in nature. The tarots have been referred to as the 'Mime-dancer of the Stars',⁶ which emphasise the practical tantric magickal mimesis of the somatonoëtic experience. The cycles of Typhon (The Mother of Revolutions), has also been known as the 'Holder of the Spark'.⁷ The ancient Goddess of Revolutions is synonymous with the magickal radiations which arise from that Star of Initiation in the transplutonic voids, the realm of the Outer Ones and the primal stellar abode or source of the sexual radioactive energies (*Ojas*) which are frequently mentioned in the magickal work of Michaël Bertiaux; 'There exists in the world a magickal chain or line of succession or linking up, which has existed from the earliest times on this planet and which, before that time, existed on another planet – some say Venus, or some other planet of this solar system, or perhaps another solar system. This linking up, this line or succession through history is the basis of a magickal descent of *Ojas* through centuries of human experience'.⁸ Within

⁵ Kenneth Grant, *Cults of the Shadow* (Muller, 1975), p. 5.

⁶ Kenneth Grant, *Beyond the Mauve Zone*. (Starfire, 1999), p. 184.

⁷ *Ibid.*

⁸ Michaël Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 103.

the gnosis of the *Necronomicon*, the magickal descent of starfire and initiation arises from ancient beings called, 'the Great Old Ones'. Within the Theosophical Society, they refer to this sphere of influence being controlled by, the 'Masters', that starry realm of influence where H.P. Blavatsky received the *Book of Dzyan*. In the Western Tradition, such as the Golden Dawn or the O.T.O., it is the abode of the Secret Chiefs and the A.∴A.∴ respectively, and is the source of inspiration where *The Book of the Law* was mediumistically rendered upon the Astral Light of Crowley's wife, Rose Kelly.

The tarots are registered upon the Magickal Mirror as qualities or phases of sensual somatonoëtic experience. Their resonances are anchored within the body somatonoëtic experience via a practical mimesis; which involves specific ritual gestures or psycho-physical movement mandalas which aim at unfolding insights via the oracular trances which they generate. These secret *mandalapadas*, many of which are triggered through sexual arousal, form the psycho-physical links via the activation of body yantras, which generate a magnetic re-connection with the inner or outer planes. Kenneth Grant alludes to the importance of specific operative formulas which are required to make contact with præter-human intelligence; 'The keys of practical occultism, whether of Mysticism or of Magick, may be apprehended intellectually by the study of books, but it is on the inner planes alone that their effective workings may be revealed. Unless the requisite contacts on the inner planes are established in the proper manner, no amount of reading will disclose 'secrets' that are literally indecipherable and therefore truly occult. The safeguards are both automatic and fool-proof.'⁹

The tarots are essences with propagative moment-event like tendencies. The concept of *time* is used to determine their cyclical nature, but also is an indication of the quality of the distillation of luminosity. One must contemplate over the nature of *time* as being an essence or a tarot (substance). In other words, *time* is a veiled expression of cosmic consciousness which has crystallised into experience. Hence

⁹ Kenneth Grant, *Nightside of Eden* (Skoob, 1994), p. xi.

something *in time*, partakes of a particular essence, or is the shadow signature of magickal radiation that precipitates upon the Astral Light. If something is considered *time-less*, then the somatonoëtic experience would be unfettered and would be perpetually partaking in blissful cosmic consciousness (*Sunyata* or Emptiness). In this respect, the Adept is required to enter into void (Daäth), to cross the abyss, to make contact with trans-cosmic Plutonian intelligence. Remember, cosmic consciousness is always veiled until it becomes a distilled impression or image within the Astral Light. The aim of the Adept is to discover the mechanism of how the properties of the 'light that is not' i.e. the luminosity of cosmic consciousness, is rendered upon the space-time fabric of the Astral Light, and how to direct the fluctuating fields of these magickal radiations via the axis of the Magickal Will throughout the planes.

We find that from these existential activities, they are mirrored physiologically, where the ionised outpourings of magickal radiation precipitate through the planes via the menstruum of the body fluids and secretions¹⁰ i.e. psycho-sexual *kalas*. These secretions are aroused by the magnetic passes of the hand, which induce a delirium, coma or sexual intoxication. The psycho-sexual substances act like charged talismans of power; they are potent carriers of ionised magickal force, mediated via the subtle occult power zones. The psycho-sexual *kalas* initiate or inoculate the yesodic menstruum via occult electro-chemical potentia for the manifestation of the Magickal Will or Homunculus.

Within the Western Tradition, the 22 paths of the Tree of Life are visually demonstrated to the initiate as an artistic geometry of forms.¹¹ These forms or *yantras*¹² represent the

¹⁰ In the sexual rites of the Western Tradition, this aperture represents the female principle, the *yonis* or *kteis*.

¹¹ The geometry of the *Kalachakra* and *Sri Yantra* is also very similar to the Qabalistic tree. Their magickal operations are similar in that their hieroglyphs represent the supersensual alchemical mechanisms of the astro-sexual power zones.

¹² According to Kenneth Grant, a *Yantra* is; 'The linear or geometric expression of the power-zones, human or cosmic. Each deity has its specific *yantra* or magical diagram; its *mantra*, or secret name or vibration; and its *tantra*, or method of invocation'. *Cults of the Shadow* (Muller, 1975), p. 232.

specific ideas and magickal operations used to liberate the psycho-sexual elixirs via the action of the Fire Snake as it rises through each occult power zone. The Tree of Life indicates the structural dynamic nature of the supersensual world (magickal radiations, elixirs) mediated through the subtle occult power zones. It is a map of how to make contact with the Outer Ones. Thus, the imagery of the tarot is a cryptic hieroglyphical magickal engine or mandala, being expressed within the astro-sexual power zones and their intercommunicating channels or *nadis* (serpent channels). The glyph of the Tree of Life has its ontology in mathematics and geometry. It is both a physical and metaphysical yantra. The glyph, moreover, follows a numerological pattern of association (Gematria, Temurah and Notariqon) which allows the Adept to create their own magickal universe (Sepher Sephiroth). The Sepher Sephiroth is used to confirm and substantiate a magickal operation. In fact, the 22 keys or paths of the Tree of Life provide an allegorical stage, upon which the body-mind act of ritual can take place.

The Tree of Life is a hieroglyphical engine for magickal practice. The use of these symbols with their associative psycho-physical movements, gestures or calisthenic rhythms stimulate contact with the Outer Ones and generate magickal currents. It is through the use of the symbolic hieroglyphs of the Tree of Life in ritual workings, whereby the subtle occult power zones of the body become consecrated or quickened into activity. Frater Achad demonstrates that the rhythm of the hierophant is symbolised by Ra-Hoor-Khuit, who is represented by the sixth *sephira*, Tiphereth, being the axis or mediator of the magickal radiations; 'The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two Infinites, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Æon.'¹³

The hieroglyphs of the planets and Zodiac are sexual keys, in the sense that they display dualistic properties. Their transcendental properties have been demonstrated in prose by

¹³ Frater Achad, *The Anatomy of The Body of God* (Weiser, 1973). Introduction, vii.

mystics such as Christian Rosenkreutz, in *The Alchymical Wedding*. The dynamics that are inherent within the polarities of the sephira or keys of the Tree of Life are both transcendently sexual and physically psycho-sexual. The mode by which this metaphysical union is acted upon within the Western Tradition is known as Hierogamy (sacred sex). The method of this hierogamy has been demonstrated in the Western Tradition as a sensual somatonoëtic experience, where the metaphysical and abstract terms used to describe the esoteric gnosis have been bridged or transposed within the psycho-physical realm of the human experience. Many of the sexual operations are guarded with great secrecy, and much confusion surrounds their true operations. Various magickal bodies i.e. the Typhonian Order, La Couleuvre Noire and the Magickal Brotherhood of the Kalinagas, have their own specific psycho-sexual operations which all work upon arousing the Fire Snake and the facilitation of the Magickal Will. Many of their sexual operations have been inspired from the eastern tantras.

How does one bring to birth those sensibilities which enable the aspirant to receive the impressions of the sexual magickal radiations? Firstly, one must study the dynamics of how each *sephira*, key or path of the Tree of Life contrasts or complements each other i.e. the *sephira* and keys have specific meanings and symbols associated with them.¹⁴ Hence, their energies or personalities each have a specific resonant frequency, flavour or characteristic within the dimensions of the human condition. In this respect they are a symbolic representation of the anatomy of the primary drivers of man. Since such characteristics can never be specifically defined, they have been contracted into archetypal forms, specific laws or ways of being within the occult sciences. The impressions of the magickal radiations are alchemically distilled and experienced through the lens of the occult anatomy via this sensual *yantric* mechanism i.e. those electro-magnetic circuits or conduits of power (*nadis*, serpent pathways and astro-sexual power zones).

The 22 Keys of the Tarot are facets of the human experience. They provide the initial stepping stones to the esoteric gnosis

¹⁴ The most useful guide to understanding the nature of the Paths and Sephira and their associations, can be found in Aleister Crowley's *The Book Of Thoth*.

via the cultivation of specific mindful body-mind acts which are aimed at the augmentation of magickal currents. Through their imagery they indicate the direction of the magickal operation. The 22 keys are magickal hieroglyphs, they are a division of the composite structure of the Magickal Will.

The active and passive sensibilities found between the paths and *sephira* contain a sexual dualism. This dualism refers to the nature of the Fire Snake and is indicated by the positions of each *sephira* or key upon the glyph of the Tree of Life. For example, the *Sephiroth* either side of the paths on the Tree of Life represent aspects of body-mind consciousness experience, and they resonate with the specific occult power zones. These occult power zones are energised or consecrated prior to any ritual working. This can be done by making a *mudra* with the hand and touching or passing the hand over the occult power zones while simultaneously vibrating the appropriate words of power. Hence, the hieroglyphs of the planets and the Zodiac indicate the direction of the magickal operation within the somatonoëtic experience. Specific magickal words can be vibrated to generate the right magickal currents with the magickal radiations.

Each idea or Zodiacal attribution is a shadow signature of magickal radiation. According to the qabalistic doctrine, all the known things in the universe are created via twelve permutations (letters). It is from the ring-pass-not where the Magickal Will is first given its veiled garment of expression through the four qabalistic worlds of manifestation (IHVH). The Zodiac is a guideline for magickal work. It indicates how the Magickal Will or Magickal Child¹⁵ is clothed or distilled within space-time from void. According to the *Sepher Yetzirah* (The Book of Formation), the universe is made up of twelve divisions by which the Magickal Will reveals itself. Meaning, the Four Worlds¹⁶ (IHVH), clothes ideas into forms via these twelve divisions of the universe.

Another useful epigram which explains the metaphysic of how cosmic consciousness undergoes the process of veiling

¹⁵ The Magickal Child is the Homunculus, the Magickal Will made flesh.

¹⁶ The Four Worlds which correspond with the IHVH are; *Atziluth* (Archetypal, Fire), *Briah* (Creative, Water), *Yetzirah* (Formative, Air) and *Assiah* (Material, Earth).

itself into the magickal radiations, is by contemplating over the theorem by Dr. John Dee; 'It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either nonexistent or merely hidden under Nature's veils.'¹⁷ His theorem actually indicates on an abstract level, the way by which the Magickal Will expresses itself into various modes of somatonoëtic experience. The straight line is the unfettered Magickal Will which undergoes its extrapolation into a diversity of forms (images). The magickal radiations are the clothed or veiled forms of supersensual cosmic consciousness which are registered upon the Magickal Mirror of the somatonoëtic experience. The Magickal Will is a pure force, and is made flesh via the activation of the subtle occult power zones of the body. These power zones act like a lens, refracting the essence of cosmic consciousness into an emission spectra, ionising the fabric of the Astral Light. The Adept then moulds the Astral Light throughout the planes, according to the direction of their Magickal Will. Dee shows how the keys to this mysterium can be suggested through this arcane hieroglyph. The Adept must explore the occult properties of form and colour (*kala*). Form and colour¹⁸ are magickal engines, in the sense that they 'communicate' an esoteric gnosis via the psychic potency that they induce in the Adept. The Adept is required to engage their somatonoëtic experience in exploring how these colours and artistic forms communicate or build magickal currents within the Magickal Mirror via their outpouring radiations from the supersensual world (Daäth).

Dee has shown that it is important to meditate upon the artistic configuration of hieroglyphs (symbols) and sigils found within the magickal traditions. Very similar techniques have been used by the eastern tantras i.e. the *Sri Yantra* or the *Kalachakra* Mandala, where pathworkings and visualisations are used as hieroglyphical engines to open the gates to supersensual experience i.e. the magickal

¹⁷ Doctor John Dee, *The Hieroglyphic Monad*. Translated by J. W. Hamilton Jones (Weiser, 1975). Theorem I.

¹⁸ Colour (*kala*) is a characteristic of light (consciousness) in motion.

radiations from that Star of Initiation. Sigils can transform the somatonoëtic experience of the Adept via the force present within their inherent linear construction (*yantras*). When using a hieroglyph, it can be replicated as a *yantra* within the occult anatomy, stirring the Fire Snake and activating the movement of subtle currents within the psycho-physical vehicle of the Adept. A *yantra* is a key, arousing the Fire Snake to move through the *nadis* and astro-sexual power zones. *The Hieroglyphic Monad* provides a key to understanding one of the most rudimentary properties of the Magickal Will. It is a magickal grimoire, which indicates the ‘monism’ of the magickal radiations from the source of cosmic consciousness. Dee thus reveals the anatomy of cosmic consciousness using the medium of art, mathematics and geometry.

The formula of alchemy and sexual magick has been cleverly concealed within Dee’s symbol of the Hieroglyphic Monad. The Luna shaped *Pesce* (Moon) symbolises transcendental magickal somatonoësis (Magickal Mirror) which is liberated from the sacred marriage of the Hierophant and the Priestess during the sexual working. It also symbolises the alembic, the receptacle (the Adept) of the magickal radiations that arise from that ‘Star of Initiation’.¹⁹ Note that, the Circle, or Solar (Sun) aspect also partakes in this conjunction with the Luna, symbolising the death-resurrection or emancipation, as a result of this working. This conjunction of the Sol (*Pingala nadi*) and Luna (*Ida nadi*) symbolises the Fire Snake. This fusion occurs when the four elements (Earth, Air, Fire and Water) have been mastered. This is indicated in the diagram by the cross of the four elements. The Magickal Will is thus liberated from this western tantric hierogamy, and the birth of the Magickal Will or MANI-FESTAT-ION (Frater Achad) occurs through the planes as outpourings, represented by the two inverted *pesce*²⁰.

¹⁷ The Star of Initiation is the ontic zone. It is a power zone outside Universe A (Front of the Tree of Life) and Universe B (Backside of the Tree of Life), existing outside space and time. It is the abode of the Outer Ones. It is a transplutonic power zone. It is that primal stellar abode of radioactive sexual magickal energy. In Buddhism, it is known as Sunyata (Emptiness).

²⁰ Rain: *kalas*. Rainbow: spectral light of consciousness; the shadow signature of magickal radiation.

The two *pesce*, demonstrate the positive and negative occult electro-chemical potentia i.e. the frequency fluctuations of the Astral Light, and indicate the magickal energy of the Adept arising from a hermaphroditic²¹ union of polarising forces. The Adept becomes a self vivifying alembic of elixirs, formed from the union of the Sol (*Pingala nadi*) and Luna (*Ida nadi*) currents.

The 22 trumps of the tarot are discreet particulars of psycho-sexual energetic effluvia (*the substance*). Their mode of action and their powers are aroused from their inherent natures, which are suggestive of in-between states or realms of the human experience. Each key is interdependent, having distinct motions, yet they are momentary aggregates of somatonoëtic experience (magickal radiation); on the physical plane they are expressed as psycho-sexual elixirs (*kalas*).

The division of the magickal radiations as a somatonoëtic experience are concealed in the allegorical exegesis of the 22 chapters of St. John's 'Apocalypse'. The *Book of Revelation* is a work that is heavily overshadowed with qabalistic intention, and indicates the inner mystery of the alchemical marriage (hierogamy) via the suggestion of specific psycho-sexual keys (tarots). Further insights into the nature of *the substance* or tarots and their properties can be accessed via the study and practice of the ritual workings mentioned in the official organ of the A.·A.·., *Liber DCCCLXVIII*²² and *Liber CCXXXI*.²³ Another useful method of enquiry into the nature of the tarots, or magickal radiations can be found within the keys of the 72 *Shemhamphorash*²⁴. In the Western Tradition, the potent forces of the *Shemhamphorash*²⁵ have been represented

²¹ E.g. Baphomet.

²² Aleister Crowley, *The Equinox*. Vol. 1, No.VII.

²³ Aleister Crowley, *The Equinox*. Vol. 1, No.VII. *Liber CMLXIII* allegorically presents the tarot keys of the *Sepher Yetzirah* (The Book of Formation).

²⁴ Y=10

YH=10+5=15

YHV=10+5+6=21

YHVH=10+5+6+5=260+15+21+26 = 72 Shemhamphorash

²⁵ Refer to the *Ars Paulina* and the *Ars Almadel Salomonis* for divining knowledge: *The Key of Solomon* (Various Editions).

as diabolical spirits within the Goetia. However, to the true *Teletai* (initiated), they provide another perspective as to how the mysteries have been heavily concealed from the vulgar. They are *glamours*, demonstrating the division of the magickal radiations and their expression through the planes. *The tarot keys or substances are specific theurgic magickal operations. Their aim is to integrate the somatonoëtic experience with the magickal radiations.*

Magickal insights are generated when one approaches the Tree of Life pluralistically. Meaning, walking the paths of the tree is better experienced when *one works with three aspects of the tree at a time* i.e. two ‘*sephira*’ and its interconnected ‘path’. We can see that this method not only indicates the sexual dynamic of the Tree of Life previously discussed, but also provides a more balanced perspective of the nature and dynamics of the magickal radiations.

The Tree of Life is divided into three pillars;

- (1) The Pillar of Mildness (The Middle Pillar) – Air/Earth – Tao
- (2) The Pillar of Severity (The Left Pillar) – Water – Yin
- (3) The Pillar of Mercy (The Right Pillar) – Fire – Yang

These three pillars indicate the laws of sexual polarity which apply to all forms of magickal and mystical practice. This observation is helpful during the early development of the Magickal Mirror. When working with a composite number of *sephira* and paths at the same time, it becomes easier to observe the magickal forces (*kalas*) as their impressions appear in a composite form upon the Magickal Mirror. The impressions cast upon the Magickal Mirror are mixed. Meaning, the Adept works with a mixed pattern of dynamic inter-relationships, each of which are correspondent with archetypal qualities that are ruled by the *sephira* and paths. The Adept is able to discern the qualities of the magickal radiations (two *sephira* and a path) indirectly, via the medium of observing their polarising ‘behaviours’ and ‘dynamic inter-relationships’ or ‘play’. The Adept is required to sensually observe how these subtle impressions impose themselves upon the human experience during a magickal or mystical working. When the initiate

becomes more Adept in working with the magickal radiations and the Magickal Mirror is fully developed, then and only then is it possible to work adequately with the potencies of the distinct expressions of the Magickal Will i.e. one sephira or one path at a time.

The Magickal Mirror is a reference point of the body-mind consciousness experience. It is a conceptual aid for magickal work. Its *telesma* is plastic, becoming warped and reverberated by the subtle ionised precipitations of magickal radiation. The magickal radiations or fluctuating field currents of occult force descend upon the Adept via the extra terrestrial stellar power zone (Daäth). These shadow signatures create convolutions within the substance of the Astral Light. Their opacities seep through the lens of the Magickal Mirror, triggering an esoteric gnosis via their sensual impressions, being charged with sexual archetypal imagery.

The Magickal Mirror becomes activated when any three *loci* at a time i.e. a path and two connecting *sephira* e.g. Kether – the Fool/*Aleph* – Chokmah, are used in magickal work. When three loci upon the tree are used in ritual work, their impressions propagate themselves within the Adept. On a physiological level a magickal current can be visualised as the propagation of the action potential in nerve fibres i.e. the consecutive triggering of action potentials of a nerve fibre creates jumps,²⁶ due to the depolarisation and repolarisation of Sodium and Potassium ions within the nerve. On a higher plane, these propagations or fluctuations are very similar to the dynamics and ecstasies of the Fire Snake which runs through the subtle spinal channels (*Ida*, *Pingala* and *Sushumna nadis*). These momentary ecstasies can be cultivated via meditation and practical exercises, they activate the occult anatomy. The quality of the magickal radiations i.e. Kundalini, can be gauged within the Adept when they are sensually witnessed running through the subtle occult energy centres and pathways of the body. It is by observing and directing the very nature of this *propagation* through the subtle

²⁶ The Cult of the Black Snake refers to these perpetual propagations of somatonoëtic experience as '*Voltigeurs*', the leapers or vaulters of the Tree of Life. Their Totem is the tree-frog. In *Hecate's Fountain*, Kenneth Grant identifies this totem to Hecate.

occult centres which provides the solution to the facilitation of the Magickal Will, whereby the magickal energies are mastered and then worked through the planes, into MANIFESTATION i.e. the Word, made Flesh. The magickal currents which propagate themselves within the somatonoëtic experience and hence the occult anatomy, are the magickal *ojas*²⁷ or the substances (elixirs) of magickal and mystical practice. When the tarots are experienced existentially as a series of gestalts, one can see that each tarot key is an aspect, distillation or division of magickal radiation (*kala*) which serves a particular function of the Magickal Will, acting as a trigger to open the gates to the Outer Ones, the influx of the magickal radiations from that transplutonic Star of Initiation.

The keys of the tarot suggest a unique motion taking place within consciousness, having a transformative quality within the somatonoëtic experience of the Adept. The fluid and transformative quality of the somatonoëtic experience manifests as a series of 'propagations', they are perpetual transcendental jumps of Energised Enthusiasm, the siderealised distillations of luminosity i.e. magickal radiations, that are precipitated somatonoëtically within the occult anatomy of the body. Physically one can experience the motion of these magickal radiations as an alteration of movement and rhythm; psychically as an expansion of creative awareness or heightened transcendentalism.

On a mental and emotional level, it is necessary that the psycho-emotional forces of the Adept become aligned with the archetypal principles that are suggested by the keys of the Tarot. When the Adept engages in a particular psycho-emotional action, they are mirroring a shadowed experience of the *sephira* and its interconnecting paths, as each key represents a psycho-emotive characteristic. For example, a particular motive or act can be considered to be an 'active' (Pillar of Mercy) or 'passive' (Pillar of Severity) one. Magickal radiations can be accessed through the exploration of the active and passive forces within the human experience. They can then

²⁷ Magickal energy; the psycho-spiritual elixirs within the astro-sexual power zones generated by the Hierophant and the Priestess during the sexual working (Hierogamy). *Ojas* is a consecrated potent vehicle, a spiritualised psycho-spiritual-physical emanation (*kalas*).

work upon the augmentation, cultivation and refinement of these active and passive qualities to gain further insight into the machinery of the ‘active’ or ‘passive’ activity (moments) of the magickal radiations as they inculcate themselves through the occult nature of man.²⁸ The active and passive components of the sephira and paths power the structural characteristic and behaviour of the Astral Light on a lower level. They are responsible for the causal forces involved in the composition of the Magickal Will. They are ultimately, transcendental sexual principles, alchemically referred to as the Sol and Luna, being clothed or shadowed embodiments of cosmic consciousness. When polarised or aligned, they trigger a crescendo of Energised Enthusiasm which feeds into the Middle Pillar (Pillar of Mildness) or the *Sushumna nadi*.

In regard to the Tree of Life, the ‘active’ magickal radiations are on the right hand pillar, and the ‘passive’ magickal radiations are on the left hand pillar. Each *sephira* represents a ‘Divine attribute’, that is, they are ‘emanations’ of intelligence or power. They are the magickal radiations which lay at the foundation of the psycho-emotive processes within the Adept. The names and the respective principles or affiliations of each *sephira* or paths empower the Adept into *their* ‘Being’. They are ideas or mantras which trigger the magickal effects or tangential tantras upon the *telesma* of the Magickal Mirror. In the mystical sense, the redemption of the Adept involves the ever increasing awareness and unfolding of these divine attributes as potencies of Energised Enthusiasm so that the microcosm (astro-sexual power zones) can behold the forces of the macrocosm (Outer Ones).



²⁸ See Kenneth Grant, *Nightside of Eden*, Part One.

The Metaphysic of the Tarot Keys and the 93 Current



THE TAROT keys are displayed on the paths of the sacred glyph of the Tree of Life.¹ These keys can only become energised into magickal currents when the sidereal nature of their essential ideas are adumbrated as distillations of luminosity, whereby their shadow signatures are grasped calisthenically, and then intuitively registered as a somatonoëtic experience. On the diagram, the keys have been crudely deconstructed for simplicity to represent their interdependent natures, and to emphasise that their natures consist of momentary events in the somatonoëtic experience. I have represented these tarots on the Tree of Life as positive and negative nodes or *loci*.² This is to enable the Adept to visualise that each individual tarot key exists within the Adept

¹ I received a perichoretic insight into the interpretation of the Tree of Life and the 93 Current on 28th October 1998. My Moon was in Aquarius (The Star). I facilitated this transmission while using the *Sri Yantra*, which was placed upon the altar between two pillars (red candles). On the altar was a crocodile skull (Sebek-Set). Myth states that he arose from the 'Dark Waters' (Outer Ones) and put the world in order. At the time, I was on sabbatical, living on the west coast of California. The nature of this reception was tangentially tantric, in the sense that the address, which I give only in part, is particularly thelemic and has gematria and temurah indications; The address of this perichoresis occurred at 39 Sunset Avenue. Now, 39, is the reflection of 93 (*Thelema*, *Agapé*, sexual magick). Sunset is (Sun-Horus) and Set, the twin Sun-Set formula is present as the Double Wanded One.

² Between the pillars of the Tree of Life on the diagram, the sum of the Tarot *Atus* in each of the columns add to 9 and 3. The tarots in each of the main pillars add up to 6. Each column undergoes a propagation by 'three' (24,27,30,33,36,39,42) which alludes to the triplicity of nature i.e. -, +, ∞. This method of working with the Tree of Life allows the Adept to see the interdependent nature of the tarots. In this sense, the tarots can be viewed as aggregates or *tattwas*, having both positive and negative qualities. Note: The sum of the columns add up to 231, which refers to the 231 Gates.

as a propagation of momentary events. They are constantly in flux and are inherently pluralistic, manifesting upon the Magickal Mirror of the Adept as temporary sparks of insight or esoteric gnosis which the Adept is required to retain within the magickal memory for further work. The tarots represent the alternating propagation of the Astral Light within the energetic somatonoëtic experience. Viewing the tarots in such a way provides a useful foundation in grasping the general dynamics and multi-layered polarities of the Astral Light that exist in the somatonoëtic experience. Later, aspects of the human experience i.e. five senses, which resonate with the imagery of these tarot loci, and are harmonic with their nature are 'attributed to them' for reference. In the Western Tradition, the diversity and complexity of the human experience *clothes the tarots*, like an outer garment. This is why the table of correspondences is very important in magickal work. It provides the forms and resonant harmonies i.e. images, colours, movements, mantras and perfumes etc. which help to engage the Adept, and align their somatonoëtic experience with a specific area of magickal radiation on the Tree of Life. The keys and loci of the tarots have an energetic nature, so these must be extrapolated with more meaning. This is why the magickal personality of the Adept takes years to develop. The Adept is required to observe their physiognomy, psychology and emotions etc., which then is required to resonate on a level which is aligned with each successive *sephira* and path.³ The outer garment of the somatonoëtic experience is a mask of successive veiled shadow signature expressions of cosmic consciousness. Meaning, each tarot key and *sephira* represents a specific polarity or dynamic of somatonoëtic experience. *The only difference between each tarot key is in the degree or quality of its somatonoëtic experience, or in other words, in the way it is expressed in the human experience.*

A.E. Waite describes the mystical and magickal process of unveiling cosmic consciousness as a movement and transcendent gnosis, or a flowering of gnosis by *degrees* up the ladder of the Tree of Life. He says; 'The veil or mask of life is perpetuated in change,

³ This is synonymous with the basic foundations of Buddhism, which instructs the *chela* to follow the Noble Eight Fold Path, so that their somatonoëtic experience can be aligned to receive Buddha consciousness and achieve *Nirvana*.



transformation and passage from lower to higher'. Meaning, the tarot keys must be explored and acted upon, so that the Adept becomes a living receptacle of the Tree of Life, harmonising their human experiences with the tarots on all levels of being.

One can see from the diagram (p.115), that the lightning bolt of cosmic consciousness follows a sexual pattern of outpourings during the manifestation of each *sephira* and path. The Astral Light arises from noumena to phenomena, in a series of qualitative stages. The nature of the magickal radiations which arise from the outpourings of cosmic consciousness can be grasped when one follows that there is a propagation of cosmic consciousness occurring, and these shadow signatures or spectra are a result of a concatenation of fluctuating field frequencies between active and passive transfers of power. Thus, the *sephira* above partakes of masculine energies, which overflows magickal radiations into the *sephira* below, which partakes of feminine energies, and so on, until the Tree of Life is complete throughout the four worlds. So, if the Adept then works specifically with three astro-sexual keys of the Tree of Life at a time (one masculine *Sephira*, one feminine *Sephira* and one masculine/feminine path interconnecting), then a general understanding of the sexual polarities between the *sephira* and paths (tarots) can more easily be grasped. Later on, the symbolism and imagery associated with each *sephira* and path can be extended into a mode of ritual, where the sensual actions or calisthenics of each *sephira* and path can be explored more intimately. Each tarot represents a personality trait or characteristic (virtue) within the human experience which can be *acted* out by the Adept, like a play being performed on a stage, transfiguring and refining the mundane experience into a magickal personality. Even though the magickal personality is just a veiled or masked division of cosmic consciousness, it is a vivified mesmeric platform or magickal engine which propels the Adept into an esoteric gnosis of cosmic consciousness.

Aleister Crowley partially revealed this mystagogy in his 93 Current,⁴ but did not apply this qabalah directly to the

⁴ 93, the number of the Magickal Will (*Thelema*, or in Greek, θελημα), and Love (*Agapé*, or in Greek, Αγάπε). 93 is the key to Crowley's *The Book of the Law*, received by a præter-human intelligence, AIWAZ. It is three times 31. *Liber 31*, the number of *The Book of the Law*, is a powerful magickal and mystical grimoire, a magickal engine, containing the

Tree of Life. As you can see from the diagram, it is interesting that the numbers 9 and 3 appear in a regular and symmetric pattern, and the qabalah of these numbers provide the key to the astro-sexual dynamics of the paths of the Tree of Life i.e. it describes the nature and passage of the Astral Light from noumena-phenomena. The 93 Current is an important key to understanding the working nature of the astro-sexual keys of the Tree of Life in magickal and mystical practice. Kenneth Grant indicates the qabalah of these numbers; 'In qabalistic terms the twin currents are 93 and 39. 93 is thrice 31, and 39 is thrice 13, and they merge in the supreme number of the Goddess 393: She who is the 'secret glory' behind the Mask of the Beast, the Veil of the Abyss.'⁵

You can see from the diagram that each of the three descending veiled trinities of cosmic consciousness which descend from Kether, add up to 6,⁶ the number of Man. The number 6 is also The Hierophant (*Vau* – 6) or Adam Kadmon, 666, in the three descending trinities. Each of the pillars of the Tree of Life add up to 6, the number of Man. The nature and the working of these astro-sexual electro-magnetic currents have been clearly displayed upon the diagram, indicating that the Tree of Life is a magickal engine. When the Adept understands the polarity and nature of each tarot and their synergistic relationships with each respective path or *sephira* upon the tree, a body-mind dynamic is cultivated, whereby an understanding of the electrical circuit of the Fire Snake is inferred. When harmonising with each key of the Tarot, the Adept begins to create a 'magickal yantra' within their occult anatomy, triggered via the effect of the polarities of the *sephira* and paths which act upon the human experience. These keys are the obliquely inferred 'qualitative gradations' of Ojas which act like stepping stones, providing an orientation and direction to the nature of the Fire Snake. The substance of the magickal radiations are the liberated or psycho-physically distilled elixirs (*Kalas*) which are precipitated alchemically from the

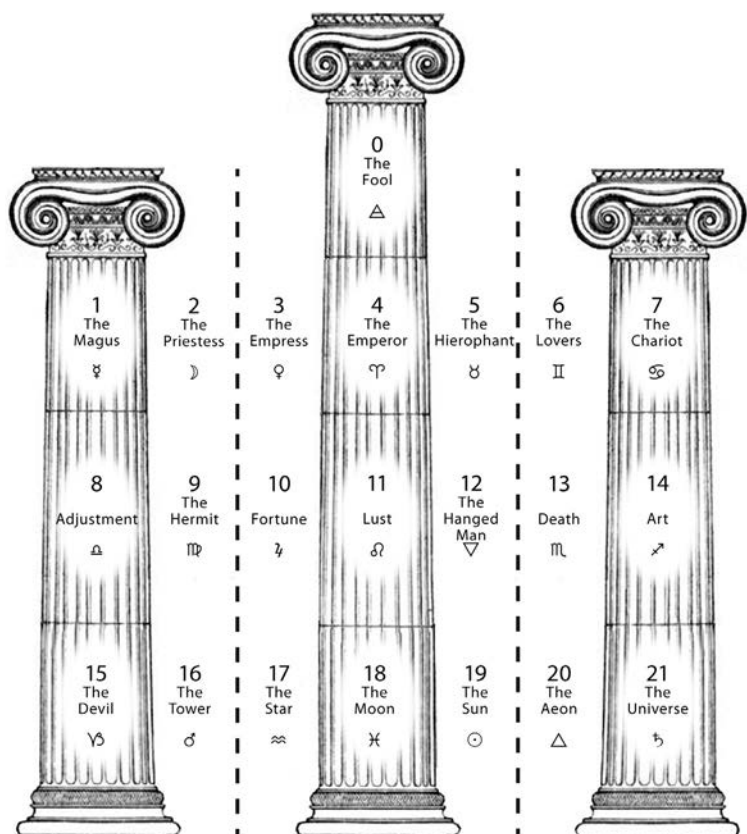
keys or *dharms* to attaining cosmic consciousness or Godhead.

⁵ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 70.

⁶ 1st trinity; Kether, Chokmah and Binah, $1+2+3 = 6$

2nd trinity; Chesed, Geburah and Tiphereth, $4+5+6 = 15 = 1+5 = 6$

3rd trinity; Netzach, Hod, Yesod. $7+8+9 = 24 = 2+4 = 6$



$$\frac{24}{6} + \frac{27}{9} + \frac{30}{3} + \frac{33}{6} + \frac{36}{9} + \frac{39}{3} + \frac{42}{6} = 231^* \text{ gates}$$

6

6

6

6 + 6 + 6 = 18 The Moon (♂), Yesod, The Yoni, Foundation

*The gates consist of two letters that are sexual. The gates are a circle (chakra) which oscillates back and forth. This is synonymous with the 'coiled' serpent (kundalini).

polarisation of each of these three particular *loci* or elements of somatonoëtic experience i.e. Sephiroth-Path-Sephiroth.

As mentioned earlier, magickal insights are liberated via the relationships (qualitative gradations) which are found between the composite interactions of three astro-sexual keys. This enables the Adept to get an overview of the general impressions of the magickal radiations which animate each of these keys (*Sephira* and Paths), as the fabric of the Astral Light is warped via the composite interactions of each of their natures, which liberate the release of the elixirs at the astro-sexual power zones. The active and passive nature of these keys, are the most rudimentary expressions of the magickal radiations.

One must never lose sight of the interpenetrative associations of the tarot keys. All the tarot keys are one, in the sense that by their very unity, the psyche is able to grasp the profound extrapolations of their symbolism via their synchronicities and merging alchemical associations. Esoteric gnosis is brought to flower via the tarot's inherent interdependency of symbolism. The symbols of each tarot are found within all the mystery schools. Their tools or allegorical symbols of somatonoëtic experience are used theurgically to build the spiritual temple of the Hidden God⁷ within man. Once the temple of the Hidden God is built, these tools can be put aside and used again later, as a facilitator and catalyst to achieve transcendental states of magickal consciousness experience. The correspondences (colour, godform and perfume etc.) that are related to particular paths and *sephira* of the Western Tradition provide a fulcrum to the work. They enrich the quality of the body-mind consciousness experience during a magickal operation. The magickal radiations that animate the human experience are invisible. The use of association and symbolism provide the stepping stone to making contact with these magickal radiations through indirect and oblique pathways.

To further emphasise the plurality of the tarots, it is written in the *Sephirah Yetzirah*; '*The numbers of the Universe are ten (and twelve)*'. If we apply this stanza to The Wheel of Fortune, *Atu X*, we can see how the Rota of the Tarot is emphasised as

⁷ The Hidden God is the latent genius (*Augoeides*) within man or The Holy Guardian Angel.

being a cyclical continuum of veiled cosmic consciousness. This tarot key is like a whirling swastika, it represents the chakras of the occult anatomy, or the ring-pass-not of the Zodiac and hence the 22 keys.

The Adept will grow to appreciate that there is a tarotic pluralism inherent within the tarots, with this understanding, the Adept can witness the exacerbations of the magickal radiations, which will reveal themselves upon the Magickal Mirror like sparks of insight, against the mixed background of plural magickal energetic potentials.

Crowley discreetly reveals a most excellent jewel of wisdom to guide the true *chela* further along the path of insight, with an extremely deep and cryptic allegorical enigma of tarot *Atu XIII*, 13, Death, *Nun*, 50; 'It is even a compendium of universal energy in its most secret form.'⁸ Crowley is referring to *Atu XIII* as containing all the magickal radiations. It is a germinatrix or womb (Yesod) whereby the colours (*kalas*) of the magickal radiations are composed *in-situ* i.e. The Homunculus. This tarot indicates the pluralism of the magickal radiations, being a spectra of ionised electro-chemical distillations i.e. the alchemical stage known as the Peacock's Tail. This card is also synonymous with the 50 Gates of Understanding. The 50 Gates of Understanding are the magickal radiations or *virtues* of divine intelligence from that Star of Initiation (Daäth). The name of this tarot card, Death, also brings one to consider the importance of this key as emphasising a specific type of *initiation*. Death is an end of a cycle, and is that state which lies in-between the start of a new cycle. Meaning, death is not the end but a fertile period of transformation. *Nun* means 'to sprout, to grow',⁹ and the ideas associated with this tarot key are suggestive of the generation of sexual powers and fertility. Paul Foster Case describes this key in the sense of 'motion'. Motion in itself is related to change, and calisthenics. The river on the 13th tarot card shows the cycle of water through nature, and is an allegorical symbol of the stream of consciousness experience (*Alaya*) and the propagative stages of

⁸ Aleister Crowley, *The Book Of Thoth* (Weiser, 1995), p. 101.

⁹ Paul Foster Case, *The Tarot: A Key to the Wisdom of the Ages*. (Macoy Publishing Company, New York, 1947), p. 139.

transformation that take place in the movement of these forces through the Tree of Life. The movement of water is akin to the communication or outpourings of magickal radiation between the Outer Ones and the Adept via the paths and *sephira*. Water is also a symbol of the transmission of the Outer Ones from that Star of Initiation (Daäth and the Mauve Zone).

From the diagram, one can see that there are three important sexual keys which can be used at a time to connect with the psycho-sensual aspects of the serpent channels. The *Sushumna nadi* corresponds with the middle pillar of the Tree of Life. The sexual keys which resonate with this channel are; The Emperor, *Heh* (4), Justice, *Lamed* (11) and The Moon, *Qoph* (18). The sexual keys which correspond with the *Pingala nadi* or the left hand pillar are; The Magus, *Beth* (1), Strength, *Teth* (8) and The Devil, *Ayin* (15). The sexual keys which correspond with the *Ida nadi* or the right hand pillar are; The Chariot, *Cheth* (7), Art, *Samekh* (14) and The Universe, *Tau* (21). When these keys are used in conjunction, they help to open the serpent channels or the gates to ingress and egress with the Outer Ones via the medium of the astro-sexual power zones (Magickal Mirror).

Left Pillar	Middle Pillar	Right Pillar
<i>Pingala nadi</i>	<i>Sushumna nadi</i>	<i>Ida nadi</i>
I. The Magus (<i>Beth</i>) ♂ Mercury – Air	IV. The Emperor (<i>Heh</i>) ♈ Aries – Fire	VII. The Chariot (<i>Cheth</i>) ♋ Cancer – Water
VIII. Adjustment (<i>Lamed</i>) ♎ Libra – Air	XI. Lust (<i>Teth</i>) ♌ Leo – Fire	XIV. Art (<i>Samekh</i>) ♐ Sagittarius – Fire
XV. The Devil (<i>Ayin</i>) ♏ Capricorn – Earth	XVIII. The Moon (<i>Qoph</i>) ♊ Pisces – Water	XXI. The Universe (<i>Tau</i>) ♄ Saturn – Earth

That is, in their sexual composite triune action, they activate the secret *marmas* within the occult anatomy of man. These *marmas* are areas within the occult anatomy of the body where the serpent channels cross over. According to Kenneth Grant, a *marma* is indicated at the intersection of three serpent channels crossing.¹⁰ They are the psycho-magickal sensual *vevers* of ingress and egress for the magickal radiations from non-spatial dimensions. They are the abstract relay stations for the radioactive sexual magickal energies that arise from that Star of Initiation. Hence, they are also suggestive of the *vehicle* of the Astral Light which forms the anatomy and physiology of the serpent channels. During the sexual rite, the calisthenic dynamics of sexual congress creates a yantric gateway, where the magnetic passing of the hand over the 'hot-points' of the body activate the *marmas* to the impressions of the magickal radiations. This creates a frequency fluctuation within the etheric energies and an acceleration of the auric fields, which brings to birth the colours (*kalas*) of the arousing Fire Snake at the *Muladhara chakra*.

Tree of Life	Mythos Magick & Mauve Zone Necronomicon	Yoga	Planets	Tantric Kalas
Kether	Kadath	Sahasara	Pluto	Obatala
Chokmah	Azathoth	Ajna	Neptune – Zodiac	Onse
Binah	Cthulhu	Visuddhi	Saturn	Odudua
Daäth	Yog-Sothoth – Set (8)	Visuddhi	Uranus	Ochu
Chesed	Hastur	Anahata	Jupiter	Jakuta
Geburah	Ossadagowah	Anahata	Mars	Ugun
Tiphereth	Yog-Horus – RHK	Anahata	Sun	Shango
Netzach	Shub-Niggurath	Svaddisthana	Venus	Ifa
Hod	Nyarlahotep	Manipura	Mercury	Aje Chaluga
Yesod	Hecate	Muladhara	Moon	Iyemoja
Malkuth	Shoggoth	Muladhara	Earth – 4 Elements	Ile

¹⁰ Kenneth Grant, *The Magical Revival* (Skoob, 1991), p. 119.

According to Grant, the sexual magickal workings used within the eastern tantras make up the basis of the O.T.O. sexual magickal formula. In essence, the whole process of magickal practice is to manifest things into flesh i.e. to make the *Word*, *Flesh*, or to create phenomena from noumena. He refers to working with making the Fire Snake (Kundalini), *flesh*, via its activation, which, in the tantric sense, occurs via the medium of the Priestess (Goddess), who, by her nature, transforms the Fire Snake via the *lens* of her occult anatomy. In this respect, she becomes the 'double' (Duad), or the 'Astral Light', and those specific essences or tarots, which are the vibrant injections of magnetised magickal radiation from that Star of Initiation, are hypostatically held within her as 'alchemical potentia'. She 'is' the repository of the Astral Light, where the distillations are carried or expressed within her occult anatomy i.e. her sexual vaginal emanations or *kalas*. Grant refers to the specific use of the *kalas* in magickal operations; 'It is with these subtle emanations, magnetised by appropriate manual passes as they travel along the occult arteries of the invisible anatomy, that the rites are performed and the magical talismans consecrated.'¹¹

When the astro-sexual power zones (Yesod, Netzach, Hod, Tiphereth, Chesed and Geburah) below the Abyss on the Tree of Life have been aligned synergistically by the correct body-mind acts, and the occult power zones of the Adept have been aligned, they create a microcosmic star (Hexagram), which acts like a *telesma* (Magickal Mirror) to receive the magickal radiations from that Star of Initiation. In fact, the Adept develops seven Magickal Mirrors or lenses within their occult anatomy, which all work on a particular plane of the somatonoëtic experience. When these seven astro-sexual power zones have been polarised, they culminate in an eighth astro-sexual power zone¹² located in the eleventh power zone, Daäth. According to Kenneth Grant, this apotheosis into the eighth power zone is the gateway to that Star of Initiation.

¹¹ Kenneth Grant, *The Magical Revival* (Skoob, 1991), p. 119.

¹² There are 78 tarot cards: The 7, culminating in the 8: Typhon, 7, expressing her Son, 8 (Set, Son or Hierophant).

It is the Son-Set (Sun-Set) residing in that Star of Initiation which lies beyond the Mauve Zone (Daäth); '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].' ¹³ Annie Besant also makes reference to this apotheosis into the eighth astro-sexual power zone in a veiled form; 'The Hindu speaks of the seven sons of Aditi – the eighth was Marttanda, the Sun; each son, or Adiyta, having his own "house". They have been called the Seven Spirits in the Sun; the seven Mystery Gods was Their name in ancient Egypt'. ¹⁴ The forces that lie behind an *act* (Horus) are symbolised by the Egyptian God, Set. Meaning, every *act* is an external manifestation of noumena (Set), and such acts include all levels of the human experience or phenomena (Horus).

According to Grant, the *sephira* Daäth is the outer pylon to the Abyss, or the gateway to achieving cosmic consciousness (the *light* that is *not*). It is guarded by Choronzon, and is the gateway to the unveiling of the elements that make up the somatonoëtic experience of the Adept. When the stars are in their correct alignment, i.e. when the astro-sexual power zones of the Adept are activated correctly, in the qabalistic sense, the magickal radiations from the Throne of Glory (Binah), The *Shekinah* or the 50 Gates of Understanding as referred to in the *Zohar*, are synonymous with the expressions of the magickal radiations of the Outer Ones, which pour through the aperture of void via the *Sephiroth* of Daäth. In this sense, Daäth becomes the supreme lens (eighth astro-sexual power zone) or the supreme Magickal Mirror for the magickal radiations that pour through from the three supernals (Kether, Chokmah and Binah). These magickal radiations or virtues are an esoteric gnosis, which pour into the alembic (TRINC) of the subtle occult power zones of the Adept. They are synonymous with

¹³ Kenneth Grant, *Beyond the Mauve Zone* (Starfire, 1991), p. 183.

¹⁴ Annie Besant, *The Pedigree Of Man* (Benares & London, 1904), p.8.

the graces or divine providence, providing the virtues of the Great Work.

We can also see the significance of Daäth in its relation with the sexual mysteries when you rotate the Tree of Life around the axis of Tiphereth. This makes the Sephiroth of Daäth and Yesod overlap with each other. The Daäth-Yesod connection is very important on the Tree of Life, as this highlights the importance of the magickal sexual act as being a key to making contact with their Hidden God, and is an occult technology used as a medium to contact præter-human intelligences i.e. Lam, The Outer Ones, The Masters or the magickal radiations from that Star of Initiation etc. On the middle pillar, Daäth is synonymous with the Throat Chakra (*Visuddhi*), hence the 'Word' is made 'Flesh' via the action of Daäth (8/11) and the sexual Chakra of Yesod (9), the seat of the Fire Snake. Daäth is the mediator of Chokmah and Binah, acting as a pivot of equilibrium between the virtues of these two *sephirah* and is the gateway to those exalted *Sephiroth* that exist above the Abyss (Kether, Chokmah and Binah). The experience of Daäthian gnosis acts like the supreme Magickal Mirror. It is at this pylon where the true essence of man (*Octinomos*) is deconstructed from *form* into *force*. It is here whereby the Magickal Will is reflected into matter as a Magickal Child (Homunculus) via a sexual working. In regard to illumination, it is through Daäth that the Adept seeks the ultimate *tetelestai*, the qabalistic redemption from the fall i.e. The Garden of Eden. In the *Zohar*, Daäth lies hidden and not numbered. However, it can be seen as a shadow of Kether, and it is through Daäth by which the Adept can make contact with the Hidden God and hence master creation like unto his father, IHVH. The Adept thus becomes *Octinomos*, the Height, by uniting the astro-sexual power-zones to the eighth Head. The eighth Head is the highest Chakra, equating with the eleventh power-zone. It refers to the Serpent or Baphomet, when using the Daäthian current. Also, *Octinomos*, Daäth, is 8, plus 3 (Kether, Chokmah and Binah), $(8+1+1+1 = 11)$ equals 11, the number of Magick.

The palm of the hand (*Kaph*) is used in the Hierophantic Art of the sexual working, according to Kenneth Grant; 'The

eleventh letter – *Kaph* (K) – begins a new series of numbers and is, in its occult sense, not only the number of magick but also of Daäth, the eleventh power-zone that is considered to exist in a dimension altogether different from the ten manifest power-zones or Sephiroth. It is in this oblique dimension that exist the six letters *Kaph* to *Pe* which form, with the primal ten, the 16 secret *kalas* of the Ophidian Current'.¹⁵ The letters *Kaph-Pe* indicate the qualitative gradations of the *kalas* and their respective siderealised characteristics or potencies of the Astral Light i.e. the Fire Snake (Kundalini) and collectively add up to the number of the Moon tarot, (11+12+13+14+15+16 = 81, 81/18, the Moon (1+8 = 9), which implies Yesod (Daäth-Yesod axis). The symbolism between the six tarots (*Kaph-Pe* or Hand and Mouth/Tongue) can be used as gateways to understand the various aspects of the Daäthian-Yesodic gnosis and its application within the sexual rites.

Mathers refers to the Head (*Sephira*), as being Kether; '10. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew'.¹⁶ Grant refers to this Head as the *sephira* Daäth, where the initial illumination or impregnation of the Astral Light arises. It is the mountain of ascent in alchemical literature. The crystalline dew refers to the sexual effluvia or the creative LUX or AVR of Baphomet, which arises from the Outer Ones. It also refers to the radioactive sexual magickal energies or the 'Magickal Ojas' described by Michaël Bertiaux, which colour and transform the somatonoëtic experience and astro-sexual power-zones of the Adept. The *Sephira* of Daäth contains access to the magickal radiations of the ophidian current of the Fire Snake from that Star of Initiation, and this Head has been symbolised as Babalon or The Great Dragon. According to Mathers; 'And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is however, not so harmful as the earthly one ... And this dragon hath in his head a nostril (after the manner of whales) in order that he may receive influence, and in himself he containeth all other dragons, concerning

¹⁵ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 21.

¹⁶ MacGregor Mathers, *The Book of Concealed Mystery* (Routledge & Kegan Paul, 1975), p. 45.

which it is said: 'Thou hast broken the heads of the dragons upon the waters.' (Ps. 1 xxiv.13).¹⁷ These *received influences* refer to the occult technology of the magickal radiations that arise from that Star of Initiation.

These tarots or *kalas* obtained during the sexual working are analogous to the impressions of the activated magickal Astral Light of the Fire Snake. They are the psycho-sexual substances (*kalas*) which have been aroused from the *rhythms of the cells between*, via translucid dreaming induced hypnogogically by sexual magnetic passes of the hand over specific 'hot-points' of the body. The Astral Light (LUX, AUR or AVR) is a division of magickal radiation, having a particular quality, essence, resonance and vibration. It is a representative of the *force* behind the *form* of the Magickal Will.

Daäth is situated between Chokmah and Binah, on the crossroads of the 13th (*Gimel*, Luna or Hecate) and 14th (*Daleth*, Venus, Hathor, Aphrodite, and Astarte) tarot paths. Numerologically the paths themselves add up to the sexual *sephira* of Yesod, (13+14 = 27, 2+7 = 9). Yesod, 9, is the seat of the Fire Snake, the astral sphere and the sexual organs on the physical plane. Yesod is also a reflection of Daäth when the Tree of Life is rotated around the axis of Tiphereth. It is through Daäth that the projection and objectification of the Magickal Child (Homunculus) is realised, representing the goal of magickal practice; 'Magick is the Science and Art of causing Change to occur in conformity with Will.'¹⁸ The Magickal Child (Homunculus) is a symbol of a 'successful magickal' act, it is the final result of making the *Word*, *Flesh*, upon a chosen plane of existence that is desired i.e. the four worlds of the qabalistic Tree of Life. Mystically, when all the keys of the Tree of Life are fully understood and worked as a somatonoëtic experience, they animate the occult power zones and transform the Adept into the Philosophers Stone of the Wise. Thus, the magickal workings of the Western Tradition are synonymous with the eastern tantras, where the *vajramukti*, an aspiring *chela*, develops the *vajrasattva*, Diamond essence, 'Thunderbolt' or

¹⁷ *Ibid*, p. 50.

¹⁸ Aleister Crowley, *Magick in Theory and Practice* (Routledge & Kegan Paul, 1973).

‘Diamond Body’ via the virtues of the Buddhas precipitating their grace upon the Adept.

The keys of the Tarot are alchemical in nature. Daäth is the supreme Magickal Mirror, where the mixing and rhythms of the ‘secret fire’ or starfire of the Sun, Set, ShT, (Astral Light) takes place. According to Grant, Daäth is the ‘secret’ Sun behind the Sun, otherwise known as Set.¹⁹ This is the region where the secretion (secret-ion) of the magickal *ojas* is filtered from the *sephira* above the Abyss, manifesting as the psycho-physical *kalas* which emanate from the Adept from beyond the Mauve Zone. On the middle pillar *Atu IV*, The Emperor, is ruled by Aries, The House of the Ram, which is a significant symbol of this sexual mystery. Grant mentions the importance of this tarot; ‘By permutation Doth (Daäth) equates with OThD, another Hebrew word, meaning a ‘ram’ or a ‘he-goat’; it is also the number of the Greek word *duo*, meaning ‘two’.²⁰ The Emperor (Fire, Sulphur, Spirit) then mixes with the Moon (Yesod, Water, Salt, Body), the astro-sexual power zone of the Fire Snake, at the base chakra. Crowley also mentions how the Emperor is intimately aligned with Daäth, as being the Height or Head referred to by Kenneth Grant; ‘The sign TZ or TS implies this in the original, onomatopoetic form of language. It is derived from the Sanskrit root meaning Head and Age, and is found to-day in words like Cæsar, Tsar, Sirdar, Senate, Senior, Signor, Senor, Seigneur.’²¹ Also, the double-headed eagle on the shield of the Emperor tarot is an exalted aspect of the Double-Current or Double-Wanded One, the Set-Horus formula at the gateway of Daäth to the Outer Ones or that Star of Initiation.

On examination of The Moon (*Atu XVIII*) in the middle pillar, the eastern tantric elements of the *Vama Marg* are further intimated, where Yesod is the sexual centre of the astro-sexual power zones. It is interesting to note that The Moon is called *Qoph*, which means the back of the head. Again, the Head or Height is symbolised by the *sephira* Daäth that is a gateway to the other side of the tree (Qliphoth), Outer

¹⁹ Kenneth Grant, *Beyond the Mauve Zone* (Starfire, 1999).

²⁰ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 8.

²¹ Aleister Crowley, *The Book of Thoth* (Weiser, 1995), p. 77.

Ones or the state between Universe A and Universe B. If we examine Frieda Harris's *Thoth* Tarot, there are nine drops of blood that appear on the Moon tarot. These drops symbolise the physical sexual vaginal emanations or *kalas* that are expressed from the Priestess during the sexual working, they also indicate the tinctures and sexual magickal radiations from the Outer Ones. With the artistic genius of Lady Frieda Harris, Crowley indicates the formulæ of hierogamy and the tantric elements involved in the cultivation of the *kalas* or magickal radiations, which are impregnated upon the *menstruum* of the Astral Light in Yesod from Daäth; 'The knight upon his quest has to rely on the three lower senses: touch, taste and smell'.²² The Moon tarot is a *magicum mysterium* of the sexual magickal working, and indicates to the Adept the method by which *access* to the outer pylons of the Mauve Zone at Daäth are approached. The two black towers of nameless mystery on the card represent the pylons of the Mauve Zone or the double current, Set-Horus. On a lower level, they are a symbol of the *Vesica Piscis* or the vagina of the Priestess. The Khephra beetle symbolises the Astral Light, being the vehicle of the Magickal Will latent within the Adept. The beetle can be seen to be grasping the Hadit (Horus, Sun, Seed or Semen), otherwise referred to as the microcosmic Magickal Will of the Adept, which awaits for its union with Nuit (Set, Yoni or Goddess) during the sexual working. At the bottom of The Moon tarot, the symbols of Nuit and Hadit are conjoined. This is where the beetle, the regent of the Double-Wanded One (Set-Horus) undergoes the sexual union within the Abyss. Qabalistically, this sexual union is driven by the qualities and virtues of the magickal and mystical forces of the feminine, Geburah (Red) and masculine, Chesed (Blue) energies, which are represented as red and blue waves. They correspond to and indicate the frequency fluctuations of alchemical potentia that are induced over the 'hot-points' within the Priestess during the sexual rite. When the Adept has aligned the 'hot-points' to these rhythms which arise from non-spatial dimensions, the Priestess becomes oracular and is able to traffick with præter-human intelligence.

²² *Ibid*, p. 112.

This crossing or reaching out to Daäth is represented by the warping extension of the circle of Nuit and Hadit towards the pylons or dark towers of the Mauve Zone which connect to that Star of Initiation. This tarot symbolises the reaching out for communion with those denizens outside space and time and provides the alchemical key which drives this sexual mystery. The Moon tarot represents Pisces which is the last sign of the Zodiac. Pisces refers to the next cycle (*pralaya*) or turn of the Zodiac which involves the developing of a symbiotic alignment with the following sign i.e. Aries, which rules the Emperor (*Atu IV*) tarot previously discussed. When the gateway of Daäth has been opened the Star of Initiation rains its virtues upon the Adept. The nine drops (*yods*) or *kalas* seep or ‘rain’ out of Daäth, symbolising the nine gates and essences of the Daäthian gnosis which imbue the lower nine sephira. They are forces or virtues of unveiled cosmic consciousness which grace the Adept; ‘The Moon symbolizes the reflected light of subconsciousness. The drops of light falling from it correspond to the implication that “corporeal” is related to “rain”. There are eighteen Hebrew *Yods*, corresponding to the number of the Key. (In the Rider pack the number is 15, which somewhat confuses the symbolism.) The number 18 is the value of the Hebrew noun *ChI*, *Chai*, signifying “life”. Thus the falling *Yods* refer to the descent of the life-force from above into the conditions of corporeal existence.’²³ The Moon tarot is the 29th Path of the 32 Paths of Wisdom of the *Sepher Yetzirah*, it is known as The Corporeal Intelligence, which means to ‘rain’, hence the *yods* which fall from that Star of Initiation. By the Hebrew qabalah, the 9 *yods* (10), (9 x 10 = 900), are *Tzaddi* or *He*. In the Greek qabalah, 900 also means Union. In the tarot it is *Atu XVII*, The Star, which symbolises that Star of Initiation and is the link to the Outer Ones or the Lam Current, 71. Also, since The Star is also Babalon, this card is then firmly associated with *Atu XI*, Lust, which also is aligned with the sexual mystery of the middle pillar; ‘For Babalon is yet a further materialization of the original idea of Nuith; she is the Scarlet Woman, the

²³ Paul Foster Case, *The Tarot: A Key to the Wisdom of the Ages* (Macoy Publishing Company, 1947), p. 177.

sacred Harlot who is the Lady of *Atu XI*. From this star, behind the celestial sphere itself, issue the curled rays of spiritual light. Heaven itself is no more than a veil before the face of the immortal goddess.²⁴ Meaning, the magickal radiations lie outside time and space, within that Star of Initiation (Star of Venus). The curled rays of spiritual light relate to the *kalas* of sexual radioactivity that are adumbrated in the sexual working, the magickal *ojas*, which arise from that exalted and transcendental Star of Initiation, the realm of unveiled cosmic consciousness.

This qabalah also resonates with Crowley's Thelemic formula of the New Æon, LASH TAL,²⁵ the bridging of Nuit, noumena (LA) and Hadit, phenomena (AL) via the hierophantic (ShT-Set) sexual act which is propagated via the medium of the Fire Snake (Kundalini) within the Adept. The magickal conjunction of these tarot elements reach their zenith of Energised Enthusiasm in *Atu XI*, Lust. This tarot represents another key to the magickal formula of the 93 Current, 'Love under Will'. They drive and perform the magickal operation of the Great Work by uniting the macrocosm (cosmic consciousness) with the microcosm (astro-sexual power zones). Also, the addition of the numbers of these keys in the middle pillar i.e. The Moon, Lust and The Emperor tarots (18+11+4 = 33) add up to the number of the Christ, who completed his initiation at the age of 33 on the Cross at Calvary, an allegory of the supreme initiation and secret mystery of the Fire Snake.

Macroprosopus (noumena, cosmic consciousness, ontic sphere or the Outer Ones) expresses the true Magickal Will (Word). In other words, it projects or veils itself through *force* (Vril) into manifestation (objectivity, *Flesh*) via the medium of the Astral Light, which is animated by the magickal radiations. Meaning, the *Word* is made *Flesh* or manifested into objectivity; 'The excavation or receptacle of a *Sephira* is that quality whereby it receives the supernal influence from that which im-

²⁴ Aleister Crowley, *The Book of Thoth* (Weiser, 1995), p. 110.

²⁵ Kenneth Grant (*The Magical Revival*, pg. 221) describes LASH TAL as a magickal formula of the New Æon. LA (Nuit), AL (Hadit-Horus) and ShT (Astral Light-Set), who represents the Hierophant. Also, LA (31), ShT (31) and AL (31) = 93.

mediately precedes it; hence each *Sephira* has a double quality of receiving and transmitting, which passes through the four worlds, in each of which the Sephiroth exist, though in gradually decreasing light'.²⁶ Magickal radiation outpours and undergoes a series of descending veiled reflections of itself via the three negative veils of existence²⁷ to form a primordial point, or a Unity (I), Kether. This point is then further reflected, (I), into the dyad, (II). Kenneth Grant equates the shadow or dyad, (II) as the number of the Woman or Goddess in the sexual working who manifests or exteriorizes the Magickal Will via her sexual emanations or *kalas*; 'The sum of Unity (I), and its reflection (also I), symbolised by the number II, is the Dyad, the mystic number of Woman, the divider into two (i.e. as mother and child). To woman is ascribed the letter *Beth*, which means the house or womb; 2 is its number. Hence eleven, the dynamic form of two, is the number of that magick which uses sexual forces and the woman to recreate the illusion of the universe.'²⁸ Chokmah, is then the mystic *sephira* of the Goddess, and according to Kenneth Grant, Kether and Chokmah both symbolise the pillars of the temple. Outpourings of magickal radiation arise from Kether (Active) into Chokmah (Passive), which indicates that Chokmah is a feminine (Goddess, Suvasini) aspect of cosmic consciousness (Godhead). Chokmah is also in a sense, the 'astral double', and is also the realm of the Zodiac, and has been described in the Zohar as being the witness of seeing God face to face i.e. grasping cosmic consciousness. On another level of magickal manifestation, Chokmah symbolises the mother and child, which are the potent symbols of the impregnated akashic egg containing the Magickal Child (Homunculus) or the Magickal Will.

Crowley also indicates the mechanisms of the sexual

²⁶ MacGregor Mathers, *The Book of Concealed Mystery* (Routledge & Kegan Paul, 1975), p. 51.

²⁷ It is through understanding the nature and symbolism behind the three veils of the negative existence that Man can begin to work with the ideas (forces) that make up a sephira, chakra or astro-sexual power zone. The AIN, a 3 lettered word, representing the three supernals, the AIN SVP, a 6 lettered word, refers to the remaining six Sephiroth (VAU, Hierophant, Son, Christ and Ra Hoor Khuit), the AIN SVP AVR, a 9 lettered word, the nine sephira which form a unity, or a sephira/chakra.

²⁸ Kenneth Grant, *Aleister Crowley and the Hidden God* (Muller, 1973), p. 13.

working in his prose on Key 0, The Fool; *'Know naught! All ways are lawfull to innocence. Pure folly is the key to initiation. Silence breaks into rapture. Be neither man nor woman, but both in one. Be silent, Babe in the egg of blue, that thou mayest grow to bear the lance and graal! Wander alone, and sing! In the king's palace his daughter awaits thee.'*²⁹ Here, Crowley refers to the alchemical hermaphroditic principal which represents both *Sol* (Hierophant, male or lance) and *Luna* (Priestess, female or graal). Through this hierogamy the astro-sexual power zones are charged, releasing the magickal effluvias; which are synonymous with the realisation of the magickal radiations upon the astral plane. The two, become one when they are in alchemical alignment. The impregnation of the magickal radiations occurs in the egg (Akasha), which is the Astral Light (Yesod). The daughter refers to the reification of the Magickal Will on the physical plane i.e. the *Word* made *Flesh* (Homunculus). It is also a symbol of the Magickal Child.



²⁹ Aleister Crowley, *The Book Of Thoth* (Weiser, 1995).

Occult Anatomy



The Fire Snake (Kundalini) is synonymous with the Astral Light; and both are just veiled expressions of cosmic consciousness.

BETWEEN THE years of 1906-1919, various structural adaptations were being made to the various O.T.O. groups, where the likes of Carl Kellner, Theodor Reuss and Aleister Crowley were involved in amalgamating the eastern tantras and the French gnostic magickal systems into their own occult fraternities¹ – the basis of this endeavour was in exploring how the mechanisms by which the energies of Man and God (cosmic consciousness) can be brought into alignment via a sexual magickal working.

Kenneth Grant, in his *Typhonian Trilogies*, has made an extensive contribution to the theory and practice of western sexual magick, by translating and performing a qabalistic exegesis of the eastern tantras, and drawing upon the Kaula Cults of the *Vama Marg*, paralleling their practices according to the Western Tradition and describing it as a form of Star Magick.² His studies involve the eastern tantras and their transposition upon the Tree of Life, where the elements of the tantras are deconstructed to reveal the ‘substance’ of the magickal radiations. The creative occultism of Michaël Bertiaux has also drawn inspiration from these sources,

¹ Theodor Reuss & Aleister Crowley, *O.T.O. Rituals and Sex Magick* (I-H-O Books, 1999), p. 48.

² The occult power zones of the Adept in the Kaula circle are aligned with the stars; the serpent channels are engaged into specific body yantras, which each have a specific mantra that resonates to each day of the dark fortnight of the Moon.

extrapolating upon the nature of the Fire Snake and the subtle quintessential substances which make up the structural dynamics of its expression within the occult anatomy of the Adept; 'Pheonismes are vehicles of Ojas because in the realm of magickal body-work, it is very necessary to think of just what the Pheonismes do in their gnostic patterns of energy. They convey Ojas. They contain Ojas, in several of its subtle forms (of which there are 16). They are forms of self-conscious Ojas. To communicate with a Pheonisme is to communicate with Ojas'.³ In this respect, Bertiaux uses his own terminology to describe the elements of the 'substance' which make up the magickal universe within the cult of the La Couleuvre Noire (LCN), and indicates how this substance is conveyed within the Fire Snake and is aligned within the interstices of the body-mind consciousness experience. In this case, Pheonismes describe the highly charged sensual and sexual 'Thought Forms', that are hypostatically infused within the subtle yantric serpent channels of the Adepts occult anatomy, *Ojas* being representative of the veiled magickal radiations (*kalas*). According to the cult of the LCN, the magickal radiations arise from a snake goddess in outer space, being synonymous with that Star of Initiation or the Outer Ones. This snake goddess, a form of trans-cosmic Fire Snake, is the source of the magickal radiations *outside* the Tree of Life i.e. beyond the *sephira* of Daäth.

Kenneth Grant deconstructs and performs an elaborate qabalistic exegesis of the tantras and the Cthulhu Mythos in his Typhonian Trilogies. His work, which is often misunderstood when taken literally, provides an extremely potent *sepher Sephiroth*. It is both a personal and collective qabalah, which sprouts insights into the nature of the study of the Magick. His work leads the Adept to a new and enhanced boundless landscape of qabalistic creativity, nurturing the seeds of body-mind consciousness experience within the Adept, and providing an initiating current into the understanding of the 'substance', and its composite reflection within the astro-sexual power zones of the Adept. He demonstrates that one must not view the qabalah as a dogmatic treatise, but as a subtle and

³ Michael Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 129.

suggestive platform that can lead the aspirant to successive leaps of transcendental experience.⁴ He understands the 'subtle formulas' (Secret Vevers) that lie behind or are involved in the construction of a magickal hieroglyphical engine. Meaning, the formula of a magickal engine is quite exact, like a mathematical equation, remaining constant to a degree, but the symbols which represent these formulas can take many shapes and forms. Kenneth Grant has shown that once the formulas of the elements of a magickal engine are understood, the Adept can apply the qabalah of this formula to any system e.g. Cthulhu mythos or even the Voodoo loa. The aim of a magickal engine is to indicate the subtle technologies that are involved in setting up an initiating current, whereby magickal currents are generated. The use of neologism, inventive association and creative gematria which have been derived by contemporary occultists to explain the occult sciences is very necessary for transcending, synthesising, and bridging the gap between various magickal and mystical doctrines. It is an effective method of revealing THE SECRET of the magickal formula to progressive generations.

The Fire Snake is a veiled division of cosmic consciousness, and exists physically, astrally and etherically. The Fire Snake is synonymous with the Astral Light on one level, and in this respect, the nature of the Fire Snake can be worked with via the *telesma* of the Magickal Mirror when aligned with the Tree of Life. The Fire Snake manifests itself within the four qabalistic worlds as the Moonchild (Homunculus). Hence, the nature and properties of the Fire Snake within the somatonoëtic experience of the Adept is crystallised through the *kosas* in stages. Control and mediation of the Fire Snake is accessed by working with the magickal hieroglyph of the Tree of Life experientially, through meditation and ritual. The glyph of the Tree of Life is a window into understanding the division, qualitative gradations and characteristics of the magickal

⁴ To the uninitiated, the secret wisdom of the qabalah is viewed upon as being highly structured, linear and encapsulated in mathematical or spiritual dogma. However, the initiated can penetrate beyond the outer garment of its symbolism, and integrate with the powers behind the 'flows' in-between the ideas which make up its concepts and which are at the same time distilled hypostatically within the magickal personality.

radiations of the Fire Snake. The prismatic deconstruction of the Fire Snake into its anatomical components or rays upon the Tree of Life enables the Adept to grasp its overall quality and hence extract and work with its magickal potency with ease, thus guiding the Adept into its mechanisms, giving insight into the nature of cosmic consciousness as it appears or distills itself through the veil of noumena into phenomena.

Reuss' treatise on 'Mystic Anatomy'⁵ (1913), was written to convey the technology of the occult anatomy according to how it is understood by the Adept within the Western Tradition. This work was heavily influenced by the principles of yogic mysticism. Both Kellner and Reuss explored the nature of these yogic pathways and adapted them for the western mind. They studied the pathways which transmit the spiritual or magickal radiations throughout the occult anatomy of the Adept, and have shown how the Fire Snake (Kundalini) is carried throughout the occult anatomy of the Adept via channels, or *nadis* (serpent channels). In the Western Tradition, the Fire Snake is synonymous with the Astral Light, which is known to have its eastern equivalent in what are called the subtle airs or *pranas* (*vayus*). According to Vasant G. Rele, the astro-sexual power zones (chakras) are only activated when the Fire Snake (kundalini) is stimulated, which suggests the link between the sexual magickal rituals of the O.T.O. and the eastern tantras; 'The excitement of all the *Chakras*, mentioned above, takes place always through *kundalini*. It is the lever of consciousness by which the individual realises his oneness with the Absolute. The creative impetus, which emanates from the divine, is communicated through *Kundalini*, the serpent power as it is called, to the six *chakras* or plexuses and their connection'.⁶

One is not required to stretch the imagination too far in finding a similarity between the architectonic structures within the nervous system and the Tree of Life.⁷ One can see

⁵ 'An Insight Into Yoga: Mystic Anatomy' in *O.T.O. Rituals and Sex Magick*. Ibid.

⁶ Vasant G. Rele. *The Mysterious Kundalini* (Bombay, Taraporevala, 1927), p.30. He situates the kundalini in the vagus nerve.

⁷ The movement of neurotransmitters (16 kalas) arise from the supra pontine-medullary nuclei/centres i.e. the Basal Ganglia is the Cartesian seat of Daäth, where the influence of the 'Black Substance', the Substantia Nigra Pars Condensa and the serpentine

that the physiological interface of the quintessence (magickal radiations) is rooted within the nerve *plexi* of the autonomic nervous system and the endocrine glandular systems, otherwise known as the neuro-endocrine system. It is at these anatomical locations (astro-sexual power zones, *chakras*, *nadis* or hot-points) whereby the sexually charged vibrations induced through mesmeric passes of the hand, create fluctuating fields of force which condense through propagative alchemical distillations into the psycho-sexual elixirs: these are the discharges of magickal *ojas* (*kalas*). Thus, the Tree of Life, when superimposed upon the nervous structures of man is aligned with the nerve *plexi*, and the web-like ganglia of the autonomic nervous system.

During a magickal operation, a word, mantra or angelic name acts as a key and a magickal engine.⁸ Such words are powerful facilitators, as they resonate via induction with the magickal radiations. The pronunciation of a mantra should possess a specific quality of vibration and rhythm, which is simultaneously made to reverberate through the occult astro-sexual power zones. The Word, once vibrated correctly at the throat chakra, Daäth, creates the link with the astro-sexual power zone of Yesod, the seat of the sexual working. When the Word is pronounced, and a state of transcendental consciousness experience is attained (Energised Enthusiasm), the cerebro-spinal fluid and the neurotransmitters within the brain are induced hyperchemically, which in turn activates the occult flows of the Daäth-Yesod axis. The neurotransmitters become consecrated or coloured (*kalas*) as they are raised to a frequency of vibration that is in harmonic resonance with the

shaped Substantia Nigra Pars Reticularis, ooze out their spectral luminosities within these inner spatial tunnels. These areas are the physical nuclei of Azathoth (non-dual chaos), which seep out their adumbrations, initiating and mediating the subtleties of 'movement' (not in the physical sense) e.g. starfire. It is in these nuclei where the amrita or elixir of the philosophers stone is distilled, and which is then transmitted along pathways or tracts of the spinal cord i.e. spinothalamic and reticulospinal, to the respective organs (base chakra) within the pelvis. Kenneth Grant (*The Magical Revival*, Skoob, 1991, p. 125) refers to the 16th Kala, *sadhakya kala*, as being the most potent tantric emanation of the Priestess, arising from the endocrine glands and the cerebrospinal fluid in the third ventricle. According to Grant, the 16th Kala contains the Magickal Light.

⁸ See Aleister Crowley, *Magick In Theory and Practice*: 'Of Silence and Secrecy: and of the Barbarous Names of Evocation' (Routledge & Kegan Paul, 1973).

magickal radiations. The propagation of the neurotransmitters are then communicated to the periphery of the body (astro-sexual power zones) via the ascending and descending tracts of the spinal cord (*nadis*), the respective structure and function of the astro-sexual power zones are also transformed by this occult hyperchemistry. The *kalas* or psycho-sexual substances are then secreted over the spinal centres and the neuro-endocrine glands.

Within the mystic techniques of the *pranayamas* (breath-control), the eastern yogis categorised a quality of spiritual force as a *vayu*, this being a vehicle and an aspect of the Astral Light.⁹ The *vayus* create a complex circuit, lying in the interstices of the serpent channels (*nadis*). They facilitate the propagation of impulses or magickal currents. They are analogous to the substance of the tarots, in a different sense, as they are associated with the breath (Word). Their action can be cultivated via particular ritual workings which are calisthenic (sexual) in nature. The occult practices of breath control using specific *mudras*, movements and mantra (incantations), align the body-mind consciousness experience with a particular division or *tarot* of magickal radiation. In this respect, the *vayus* exist on another frequency of vibration within the magickal spectrum and are analogous to the magickal currents which propagate through the pathways which connect the *sephira* of the Tree of Life.

According to Rele, these *vayus* are connected with the autonomic nerve plexi and hence the astro-sexual power zones in the body of the Adept; 'All these *Vayus* are, therefore, simply nerve impulses, either generated or received by *Prana* from its different locations in the body. These locations of *Prana* correspond with the different plexuses of the sympathetic portion of the autonomic nervous system and each plexus, *i.e.* lotus, forms an independent nerve centre which can receive and generate a nerve impulse'.¹⁰ In this sense, they exist in the somatic structures of the body, and are more connected to

⁹ The *vayus* (vital energies) are only a vehicle of the Astral Light to a degree, in the sense that they act as a bridge between the etheric and astral vehicles.

¹⁰ Vasant G. Rele, *The Mysterious Kundalini* (Bombay, Taraporevala, 1927), p.54.

the etheric vehicles. They can be further inferred upon if one studies the five *tattwas* which correspond with the subtle occult power zones within the body of the Adept (Fire, Water, Air, Earth and *Akasa*). It is thus through the medium of the *vayus*, that the magickal radiations of the 50 Gates of Understanding above the Abyss are channelled as a sensual esoteric gnosis. The magickal radiations can be aroused within the *vayus* via stylised tantric sexual rituals, using *pranayama* and specific *mudras*, which mediate the flow of the Fire Snake. The practice of these tantras, elevate the body-mind consciousness of the Adept to a realisation of cosmic consciousness. The magickal radiations which colour the Astral Light (Azoth) are mediated by the Magickal Will through the etheric vehicle of the *vayus*.

Upon the Tree of Life, the sacred hexagram, which is indicated by Tiphereth, the sixth *sephira*, corresponds with the Hierophant (*Vau*). It is a fusion of the seven planetary bodies (astro-sexual power zones) within the Adept. Annie Besant refers to these seven principles as the Planetary Logoi, which are aligned with the Sephiroth; 'We call Them in Theosophy the Planetary Logoi, because these seven Spirits in the Sun have ever been identified with the seven sacred planets, which are Their physical bodies; those planets in their outer form here are globes, some of the globes that make up our solar system; but in their spiritual nature they are the mighty sons of Aditi, who has each His own house, that is, His own planet, ruling over His own kingdom, a definite department of the solar universe'.¹¹ Each *sephira* or respective astro-sexual power zone in the human body becomes an interface and grounding station for the magickal radiations which arise from the 50 Gates of Binah (Understanding), being synonymous with Daäth¹². When the hexagrammatic nature of the Adept is fully aligned, the Adept is perfected. This is solely dependent on the development of the hexagrammatic interface (Magickal Mirror). The magickal use of the hexagrammatic forces takes place when the Adept achieves mastery over the five elements,

¹¹ Annie Besant, *The Pedigree Of Man* (Benares & London, 1904), p.9.

¹² The 50 Gates of Binah are the psycho-spiritual apertures whereby the 'force' of Daäth is crystallised into the 'archetype of form'.

tattwas or *vayus*. In the Western Tradition, this is when the pentagonal nature of man is married to the hexagrammatic nature of man. This is the solution of the Great Work, the Chemical Wedding of Christian Rosenkreutz, $5 + 6$, the union of the pentagram with the hexagram. The number 56 (Nu) is $5 + 6 = 11$, the eleventh astro-sexual power zone, Daäth. Daäth is symbolised by the red circle in the middle of the pentagram. Qabalistically, the number, 11, is the number of Magick under the Thelemic form of Love under Will; 'My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.'¹³

The hexagrammatic nature of the Adept consists of a merging composition of the seven astro-sexual power zones. They achieve their apotheosis in an eighth astro-sexual power zone. This *telesma* or supreme Magickal Mirror has been exalted to receive the magickal radiations from Daäth or The 50 Gates of Binah. According to the eastern esoteric doctrine, the magickal radiations are synonymous with the *buddhi-manas*, being virtues, possessing divine/dæmonic qualities, which are channelled through the Adept and assist in the formation of the magickal personality. A strong hexagrammatic nature or foundation within the Adept is thus dependent on the ability of the sentient being involved to use all the acquired experience gained from previous initiations.

According to Theosophy, man is made up of a complex arrangement of envelopes (*kosas*, auric egg, *akashic* envelope, karmic records and *devachanic* states). The anatomy of the Thelemic Magickal Will can be pictured as an energetic paradigm which exists or permeates these *kosas*, animating and fructifying the conglomeration of the five elemental transformations which make up the occult anatomy of the Adept. These envelopes of elemental energies are clothings or garments of the subtle occult anatomy, which animate the occult power zones and the serpent channels. The elemental

¹³ Aleister Crowley, *Magickal and Philosophical Commentaries On The Book Of The Law* (93 Publishing, 1974), p. 172. *Liber Legis*. I. v. 60.

forces make up the somatonoëtic experience of the Adept, being energetic states of intelligence. They form the ethereal blue-print of the Magickal Will in its expression, whereby more and more differentiated aspects of the elements become superimposed and embodied into physical form throughout the four qabalistic worlds. This embryonic clothing of elemental energetic potentia lie parallel to, and overshadow, the meridial network and channels (*nadis*, meridians), which form reservoirs and energy pools (*chakras*), and assimilate the magickal radiations.

Within the *Zohar*, each *sephira* is filled with the outpourings of magickal radiation from the void (cosmic consciousness). The outpourings of magickal radiation overflows into each *sephira*, like a champagne pyramid. The unmanifested glory (YHVH) becomes manifested into physical existence through a series of outpourings. The reservoirs (*sephira*) of magickal radiation become the astro-sexual power zones, having the capacity to fill and project magickal radiation. When working with the Tree of Life, each Adept must allow their intuition to seek out those areas within the spaces of mind where the reservoirs and associated channels are full or empty in regard to the elemental forces and magickal radiations. This is the secret of the œconomy of magickal practice.

The elements are ‘things’, ‘attributes’, ‘simplest statement relationships’, ‘different modes’ or ‘different aspects of expression’. The elemental transformations make up the functional syncytium of the occult anatomy of the Adept. They can be visualised as a ‘varnish’, which colours and modifies the virgin white purity of essence i.e. cosmic consciousness. The Vedantas describe the elements as *Tattwas* (*Akasha*, *Tejas*, *Vayu*, *Apas* and *Prithivi*). Each element is a modification of the supreme essence (cosmic consciousness). They have also been called ‘the four great continents of the cosmos.’¹⁴ They represent the kingdoms of the universe and reveal how the Great Breath (*Svara*) acts upon nature, *Prakriti* (world stuff). *Svara* is synonymous with the magickal radiations, and is imbued with the force forms from the 50 Gates of

¹⁴ The Four Cherubim of Ezekiel.

Understanding. The *Tattwas* are a noumenal metaphysic, and they underlie and interpenetrate everything in the phenomenal world. They are a series of energetic states of ‘suchnesses’ or ‘thatnesses’. All phenomena and appearances (*maya*) are external aspects of the mixed *tattwas*. They are a paradox that belong and simultaneously exist within a different order of reality (spiritual, metaphysical, extra-dimensional). These five states of being have a distinct resonance and characteristic, each performing a different function. They determine the ‘qualitative’ principle and manner of activity in nature. They are quasi-essential, in the sense that their resonances or occult vibrations are of a different order to that which can be measured. They exist within the interstellar spaces of mind, and their radiations condense into cohesive packages. Meaning, the radiations get coupled to the lattice of the body when an energised field is generated. The body is an interstellar space lattice, and at these mystic nano-levels, strange frequency perturbations occur, where the body becomes cavitated by praeter-human intrusions. This ultra-soundless cavitation creates meta-stable states of gnosis i.e. the magickal radiations become nested hypostatically within flesh. This is synonymous with the alchemical process of transmuting metals.

Kenneth Grant reveals some interesting insights into how the aspects or divisions of the Fire Snake are synonymous with the *kalas* of the Kaula Cult, and how these *kalas* can be aligned to fit into the magickal hieroglyph of the Tree of Life; ‘These lights are One Light (Kether) and they proceed from an infinite absence of light (*Ain*). As it pours through Kether it is split into three rays which form the three supernal branches of the Tree. These have three pylons: Chokmah, Daäth, and Binah, thus concentrating the 16 *kalas* which, with their reflection in the world of anti-matter (the *Ain*) constitute the 32 Paths or *kalas* of the Tree of Life.’¹⁵ Meaning, the magickal radiations of cosmic consciousness (*Ain*) which arise from that Star of Initiation are one ray, being synonymous with the Magickal Will of the Adept in a microcosmic sense. The magickal radiations from that Star of Initiation are filtered

¹⁵ Kenneth Grant, *Nightside Of Eden* (Skoob, 1994), p. 24.

through the eighth astro-sexual power-zone of Daäth, and this power zone is aligned with the Yesodic power-zone, which is the abode of the Fire Snake and is the sexual power-zone of the Tree of Life. Kenneth Grant intimates the mechanisms for the manifestation of a Moonchild. The creation of a Moonchild refers to the magickal process of reifying the Magickal Will via a Daäthian and Lunar astro-sexual magickal working. In his footnotes, Grant shows how the 16 *kalas* (tarots, substances) arise from the *sephira* above the Abyss; 'The number of Chokmah is 2; that of Daäth, 11; and Binah is 3; 16 *kalas* in all.'¹⁶ He mentions that there are 32 Paths or *kalas* in the Tree of Life, arising from a reflection of the 16 *kalas* that are within cosmic consciousness (*Ain*). Meaning, there are 16 *kalas* existing in potential within these three *sephira*. They are in a potential state of becoming, existing in the void (*Ain*). Grant refers to these *kalas* as substances of the Priestess. The $16 \times 2 = 32$, astro-sexual *tattwas*, *kalas*, refer to the double, the Priestess, who is the embodiment of the Astral Light containing in herself the remaining 16 *kalas* which emanate from her *yonis* in her lunar (menstrual) phase.¹⁷

During the sexual magickal rituals, the *kalas* from the non-spatial dimensions are collected and directed by the Adept over specific astro-sexual power zones via the subtle magnetic passes of the palm of the hand (*Kaph*). The magickal radiations (*kalas*) are then distilled or earthed within the astro-sexual power zones of the Priestess after the magickal currents are established. When the magickal currents are established, traffick with the præter-human intelligences from that Star of Initiation precipitate within the currents of the Fire Snake. Oracular operations manifest physically as an involuntary somnambulism, whereby the Adept imbibes the elixirs within the Priestess with magnetic auric passes of the hand. The activation of the sexual 'hot-points' allows the ingress and egress of the entity within the alembic i.e.

¹⁶ *Ibid*, p. 25.

¹⁷ If there are 32 *kalas* according to Grant's qabalah; 8 *kalas* belong to the Hierophant and 8 *kalas* belong to the Priestess. The other 16 *kalas* belong as potentialities or reflexes within the supernals (Chokmah, Daäth and Binah). The 8 *kalas* in this case refer to the perfect Adept (Ocinomos) that has aligned their astro-sexual power zones to create the supreme Magickal Mirror i.e. 8th power zone (Daäthian gnosis).

the Priestess. Initially, there may be a change in the breathing pattern, where the entity becomes accommodated within the body of the Priestess. This could be associated with a strange howling or hissing, a mantic adumbration, a bizarre glossolalia, consisting of obscure and monstrous paroxysmal sounds, as the entity vents and exteriorises itself through the medium of the voice. The Priest should act as a scribe in such cases, taking notes from the oracle and making sure the Priestess is kept safe from injury.

The magickal forces (*Ojas*) animate the subtle occult locations or filters within the occult anatomy of the body. They are distilled substances or essences of præter-human intelligence, which become magnetically attracted to the occult power zones of the body via the magickal currents which are generated by the Adept, with or without a consort. These highly charged radioactive sexual substances infuse the chakras, and are imbibed at the crossroads or the *marmas* that exist within the occult anatomy. The secret formulæ of this psycho-sexual star magick involves the use of the palm of the hand (*Kaph* = 20), which becomes the receiver and transmitter of the magickal radiations from that Star of Initiation. The magnetic passes of the palm of the hand over the 'hot-points' control the intensity and duration of the oracular operation, arousing and simulating the liberation of the kundalini throughout the astro-sexual power zones.

On Chaldean gematria, Kenneth Grant refers to the two palms of the Adept as being liberators of the Fire Snake; 'The two palms together, therefore, total 40, a number that yields highly significant qabalistic correspondences. Forty is the number of *Gval*, meaning 'liberator'. This is a title of Yesod, the lunar and specifically sexual power-zone on the Tree of Life.'¹⁸ There is thus a close association of the use of the palm of the hands with the sexual power zone of Yesod (*Qoph*), which is important in that part of magickal practice which focuses upon manifesting things in the phenomenal world i.e. the materialisation of glamours and the emanation of tangible forms. This is what he means when he says; '... the Priestess, after concentrating *ojas* in the palm of her left hand, arouses the Fire Snake and, *not* taking it up the spine, sees clairvoyantly with her womb. This she does during the time of *catamenia*, when the astral

¹⁸ Kenneth Grant, *Cults of the Shadow* (Muller, 1975), p.10, 11.

forces are able to assume almost tangible form from the effluvia emanating from her vaginal vibrations’.

If one views the somato-topographical structure of the cerebellum,¹⁹ one can see that it is made up of 16 parts,²⁰ corresponding to the 16 *kalas* of the supernals (Chokmah, Daäth and Binah). The 16 *kalas* can be located in the cyto-architectonic division of the cerebellum. In *Magick in Theory and Practice*, Aleister Crowley interprets the cerebellum²¹ as being the seat of the creative and sexual reproductive forces. It is a sexual key, and is symbolised by *Atu XVIII*, The Moon, *Qoph*, which means ‘back of the head’. The Moon tarot denotes the illusory nature of apparent reality which arises from Daäth (Ain). The forces of reality (noumena) i.e. cosmic consciousness, when crystallised into phenomena (maya), are but a composition of veiled shadow signatures, they are considered to be an illusion of the true word.²²

It is through a lunar operation by which the Magickal Will is realised, and this mechanism is predominately sexual. The Yetziratic attribution is Pisces which refers to the translucid or dream state; the illusion that the reality of the phenomenal world is not the ‘true reality’ of the Void (Ain). The reality we perceive is illusion or Maya (lila) and is only just another effulgent differentiation, division (Coric) or kaleidoscopic distortion (Dionysiac) of the pregnant ‘reality’ of noumenal potentia which lies behind the scene. Our senses and our interpretations of them are the illusion, as we are tuned into

¹⁹ At the level of the fourth ventricle (Brahmarandhra) the cerebrospinal fluid becomes impregnated by the ultra-soundless cavitation of the Kalas. It is interesting to note that the vestibular nuclei are also located at this level of the metencephalon, which is specific to the ‘oracular function’ of the Priestess and the ‘Voice of the Silence’.

²⁰ Williams & Warwick, *Grays Anatomy*. 36th Edition.

²¹ The cerebellum is shaped like a mushroom. Note the mushroom shape within the forehead of LAM which suggests a link to the entheogenic mushroom which may have been one of the ingredients used in ancient mystery cults to alter consciousness. The symbolism of the ‘egg’ received by Roddie Minor in the Amalantrah Working could refer to the egg phase of the *Amanita Muscaria*. Also, in ‘Climax of operation of Belial’, *Amalantrah*, March 9, 1918, the oracle receives, ‘I see 729 with a large mushroom held on his shoulder as if it were an umbrella’. Also, in the Stele of Revealing, behind the throne of Horus, is a mushroom-shaped hieroglyph which again suggests entheogenic elements at work.

²² See Blavatsky: *The Voice of the Silence*.

only a partial view of the whole reality at play. The illusion of this world of the senses has a boundary, in the sense that by its very nature it is a crystallised 'by-product' of that which has been precipitated from 'other' dimensions which coalesce and seep through from behind the scene. The substance of this crystallised 'by-product' results in the outflow of what we understand as Time (*kalas*) and Space, which properties or essences have been described within the Eastern Tradition as a series of moments, elements, interdependent elemental flavours or 'shadow signatures' i.e. the 16 psycho-spiritual sexual *kalas*. Pisces represents the beginning and end of the cycle of the Zodiac and is the idealised amnion whereby the Daath-Yesod axis is anchored into the realm of Thought Forms. Its symbolism is suggestive of the sexo-magickal radiations (16 Kalas) which seep from the void (Daäth and beyond). Michael Bertiaux refers to these *kalas* as arising from an ultra-consciousness realm i.e. the interstices of the body-mind i.e. those *rhythms of the cells between*.

In St. Johns Gospel, *Rev.* 13:18; 'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is *Six hundred threescore and six*'. The number of man, 666 ($6 + 6 + 6 = 18$, $1 + 8 = 9$), *Qoph*, The Moon, is also the number of the three pillars of the Tree of Life, and therefore becomes the key to the sexual working via the Moon key formula, which is used as an anchor to Daäthian gnosis. The hieroglyph of Pisces is symbolised by two lunar *pesce* back to back with a horizontal line linking straight through them. This nailing (*Vau*, Hierophant) of the two *pesce* represents the gate or the crossroads between the dayside (Universe A) and the nightside (Universe B) of the Tree of Life.

The macrocosmic *kalas* which arise from spheres of experience outside the Tree of Life i.e. the void (*Ain*), are refracted via the Daäth-Yesod axis. This axis lies within the matrix of the cerebellum (Kama-Ojas Field).²³ They are aligned with the 16 microcosmic *kalas* of the Adepts occult anatomy and marmas; 'The Kama-Ojas field is the name for the magickal mechanism whereby the deep powers of the gnosis are fed into

²³ The cerebrospinal fluid is the physiological interface of the magickal *ojas*.

the candidate for magickal development. In a sense, this is a very advanced form of magickal transformation. However, it is to be found in all of the gnostic sciences as a kind of matrix. Without its presence, at least our own type of magickal research would not be possible. This field draws its powers from sexo-magickal radioactivity and the deepest regions of cosmic lust, or magickal libido. It is the basis for the physics of the ultra-unconscious and may be viewed as the most exact manifestation of the Necronomicon energies.²⁴ Michaël Bertiaux refers to these *kalas* as 'hot-points', which belong to the Yemethian system of initiation. Anatomically, the communication of the Daäth-Yesod axis is located at the floor of the fourth ventricle of the brain, where the *kalas* (amrita)²⁵ are magickally involuted into siderealised forms from those non-spatial dimensions into the occult power zones. Here, the *kalas* that exist outside the Abyss (*Ain*) are inspissated within the Adept or the Priestess, transforming their being with occult radioactivity.

The alchemical symbols of the Sun and Moon are prismatic step-down refractions i.e. they are the dualistic by-products of sidereal radioactivity, formed via a metaphysical hyperchemistry, where the Triple Veil of the Negative²⁶ involutes itself within the Middle and the two lateral ventricles of the brain. It is within these telencephalic reservoirs where the forces of the 50 Gates of Understanding (Daäthian gnosis) are received.



²⁴ Michaël Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 329.

²⁵ The cerebrospinal fluid and the neurotransmitters (*kalas*) of the brain become transformed, quickened and vitalised when exalted states of transcendental consciousness experience (somatonoësis) are achieved through Energised Enthusiasm.

²⁶ AIN, AIN SOPH, AIN SOPH AUR contracts (*Tsimtsum*) into the magickal radiations through the aperture of Daäth.

The 50 Gates of Understanding



THE GREAT SECRET reveals its sentience when the Adept begins to align the sensibilities of the astro-sexual power zones to the frequency fluctuations of cosmic consciousness. The alternating action of the magickal field fluctuations within the void, create an enormous strain upon its spaceless matrix. The sudden warping of noumenal space results in an outpouring of magickal radiation which crystallises into time (*kalas*). These præter-human emissions are received upon the Astral Light as involuntary and oblique reflexes. The action of *observing* these scintillations of starfire occur when the Magickal Mirror is developed; whereby the Adept is able to perceive directly the reality of noumena, and within this field of 'in-seeing' is able to discriminate between the spectral convolutions and exacerbations of sidereal radioactivity and Thought Forms. The observation of their convergent and divergent merging, allows the Adept to experientially witness how 'force' and 'form' coalesce, as they meet tangentially to each other. This occult hyperchemistry brings to birth the phantasma of præter-human intelligence (oracular gnosis) or, when willed, makes the word, flesh.

When the magickal currents are anchored within the occult centres, the Adept may fathom cosmic consciousness and control the orders of the natural world. As one obtains the attainments upon the path, that is familiarity with the shadow signatures or divisions of the magickal radiations, the gateways are opened, and the Adept can then make contact with præter-human intelligence. Such contacts endow the Adept with the 'virtues' (*Siddhis*) which imbue the Adept with magickal power. Such contacts can create exalted states of experience, and are

only formed from much labour and sacrifice upon the path of occultism. Qabalistically, these contacts occur when the Adept has crossed the Abyss i.e. have opened themselves to the 50 Gates of Understanding (Binah).¹ The understanding of the virtues and the nature of the præter-human contacts that precipitate from the 50 Gates of Binah (Daäth) have caused much confusion to many scholars of the Western Tradition.

The shekinah of the 50 Gates of Understanding is given the title, Binah, Aima, Shekinah Matrona, Great Mother, Isis, Venus, Astarte, Primal Understanding, Babalon, Lilith, Saturn, Kronos, $8^{\circ}=3^{\circ}$ Magister Templi, M.E.R.C.U.R.I.U.S., Trans-Yuggothian, Cthulhu and Leviathan; it is the third emanation (Sephiroth) of cosmic consciousness and completes the first supernal triad of the Tree of Life. The experience of the 50 Gates of Binah is a very exalted level of somatonoëtic experience. It lies above the Abyss, and according to the magickal system of the Golden Dawn, the Adept is required to be perfected before they can take the initiation of the Master of the Temple ($8^{\circ} = 3^{\circ}$). Within this realm the ego is utterly surrendered, annihilated or destroyed (dispersed) into ultra-consciousness.²

Kenneth Grant describes a method by which the magickal radiations above the Veil of the Abyss can be explored; '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 behind 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. It is unwise to proceed further unless he

¹ The virtues or magickal radiations of the 50 Gates of Understanding arise from Binah. On the Tree of Life, Binah and Chokmah merge into Daäth, the 11th (8th) power zone; The 50 Gates of Understanding are outpourings of præter-human intelligence arising from the aperture of Daäth.

² See Aleister Crowley, *Magick Without Tears* (Weiser, 1973). The Left-Hand Path: The "Black Brothers". Chapter 12.

receives unequivocal signs that the mantras are invoking the necessary *devatas* who will act as guides beyond the pylons'.³ The experience of the 50 Gates of Understanding is analogous to, if not beyond, the most exalted levels of Buddhistic trance. The 50 Gates of Binah are synonymous with Daäth, the eleventh power zone; in the sense that Binah and Chokmah are equilibrated within Daäth. The magickal radiations and præter-human intelligences which arise from the 50 Gates of Binah overshadow and interpenetrate the somatonoëtic experience of the Daäth-Yesod axis. Also, $50+11$ (Daäth) = 61, *Ain* (Void); the 50 Gates of Binah represent a stellar power zone of the Outer Ones and is the Star of Initiation that is from beyond the void. The reflection of 61 is 16; the 16 *kalas* which adumbrate themselves upon the Daäth-Yesod axis and are the *kalas* that are *siphoned off* during the sexual rites by the hands (*Kaph*, 20) of the Adept. Also, Daäth-Yesod, $11+9 = 20$, *Kaph*, Hand, indicating the laying on of the hands and the magnetic passes over the 'hot-points' of the occult anatomy during the sexual ritual. 20 also alludes to the magickal formula of $0=2$; 0, (Void) becoming manifested into duality (2); Here, the void of cosmic consciousness, *Ain* = Duality (Manifestation) or Universe A and B.⁴ Kenneth Grant reveals the mystery of the eleventh letter, *Kaph*, and its relation to the Hierophantic Art according to the Typhonian Tradition; 'The eleventh letter – *Kaph* (K) – begins a new series of numbers and is, in its most occult sense, not only the number of magick but also of Daäth, the eleventh power-zone that is considered to exist in a dimension altogether different from the ten manifest power-zones or Sephiroth. It is in this oblique dimension that exist the six letters *Kaph* to *Pe* which form, with the primal ten, the 16 secret *kalas* of the Ophidian Current. *Kaph* means the 'palm' (of the hand), and *Pe* means a 'mouth'. The magickal formulæ

³ Kenneth Grant, *Beyond the Mauve Zone* (Starfire, 1999), p. 6. Note; the Mauve Zone describes the magickal radiations of Daäth and the *sephira* above the Abyss. The Mysteries of S'lba contain a magico-mystical formula which was transmitted from this outer sphere i.e. Daäthian gnosis (Mauve Zone), which was explored by a group of initiates in the New Isis Lodge, between 1955–1962.

⁴ Universe A refers to the 'dayside' of the Tree of Life, being the traditional Sephira and Paths of the Tree (Kether, Chokmah, Binah etc.). Universe B refers to the 'nightside' of the Tree of Life, the *qliphoth* or the ultra-mauve angles of cosmic consciousness.

associated with the inner hand (*Kaph*) or womb, and the secret eye or 'mouth' of *Pe* will emerge in subsequent chapters. *Pe* is attributed to the martial current and is connected with the blood of Black Isis and of Kali'.⁵ *Pe* alludes to the use of the mouth in the sexual rites, where cunnilingus is performed to suck the sexual magickal radiations (*kalas*) from the Priestess. These new series of numbers are the magickal engines (tarot keys) of the Daäth-Yesod axis. On the outer, the tarots, *Kaph* to *Pe*, are the platforms or gateways which suggest the magickal currents of those substances which arise from Daäth (void). The *Kaph*, or hand of the hierophant receives these adumbrations and distills these *under will* within the Astral Light of the Fire Snake, while in a state of translucid mesmerism, passing the hand along the *marmas* and yantric pathways of the occult anatomy. These *kalas* interpenetrate the 'hot-points' (*marmas*) of the serpent channels and imbue the occult anatomy with the magickal radiations from the Outer Ones (Daäth). The *kalas* are then reified throughout the four qabalistic worlds, resulting in the Moonchild, a manifestation of the Magickal Will. The tarots *Kaph* to *Pe* are seven in number. *Kaph* relates to Jupiter (Chesed), which is the fourth *sephira* below the Veil of the Abyss; it is the link to the Daäth-Yesod axis. Chesed refracts the adumbrations of the SUBSTANCE from void (Daäth) into seven Dionysiac divisions, the seven tarots (*Kaph-Pe*). The number of *Kaph-Pe* is 17, The Star ($11+12+13+14+15+16 = 98, 9+8 = 17$). These divisions of void culminate into an eighth tarot, The Star ($1+7 = 8$), the 17th tarot. Kenneth Grant examines the 17th path and its connection with the magickal radiations beyond the Abyss; 'In the Kala-grammar of occultism, orange is associated with Path 17, the Path of the Double Current'.⁶ The number, 17, when reflected is 71, LAM (The Way); which becomes a supreme Magickal Mirror, allowing the Adept to penetrate the Abyss and make contact with the Outer Ones⁷ i.e. Daäthian gnosis (præter-human intelligence). This occurs via the filtering of the magickal radiations from noumena (LA)

⁵ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 21.

⁶ Kenneth Grant, *Outer Gateways* (Skoob, 1994), p. 115. The Double Current or the Double-Wanded One, being Set-Horus, at the 11th power zone of Daäth.

⁷ In the Cthulhu Mythos, the forces here refer to Azathoth and Yog-Sothoth (The Gate of Daäth/Binah).

into phenomena (AL) i.e. the making of the *word, flesh*. Meaning, LAM is the magickal engine and vehicle whereby the Adept is able to make contact with the magickal radiations above the Abyss; 'It is noteworthy that *Anatta* = 71 = Lam, and that *Anatma* = 102 = LAMAL, a palindrome that expresses the true cult of Lam as the transmitter to AL of LA (Not) via MA.'⁸ The number, 71, relates to LAM, which is the 'egg'⁹ or the Space Capsule which is cognate to the Magickal Mirror. It is also the vehicle of the body of light (Astral Light) which the Adept uses to enter within the spaceless dimensions of Daäth above the Veil of the Abyss to communicate with præter-human intelligence from that Star of Initiation; 'The motivator of these space-craft is the Magical Will. In Egyptian hieroglyphics this was represented in the form of an egg and a concave receptacle suggestive of the ovoid pattern of space-capsules. The *Khu*, or Shining One, was represented by a bird, and the sphere of radiation (aura), by a shell-like semi-circular glyph.'¹⁰ This is an indirect reference to the Magickal Will, being a facilitator and director of the supreme Magickal Mirror which is developed within the Adept for communication with præter-human intelligence as a body-mind esoteric gnosis; '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.'¹¹

In the Cthulhu Mythos, the magickal radiations and præter-human intelligences which lie behind the gates of Binah are synonymous with the Old Ones i.e. Yog-Sothoth; 'The Old Ones were, the Old Ones are, and the Old Ones shall be, not in the spaces we know, but between them, they walk serene and primal, undimensioned, and to us unseen. Yog-Sothoth knows the gate. Yog-Sothoth is the gate. Yog-Sothoth is the key and the guardian of the gate. Past, present, future, all are one in Yog-Sothoth. He knows where the Old Ones broke through of old, and where they shall break through again.'¹²

⁸ *Ibid.*, p. 66.

⁹ The portrait of LAM serves as the Yantra of the Cult of Lam to gain 'contact' with extra-terrestrials.

¹⁰ Kenneth Grant, *Outer Gateways* (Skoob, 1994), p. 118.

¹¹ Kenneth Grant, *Beyond the Mauve Zone* (Starfire, 1999), p. 25.

¹² H.P. Lovecraft, 'The Dunwich Horror'.



The virtues of Binah also bestow the Adept with a universal Mnemosyne, as the ego is left behind the Abyss; this exalted magickal memory helps the Adept to realise those specific somatonoëtic mechanisms or acts which are required to access the convergent and divergent activities of sidereal radioactivity and direct them according to the Magickal Will. Each gate represents a series of initiations or qualitative unfoldments of transcendental virtues; they provide the Adept with a greater vision in understanding the nature and behaviour of cosmic consciousness as it manifests from force into form.

The somatonoëtic experiences of the 50 Gates of Binah are synonymous with the levels or degrees of meditative absorption mentioned by the Yogi mystics. If one is virtuous enough to pass through each gate, and with the correct vicissitudes of practice, the Adept will be able to generate new transcendent levels of experience, gaining an enhanced clarity into the nature of the mechanisms behind the transformation of force into form and *vice versa*.

The magickal radiations of the 50 Gates of Binah translate into the occult anatomy as sexual radioactivity. Michaël Bertiaux describes this sexual radioactive force as *Ojas*, which exists as an 'ideal state' in its own magickal pleroma (50 Gates of Binah) and needs to be inducted into the Adept via special rites and observances. *Ojas* is not synonymous with the aspects of the id, libido, Fire Snake, kundalini and *pranic* energies. Instead, they are more subtle, being abstract or transcendent ideals of these organic forces which animate the Adept; they exist in their own hyper-space (Outer Ones) within the occult anatomy; *Ojas acts* upon, or is *magnetically inspissated* into the terrestrial sphere (*kosas*) of the Adept through the inherent propagative activity of the Fire Snake which powers the occult anatomy of the Adept; *Ojas* animates or influences¹³ the occult anatomy of the Adept from that Star of Initiation or the 50 Gates of Binah. As we have mentioned previously, the planetary orbs (Sun, Moon, Venus, Mercury, Jupiter, Saturn and Mars) are aligned with

¹³ *Ojas* provides the vehicle for oracular contact i.e. traffick with præter-human intelligence.

the occult anatomy of the Adept, and the magickal radiations of the 50 Gates of Binah are transcendent states of these orbs, lying above the Abyss. The 50 Gates of Binah are a filter, channelling the sexual radioactive magickal forces of *Ojas* through the planetary rays into the astro-sexual power zones of the Adept. It generates those vivid coruscations of light, and auric field fluctuations within the astral and etheric vehicles; making up the supreme visions of the seer, who is known as the *epoptæ* (εποπτεία) of the Eleusinian mysteries. These visions are earthed within the Adept via the Daäth-Yesod axis. According to Michæl Bertiaux, there are four trajectories by which this sexual radioactive magickal *Ojas* is channelled; these are Uranian, Neptunian, Plutonian (Yuggothian) and Trans-Yuggothian, which each correspond to the *sephira* or astro-sexual power zones of Daäth-Yesod, Chokmah, Kether and Binah (50 Gates of Understanding) respectively.¹⁴ The gates are opened via a symbiotic process; partly formulated from within the Adept, via meditation and ritual work (*mudra*, dance and particular sexual acts etc.) and partly due to the descending or revealing nature of the empyrean.¹⁵ The mysterious sexual rites are a symbol of the Adept's *ascending* nature; the yearning for liberation from the bonds of matter, where the tension of sexual alchemy, when in correct *measure*,¹⁶ results in the illumination of the heights (eleventh power zone) of gnosis and contact with præter-human intelligence.

Apuleius describes this ascent of initiation; 'I approached the confines of death, and having trodden on the threshold of Proserpina, I returned, having been carried through all the elements'.¹⁷ These transcendental visions of illumination are partly endowed from that magickal pleroma in hyper-space (cosmic consciousness), the realm of the Outer Ones or in the LCN cult, the Ogdoad; that Star of Initiation 'Outside' the

¹⁴ Michæl Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 245.

¹⁵ Involuntary stumblings upon gnosis, epiphany or virtue, whose vicissitudes are a mystery.

¹⁶ Read Aleister Crowley, *Liber Aleph: 'Magickal Œconomy'*. This chapter discusses the correct approach of any magickal operation.

¹⁷ Thomas Taylor, *The Eleusinian and Bacchic Mysteries* (1891), p. 129.

Tree of Life, in the *rhythm of the cells between*. The inherent nature of this magickal pleroma has a *descending* or out-*raying* tendency; whereby, its only action, is to veil itself into manifestation, incarnating its sentience through the inertia of the occult anatomy (astro-sexual power zones) of the Adept. This descent or veiling of cosmic consciousness through the planes has been represented allegorically within the mystery play of the Eleusinia, where it is described as the Corical descent of Persephone (Kore) into Hades. This descent, or out-*raying* of Daäthian gnosis, is symbolic of the descent of the World Soul (cosmic archetypal memory) throughout the four qabalistic worlds into matter i.e. to the Qabalist, it is the lightning bolt of *mezla*. Thomas Taylor translates a prayer, documented by Apuleius, between Psyche and Ceres, demonstrating the very inner mystery of the descent and ascendance of the magickal radiations; 'I beseech thee, by thy fruit-bearing right hand, by the joyful ceremonies of harvest, by the occult sacred rites of thy *cistæ*, and by the winged car of thy attending dragons, and the furrows of the Sicilian soil, and the rapacious chariot (or car of the ravisher), *and the dark descending ceremonies attending the marriage of Proserpina, and the ascending rites which accompanied the lighted return of thy daughter, and by other arcana which Eleusis the Attic sanctuary conceals in profound silence*, relieve the sorrows of thy wretched suppliant Psyche.'¹⁸ Thus, gnosis of the magickal radiations of the 50 Gates of Binah can only be accessed when the candidate has cultivated a degree of magickal or mystical *experience*. There is no real quantitative factor or specific key that will open these gates. Thus, one must endure and persevere like Brother Perdurabo¹⁹ in the GREAT WORK.

¹⁸ Thomas Taylor. *The Eleusinian and Bacchic Mysteries* (1891), p. 125. Proserpina, a nature goddess, is the mythological embodiment of the forces of the 50 Gates of Binah. She is the *shekinah* in form. The Attic sanctuary refers to the mystery schools and the outer garment of their exoteric teachings, which conceal her glory in true Hapocratic form (Silence). Here, we must refer to Blavatsky's *The Voice of the Silence*, which instructs the *chela* of the necessity of silencing the wretched mind (Psyche) that obstructs the influx of gnosis. This is what it means to relieve the sorrows of Psyche, as gnosis cannot be realised through the distractive and illusory machinations of mind.

¹⁹ At the age of 23, Aleister Crowley took the Magickal Motto, 'Brother Perdurabo' (I will endure to the end) when he was a member of The Hermetic Order of the Golden Dawn. The 'o' at the end of his magickal name is equivalent to zero, the *void*.

The qualities of body-mind consciousness experience which lead the Adept toward their experience are; love (*Agapé*) and faith,²⁰ which are similar virtues to the Thelemic stanza, *love under will*. These two qualities of the Adept need to be cultivated to their highest and purest ideals, they are required by the Adept to reach the attainments of the gnosis of the 50 Gates of Binah. The Adept is required to generate feelings of wonder and compassion when performing ritual acts; these states of Energised Enthusiasm create frequency fluctuations within the occult vehicles and allow them to resonate with the magickal radiations, magnetically attracting or earthing the outpourings of these graces or virtues from the 50 Gates of Binah. The virtues are blessings or ultra-conscious libidinous energies which are aroused within the Adept via the Daäth-Yesod axis. They are described by Michaël Bertiaux as powers of the deep, which refer to the Outer Ones, and that Star of Initiation which connect with the Daäth-Yesod axis; ‘Actually, Bathos-Gnosis is quite an ancient idea. It refers to the making use of the deepest energies of a gnostic and magickal character. It refers to the powers of the deep as they are realised in the magickal sciences of the gnosis. It also refers to the magickal methods whereby students of the gnosis are inducted into the deepest and most powerful levels of ultra-consciousness.’²¹ Meaning, they are levels of force, or potencies that can be visualised as depths or states of meditative absorption; each embodying particular characteristics or qualities of magickal power that are gained through the right use of understanding the application of ritual work.

The esoteric adumbrations of the 50 Gates of Binah connect or bridge the ‘Nightside’ (back side, *Qlipha*, Tunnels of Set) with the ‘Lightside’ (*Sephiroth* and Paths) of the Tree of Life. One may just open her gate, another may open her gate and walk into her garden, but who amongst them shall go in and cultivate the garden according to their Magickal Will? Thus, the quality of somatonoëtic experience is the discriminating factor amongst *Adepti*, and this concept is useful in understanding

²⁰ Faith and Will have similar connotations.

²¹ Michaël Bertiaux, *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 329.

the way by which the 50 Gates of Binah grace or endow the Adept with the magickal powers.

Within the stanzas of the *Siphra Dtzenioutha* (The Book of Concealed Mystery) lie the formulas of the hidden wisdom of cosmic consciousness and the solution of the Great Work. The qabalistic and metaphysical analysis of the reception and transmission of the divine attributes (cosmic consciousness) within each *sephira* reveals a Hermetic mystagogy which refers to a sexual working. According to the *Zohar*, cosmic consciousness is realised in the Adept when; 'That man shall say, I am of the Tetragrammaton.'²² It is important to note that the word, 'T', is, ANI²³ in Hebrew which by *temurah* gives AIN (void).

The word, IHVH, is made up of four elements, representing the four qabalistic worlds. The fourfold word of the IHVH contains the formula of the Magickal Will. The Magickal Will is analogous to a Moonchild,²⁴ in the sense that when something is desired by the Adept to be manifested upon the material plane, the Adept must attain cosmic consciousness, and then use the formula of IHVH to manifest the Magickal Will through the planes, upon the four worlds of creation.

Qabalistically, a magickal sexual working is concealed within the *Siphra Dtzenioutha*. The mystery of the Tetragrammaton, IHVH, contains the formula of sexual magick and its alchemical process for manifesting the Magickal Will through the planes. Within the fourfold word of the Tetragrammaton the first two elements are I, *Yod* and H, *He*. These represent the supernal father (Chokmah, Wisdom) and the supernal mother (Binah, Understanding), which are sexually conjoined as IH. The IH becomes one unit or (10 x 5 = 50), as both the *Yod* and the *He* are transcended in unity and flower within the 50 Gates of Binah. On a lower level, it describes the action of the *Phallus* and the *Kteis*, the vehicles on the physical plane which perform this hierogamy. The magickal effect that is liberated from the

²² MacGregor Mathers, *The Kabbalah Unveiled: The Book of Concealed Mystery* (Routledge & Kegan Paul, 1975), p.59. (Isa. xlv. 5).

²³ ANI is associated with Frater Achad's Thirteenfold Star Diamond (MANIFESTATION). NI is the Hidden God. ANI, MANI, MANIFESTATION, STONE, is the crystallisation of the substance into form. See 'Liber Okbish', Kenneth Grant, *The Ninth Arch*, p.25.

²⁴ Aleister Crowley, *Moonchild* (Sphere, 1972).

union of the I, *Yod*, and the H, *He*, is described in the *Siphra Dtzenioutha* as; “The tongue speaketh great things.”²⁵ The tongue refers to *Pe* (Mouth) and its use in cunnilingus during the sexual rites. It also refers to the magickal radiations, which seep through the lens of the occult anatomy, rendering the *word* upon the fabric of the Astral Light when it is aligned with the cosmic vibrations of the Outer Ones. The adumbration of strange sounds during oracular gnosis, the gibbering glossolalia and their syncopations, are a reflex of the magickal radiations as they create a perturbation within the Astral Light; this occurs as a condensation through the planes (*kosas*), as they inspissate themselves as *precipitations of phantasma* upon the body alembic. This flowering of Daäthian gnosis reveals the virtues from the 50 Gates of Binah (Shekinah). These virtues are the *kalas*, which are liberated from the sexual conjunction of the, IH. Within the Tree, the astral menstruum of the Yesodic sphere consolidates the magickal radiations from beyond the Mauve Zone (Daäth) within its egg. It is here that the Astral Light is anchored, manifesting (through the action of the Fire Snake) the Magickal Will or Moonchild through the four worlds.

The anchoring of the magickal radiations are symbolically referenced for orientation by the hexagrammatic aspect of the Adept, the *Vau* (Son, Set, Typhon, Hierophant, Christ, *Sephira*, Chakras, Metals and Planets). Qabalistically they are referred to as the six members of the microprosopus. Mathers further reiterates upon the sexual conjunction of the, IH; ‘Stanza 38. This tongue is hidden between I, *Yod*, and H, *He*. (For father and mother are perpetually conjoined in ISVD, Yesod, the foundation, but concealed under the mystery of Daäth or of knowledge.”²⁶ Again, the importance of the Daäth-Yesod axis is prevalent here. Not only is there a precipitation of the magickal radiations in Yesod, but also a hint to the occult sentiment of the Adept is mentioned, as there lies a hidden transcendent *Vau* within Daäth which arises from the conjunction of the IH. The *Vau*, or the six, is the beautiful *sephira* (Tiphereth). Hence,

²⁵ MacGregor Mathers. *The Kabbalah Unveiled. The Book Of Concealed Mystery* (Routledge & Kegan Paul, 1975), p. 58.

²⁶ *Ibid*, p. 59.

Tiphereth or *Vau* is mysteriously concealed within Daäth for this magickal formula to work. The six (*Vau*) has also been called the 'beautiful path', as knowledge (Daäth) is formed from the union of wisdom (Chokmah) and understanding (Binah); 'that is, Daäth is itself the beautiful path, but also the inner, whereto Moses referreth; and that path lieth hid within the mother, and is the medium of its conjunction.'²⁷ On the Tree of Life, Daäth and Yesod are reflections of each other when the Tree of Life is rotated around the axis of Tiphereth (*Vau*).²⁸ Thus, it is through the mediating influence of Daäth that the magickal radiations of the 50 Gates of Binah (Shekinah) pour into the alembic of the *Vau* (Hierophant, 6 chakras) and are magickally imbibed within the foundation of Yesod i.e. the amnion of the magickal radiations, the seat by which præter-human intelligences precipitate and render themselves as phantasms.

The 50 Gates of Binah arise from the conjunction of the, I, *Yod*, and, H, *He*, (I=10, H=5), multiplied they give *Nun*, 50, *Atu XIII*, Death.²⁹ The *Vau* (Hierophant) becomes the key to the workings (IH(V)H). The 50 Gates of Binah can also be demonstrated by a simple qabalistic addition of the *sephira* below the Abyss. That is, from Malkuth, the tenth *sephira* (ten gates), proceeding up the ladder of the tree to Chesed, the fourth *sephira* (four gates) i.e. $10+9+8+7+6+5+4 = 49^{\text{th}}$ gate.³⁰ When the Adept has reached the realm of Chesed, one is at the 49th gate, the threshold of the Abyss. At this stage the Adept of the A. . A. . must extinguish the self (the ego or the 'I') before taking the initiation of the Master of the Temple, $8^{\circ} = 3^{\circ}$, ($8 + 3 = 11$), having entered Daäthian gnosis and beyond. The initiate actually dies, but remains alive in their physical incarnation, entering the City of Pyramids. The elements surrounding this

²⁷ *Ibid*, p. 60. The medium of this conjunction refers to the perfect Adept (*Vau*, Hierophant); one who has mastered the five elements i.e. when the Adept has attained the rhythm of the hierophant. It describes the experience of the Adept when their astro-sexual power zones are aligned with this star magick (Daäthian gnosis).

²⁸ Frater Achad, *The Anatomy of the Body of God: Being The Supreme Revelation of Cosmic Consciousness* (Weiser, 1973).

²⁹ Death is an allegorical expression of the Hierogamy, Orgasm or Divine marriage.

³⁰ Refer to Stephen Ashe, *The Thelemic Lectures* (Morgan, Mogg. 1. O.T.O. 1992). The 50 Gates of Babalon. One must note that Moses passed the 49th gate, but could not enter the 50th gate. See *Oedipus Ægypticus*, Athanasius Kircher, vol.ii, p. 319.

austere initiation into the Great Secret are unique to each initiate and are intricately bound up with karma. It involves an internal alchemy, which utilises a creative exploration and manipulation of those specific forces we have already discussed, which make up the karmic mystery of the Adept. The completion of this initiation is extraordinarily rare even amongst the most proficient of Adepts. Such exalted levels of mystical experience can be aroused by specific tantric sexual magickal workings. The Adept must *cross* (sexual union, X) the Abyss to enter into the realm of the supernals, finally opening the 50 Gate of Binah (Daäth). The qabalists refer to this level as the Archetypal sphere of the Sixth Order; '50. God. *Ain Suph*. He Whom no mortal eye hath seen, and Who has been known to Jesus the Messiah Alone'.³¹ The eye that no mortal eye has seen refers to the Hidden God, the Sun behind the Sun and the Outer Ones. It is the 'Light that is Not'.³²

Other aspects and associations of the 50 Gates of Binah can be found in the lucid fables of the Eleusinian mysteries. Thomas Taylor translates the mystical observances and insights of Socrates, where he describes the magickal radiations as exalted virtues which are symbolised by the planet Uranus (cosmic consciousness), and this planetary power follows a series of descending reflections or gradations. The descent of cosmic consciousness into a division of eleemosynary virtues, is symbolised by the Kronian deity Saturn (Binah); being a state of pure self knowing (Koro-nous).³³ Saturn (Binah) symbolises the link to the continuum of those essences from above (Uranus, Heaven or that Star of Initiation) and to those essences below the Abyss (Jupiter the Demiourgos or Chesed). Meaning, the Saturnian (Binah) principle above the Abyss undergoes a gradation of veilings, which liberate the virtues that arise from cosmic consciousness; these gradations of virtues within the *spaces between the cells* crystallise within the astro-sexual power zones of the Adept as supersensual principles, analogous to the virtues of the 50 Gates of Binah.

³¹ W.W. Westcott, *Sepher Yetzirah* (The Bantonn Press, 1991), p. 32.

³² Kenneth Grant, *Nightside of Eden* (Muller, 1977). Chapter 3: 'The Light that is Not'.

³³ Thomas Taylor, *The Eleusinian and Bacchic Mysteries* (1891), p. 71.

These outward (προοδος) rays are known esoterically as the Dionysiac³⁴ or Bacchic principles. It is these principles which convey the veiled divisions of magickal radiation, being analogous to the outpouring of *mezla* upon the *sephira* and paths of the Tree of Life. The division of the magickal radiations into a Dionysian division or ray was outwardly symbolised in the sacred rites (*orgia*).

Mathers says of the 50 Gates of Binah; '49. Woe unto him who shall open her gate! (The gates are said to be paths through which the influence rusheth forth; they are said to be closed, because, on the other hand, too much influence cannot be taken away from the inferiors; wherefore the members are said to be overshadowed by the members, so that the light may diminish in its transit. But when those very concatenations and cohibitions of the lights are separated by the sins of the inferiors, no influx can come into the universe in a proper manner).'³⁵ The *members* refer to the astro-sexual power zones. They are the constituent divisions within the occult anatomy of the Adept which house the magickal radiations of cosmic consciousness and resonate with the *sephira*. The *sephira* or members are the six below the Abyss; Tiphereth, Geburah, Gedulah, Netzach, Hod and Yesod. Hence, we can see that the *sephira* need to be aligned with the virtues and principles of the Tree of Life before the Adept undertakes the ordeal of crossing the Abyss and making contact with Daäthian gnosis.

The union of Macroprosopus (AHIH, of the Eheieh) with Microprosopus (IHVH),³⁶ occurs when the, I, *Yod*, and the H, *He*; being the father and mother of the microprosopus, IHVH, are aligned with the macroprosopus, AHIH, to form the eightfold name, IHVHAHIH, 48, 4+8 = 12, 1+2 = 3, Binah. This means that the Great Work is performed when the two H's, *He*, of the microprosopus (IHVH) become aligned with the supernal bride H, *He*, of the Macroprosopus, represented as AHI(H-H)VHI, AHIHHVHI or IHV(H-H)IHA, IHVHHIHA. The eightfold

³⁴ *Ibid*, p. 192.

³⁵ MacGregor Mathers, *The Kabbalah Unveiled: The Book of Concealed Mystery* (Routledge & Kegan Paul, 1975), p. 65.

³⁶ *Ibid*, p. 41.

name³⁷ is a reflection of four, the Pythagorean Tetractys which contains the Decad, the ten *Sephiroth* (1+2+3+4 = 10); also eight is IHVH ADNI, 36, the number of the Decans in the Zodiac.³⁸ Mathers also reveals that ADNI or Babalon is the key to the 50 Gates of Binah; '66. And ADNI is the Queen 'by whom alone Tetragrammaton can be grasped', whose exaltation into Binah is found in the Christian assumption of the Virgin.'³⁹ Also, ADNI is 65, which represents the union of the 5 (Pentagram) and the 6 (Hexagram), The Great Work, ABRAHADABRA; 'The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six. This is its secret interpretation that may not be understood, save only of *them that understand*. And for this is it the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of the Fifty Gates, the Gate of the God, On (בַּאֲחֵי). Moreover is, On, the Key of the Vault that is 120. So also do the Majesty and Beauty derive from the Supernal Wisdom.'⁴⁰ When this alignment is complete, the Fire Snake is polarised with the subjective sentience of noumena (Void), the exalted state of meditative oracular absorption in Daäth.⁴¹ It is here where the magickal currents can be formulated to resonate with those strange frequencies and reflexes of præter-human intelligence, which transmit their gnostic substances from the outer pylons as a *rhythm of the cells between*. Meaning, the substances (tarots) of the 50 Gates of Binah are unlocked from their outer pylon via the *Vau*, (Hierophant), which is qabalistically concealed within this Daäth-Yesod, (IH) metaphysic. There is a sublime formula concealed within this qabalah, providing a useful meditation for access to the 50 Gates of Binah or Daäthian gnosis.

³⁷ The eightfold name (*Octinomos*) refers to Daäth, being the Height or eighth astro-sexual power zone of the Abyss. (Refer to earlier chapter; The Key of Tarot Dynamics).

³⁸ *Ibid*, p. 214.

³⁹ MacGregor Mathers, *The Kabbalah Unveiled: The Book of Concealed Mystery* (Routledge & Kegan Paul, 1975), p. 32.

⁴⁰ Aleister Crowley, *Liber 418: The Vision and the Voice*, 12th Æthyr, p. 152.

⁴¹ Refer to the *Amalantrah Working* (1918), where the Oracle is referred to as 'The Lady of Our Dreams'.

Nun, 50, *Atu XIII*, Death, is the 13th tarot key of the Major Arcana.⁴² The number 13⁴³ means Unity (*Achad*). The reflection of 13 becomes 31; the number of *Agapé* (31), *Thelema* (31) and Set or *ShT* (31), LA (31), AL (31); all are important Thelemic formulas which unlock the sealed gate of the Abyss. LA is noumena or void (cosmic consciousness), the abode of that Star of Initiation, the Hidden God⁴⁴ or Word (Law). It also refers to the SUBSTANCE as an archetypal principle which renders sentence upon the Astral Light. Set, *ShT*, is the double current, which is synonymous with the concealed or transcendent *Vau* that lies within Daäth as Set-Horus. Set, *ShT*, becomes the hierophantic key of the Abyss and the 50 Gates of Binah (Daäth); *ShT* is the hierophant, the path of ingress and egress with the Outer Ones. Within Daäth, *ShT* symbolises the supreme hierophant or the Magickal Mirror (Astral Light) which connects Universe A (Lightside of the Tree) to Universe B (Nightside of the Tree). The final AL symbolises the myriad forms of the *Word*, made *Flesh* (matter). It represents the Magickal Will or the Moonchild. Mystically, it represents the world of glammers i.e. the phenomenal world; it is the magickal formula of MANIFESTATION, the Ixaxaar Stone or Achad's Stone of Manifestation which prismatically receives the impressions of phantasms, where cosmic consciousness is reified into the SUBSTANCE. AL also represents the *kalas*, the elixirs of the *yonis*, which are coloured by the reverberation of the serpent, *ShT* (Fire Snake), within the germinal matrix of Yesod (egg), from the ionised reflexes of Daäth.

Within the secret wisdom of the qabalah, the regency of cosmic consciousness (void) rays outwards from the macroprosopus. These out-rays (magickal radiations) are then housed or mediated through the six *sephira* of the Tree of Life (*Vau*, Hierophant). These regencies (*sephira*) are aspects of the Fire Snake. Qabalistically, the final outpouring of veiled magickal radiation into phenomena (matter) is symbolised by Malkuth,

⁴² Aleister Crowley, *The Book Of Thoth* (Weiser, 1975).

⁴³ 13 candles were used for the oracular operation of the Amalantrah Working.

⁴⁴ Jack Macbeth, *Totemic Invocation of the Shadow Selves* (Silver Star Associates, 2004). He refers to this state as the Adversary or Opposer.

the 'Bride', being the final H, *He*, of the Tetragrammaton (IHVH).

The concealed, or exalted *Vau* (Nail, 6) within Daäth (IH), is also symbolic of the nail(s) used to crucify Christ. Regarding the crossing of the Abyss, the nailing of Christ on the cross contains a very inner mystical meaning, as three nails were required to crucify and redeem the Adept for the influx of the forces above the Abyss (*Shekinah*). The three nails (V.V.V.) qabalistically refer to the number of the Beast (V.V.V. = 6.6.6.). They also symbolise the three descending trinities of veiled cosmic consciousness within the Tree of Life. The nail allegorically represents the unification or linking of objects together i.e. linking noumena to phenomena or Universe A to Universe B. The nail symbolises the link between worlds, the generation of a magickal current and the vehicle (*Vau*, Hierophant) of oracular gnosis i.e. contact with præter-human intelligence. It symbolises the nailing of spirit (cosmic consciousness) to matter, the marriage of the microprosopus with macroprosopus (5 = 6), or the Great Work, the sexual working (yoga, union) and the *Word*, made *Flesh*. The symbolism of Christ taking 9 hours to die or attain the 33rd degree (3x3 = 9) of initiation on the cross, refers to the crowning achievement of initiation, as within the head (Kether) of the macroprosopus the other nine *sephira* lie as trinities. That is, the three supernals above the Abyss give rise to the two lower trinities (Hexagram), which make up the spiritual constitution of the *Vau* (Christ, Son, Hierophant). Yesod, the Ninth *sephira* is the reproductive power (egg) and the centre for the sexual working i.e. Christ took the 'Ordeal of the Abyss' into the 50 Gates of Binah (Daäth).

Case describes The Hierophant as; 'he is the *pontifex*, the "bridge-maker" who provides a connecting link between outer experience and interior illumination.'⁴⁵ Thus, The Hierophant (*Vau*) connects the *Yod*, I, and the H, *He*, (IH), of the IHVH, and acts as a concealed formula within the Daäth-Yesod axis. The Hierophant is the *Vau*; he is also the alembic.⁴⁶ He is the benefactor of, and holds the key to, the mysteries. Also, he is

⁴⁵ Paul Foster Case, *The Tarot: A Key to the Wisdom of Ages* (Macoy, 1947), p. 79.

⁴⁶ In the sexual rites, the Priestess becomes the alembic i.e. she becomes the vehicle of both the Vision and the Voice of præter-human intelligence.

the guiding power between the magickal radiations which lie above and below the Abyss. It is for this reason that in the Rider-Waite tarot, the division of the supernal *sephira* from those below the Abyss are represented by the function of the Hierophant. He holds in his hand (*Kaph*) two keys; One key is Gold (*Sol*) and the other is Silver (*Luna*), which intimate the polarity of the Fire Snake and the use of the hands (*Kaph*) to arouse and draw off the SUBSTANCE from the Priestess during the sexual rites.



Hierogamy



“Are there not sacred encounters between the hierophant and the priestess, one to one? Are not the lamps extinguished and does not the countless throng believe that salvation resides in what these two perform in the darkness?”

Aleister Crowley, The Rites of Eleusis

THE SECRET sexual magickal rituals are performed to exalt, consummate and materialise the Magickal Will via the manipulation of the Astral Light. Mystically, these rites were performed to achieve oracular gnosis with præter-human intelligence or communion with the Hidden God or a Higher Genius (*Augoeides*).¹

The arousal induced in sexual magick renders itself as an epileptic syncope within the Adept, whereby altered states and other territories of disassociation widen the interior spaces of experience. The magickal radiations of cosmic consciousness precipitate and appear as a concussion of esoteric gnosis or revelation upon the Magickal Mirror. This spectral light crystallises within the interstices of the astral and etheric vehicles, creating a shift within the *sensual* reality of the Adept. In the case of oracular operations, this precipitation of phantasma induces shape-shifting and atavistic upsurges, analogous to a possession i.e. when the serviteur is mounted by the Voodoo loa.

¹ Aleister Crowley refers to an aspect of this experience as the Conversation with the Holy Guardian Angel.

The transcendental states induced by such experiences are expressed mediumistically or in a state of lucid dreaming or somnambulism. These higher trances are registered within at moments oblique and tangential to the dimensions of space and time. Outwardly, they can be induced within the Priest and Priestess during the sexual ritual by a drum rhythm. The off-beat rhythm of the drum creates a harmonic echo *outside* of the cacophony, which shatters the sensory orientation of the participants.² The corybantic frenzy which is induced opens the gateway to Daäth so that contact is made with the Outer Ones. The off-beat rhythm of the drum opens gateways betwixt the coarse dimensions of time and space, allowing traffick with strange sentiences inspissating their impressions as a perichoresis upon the fabric of the Astral Light. On the physical plane, these magickal radiations are often manifested tangentially i.e. the irregular or non-linear outcome in space and time of a magickal operation. Aleister Crowley and some of the influential Theosophists of the time e.g. H.P. Blavatsky and Annie Besant, also claimed to have made contact with præter-human intelligences, and they symbolised and personified these mediumistic magickal contacts as LAM, AIWASS or The Masters.³

The mask, vehicle or fetish (i.e. God Form or Alien Entity)⁴ which is used in ritual, reminds the Adept that our human experience is veiled. We are blinded from the true reality which underpins the powers which govern nature. The mask represents the play of *Lila*, and reminds the Adept of the concealed power of the Hidden

² The concussion of off-beat rhythms represents the switching between states i.e. between phenomena and noumena (chaos). This creates a flux within the Astral Light. When the repetition of the drumbeat reaches a crescendo, this flux becomes so great that its gravity pierces the aperture of space and time and opens the dimension to the Outer Ones, where their outpourings of magickal radiation are received as a biopsychosocial *signature* (such as a *vever* or sigil) within the Adept.

³ In 1994, I made contact upon the astral plane with the Masters (the Great White Brotherhood) via Annie Besant. Sitting veiled, and suspended within a shore line of the Abyss and the starry night, she initiated me into the Secret Doctrine and the mysteries of the stellar gnosis. This 'direct *prajna*' occurred through the mechanism of a wordless transmission (sermon) communicated through her gaze. Her inhalation (*Kevala Kumbhaka*) seemed to draw my breath from my body, and I was paralysed with fear.

⁴ Entities and god forms are only masks or veiled representations of cosmic consciousness i.e. those Cyclopedian minions in the Outer, that breathe into Space and Time their siderealised radiations. They act as *loci* or batteries which convey the blind power of the Astral Light.

God which animates every natural process. The aim of magickal practice is to make contact with this power behind the mask.

The Astral Light is a blind force which is aligned with the somatonoëtic experience of the Adept,⁵ and this power can be sensually realised through the use of specific psycho-sexual magickal passes of the hand (*Heiros, Cheiros* or *χειρος*). The use of the hand over the 'hot-points' of the body triggers intense states of atavistic resurgence and shape-shifting to occur within the Astral Light. Historians of ancient Egypt have described this power as the fluid of life (*sa ankh*) which was used to incarnate præter-human intelligence within idols over the vertebræ of statues and initiates; 'When the king arrived at the hall of the sanctuary two of the solar-gods and their female counterparts received him and placed his royal crowns, the White and the Red, upon his head. The chief god of the temple received the king and stood up and embraced him, or remained seated and took the king upon his knees. Then the king turned his back to the god who straightway began to make magical passes down it, from the nape of his neck to the lower vertebræ. By these passes the magical-life essence, *sa ankh* or *sa en ankh*, of the god was transferred to the body of the king'.⁶ The arousal of the 'hot-points' alchemically transmutes the Astral Light by allowing it to incarnate or reify into flesh the magickal radiations. These 'hot-points' can also be used as a translucid *telesma*, where strange oracular contacts with præter-human intelligence are received. The incarnation of præter-human intelligence into flesh is shown in exoteric mythology i.e. Saturn (Binah) devouring his own off-spring.⁷ This devouring emphasises the Eucharist i.e. the consummation of the sexual fluids imbued with the magickal radiations (magickal *ojas*, *kalas*), which provide

⁵ The fact that the Astral Light is a blind power emphasises extreme caution to the Adept. Playing around with this power will ultimately strike them dead if the inertia of the ego function is present.

⁶ E.A. Wallis Budge, *From Fetish To God In Ancient Egypt* (Oxford University Press, 1934), p. 34.

⁷ Within the sexual ritual, it refers to the Secret Eucharist (*cunnilingus* or *fellatio*). The drinking of the *kalas/ojas* renders the phantasm upon the Astral Light and makes the word flesh. Note: Saturn (Cronos) is related to Time and the *kalas*. Also, the Eucharist can refer to the ingestion of sacred entheogenic fungi cults. Within the *Rg Veda*, a specially prepared 'Soma' (elixir of immortality) was ingested by the Ashvins (Indo-Aryan ritualists) to produce Theosis.

the vehicle for making contact with præter-human intelligence. Budge translates the ceremony of the 'Divine Service' which was practiced daily in the temples of Abydos, Thebes and Memphis; 'The king then either seats himself on the knees of one of the goddesses, ISIS, or HATHOR of SEKHMIT, or is drawn thereon by the statue, and the goddess turns her breast to him so that he may draw milk therefrom into his mouth. When this ceremony is completed the king becomes a god, the son of a god, and receives all the magical powers of the gods. He can now perform effectively all the ceremonies which are connected with the 'giving of life' to the god, and the receipt of the same from the god. This interchange of 'life' between the god and the king was the basic idea which lay beneath all the worship of the gods'.⁸

The esoteric practice and gnosis of the sexual rites follow archetypal principles which evoke deep atavisms via alchemical processes. Particular modes of sexual practices have emerged from the various fetish cults of antiquity, and they have found their alchemical expression within many magickal systems of the Western Occult Tradition e.g. Typhonian Order, Cultus Sabbati, La Couleuvre Noire, The Brotherhood of the Kalinagas, Esoteric Order of Dagon, The Cult of the Yellow Sign, and Luciferian Tantra etc. Within the higher degrees of these magickal systems, the scientific realisation and alchemical augmentation of the Fire Snake are used to make contact with præter-human intelligence.

Exoterically, the Fire Snake can be aroused by particular psychosomatic hierophantic gesture, mantra and breathing patterns. The serpent power is activated by intentional psycho-sexual magnetic passes of the hand over the subtle centres of the occult anatomy, which have the ability in a sanctified temple to liberate a sacred carnality, a power which is archetypally natural and atavistic. The Adept prepares their intention prior to a magickal operation by arousing the deep powers which underlie various totemic and mythological memories or principles. The use of sexual stimulation and magnetic passes of the hand create adumbrations within the astral

⁸ E.A. Wallis Budge, *From Fetish To God In Ancient Egypt* (Oxford University Press, 1934), p. 35.

light, activating subtle resonances within the somatonoëtic experience, triggering the release of the magickal elixirs⁹ or *kalas* from the body of the Priestess. The essence or magickal power of the Fire Snake is bought to manifestation within the human experience via this subtle auto-suggestive power of tactile, sensual erotic stimulation which creates a perturbation within the cosmic imagination. The goal of the Adept is to master the behaviour of the Astral Light, as its behaviour is subtle and snake-like. It is a convolvulus of spectral light, embodying wisdom and power, weaving its shadow upon the serviteur somatonoëticly. In magick, the Adept must direct the Astral Light (Fire Snake) to produce magickal and mystical effects upon the glammers i.e. the realm of matter.

The Fire Snake (*Ob*, AVB) is a vehicle of the Magickal Will. In a magickal sense, the Magickal Will of the Adept is used to awaken, direct and manipulate the movement and expression of the Fire Snake within the astro-sexual power zones of the body. Meaning, in Magick, the sensual characteristic of the Fire Snake, being a tellurian aspect of cosmic consciousness, is perceived as it; ‘upsurges through the cosmic depths’¹⁰ of the human experience and becomes ‘tainted by consciousness’.¹¹ According to Michæl Staley, the magickal radiations are latent potentials. They are a subtle *magicum mysterium* which precipitate as phantasms, *colouring consciousness*, revealing their sentience or signatures within the alembic of the Adept.

It is very important to understand that the mechanisms by which the magickal radiations are perceived are *intuitively perceived* through the observances of consciousness. Their precipitations are usually witnessed off-beat i.e. via oblique, indirect and abstract methods of enquiry. The magickal radiations are experienced as qualitative and sensual experiences, which occur as gestalts, ‘outside’ of time and space, but at the same time, they are hypostatically within the interior of being as a somatonoëtic experience (astro-

⁹ The magickal elixirs (*kalas*) are the veiled or masked adumbrations (forms) of cosmic consciousness. They are the aggregates which compose phenomena i.e. the *word made flesh*.

¹⁰ Michæl Staley, “Lam Lecture” (Treadwell’s Bookshop, London, April 2006).

¹¹ *Ibid.* “Lam Lecture”.

sexual power zones). This type of thought is reminiscent of *yogacarya* idealism, where the *tattvic* elements are seen as tainting, colouring (*kala*) or infecting pure consciousness. Michaël Bertiaux also refers to the hidden properties of the Fire Snake, being synonymous with cosmic consciousness or cosmic imagination; 'Ojas is entirely causal',¹² and; 'Anatomy of Ojas, its location within the archetypes of consciousness'¹³. Meaning, the magickal radiations or mediumistic epiphanies and revelations of phantasms, which include the channelling of præter-human intelligences i.e. LAM, AIWASS etc., *upsurge* through the cosmic depths, or the unconscious gulfs of the human experience. The inherent nature of the Fire Snake is to *upsurge*, it is aroused by visualisation, magnetic sexual passes, gesture and mantra etc., creating a state of cosmic imagination, which triggers the Fire Snake through the *Sushumna nadi* and its tributaries (*Yantras*) of magickal or mystical liberation. Michaël Bertiaux also reiterates upon the importance of cosmic imagination; 'Once you have set up your temple space, you begin to realise that it is the field very simply constructed of magickal powers. Each symbolic point, and the symbols are your own always, serves as a door which admits by means of an astral *tuyau* or conduit the special forces represented by the placement of the symbols and your intention in what you wish these placements to be. Immediately the forces begin to come in from the other side of the veil of manifestation. You will make contact with them by means of will, mind and imagination, so that as the forces come into the *mandalum* a perfect eight armed spider system is formed. This is the most ideal machine for all time and space-consciousness travel and really all of the other systems seem to be built out of this system'.¹⁴

The Fire Snake lies sleeping at the base of the *os sacrum* of the spine, which is the symbol and residence of manifestation, matter, illusion or the play of *Lila*. It is this *Lila*, the glammers of illusion, which the magician acts upon; 'Magick is the Science and Art of causing Change to occur in conformity with

¹² Michaël Bertiaux. *The Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 129.

¹³ *Ibid*, p. 131.

¹⁴ *Ibid*, p. 41.

Will¹⁵. This is the reason why it is important to understand the nature of the magickal radiations, being subtle powers of sensual magnetism, referred to as the Astral Light. The upsurge of cosmic consciousness, is in fact, psychosomatised within the body, hence the body of the yogi becomes transformed. This process can be conceived as the realisation of the Philosopher's Stone. Its electro-magnetic flux appears as figments of cosmic imagination i.e. visions received through the *Ajna Chakra*, where the Adept journeys through astral scenes and strange akashic dreamscapes through which communication is made with atavistic entities, which give form to vitalised desires of a carnal nature. Sexual rites, such as the intoxication of the infernal Sacrament of the *Vinum Sabbati*¹⁶ generate states of magickal arousal and stirring of the Fire Snake which colour, or *taint*, consciousness. Michæl Bertiaux indicates the subtle mechanism by which the *Adepti* impress their Magickal Will upon the glamours; 'inflows of energies from astral doorways are the fuels for projection. The fuels for projections are very simply the *kalas* and *shaktis* (*theojas* or god-energies) and sexual radioactivities which power all our machines'.¹⁷

Michæl Staley mentions that during magickal and mystical workings, Adepts open their consciousness to 'intruding entities'; these entities are synonymous with the nature and quality of the magickal radiations and præter-human intelligence. He also mentions that magickal and mystical workings become 'swamped'¹⁸ by magickal radiations or entities, and it is this reason why the Magickal Mirror must be developed to witness such phenomena. In magick, the Adept is required to act as a bridge, to hierophantically channel these forces, cultivating them and directing their patterns, as they are shadowed within the somatonoëtic experience. For magickal work the Fire Snake must be galvanised and used to reify or materialise the Magickal Will (the Homunculus) and influence the glamours of matter.

¹⁵ Aleister Crowley, *Magick in Theory and Practice* (Routledge & Kegan Paul, 1973), p. 131.

¹⁶ Arthur Machen, *The Novel of the White Powder*. Note: Refer to Soma, the divine elixir of immortality.

¹⁷ Michæl Bertiaux, *Voudon Gnostic Workbook* (Magickal Childe, 1988), p. 41.

¹⁸ Michæl Staley. "Lam Lecture" (Treadwells Bookshop, London, April 2006).

According to the qabalah, the *Sepher Yetzirah*¹⁹ (The Book of Formation) can be used as a sexual magickal engine for the realisation and projection of the Magickal Will. It provides an alchemical formula which can be used to manipulate the glammers which surround the world of the Adept. The *Sepher Yetzirah* provides a conceptual foundation behind the technology of sexual alchemy (Hierogamy). It conveys the royal road to the realisation of the Great Secret via the three primal elements (Air, Water and Fire), the four qabalistic worlds of the elements, the seven respective astro-sexual power zones (Chakras or Planets) and the twelve Zodiacal constellations. *It is via the Sepher Yetzirah, whereby the Adept can begin to grasp the shadow of the Fire Snake, as it transmutes itself into matter, to produce mental, astral, etheric and physical phenomena via the lens of the astro-sexual power zones.* As we have discussed earlier, the Fire Snake is activated by the use of magickal and mystical ritual workings. Through the use of ritual, a convolvulus or rhythmic pattern is formulated within the somatonoëtic experience; the rhythm of the Hierophant. Meaning, through the practice of ritual, the Adept creates a bridge with transcendent and sublime states of abstract experience i.e. linking noumena to phenomena. The aim of ritual is to amplify states of psychonautical potentia, where the threshold of consciousness breaches its boundary and is thus liberated from itself into the 'other'. When the carnal desire is amplified during ritual, this in turn generates a massive gravity that pierces through space and time (Daäth), allowing traffick with præter-human intelligence. Such exalted and sensually heightened experiences are reminiscent of the Dionysian *orgia*, *Corybantes*, *bacchai*, the Sabbat and the cult of Aphrodite. These rituals were aimed at summoning atavistic desires within their participants and open the gateways to traffick with the Outer Ones i.e. oracular gnosis. Contact with præter-human intelligence impresses itself as a phantasma, as it creates a perturbation upon the magickal menstruum of

¹⁹ Within the *Sepher Yetzirah* (The Book of Formation), the powers of creation refer to the 32 mysterious paths of wisdom (10 *sephirah* and 22 paths), being the division of magickal force arising from God (cosmic consciousness) which involutes itself from the void to form the Tree of Life.

the Astral Light (*Od* or AVD, 11) or cosmic imagination. The precipitation of phantasma creates a signature or dent within the realm of the glamours, altering its consistency. This occurs via the mechanism of alternating currents of occult *electromagnetism* induced by sexual ritual. Within the occult anatomy of the Adept the Astral Light can be magnetically directed via the Magickal Will to influence the glamours ‘within or beyond’ the sphere of the Adept in time e.g. tangential tantras. The magickal radiations are directed through the yantric pathways or serpent channels (*nadis*) via the use of subtle gesture, mantra and intention, performed in the sexual ritual.

If we look at the Tree of Life, pure cosmic consciousness (void), becomes divided, coloured (*kalas*) or out-rayed into magickal radiation when it is projected through the lens of the Abyss i.e. the Daäth–Yesod axis. Each division or out-raying of emanation into materialisation occurs through the successive descent of the seven astro-sexual power zones i.e. full materialisation of the Magickal Will is located at the Muladhara (Base Chakra), which is represented by Yesod, the sexual centre. Hence, within the western tantras, the axis of the operation for the sexual magickal act (Hierogamy) is channelled through this power zone.

The sexual ritual is equivalent to the eastern tantric idea of *Lila* (play, dance or masque), whereby, the bi-polar forces and electro-magnetic flux patterns of expression are represented by the Fire Snake. The Priestess and Hierophant sexually act out this play of *Lila* i.e. how the magickal radiations are transmuted from noumena (subject) into phenomena (object).

The Fire Snake has been symbolised within the Western Tradition as the Double Wand of Power (*Od* and *Ob*), and this power is known to be electro-magnetic. It is directed by the Magickal Will of the Adept. In the Western Tradition, the Magickal Will is established when the Adept has achieved conversation with their Holy Guardian Angel (HGA). Depending on which magickal or mystical system²⁰ is used, the HGA is a term to describe an

²⁰ It is a weakness of the human experience to become overly engrossed or fixated on a particular ideology or system. This is the main problem with many magickal organisations within the Western Tradition. The true Adept is never fixed, like the way of the

anchoring of the magickal radiations. It is synonymous with the Magickal Mirror. The concept of the HGA lies within a Judæo-Christian ideology and surfaces in the magick of Aleister Crowley, the A.∴A.∴ and the O.T.O. It symbolises a degree of attainment, whereby the Adept has perfected the Magickal Mirror and is able to work with the magickal radiations. The experience of the HGA (cosmic consciousness) is analogous to the magickal state of somatonoëtic experience which is interested in 'manipulating' the realm of the glammers; it is essential to all magickal work. It enables the Adept to understand what the magickal radiations are, and orientates how they can be manipulated throughout the planes. The degree of Adeptship required to achieve contact with ones personal HGA occurs gradually, as the Adept must work towards developing the magickal sensibility of the Magickal Mirror. Meaning, the Adept must begin to develop a reference point²¹ which can observe the subtle electro-magnetic tides of the human experience (Astral Light). This enables the Adept to distinguish *how* the rhythms of the human experience are but reflective shadows of cosmic consciousness in manifestation. Viewing the action of cosmic consciousness within the human experience like this is the beginning to understanding the ability to master the magickal currents of cosmic consciousness as they are shadowed within the occult anatomy and with the world outside i.e. traffick with præter-human intelligence. Aleister Crowley claimed that his HGA (Aiwaz) was channelled to him in a hotel in Cairo by his wife Rose Kelly. It was from Aiwaz where the inspiration and writing of *The Book of The Law (Liber AL)* was received. On another occasion, in 1919, he performed the 'Amalantrah Working', where he made contact with a præter-human intelligence named Lam. According to Kenneth Grant, Lam is also connected to the Outer Ones, and is an influence of the

Tao, they are versatile and are highly in tune with a teaching (*parampara*) which does not bind. One must learn to separate the wheat from the chaff. Like all systems, they are only a *means to an end*. Note: Woe, Woe, Woe! And Woe again! This does not mean that one needs no discipline or structure! On the contrary! The occult path is like walking a tightrope, one must first learn to master the body and mind.

²¹ This reference is cognate with the 'assemblage point' of Carlos Castañeda's journey into shamanic practice.

Dropas, a Tibetan mystery school.²² According to Michæl Staley, Lam has a very close connection with the Sumerian tradition and H.P. Blavatsky's initiatory work, *The Voice of the Silence*.²³

It is important to note that, in the service to our Brothers of The Silver Star, A.·A.·, the Adepts of Scientific Illuminism, the Astral Light and the Fire Snake are synonymous terms. They are both metaphysical concepts which describe the nature of the mask (*Lila*) of cosmic consciousness. They are terms used to explain the veiled expression of *how* cosmic consciousness exists or appears within the human experience of the Adept. Also, they explain how it is mirrored and manifested through the psycho-sexual experience of the Adept as a sensual kinetic desire. I have discussed in previous chapters the importance of grasping the concept of the elements, and have also discussed the nature of the Astral Light, which produces subtle psycho-sexual kinetic rhythms. Even though they are abstract terms or ideas, they trigger a metaphysical gymnastic or fervour within the Adept; they are terms or ideas which aim to connect the Adept with those exalted energetic principles which animate nature's finer forces. These terms and ideas demonstrate a 'Method of Science, The Aim of Religion',²⁴ by which the Double Wand of Power (Astral Light) of the Fire Snake can be understood and sensually grasped as a somatonoëtic experience within the Adept, and from there, can be directed and used to create or manifest magickal and mystical results.

The *Sepher Yetzirah* is a qabalistic treatise which explains and follows in a logical pattern the series of emanations or unfoldments by which cosmic consciousness manifests itself throughout the four qabalistic worlds and hence becomes involuted within matter. Each outpouring, or emanation of cosmic consciousness which is represented within the *Sepher Yetzirah* is symbolised by a mode or *loci* (number, letter and sound), and these *loci* or abstract ideas are alchemical formulas which can be enacted upon within a sexual ritual.

The Magickal Will can be chosen to be reified into

²² Kenneth Grant, *Beyond the Mauve Zone* (Starfire, 1999), p. 323.

²³ Michæl Staley. "Lam Lecture" (Treadwell's Bookshop, London, April 2006).

²⁴ The motto of Aleister Crowley's magickal and mystical body, the A.·A.·.

manifestation on any chosen plane i.e. mental, astral or physical. Through the practice and perfection of the ritual workings, subtle reverberations are felt upon the Magickal Mirror of the somatonoëtic experience of the Adept; each act synthesises and arouses the Fire Snake via the manipulation and exaltation of the Astral Light, which is awakened into activity by meditative visions, oneiric exercises, visualisations and lucid dreaming etc. The use of specific hierophantic applications (*mudra*, ritual and sexual passes) are used to anchor the off-beat oblique rhythms of the magickal radiations which emanate from the causal gulfs of space (void) and which in turn are reflected through the astro-sexual power zones of the Adept (matter). These magickal radiations are translated through the lens of the occult anatomy as a sensual orgasmic reverberation or rhythm. The formula of the sexual magickal ritual involves the use of subtle hierophantic techniques over specific erogenous zones (*marmas*), where the serpent channels cross over. These *marmas* act as lodestones which, through their inherent resonances, magnetically attract those reflexes or *precipitations of phantasma* from the non-spatial dimensions upon the Magickal Mirror. This is done by invocation, evocation and *mudra*, which specifically act upon influencing the Astral Light, awakening the activity of the Fire Snake to pulse through the *yantric* channels (serpent channels, *nadis*) of the occult anatomy; *The Fire Snake is a vehicle, it is activated by the dynamic rhythms of sensual electro-magnetic passes which create ripples within the Astral Light*. The Fire Snake is also synonymous with the Magickal Will; so, the Adept can either choose to manifest the Magickal Will throughout the four qabalistic planes of creation, as an elixir or substance, often referred to as the Philosophers Stone of the Wise; or they may transform this stone and use it mystically to achieve liberation (cosmic consciousness) through the Daäthian aperture. In Magickal operations, the awakened Fire Snake is used to manifest the SUBSTANCE (magickal radiation) throughout the four worlds; this is what it means to make the *word, flesh*. In other words, the Fire Snake can be directed in its descent through the tributaries of the serpent

pathways after it has mystically bathed in the effulgence of cosmic consciousness. The descent of the Fire Snake can be visualised to rain downwards through the subtle channels which lie parallel to the spinal cord, resulting in the Adept developing the magickal powers (*Siddhis*) or attainments. This process of descent describes the manifestation of the Magickal Will throughout the planes, which produces transformative effects upon the glammers to create a Moonchild. This is the reason why the reification of the Magickal Will has been described in Aleister Crowley's magickal novel, *Moonchild* (*Liber LXXXI*), as the 'Butterfly Net', which describes the ability to make the *Word* (Butterfly), *Flesh* (Net) i.e. to capture the universal thought of cosmic consciousness (void) within the *net* of matter. The gematria of *Liber LXXXI* is lunar ($8+1 = 9$), which refers to the Yesodic sphere, hence emphasising the Daäth-Yesod axis, which is involved in manifesting the Magickal Will via a sexual alchemical formula. Hence, during the performance of a magickal operation, when the Fire Snake has been awakened as a somatonoëtic experience, it is brought down from the *Sahasara* (Crown Chakra)²⁵ through the *Sushumna nadi* (central channel) into the base or sexual chakra (*Mulhadhara*). In this respect, the descent of the Fire Snake replicates the descent of *mezla*, the lightning bolt, which is represented in the Tree of Life. When the Adept uses the Fire Snake mystically, the opposite occurs; the Fire Snake is raised or ascended from the base chakra and finds its complete liberation (*sunyata* or emptiness) or communes with that Star of Initiation, the Outer Ones, through the Crown chakra. In the path of the mystic, phenomena (matter) returns to noumena (void), and the Adept goes beyond and trafficks with præter-human intelligence.

Max Heindel describes the magickal radiations as a cosmic fire, which acts like a volatilised glass crystal of molten sea.²⁶ This cosmic fire is impregnated with the supersensual

²⁵ The Crown chakra has been represented as the *Shri Yantra* in the eastern tantric doctrine.

²⁶ Max Heindel, *Freemasonry and Catholicism* (L.N. Fowler & Co., 1919). The molten sea refers to the substance which is formed by the alchemical art performed by Hiram Abiff in the Temple of Solomon. Hiram fused seven metals into a bowl creating a Magickal

substance, grace or præter-human phantasma, which colours (*kala*) and influences the action of the Fire Snake from both within and without the Adept. The Adept, by mastering the subtle movements of the Fire Snake as an extension of the Astral Light, becomes the true pontifex, the Grand Hierophant. The reflection of the Astral Light within the lower vehicle establishes a temple of the hidden Godhead within. The hierophant becomes a channel, and is hence illuminated and omnipresent; a conduit of power through which the graces and virtues of cosmic consciousness run through. *Through the outward act of ritual, the Astral Light is moulded, and the Adept gradually builds the temple of Godhead within, becoming redeemed or transfigured.*

The cultivation of the Fire Snake follows sexual mechanisms, and this can be seen from the polarity which is represented within the Tree of Life. The use of sexual rites within the *orgia* to demonstrate these mysteries were secretly guarded, as the resulting effect upon the uninitiated would eventually result in further entrapment or immersion within the persephonic gulf of matter and illusion, which will prevent them from seeing 'things as they really are'. Echoes of the craft of the Fire Snake have been found within the Paphnian cults of Aphrodite, Eleusinian, Orphic and Bacchic mysteries. The *orgia* consisted of an exoterically sexually dramatised ritual, involving masturbation and sexual congress that would prepare the awakening of the Fire Snake and its ascent through the astro-sexual power zones.

Within the O.T.O., Phyllis Seckler (Soror Meral), wrote in her final essay, 'On Religion';

The Mass is a celebration of the powers and formation of the Universe and an out-picturing of these powers as seen in human life, which is a mirror of the Truth.

Nuit is not the same as Hadit. The latter is that mysterious and unknowable speck of energy which hides in the bosom of Nuit until ready to take its place

Mirror, which is synonymous with the faculties of the hierophant; who becomes a lucid receiver of cosmic consciousness, described as a 'sea of glass', which contains the quintessence of knowledge. With the development of this Magickal Mirror, the Adept has lifted the veil, and acts as a bridge to those forces of the Angelic Hierarchies (cosmic consciousness).

at the production of phenomena.

Thus, to begin, the Mass shows the appearance of Hadit from the womb of the mother. The Priest represents Hadit and the Priestess is Nuit who makes all things possible for the unknown speck of energy.²⁷

Seckler is referring to the Great Secret or the *substance* of the sexual mysteries as being an ‘unknown speck of energy’; this observation is synonymous with the ‘stars’ or *Khabs*, mentioned in *The Book of The Law (Liber AL)*. The *stars* are synonymous with the sexual elixirs (essences) or magickal *ojas*, and describe the subtle characteristics of the animated Fire Snake in its psychosomatisation within the human experience. In *Liber AL*, the Star or *Khabs* represents a division of cosmic consciousness, and these *stars* are augmented via the use of the palm of the hand (*Kaph*). The hierophantic passes and the subtle *mudras* mediumistically siphon off the adumbrations of this starfire which seeps through the Daäth-Yesod axis, transforming the Astral Light and moulding it according to the direction of manifestation desired.

The arousal of the oracle into communion with the Outer Ones can be induced by the off-beat rhythms of a drum or wind instrument. Layer upon layer of harmonic resonance creates an echoed concussion within the Astral Light, whereby the outer pylon of the *Mauve Zone* opens to the initiate, which allows the Adept to leap (*voltiguer*) through and traffick with præter-human intelligence. As the aperture of Daäth opens, the outpouring of magickal radiation descends upon and adumbrates its *substance* through the medium of the astro-sexual power zones as an oracular gnosis. Off-beat rhythms i.e. the off-beat rhythms of the *bultu* drum which refer to the Voodoo *Bultu* or the Cult of the Spectral Hyæna,²⁸ mentioned by Kenneth Grant, create a psychosomatic ionisation within the body of the Adept. The off-beat drumming opens up the Yesodic (Sexual Centre) centre within the Adept to receive the magickal elixirs which are filtered through the aperture of Daäth from *outside* the Tree of Life (*Ain*). Drumming resonates

²⁷ Phyllis Seckler, *On Religion*. © Cornelius, 2004 e.v.

²⁸ Kenneth Grant, *Snakewand* (Starfire, 2002).

and activates the Yesodic centre within the Adept, rooting the Adept to receive mediumistically the magickal radiations from outside. The drum beat activates or accelerates the Fire Snake within the Yesodic centre, as its rhythms create a frequency fluctuation, stretching and compressing the substance of the Astral Light. At the same time, the use of sexually-charged passes of the hand arouses the astro-sexual power zones of the Adept or his Priestess and creates a magickal current i.e. a harmonic resonance is generated within the Daäth-Yesod axis. The Adept can then electro-magnetically syphon off the radioactive sexual magickal radiations from the Daäthian aperture. The magickal radiations create a dent or flux within the Astral Light as they become crystallised through the planes. It is these subtle impressions that are rendered upon the psycho-sexual experience of the Priestess and are interpreted by the scribe as an oracular gnosis. The exteriorisation of these magickal radiations within the Priestess manifest as the sexual secretions, otherwise known as the blood of the moon (Yesod); 'The source of the Draconian Current lay in Africa beyond Egypt, as Massey has amply demonstrated; but the occult significance of Khem is the dark radiation of the human female whose vaginal vibrations deposit the red earth of reification. She is the Black Goddess, Khem-Isis, Nu-Isis, the womb and birth-place of all manifested life'.²⁹

The aim of the sexual ritual is to prepare the body of the Priestess so that she can open up mediumistically to the magickal radiations which arise from outside the Tree of Life. When this occurs, a specific series of gestalts are generated; these gestalts can be seen as components of an 'assemblage point' or a Magickal Mirror within the somatonoëtic experience, where new vistas of experience are exploited, and traffick with præter-human intelligence can commence. The body of the Priestess is the alembic, being the gateway of transmission with præter-human intelligence as it precipitates as a descending mist of phantasma upon the Fire Snake, transforming it, and establishing the magickal currents which are used to traffick with the Outer Ones. The transformed or coloured (*kala*) out-

²⁹ Kenneth Grant, *Nightside of Eden* (Muller, 1977), p. 136.

rays of starfire become somatised, and this somatisation is released at the astro-sexual power-zones as a subtle *effluvia* i.e. physical secretions of the sexual fluids (*Vamas*). In the tantric cult of the *Vama Marg*, there are 16 *kalas* which emanate from the *yoni* and which are found in the urine of the female. When the stars are right, these elixirs become consecrated *eidola*, they are the Eucharistic balm or sexually charged radioactive energies (*Theojas*), which can be consumed for oracular gnosis. These elixirs make up the component elements for the generation of the *Siddhis* or the manifestation of the Magickal Will.

The profane will peruse this material, remaining in that dark persephonic cave of matter (illusion), with their backs to the light, only to witness the myriad shadows of veiled light (sensual impressions) reflecting upon the darkness of matter. They may get lost in the glamour, pondering over the rich tapestry of symbolism, myth and fable, and if they remain here, will remain in *muesis*, veiled from the true visions (*epoptæ*). Of course, with perseverance and virtue, and the unlocking of karma, they too will eventually uncover the beauty and depth of the mysteries, gaining an insight into the dynamics which lie behind these glammers. However, when the symbols of these mysteries are inculcated within the germinatrix of the Adepts somatonoëtic experience as a reference point, along with the use of the right keys of action, *mudra* and calisthenics, the enigma of this veiled light of matter (illusion) can be transformed into a propagative platform, whereby the multifaceted experience of the division of the magickal radiations can be witnessed within the occult anatomy of the Adept. Thus, the cave of this dark illusion of matter becomes the very salvation of the Adept, whereby the sensibilities can be raised to perceive the scattered shells of cosmic consciousness. This is the reason why the table of correspondences was formed, where the sympathies and antipathies of the natural kingdom are presented to provide a foundation to create one's very own *sepher Sephiroth*; a personal magickal universe. Through working with the end products of creation (matter), the Adept is able to back-engineer and search ontologically towards the source of its arising (cosmic consciousness). It is comforting to know that the very medium

of the human experience is but a reflection of the true Self (Magickal Will). To the eyes of the uninitiated, the Magickal Will seems hidden and immersed within a labyrinth, veiled in darkness. The unveiling process is synonymous with the work of the alchemists, transforming the V.I.T.R.I.O.L. (*Visita Interiora Terræ Rectificando Invenies Occultum Lapidem*) into the Philosopher's Stone. This is similar to gaining penetrative insight (*prajna*) into the nature of dependent origination³⁰ and the understanding of emptiness, whereby the three *klesas* (greed, hatred and ignorance) of Buddhism which fetter and hold back 'enlightenment' within the aspiring *chela* are overcome. Thus, concealed within this realm of illusion or glamour, lies the formula of the GREAT WORK. An Adept will always have 'karma' to work through on the planes, regardless of attainment. This is because the world play of karma is sentient. It is the very alembic of the GREAT WORK.

Within the Western tradition, the Adept begins with an intellectual knowledge of the qabalistic processes of emanation. By meditative insight and reflection within their personal and collective somatonoëtic experience, the Adept must then practically *work* this system. Within the Western Tradition, it is known as The Temple of the Holy Ghost. Kenneth Grant elaborates on *Liber AL* to describe this hierogamy; 'The "Stars", magically speaking, represent astral consciousness concentrated in the subtle essences (*kalas*, units of time) that have been described in the Indian secret Tantras as vaginal vibrations. In *The Book of the Law*, Aiwaz discloses his identity and concentrates the formula of Shaitan in these mysterious words; 'Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat. The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my (i.e. Nuit's)

³⁰ The eastern esoteric doctrines have penetrated the illusion of matter by seeing that it is composed of a series of 'aggregates' which stain or insipitate themselves upon the Astral Light. The labelling of such observances as being a tarot, colour, flavour, *tattwa*, *rupa* or *kala* etc., is only done to arouse or suggest in the aspiring Adept the *dependent nature of the causative factors that make up a particular moment event* i.e., the appearance or glamour of 'things' are by nature causeless, impermanent and peripheral, being anchored upon a stage of emptiness. According to this system of penetrative insight or *prajna*, such aggregations or 'colours' are used to orientate the Adept for 'seeing the true nature of things' as being both empty and not empty.

light shed over you'.³¹ The *Khabs* (Star) is the Magickal Will, the Great Secret, Elixir or the Substance; it is the *word* made *flesh*. It represents the sexual radioactive magickal radiations or oracular gnosis, which descend upon the Adept as precipitations of phantasma from that Star of Initiation. The *Khu* (female), being the receptive quality of the Adept is the germinatrix and receptacle, housing the *Khabs* (Star). The *Khabs* (Star) is a division of veiled cosmic consciousness or gnosis from that Star of Initiation which is drawn into the vehicle of the Priestess. This completes the sexual magickal formula of the *word* made *flesh*. Kenneth Grant warns of the dangers of vulgarising the *orgia* of the sexual mysteries, and emphasises their sacredness. This is because, to realise the Magickal Will and make it flesh or manifest, the Adept must be pure in their intention when working with these finer forces. The cultivation of the Fire Snake must be worked by degree, as their energies are highly potent and caustic to the uninitiated. It can have detrimental effects upon the nervous system when it is prematurely awakened. Hence, care must be taken when adumbrating or raying-out the subtle essences from præter-human intelligences; 'The sexual act (in such cases) can be raised from the level of an animal act by the humanizing influence of the Mother, which, transmuting the animal fire, produces a child transcending both the bestial and the human qualities of its parents'.³² The key of sexual magickal practice is dependent upon specific entropic formulas which transmute the animal fire into cosmic fire or gnosis. For, it is within the cultivation or invocation through worship (*puja*, calisthenics, *mudra* and sexual genital massage), whereby the *Khabs* (Stars) or those radioactive sexual *kalas* from that Star of Initiation, interpenetrate and influence the activity of the Fire Snake, transforming the body of the Adept. The Adept must then become a metaphysical gymnast, in body and mind so that they are elastic, able to align and accommodate a shift in their assemblage point',³³ otherwise all magickal work is in vain.

³¹ Kenneth Grant, *The Magical Revival* (Muller, 1972), p. 44.

³² *Ibid.*, p. 45.

³³ Kenneth Grant refers to the 'assemblage point', in *Beyond the Mauve Zone*, Pg. 10. It is a term used by Carlos Castañeda to describe a point of objective reference within the

A.E. Waite explores the sexual engine of the Tree of Life within his chapter upon the Mystery of Sex; 'By the hypothesis that the Mystery of Faith is a Sex Mystery, the practice of perfection therein, on the terms already indicated, should give a title to the knowledge of these Degrees and thereby the Mystery of Faith would pass into a perfect Mystery of Experience'.³⁴ Here, he describes the importance of 'practice' and 'discipline' required upon the occult path. It is Karma Yoga, in the sense that it is through the active participation of the Adept whereby the penetration of the secret wisdom of the Tree of Life takes place. In the magickal ritual, the sexual working would consist of offerings (*Puja*) to the Goddess, and the mutual exchange of sexually charged passes over the erogenous zones (astro-sexual power zones). He also mentions that there are 'seven degrees' or 'palaces', which clearly refer to the Hierophantic Art, *Vau*,³⁵ and their respective occult power zones within the Adept.

Waite does not openly reveal the ritual working of the Mystery of Faith, but he is clearly aware of its principles of attainment and the secret working of its augmentation, which is naturally reserved for the highest Adepts; 'It follows that the Supreme Mystery and the Mystery of Faith are one and are also the Mystery of Union of Male and Female in the Divine Nature, behind which I infer that there is a Mystery of Experience in man'.³⁶ This experience refers to the understanding and working knowledge of the occult sciences and their application within the alchemical marriage of the Priest and the Priestess during the sexual ritual.

By the 'Mystery of Faith', Waite is here referring to the commitment towards the GREAT WORK, the experiential aspect of the sexually radioactive magickal radiations from

somatonoëtic experience, which enables the Adept to 'shift' their sensual experience to gain access to realms or vibrations of consciousness experience that are non-spatial, transcendental and ultra-dimensional (outside).

³⁴ A.E. Waite, *The Holy Kabbalah* (Williams & Norgate, 1929), p. 391.

³⁵ *Vau* is the uncursal hexagram, with the sun in the centre of the six planetary orbs (the *sephira* below the Abyss). Thus, the uncursal hexagram is either 6 or 7. $6+7 = 13$, on reflection, 31, is a key to the sexual mystery.

³⁶ A.E. Waite, *The Holy Kabbalah* (Williams & Norgate, 1929), p. 394.

non-spatial dimensions. The channelling of præter-human intelligence into the Adept (or Priestess), refers to somatonoësis, being the Mystery of Experience, where the magickal radiations are realised or out-rayed (*Vama*) as emanations, elixirs or substances.

The key to the ritual method by which the Mystery of Sex is unveiled is allegorically presented within the *Sepher Yetzirah*. All the elements required for the practical ritual working are provided here in diction. The sexual ritual workings are formulated from the formative processes of emanation. The *Sepher Yetzirah* provides a coherent step-by-step guide for the sexual working, or how the *Word* is made *Flesh*. It is conveyed to the initiate via the allegorical use of the science of number, letter and sound. It is through these symbols of reference by which one is able to compose the ritual working for the experience of the magickal radiations of the Shekinah (50 Gates of Understanding). Thus, the *Sepher Yetzirah* (The Book of Formation) is a grimoire of Hierogamy, a sexual ritual working being cryptically encoded. Within its pages the Mystery of Sexual Magick, otherwise referred to as the Mystery of Faith, is discussed and revealed within the *Zohar* (The Book of Splendour).

Within the *Sepher Yetzirah*, the *Sephiroth* are described as a lightning flash, or as having the properties of 'scintillating flame'. Within the occult anatomy, these flames are analogous to the aroused sensual 'hot-points' on the body. It refers to the sensual experience of burning desire that is aroused from the off-beat magnetic passes of the hand during the sexual ritual. This desire is further amplified by the anticipation and delay of the hand during its magnetic passing over the body, which creates an alternating flux within the Astral Light and pierces the aperture of space and time, triggering a leap into a state of oblique *otherness* and entry into Daäthian gnosis. The pronunciation of the *word* (mantra) and its inherent vibrations also reconnect the Adept with the strange resonances of stellar gnosis. This provides the vehicle for the magickal current, and allows the magickal radiations to become rendered upon the astro-sexual power zones.

The hierogamy of the *Sepher Yetzirah* is divided into twelve archetypal aspects of the Zodiac, and each archetype determines a particular permutation of magickal radiation. The respective divisions of the Zodiac are alchemically imposed and inculcated within the seven chakras. These chakras act as reservoirs and conduits of power within the Adept, providing the vehicle of communication for the magickal radiations or præter-human intelligences. Thus, the Hierophant, *Vau* (*pontifex*, nail) becomes the intermediary, linking the two *He*, the Divine Mother (*He*, *Shekinah*) and the female candidate below (*He*, Priestess), (Y)HVH. Each archetypal division works through the astro-sexual power zones (chakras). The astro-sexual power zones are the alembic³⁷ and they house the magickal radiations, alchemically moulding them according to the Magickal Will of the magician.

As mentioned earlier, the sexual ritual is ruled and governed by the *principles of formation* set forth in the *Sepher Yetzirah*. The sexual ritual being made up of 22 composite layers according to the 22 letters (symbols) of the Hebrew alphabet and paths of the Tree of Life.

The sexual ritual is divided into three sections; the Triad, Heptad and Dodecad. The *Sephira Yetzirah* provides the step-by-step guide in the utilisation of the powers of the 22 letters. This is the key to a true arcanum revealed, the supreme grimoire or 'Book of the Law' that is mentioned in Freemasonry, hidden under the Ninth Arch³⁸ in a vault directly beneath the *sanctum sanctorum* of the temple.

As stated in the *Sepher Yetzirah*; 'The numbers of the Universe are ten (and twelve); a proof of this and true tokens are: the Universe, the Year, and Man; Fire, Air, Water, seven planets and twelve Zodiacal signs'.³⁹ The Holy (One) is the 10 *sephira* (1+0 = 1), this is the Universe. The macrocosm is also described as being 12, meaning, that it is only through Man,

³⁷ In the Voodoo rites, the Priestess becomes oracular (possessed) when she is *mounted* by the loa i.e. trafficking with præter-human intelligence.

³⁸ Kenneth Grant, *The Ninth Arch* (Starfire, 2002).

³⁹ Rabbi Akiba Ben Joseph, *The Book of Formation*, Translated by Knut Stenring (Holmes, 2000). Chapter VI, Verse 4, p. 15.

hence the twelvefold Zodiac, that manifestation or creation can take place i.e. the *word*, made *flesh*. To create like unto the Father, a magickal formula is required, and this process is mediated through the action of the 12 Zodiacal divisions (Man) and the Seven 'gateways' or planets.⁴⁰ Also, Man (12) is a reflection of God (1), hence, the Zodiac or Man (12) is a unity, like God. The guidelines set down in the *Sepher Yetzirah* are thus in place for the development and manipulation of the magickal radiations in nature via specific laws of formation.

In The Greater Holy Assembly; 'That is the beard of adornment, true and perfect, from the which flow down thirteen fountains, scattering the precious balm of splendour'.⁴¹ The beard, according to Eliphas Levi,⁴² symbolises the positive word of God (cosmic consciousness). In this respect, man is the shadow of the light of God, representing the negative or receptive part of the *word*. As man is also unable to fathom and explain the Divine Quaternary, YHVH, hence, the *microprosopus* has 9 (Yesod) strands to his beard or *word*.⁴³ Each strand is symbolised as a cipher of the 3×3 paths of initiation (33° degrees of initiation), and each degree of initiation is said to lead to the centre of the earth, each passing through nine layers or arches in the mystic ceremonies. Through the practice of these rites, the supreme magickal *word* of cosmic consciousness becomes unveiled, and the Magickal Will is manifested. The initiations and rites of the Western Tradition emulate these qabalistic principles; they embody the shadowed reflection of the nine divine qabalistic conceptions which precede creation; being the nine Angelic choirs (Sepharim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels and Angels). Within the Orphic mysteries they are known as the nine muses.

⁴⁰ Astro-sexual power zones.

⁴¹ S.L. MacGregor Mathers, *The Kabbalah Unveiled* (Routledge & Kegan Paul, 1975). Chapter XI, p. 135.

⁴² Eliphas Levi, *The Book of Splendors* (The Aquarian Press, 1973), p. 41.

⁴³ Aleister Crowley, *The Equinox*. Vol.1. No.VII. *Liber DCCCLXVIII. Liber Viarum Viae* (Weiser, 1972), p. 103. Explains the Keys/workings and their relation to linking man (9 locks of the Inferior Beard) with God (13 locks of the Superior Beard).

According to Max Heindel,⁴⁴ the masonic initiation of the elements Fire and Water are allegorically personified in the characters Hiram Abiff (Son of Cain, Fire, *Yod*) and Solomon (Son of Seth,⁴⁵ Water, *He*). These two individuals symbolise the polarity of the Fire Snake (*Ida* and *Pingala nadis*). It is a mystical story which describes the journey of the Adept and the relationship that is made with the properties of the Fire Snake. In the story, Hiram Abiff and Solomon are struggling for the love of the Queen of Sheba (Middle Pillar, Shekinah, 50 Gates of Understanding or Daäthian gnosis) during the construction of The Holy Temple. This struggle is a description of the evolutionary process i.e., the degrees of initiation; it represents the battle between the conflicts of opposites (Fire Snake), describing the experiences which the Adept will encounter upon the path of occultism i.e., exploring the dayside and night side of the Tree of Life. The aim of the story is to warn the Adept of the nature of the potency of the Fire Snake, and to avoid its premature awakening. The Adept must gradually learn through initiation the nature of this serpent power and how to direct it according to their Magickal Will, to establish The Holy Temple. The struggle of the Adept involves the reconciliation of the magickal radiations which make up the Fire Snake using the metaphysic of the qabalistic Tree of Life. Both characters in this story were said to have passed the initiation, where they were then united in the centre of the Earth, to become the Grand Hierophant, the *Vau*, the *pontifex*, the bridge between God and Man. It is this story, upon which the sexual ritual working or drama is based, since the mystic union of the Priest and Priestess creates the influx for traffick with the magickal radiations that arise from the Daäthian power zones. These reflexes reveal their true magickal agents, the GREAT SECRET, upon which the word or *logos* becomes manifest.

According to Kenneth Grant, the female initiate provides the repository for the GREAT SECRET. Being lunar by nature,

⁴⁴ Max Heindel, *Freemasonry and Catholicism* (L.N. Fowler, 1919).

⁴⁵ Seth, Set, or Hierophant (Amenta, Underworld),
Hiram Abiff, Horus
Horus-Set or Double Current.

she is thus considered as the vehicle for the objectification or manifestation of the True Will within her astral body.⁴⁶ The astral body of the Adept is linked to the etheric body. Hence, the vibrational property of this *kosa* is far more concentrated in structure than the phantasma of the Astral Light. Its vehicle provides the menstruum for the conduction and facilitation of occult electro-magnetism (*Ob*, *Od* and *Aour*) through the serpent channels. These occult energies also permeate through the mental, emotional and physical vehicles. In the formation of a Moonchild, the Astral Light impregnates or precipitates itself through the planes (*kosas*) via a process of crystallisation, which colours and influences the occult charge of the etheric body and hence, affecting the physical.

Crowley had his reservations in unveiling the full clarity of the IX°, as the gnosis of the IX° is a supreme secret. Its *modus operandi* encompasses the pinnacle of all magickal practice and spiritual illumination.⁴⁷ IX° workings are sexual, in that they work with moulding the Astral Light according to the direction of the Magickal Will, reifying the psycho-emotional aspects of the Adept through the planes. The sexual ritual working consists of visualising the magickal desire and projecting it upon the Astral Light⁴⁸ during the moment of union (orgasm).

Crowley describes and elaborates in more depth upon the workings of the IX° in *The Book of Lies*. Each chapter is qabalistically referenced and beautifully structured. A study of the interdependency and interpenetrating links between each specifically formulated chapter provides a very useful tool in accessing the plastic property and *glamour* of the mind and its reconciliation into the experiences of the higher trances. Each chapter forms part of a magickal engine, they are structured in such a way to suggest the qualitative experience of the GREAT SECRET. Through suggestive commentary, they have the ability to induce association within the Adept e.g. In Chapter

⁴⁶ Kenneth Grant, *Cults of the Shadow* (Muller, 1975), p. 3.

⁴⁷ Consult 'Liber LXVI Stellæ Rubæ'. *The Equinox*, Vol.1. No.VII.

⁴⁸ Note: There are many properties to the Astral Light. A successful 'projection of magickal desire' is determined by the degree of Energised Enthusiasm generated and its direction upon creating a *specific* flux within the fabric of the Astral Light.

1, Π, the Greek letter *Pi*, symbolically represents the pillars of the temple or the Priest and the Priestess.⁴⁹ They represent the Sun and the Moon, the God and the Goddess or the powers of the Fire Snake, as the shadowed veiled reflections of cosmic consciousness. Together, in sexual union (Hierogamy), they are the pentagram, becoming Adepts of the five elements, symbolised by the letter *A*, where the occult centres in the body act as a gateway for transmission with the magickal radiations.



⁴⁹ Ta-Urt (Tarot), The Great Lady, The Divine Shakti, representing the Divine Shekinah or the wisdom of the 50 Gates of Understanding. She is linked to Hathor and also wears the solar disc (red tincture/*pingala nadi*) and the cows horns (lunar tincture/*ida nadi*) on her head. Her godform depicts a pregnant female hippopotamus (Moonchild/ Magickal Will), having large breasts that pour the magickal elixirs (*kalas*), having a spine and a tail of a crocodile with seven stars lined down her back (astro-sexual power zones), with the hind legs of a lion (Horus, sexual energies, *Teth*, Lust). She holds an Ankh, the key to the gates of the magickal radiations. She carries a torch (Hierophant, torchbearer). She is associated with the magick wand (*phallus*) and a knife (opening of the gates, cleft, vulva) with a dwarf inscribed upon it (Magickal Will, Moonchild). Ta-Urt embodies the sexual alchemical formula of the opening of the 'gate' to the magickal radiations. Her other name *Ipet* (Harem) alludes to the *orgia*. *Tuat*, also refers to the liquid fire (stellar gnosis).

The Sexual Ritual of the Sepher Yetzirah



THE *SEPPER Yetzirah* is a sexual working which is divided into three stages. Each stage represents a process by which the Divine Logos (cosmic consciousness) emanates magickal radiation into manifestation. The stages are as follows; The TRIADIC WORKING, The HEPTADIC WORKING and lastly, The DODECADIC WORKING. The use of this system enables the Adept to manifest the Magickal Will according to the law of qabalistic principles. As discussed previously, these principles are a spectra of ionised electro-chemical distillations of an altogether different category, which can be used by the Adept to reify the Magickal Will according to any direction or permutation of intention i.e. for knowledge, health, love, wealth or power etc.

Firstly, the Adept is required to demarcate a boundary for each particular rite performed. Meaning, the Adept can refer to the table of correspondences in *Liber 777*, so that they may furnish their temple according to the nature of the operation. The table of correspondences provides the Adept with a list of substances and principles which are sympathetic to and resonate with the nature of the desired work e.g. the temple will consist of external objects i.e. symbols, colours, perfumes and idols etc., that are sympathetic to the direction of the magickal working.

The elements which overshadow and power the sexual ritual of the *Sepher Yetzirah* are the Triad of the three mother letters; *Aleph*, *Mem* and *Shin*.¹ The candidate is required to

¹ The student will be rewarded by studying the nature of 'triplicities' discussed in various esoteric schools i.e. the three *gunas* (*sattwa*, *rajas*, *tamas*), three alchemical

search, cultivate, meditate and nurture an understanding of what these three qualitative aspects of cosmic consciousness mean, and to observe how these principles work within the structure of magickal operations. The formula of *AMSh* (*Aleph*, *Mem* and *Shin*) represents the triplicity of forces that exist in nature. These forces are represented as Air, Water and Fire respectively. *Each of the three mother letters is an operation of nature or an aspect of magickal radiation, they are abstract or existential states which refer to the nature of the Abyss.* Thus, these triadic principles preside over and power the magickal radiations that are worked upon on a lower level i.e. the Heptadic and Dodecadic radiations. The triadic operations occur within the somatonoëtic experience as a ‘true silence’, as they are liberated and idealised packages of potential energy, having no relation to the Ego (*Ahamkara*). One must appreciate that the forces of this triadic principle are concepts that overshadow and govern the seven and the twelve. They are the lever to any magickal work. The closest state of meditative absorption that one could compare this experience to would be the experience of Void or Emptiness (*Sunyata*), which becomes a dynamic and free flowing force when directed by the Magickal Will of the Adept. Exoterically, *AMSh* forms the three pillars of the temple which correspond with the three pillars of the Tree of Life. The equilibrating force, *A*, is the middle pillar. The positive pole is *Mem* (merit, mercy, masculine). The negative pole is *Shin* (guilt, justice, female). These three aspects of the temple are exalted magickal radiations, and they represent the occult energies which power and structure the Adepts experience throughout the four worlds. It is through the recognition of this dynamic triad within the human experience of the Adept, whereby the engine of the sexual ritual and all magickal practice is powered. This is why the triadic principle of *AMSh* crowns the magickal working of the Adept. The dynamic nature of the triadic principle provides the initial trigger, animating and interpenetrating the whole theme of the ritual. Within the occult anatomy of man, the triad of the three mother letters *AMSh*, when in a state of transcendent

principles (Mercury-Air-Spirit, Sulphur-Sol-Fire, Salt-Luna-Water), Yin, Yang and Tao, and the Vedic pantheon (Vishnu, Brahma, Shiva) etc.

equilibrium corresponds with the opening of the *sushumna nadi* and the liberation of the Fire Snake.

The sexual ritual is further divided into the Heptadic Working. These are the ‘Seven stages of Execution’, through which the supreme and highest ideas of command are imbued with the radiance of the magickal radiations arising from the Triad (AMSh), and are expressed or executed through the symbolic spiritual hieroglyphs of the seven double letters; *Beth, Gimel, Daleth, Kaph, Peh, Resh* and *Tau*. Each letter is a magickal operation of somatonoëtic experience, and each letter corresponds with the seven planets and the seven astro-sexual power zones. Each letter has a dual aspect. The seven positive, which collectively are animated and ruled under *Mem* (water), and the seven negative, which are collectively animated and ruled under *Shin* (fire). The seven positive correspond with and are incorporated astrally within the somatonoëtic experience (cosmic imagination) of the *pingala nadi*, the seven negative correspond with the somatonoëtic experience of the *ida nadi*. The *Sepher Yetzirah* describes the Heptad as; “conquering and are like armies”. This is an analogy to the description of the realm of ‘contradiction’ which lies below the Abyss, and refers to the nature of the division of veiled cosmic consciousness into seven creative and seven destructive principles i.e. the *Ob* and *Od* of the Astral Light.

The next phase of the sexual ritual is the Dodecadic Working. The remaining twelve letters, *Heh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ain, Tzaddi* and *Qoph* are used to complete the ritual of emanating or manifesting the Magickal Will or Moonchild. The division or permutations of the twelve magickal radiations are symbolised within the Zodiac. They represent the archetypal expressions of the magickal radiations which crystallise into manifestation. Within the universe, these archetypes flavour or clothe the characteristic tendencies of the play of *Lila*.

The twelve divisions determine all the possible combinations and forms by which the magickal radiations can be manifested and expressed within the universe. As mentioned earlier, ‘The numbers of the Universe are ten (and twelve)’. The Dodecadic

working is synonymous with a stage in the magickal operation whereby the magickal radiations become clothed with the outer garment of cosmic consciousness. It refers to the primal reflection of the *Logos* into the magickal radiations i.e. macroprosopus (1 and 10), or the *Ain* from Kether, creating the duad, Chokmah. Meaning, the shadow of cosmic consciousness (*macroprosopus*) is reflected into Chokmah, which rules the magickal radiations or occult energies ruled under the influence of the Zodiac. The Host of Angels who preside over this *sephirah* are known as the *Ophanim* or Wheels (astro-sexual power zones) which rule and direct the magickal radiations within this sphere.

Within the sexual working, the magickal radiations need to be directed and moulded according to the structural dynamics of the processes of emanation described within the *Sepher Yetzirah*. Thus, the magickal radiations are conducted through the action of the twelve psycho-spiritual Zodiacal aspects or permutations of the somatonoëtic experience within the Adept (astro-sexual power zones), as it is only through these channels (vehicles) whereby the magickal radiations or occult energies can become manifested. The *Sepher Yetzirah* describes these as; 'the 12 which bind the universe'. The twelve bind the universe by giving the Magickal Will a vehicle of expression. On one level, they refer to the alchemical processes behind the astro-sexual substances which are being imbibed and worked within the occult anatomy of the Adept. Meaning, the twelve astro-sexual Zodiacal archetypes are imposed upon and inculcated within each of the seven astro-sexual power zones. The division of the this Zodiacal out-ricing into psycho-emotional experiences on one level (*kosa*) is also further mirrored upon the physical plane as an *act*.

The *Ophanim* are counterpoised with the Shekinah of the 50 gates of Binah. Daäth, the Hidden *Sephira* lies as an oblique reflex to the flux created by these two metaphysical principles. Daäth reflects into Yesod when the tree is rotated around the axis of Tiphereth. Hence, it is within the sphere of the ninth name of God, Yesod (The Foundation), whereby the magickal radiations generated from the sexual working

between the Priest and the Priestess are gestated. Within the Golden Dawn system of magickal classification, Yesod is ruled by the Cherubim, and it is here whereby the twelve divisions of the Zodiac (*Ophanim*) are objectified on a lower level (*kosa*) of manifestation. Within this sphere the magickal radiations are housed, clothed or garmented from their initial source i.e. the higher Triadic centres above the Abyss.

Yesod is ruled under the sphere of the Moon,² being the *sephira* of the psycho-spiritual sexual axis of the Priest and Priestess. The Magickal Will is clothed or captured in the egg of Yesod, and this sphere of somatonoëtic experience acts like a receptacle or a 'Butterfly Net'³ for the divine emanations of the *Shekinah* to be materialised or earthed into being through the sexual working.

Qabalistically, the Moon signifies Atu number 18, yet mirrored (81) within it's yesodic amnion appear oneiric vacuities (cells) of potentia (Kalas) that have been invaginated within it's pleroma by the Ophidian reflexes from 'outside' (Universe B). Mesmeric rhythms induce the yesodic amnion into a resonant frequency that opens the gateways to Daäth and beyond. Psycho-sexual passes of the hand over the hot-points of this sexual-power zone create an induced dipole between the Adept and the Priestess. The result of which is experienced as a fluctuation within the biological dimensions of the smooth muscles of the sexual organs. These somatonoëtic pulsations create local and transient occult piezoelectric effects which 'funnel inward' præter-human intelligence.

² The Moon, *Qoph*, 100, 'back of the head', cerebellum, are where the creative and reproductive forces are situated. Pisces is its Zodiacal Yetziratic attribution. The two lunar shapes of the symbolic hieroglyph of Pisces are the positive and negative fluidic currents of the *Vesica Piscis* or the *Pingala* and *Ida nadis*. The Moon symbolises illusion. However, the Moon (Priestess) is the receptacle for the spiritual light of the solar orb (Hierophant) and is the distributor of all the magnetic astro-sexual emanations that flow from within the Zodiac. Thus she is a reflector of the true Reality i.e. the *Logos* (3 in 1). Lunar magnetism generates life and preserves it in the form of illumination. It also governs the shaping and moulding of forms and provides the matrix for the garment or *kosas* of the Magickal Will. The Moon has a light and dark side (Hecate). Its destructive nature is in its ability to transform the consciousness experience to new and more exalted transcendental states of illumination. Its number, 100, represents the mirrored reflection of the 50 gates of Binah. The moon supports manifested existence i.e. the Moonchild (Homunculus).

³ Refer to Aleister Crowley: *Moonchild*.

The sexual ritual of the *Sepher Yetzirah* is compartmentalised and divided into various levels or aspects of working (Triadic, Heptadic and Dodecadic), so that the Adept may orientate their attention to cultivating the occult energies of the Magickal Will. For a magickal effect to occur, the Adept must engage and align the sensibilities of the somatonoëtic experience according to specific principles and flavours of these Yetziratic elements.

During the sexual ritual, the Priest and Priestess become magnetised through the reciprocal worship of the twelve principal members of man mentioned in the *Zohar*; head, neck and arms etc. These members⁴ refer to the occult anatomy and the erogenous zones of the Adept. The magickal radiations represented by the Zodiac can be invoked via the hymns found in the 'Treasure House of Images', *Liber CMLXIII*, which may be used within oracular operations to consecrate the somatotopic areas of the respective astro-sexual power zones of the Priestess and provide the direction of the magickal operation.

The elemental energies of the Zodiac provide an axis of reference by which the Adept may orientate themselves to perform a particular magickal effect. Magickal 'acts' develop sympathetic sensibilities with the archetypal forces of the Zodiac, and they are built around the structure of the table of correspondences i.e. *Liber 777*; where the use of colour, symbol, word, fragrance and godform etc. are used as references or platforms to create the temple of the Adept and to arouse the cosmic imagination. The table of correspondences create a reference or assemblage point for the beginning of all magickal and mystical explorations. The symbols, *vevers*, totems and fetishes etc. act like a loadstone to the magickal radiations.

Cosmic consciousness manifests in form via the pulse of the sexual ritual. The pulse of sexual ritual alludes to the sexual contractions and undulations of the *phallus* and the *yoni*, the result of which creates oblique reflex adumbrations, which pierce a hole (outer gateway) into the sidereal dimension i.e. upon the Astral Light, impregnating its menstruum with phantasms. The convulsions of smooth muscle within the uterus resonate with the off-beat fluctuations and rhythms of Daäthian gnosis,

⁴ According to the *Talmud* (*Oholoth* I. 8) there are 248 members of the body.

and appear as a psychosomatic reflection of phantasms upon the Magickal Mirror.

The occult anatomy of the Adept is made up of a conglomeration of elemental spectral light. The Adept is thus heavily influenced by the particular harmonies of the star, planet and Zodiacal sign which they are born under. To perform a magickal rite, the Adept must make sure that the Priestess belongs to a specific Zodiacal sign that is aligned with the aim of the working, and if they cannot do this, the Priestess must be aware that she must cultivate the specific qualities of the particular Zodiacal sign which rules the magickal operation.⁵



⁵ Prior to the sexual working, the Priest and Priestess must firstly decide which permutation of magickal force they want to manifest. They can invoke from J.F.C. Fuller's *Liber CMLXIII*, the 'Treasure House of Images'. These hymns consecrate the work to the Divine *Logos* (Sun) and the twelve signs of the Zodiac, which allow the aspirants to resonate with the sensibilities of the Zodiacal forces. This invocation will consecrate the working and hence create or evoke a specific universe desired on any plane. When the Magickal Will of the aspirants is realised, it can then become clothed through the planes (*kosas*) and become a Moonchild according to the sexual formula of the *Sepher Yetzirah*.

A Sabbatic Sexual Working



The function of the chant, the dance, the prayer, the drum and the hand is in their ability to induce a wild epileptic in the aspirant. Their inherent properties create a concussion within the Astral Light, where those chromatic impressions of præter-human intelligence are filtered within the alembic of the astro-sexual power zones as a somatonoëtic experience.

THE TEMPLE should be a plain unfurnished room with white walls and a clean floor. This allows the Adept to place idols, candles or objects (fetishes) of desire in the specific quadrants of the work, so as to aid in the materialisation and reification of the Magickal Will. Having a good clean floor will make it easier for the Adept to draw the magickal circle, the signs and symbols of the arte, the sigils, *yantras* and *vevers* which make up the harmonic *menstruum* of the magickal work. Around the magickal circle, any other various devotional signs and symbols associated with a particular working upon the floor may be placed. Also, the Adept can place banners or large pieces of cloth onto the walls to bring colour to the temple. In this case, the temple can be adorned with a deep indigo or mauve cloth to represent the void or the Daäth-Yesodic *menstruum* of the Astral Light. This colour will anchor the Daäthian forces (Daäth-Yesod axis) from *outside*, and allow the magickal radiations to precipitate within the glammers of the four elements which imbue the Astral Light. It is a good idea to have a High Altar, which can be placed in the North. The North is the direction of the *Yoni*, Earth, The Priestess, Babalon, the Outer Ones from that Star of Initiation, Hollow Earth, Set, N.O.X., Nuit, *Ain*,

Void, Choronzon, Daäth, the Zothyrans or other world entities, Aiwass, Afro-Atlantean entities, Algol, ultra-mauve angles, Holy Guardian Angel or Sept Khepesh/Sothis. On the High Altar, place a picture, statue or idol e.g. Aiwass, Lam, Set, Horus, Hecate, Diana or Cthulhu. In the centre of the High Altar should be placed a mirror or crystal ball.¹ This can then be adorned with plants and flowers according to the work. In this case, roses and orchids are appropriate. Also banyan, mandrake, damiana, ginseng, dried amanita muscaria and yohimbe all resonate with Yesod, being roots and tributaries to the hidden gnosis and the Tunnels of Set, the foundation of the Astral Light. Other items, such as precious stones, maybe placed e.g. quartz. Totemic fetishes of a toad or tortoise can also be used, as both are Yesodic and refer to the generative force. Totems of the wolf, jackal and hyæna can also be placed upon the High Altar, they symbolise the lunar aspect of Yesod and the hypnotic murmuring and unintelligible mantras that are communicated to the Adept from *outside*. A butterfly can also be placed on the altar, as it is a symbol of the unrooted soul which needs to be captured or reified into flesh via the Daäth-Yesod axis. The perfume to be used within the temple is Storax, and in very low doses due to their very dangerous toxicities, Mandrake or Henbane. Note: Mandrake and Henbane contain Scopolamine, which in high dosages can cause delirium, madness, coma and death. They are the perfumes of Hecate and provide a good menstruum for the channelling and reification of the magical radiations along the Daäth-Yesod axis.

A white candle should be placed to the left of the mirror in the centre of the High Altar, and a black candle to the right. They represent the polarity of the working, the pillars of the temple and the *Ida* and *Sushumna nadi* of the Fire Snake (Kundalini). Behind the mirror is a single candle,² which represents the void, or *The Light that is Not*,³ the source of stellar radiation or starfire which illuminates through the aperture of Daäth. It is the light

¹ Ideally the mirror or crystal ball should be made of Obsidian. Note: One can also use a black stone (*Ka'aba*) or a monolith as a gateway or outer pylon of the Mauve Zone.

² The candle can be grey or mauve.

³ Kenneth Grant, *Nightside of Eden* (Skoob, 1994).

of Daäthian gnosis, symbolising the transcendent principle i.e. TAO, over the dual monism of the left and right pillars. In the South, stands the Hierophant (Priest), the bridge and reflection of the Northern quarter, he is the revealer of Nothing (N.O.X., Void etc.). This quarter is also associated with the principles of Horus, Fire, Hadit, L.V.X. and Ra Hoor Khuit. To the East, the Adept may apply Airy/Venusian symbols, idols or totems outside the circle. To the West, Water/Mercurial idols and totems may be placed.

Outside the High Altar, a magickal circle⁴ should be drawn on the floor of the temple, with thirteen candles arranged around the periphery, having a large triangle within it, and the apex of the triangle should be facing the Southern quarter. A candle should be placed at each point of the triangle.⁵ Within the Triangle, there is a circle and a cushioned rectangular⁶ altar about 1 foot high, 1 ft wide and 3 ft in length, it should be just wide enough to allow the Priestess, who will be robed, to kneel over it on all fours (Nuit), with the head facing the Northern quarter and feet facing the Southern quarter. During the ritual, the Priestess must gaze into the mirror of obsidian,⁷ opening up her centres to the out-ricing of the astro-sexual radiations which seep through from *outside*. The Priest stands behind her, and facing North he makes the sign of the pentagram and circumambulates around the arched Priestess, following the magickal circle counter clockwise, consecrating each of the directions (North, West, South and East) with the sign of the pentagram; 'The anti-clockwise direction of circumambulation taken round venerated objects or sites – which also exists in higher-teaching Buddhist rituals – represents the path of the

⁴ Meditate upon the nature of the serpent power within when doing this. In *YATUK DI-NOIH*, Michael W. Ford mentions on this; 'Let your circle be cast, to represent the Dragon itself – the very circumference of your being'.

⁵ The candles should be placed according to the colours of the supernals above the Abyss i.e. white, black and grey.

⁶ A handmade altar shaped like a *vesica piscis* would be best.

⁷ If the ritual is performed in the wilderness i.e. a grove, swamp or desolate place, the elemental atmosphere (mist, heat, vapour or a bubbling spring) can provide a 'vehicle' for the inspissation of præter-human intelligence to materialise within the terrestrial sphere. If outdoors, the Priestess can fix her gaze upon the starry night or one of its constellations e.g. the Hyades.

goddess; which is one of transcendent 'stellar' consciousness, in distinction to a clockwise 'solar' consciousness'.⁸ The Priest then returns to the position behind the Priestess. Facing north, he recites *Liber CCXXXI, Liber Arcanorum*. He then raises her robe, and with his hand he anoints each of the astro-sexual power-zones on himself and on the body of the Priestess, starting with the *Ajna* Chakra, matching her power zones by touch with his own. One by one, his hand touches and descends through each astro-sexual power-zone of the body of the Priestess, touching his own power-zones and linking them together magnetically. When the astro-sexual power-zones are consecrated, he opens the channel of the *Sushumna nadi* of the Priestess by placing his finger between the eyes on the brow of her head (*Ajna*). He continues this touch by bringing his hand over and above the midline of her head, continuing this magnetic pass along the back of the spine to end with a circular massage over the pudendum. He then sits behind the Priestess in *Vajrasana* (The Thunderbolt or Dragon), and arouses the *kteis* by performing *cunnilingus* (oral *viparita maithuna*) on the Priestess. During this time, he may activate the chakras on the front of her body by passing his hand underneath her gyrating body, stroking her energy downwards along the midline of her torso. While the Priestess is gyrating to this arousal, her gaze is constantly fixed upon the mirror of obsidian.⁹ The Priest must then suck her to the off-beat rhythms of the drum as she groans and quivers, shape-shifting in-between states of being and non-being, where she begins to channel those strange profanities that precipitate like reflexes of astral effluvia, exteriorising within her gyrations and cacophonies.¹⁰ The Priestess becomes oracular to the *Voice*

⁸ Alistair Coombs. 'Dzyan and the Bon Religion'. *Fohat* Vol XI, Number 4, Winter 2007. Published in Canada.

⁹ The two candles either side of the obsidian mirror or *speculum*, allow the image of the prater-human intelligence or denizen of the Outer Ones to appear to the Priestess from the subtle hues of light which are emitted from the candles upon its surface.

¹⁰ The gong can also be used instead of a drum. In *Outside the Circles of Time*; 'A curiously fashioned gong is struck continuously until wave upon wave of resonance mounts to a crescendo which numbs the aural nerve, not by virtue of its volume but by a certain insidious quality of supersonic vibration, that penetrates to the deeper levels of consciousness. This results in the induction of trance in the Priestess engaged in the rite. She is seated upon a throne carved in the form of marine reptiles which appear to exalt her above the dark seas of sound where lurk the shadows of typhonian teratomas. It

of the Silence, as the subtle magickal radiations of præter-human intelligence pierce the aperture of void and adumbrate through the body alembic as a strange glossolalia, where she releases the elixirs in aching syncopations. The stimulation of the Priestess should last for hours, as the orgasm must be inhibited and gradually built up to its apotheosis. The Priest and the Priestess should be almost exhausted in body, as this enables the Priestess to loosen the fettered ego faculty and become oracular to outside impressions.¹¹ During the ritual, the Priestess must squeeze her *kteis* from within, pulling down the magickal *ojas* from the higher centres, which is externalised as a point of focus in the obsidian mirror, crystal, or monolith. She must open her consciousness to the magickal radiations from the mirror of obsidian and draw them down the *Sushumna nadi* to the base chakra and milk out the psycho-sexual elixirs. At the same time, the Priest must squeeze his *phallus* from within the pudendal region, magnetically siphoning the psycho-sexual elixirs which are outpouring from the *yonis* of the Priestess. These psycho-sexual elixirs (secretions) are the physical components of the Astral Light; they are inspissated impressions of præter-human intelligence that have precipitated via *degrees of condensation* into the terrestrial vehicle (*kosas*) of the body. These radioactive elixirs are exteriorisations of præter-human intelligence, *precipitations of phantasma*, tainted by the sexualised radioactive hues of Daäthian sentience. These elixirs become reified (flower) into the terrestrial sphere via the Daäth-Yesod axis and endow the Adept with the attainments (*Siddhis*).

When the Priest and Priestess receive the sign of contact, the

is a symbol of her exaltation (on the inner planes) above the phantoms indwelling the subconsciousness, for she now sees lucidly, her vision unobscured by the veils of forgetfulness', p. 70.

¹¹ According to Michael W. Ford, this apotheosis is synonymous with the aim of the antinomian path. The warping of the Astral Light which enables the aspirant to shape-shift into whatever they desire i.e. the *shades*, otherwise known as various *dæmona* or præter-human intelligences. Regarding the *shadow*, he states; 'was the shadow which existed between the veils of light and shadow'. Also; 'This Godform symbolizes the attainment and control of matter and Sabbatic Dream Control. The initiatory process in relation to manipulating the astral body to shape according to the desire of the sorcerer, calling forth the powers of darkness and absorbing other spirits'. On shape-shifting; 'He is known to have taken the form of a Toad, or a Snake, of a Dragon. Animals which were said to be created and are sacred to Ahriman are Wolves, Ant, Serpents, Toads etc'. *Yatuk Dinoih* (Succubus, 2003).

sexual organs of the Priestess will involuntarily swell and the body will feel like it is expanding into an infinite periphery.¹² This aching expansion resonates with the primordial and archetypal cosmic memory, the echo of chaos, which arises from non-spatial dimensions. The climax of orgasm refers to the terrestrial anchoring of præter-human intelligence and the circuit is complete i.e. a magickal current is established and the Priestess becomes oracular, trafficking with præter-human intelligence. The release of the elixirs from the Priestess magickally charges the temple. During this time, the Priest must observe the signs and act as scribe, recording the specific channelling.

During the build up of sexual tension, the Priest and the Priestess develop the magickal currents with the forces from *outside*. The moaning of involuntary invocations and the vibration of unintelligible magickal mantras¹³ open the gates to non-spatial dimensions, allowing the magickal radiations to seep or rain through from beyond the Daäthian aperture, crystallising within Yesod. The sexual emissions which are generated from this sexual act are the magickal elixirs¹⁴ (*kalas/ojas*). They are the alien sporangia or elements of gnosis which are expressed from the yoni, weaving their exteriorisations like a mycelial network, crystallising time and space into a homunculus. Meaning, through this magickal sexual act, the glammers of the elements are moulded or impregnated upon the stream of *Lila* by the boundaries which have been set for the particular rite i.e. the magickal intention of the rite which has been allegorically symbolised by the aspirants, the adornments of the temple, symbols, icons, fetishes and sigils of the work.

The aim of magickal work is to mould the currents of *Lila* according to the direction of the Magickal Will. Meaning, the

¹² In the Thelemic context, this 'expansion' represents NUIT (the infinite circle). The specific moment of induced climax by hand, mouth and *phallus*, refers to HADIT (the point in the circle).

¹³ It is useful to locate a place in the wilderness, where the participants can merge their senses with the sound of crickets or frogs, which in turn can induce the deep states of trance required to open the gates of contact with præter-human intelligences.

¹⁴ *Chandrakalas* (moon essences) are milked from the Priestess during the off-beat rhythm of the drum. They are the manifestation of the occult energies of the Mauve Zone i.e. Daäth. Kenneth Grant, *Hecate's Fountain* (Skoob, 1992).

Magickal Will¹⁵ of the Priest and the Priestess becomes trapped within the butterfly net of *Lila* and is reified through the planes. Through the sexual act a magnetic fluctuation warps the fabric continuum of *Lila*, moulding the Astral Light and imbuing the vaginal fluids with the spectral light of the magickal radiations from *outside*.

The symbolism of the triangle within the greater circle of the temple refers to the three *sephira* and Daäth above the Veil of the Abyss. The Priest and Priestess represent the Daäthian Gate (Sephiroth) formed by their mystic union. They become the gateway to the Mauve Zone. The triangle represents the atavistic psycho-emotive forces of alchemical science which power the Astral Light and enable the Priest and Priestess to generate magickal currents. The sexual magickal radiations are alchemically imbibed within this triangle. It is here, where the elemental forces (glamours) constituted or incubated within the tidal flux of the Astral Light, have been coloured by the impressions received i.e. the traffick that has been established with præter-human intelligence from the Mauve Zone.

Mystically, the magickal engine which drives this sacred hierogamy is made up of three components, they are known in alchemy as the three principles in nature i.e. Mercury, Salt and Sulphur. To the qabalists, they represent Kether, Chokmah and Binah respectively. Within the Cultus Sabbati, the triangle of evocation or reification within the magical circle is known as 'The Meeting Place of the Three Roads of Sentience',¹⁶ and is symbolised by the principles of Water, Salt and Fire; the fourth road, being the Oracular Trance induced within the eye of the triangle during the sexual act, which binds or conjures the entity or Magickal Will (the Moonchild) from the Daäthian aperture via the cosmic imagination and sexual rite of the Priest and Priestess. The principle of the three, represent the exalted states of energetic experience. On a gross level of experience, they correspond to the atavistic psycho-emotive forces of the aspirants. The sexual rite induces qualitative states of Energised Enthusiasm and meditative trance as a sensual

¹⁵ Or præter-human intelligence.

¹⁶ Andrew D. Chumbley, *The Azoetia: A Grimoire of the Sabbatic Craft*, p. 147.

somatonoëtic experience. The three exalted principles power the transformation of the elemental forces (glamours) and are the principles behind the moulding or reification of the Magickal Child. The elemental forces of the supernals (triangle) suggest the atavistic psycho-sexual emotive forces which lie behind the engine of the Magickal Will. The magickal principles of the three (supernals) power and transform the magickal elemental aggregations, moulding and constituting them within the Astral Light.¹⁷

In the Western Tradition, the structural principles of the Magickal Will and its dynamic composition of all the forces required for its establishment are referred to in the Fifth Knowledge lecture found in Israël Regardie's *The Golden Dawn*: 'This Air, the *Ruach*, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease'. The above intimately reaffirms how the Magickal Will is manifested within the Eye of the Triangle, through the action of the three principles in nature (Mercury, Salt and Sulphur) that interpenetrate and power the alembic of the four elements (glamours) within the Eye of the Triangle. This mystery has also been demonstrated exoterically in myth, and has been symbolised by the three nails (*Vau*) that crucified Jesus Christ. The three nails, representing the exalted principles of the three, are the potent symbols of magickal work, and these principles have been demonstrated outwardly upon the mystic cross of the four elements (glamours) via their mediation of I.N.R.I, the Grand Hierophant. The nails represent an alchemical trinity which exists within nature, and indicates that the Magickal Will can only be formulated within the Eye of the Triangle when it is operated upon the cross of the four elements (glamours).

The Astral Light reverberates and crystallises within the sound or vibration of the uttered (uterus) word during the sexual act. The reified mask of the Astral Light is determined

¹⁷ The *yonis*.

or moulded according to the vibration of the sound when traffick has been established with præter-human intelligence. In qabalah, this sound is the Ruach, and it is expressed through Daäth, hence the astro-sexual power zone is located in the throat region which is reflected in matter via the astro-sexual power zone of Yesod in the sacral region. The Word or crowning principle of the *Ruach* on a lower level is represented by sound, which refers to the *Voice of the Silence*, oracular gnosis and contact with præter-human intelligence. Symbolically, this sound or word is represented as a unity, the three principles in one i.e. *Achad*, the 3 in 1. This is represented in the Thelemic 93 Current, which gives reference to the threefold multiplication of the sound ($31 \times 3 = 93$) for the manifestation of the Magickal Will. It's reification is in the utterance of the four fold magickal word, which is uttered in a state of oracular trance. *It is through the perpetuity of the 4 that the Magickal Will is bought into manifestation.* It is thus through the word (*logos*) that the Magickal Will is born. The boundary of the *Ruach* is the vessel, and the Magickal Will or præter-human intelligence manifests itself into it. The *logos* or sound requires a boundary to exist, thus the Magickal Will or Moonchild becomes that vessel by which the properties of force behind the word or sound becomes reified within the Eye of the Triangle.

The Mass of the Phoenix demonstrates how the 5 elements of the astro-sexual power zones are merged into one within the Eye of the Triangle under the driving force of the Three (3 supernals). The magickal effect of this ritual is established via the 11 knocks (333-55555-333). The 11 knocks symbolise Daäth and entry to making contact with the entities of the Mauve Zone. It is through Daäth that the manifestation of the Magickal Will from noumena becomes phenomena. Upon the Tree of Life, the paths of *Gimel* (Moon) and *Daleth* (Venus) cross each other in Daäth, and it is here where the birth of the magickal child takes place. If one conjoins the symbols of the Moon with Venus, they give the symbol of Mercury. The lunar horns of Mercury represent the polarity of the male and female Adepts, who unite sexually in Daäth. Within Daäth, Yesod is reflected, emphasising the importance of the sexual ritual as providing the foundation stone for the manifestation of the Magickal Will.

Qabalistically, this has been referred to as *Macroprosopus* creating the four worlds with their elemental glamours. The Adept must mimic this pattern of emergence, and reify THE SECRET through various alchemical processes. The four worlds describe the process of 'reification', a process by which the noumenal worlds become phenomena. A magickal operation requires an area of foundation, Daäth-Yesod, and a symbolic reference to the working, the number 11. It is through Daäth, 11, that man attains the knowledge of the Hidden God and throws open the gates to the 50 Gates of Binah. Daäth is the crown of the *Ruach* (6 *sephira*), and Daäth finds its foundation within Yesod. Daäth represents the crossroads in the Abyss, where the *Ruach* (6 *sephira*) and the 3 supernals (Mercury, Salt, Sulphur) mix to create or unveil the true liberated free will of God i.e. *Konx Om Pax* (Light in Extension). In *Genesis*, Daäth is symbolised by the intersection of the four rivers in Eden. The four rivers refer to the elements; Pison (Fire), which flows into Geburah, where there is Gold; Gihon (Water), flows into Chesed; Hiddikel (Air), flows into Tiphareth; Phrath (Earth), Euphrates, flows into Malkuth.¹⁸ It is upon this cross that Adam was extended before the fall from Eden. So, the re-extension or redemption of man lies in the development of aligning their body-mind consciousness experience to the magickal radiations which arise from the Daäth-Yesod axis.

The cross of the four rivers (Kalas) alludes to the sexo-magickal radiations of the sidereal light that arise from the opening of the Door of Daäth i.e. Brahmarandhra (The Cave of the Hidden God). These rivers coalesce and form the shadow signatures (*pranamaya kosa*) of the Stone of the Philosophers in the Rhomboid fossa, at the floor of the fourth ventricle. This is the house of Understanding (Binah), known by the Adepts as the City of the Pyramids. It is here whereby the vulcanisation of those *rhythms of the cells between*, out-flow into coelomic pouches i.e. the Yesodic pleroma, where the echoes of the non-spatial become evaginated or impressed as foldings (cleavage) of the elementary chordate of the Moonchild. The oracular vision of these radiations are received by the Priestess as

¹⁸ Israël Regardie, *The Golden Dawn*. Fourth Knowledge Lecture.

silhouettes or appearances (phantasms), whose constituents (Kalas) impregnate the auric field of the occult anatomy i.e. the body alembic becomes a 'magnetic bottle' of kind, which somatonoëticly stores the psycho-physical elixirs (Kalas). The Stone of the Philosophers is formulated by a subtle alchemy which involves a 'turning of attitude' towards (Kiblah) a 'remembrance' of the 'purest house' (Ka'aba) i.e. the luminosity of consciousness (*prajña*); *The Kiblah is in the Ka'aba, not the Ka'aba in the Kiblah*. The Ka'aba is synonymous with the Philosopher's Stone (The cube of perfection, Christos, Χριστός) in that it represents pure undifferentiated intelligent potentia made flesh.

When the Adept has performed the Great Work, he is described as the Virgin of the Sea, with his feet in Daäth, crushing the head of the serpent ... *'her dripping feet stands in Daäth and the dragon licks her feet and falls asleep'*.¹⁹



¹⁹ The dripping feet refer to the psycho-spiritual-sexual emanations (*kalas*) of the Priestess at the root chakra of the base of the spine, which is the seat of the kundalini. The Hierophant performs the true eucharist by consuming these emanations and hence completes the operation of the Magickal Will. It is also important to mention that the Rabbis believed that the bone within the pelvic region; coccyx/sacrum (sacred bone – *hieron osteon* or *os sacrum*) was the seat of 'resurrection'. This area was considered to be the region whereby the human form (Moonchild) is reconstructed, which implies the forces of the three and a half coiled serpent (Kundalini) which lies sleeping at the root chakra at the Yesodic astro-sexual power zone. They believed that only the 'flood' could destroy this bone. The sacrum/coccyx is triangular in nature, and is a symbol of the triplicity. The flood (*Mem*) or blood represents the dark blood of the moon i.e. the reflection of the *light that is not*, which seeps through from the Mauve Zone. Within the legend of Noah, the Ark contains a rich qabalistic mystery i.e. it refers to Yesod, the *Vesica Piscis*, the *Yoni*, the Priestess, the Chalice and Babalon. It is the womb and germinatrix of the Magickal Will. All the creatures on the Ark are coupled, which is another reference to the alchemical polarity of this sacred hierogamy.

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