

Babalon Speaks!



A TRIBUTE TO LEAH HIRSIG

A BRIEF LOOK AT ONE OF THE GREATEST SCARLET WOMEN OF THE NEW AEON, WITH EXCERPTS FROM SOME OF HER LETTERS AND DIARIES AS WELL AS PHOTOS OF PLACES SHE STAYED DURING HER TIME OF ORDEAL APART FROM ALEISTER CROWLEY.

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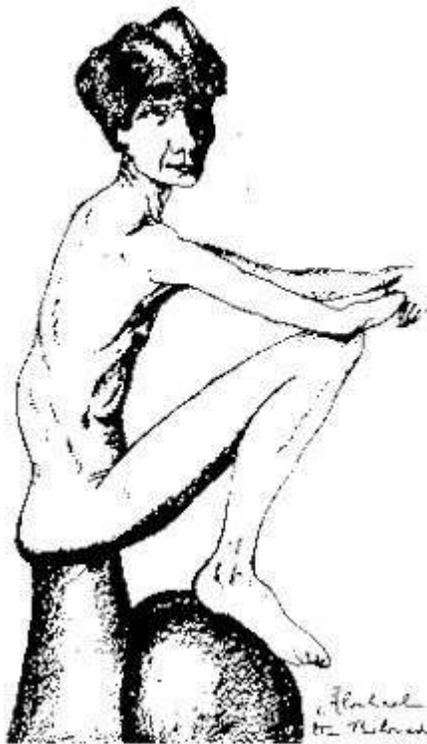
A Brief Look at one of the greatest Scarlet Women of the New Aeon, with excerpts from some of her letters and diaries as well as photos of places she stayed during her time of Ordeal apart from Aleister Crowley.



by

Aleister
Crowley

Babalon Speaks!



Leah Hirsig

The sixth of eleven Scarlet Women. Born in Trachselwald, Bern, Switzerland, on April 9th, 1883 Era Vulgari. Died in Meiringen, Switzerland, at 6:15 a.m. of February 22nd, 1975 Era Vulgari, in Year 71 of the Thelemic Era.

Thelemic Name: Alostrael, 31-666-31.

Meaning of Thelemic Name: The Womb of God.

Spiritual Title: The Ape of Thoth.

Nickname: The Tiger.

Prolegomenon

Do what thou wilt shall be the whole of the Law.

I compiled these quotes, and assembled these images, not merely out of personal interest, but because I feel that it is vital that the Thelemic community acquire and preserve as much information as possible regarding the Scarlet Women for the sake of posterity; for these were the spiritual Initiatrixes of a New World that is and is to come, Magical Mothers of whole generations of Magical Children. They were the Mystical Matrons whom *The Book of the Law* tells us are vested with "all power" in ways that none can fully fathom. From Rose Kelly to Pearl Brooksmith, these were more than just the Muses of Aleister Crowley, for these were New Aeon Goddesses in their own right, magnificent Holy Avatars of the Sakti Force of the Universal Supernal Mind. As such, I find them to be fascinating; their words and works well worth enshrining for future generations to know of and appreciate.

We have precious little in the way of artistic or literary contributions by the majority of these eleven remarkable women; but we do have a few letters and diaries by at least one of them. Leah Hirsig, whose Thelemic Name was Soror Alostrael, was one of the most intelligent and educated of the Scarlet Women. She had her drawbacks, as everyone does, but among the Scarlet Women she was alone in putting Crowley in his place, even getting him to swear an Irrevocable and Inviolable Oath of Absolute Obedience. (See his Cefalu diaries.) She was also an imposing Magical Presence, according to guests of their Abbey of Thelema in Cefalu, Sicily. A teacher of English by profession, Leah Hirsig helped to write some of Crowley's most important works, taking dictation and then typing them up later for publication.

This isn't by any means an exhaustive collection of information; unfortunately, we have little left from the hand of this inspiring Thelemic figure. The quotes we take a look at here are from one of the most difficult periods in Leah's life. Having just lost her infant daughter to illness and her unborn son to miscarriage, she was deserted by Crowley in favor of Dorothy Olsen, a.k.a. Soror Astrid, who went on to become the seventh Manifestation of Babalon. But she was not alone through these ordeals: she had her disciple, Norman Mudd, who remained loyal to her throughout this time of trial and tribulation, though he did go on eventually to commit suicide by drowning himself in the Thames, an idea given to him by Crowley in one of his darker moments. But in spite of her agonizing losses, not to mention homelessness, starvation, violent cruelty at the hands of ingrates, and poor health, Alostrael's diary exhibits her admirable strength and ingenuity in overcoming some of the most horrific challenges that life has to offer, always keeping more or less to her firm conviction in the inevitable success of her cherished Mission to establish a more Thelemic society through the hidden power of the Magick of the Scarlet Woman.

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The images are of some of the places that she stayed at during this critical time in her life, a time that she barely survived. Had she not survived, no doubt the future would be changed in way we cannot imagine; for as yet, there is no telling what kind of role that the praeternatural influence of her power may have played on the shaping of events to come. There are perhaps matters of some importance here that are well beyond our limited knowledge, though we may learn more as time passes --- perhaps more diaries or letters will surface from some basement or attic, to shine more light.

At the end of the article, I present a simple timeline, starting from the time that she met Crowley. This too is anything but exhaustive. Perhaps someone will publish a biography someday, before more information is lost forever.

Love is the law, love under will.

A handwritten signature in black ink, reading "Aleister Crowley". The signature is written in a cursive, calligraphic style with a large, stylized initial 'A'.

Παιδι του Προφητη
Anno IV xvii
Feb.22, 2010 E.V.

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*Quotes from the Letters & Diaries of Alostrael 31-666-31
1924 E.V.*

Sept.21 Excerpts

Quote:

"I must note these things. I feel certain that the Equinox Ceremony should be performed with the old and the new S.W. every 5 years (I meant as 5 years ago). There should be an actual link."

Comments: Here to start things out is Leah's doctrine of continuity with regard to the matter of the Scarlet Woman as an Avatar of the Sakti Force in Nature: each of them is a facet of the same brilliant Ruby, so to speak. See the excerpts from her Sept.29th entries below for more on this.

Sept.24 Excerpts

Quote:

"Praise unto Ra-Hoor-Khuit! Babalon is risen and the children of the New Aeon live and will thrive!"

Comments: Weeding out certain details of her diary -- e.g., eating, sleeping, pharmaceutical use, menstruation cycles, etc. -- which hardly fall under the scope of our cursory examination here, lines like the one above stand out for the resilient spirit that they reflect in a time of tremendous turmoil. Not even a year prior to this, she had lost her precious infant daughter, Poupee, to ill health, and suffered a miscarriage that required surgery. Now she was facing abandonment, poverty and severe illness, yet here was this remarkable Thelemic fighting spirit!

Quote:

"A word to Dorothy. She is the Scarlet Woman and she will show her failure or her success quite differently to previous Scarlet Women for she is the Mother of a *race* of a new Dynasty. How I would love to write up my ideas of succession and breeding and all that. But it isn't my job. That will be done by My Beloved Beast all in good time."

Comments: This shows her willingness to embrace the idea of a new Scarlet Woman. While

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she did get considerably more negative later, it was not out of petty bitterness but owing instead to the fact that Crowley was buying his new Scarlet Woman all kinds of expensive dresses while Leah -- not to mention Ninette and the poor kids back at the Abbey -- faced starvation and despair. Thelemites are above petty bitterness, ideally, as the Law of Thelema extols the benefits of indifference without ambivalence, of working “without the lust of result”.

It is interesting, however, that she omits reference to Crowley's violation of the Holy Oath of Absolute Obedience, which was a huge deal for him. (See *The Magical Record of the Beast* 666, diary entries starting July, 1920.) His respect for the efficacy of such Oaths, and for the consequences of breaking them, was great (see *Magick in Theory & Practice*). All such Oaths aside, the work that Crowley did later on in life was no less important, and the Scarlet Women that channelled the Current with him after Alostrael were clearly valid Seers of Babalon. This is not to say that no karmic consequences were realized from so many mistakes over the years (not the least important of which was his failure to return to Egypt with Rose Kelly as Instructed by Aiwass); but the Scarlet Women were most certainly not to blame for *his* poor decisions. Each of them, in any event, represents the manifestation of some or other facet of the Divine Feminine in human form.

Quote:

“A Thelemite doesn't need to die with a doctor poking at him. He finishes up what he has to do and then dies. That's what Poupee did. She didn't pay attention to anything or anybody. Her eyes grew filmy and she died with a grin on her face. Such a wise grin.”

Comments: This shows Leah's extraordinary perspective. Although she was in the throes of agony following her miscarriage, and Aleister was in shambles, it was she who pulled him together, counselling him that he should not despair, for even though they had lost their physiological children, they still had the generations of humanity being spawned into the world by their Aeonic Magick -- generations that would multiply over time and blossom as the cultural revolution of the 1960s, some four decades later -- and those children needed them to remain strong and never give up, no matter the odds.

Sept.25 Excerpts

Quote:

“I am Babalon, The Great Mother, the Mother of the Children of the New Aeon, the Aeon of Horus! I die in giving birth to my children. But I shall live again!

“Babalon

“The Scarlet Woman

“Alostrael 31-666-31”

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Comments: The above was written as Leah thought she was dying. Her spirit was strong and her attitude excellent, considering all the hard luck she had suffered, not just to herself but to her children as well. Her family had betrayed her, too, taking her child Hansi away from her. In spite of all this, she remained positive and held high hopes for the generations to come that would be touched and transformed, however unwittingly, by her Magick.

Sept.26 Excerpts

Quote:

“The War Engine is the look of a Magician. Try it and see them fall before you.”

Comments: This is of course in reference to those verses in the third chapter of *The Book of the Law* that speak cryptically of a “war-engine”: “I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you.” This seems on the surface to be a superstitious interpretation of a book that is profound. To her credit, she does say later -- addressing this same matter in fact -- that the book is extraordinarily subtle and requires depth of thought rather than literal interpretation to come even remotely close to an accurate understanding of what was really meant.

Quote:

“Remember that Alostrael, Babalon, The Scarlet Woman, lives forever.”

Comments: What *The Book of the Law* proposes, put very simply, is that on the Supernal level of consciousness -- on the plane of Greater Awareness without the filters of personality or limited self-identity -- we are all eternal. It is of course a bit more complicated than that. The animal part of us is of course doomed to end at some point, as is the mundane ego -- spawned by intellectual capability -- that accompanies it. The difference between Thelema and other religions is that, in most other such systems, the animal level has to be sacrificed in some fashion -- externally in some cases, e.g. as with the ritual slaughter of animals or the ceremonial burning of valued goods, internally in others, through ascetic means of various kinds, in order to effect spiritual Attainment; but in Thelemic religion, the ego -- while initially the blind, unenlightened beast in the way of True Will, Understanding and Wisdom -- is, once thoroughly known and disciplined through difficult Initiatic processes of extraordinary Self-Gnosis and Synthesis, not something to be eliminated but instead (because it has been refined and perfected to enable it to serve well in its capacity as a Channel of the Holy Current of Thelema Itself) purged of its

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errors, faults and weaknesses and reconditioned to the service of one's own Holy Supernal Will. In short, we do not consider the bestial aspect of humanity to be the metaphorical spiritual anchor around the neck that keeps one from ascending to the heights of Divine Realization, but rather the dross that can through the redemptive process of Magick be transformed into the pure Gold of the Mind beyond the boundaries of time and space yet simultaneously at every point therein, to effect the full realization here and now of the Eternal Self everywhere present but nowhere found, via the connection with the Current that exists Within but which originates from Without.

Our perception is that of the moment: it is comprehended not as moment *and* moment, i.e. as two distinctly real and timeless static realities, but rather from moment *to* moment, as a single flowing reality. It is not at all unlike how one views a reel of film. Exhibited through a projector, the reel of film seems to portray a dynamic reality exactly like the one that we perceive through our human lens. But in reality it is simply a string of static frames, each one lovely to behold and frozen forever in its place in the film, contributing something unique and invaluable to the story we glean through considering all the frames together via the Magick of Cinema. The Praeternatural Perspective is not limited to one frame or the other of the causal reality, because it is not limited to any one person or other, but exists equally at all points of consciousness across all dimensions of existence. It is precisely this Hadit-Self, formerly called God, the laughterful Spark of Divinity that we call "Beast" -- because our system of doctrine reconciles the base and the primal with the lofty and the eternal -- hidden within the ego as within all other points-of-being equally -- that is realized through the application of this Thelemic religious theory in practice, by the Hierophantic routine of the Rosae Rubae et Aureorae Crucis of the Great White Brotherhood -- in whatever form that happens to take.¹ It is not something superior to the temporal condition, even though it is true that it transcends it, it is at once within not just the brain but also its overlying Supernal source of consciousness. So this eternal reality is true not just for Alostrael but for everyone, except that part of everyone -- including the part that was known as Leah Hirsig -- enslaved to one aspect or other of dualistic existence, doomed to die with the body and persona to which it is chained. So why does she tell us to remember that the Scarlet Woman is everlasting? Because she is emphasizing that she is able to "step outside the movie", as it were, and appreciate that we are not stuck in this chain of causes as it may seem, but that we exist without it as well, capable of outlasting our moment, revisiting it and appreciating any frame in the reel, in what is known as the Akashic Memory.

¹ The contemptible sectarian doctrine, circulating in certain Thelemic circles, that one has to be of a particular lineage of O.T.O. or A.'.A.'. in order to be a Thelemite, is of course ridiculous, and clearly shown to be such once one considers that the Current is not so constrained; but also, there is the notion held by Crowley that posterity, at some point in the distant future, perhaps far removed from our current civilization owing to devastation brought about by unchecked overpopulation and tribalistic warfare, completely disconnected to any lineage, could someday rediscover the Instructions contained in his volumes of *The Equinox* and use the same to attain the Praeterhuman Link all on their own. All that aside, there is also the prophecy given by Aiwass in *Liber Legis* foretelling the eventual arrival of a Magical Child who would come "from no expected house" -- this alone delegitimizes the notion that lineage is all-important.

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Quote:

"I die happy to have produced a Magical son.
The Aeon of Horus is established.

93
93/93

Babalon, thy Mother."

Comments: This was written in a note from Leah to her second Magical Child, Norman Mudd, who was helping her through this difficult time. Like Loveday, he died before he could satisfy her high expectations -- unlike him, however, Mudd perished of his own doing.

Sept.28 Excerpts

Quote:

"But ignorance, where the True Will is established, does good, not harm. All the 'mistakes' made since the receipt of *The Book of the Law*, Apr.7, 8, 9, 1904, have worked out in this way. 'There is death for the dogs' and 'There is success!'"

Comments: This is a reiteration of Crowley's teaching that all spiritual work, no matter what kind -- be it blind, poorly done or doomed to fail, so long as it is done with sincerity -- is beneficial to the eventual overall success of the Great Work itself. Mistakes lead to lessons learned that are of value in all future endeavors; and ordeals, no matter how terrible, tend to result in a stronger and wiser warrior.

Note the incorrect dates given for the reception of *Liber L vel Legis*. This is very odd, considering that she was so well-versed in everything. Crowley accredited her with the Grade of Magister Templi. The actual dates were April 8, 9 and 10.

Quote:

"I write this not for the vulgar, and rely entirely on my Magical Son...to preserve and use this my Diary and all other documents by me to this end:

"As a Cornerstone to the Establishment of the Law of Thelema:

"Let there be nothing sensational -- yet use any or every thing to its fullest extent. And as noted before, for preservation, there must be no changing of even a single letter."

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“The Age of Sensationalism is over -- The New Age will have a sensationalism based on Truth.”

Comments: The new “sensationalism based on Truth” is simply the joyous exhibition of the liberational Law of Thelema in cultural and social practice.

Sept.29 Excerpts

Quote:

“Babalon speaks:

1. Thelemites die without aid except that of the Gods.
2. Thelemites will be permitted to die or live as they will.
3. Thelemites will not quote from *the Book of the Law*, for their Brethren will understand.
4. Thelemites will have *the Book of the Law* and its Comment to guide them.
5. Thelemites are born and not made.

“(Beast will want to edit this so I'll do it for him -- The order is *die* so that you may live) Now he can elucidate in the language of the poet.

“That is the 5. The Beast 666 will write 6 to make II. It will be our child.”

Comments: Number 1: By “the Gods” is meant “One's own Supernal Powers” -- see her note of Oct.26, below. I.e., Thelemites accept that they can depend on no God for assistance in life. Any and all aid that they receive comes of their own Supernal and/or terrestrial power.

Number 2: They “will be permitted to die or live as they will”: While *The Book of the Law* clearly counsels us to strive for long life without fear of death, and frowns heavily upon suicide (see *L*, 2:73), the only one who can make the right decision ultimately is oneself.

Number 3: Her stance against Thelemites quoting *The Book of the Law* is reminiscent of the restriction of “The Tunis Comment”, Crowley's prohibition -- conceived after he left Leah -- against studying or discussing the contents of the book, though Crowley's take on it is clearly more harsh. However, *Liber Legis* itself teaches us that the only “sin” in the New Aeon is Restriction; and so what are we to make of this?

The point, I think, is not that we should refrain from using quotes from the inspired writings of Thelema in our literary works, to back up our doctrinal positions, but rather that we should avoid using them against one another in personal clashes, in any effort to attempt to demonstrate that our foes are somehow or other un-Thelemic. Also it is unseemly to use the Holy Books for the purposes of destructive divisive argument, in service of some petty personal agenda, but to keep their use centered on the aims of sincere literary study and exegesis.

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Number 4: “Thelemites will have *The Book of the Law* and its Comment to guide them. By “Comment” here she is not referring to the “Tunis Comment”, for it was not even conceived until November of 1925 e.v., when Crowley was in Tunis. She means the New Comment that he had dictated to her at Cefalu.

The only problem with this is the fact that Aiwass, in *The Book of the Law* itself, portends in no uncertain terms that Crowley would remain forever in the dark as to the meaning of a portion of the book's mysteries -- and a significant portion at that -- but that one of his Magical Children would instead be the one to cast light on these mysterious corners of *Liber Legis*. The Authority of Aiwass is supreme in Thelema, taking precedence over that of the Beast or even the Scarlet Woman, simply because the Praeterhuman Mind of Aiwass has full knowledge of events to come, as He/She/It has demonstrated, as will become clearer to all over time. What good is it to the prophesied Child to possess such knowledge if he is forbidden from discussing it? It is absurd.

That said, I do think that Crowley's Commentaries are invaluable, if not perfect; but then, I have also gleaned much wisdom from such “Centres of Pestilence” as C.S. Jones, Israel Regardie, Marcelo Motta, Kenneth Grant and others. I fail to see the logic or benefit of excluding such extraordinary minds on the basis of a restrictive decree issued by a fallible man -- on the contrary, it is to the detriment of true Gnosis, which is limited to no man. So I would amend Leah's fourth Statement to read that Thelemites have *The Book of the Law* and the Commentaries of all of its Disciples to guide them. “All words are sacred and all prophets true...” (L, 1:56)

Number 5: “Thelemites are born and not made.” That is to say, one cannot force Thelema on the unwilling, even though “the Law is for all” (L, 1:34). While it is true that “Every man and every woman is a star” (L, 1:3), this stellar condition may not be realized by a given individual for years, decades, or even centuries (if not longer) to come, and each evolves at his or her own rate, so we accept the slavish-minded for what they are and do not try to enlighten them beyond sharing with them the glad word of Do what thou wilt, and of course leading by example, demonstrating our millionfold joy with lavish and unapologetic hedonistic displays and exhibitions -- each according to his will and in his own unique fashion, naturally. Yet it is necessary to safeguard society against their tendency to impose their restrictive views through restrictive governance, to ensure the proper environment for those who are liberated by Thelema from the bondage of dogmatic creeds and the neuroses that they breed, so that these stellar-minded Thelemites may not be interfered with in any way by the oppressive agenda of unevolved fanatics of the silly superstitions of old dead gods, or their attempts to afflict others (especially children) with their insane guilt complexes. We do not convert; we merely express ourselves as we will, emphasizing the value of education, and those who will accompany us in our way are welcome, provided that their behavior never undercuts sound Thelemic doctrine to the extent that it severely threatens the well-being of the Community.

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Quote:

"I noted somewhere (in one of my diaries at 207) that there should be a link between the passing on of the title Scarlet Woman to the next.

"I see it clearly now.

"There was no link between any of the previous ones. The first was Equinox Ceremony of Sept.1919 when there were two words demanded. Ahitha and I were the _____. That made a link. It was with that in mind that I wrote the document to Beast on Sept.20 (?) of this year. I felt at first that my physical presence was needed. As that was impossible I passed on my Title -- badly worded perhaps -- but the gesture was the right one.

"Let this be noted carefully.

"Dorothy's child will be a son now that Parsifal knows how to use his lance.

"Note that The Beast has no sons -- physical children have all been daughters -- the one nearest to it was his miscarriage.

"Yes, there must be a *voluntary* passing on of the Title S.W."

"The Month of May for the past 5 years.

"May 18, 1919 Poupee conceived - Esau and Jacob.

"May 18, 1920 Little boy conceived. The purpose of the Operation was Kismet. (I think that's the word - it meant luck by the way.)

"May ?, 1921 The Big Operation - Ipsissimus. I proclaimed Babalon.

"May 1-30, 1922 the Diary of a Drug Fiend.

"May 1, 1923 Expulsion from Italy.

"May 1, 1924 " 50 rue Vavin. Actual birth of Baby Snake [Poupee].

"9 Months later.

"Feb.1920 Poupee born.

"Feb.1921 666 to Paris. Failure of Coephalidium [sic] Working.
Sylvia Sullivan.
(Premature birth of little boy in Oct./20)

"Feb.1922 To Paris 666 and Alostrael.

"Feb.1923 Raoul's death.

"Feb.1924 666's rebirth (announced)"

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Comments: This interesting section needs to be analyzed in two separate parts, the notes regarding the Office of Scarlet Woman first, followed by the timeline that she provides, which affords us a little extra insight into Crowley's otherwise mysterious Ipsissimus Initiation.

What Alostrael is referring to with the “passing on of the Title S.W.” is the transition from one Scarlet Woman to the next. “Ahitha” is a reference to Soror Ahitha, or Roddie Minor, the Scarlet Woman before Alostrael. The two met in New York and were very close, which enabled a smooth transition from one Scarlet Woman to the next. Dorothy and Leah met at 207 Boulevard Raspail, Paris: the location of the hotel pictured below. This is what she means when she mentions her diaries being “at 207”.



207 Boulevard Raspail, Paris.

The Hotel where Leah Hirsig and Aleister Crowley met Dorothy Olsen.

It seems as if Leah realized the necessity of doing a ceremony of an intimate nature with Dorothy, the way that she had done with Roddie, to pass on the powers of the Holy Office of Scarlet Woman 667. Here as elsewhere in her diaries she is happy to pass on the torch, and later she alternates between renouncing the Office on the one day and then reclaiming it again on another. Note at any rate her statement: “There must be a *voluntary* passing on of the Title

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S.W. [Scarlet Woman].”

She is in any case mistaken in her assumption that she and Roddie and Rose Kelly constituted the only Scarlet Women up to that point. There were four Scarlet Women, officially, prior to Soror Ahitha, “The Camel”. Rose Edith Kelly, a.k.a. Soror Ouarda, was the first Scarlet Woman, and possibly the most important, because it was indeed none other than she -- not Aleister Crowley -- first to obtain contact with Aiwass. Mary d'Esti Sturges, Soror Virakam, was the third to hold the Holy Office. It was she who achieved the link with Amalantrah, leading to -- among other things -- the writing of *Book 4*. Jeanne Robert Foster, a.k.a. Soror Hilarion, was next in line. She went on to become a highly acclaimed poet in her own right; and she was the Magical Mother of Frater Achad's Great Illumination. Many mistakenly cite Leilah Waddell as a Scarlet Woman, and though she was an amazingly talented woman, and a devoted disciple, who shared a passionate relationship with Crowley, he omits her from the list of women who actually manifested the Current of Babalon through their Magical Work, assisting the inspiration of The Beast 666, Aleister Crowley, and culminating in so many incredible literary and artistic works. Finally, Anna Catherine Miller, whose Magical Title was “The Dog” (as in Anubis), was the fourth woman to become as it were “Clothed with the Sun”.

The above is the accurate list of women to hold the Office of Scarlet Woman, up to Leah Hirsig, according to Aleister Crowley's own list in his New Comment to verse 15 of cap.1 of *The Book of the Law*, minus the ones that he denotes as doubtful cases.

The timeline of events is interesting inasmuch as it tells us a little more about Crowley's Ipsissimus Initiation, which event began with a mysterious little ceremony performed at the Abbey of Thelema at Cefalu, as Leah notes, in May of 1921 e.v., and did not reach fruition until February of 1924 e.v., in Paris. What is most interesting here is Leah's remark, “I proclaimed Babalon”, suggesting that *she* was the agent that effected this gradual Divine Transformation into the Ipsissimus state that Crowley underwent, and that the catalyzing Word was “Babalon”.

Quote:

“Understand that you are not to think that A.C. deserted me. He did not. He liberated me.”

Comments: This is not from a diary entry but rather from a letter she wrote, as is the next quote. I thought that it was striking enough to be worthy of inclusion here. She was not about to sit around wallowing in lamentation over her abandonment, nor harbor obsessive resentment for the treatment she had received; she still loved Thelema and its Prophet, and had so succeeded in transforming the weakness of her heart into strength and joy in the face of any adversity or difficulty that we can take her glorious example as exemplary.

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Quote:

“Make every use of all these points to get and keep the campaign for the Establishment of the law of Thelema going.”

Comments: Yet more of her wise counsel. It is included to show how highly she regarded the campaign to transform society through the cultural and legislative “Establishment of the law of Thelema”.

Oct.2 Excerpts

Quote:

“The three sons of mythology I spoke about to O.P.V. and Beast --

“Who was Beast's first Magical Son? Not Achad (Note on opposite page:

“By Hilarion - Only one son
me Sullivan?, Raoul, O.P.V.)

“He is No.2 O.P.V. is No.3”

Comments: “O.P.V.” stands for Omni Pro Veritate, the Thelemic Name of Norman Mudd. This excerpt is extremely valuable because, were it not for this, we would not even know that there were Magical Children beyond Frater Achad, i.e. Charles Stansfeld Jones, the disciple who had received the Magical Inspiration of Soror Hilarion and had “Crossed the Abyss” to become a Magister Templi without the benefit of ordinary training. Raoul Loveday was the first unquestionable Magical Child of Hirsig, and the second such Child of the Beast, Mudd being her second and the Beast's third. None of these satisfied the prophecies of *The Book of the Law* foretelling yet another, who would come from no expected house, be the Child of Tahuti (Thoth), reveal the true English Qabalah, and solve the riddle of verses 75-76 of the book's second chapter. Achad gave us the Key of the Law, AL, but that was for the most part the extent of his work, at least with regard to *The Book of the Law*.

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Norman Mudd's London Apartment

50 Radnor Street, London. The door to his apartment is the one directly behind the bicycle.



A closer view of 50 Radnor Street.

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Oct.5 Excerpts

Quote:

“I told O.P.V. to note in his books that the colours for our Banner of Thelemites would be

RED WHITE BROWN

“thinking that by uniting

Red and white
Black and white

“we would preserve the original Red and White and destroy the Black forever by merging it with these two and forming a third colour.

“Well; we'll talk about this some more later. However, I began to see that the black was necessary.”

Comments: Leah first arrived at the idea for this Sacred Banner of hers while contemplating the colors staining the white slip in her laundry. She always sought to make it a habit to cast the Sanctity of the Most High upon the lowest of the base, to unite the Divine with the Debauched, and to make nothing beneath her total and unconditional Love. It was she, in fact, who first taught this important lesson to Crowley, when she made him take the Holy Oath of Obedience.

The Banner of the Thelemites that she envisioned is in fact a somewhat meaningful one. Aside from the obvious lesson, i.e. that everything in Nature is sacred, its colors also signify the Scarlet Current of the Great White Brotherhood at work within the terrestrial sphere (as symbolized by the brown at its foundation).

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The Banner of the Thelemites

Utilizing the colors conceived by Alostrael, incorporating the Star of Babalon with the Mark of the Beast at its center.

(Star of Babalon artwork by Fra.'.121)

Oct.24 Excerpts

Quote (from a Letter to 666):

“At present you seem to be a very stupid young bridegroom bent on providing your bride with rich garments, etc., but not having made proper preparations beforehand. It is extremely unwise for a young man to marry in haste -- he usually doesn't even have the leisure in which to repent -- the *siren* doesn't give him a chance. You are no more a Magus than you are a cunt. You seem to disregard all holy books, etc., in your sexual stupidity. They may be partly wrong but not entirely. You seem also to forget that Babalon makes the bridge for the Abyss -- or something to that effect -- Your vellum copy of 30 Aethyrs is tied up for lack of 333 francs -- and that you never crossed it really any more than Achad did. If you can find a filthier female to represent Babalon (myself, thank you) at the moment, do so.”

Comments: This excerpt, from an angry letter to Crowley that she never sent, contains some amusing lines, but the fact is that -- in spite of its condemnations and insults -- Leah did go on to assist Crowley and Dorothy very closely and devotedly for some time after this was written.

Babalon Speaks! - A Tribute to Leah Kirig

Oct.26 Excerpts

Quote (from a Letter to 666):

“W.E. [War Engine] **“I will give you a war-engine.”** (L 3:7) Mind your own business -- Part of the war engine at present is 'the look of a Magician'. We are merely preparing for the war to come. The idea of the W.E. is like everything else; one must get it gradually in whatever form one needs it. You cannot take the injunctions literally (not yet) and all will come in time.”

“I object to the term '*the* Gods' -- it should be 'Gods' which means Thelemites. We need to break away from all old superstitions, etc. etc., and work in the clear light of Ra-Hoor-Khuit.”

Comments: The “war to come” is, for the present at least, centered in our socio-cultural war versus the waning forces of the slave gods, to ensure full civil liberty and social justice, in service of the ideology of Do what thou wilt. The progress of this mission varies from country to country, but the greatest progress, generally speaking, is presently taking place in parts of Europe. Her note, “You cannot take the injunctions literally (not yet) and all will come in time”, is of great importance; the “injunctions” to which she is referring are, of course, those of *Liber L vel Legis, The Book of the Law*.

The line in which she makes clear her contempt for the notion of “the Gods” (i.e. “the Masters”) as truly separate personal beings is very noteworthy; her atheism is very pronounced. These Praeterhuman Powers -- whether they be called Angels or Demons or Gods or Hidden Masters or Secret Chiefs are whatever else have you -- are genuinely real, and do exist beyond our dimensional fold, but the fact remains that they are all ultimately interconnected in the Body of Nuit, and -- more importantly from our perspective -- they are inextricably woven together with the Magical Fibers of our own Greater Mind via the 93 Current, so that, in essence, these “Gods” are really just extensions of Ourselves, the Thelemites, the Regents of Occult Consciousness and Will.

The very next line, following the diatribe against the theistic perspective, caps off this important point perfectly: “We need to break away from all old superstitions...and work in the clear light of Ra-Hoor-Khuit.” Horus symbolizes Tiphareth/Yesod, the Solar-Phallic *and* Lunar-Yonic (i.e., Baphometric) Holy Supernal Will -- or to use archaic 19th century jargon, the “Holy Guardian Angel”. Ra-Hoor-Khuit -- or Shaitan-Aiwass -- is simply the conjunction of the two Supernals and its projection as a Force of Transdimensional Power into all points of consciousness soever, across all divided existence.

Oct.28 Excerpts

Various Quotes (from a Letter to 666):

“You are still idiot enough to believe that *the* Gods were going to provide you with a rainbow (steps, of course, hidden -- or perhaps an escalator) straight to Valhalla.

“You say you are wiping that out of your mind -- better get it out of your heart.

“Yes, look ahead. But unless you break the rules 'right' you won't get anything to happen. Broken rules mean getting rid of all the old rituals etc. etc. magical weapons etc. etc. and complete new system formed for the New Order (of Thelemites).”

“I have got to work out my own Magick and if I go wrong I am ready to take the consequences.”

“You see, you have never really trusted any one in your whole life.

“You have put me on my own so I intend to go on, finding out things as I go on.”

“Please spare me these 'ways of the Gods' outbursts -- they are so stupid and boring. I know all about getting 'just enough' or 'doing without' and so on”

Comments: These quotes are priceless! Here she is teaching Crowley perfectly -- as is only fitting, after all she was a teacher by profession. From the outset -- and then again at the end -- her point is emphatic: an attitude of atheism is essential to all sensible work in the New Era of Thelema.

The part about breaking the rules is something that Crowley writes about in *The Confessions of Aleister Crowley*, cap.48. The section in which it appears starts off in his account of the events leading up to the Advent of the Thelemic Aeon, when the first Scarlet Woman, Rose Kelly a.k.a. Soror Ouarda, became inspired with the Spirit of Aiwass and gradually steered him into contact with the 93 Current, by which he received not only *The Book of the Law* but all the other Holy Books as well.

“I had never seen her anything at all like it before. She kept on repeating dreamily, yet intensely, “They are waiting for you.” I was annoyed at her conduct.

“March 17th. I don't remember whether I repeated my attempt to show her the sylphs, but probably did. It is in my character to persist. She again got into the same state and repeated her remarks, adding, “It is all about the child.” And “All Osiris.” I think I must have been annoyed by her contumacy. Perhaps for this reason I invoked Thoth, the god of wisdom, presumably by the invocation printed in Liber Israfel (The Equinox, vol. I, no. VII), which I knew by heart. I may also have been subconsciously wondering whether there was not something in her remarks, and wanted to be enlightened. The record says, “Thoth, invoked with great success, indwells us.” But this strikes me as to some extent “written up” in a spirit of complacency, if not arrogance. I remember nothing of any

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result.

“March 18th. Possibly I repeated the invocation. The record says, “Revealed that the waiter was Horus, whom I had offended and ought to invoke.” “Waiter” sounds like a sneer. I thought it was sheer impudence of Ouarda to offer independent remarks. I wanted her to see the sylphs.

“I must have been impressed by one point. How did Ouarda know that I had offended Horus? The troubles of Mathers were due to his excessive devotion to Mars, who represents one side of the personality of Horus, and no doubt I was inclined to err in the opposite direction, to neglect and dislike Mars as the personification of unintelligent violence.

“But was her bull’s-eye a fluke? Her mention of Horus gave me a chance to cross-examine her. “How do you know that it is Horus who is telling you all this? Identify him.” (Ouarda knew less Egyptology than ninety-nine Cairene tourists out of one hundred.) Her answers were overwhelming. The odds against her being right were one in many million.

“I allowed her to go on. She instructed me how to invoke Horus. The instructions were, from my point of view, pure rubbish. I suggested amending them. She emphatically refused to allow a single detail to be altered. She promised success (whatever that might mean) on Saturday or Sunday. If I had any aspiration left at all, it was to attain Samadhi (which I had not yet ever done). She promised that I should do so. I agreed to carry out her instructions, avowedly in order to show her that nothing could happen if you broke all the rules.”

Crowley -- after several devastating ordeals involving the death of his children, and that of a cherished disciple, as well as his expulsion from Italy by Mussolini, following on the heels of the most traumatic Initiation possible, the Ipsissimus Initiation supervised and witnessed by Hirsig alone -- was obviously looking to “break all the rules” by dashing off with his fresh new Scarlet Woman, looking for the next Great Sign that would undoubtedly lead him down the road to the fame and fortune that he had always so earnestly sought for himself -- only here Leah is putting it to him like it is, admonishing him, explaining that unless the rules are broken in precisely the right way, there is no success. There is but one way for the True Will to go; all other ways lead to Dispersion of the Will. *And none of those ways is obligated to serve the petty personal interests of any one temporal vehicle, no matter how great.*

Her comment right after that is, however, particularly interesting: “Broken rules mean getting rid of all the old rituals, etc. etc., magical weapons, etc. etc., and complete new system formed for the New Order (of Thelemites).” Here Leah is voicing the kind of revolutionary ideas that Kenneth Grant would come up with decades later. She was not in favor of merely conforming the old rituals to New Aeon formulae, as Crowley had done with the A.'.A.'. reformation of the old Golden Dawn Order as well as with the recostitution of the O.T.O. along more Thelemic lines: she wanted to shatter it all to pieces and build it all anew, along an entirely new blueprint of completely revolutionary concepts across the Hierophantic board, with the change affecting everything: the Qabalistic system; the system of Initiation; the methods of meditation and invocation and communion; the devices utilized for symbolic purposes in Thelemic Ceremonies; and all the rest.

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Near the end she writes: "I have got to work out my own Magick and if I go wrong I am ready to take the consequences." One has to wonder in what direction she would have led Crowley -- and exactly what would have become of the traditional structure of his Magical Orders -- had he remained with her and adhered to his Holy Oath.

Final Excerpts, November-December, 1924

Quote:

"I do reverence unto Ra-Hoor-Khuit and invoke him to give me strength to do my will.

"I renew my oath as The S.W. as never before taken with Understanding.

"I invoke Ra-Hoor-Khuit as a God of War and of Vengeance.

"My only concern in Cap.III is the injunction to the S.W."

Comments: Note that in spite of having renounced her Holy Office, she embraces it again with renewed enthusiasm based upon a foundation of much greater insight. Once a Scarlet Woman, always a Scarlet Woman.

The injunction to the Scarlet Woman in cap.3 of *The Book of the Law* to which she refers is to be found in vss.43-45:

"Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

"But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

"Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit."

Nov.22 Quote:

"I am Nuit, Hadit is burning in my heart, I invoke Ra-Hoor-Khuit."

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Comments: This significant little line contains a threefold formula that illustrates the basic mechanics underlying the concepts, Nuit, Hadit and Ra-Hoor-Khuit (or to be more accurate, Heru-ra-ha). One is Nuit, the Holy Vessel (or Supernal Vulva) to be filled with the Sacred Wine (or Spiritual Semen) of the Current of Magical Force and Mystical Fire. Hadit, The Universal Beast, the Divine Atma, is that Holy Seed, as Heru-ra-ha is the Androgynous Solar-Phallic and Lunar-Yonic Current that propels it forth into human consciousness; it is the “winged secret flame” that burns the heart as it were to ash -- i.e., purges the ego of its personal limitations so that the Seed of The Beast (or the Holy Supernal Will and Hidden Stellar Self of the individual) may take root therein and grow Itself forth to enlighten and assimilate the inferior mind.

Nov.26 Quote:

“WROTE SEALED AND BURNT LETTER TO 666

Saying

“Beast I love you

Alostrael”

Comments: This touching note demonstrates that, no matter what she may have said to or about Crowley in her hotter moments, her love for him remained.

Nov.28 Quote:

“Neither the Pan mantra nor the R.H.K. invocation seem to be any good at present and I don't know Adonai and I seem to have nothing to do with Aiwass direct.

“What and whom can I invoke?”

Comments: “I seem to have nothing to do with Aiwass direct” is an odd remark, considering that she had in fact invoked Aiwass before, as her other extant diary indicates. Although a note in *Magick in Theory & Practice* -- one of the books that Crowley dictated to her -- suggests that Aiwass may be his own Holy Guardian Angel (i.e., the Greater Mind), his own diary observations from this time harmonize more with *The Book of the Law* (vide cap.1, v.15) in their conclusion that the Scarlet Woman is equal with the Prince-Priest the Beast in the Unholy Spirit of Aiwass. The following excerpt, from Aleister Crowley's Cefalu diaries, dated July 22,1920 e.v., indicates that he thought of the Babalon/Beast/Aiwass trio to be essentially one, mirroring on the terrestrial level the Supernal triunity of Nu/Had/Ra-Hoor-Khu.

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“There should be some telematic figure or pantacle of our Trinity. Aiwaz being 31-31-31, Alostrael, 31-666-31, and The Beast, 666, i.e. five AL's and two others. (728 equals 56 x 13; NU on the middle scale of Expansion or NU in Love and Unity.)”

Yet it is vital to note that these terrestrial Avatars are not themselves perfect reflections of the Supernal Current which they transmit, because any dualistic manifestation is a corruption, or at best an imperfect reflection, of the genuine article, which is impersonal. The Praeterhuman Mind to which they are linked, however, is like an incomprehensibly intelligent force of Nature, free of the compulsion of emotion without being devoid of passion.

“THIS CONCLUDES THIS DIARY WHICH I CALL CHAPTER III. WHAT THE MORROW WILL BRING I DO NOT KNOW BUT THERE IS SOMETHING NEW IN STORE -- OF THAT I AM CERTAIN.

CLOSED 12.35 A.M.
DEC. 10, 1924 e.v.
BABALON.”

Comments: And this concludes our little tribute piece honoring Leah Hirsig, enshrining a few of her thoughts and ideas -- as is only fitting considering that hers was such a superior intellect. I wish that we had more writings from all of these extraordinary women; they were, after all, the Initiatrixes of the Beast and the Holy Oracles specially chosen for their unique Magical Talents to channel the Divine Feminine side of the Current, and are the ones responsible for giving birth to a New Aeon of Woman, Man and Beast.

In Nomine BABALON!
Io 'H Kokkine Gyne!
To Nuit!

Amen, and Aum-Ha.

Leisterion



Anno IV xvii
Sun in Pisces/Moon in Virgo
2010 Era Vulgari

Babalon Speaks! - A Tribute to Leah Hirsig



Leah Hirsig

31-666-31

Alotrael

*The Ape of Tahuti
A Brief Pictorial Timeline...*



April 9, 1883

Leah Hirsig born in Trachselwald, Bern, Switzerland.

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Spring, 1918

Leah meets Aleister Crowley at his New York studio apartment at 1 University Place.



It is at 1 University Place that Aleister paints Leah as a "Dead Soul".

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Another view of 1 University Place, New York.



1919

Leah and Aleister took an apartment here, at 60 Washington Square South, New York.

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A closer view of 60 Washington Square S., N.Y.



The view across from 60 Washington Square S., N.Y.

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April 1920

Leah joins Aleister Crowley and Ninette Fraux at the Villa Santa Barbara, in Cefalu, Sicily.

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An overhead view of the Abbey of Thelema, commonly known as the Villa Santa Barbara, Cefalu.

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An artistic rendering of the Temple Chamber of the Abbey of Thelema.

Babalon Speaks! - A Tribute to Leah Hirig



The Hotel du Blois, Paris, where Aleister Crowley stayed for a time per Nina Hamnett's book, *The Laughing Torso*.



September, 1924

Leah, deserted by Crowley, finds room 44 at this hotel, at 64 Avenue du Maine, Paris.

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September 30, 1924

A closer look at the hotel, where on this date Leah relocates from room 44 to room No.3.

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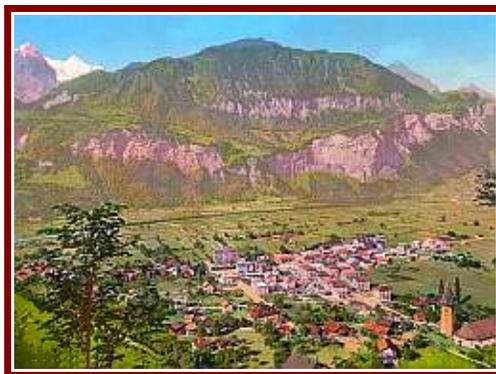


October, 1924

Leah and her disciple Norman Mudd move to 8 Jean Baptiste Clement, Paris (the door in the middle of the two signs in the picture).

Over the course of the next few years, Leah assists Aleister and his new Scarlet Woman, and accompanies them to Germany for a conference. She eventually splits with Crowley once and for all, never to see him again.

At some point, Leah returns to New York, address unknown. She remains there until the 1970s, when she returns to her homeland of Switzerland and gives music lessons to children.



February 22nd, 1975, 6:15 am: Leah celebrates her Greater Feast.