



Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own palace. (*Liber CXCIV*)

## ***The Inscrutable Palace***

Collected Works Concerning The XI<sup>o</sup> O.T.O.  
*Draft Version 2.5*

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**Introduction:**

The nature of the XI<sup>o</sup> in OTO is a controversial subject at best. It has been suggested that Crowley designed the degree as a counterpoint to the IX<sup>o</sup> of that same Order. Enough has been written on the IX<sup>o</sup> to suggest that it is both a powerful sex magical working and formula between a man and a woman. This piece is an ever-evolving work to include as much information concerning the XI<sup>o</sup> as can be found. There is much to be discovered and several pieces of interest that are as of yet to be included. There is a great deal to be assumed to date and over time these assumptions can be turned to either fact or fiction by the revelations to come. It has been said that there are those

... who state that Crowley gave up on the eleventh degree in his later years, that this also is contradicted by written evidence left us by both Crowley himself and his associates. My apologies if the current Grand Treasurer General of Ordo Templi Orientis takes this personally. Rather it was the ninth degree that he finally let lapse from his life. In addition to Frater L.T. and a host of others, there was Mohamahd Ibn Rahman (see the dedication to Crowley's play *The Scorpion*) with whom he spent his later years almost exclusively receiving the Sacrament of Shiraz. Also it was with or during the Opus with Mohamahd that his first genuine hallucination (I use his own words) or elemental manifestation, or visible contact with the Secret Chiefs [...] occurred. All of this has been, as I have said, documented. Some people I suppose just like to read those things they already think.<sup>1</sup>

It seems that various individuals and even the Order itself have filled the history of the XI<sup>o</sup> with misunderstanding, blinds, and animosity. In an attempt to fill in the blanks, I have collected as much information as I can find into one location. There is not a lot of information to begin with. What little information is found is assumed from the chicken scratch for rituals that Crowley left, the reading between the lines of various articles and footnotes Crowley used to blind the reality of this degree, and the research of others in this field.

Most have assumed that the XI<sup>o</sup> was homosexual in nature, that it was sex magick performed between two men in some manner analogous to the male/female partnership of the IX<sup>o</sup>. I submit that the XI<sup>o</sup> goes beyond such gender identification and has, in fact, several modes of operation. I submit that it is most definitely a subversive *formula* that breaks down the very foundations of our normal social interactions. I submit that if the XI<sup>o</sup> OTO were to come to light in the honesty of Crowley's intentions, the results would be found within these pages with less ambiguity. I submit that while the *practices* may be sexual in nature, the *formula* of the degree is beyond sexuality and holds fast to and provides the method behind the claim of OTO of "a Secret capable of realizing the world-old dream of the Brotherhood of Man." I submit that there is another formula as yet unknown that complements what is known and it is my desire to someday reveal that formula as I have the one in these pages.

This said I submit for review the following information without prejudice to my own opinions. It attempts to document the known writings on the subject of the formula as well as provide the background for a revival of this formula in its original form. It collects material from Crowley as well as from others that succeeded him and their attempts to understand this elusive degree. I am convinced that the XI<sup>o</sup> does indeed exist outside the regular "order" of things in the OTO structure and that any attempt to regulate it brings it into the initiatory structure and defeats the purpose of the degree itself. In order for the XI<sup>o</sup> to contain the revolutionary formula it must be subversive and lofty, for in the XI<sup>o</sup> is found the true secret of the Order and the realization of True Brotherhood.

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<sup>1</sup> *The Magical Record Of Meithras XI<sup>o</sup>* Copyright 1996 Trident Publishing.

**Historical Information (Crowley):**

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Crowley wrote very little concerning this degree explicitly. The rituals that exist are mere fluff to the real work. *The Paris Working*, for instance, may well be an XI<sup>o</sup> working, but it reveals nothing of the formula itself. It has been suggested that there are diary entries from Crowley that give more details but these have yet to be released for examination. What does surface eventually will be included here for examination. Rumor has it that his comments extend to a mixed gender working of the formula. There is also rumor of more specific degree documents for this degree in existence.

The sum total of Crowley's comments (found to date) that are in reference to this degree are as follows.

***The Tower Card, from the Book of Thoth Tarot***

*Atu XVI: The Tower*



**From Liber 111, The Book of Wisdom or Folly*****Γδ******De Arcano Nefando.*<sup>2</sup>**

O my Son, learn this concerning Magick, that the Yang moveth, and thus giveth itself up Eternally; but the Yin moveth not, seeking ever to enclose or restrict, reproducing in its own likeness what Impressions soever it made thereon, yet without Surrender. Now the Tao absorbeth all without Reproduction; so then let the Yang turn thereto, and not unto the Yin. And that thou mayst understand this, I say: It is a Mystery of O.T.O. For the Sun ariseth not and entereth to strike upon the High Altar of the Minster by the Great Western Gates, but by the Rose Oriel doth he make Way and Progress in His Pageant. O my Son, the Doors of Silver are wide open, and they tempt thee with their Beauty: but by the narrow Portal of Pure Gold shalt thou come nobly to thy Sanctuary. Behold! Thou knowest not how perfect is this Magick; it is the dearest-bought and holiest of our Arcana. What then is like unto my Love toward Thee, that bestoweth upon thee this Treasure of my Wisdom? My Son, neglect it not; for it is the Exorcism of Exorcisms, and the Enchantment of Enchantments.

***Γη******De Formula Tota.*<sup>3</sup>**

Here then is the Schedule for all the Operations of Magick. First: thou shalt discover thy true Will, as I have already taught thee, and that Bud thereof which is the Purpose of this Operation.

Next, formulate this Bud-Will as a Person, seeking or constructing it, and naming it according to thine Holy Qabalah, and its infallible Rule of Truth.

Third: purify and consecrate this Person, concentrating upon him and against all else. This Preparation shall continue in all thy daily Life. Mark well, make ready a new Child immediately after every Birth.

Fourth: make an especial and direct Invocation at thy Mass, before the Introit, formulating a visible Image of this Child, and offering the Right of Incarnation.

Fifth: perform the Mass, not omitting the Epiklesis, and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine Eagle.

Sixth: at the Consumption of the Eucharist accept this Child, losing thy Consciousness in him, until he be well assimilated with thee.

Now then do this continuously, for by Repetition cometh forth both Strength and Skill, and the Effect is cumulative, if thou allow no Time to dissipate itself.

***Fμ******De Formula Feminae*<sup>4</sup>**

Now this is the right Power and Property of a Woman, to arrange and to adjust all Things that exist in their proper Sphere, but not to create or to transcend. Therefore in all practical Matters is she of Might and of Wit to produce an Effect consonant with her Mood. And her Symbol is Water, that seeketh the Level, whether for Wrath, eating away the Mountains (yet even in this making smooth the Plains) or for Love, in Fecundity of Earth. But it is the Fire of Man that hath heaved up those Mountains, in huge Turmoil. Man them maketh Mischief and Trouble by his Violence, be his Will convenient to His Environment, or antipathetic; but Woman disturbeth by Manipulation,

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<sup>2</sup> {On the Unutterable Secret}

<sup>3</sup> {On the Complete Formula}

<sup>4</sup> {On the Formula of Woman}

adroit or sinister as her Mood may be of Order or of Disorder. For any Man to meddle in her Affair is Folly, for he comprehendeth not Quiet; so also for her to emulate him in his Office is Fatuity. Therefore in Magick though a Woman excel all men in every Quality that is profitable for her for Attainment, yet she is Naught in that Work, even as a Man without Hands in the Shop of a Carpenter; for She hath not the Organism that might make Use of this Opportunity. Of all this is she aware by her Instinct, for her Nature is to Understand, even without Knowledge; and if thou doubt herein the Wisdom of thy Sire, do thou seek out a Woman (but with Precaution) and affirm these my Words. So shall she wax woundily wrath, and look grisly upon thee, proclaiming in a shrill Voice her manifold Excellences, which she hath, and concern the Matter not a Whit.

### *Fρ*

*De Oculo Hoor.*<sup>5</sup>

I say furthermore that this Path is of the Circle, and of the Eye of Horus that sleepeth not, but is vigilant. The Circle is all-perfect, equal every Way, but the Vesica hath bitter Need, and seeketh thy Medicine, that is of right compounded for High Purpose, to ease her Infirmary. Thus is thy Will frustrated, and thy Mind distracted, and thy Work lamed, if it be not brought to Naught. Also thy Puissance in thine Art is minished, by a full Moiety, as I do esteem it. But the Eye of Horus hath no Need, and is free in his Will, not seeking a Level, or requiring a Medicine, and is fit and worthy to be the Companion and the Ally of thee in thy Work, as a Friend to thee, not Mistress and not Slave, that seek ever with Slyness and Deceit to encompass their own Ends. There is moreover a Reason in Physics for my Word; study thou this matter in the Laws of the Changes of Nature. For Things Unlike do in their Marriage produce a Child which is relatively Stable, and resisteth Change; but Things like increase mutually the Potential of their particular Natures. Howbeit, each Path hath his own Use; and thou, being instructed in all Ways, choose thine with Discretion.

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<sup>5</sup> {On the Eye of Hoor}

**From Liber 4, Magick (Chapter IV)***The Formula Of Alhim, And That Of Alim.*

"ALHIM", (Elohim) is the exoteric word for Gods.<sup>6</sup> It is the masculine plural of a feminine noun, but its nature is principally feminine.<sup>7</sup> It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis."

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together --- untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is "He" --- the letter of breath --- and represents Spirit. The first letter "Aleph" is the natural letter of Air, and the Final "Mem" is the natural letter of Water. Together, "Aleph" and "Mem" make "Am" --- the mother within whose womb the Cosmos is conceived. But "Yod" is not the natural letter of Fire. Its juxtaposition with "He" sanctifies that fire to the "Yod" of Tetragrammaton. Similarly we find "Lamed" for Earth, where we should expect Tau --- in order to emphasize the influence of Venus, who rules Libra.

"ALHIM", therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

In consecrating a weapon, "Aleph" is the whirling force of the thunderbolt, the lightning which flameth out of the East even into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the god of Air. "Lamed" is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony.<sup>8</sup>

"Yod" is the creative energy -- the procreative power: and yet "Yod" is the solitude and silence of the hermitage into which the Magician has shut himself. "Mem" is the letter of water, and it is the Mem final, whose long flat lines suggest the Sea at Peace  $\mathfrak{D}$ (final); not the ordinary (initial and medial) Mem whose hieroglyph is a wave  $\mathfrak{D}$ .<sup>9</sup> And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or "Christ".<sup>10</sup>

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and in this Silence, a true Consecration comes.

*The Formula Of Alim*

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One might suppose that as ALIM, is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

<sup>6</sup> "Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.

<sup>7</sup> It represents Sakti, or Teh; femininity always means form, manifestation. The masculine Siva, or Tao, is always a concealed force.

<sup>8</sup> The letters Aleph and Lamed are infinitely important in this Aeon of Horus; they are indeed the Key of the Book of the Law. No more can be said in this place than that Aleph is Harpocrates, Bacchus Diphues, the Holy Ghost, the "Pure Fool" or Innocent Babe who is also the Wandering Singer who impregnates the King's Daughter with Himself as Her Child; Lamed is the King's Daughter, satisfied by Him, holding His "Sword and Balances" in her lap. These weapons are the Judge, armed with power to execute His Will, and Two Witnesses "in whom shall every Truth be established" in accordance with whose testimony he gives judgment.

<sup>9</sup> In the symbolism above outlined, Yod is the Mercurial "Virgin Word", the Spermatozoon concealing its light under a cloke; and Mem is the amniotic fluid, the flood wherein is the Life-bearing Ark. See A. Crowley "The Ship", *Equinox* I, X.

<sup>10</sup> The letter He is the formula of Nuith, which makes possible the process described in the previous notes. But it is not permissible here to explain fully the exact matter or manner of this adjustment. I have preferred the exoteric attributions, which are sufficiently informative for the beginner.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA, becoming AIMA,<sup>11</sup> through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical Formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate.<sup>12</sup> It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them. One must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substance to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to reorganize the structure of certain elements before proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading.

The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.<sup>13</sup>

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<sup>11</sup> AMA is 42, the number of sterility; AIMA, 52, that of fertility, of BN, the SON.

<sup>12</sup> See A. Crowley "Orpheus" for the Invocation of this Goddess.

<sup>13</sup> The initiate of the XI Degree of O.T.O. will remark that there is a totally different formula of ALIM, complementary with that here discussed. 81 may be regarded as a number of Yesod rather than of Luna. The actual meaning of the word may be taken as indicating the formula. Aleph may be referred to Harpocrates, with allusion to the well-known poem of Catullus. Lamed may imply the exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem the Hanged Man. We have thus a Tetragrammaton which contains no feminine component. The initial Force is here the Holy Spirit and its vehicle or weapon the "Sword and Balances". Justice is then done upon the Mercurial "Virgin", with the result that the Man is "Hanged" or extended, and is slain in this manner. Such an operation makes creation impossible --- as in the former case; but here there is no question of re-arrangement; the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein's equations) of action. This Work is to be regarded as "Holiness to the Lord". The Hebrews, in fact, conferred the title of Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way. We may take note also of the correspondence of Nine with Teth, XI, Leo, and the Serpent. The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfil their essential Natures. Its abuse is an abomination.

**From Liber 418, The Vision and The Voice***The Cry of the 16th Aethyr, Which is Called LEA<sup>14</sup>*

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull.<sup>15</sup>

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths.<sup>16</sup>

Now she is gone.

And now there are Angels, walking up and down in the stone. They are the Angels of the Holy Sevenfold Table. It seems that they are waiting for the Angel of the Aethyr to come forth.

Now at last he appears in the gloom. He is a mighty King,<sup>17</sup> with crown and orb and sceptre, and his robes are of purple and gold. And he casts down the orb and sceptre to the earth, and he tears off his crown, and throws it on the ground, and tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, and he plucks at his beard, and cries with as terrible voice: Woe unto me that am cast down from my place by the might of the new Aeon. For the ten palaces are broken, and the ten kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid his hand upon eleven.<sup>18</sup> For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place.<sup>19</sup> Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat.<sup>20</sup>

All that was ordered and stable is shaken. The Aeon of Wonders is come. Like locusts shall they gather themselves together, the servants of the Star and of the Snake,<sup>21</sup> and they shall eat up everything that is upon the earth. For why? Because the Lord of Righteousness delighteth in them.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation,<sup>22</sup> so that they that look upon it shall cry: Behold the abomination!<sup>23</sup>

Of a single ruby shall that throne be built, and it shall be set upon a high mountain,<sup>24</sup> and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships

<sup>14</sup> LEA = 𐌷𐌺𐌰. The waning moon, the virgin, the bull; exactly as in the second sentence; 𐌷𐌺 = 24.

<sup>15</sup> See previous note.

<sup>16</sup> This reference is to Pasiphae and the Minotaur. All mythologies contain this mystery of the woman and the beast as the heart of the cult. Notably certain tribes on the Terai at this day send their women annually into the jungle and any half-monkeys that result are worshipped in their temples. Atu XI exhibits this mystery, and it is the subject of constant reference in the higher Aires.

<sup>17</sup> This is the Jehovah-god of the Aeon of Osiris, on whose existence (as an offended and vengeful deity) the whole theory of Atonement depends.

<sup>18</sup> For 10 is the stable number of the established system, which regards 11 the number of Magick (by the equation  $0 = 2 = 11$ , 11 being the active form of 2) as "Evil". Hence the Beast took 11 as his formula and thereby destroyed the 10.

<sup>19</sup> See Atu XVI. The figures cast out of the Tower are in the form of the letter 𐌶; they "walk upon their hands". They pertain to 𐌶; — Set or Had, i.e. the Holy Place is to be built from within, from the "core of every star", not from above, as in the shattered tower of Theism.

<sup>20</sup> 𐌶 is the goat. The eye of Hoor turned to the zenith refers to a mystery of magick, practical and puissant, which the student must be left to solve for himself.

<sup>21</sup> See AL II, 21.

<sup>22</sup> See *Liber VII*, Cap. III, v. 20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.

<sup>23</sup> See *Liber VII*, Cap. III, v. 21.

<sup>24</sup> See *Liber VII*, Cap. III, vv. 22, 23.

of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall stand before his face.<sup>25</sup> Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden corners of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. And all my cunning shall not serve me. And all my undertakings shall be brought to naught. And all the ministers of the Beast shall catch me and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and upon my tongue seared with strong acid are the words: *Vim patior*.<sup>26</sup> For so must I give glory to him that hath supplanted me, that hath cast me down into the dust. I have hated him, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

Who shall strive with his might? Hath he not the sword and the spear of the Warrior Lord of the Sun? Who shall contend with him? Who shall lift himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, and my throat cut across, and my heart torn out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star!<sup>27</sup>

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is a circle.<sup>28</sup> Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book.<sup>29</sup> Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man.<sup>30</sup>

And now all that glory hath withdrawn itself; and the old King lies prostrate, abject.

And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite brilliance, so that the whole Aethyr flushes warm, and she<sup>31</sup> says with a subtle sub-meaning, pointing downwards: By this, that.<sup>32</sup>

<sup>25</sup> Adaptions of the Qu'ran are to be found in this passage.

<sup>26</sup> "I suffer constraint."

<sup>27</sup> See *AL*, II, v. 79.

<sup>28</sup> "Circle" — a blind for "the Mark of the Beast" — ○ — which at that time it was necessary to keep secret.

<sup>29</sup> This is a vision of the Angel of the Beast himself, as identified with the Stele of Revealing. This book in the hand of Aiwass is *The Book of the Law*.

<sup>30</sup> The recognition of the authorship of *Liber AL* as praeter-human, with ecstatic joy, etc. is the key to the portal of the New Aeon.

<sup>31</sup> This is Babalon, the true mistress of the Beast; of Her all mistresses on lower planes are but avatars.

<sup>32</sup> This phrase need not be analyzed; it is the promise to give herself to the Beast.

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers?<sup>33</sup>

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child,<sup>34</sup> and give him to drink of the milk of thy breasts. But I go dancing."<sup>35</sup>

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis,<sup>36</sup> and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

Bou-Sada. December 2, 1909. 4:50 - 6:5 p.m.

### *The Cry of the 14th Aethyr, Which is Called UTI<sup>37</sup>*

There come into the stone a white goat, a green dragon, and a tawny bull.<sup>38</sup> But they pass away immediately. There is a veil of such darkness before the Aethyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of the Night of Time<sup>39</sup> stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python<sup>40</sup> and the Sphinx shall the glory be to the Sphinx, but the victory to the Python.

Now the veil of darkness is formed of a very great number of exceedingly fine black veils, and one tears them off one at a time. And the voice says, There is no light or knowledge or beauty or stability<sup>41</sup> in the Kingdom of the Grave, whither thou goest. And the worm is crowned. All that thou wast hath he eaten up, and all that thou art is his pasture until to-morrow. And all that thou shalt be is nothing. Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superficies.<sup>42</sup>

But I go on tearing down the veil that I may behold the vision of UTI, and hear the voice thereof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the Fires of life. And the answer: Not otherwise could he sun the Rose. And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose.<sup>43</sup>

And still I go on, struggling with the blackness. Now there is an earthquake. The veil is torn into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon.<sup>44</sup> On his Forehead is a star, but all about him is darkness, and the crying of beasts. And there are lamps moving in the darkness.

And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, and reveal unto thee the Mystery of UTI. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.

<sup>33</sup> The Seer was even at this time still struggling in himself with the complexes due to his heredity and early training.

<sup>34</sup> Therion, the Logos of the Aeon.

<sup>35</sup> This means that the Seer will soon be "Isis Rejoicing"; i.e. a Master of the Temple.

<sup>36</sup> See the Neophyte Ritual of the G.: D.:., *Equinox* Vol. I, No. 2 and *AL*, III, v. 34.

<sup>37</sup> UTI =  $\aleph \Omega \rho$  =  $\gamma \iota \sigma$  = 133 =  $\text{החלום הסוף}$  (final) = The Salt Sea, i.e. Binah.

<sup>38</sup> The bull was probably seen in mistake for a stag. Then U =  $\gamma$  = the goat. T =  $\Omega \Omega$  = the Dragon. I =  $\rho$ , the stag.

<sup>39</sup> This is Saturn. He is conceived as a dragon, Theli. He is referred to Binah.

<sup>40</sup> The Sphinx is one of the four elements referred to the path of Tau = Saturn. The Python is the great snake that surrounds and devours the Universe. This is his victory; glory is a function of the manifested existence of the Sphinx.

<sup>41</sup> On the Middle Pillar: Kether, Dath, Tiphereth, Yesod. Thus the spine of existence itself is destroyed in this initiation.

<sup>42</sup> An injunction of Zoroaster. It is useless to seek the soul of things beneath their surface; for their surface is their soul!

<sup>43</sup> To accomplish the Great Work in Tiphereth, one must be an initiate of Binah, its mother.

<sup>44</sup> He is about to destroy.

Therefore I withdraw myself. (Thus far the vision upon Da'leh Addin, a mountain in the desert near Bou-Sada.<sup>45</sup>) December 3, 2:50-3:15 p.m.

### *The Angel re-appears*

The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it.<sup>46</sup>

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg<sup>47</sup>? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.

The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion.<sup>48</sup> The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the abyss is the eye of the hawk.<sup>49</sup> But upon the great sea shall the Master of the Temple find neither star nor moon.

And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss.<sup>50</sup> And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

What I thought were shapes of rocks, rather felt than seen, now appear to be veiled Masters, sitting absolutely still and silent. Nor can any one be distinguished from the others.

And the Angel sayeth: Behold where thine Angel hath led thee! Thou didst ask fame, power and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art become as one of These. Bowed are their backs, whereon resteth the universe. Veiled are their faces, that have beheld the glory Ineffable.

These adepts seem like Pyramids — their hoods and robes are like Pyramids.

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb.<sup>51</sup> Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this Aethyr is holy ground.

<sup>45</sup> There was also an instruction to build a Temple of stone with altar and circle. There was a public sacrifice offered to the God Pan by the Rite of XI degree O.T.O. See *Equinox* I, No. X, pp. 114-115.

<sup>46</sup> This is the absolute negation of light, which is Binah. For she absorbs it perfectly.

<sup>47</sup> Akasa, the Tatva (element) of Spirit is a black egg, symbolically. It is the darkness in which all things are conceived.

<sup>48</sup> The fifty gates of Binah have been variously explained. They do not appear to be of any great importance; it is only their number which is significant. The reference is to  $\text{M}_L = 50 = \text{Atu XIII} \rightarrow \text{Death}$ . {WEH Note: The Fifty Gates of Understanding are very well known in Orthodox Hebrew Qabalah. They consist of taking the influence of each of the lower seven Sephiroth upon each other —  $7 \times 7 = 49$ . When one is perfectly harmonized in this practice, the fiftieth gate, Binah or Understanding, opens. Crowley repeatedly describes his efforts at such a harmonizing, but is ignorant of the significance of this reference to the Fifty Gates in the Cry.}

<sup>49</sup> Reference to previous ceremonies of initiation.

<sup>50</sup> N.O.X. = 210.

<sup>51</sup> It is also a phallus, which dies itself to communicate life to others.

Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one forge of meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things.

Drink in the myrrh of my speech, that is bruised with the gall of the roc, and dissolved in the ink of the cuttle-fish, and perfumed with the deadly nightshade.

This is thy wine, who wast drunk upon the wine of Iacchus. And for bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat! For as pure being is pure nothing, so is pure wisdom pure<sup>52</sup> —, and so is pure understanding silence, and stillness, and darkness. The eye is called seventy, and the triple Aleph whereby thou perceivest it, divideth into the number of the terrible word that is the Key of the Abyss.<sup>53</sup>

I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter<sup>54</sup> as a morning star, or as an evening star.<sup>55</sup> And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates<sup>56</sup> of understanding, and one hundred and six<sup>57</sup> are the seasons thereof. And the name of every season<sup>58</sup> is Death.

During all this speech, the figure of the Angel has dwindled and flickered, and now it is gone out.

And I come back in the body, rushing like a flame in a great wind. And the shew-stone has become warm, and in it is its own light.

Bou-Saada. December 3, 1909 9:50-11:15 p.m.

<sup>52</sup> I suppose that only a Magus could have heard this word. It seems to be "Inertia" or some equivalent. It is the reverse of the three Binah qualities to balance them: speech, and motion, and light.

<sup>53</sup>  $70 \vee 333 = .210$ . The process of reducing the dyad to zero, which at once becomes again the dyad, is recurrent; the cycle of existence and non-existence.

<sup>54</sup> Different M. T.'s may be cast out into different spheres. {WEH Note: In the Germer edition, this note is #7, and out of sequence. The notes have been resequenced in this version, for improved scansion}

<sup>55</sup> The Sankharas — the constituent elements — of the man that has become a Master of the Temple, are reconstituted below the Abyss, so that they can function as an Exempt Adept. But their permanent function is in that grade to which their "centre of gravity" (so to speak) tends.

<sup>56</sup>  $50 = \aleph = \gamma$ .

<sup>57</sup>  $\gamma$ (final) $\gamma = 106$ .

<sup>58</sup> These seasons (in the case of the seer) to be proved lunar months.

**From Liber 333, The Book of Lies (Chapter 61)****ΚΕΦΑΛΗ ΞΑ***The Fool's Knot*

O Fool! begetter of both I and Naught, resolve this  
 Naught-y Knot!  
 O! Ay! this I and O-IO!-IAO! For I owe "I"  
 aye to Nibbana's Oe.<sup>59</sup>  
 I Pay-Pe, the dissolution of the House of God-  
 for Pe comes after O-after Ayin that triumphs  
 over Aleph in Ain, that is O.<sup>60</sup>  
 OP-us, the Work! the OP-ening of THE EYE!<sup>61</sup>  
 Thou Naughty Boy, thou openest THE EYE OF  
 HORUS to the Blind Eye that weeps!<sup>62</sup> The Up-  
 right One in thine Uprightness rejoiceth-Death  
 to all Fishes!<sup>63</sup>

**Commentary (ΞΑ)**

The number of this chapter refers to the Hebrew word Ain, the negative and Ani, 61.  
 The "fool" is the Fool of the Tarot, whose number is 0, but refers the the letter Aleph, 1.  
 A fool's knot is a kind of knot which, although it has the appearance of a knot, is not really a knot, but pulls out immediately.  
 The chapter consists of a series of complicated puns on 1 and I, with regard to their shape, sound, and that of the figures which resemble them in shape.  
 Paragraph 1 calls upon the Fool of the Tarot, who is to be referred to Ipsissimus, to the pure fool, Parsifal, to resolve this problem.  
 The word Naught-y suggests not only that the problem is sexual, but does not really exist.  
 Paragraph 2 shows the Lingam and Yoni as, in conjunction, the foundation of ecstasy (I!), and of the complete symbol I A O.  
 The latter sentence of the paragraph unites the two meanings of giving up the Lingam to the Yoni, and the Ego to the Absolute.  
 This idea, "I must give up", I owe, is naturally completed by I pay, and the sound of the word "pay" suggest the Hebrew letter Pe (see *Liber XVI*), which represents the final dissolution in Shivadarshana.  
 I Hebrew, the letter which follows O is P; it therefore follows Ayin, the Devil of the Tarot.  
 AYIN is spelt O I N, thus replacing the A in A I N by an O, the letter of the Devil, or Pan, the phallic God.  
 Now AIN means nothing, and thus the replacing of AIN by OIN means the completion of the Yoni by the Lingam, which is followed by the complete dissolution symbolised in the letter P.  
 These letters, O P, are then seen to be the root of opus, the Latin word for "work", in this case, the Great Work. And they also begin the word "opening". In Hindu philosophy, it is said that Shiva, the Destroyer, is asleep, and that when he opens his eye the universe is destroyed- another synonym, therefore, for the accomplishment of the Great Work. But the "eye" of Shiva is also his Lingam. Shiva is himself the Mahalingam, which unites these symbolisms. The opening of the eye, the ejaculation of the lingam, the destruction of the universe, the accomplishment of the Great Work-all these are different ways of saying the same thing.

<sup>59</sup> Oe = Island, a common symbol of Nibbana.

<sup>60</sup> אֵין Ain. אַיִן Ayin.

<sup>61</sup> Scil. of Shiva.

<sup>62</sup> Cf. *Bagh-i-Muattar* for all this symbolism.

<sup>63</sup> Death = Nun, the letter before O, means a fish, a symbol of Christ, and also by its shape the Female principle

The last paragraph is even obscurer to those unfamiliar to the masterpiece referred to in the note; for the eye of Horus (see 777, Col. XXI, line 10, "the blind eye that weeps" is a poetic Arab name for the lingam).

The doctrine is that the Great Work should be accomplished without creating new Karma, for the letter N, the fish, the vesica, the womb, breeds, whereas the Eye of Horus does not; or, if it does so, breeds, according to Turkish tradition, a Messiah.

Death implies resurrection; the illusion is reborn, as the Scythe of Death in the Tarot has a crosspiece. This is in connection with the Hindu doctrine, expressed in their injunction, "Fry your seeds". Act so as to balance your past Karma, and create no new, so that, as it were, the books are balanced. While you have either a credit or a debit, you are still in account with the universe.

(N.B. Frater P. wrote this chapter-61-while dining with friends, in about a minute and a half. That is how you must know the Qabalah.)

**From De Arte Magica (Chapter XI)***Of Certain Rites Analogous To That Of The IX°*

It is said by certain Initiates that to obtain Spiritual gifts, and to aid Nature, the Sacrament should be as it were a Nuptial of the Folk of Earth; but that Magick is of the Demon, and that by a certain Perversion of the Office, may be created Elementals fit to perform the Will of the Magician.

Now herein is a difficulty, since in this case the Matter of the Sacrament cannot exist, for that there is no White Eagle to generate the Gluten.

Howbeit, We hold that in this rite is great efficacy; it may be that for certain operations it is equal or superior to that explained to Initiates of the IX°.

But We hold that in this case the Priest must be an Initiate, for that it is his will which determineth the magical character of his Lion; so that if he hath no purpose but that of the goddess Adonai he cannot raise agape to her Lord Thelema, nor will the Intention of the Priestess, although a lofty Initiate, replace this essential Power of the Priest over that of which he is but the vehicle and guardian.

For this reason the Ninth degree is not so easy to be made effective by Woman initiates.

Of what may be the result of a development parallel to that indicated above among the Noble and Chaste Ladies of the Order, it is at present impossible for Us to declare; but a priori it seems that, though the Lion and the Eagle are best in combination, the Lion is more likely to be able to dispense with the assistance of the Eagle, than the Eagle to make shift in the absence of the Lion. For the Gluten is but a menstruum or solvent, and containeth nothing in itself. The tradition also of certain lesser initiations confirmeth this. Yet considerations of divinity and of philosophy, and even of physics, do assure that our Way excelleth others even as spring tides exceed the neap. Water burneth the skin not at all, and the Oil of Vitriol but slowly but add a drop of water to the drop of Oil, and instantly cometh Heat and a pang intense and sharp. This is but analogy, yet just, and pleasing to the philosopher.

**From Liber Agape***Tractate Of The Great Thing Hidden In The Palace Of The King*

Be it now understood further concerning the interchange of opposites, that albeit Man is active and Woman passive, yet Man is Peace and Woman Power. And this is called the Hermetic Paradox; and he that hath ears to hear, let him hear.

There is therefore one magick act that leadeth into life, another that abutteth upon death. And the first ultimateth (*sic*) and the second returneth unto itself. Yet therefore is the last perfect, a true rite of the Highest, too exalted for the vulgar even of our holy and illuminated brethren.

And in its profanation it cometh forth from the demon and is manifested in all uncleanness, even as it is written *Demon est Deus Inversus*. Yet is it, albeit limited and unable to proceed from life to life, the highest of all means of Grace, for as wine is to water so is it unto the others in its exaltation of the soul of man; and whoso mastereth the same, even he is found worthy of rule. This was the secret of the strength of our Grand Master Caius Julius Caesar, this of our brother Richard Wagner that was Grand Organist in Bavaria, and of so many others, whose fame is eternal without our Order as within, that they are as the Stars of heaven for multitude and glory. To this aspire ye above all things; for the True Light abideth therein yet more intensely than in the Other. For he that reverseth the whirlings of matter is greater than he that worketh in them. Woe therefore, woe exceeding, unto him if failing in strength he be swept away into the abyss!

Awake, my Lords, be vigilant, be stern, be austere, be on your guard: for they that seek to devour you are about the gate!

But of all this it is not here written: this is the Book of the Pathway that leadeth unto Life.

**From the Official Papers of the XI<sup>o</sup> (unconfirmed)<sup>64</sup>**

*The Cover Page (with OTO Seal) in Approximation*

ELEVENTH DEGREE

1. The Hiding of Man within the Coils of the Dragon

NUITH

2. The release from the thralldom of human instinct.

HADITH

3. The Image: Guard then this precious talisman within the fortress of thine consecrated image of the god. Accent all things sacred unto his form and let this envelope the body of thy Brother.

4. The Mantra: Choose the Song closest to they Heart.

5. The Sacrifice: All then gone but the divine form upon the horizon of they consciousness, let the physical host also flow freely into the body of thy Brother.

6. The Black Circle: Absorbed in this union – the two become One and are free within the limits of the united Will to achieve whatsoever they may desire.

Free by the individual death – in this divine darkness knowledge is given as a gift from the Dragon – the manifestation is, as always –

RA HOOR KHUITH

*The First Paper*

XI Degree OTO

The masters prefer that their disciples should consider the use of the sex function as sacred, as an expression of passionate admiration. Its object must then be a superior being to oneself in virtue, strength and beauty. Since one must love, and express love by lust, one were best to love the noblest available person. Such an one moreover, would not attach the supreme and exclusive importance to the bodily act that women do, and would not be wholly swayed, as women are, by the desire to excite repeated indulgence therein. They satisfy the ideal of chastity by urging their pupils to see, grasp and hold a sympathetic male friend, who might be a comrade and an example, fulfilling the spiritual, mental and moral needs, yet no less apt to the aesthetic and erotic passions.

We find the "beloved" disciple throughout all noble races of mankind. Even among the Jew, we read of David and Jonathan, Jesus and John.

The Buddha found this friend in Ananda, Krishna, in Arjuna.

Greek and Roman legend and history are full of such stories, from Apollo and Hyacinth, Marsyas and Olympus, Hercules and Hylas, Socrates and Alcibiades, Damon and Pythias, down to Hadrian and Antinous.

Even in Christian times, Paul that spirit took no hurt from flesh when they were harmonized by the kiss of Timothy.

It was only in the Dark Ages that corruption and vice, loathing innocence, and the prostitute took revenge on her rival, dragging decency down to her dirt. Only with the Renaissance of Learning and Art does Beauty rekindle the torch of this chaste Cupid; its fire lights the altars of Love, where stand such Priests and Leonardo, Michael Angelo, Benvenuto Cellini and Aretino.

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<sup>64</sup> Editor's Notes: These were found among the papers of Patrick King (*vide infra*) and allegedly the work of Crowley. This has not been confirmed and suspect in this regards. The "Emblems" are most likely Patrick King's creation though not without precedent.

The blaze is borne even to Britain, where Marlowe, Shakespeare, and many others – another hymn their lovers, one as peers and one as Will. They are echoed by Whitman's praise of Pete, Tennyson's of Hallam, Fitzgerald's of Posh, though these, living as they did in an age of savage sex-suppression, took pains to veil their virgin from the mity [?] malice of the mob.

The Neophyte will recall the story of Isis and the Name of Ra.

The Cabalistic teachings as to the Name Jehovah, and the precautions taken by many primitive tribes to prevent a man's 'Name' being discovered by his ill-wishers.

The 'Child' of such love is, a third person, an Holy Spirit, so to speak, partaking of both natures, yet boundless and impersonal because it is a bodiless creation of wholly divine nature.

Connected with this, there is a Formula of Practical Magick by which the consciousness conceives ... and then creates accordingly.

(The above is an extract from a longer piece, which has not survived. T)<sup>65</sup>

*The XI<sup>o</sup> Emblems*

The Eye of Horus – the anus

The Blind Eye That Weeps – the phallus

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<sup>65</sup> Editor's Notes: This 'endnote' was on the original page from which this piece was copied. Spelling corrections have been made and one word marked as unclear. The original page is full of typing errors and corrections itself.

**Historical Information (Patrick King):****Copyright Information:**

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The late Patrick King was a flamboyant member of the Order who was chartered to investigate an experimental version of the XI° under Grady McMurtry. There is little published about him but a mysterious series of documents have recently sprung up attributed to him. I have excerpted what I feel is relevant from both the written papers as well as *The Magical Record Of Meithras XI°*.

**From a letter by Patrick King**

*Liber Qadosh*<sup>66</sup>

*Under the Seal of the X1°*

INSERO INREGIA REX LEONINUS SERPENS  
ECSTASIS INEXSTINCTIO  
ELATIO VOLLUPTARIA  
MERTHRAS.

○

Which all tends to the total absorption of the forces of thine operation. Oh Thou that hast dared to invoke thine own annihilation in the surging waves of energy beyond life. "To drink a Poison which would extinguish the suns and consume the worlds – To devote yourself to the promptest and most terrible of all deaths." For this is the ultimate ecstasy that you are become one with the Lion-Serpent "in it's original form."

First then guard this precious talisman within the fortress of they concentrated thoughts, invoking any (but only) the force and power of they operation that thou wilt; involve therein the True Light of the Most High Gods of Magick. Send this circulation of force upon it's appointed course by the use of a suitable mantrum; accentuate all sacred things unto the God within thy mind (this may thou build up into the symbolic form of that force) until you feel the presence of an irresistible constant flow of the desired energy. At this point the Adept must be master of th[?]<sup>67</sup> – to reverse the Rashith Al-Gilgalim – else trust to Aiwass that he may apportion the outcome (this is uncertain). If all has been done correctly then the charged circle of light that is the aura of the initiate shall have become one with the desired force. To accomplish this is the same operation as is required by any and all methods of magick, be it ceremonial, goetic, talismanic or other, if you can not work it out for yourself then you are not worthy to possess it (Ah – most dear brother but you have, this is but dust in the eyes of the profane dwellers of the old gray land) – the link.

In all of this the Adept must avoid actually thinking of the Object of the operation at hand – this is the most difficult aspect of the Opus – for if he fail in this then the operation is set at not, no result will occur. It requires a peculiar trance that is not easily explained but which may be attained by the preliminary practices involving the magick of Hadit. At the climax of the work a complete obliteration of consciousness should occur that the force travel unhindered to it's goal.

The Blessing of Baphomet and the Secret Master  
be upon you in the name of Panphage-Pangenator

365 .:

<sup>66</sup> Editor's Notes: Spelling errors corrected only in this piece.

<sup>67</sup> There is missing text here, seemingly blocked out by someone with a penchant for white-out.

**Excerpts From The Magical Record Of Meithras XI<sup>o</sup>:<sup>68</sup>**

Comment on the sexual methods of Taoist alchemy: They deny the fundamental thesis of the Black Lodge (read Christian) that the sexual impulse is the source of sin and is of Satan (it is - but not as they understand it). On the contrary, they recognize it as the source of vitality and life, the root of the living principle - the TAO. That they devote this energy entirely to mystical ends is their own affair, but perhaps limits the possibilities inherent in the system. It should be noted that the method of the O.T.O. is high treason to the Chinese technique (at least in the Outer). I remain true to their principles while transcending them in the mode of my experiments.

The secret of their reconciliation is simply that I dedicate my energies to a further goal - the involvement and elevation of my total being into Godhood. I may absorb the substance of the life force via many channels. I may send it forth as a star, always retaining the vital link between it and myself. I may become absorbed within it. I may simplify or complicate its implications within and/or without myself, as my will directs. Thus the Thelemic conception transcends even the TAO, or more correctly the Chinese conception of the TAO, in that we recognize the secret of retaining the "vital breath" even while letting it go.<sup>69</sup> M.

More on oriental sexual mysticism - the Chinese sex alchemy, in that branch which actually allows intercourse, conceive of the TAO as being made up of the interplay between yin and yang forces, female and male. Adepts engage in epic battles of mammoth proportions to obtain the yin or yang of their respective partners. It is, for instance, permissible to give a little yang for a great deal more yin, and vice-versa. The obvious connection between sexuality and vampirism is thus explicitly acknowledged within the Chinese system (see the Space Vampires by Colin Wilson). Crowley would use this formulae to drain off excess sexual energies in certain individuals, the effect being purely beneficial to the person concerned while increasing his own quanta of force. That a cosmology such as the above actually exists is certainly no more strange (and I might add a good deal more healthy) than the morbid hold Christianity exercises on the nervous constitutions of thousands. Certain Hindu tantric cults undoubtedly utilize their time in similar fashion. The 5 Ms are to a degree dependent upon the retention of the "vital light," preventing the immortal seed from escape and so create a new karma. The Tibetan Vajrayana Yoga reflects the forces within upon the inner screen of Buddha consciousness, and they are absorbed within the Dharmakaya or clear light of uncreated mind. The Chinese versions I can only attribute to the peculiarity of their nations evolution for more than 3000 years. Perhaps they have been influenced by Confucian and militaristic Buddhist thought. If so then this would explain the blind spot in their Taoism.

Note - the secret of the O.T.O. goes far in the direction of unifying all previous magical systems. It is a lens through which practically any formulae may be employed in an immediate & convenient form. It also offers a rational method that all men and women may readily accept equally regardless of the religious or cosmological setting they may be working in. However it is my contention that only a Thelemite may draw the full measure from this holy and sacred chalice, capturing that flame of gnosis so cherished therein as a child or world of the future. Anyone not fully in tune with their own inner god and hidden goals, i.e. their true wills, would of necessity be divided and compromised by the technique.

On the other hand, experimentally inculcated workings with stars who are as of yet still shrouded in mystery from their own light, whatever the nature of the shroud, should be encouraged and are an Object in themselves. In this way we are saved from the devastating error of turning the entire thing into some new superstition or another. Such words as the many used above do no service if they are interpretations which fundamentally mislead - "spiritual, sacred, holy, secret, science, supreme" - all of these may be correctly employed in describing Our method, all may also become the source of new error. In fact, now that I come to contemplate it - there is nothing especially "sacred" about it, at least no more so than any other facet of the life process - the secret resumes the life process and the life process consumes and/or conceals the secret. There is no difference in the final analysis. The technique would then seem to be a

<sup>68</sup> Editor's Notes: All spelling errors have been corrected.

<sup>69</sup> (note - the initiates of the eleventh degree direct their inscrutable energies to their own unutterable ends.)

sort of "Bohemian handling of the symbols" -- a Bohemia Esoterica to coin a phrase. Some young ass reads the Scented Garden of Abdullah the Satirist of Shiraz and comes upon a statement by El Qahar "withdrawing the pen of my thought from the inkstand of my desire, immediately I behold the Abyss of the unfathomable stars" and takes this to mean that the 11th sephiroth is located in another young boy's anus -- is this anything but gross misinterpretation of the intent of the text?!?! I will leave it to you my dear and enlightened brothers to decide !

Discussing with 359 the possibilities of 561 and the advent of the Rite of Mitylene under the auspices of MARASHTI XI Degree O.T.O. My lips are sealed forever more.

The basic idea of this journal being an appendix to the XIth degree instruction papers, *Liber Qadosh*, which is quite short and to the proverbial point as to the procedure in acting out any given opus. (There is also my comment on this Liber in the possession of Frater Sub Rosa in NYC) The general idea would then be to record as faithfully and as completely as possible my work in the gnosis, a series of strange and subtle points that may arise in working the current of the XIth degree and complementary formulae where it illuminates our own. Then to make copies available to initiates of the Sovereign Sanctuary of the O.T.O., Rite of Shiraz - and as the actual method itself is nowhere revealed herein, to other chosen candidates and even members of the ninth degree of proven worth. All of these things require discretion as well as tact. I shall proceed as the moment may dictate .

XIth degree Applied within the proper circumstances, in the proper manner, and to the proper individual - thus - when fully and duly performed upon the essentially prepared personage of the candidate, it takes him beyond his previously acknowledged limits. Any form of congress other than the usually accepted action tends toward a higher plane. The energy denied realization on one level, inevitably does so upon another. Thus it is perversion taken to its nth possible degree that results in constant mutation or initiation to the Highest Power. Thus it is the truly supreme formulae of magick. This is so, no matter what intellectual conception one has. Anybody who has once been righteously fucked up the ass can never again deny the very real and significant knowledge gained therefrom. Just suppose then it is not the dumb beast of man, but rather the radiant ray of some Leoninus Serpens that thus invades one's being - charged mightily with the image of Will or the eidolon of God - what then could not be accomplished in such an Operation ?!.

It is of the members of the Rite of Shiraz, the initiates of the Sanctuary of the Gnosis that I ask above all others to assist me in this task of bringing scientific methods to apply in our workings with the essential formulae of the O.T.O. through which we possess an energy subtler than any yet known to man. It is of them that I ask at once the most sympathetic co-operation and the most complete analytical skepticism in the study of this record. This Childe is as of now but barely born. Of the six members of Our Rite but a few have attempted a systematic investigation into the possibilities of the XIth degree even as skeletal as this. Part of the problem no doubt lies with the fact that the nature of the energies involved are of an exceedingly intimate character and not easily verbalized except in some sort of alchemical, Crowleyian, almost religious garb. This sort of thing is fine where it tends toward any sort of actual work, where it tends towards stupid repetition of the sex life of Aleister Crowley it must be thrown out the window in no short order.

93 ! I understand that yet another instruction of the gnosis exists. It is known as the "Sign of the Seal of Hermes" penned by Crowley with the idea in mind to observe the critical points of success in the performance of the IXth degree. This is a curious document in that I do not believe that even the Caliphate is in possession of a copy. The especial records dealing specifically with the magick of the higher grades written by Crowley include :*Liber Agape*, *De Arte Magica*, *Ninth Degree Emblems and Mode of Use*, *The Elixir of Life*, *Liber 36*, Chapter 61 of *Liber 333*, *Bagh-I-Muattar*, *Opus Lutetianum*, *Grimmorioum Sanctissimi* and actually quite a few others that do not come immediately to mind. In addition to these there are also several instructions from the Order of the Shining Star that may be employed after this fashion. Personally I would place *Liber Samekh* prime amongst them. In cross referencing these documents (should you be so fortunate as to possess any or all of them) the actual working method should become quite plain. The Secret of the O.T.O. presupposes a basic understanding

of magical principles which are quite readily available within the pages of *Magick in Theory and Practice*. All that is required is the application of them within the realm of sexuality.

The Alchemical allegory of the Gnosis may be employed in so many ways that it is almost ridiculous to attempt any "one" pure and simple explanation. Note - Solve = the volatilization of the fixed, Coagula = the fixing of the volatile But see this apparently contradictory formulae : Solve = the fixing of the image of the will. Coagula = the realization of that image as a reality within the universe. Note that thus the "solve" aspect of the work cleanses the quintessential of all alien thought forms or previous coagulations of impurity (i.e. of any energy not properly in service to the will. These must be broken up and placed in a harmonic with the image.), it is the fluidic and transformative Mercury itself, the "Coagula" returns it to the macrocosmic system from whence it came, but now in its essential and perfect form of Self. Whatever particular Ray required by the Alchemist. Similarly applied such allegory may be put in the service of other aspects of the secret science - i.e. to the actual formation of the elixir itself. In every part of the work however, it should be remembered that the Solve contains the Coagula and that the Coagula contains the Solve. All of these allegories are of use in various ways but have purposefully been designed to deceive. As Crowley counsels us in *The Paris Working* : "When deciphering the old magical grimoires, the secret always lies in suspecting the worst", in other words - some form of sexual symbolism.

Supposing then that there is something to my outline of these mysteries in fact. If so then, what is the true inner-essential gnosis of our own time ? Sexual Magick is old hat -- everybody knows "the secret of the IXth degree" already. Its on television for god's sake. Every few days someone "discovers" it over again or accidentally reveals it..."whoops gave away the secret of the ninth degree again." The agents of whoever they are have published all but the most significant documents, and these contain not much of anything that has not been said in slightly more esoteric ways already -- and figured out as well. Very few are capable of actually performing it; but my point is that with the dissemination already so wide and interest so great -- may it not be possible that another "secret" may already have produced its seed from the old tree and taken root in the inner-inner of the Aeon? Like the previous mysteries it shall have grown out of the old gnosis but contain a dimension that while including the old formulae is much, much more. The nature of it (if our other allegories are correct) would be diametrically opposite, perhaps in every direction now, to the old mystery. It will not be a return to a previous times sorceries, it will be as operational and real as were any of the verifiable aspects of the old science, but its use and complete ramifications will be obscure. No one shall have preceded us in the direction of research we shall be following. Most will consider us mad for trying -- but .....? ! .....

Thus if there be another and hidden mystery, aside from that already so widely known (at least in gross & erroneous forms)--let us turn our minds thereto -- focus our wills and endeavor to subdue the actual and formidable thing and make manifest that realization within our own beings. It is my contention that the eleventh degree holds the key to understanding.

Perhaps a significant difference between the sexual-magic and the sexual-magick, i.e. between the old and the new formulae is that with Osirian methods - evocation was the major outcome i.e. the aeon certainly had its fair share of phantasms - the visions of the saints of a shadowy character - also note that since "sin" concealed the Priesthoods monopoly of the central mystery - all the demons and devils attributed to witchcraft are most highly shunned. Of course they objected to anyone but themselves who possessed the secret. The new formulae will then most likely utilize the secret as a mode of Invocation or as a synthetic of both realized as one in the experience of the cosmos coming to know itself. There are certain aspects of the eleventh degree that are more apt to understanding of these subtleties than the other methods that may be employed toward that end.

### ***Rite of Mitylene (Excerpt)***

The female fluid is acidic, corrosive. What happens when you combine the contents of two vessels of acidic fluid? The combination of any two fluids may produce a reaction, so that they become a third substance, and elixir. Now a dramatic corrosive chemical reaction may then cause a reaction with the very material of the vessels, corrupting them each according to the manner in which the elixir reacts to the material of each. Note that the shape of the vessel matters very little in this case, especially as, in a dramatic enough reaction the mutually corrupting fluids will become highly unstable and melt down not

only the core but the entire outer structure of the vessel. There may be a chain reaction throughout the being containing the vessel and perhaps beyond it. In keeping with the 'undulatory' female pattern, as the structure of the vessel begins to break down pulses go out, smaller explosions which trigger a series of larger explosions rather than a single event as per the 'catastrophic' male pattern. While perhaps rarely reaching the level of impact or radiation of the latter, the female pattern creates less interference with itself and is therefore generally more sustained.<sup>70</sup>

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<sup>70</sup> Editor's Notes: This is an unconfirmed piece from Patrick King concerning the female formula of the XI<sup>o</sup>.

**The Heflin/Phoenix Dialogues:**<sup>71</sup>**Copyright Information:**

A conversation between the two correspondents occurred concerning the ability of each to use the dialogues to each in their own manner. It was agreed that each was free to utilize the emails as they Willed without compensation from or to the other. This being said: *the information in this document is not under any form of copyright and is public domain.* However, the sad fact is that intellectual information has to be protected in some way. In this regard, *only this particular version of these dialogues is property of Kindred Enterprises (©2000).* It may be freely quoted, dissected, disseminated, and utilized in any manner without permission so long as no profit is gained by such use. In short, you can do anything you want with this document, just please don't try to make money from it or claim it has your own.

Edited Emails Between Llee Heflin And Frater Phoenix  
18 May, 2000 Through 27 May, 2000

[Llee Heflin] On the limitations of Tantric formulae: Let's leave names aside for the moment.

[Phoenix] I believe names are limiting. As I mentioned, the use of the term "XI<sup>o</sup>" is merely a convenience between people to describe the subject at hand.

[LH] I hope you will agree with the proposition that the sexual dynamics inherent in the female body are qualitatively different from those inherent in the male body. And that this is so, based on factual physical differences between the male human body and the female human body. The dynamics of sexual experience between men and women are then particular to that relationship based on the potential interplay between those two different male and female dynamics.

[P] Absolutely. No argument from me here.

[LH] Now let us consider the male/male experience and the female/female experience. Does it not stand to reason that, since we have here two very different physical configurations, one from the other, and both from that of female/male experience, that the sexual dynamics of the male/male experience are going to be qualitatively different from the female/female experience, and that both will be different from the male/female experience?

[P] This I would completely concur as well. I consider for my own purposes that the male energy is catastrophic (linear) whereas the female energy is undulative (cyclic). The masculine nature is to overwhelm and project and the feminine is to radiate and consume/envelop.

[LH] If I recall correctly, I made the case in *The Island Dialogues* that there will certainly be an XI<sup>o</sup> formula particular to women, but that that was none of my business. That I would not even presume to express an opinion about what it might be like (even though I did ponder it somewhat) but would rather leave it for women to discover for themselves.

[P] I am hoping to involve in my future research a female team that can explore this particular path.

[LH] There is one very real physical difference between the male and female bodies that makes the Tantric potential for a man not only qualitatively different from that of a woman but quantitatively different as well. A man can express both the 'yin' and the 'yang' more fully and directly than is possible for a woman. That alone makes the experience between men unique to men. This isn't something I have 'made up'. It's there, a fact.

<sup>71</sup> Editor's Notes: All spelling errors have been corrected but this is still a rough draft of the overall document. There are pieces that still have to be added and corrected, as well as a final comparison between this document and the original emails from which this is harvested. I have attempted to standardize things like book titles, concepts used throughout the conversations, and usage of appropriate markups, *i.e.*, XI<sup>o</sup> for XIth or 11th. However, the material basis of the conversations has not been altered in meaning or intent. What corrections that have been made do not affect the reading of the material nor alter the intent of the original message. Minor personal stories and comments have been eliminated in order to provide the core of the dialogues in their raw form.

[P] I am making a large assumption here, but I would venture to guess that you are referring to the male ability to both "give and take" on the physical level as it were with another male. But this explanation does not address the energy work involved in a Tantric exercise. I would not dare question your views this early in our conversations. You have the experience and research to support your claims that I can only wish for at the early stage of the process.

[LH] Yes of course I am referring to a man's capacity to fuck and get fucked, suck and get sucked. And yes it does address the energy work in Tantric practice. For these physical sexual practices are a 'reflection' of the higher Tantric practices. [The] XI<sup>o</sup> is not merely a variation of the IX<sup>o</sup> (contrary to what these terms would appear to imply). Whereas the IX<sup>o</sup> formula could be expressed as 'active/passive', the XI<sup>o</sup> formula would more correctly be expressed as 'project/receive x project/receive'. There is nothing 'passive' about a man's capacity to 'receive'. A man's 'receptivity' is *dynamic* in a way in which the receptivity of a woman cannot be.

[P] I can see that we might spend a little time working out differences in terminology, but it seems that my idea of active/active is very much what you have expressed here. I am sure there are great differences as I will try to explain my view in a moment. However, it seems to me that I am confused as to the nature of the differences in the receptivity of men and women. How is a man's receptivity more dynamic than a woman's?

One more thing here. Maybe I should ask you to back up for a moment and explain the term "higher Tantric practices." I have spent the last two days in bookstores seeing Tantra connected with everything from great sexual positions to opening the chakras to 'how to fuck for wealth and power' books. I seem to be confused on specifically what you mean by such a phrase.

[LH] I should be very clear about one thing here: I have no real interest in so-called 'sex-Magick' any more. AC defined 'Magick' more or less thus: the art/science of bringing about change in accordance with Will. This is, I suggest to you, by and large 'playing in Maya'. The term 'Maya' is most frequently translated as 'illusion' which, while related, does not get to the heart of the matter. As I understand it any way, 'Maya' names the meaning of the phrase: meaningless activity. In this sense, all of the activity in/of the physical universe is Maya. All of human activity is Maya. There is, as far as I know, only one activity available within the human sphere which is not 'meaningless'. That is the activity of realizing the nature of Maya and the nature of one's true Self, and the relation of one's Self to Maya.

The illusory aspect of Maya is our belief that the universe and human activity actually have the sense, significance, and meaning we project on to them as 'natural' properties. Any act of Will results in Maya with the sole exception of "Knowing thy Self". All of 'creation' is Maya. But neither the 'Creator' nor the act of creating is Maya. Thus, if Magick is the 'act of creating' then Magick is 'real'. While at the same time all 'products' of Magick are Maya.

There is, of course, nothing 'wrong' with creating Maya. It is the 'play' of Absolute Consciousness. Where the trouble comes in is when pieces of Absolute Consciousness attribute sense, significance, and meaning to their creations and then take them 'seriously'; as if they are 'real' phenomena with the absolute sense, significance, and meaning which their creator has attributed to them. Rather than seeing them for what they are: fun and games. Sex is nothing but fun and games. Except to the extent to which we can learn about Self through them, Sex-Magick and Tantra are, by and large, fun and games as well. As I said, there is nothing wrong with engaging in 'fun and games'. But for the Magician, the Adept, the Man of Truth, there comes a time when he or she must choose between engaging in fun and games and engaging in the quest for the realization of **self**.

[P] I believe that many people view the "XI<sup>o</sup>" as merely a reversal of the "IX<sup>o</sup>" and that it is merely two men in a sexual practice with one male as active and the other as passive, priest and priestess in a sense. This is reflected in Patrick King's record for instance. I think this is incorrect. Since coming into possession of several of Patrick's papers, I have been collecting a reading list of sorts containing the materials that he suggested were of importance in understanding this practice. Since this is all I

have to go on currently, I would argue that it is most likely incomplete and largely inaccurate. But I digress.

Within one of the texts that are deemed important is a chapter from *Liber Aleph*. I believe that this sentence from that chapter illustrates my take on the whole picture so far and also the view to which I have viewed the hetero-/homo- sexual dichotomy in my own life. From *De Oculo Hoor* [emphasis mine]: "For Things Unlike do in their Marriage produce a Child which is relatively Stable, and resisteth Change; **but Things like increase mutually the Potential of their particular Natures.**"

[LH] The quote from *Liber Aleph* is very germane. On the mundane level this is what happens within the heterosexual formula. The genetic patterns inherent in the female body compel women to do their damnest to corral (envelope) men and direct their energies into the 'baby-making/child rearing' project. I am constantly astounded at the power of the baby-making and mothering 'urge' that the female body exerts on the Consciousness of women. I assume that this came about because without such a 'compulsion' the rigors of baby-making and child rearing would almost certainly discourage reproduction dramatically.

[P] If the quote is all that germane, then should it not stand to reason that "... Things like increase mutually the Potential of their particular Natures" is in more accordance with the homosexual formula? that, in theory, men and women have separate natures that are increased by their working with members of the same sex? It seems to me that, and indicative of the attitude in Patrick's "Record," that most of the explanations to the XI<sup>o</sup> stem from some kind of need to put one man in a priest (or active/male) role and the other in a priestess (or passive/(fe)male) role. This, to me, seems contrary to the concept of increasing the mutual nature of the gender. Just because one man is a recipient does not, as we have already agreed, make him passive.

[LH] I didn't mean to slight the second half of it. Just didn't get around to it. Certainly "Things like increase mutually the Potential of their particular Natures". I have always maintained that it is only in conjunction with another man than a man can learn to express his full nature and potential. Only a man can teach another man about his capacity for what we are calling 'receptivity' and all that that implies. Women cannot do this since they cannot express the necessary 'projective' nature needed as the counter foil for a man to learn 'receptivity'. Women, in the main, want men to be '**men**'. It is only in relationship with other men that men will learn to overcome the formula of alpha male competition. Women on the other hand just incite it. It has long been my observation that, in general, men like other men more than they really 'like' women, and visa versa. If both groups would only get over their hang-up about [homosexuality], the world would very likely be a lot saner place.

[LH, *in response to a query about the 'alpha male'*] Have you read much in the field of animal behavior? The classic 'alpha male' competitive pattern occurs in species in which the males compete with each other to see which single male or very small group of males will have more or less exclusive access to sexually responsive females. This position is usually achieved through physical combat of varying degrees of severity. This pattern usually prevails down through the 'pecking order' of males in the group. So that, down the chain from the 'top dog', one is submissive to those above, but dominant over those below you in the pecking order. This 'pecking order' is never stable. Which means that competition is ever present to one degree or another. The pressure is always from the bottom up. The young Turks are always nipping at the heels of the old pros. And periodically there is a 'catastrophic' violent upheaval in the system and the entire structure is reordered as some challenger manages to oust the Alpha Male who is usually either killed or driven from the group or becomes the low man in the pecking order. This inevitably gives way to a rearrangement of the whole pecking order in one fashion or other. The important thing to understand is that, as a pattern of behavior, it is totally 'projective', totally 'active' in the sense we are using these terms in our discussion.

This pattern runs rife through out human society, through out human history. Though as I have pointed out elsewhere, the goal has been abstracted in our case to one of pure 'power'. But still, at its foundations it remains a sexual competition. It is a battle of dicks: my dick is bigger than your dick. And in our social matrix the connotation is that, if I win, I'm gonna fuck you u pussy! In other primates such as the chimps and great apes, the males on the low end of the

pecking order ritually submit themselves to the alpha males as if they are females in 'heat', and the alpha male will symbolically mount them. This is done to prevent attack by the alpha male.

In human society there are vestiges of this to be found. What is the 'worst' thing one man can say to another? **Fuck You, You Cunt, U Pussy, U Fag!** All power mongering is rooted in this pattern. Every dictator is nothing but a successful alpha male demonstrating his 'power' to 'fuck' whoever or whatever strikes his fancy. This is the origin of the childhood game 'king of the mountain' which is that game taken to its logical extreme. Getting fucked becomes a position of inferiority and shame. Witness the attitude of so many men and cultures dominated by men towards women. And I see this pattern lurking in the heart of the IX°. Me Tarzan, you Jane. You are right to deplore the top/bottom pattern of heterosexuality because it leads to a pattern of 'superiority/inferiority'. It leads to a true dichotomy of opposition: either/or.

I see the XI° as being, on the other hand, a pattern uniting the dichotomy in a mutually inclusive bi-polar pattern of 'both/and' where both 'poles' are deemed worthy and necessary for 'wholeness'. The XI° man exalts in the manifestation of both roles. He has united the 'opposites' in his being and thus his being becomes a 'wholeness'. And out of that wholeness emerges a new social pattern among such whole unified men based on the desire to unite with their brothers rather than to dominate them in a power struggle. In a certain sense though, this does not really eliminate the 'power struggle' for dominance. Rather it transforms that struggle into 'love play'. One dominates for love's sake: the other submits for love's sake. And at any moment the polarity can reverse itself and the 'slave' becomes the 'king' and visa versa.

I have said that men are not going to realize this in relation to women. It has been hoped for a very long time that men would learn be 'example' from women. But as a 'methodology' that proposal has obviously been a failure. Given men's historical attitudes about and towards women, they are not likely to become 'submissive' to them willingly. (And before you protest that you do (if you should feel so inclined), I ask you to contemplate your situation very carefully and deeply before responding.) And even were that to happen, what would they be submitting to? Not to 'penetration' for that is not physically possible. For a man to fully understand the 'power' of the phallus he must himself submit to penetration by it. And there is a greater 'mystery' here as well. "As above, so below" In order to be receptive to the phallic power from 'above', a man must be receptive to it 'below'. It is the XI° 'marriage' that is the reflection of the 'divine' marriage and not that of the IX°.

[P] I cannot see that there is an active/passive split within this working. For men, an active/active working; for women, a passive/passive working. Or rather, in other words, two paths: one fully catastrophic and the other fully undulatory. The third path, of course, being that of the male/female is something that combines the two (active/passive) and produces a result that should be balanced between them and stable.

I could be way off but then, as you can see, my research has been primarily on my own without either direction or concrete evidence from anyone "in the know."

[LH] But I will here suggest to you that your proposal of 'active/active' (at least as I am understanding it) would be something like turning two fire hoses directly onto each other. You would indeed have a 'catastrophic' situation. The pattern as I am presenting it is what allows the dynamics to be a kind of controlled explosion without it resulting in catastrophe. 'Active/active' is what you have in man/man relations in the heterosexual world. And the result is indeed catastrophic much of the time.

[P] Catastrophic in my dictionary<sup>72</sup> provided me with the following definitions:

1 : the final event of the dramatic action

3 a : a violent and sudden change [...] b : a violent usually destructive natural event

I find that the male formula, no matter how it is expressed, is catastrophic. It resolves to a final dramatic event, violent and sudden change even in its explosive nature. The male response is linear in nature. It builds and it blasts and it disappears. It is the *Atu XVI*, the Tower, in its function. Aside from arguments that some men are multiorgasmic, it is my understanding that the

<sup>72</sup> WWWWebster Dictionary copyright © 2000 by Merriam-Webster, Incorporated.

majority of men have "spent their energy" in a single blast and have to recover prior to continuing further activities.

[LH] Your use of the term [catastrophic] describes the sexual experience of most men to a tee, much to the dissatisfaction of most women and a lot of gay & bisexual men. And that is a great shame. I get the impression from my experience that most men do not understand the experience of *orgasm* at all. They blast off, [*i.e.*] ejaculate, get a 4 second rush, and then they are exhausted. That's pathetic.

[P] However, on a physical level is this not exactly what happens? In my mind, orgasms are biological in nature. They are "an explosive discharge of neuromuscular tensions." Whatever resultant energy that may continue is not the orgasm but rather an extension of that orgasm, or at least it is the underlying energy of the orgasm itself that is continued after the orgasm. In any case, for a man, the sexual experience is that linear experience of *rise, expel (orgasm), and fall*. Whether or not the resultant energy is continued past the end point, I think, is the goal of the exercises, and the use of that energy the goal of this practice.

[LH] I think we are here again faced with the problem of definition of terms. I would say that the experience you describe is much closer to what I would call 'ejaculation', just a blip on the sexual radar screen, if you will. An 'orgasm' is a 'worm hole ride' to another 'world' another 'universe', the melting away of names until you have arrived in a state of pure unalloyed sensation. Once there, there is nothing more to 'do' there, all you can do is 'BE'. Should the thought of using 'IT' arise in your 'mind', you would be instantly blown out of that state, back into the mundane world (of ejaculation).

My experience with so many men has been that, either they do not understand that what you are calling 'orgasm' and I have here referred to as 'ejaculation' is merely the first stage of the 'rocket' and therefore get off the ship before it breaks free of the gravitational pull of the mundane world, or they are not capable to riding the rocket further. (It just freaks me out that they are 'through' after about 45 seconds and are then reaching for their cigarettes!)

[P] Maybe my perspective is a bit different since I am bisexual rather than gay, but it occurs to me that many of the people that were involved in the attempted revival of this practice in OTO were gay and attempting to force their own gay top/bottom roles into a practice that requires not only requires a mutual nature but equality in that nature as well. Your explanation of a *dynamic receptivity* rather than a *passive receptacle* seems much more logical and exact to the nature of this practice.

[LH] Because of the 'baby-making' thing,<sup>73</sup> [see above]

[P] Funny you bring this up again. I [wrote to a knowledgeable female friend] and asked her about the inherent energies of women. She, assuming that I had made the comments of course, had this to say:

"People and even *women* go beyond their biology all the time. Your views are very Aristotelian. That's an observation, not criticism. Men have their own version of the goal to reproduce. Have you thought of that? That's what the promiscuity is all about! It's a very male thing. We have strange forces of motivation in mating. Now, we have to go beyond the fucking, beyond the offspring, and beyond the biology."

[LH] I do not think that the males of any species actually has a 'goal to reproduce' in any sense of the phrase to the extent to which I see that females have a biological drive to baby-making. I see that in virtually every species the goal of reproduction is primarily invested in the females of the species. Whereas the goal of the males of virtually all

<sup>73</sup> Editor's Notes: This sentence is continued below, but cut-off mid-sentence for comment on this particular concept.

species is towards the joys of the sex experience. *That* is what promiscuity is all about. 'Reproduction' is almost certainly the last thing they are thinking about, if they are capable of thinking about it at all. It is the more or less scarcity of sexually responsive females coupled with the joys of sexual experience that drive what I have referred to earlier as 'alpha male' competition in the vast majority of species. (In the human species, because sexual experience is so readily available, alpha male competition has become abstracted into more or less competition for its own sake, for the joys of power for its own sake.) The motivational 'forces' in human mating (or most any species mating for that matter) are not strange at all. Women are 'driven' by the biological programmes of baby-making (plus purely sexual urges as well of course) and men are driven by the biological programmes of fuck-making sexual urges. And both are driven by the overwhelming urge of Absolute Consciousness toward sensation(al) experience in general. **Consciousness is a sensation junkie.** In our neck of the cosmos, energetic human bodies give Consciousness the best sensation experience. We call that experience 'sex'. And your friend is absolutely right when she says "Now, we have to go beyond the fucking, beyond the offspring, and beyond the biology." Except for one caveat: We don't *have* to do anything whatsoever. We are free to stay engrossed in whatever sensation is getting us off for all of eternity. And nothing in the Universe will give a damn. On the other hand if you want to go beyond the limitations of the human world you do have to get beyond fucking, baby-making and beyond biology all together.

[LH]<sup>74</sup> women, because of that, tend to internalize and in a sense 'horde' the energies they receive to be channeled into the maternal project. ("TO ME! TO ME!" isn't that what Nuit says?) In this respect, their dynamics are directed else where.

[P] Again, in response to my query on female dynamics and "merely reflecting the energy," the above mentioned woman had this to say:

"Women **are** the energy, in a most powerful way, and most, when they are not damaged, and have learned to work their own energy. Men have energy too, but to take it beyond the mundane takes something more."

Without disrespect for either of you, it sounds to me as if she and you are both saying that the opposite gender lacks the ability to really "get it." I personally find this unsatisfactory. I cannot, so far, accept that either gender is "damaged" in some way that inhibits their energy to be accessible to the other gender. But then, I admit this may have a lot to do with my bisexual mind.

[LH] Both the male and the female body are energy and are conduits for energy. But each, by its biological nature constrains that energy in a particular way. For both to take energy beyond the mundane takes something more. The biological nature of the female body is very heavily weighted towards the baby-making and rearing programmes. I suggest that this has come about because the rigors of baby-making and rearing are so arduous that without this biological pressure (and of course the stroke of 'genius' in this programme is to make the emotional/sensational experience of that experience so overwhelmingly pleasurable and satisfying) the programme would be far less likely to succeed. It appears to be genuinely 'oceanic' in its scope and ever present. It doesn't just happen one or two nights a week. And I have come to conclude that, for a great many women, the ongoing experience of 'mothering' is considerably more satisfying than sex. Because this biological pressure is so great and because the experience is so oceanically pleasurable, most women find it very difficult to go beyond it in a given life time. This is made doubly difficult because this mothering experience tends to extend thou out the mother's life since here attachment to her children remains in tact until the end. 'Mother'

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<sup>74</sup> Editor's Notes: This sentence is the rest of a previous unfinished sentence to which I commented on the first portion and then commented on this second portion.

becomes a totally absorbing 'role' or self identity that can and more often than not does, last for a life time. I am not saying that women can't 'get it' as much as I am saying that they have a more difficult hand of cards to play with.

The situation for men is considerably different. For men the biological experience, while 'sensational' in the extreme, is at the same time periodic and more or less short lived. We have sex, we get off, and then we get on with our lives. Until that is, the biological pressure builds up again and we seek out sexual experience. Sexual experience is an end in its self. It is nothing but pure sensation. And no matter to what heights one takes it, it remains that only: pure sensation. For this reason it is relatively easier to realize that it is what it is: a limited function of a limited physical body. This in turn makes it relatively easier to detach one's Self from the experience and the body. The identity sexual experience creates for a man is no where near as all encompassing as can be the identity of 'mother' for a woman. (I will have something more to say on this when, at some point, I discuss my experience with my initiation companion who was a woman.) This makes it somewhat easier for a man to get beyond biology than it is for a woman.

In the end Liberation is from attachment to and identification with the body; which means, since gender is a property of the body, from attachment to and identification with gender. It is also from sexuality since the body is the source of sexual experience.

The energetic sexual experience between men and women is obviously very powerful and very satisfying. But its scope, if I can put it that way, is limited by the biology of each. The sexual experience between men is also limited by the biology of the male body but the potential scope of possible experience is created than that between a man and a woman. The sexual experience between women is also limited by the biology of the female body but the potential scope of possible experience is, or so it seems to me, less than that possible between either men or a man and a woman. This is not to say that it is not powerful and satisfying. But I suspect that it's potential 'power' is less than the other two patterns, even though it may be equally satisfying.

[LH] Whereas with men, there is no such 'drain' on the system and their receptivity almost automatically feeds back directly into the system. ("I GO" said Hadit) And I think that men GO to the phallus with far greater intensity than do women. Men simply have a 'passion' for the phallus that women cannot have since they do not know the phallus directly. Thus their receptivity has about it that quality of 'going' as well as that of 'to me'



[P] This, on the other hand, makes complete sense to me with one minor exception. I can accept that a man has the ability to achieve the formula of **to go** as well as the formula of **to me**, but how can one man achieve both at the same time. It seems to me that by reintroducing the opposing formulas into the mix, you place this back into the arena of active/passive (top/bottom, priest/priestess, god/goddess) again. I am sure that I am missing something, hence the request for clarification.

[LH] Do you know the symbol of the serpent with its tail in its mouth? I get the impression that your thinking here is too literal, too focused on the physical facts of sexual experience. In a sense I would say you are thinking too much like a heterosexual here. Look, the so-called 'opposites' of yin and yang, give and take, filling and containing etc. etc. are not separate formulae. They are the two opposing terminals in a single bi-polar formula. They are not mutually exclusive. They are mutually inclusive. They are mutual necessities. One cannot be without the other. When united they form a unity (0=2). They do not annihilate each other in union forming a singularity (0=1).

By the nature of its biology, the female body is more or less exclusively restricted to the yin, take, containing side of the formula. I think this came about because this formulation proved most effective for optimizing the

positive outcome of baby-making and child rearing. The maximum amount of the energy taken in was converted into support for those activities *out of biological necessity*. The female body is all 'x' chromosomes

The male body on the other hand has both the 'x' and 'y' (the so-called 'male' chromosome) chromosome. Thus the male body has built into it the biological basis for both the yin and yang etc. It is of course the 'y' chromosome that gives the male body its 'phallic' energetic potential.

Now in the heterosexual pattern, the all yin female body is going to be a very powerful draw on the yang side of the male body. The man's yin potential is overwhelmed by the woman's yin actuality. Thus the heterosexual man is pretty much restricted to fulfilling the yang to the woman's yin. And in so doing the formula is fulfilled.  $1 + 1$  thus  $0=2$  (in this formulation '0' stands for 'unity')

But now let us consider the situation between two men in which there is no pressure for either to restrict their potential to either polarity of the formula. Where you have two men who are both equally able to fulfill both polarities of the formula. Here the situation is considerably more complex. You have:  $(0=2) + (0=2)$  I get the impression that your problem in grasping this is that you are applying to this formulation, what is essentially the 'either or' heterosexual situation, when in fact what you have here is a case of 'both and'. Now it is obvious that a great many gay men know no better than to apply the 'either or' heterosexual model to their own experience. And of course it works, more or less to the same extent that it works in the straight experience. But that is not what I am talking about. I am talking about a situation wherein the polarities can shift back and forth as quickly and as often as the two men can and will to do so. Sure there will be times when it comes to fucking and one fills and the other contains. But who does what to whom is not here predetermined. It can as easily go one way or the other. And when they push beyond the mundane to the more subtle realms the possibilities are staggering. They can create 'engines' of awesome capabilities.

[LH] (Whereas men can, on the other hand, know a passion similar to the woman's passion for the vagina if they experience the passion of getting fucked.) You will have to tell me if this makes any sense to you.

[P] Yes, to an extent. I can see where a man can experience the perspective of a woman. However, this returns to those role-playing games that I am so desperate to remove from the male/male formula as I see it. Again, I ask, am I missing something really basic and simple here?

[LH] Of course we must eliminate the heterosexual role playing from the male/male formula. But yin and yang are not, in and of themselves female/male, woman/man. The latter are specific examples of a very abstract pattern, *i.e.* yin and yang. It is up to you to re-exemplify the abstraction. What you must keep very clearly in mind is that no example is ever equivalent to the abstraction it is an example of. The abstraction itself is never manifested as it is. What manifests is always an example. That is the fatal error of orthodoxy: it always declares that their example **is** the abstraction.

[Last minute note: In speaking with my Mate about this, she disagrees with you. She enjoys both vaginal and anal sex with [two men]. But she finds that anal sex is not like vaginal sex to her, that it is two completely different experiences as well as energy levels in both pleasure and orgasm. She feels that she and [a former lover] move energy better vaginally, whereas she and I move energy better anally. (What that says about me as a lover I would rather not guess. LOL!) She would like to know how you consider anal sex to be similar to vaginal sex. She feels that anal sex would be about the same for both genders whereas vaginal sex is very exclusive to women.]

[LH] Well obviously I can't speak from the same level of experience on what she says as she does, at least not from this life time any way. But I have to say that I find it hard to accept her assertion that they are two **completely different experiences** without

any similarities at all. From what I know of physiology and neurology I cannot believe that they are absolutely categorically dissimilar experiences. On the other hand I do not question her assertion that vaginal sex is very exclusive to women. How could I? But to a degree this is all beside the point that I was trying to make. The point I was trying to make was that a man can have a quite overwhelming experience of getting fucked that, from what women friends have told me about their vaginal sexual experience, that is every bit as sensational, powerful and 'undulatory' (rather than 'catastrophic') as the vaginal experience. In a way the point here is that it is completely different from the phallic experience. And represents a legitimate expression of the 'yin' pattern, no less than does the vaginal expression. I can concede her point without at the same time having to disavow mine. While vaginal experience is unique to women, it is not the unique experience of the 'yin'. But whereas the female body can express to yin only, the male body can express both the yin and the yang. So in this respect the phallic experience is more unique to men than the vaginal experience is to women. I sincerely hope this can be understood as something other than a 'put down' of women. For it is not intended as such at all.

[LH] I find your use of the term 'catastrophic' for the male dynamic very interesting if a bit puzzling. Is this your own invention or gleaned from somewhere else?

[P] My definitions are a bit of both. I have recently begun to attempt to remove such OTO connotations that have bogged down the understanding of these formulas. As I progress and begin to understand these practices myself, I am sure that I will develop other terminology as well. For now, it is all I have. Up until now, as I explained before, my research has been very limited to my own mind and the written resources of Crowley and his interpreters. I have utilized the OTO degree system as a matter of convenience to describe these practices. Just to provide you with an understanding of my logic (as well as most likely how far off track I have been), my original breakdown until now has been as follows:

- VII° = Adorative/Meditative (Sexual) Technique
- VIII° = Autoerotic Sexual Technique
- IX° = Heteroerotic Sexual Technique
- X° = Generative Sexual Technique
- XI° = Homoerotic Sexual Technique

These are, of course, based upon my interpretations of the upper degree papers that are found within Francis King's *The Secret Rituals of the OTO*. I can make no claim as to the accuracy or lack thereof of the book. I know that the lower degree rituals are accurate insofar as the initiations that I took during my OTO career.

[LH] In my scheme of things, the VIII° and X° are reflections of each other. And the IX° and the XI° are reflections of each other. I suspect that, except for the X° we are pretty much in agreement. For me the X° is the degree of 'celibacy' in which the initiate becomes 'whole' and is then able to move on to the XI° degree if he should so choose.

[P] Within my notes on the upper degrees, I find that I wrote concerning the VII°:

"Adoration of the phallus as Baphomet, both within and without."  
Meditative Sex Magick(?). Of this, it seems to be nothing more than a preliminary of the VIII°. Such instructions that exist seems to be directly related to the VIII° workings, though in more of a religious or meditative technique than a sexual Magick technique. Also, could it not be "Adoration of the kteis as Babalon, both within and without"?

I felt that there must be a reason for this degree. It seems to be the last of the "preliminary practice" degrees necessary for the workings that came after it.

On the X<sup>o</sup>, I wrote:

Generative Sexual Technique. Procreative Sex Magick. Of this, there is no precedent in writing though the logical and linear conclusion from the IX<sup>o</sup> seems to suggest this is correct. Could it be that in actuality the paper entitled *De Homunculo* is the X<sup>o</sup> working and not merely an allegory to the IX<sup>o</sup>?

Since, by all accounts that I have found, the IX<sup>o</sup> is about interrupting the physical procreative process, it merely seemed logical to me that the X<sup>o</sup> was the fulfillment of that process in the expectation of an heir apparent. Since the X<sup>o</sup> is the "Supreme and Holy King" of the Order and is required to produce his own heir, procreating an heir (in modern legal reality, by appointment of succession or vote) seems to be the proper formula of this degree. For better or worse, OTO is based on a dynastic formula, and a King without an heir is not much of a King at all.

Where I disagree with your degree analysis is the ability to "move on to the [XI<sup>o</sup>] degree if he so choose" from the X<sup>o</sup>. Since the XI<sup>o</sup> "has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces," one does not necessarily *have* to come to grips (though it might be prudent) with any of the other upper OTO degrees in order to attain to those Palaces. In this may be another key to the subversive nature of the XI<sup>o</sup> to the initiatory structure of the Order that has been mentioned elsewhere.

This would also suggest to me that the XI<sup>o</sup> is no mere reflection of the IX<sup>o</sup> as you yourself said in one of our initial emails. The XI<sup>o</sup> is necessarily a completely different formula to that of the IX<sup>o</sup>. Even if the result of any particular working is, for all practical purposes, the same in the end (no pun intended), one method for reaching that result is complete alien to the other.

[LH] I see now more clearly that there is one area where our thinking diverges considerably. Whereas you regard the degrees VIII through IX almost entirely within the context of the OTO, I think of them almost entirely outside of that context. For me they are convenient labels to use when talking with people who know them. But as is almost always the case with verbal communication, defining terms is of great importance *if* real communication is to take place. In my world I use the rubric of the IX<sup>o</sup>, for instance, to cover the whole gamut of heterosexual 'working' from the lowest of the mundane to the heights. In my world 'baby-making' is the supreme 'formula' of that degree. In my interpretation of sex-Magick, no matter what the 'goal' is, it is still a 'baby' of sorts, a Magickal child if you will. My interpretation of the X<sup>o</sup>, for example, has nothing to do with the OTO at all, though I think it would be applicable. Instead it is an interpretation based on my interpretation of human sexuality in general.

[LH] Do you have any knowledge about why, after Grady apparently sanctioned King's establishing the degree within the order, those who are now in charge have rescinded this sanction to the point of even denying that it ever existed?

[P] To be honest, I don't know. I have found that in one of the recent volumes of *The Equinox* the current Frater Superior did sign his name with XI<sup>o</sup> in releasing *The Paris Working*. So I too am suddenly confused as to why this degree has suddenly disappeared. It has been suggested in one Forum that "there is an obvious implication throughout [much of Crowley's works] that the [XI<sup>o</sup>] is more or less subversive to the initiatory structure of the OTO." The implication being that the current administration will not tolerate such subversion. Whether or not this is true, or the underlying meaning to the statement, is beyond my particular knowledge.

[LH] In a sense the XI<sup>o</sup> would be subversive to the whole structure of the OTO, because it is, by its very nature nonhierarchical. In it there are no obvious sharply delineated 'superior' and 'inferior' 'positions'. It is truly 'Gnostic' as I have come to understand that term from my extensive study of the work on that subject by Prof. Elaine Pagel.

[P] I have heard of Ms. Pagel's work though I have never read anything authored by her.

As to the subversion of the Order, I can see this clearly. To back up a couple of emails, I received a statement this morning from one of the higher ups in OTO concerning the past existence of the XI<sup>o</sup> in OTO. I have asked for more explicit information, but [...] (after seeing this statement) I won't get it. However, for what it is worth:<sup>75</sup>

[Frater B.:] The deceased Patrick King was chartered by Grady to set up an experimental version of the XI<sup>o</sup> degree. That did not conform to the degree as Crowley used it. The experiment ended some years before Patrick's death, as far as OTO is concerned.<sup>76</sup>

[P] It is rumored that [the Frater Superior] officially 'disbanded' the XI<sup>o</sup> recently (as in, within the last several years, actual time frame unknown) and actually made a statement that it no longer existed.

[Frater B.:] Closer to ten years ago, in regard to Patrick's thing. XI<sup>o</sup> is still in existence, but not in that limited form.

[P] What, if you are at liberty to say, in Patrick's experiment was not in conformity with the degree as Crowley used it?

[Frater B.:] Purely interested in same sex experiments in parallel to the IX<sup>o</sup>. That's not the nature of the XI<sup>o</sup> under Crowley. Regarding the sexual aspects, Crowley's diaries include instances of same or mixed sexual workings under this head. Also, there are aspects to the degree that were not touched upon in Patrick's experiment.

[P] You imply it was disbanded ten years ago, but that it still exists in a broader existence?

[Frater B.:] No. Patrick's thing was closed out then by OTO and the real thing was established.

[P] This strikes me as odd for two reasons. One, [the Frater Superior] signed *The Paris Working* (a known homosexual/XI<sup>o</sup> working) in Equinox IV(2) with XI<sup>o</sup> after his name only two years ago.

[Frater B.:] Yes, that's an example of the use.

<sup>75</sup> Editor's Notes: The email then quotes this next paragraph that was in an email received by an officer of OTO. However, I am adding the entire conversation that then followed as well. It answers some of the ignorance I held in the above paragraphs as well as proving me wrong about receiving more information. To explain, there was, at the time, an intense personal attack happening online against the individual to whom I inquired. I felt that I would not receive any further information since I felt this person had more important things to do than to humor me in my investigations. I submit that the facts proved me wrong and that there was no disrespect intended in my comments.

<sup>76</sup> Editor's Notes: This and the comments that follow is **not** an official statement from OTO concerning the degrees or structure of the Order or of its initiatory practices. Any further information that is desired on an official level should be directed to OTO for further clarification or information. I have retained this conversation to show, after all that has been documented before them, that there may be in fact more to the nature of the XI<sup>o</sup> than has ever previously been understood. It allows one to see that further research in light of OTO's official silence may be necessary to expanding the knowledge of these so-called "upper degree" practices.

[P] [continued from above] I have yet to see **any** publication before or since released with such designation by him. Two, it would seem that the alleged existence of Crowley's papers that gave a XII<sup>o</sup> as OHO would still leave the XI<sup>o</sup> in "its own Palaces" and outside the regular structure of OTO (per Intimation, *et. al.*).

[Frater B.:] No contradiction. Can't be in XI<sup>o</sup> without another degree membership in OTO. Holding multiple degrees below the highest possessed is the regular structure. Don't quote me, since I don't have authority or full comprehension of the details, but "outside the regular structure" can mean that particular degree may not be held by some and may be held by others, without regard to particular other degrees also held.

## The Set/Horus Formula

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Here's a little analysis of the Set-Horus myth provided to Fra. Vilya by Greg Reeder. I should mention first of all that this is an "initiated" analysis rather than an academic or egyptological one. In other words, I don't mean to imply that anything I have to say would be condoned by any sane Egyptologist like Mr. Reeder. :-)

*The birth of Seth introduced a disruptive element into creation.*

I think this is a very important basic point. Set was the god of disorder and chaos - a liminal figure, dwelling on the outskirts of society, in the desert rather than the fertile Nile Valley. Horus was a god of order, preserving the structure of society, and vanquishing of chaotic elements such as Set represented. In the early Egyptian dynasties, it seems that there was a great appreciation for the idea that Set and Horus were both necessary elements, but in later times, Set was almost universally reviled. The idea of Set copulating with Horus implies a sort of reversal of the standard model of creation in the West. In most creation myths of the West, including that of Egypt, creation begins when a primordial creator god imposes order on a chaotic and undifferentiated mass - usually by speaking magic words or simply by breathing. "Word" and "name" are frequently used terms for semen in Western Tantra.

In the case of Horus and Set, the opposite is the case. Creation involves an intimate exchange between force (inspiration, emotion, etc.) and form (aesthetics, materials, execution), fluidity and crystallization. "In the beginning," all is force, and there is no form, so a logos is needed to bind force into intelligible forms. At the other end of this process, when force is exhausted and crystallization has reached its furthest limit, the introduction of a chaotic element is necessary for the creative process to continue. This is the function and import of Set copulating with Horus. Thus, the Eye of Horus is attributed to Malkuth by Crowley, and to the anus in the physical body (this is not just Crowley's interpretation. The attribution is explicitly given in the 42nd chapter of the Book of Coming Forth by Day).

*Seth is called HEMTI , a word that possibly meant "homosexual."*

I might mention here that some transposals of this word in Egyptian give attributes of Set - IHMT, "bank of a river," a liminal location where Set was often worshipped or decried in ritual demonstrations, MHTI, "north," which was the direction attributed to Set, and THMI, "to drive out," a reference to the actions of Horus, and Set's position as an outsider.

*This apparently disreputable epithet also is applied to cowards and deserters. Though some deny it specifically means homosexual, Te Velde translates it as such when applied to Seth. It seems apparent however that it denotes some kind of punning on the word for woman "hmt" and the word "hm", to "retreat," that is to "turns one back"- with the use of the phallus as a determinative adding a sexual dimension. The meaning then may be turning ones back to the phallus. (See disc. in Parkinson Homosexual Desire.... pp66-7)*

Set is also the god ruling the back or spine. His connection to the operation of kundalini should therefore be clear. Set is apparently "naturally" the passive member of the pair, the yin to Horus's yang (no pun intended). One inscription states that "The Pharaoh is Horus when he is standing up, and Set when he is sitting." That Set first copulates with Horus is more evidence for the "reversal" I mentioned above.

*It is a ribald account of the conflict between the two gods Horus and Seth over who would inherit the crown of Egypt upon the death of Osiris. It is curious that in this tale they are called the two youths and they are brought before a council of the gods presided over by Atum that the council may "Judge between the two youths and stop them from ...quarreling every day."(Lit.page 110.)*

This is a clear reference to the union of opposites necessary for creativity - but it is not (at least not entirely) a polarity based on sex or gender, making it an ideal formula for use by gay men (possibly women too, but I don't want to presume).

*The part of the conflict that most interests us here takes place after Seth has gouged out the eyes of Horus. Hathor restored sight to Horus and the two youths were brought back before the council to be judged.*

This part of the myth intrigues me. Can we see this as evidence of prior sexual activity, given that the Eye of Horus rules the anus? Hathor is the Egyptian Aphrodite, and her presence as mediator in the relationship between the two male gods suggests an important place for feminine divinity within the homosexual formula. We see this again in the next episode, where Isis is the mediator. Diotima, a priestess of the Mysteries in Plato's Symposium--again, a single feminine presence in what is primarily a homoerotic setting -- says that the goddess Aphrodite Ourania (Aphrodite in her manifestation as "Queen of Heaven") is the patroness of same-sex union. I have absolutely found this to be the case in personal workings. Is it too absurd to interpret the formula of IAO as Isis-Aphrodite-Ourania? Then IAO would equal 81, also ALIM, and Cain in Greek, but I digress.

*The Universal-Lord came up with an idea to keep them from quarreling. He told them to go out and ...."eat and drink so that we may have some peace."(Litp119). In other words he told them to fraternize so they would not fight.*

The universal lord is probably Amun. We see a similar recommendation in Crowley's Paris working, where he is instructed several times that feasting is paramount.

*So Seth invited Horus to a banquet at his house. After dinner they both climbed into a bed that had specially been prepared for them. Sometime during the night Seth became aroused and he inserted his phallus between the thighs of Horus. Older comments on the episode state that Horus and Seth both had intercourse with each other.*

Note that Set is the "active" party from the beginning. That previous accounts stress a mutuality of the sex act is important, also. In this version, the equilibration is also accomplished, but only with the intercession of Isis.

*In this tale however Horus used his hands to capture Seth's semen and sometime later took it to his mother Isis to show her just what Seth had done. Like any sensitive mother would when confronted with such a sight she screamed and then cut off her son's hands and threw them into the river.*

Ok, what about this cutting off of Horus' hands? The easiest interpretation is that Isis was horrified and disgusted. Can we read more deeply though, and conjecture that she saw a defect in the "sacrifice," i.e. that Horus had caught the semen rather than allowing himself to be "impregnated?" Then the cutting off of the hands is an atonement. A part of Horus is subjected to the disintegrating influence of water, at the river bank where the rites of Set take place; form is dissolved (the solve of "solve et coagula") in force, crystallization becomes fluid again.

*After making him a new pair of hands she applied fragrant ointment to her son's phallus and manipulated it so as to produce semen which she saved in a pot. She took the pot to Seth's garden and put the semen on his favorite food ...lettuce. Seth of course came to the garden and ate the lettuce thereby according to the story became impregnated from the seed of Horus.*

Lettuce is sacred to Set, and has seminal connotations because of its milky sap. I see a circular formula here. In the complete rite, Horus should have allowed himself to be penetrated anally. Set then would have fellated Horus, taking his semen by mouth. Thus, chaos penetrates form, and the "re-potentized" form is given back to chaos, resulting in a "child" after a manner.

*Seth invited Horus back to court where he proclaimed to the assembled deities that he should be made ruler because he had "performed the labor of a male against".. Horus. Upon hearing this the Ennead screamed and spat on Horus. They apparently were horrified that Horus was overpowered by Seth and was used as the receptive end in an act of anal intercourse. No condemnation was directed at Seth for being the insertor. Horus laughed at Seth's claims and told the assembled divinities that all that Seth had said were lies. Never mind that Horus appeared to be a willing partner and merely diverted Seth's semen. Horus, to prove that Seth's semen had not penetrated his person, suggested that the semen should be summoned from wherever it was. The god Thoth then summoned the seed of Seth and it answered not from inside Horus but from down in the marsh. When Thoth summoned the seed came out of Seth's head as a golden sun disc. At which time Thoth grabbed the golden sun-disc and placed on his own head.*

This is a very complicated passage - one that I don't fully know what to do with. In any case, there are some very interesting results of the operation that has been described. The semen rises from Set's head as a sun disk - in contrast to a physical child, born from the gate of the Muladhara chakra, the "child" of Set and Horus emerges from the Sahasrara (or possibly the Ajna). This is fully in accord with ancient tradition, that the product of a same-sex union is a spiritual child rather than a physical one. Diotima says the same thing in Plato's Symposium, and Crowley writes that "the 'Child' of such a love is a third person, an Holy Spirit, so to speak, partaking of both natures, yet boundless and impersonal because it is a bodiless creation of a wholly divine nature."

I think it is interesting to briefly consider the story of two other mythic brothers of antiquity - Cain and Abel. Cain offers his "seed" (a grain offering) to the Lord, but the Lord finds it deficient. Cain "slays" his brother, and his brother's "blood" cries out to the Lord. The lord places a mark on Cain's head as a warning to others that Cain is not to be harmed, and Cain is driven out to the East of Eden. These parallels seem important, but I don't clearly see a formula implied as in the Horus-Set story. How interesting that Cain = 81 = ALIM = IAO (in the sense of Isis-Aphrodite-Ourania. Using serial numeration for the Greek gematria, these three add to 233, also "Mother of Harlots," and "the inspired Sophia").

*Some texts say it is Thoth himself that was the product of this male pregnancy. The Pyramid Texts state that Thoth came forth from Seth. (pyr.1999c). Other references call Thoth the son of the two lords and "the son of the lords who came forth from the fore-head". (See Te Velde p44)*

Considering Thoth as psychopomp, free to move between heaven, earth, and the underworld, this is very appropriate. The dynamic relationship between order and chaos give birth to wisdom. This is the sense in which the ALIM formula pertains to Yesod, the formula of which is, of course, "change is stability and stability is change." In some theologies, Thoth is considered a creator god in his own right, and it is important to remember that the homosexual formula is still a creative one, although it is, in a sense, a reversal of the usual mode of creation.

*And their reconciliation is celebrated. The Shabaka Text C says "The sedge and the papyrus have been set on the two doors of the temple of Ptah. This means that Horus and Seth are contented and United. They fraternized so that they did not quarrel." ( Te Velde p 64) This union of Horus And Seth which prevented them from quarreling is even reflected in the name of the second dynasty King Peribsen a name which may mean "the sentiments or desires of the two gods are revealed or come forth. ( see discussion by Te Velde p 72-73.)*

*The union of Horus and Seth is the foundation of Egyptian Kingship as can be seen on the statue of Sesostris I seated upon his throne. This detail of the base of that throne depicts the union of Horus and Seth who are seen tying the sedge and papyrus plants around the windpipe and lungs the symbol of a united Egypt.*

Perhaps these images are also referring to the ida and pingala nadis? This seems likely.