

# SEXUAL SORCERY

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# SEXUAL SORCERY



# **INTERNATIONAL SOCIETY OF OCCULT SCIENCES**

**College and Research Society**

**Sorcery  
Psionics  
Healing  
Ufos  
Witchcraft**

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# **SEXUAL SORCERY**

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**A PRACTICAL MANUAL OF SEXUAL  
MAGICK**

**GANESHA**

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# The Tantrick Universe.

## Introduction.

Sexual Sorcery is one of the most important aspects of modern Magic(k) as it opens up a method of Sorcery which is found within the body itself. As a tradition it unites both east and west and takes techniques from many differing schools. To fully understand Sexual Sorcery one should put aside personal prejudices and preconceptions and enter its study with an open mind and a willingness to consider a new way to understanding and experiencing yourself and the universe.

## The Oriental Schools of Sexual Sorcery.

Tantrick ritual symbols have been found dating back some approximately three thousands years before Christ, these fertility symbols seem to be of Indo-European origin and suggest the antiquity of the Tantrick cults. Tantra (which means the way) is the oldest of the religions of the eastern world. Its primary texts are known as the "Tantras" and are as old as the Vedas (at least two thousand years before Christ), if not older. The influence of Tantrism can be seen in most ancient cultures, in the great land of China we read of Sexual Alchemy and the mysteries of the libido thousands

of years before Freud and in the Gnostic cults we read of the incarnation of the Godhood into the husband and wife (Cf. The Skehinah). Other examples can be found in Egypt, Crete and Rome where Sexual Sorcery was central to most of the secret initiatory traditions. Even today Tantra is still alive in modern India with one of the Hindu's holiest places, Kamrup in Assam, being the representation of the Yoni or Vagina of the Goddess herself.



## The Occidental Schools of Sexual Sorcery.

Gnosticism is a religious school of thought which is thought to have developed some time around the advent of Jesus, its origins are found in Egypt and Sumeria, while it's outer forms tended to be of Hebrew extraction. For many years the teachings of Gnosticism were not known, until recently when research discovered that the essence of the Gnostic tradition was a western form of Tantra. This Tantrism had initiatory rites and practices adapted from various traditions yet operating under the one overall generalised organizational structure. It seems that the death of Gnosticism, or rather its movement into the occult underground, took place around 200 e.v. and that it's survival occurred through such secret orders as the Order of Sion and the Knights Templars.

Around the middle of last century when many English scholars began research into the surviving Tantrick traditions in both their oriental and occidental forms and this gave rise to such orders as the O.T.O. and to a

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lesser degree, the Golden Dawn and related western Hermetic orders. In the case of the Golden Dawn it is believed that even though the Order functioned primarily with a Judeo-Christian focus, that under this facade a strong tradition of some form of Sexual Sorcery flourished, even though these traditions are no longer taught by its modern derivatives. The Order of Oriental Templars also known as the Order of the Temple of the East was a explicitly Tantrick Order with Masonic overtones. In 1912 it's magazine, the Oriflamme, made it clear that it's central premise of teaching was Sexual Sorcery....

*" The Order possesses the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of Sexual Magick and this teaching explains without exception, all the secrets of Freemasonry "*

## New Aeon Sexual Sorcery.

With the advent of the New Aeon in 1904 e.v. Master Therion (Aleister Crowley) formulated the Astrum Argentinum as a semi-physical Order to manifest the new magickal current. One of the first orders outside this structure to accept the Law of Thelema was the O.T.O. Master Therion thus proceeded to remodel it's workings to reflect the nature of the New Aeon and to incorporate new practices and theories of eastern and western Tantrism. However, since the O.T.O. still had a strong Masonic bias, under the pressure of the New Aeon it gave way to a new form of Order based on the principle of " One to One " teaching rather than structured autocratic order forms. With this change the teachings of Sexual Sorcery and Tantra were enlarged by the research and practice of a large number of western and eastern Thelemite Sorcerors and the resulting synthesis is found in the various modern Thelemite Tantrick Schools. These include such varied Orders as the Typhonian O.T.O. headed by Kenneth Grant, the Arcane Order of the Knights of Shamballa (AMOOKOS), the Cult of the Black Snake and the Order of Prometheus (Australia).

The publication of this training manual is part of a process whereby direct experience of Sexual Sorcery can be achieved by individuals and small groups without the secrecy and controls of order structures, we believe that such an act is in keeping with the open spirit of the Aeon of Horus.

*" If you bring forth what is within you, what you bring forth will save you*

*if you do not bring forth what is within you, what you do not bring forth will destroy you "*

The Gnostic Gospel of Thomas.

*"... when you put off the garment of shame, when the two become one and the male and the female is neither male nor male "*

The Gospel according to the Egyptians.

## The five M's of Sexual Sorcery.

The eastern school of Sexual Sorcery known as " Tantra " is divided into five distinct categories, these categories reflect the different levels of workings which may be undertaken. Even though these originate within the eastern tradition they are found just as significantly in the west, though perhaps, taught under different titles and with different symbol systems and emphasis. The five M's or the Pancha Makara may be interpreted in two different ways, each way reflects a different focus of each Makara, one subtle and one distinctly physical. This is not a moral judgement but a practical point that must be noted. The subtle interpretation is related to the symbolic or Right Hand Path (RHP), this involves the interpretation of Tantrick symbolism in a non-sexual and non-physical manner. While the physical (and sexual) interpretation is related to the Left Hand Path. The reason behind the Left Hand-Right Hand designation is that in the Oriental sexual rites the focus of passion (usually a woman) when placed on the right signified a symbolic rite, however, when passed on the left this intimated a physical or sexual ritual.

Before we begin the outline of the " Pancha Makara ", it is important to understand that actual sexual practices

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take up only one of the five M's of Sexual Sorcery. Many schools today emphasize the fifth M of sexual activity while ignoring the other four, this is not only inaccurate but dangerous. Sexual Sorcery may involve sexual ritual but certainly is not only sexual ritual.

### **The first M: Madya-Sadhana.**

The Left Hand Path application of the first M involves the correct use of intoxicants in their various forms. Madya means liquor and hence can be interpreted either in this context or in that of the Right Hand Path where it designates the activation of the Sahasrara Chakra and the use of its physical and para-physical secretions. Even modern science has today started to investigate the effects of hormonal secretions from the Endocrine glands on consciousness, the major difference between this investigation and our experience, is that in the Madya Sadhana the secretions are found to be both physical (hormonal) and para-physical.

### **The Second M: Mamsa-Sadhana.**

The LHP application of the second M involves a number of different practices. Since the term Mamsa can be translated " Meat ", it can be taken to represent the use of Meat in a ritual fashion (i.e. the use of a feast or Eucharist). It can also be understood, according to a lesser translation of the Tantrick texts as " Speech " and hence may be understood as the use of invocation or Ecstatic speech within a ritual context. The RHP interpretation of this Sadhana involves both the understanding of Meat in the context of food, such as in a controlled diet (usually vegetarian) and the effect of food on consciousness and the use of speech in a ritual manner. This second use includes such practices as Invocation, Chanting, Mantra, Ecstatic Prayer and so forth.

### **The Third M: Matsya Sadhana.**

The Third M tends to be translated as " Fish " and is used in the same way in the LHP as well as the RHP. It is seen as referring to the psychic flow as it travels through the Ida and Pingala channels of the spinal column. A minority of scholars also use the term to refer to the ritual eating of fish in a feast or Eucharist.

### **The Fourth M: Mudra Sadhana.**

Mudra is the only M well known outside Tantrick circles. It is utilized in similar ways in both the RHP and the LHP and represents the use of particular positionings of the body (more especially, the hands) to symbolize certain truths, to incarnate certain forces and/or to bring about changes in consciousness. This M also includes the use of various Asanas or Bodily Mudras.

### **The Fifth M: Maethuna Sadhana.**

The Fifth M is concerned primarily with sexual activity, the term Maethuna refers to sexual union but also includes various other forms of sexual practice. The RHP interpretation of this M involves the symbolic use of sexuality within the organism. This is best illustrated in the Khechari Mudra, which involves the bringing of the tongue back into the throat and " temporarily closing down the system ", here the tip of the tongue is seen as representing the Penis, the Nasal Pharynx, the Vagina and the uvula as the vulva.

The LHP interpretation of the Maethuna is sexual ritualism, where the term Left Hand refers to the vehicle of passion being placed in the Lunar or Left position. In some tantrick schools the five M's are also interpreted as Sub-Sadhanas within the fifth M of Maethuna. With this understanding in mind we give the following sub-Sadhana classifications.

# Sub-Sadhana with Maethuna.

Madya Sadhana

Amrita: Sacramental use of sexual fluids.

Mamsa Sadhana

Fellatio.

Matsya Sadhana

Cunnilingus.

Mudra Sadhana

Sexual Postures.

Maethuna Sadhana

Sexual Congress.

## Sexual Sorcery: An Outline.

Sexual Sorcery as taught within the Thelemite (Cf. of the Self) Tantrick School is composed of five categories, any of these five can again be sub-divided into the five M's, if so desired. However, it has been found that the five M's as sub-classes pertain primarily to the Gamma and Epsilon techniques in relation to the LHP or to the Delta techniques, if interpreted by the RHP. The classifications of Sexual Sorcery are based on the traditional outlines as taught within the O.T.O. and A. A. However, they have been given Greek letter titles to do away with the outdated Masonic grade system previously used within the O.T.O. sexual system.

The theory and practice of Sexual Sorcery is based on the fact that Eros or the sexual drive is one of the most powerful within the human organism and hence, if correctly used within a ritual situation, can achieve great results. In this outline we do not aim to outline the whole structure of Sexual Sorcery, but to give an overview of the basic techniques and some uses of each. We will also offer a discussion of some of the basic principles on which Sexual Sorcery is based such as Shiva and Shakti, the Sacred Seed, the Great Rite and Eros and Thanatos. It is important to master these theories for all Tantrick practice extends from their foundation.

**Alphaim.**

**Solo Sexual Sorcery.**

Alphaim is used for the charging of Talismans, Charms and Magickal Tools or Weapons, Dream Control and various related undertakings.

**Betaim.**

**Solo Sexual Sorcery.**

Betaim is used with a projected astral partner, involving a range of practices such as the energization of astral machinery, creation of elementals, psychic protection and attack and the development of internal characteristics through the science of projection.

**Gammaim.**

**Heterosexual or Polarised Sorcery.**

Gammaim can be used for many differing forms of Sorcery including the creation of Amrita, communication with other life-forms, creation of artificial beings, the spiritual evolution of both partners and so forth.

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### **Deltaiam.**

### **Sexual Chakra Sorcery.**

Deltaiam involves the use of Alpha, Beta, Gamma and Epsilon techniques to activate and purify the Chakras. It is an advanced form of sexual Kundalini Yoga.

### **Epsilonism.**

### **Homosexual or Unpolarised Sorcery.**

This technique is the mirror-image of Gammaism, it has many uses identical to the Gamma techniques with the added benefit of no sexual or astral production. Many schools, including the Thelemite Tantrick school, have found that anal intercourse with a member of the opposite sex or sex during a menstrual cycle can be used as an approximation of a purely homosexual rendition of this formula. (Even though the homosexual interpretation does seem more accurate and reliable).

These are many other uses for these techniques and these will be outlined as we progress in our study. In the meantime it is important to understand that the difference between the heterosexual and homosexual (Gamma and Epsilon) techniques is more than the physically obvious. It has been found that even though the Gamma working may be done with a contraceptive, an astral child is always created. Sometimes this is useful, sometimes not. While in a purely homosexual rendering of the Epsilon formula this does not occur due to specific characteristics found in the polarity field, this we will discuss in detail later.

These are many different principles involved in Sexual Sorcery and to understand them will take quite some study, to begin let us look at four Tantrick foundation principles in detail.

## **Shakti, Shiva and Sex Roles.**

Shiva and Shakti form the twin poles within the Tantrick cult. Shiva represents the power of the male deity, while Shakti represents the primal Goddess. According to traditional Hindu Tantra the Great Goddess has ten major incarnations or forms, the first and certainly the most foremost is Kali, while the other nine are Tara, Shodamhi, Bhuvameshvari, Bhairvai, Chinnamasta, Dhumavati, Bagala, Matangi and Kamala. In many Tantrick cults, such as the Kaulasadhaka, Shakti is seen as the primal source of all things and hence is identical to the earlier Egyptian concept of Nuit, the Goddess of infinite space, while her projection, Hadit is identical to Shiva.

In universal terms this duality is that of Ain and Kether (according to the Kabbalah), with Shakti representing dynamic action and Shiva representing the static state. In some traditions a trinity is formed of Brahma, Vishnu and Shiva, where Shiva is specifically referred to as Saturn or the Kabbalistic Binah. This correlation is, in some context, understandable, for Shiva may be related to the Dark God and his consort Shakti who is held within himself. However, it is also possible to understand the Shakti-Shiva relationship in the more absolute terms of Ain and Kether using their attributes as a universal, rather than specific, role. It could be said that the trinity is an exoteric form, while the duality of Shiva and Shakti is a universal and esoteric attribution.

The relationship between Shiva and Shakti is one of total interdependence, one Tantrick saying goes " *Shiva is Shava (a corpse) without Shakti*". When Shiva and Shakti are translated into human terms certain considerations should be taken into account, in some traditions the male is allotted to Shiva and the female to Shakti and in some sense this is correct. However, this has been used, in the past, to justify a reverse sexism where the female is held in awe way above the male. In actuality, the traditions of Sexual Sorcery demands that the male and female be accorded equality and even though some sex allocation can be made to Shiva and Shakti, equally true is the fact that within each male and female Shiva and Shakti both exist. This attribution is based on the fact that in each sex there are Shiva and Shakti poles, in the male the base centre is Shiva, while the Crown or Sahasrara Chakra

is Shakti, in the female these attributions are reversed.

When these polarities are applied to the sexual workings of Gamma and Epsilon certain important factors need to be considered. In Gamma, a complete circuit is formed and a circle vortex of energy is created, hence, all operations of Gamma Sorcery produce an astral or physical child. In an Epsilon working the circuit formed creates an "X" pattern, this formation generates energies of a wild and chaotic nature, without the production of any astral child form. Both of these formulae have important uses in the practice of Sexual Sorcery and each offers certain unique energy opportunities.

## The Sacred Seed.

The concept of the " Sacred Seed and Holy Fluids " forms the basis of much of the Gamma workings. According to traditional and modern Sexual Sorcery the sexual fluids of the male and female contain both physical and para-physical nutrients and hence are used in a form of Eucharist.

*" The highest form of the Eucharist is that in which the element consecrated is One. It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female..... The highest sacrament, that of one element, is universal in its operation, according to the declared purpose of the work so will the result be. It is the universal key of all Magick "*

**Magick in theory and practice by Aleister Crowley.**

The basis of the Eucharist is that the fluids of the human organism, male and female, contain certain essences known as " Kalas ". These Kalas are sixteen in number in the initiated and fourteen in number in the average person. Recent studies in sexology acknowledge these fourteen essences, however, the success of the Eucharist is based on the correct activation of the Priestess and Priest so that the sixteen Kalas are formed within the fluids. These fluids, when combined (heterosexual or homosexual) form a substance known as " Amrita ". This substance forms the basis of much magickal work, in sexual Alchemy it is known as the " Philosophers Stone " and it is found as a central focus within most traditional hindu Tantrick cults.

## The Great Rite.

In addition to the concept of the Sacred Seed and Holy Fluids it is very important to understand the Magickal power placed within the sexual rite. In all religions of old the act of sex was seen as an act of power and was therefore considered sacred. Today, we are in a period following the Victorian epoch where sex is seen as simply the release of built-up frustration, however, from the Tantrick position, neither this, nor puritanism is correct. Sex is a creative impulse, an act of power. It is an extension of the magickal concept of Love, not sentimentality nor lust, but the power of an " attraction between particles ".

In Witchcraft the climax of initiation comes in what is known as the " Third or Great degree ", this degree, also known as the " Great Rite ", involves sexual intercourse and the assumption of God-forms such as Pan and Aradia. This assumption of God-forms during sexual congress forms an integral part of our use of sexuality in the Thelemite school of Sexual Sorcery. Even when acts of sex are not undertaken for occult purposes, the Sorcerer should still train himself to assume the God-form of Hadit, Horus or Set and to see the partner in the sexual form of Nuit, Isis etc. Variations according to sex and sexual orientation are obvious.

In the Book of the Law it is stated " all acts of love should be done unto Nuit ", no matter how we view this text, this concept is vital as it emphasizes the need for all acts of love to be acts of Sexual Sorcery and hence acts of True Will. This ideal includes the philosophical tenet of the " Monk or Nun of Thelema " and a " New Celibacy ", where all acts of sex are seen as sacramental and even if the partner does not partake of this concept, the Sorcerer himself should see within that partner an expression of the God-form which he is projecting.

In regards to the relationship between sex and love, in the Thelemite context love is defined as the " Magickal attraction of particles " and not in the terms of sentimentality as used by the Christians and members of other



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religions today. All acts of Sexual Sorcery and hence, all acts of sex in the life of a Sorcerer, are expressions of Magickal love as they represent the bringing together of the divine aspects within the individuals involved. On the whole this is not compatible with the concept of Monogamy, neither, however, does it fit with the degeneration of sex in physical acts alone.

From these considerations, it should become clear that " a fuck in a circle " does not Sex Magick make !

## Eros and Thanatos.

The Psychology of Sexual Sorcery is based on the twin ideals first postulated, in modern times, by Sigmund Freud Eros and Thanatos. These twin forces represent the duality of birth and death. Birth is understood as the sexual impulse (Libido), while death is not necessarily the destructive impulse per se but the drive for re-entry into the spiritual dimensions. In Sexual Sorcery both of these drives are used to bring the individual into a higher state of consciousness.

The Eros drive is tamed through the various sexual rites and practices, while the Thanatos drive is tamed through the secret rites of the " Death Cult of Kali ". These death rites represent one of the deepest secrets of magick and are traditionally taught only to those who have completed their Tantrick training and have mastered all the theory and practice of magick. Through the cultivation of Eros and Thanatos within the psyche of the individual the final state of androgyny may be realized. Sexual Sorcery and its various rites brings the Sorcerer into the first stage of his transmutation towards the Androgyne, it brings about great changes of consciousness and a sublime influx of power. As he proceeds through the higher realms of initiation and continues on with the Rites of the Old Ones and the mysteries of the Necronomicon, he is brought into confrontation with his anti-self and a state of dynamic union is achieved. This is completed by the conquering of the Thanatos drive and his ascension to the androgynous state of the Overman.

This path is taught with difficulties and may take a lifetime or more to complete, however, the end result is going beyond the human species and reaching the next stage of evolution. It should be remembered, however, that the state of the Overman is as far beyond man as is man from the monkey and, hence, the transition involves changes of which we may only postulate until they are experienced.

## Conclusions.

In this chapter we have begun to examine the deeper facets of the mysteries of Sexual Sorcery, many of these may seem frightening and even, perhaps, repulsive to the Sorcerer who was not prepared for their revelation. But it must be remembered that the transition from this state of consciousness to the next is a total transformation of our state of being, it is not simply " a change of clothes " so to speak, but a total revolution in what we know and why we think the way we do. Hence, many of the techniques of Sexual Sorcery are very demanding and difficult, but as we reach towards the deeper stages of initiation the changes will begin and slowly, but surely, we will come to a new and more dynamic understanding of ourselves and the universe.

# The Missing dimension in sex.

## Introduction.

As above, so below...so goes the great dictum of Hermes which forms the central premise of the teachings of Sorcery (and Hermeticism, for that matter). The great forces of the universe are reflected in the organism in which we have our being, hence, the Mysteries are physiological as well as spiritual, and the symbolism of the Mysteries reflects both of these systems of Gnosis.

Throughout history we find hints of this Tantrick arcanum, one of the better known icons of Tantrism was that of the Mass of the Holy Ghost, which formed the symbolic sanctum of Sexual Alchemy. Here the bread was the body, the wine; the holy secretions and the dove which descended symbolized Venus, the planet of eroticism. Older icons also gave hints of their once Tantrick symbolism, the Garden of Eden was the sacred Yoni (Vagina), the mountain was the Phallus, the rivers were sexual secretions and so on. In a modern study of Sexual Sorcery such a use of symbolism is no longer necessary, even though sometimes it may prove to be of artistic merit.

The basis of modern Sexual Sorcery is straight forward and precise and is found in the simple dictum of Hermes. Which clearly illustrates how the forces of the universe not only flow within and around man as a species, but also exist in each individual organism as a reflection of the whole.



## The Nature of the Orgasm.

The orgasm has many uses, in Sexual Sorcery the libido or sexual drive is not earthed but incarnated into a previously formulated medium or form. This forms the basis for much of the use of sexual energies in Sorcery. The orgasm is used to create a vortex of energy which is then incarnated into a specified body so that a certain result can be manifested into reality (earthed). The result achieved can vary from personal and physical needs to the impregnation of a symbol for exploration of the higher astral dimensions.

The orgasm, when ejaculation is properly controlled, can be used to energize certain images of great power, these images, evoked and fixed in the mind, take form and create a life of their own, hence, being of practical use in many aspects of the Great Work.

The two pre-requisites of this form of Sexual Sorcery are the fixation of the mind on the symbol during the process and the achievement of an extremely intense orgasm by the prolonging of stimulation. The two factors can never be discounted and hence the would-be Sorcerer should begin their exploration forthwith.

The holding of an image in the mind's eye can be achieved by intense practice of the various arts of concentration and visualization, while the second factor, that of increasing orgasmic intensity, can be practiced through the various exercises found in the Alpha techniques of Sexual Sorcery. With this subject in mind, it is important to

come to an understanding of the relation between ejaculation and orgasm. Orgasm is an experience of sexual ecstasy, it is usually achieved by ejaculation, however, this is not always so.

In Sexual Sorcery the orgasm must be achieved with some ferocity and this is best accomplished through the gradual retardation of ejaculation during the sexual process leading up to a high level of climax at ejaculation point. Accordingly, the Sorcerer's understanding of ejaculation and orgasm is much more akin to the full climax of a woman than a simple emission of fluid. This intensity of orgasm can be just as easily developed by the female Sorcerer, perhaps, even more readily so, as the female masturbatory technique lends itself to offering a much stronger and more magickable valuable climax than the simple male emission.

## The Creation of Astral Children.

As discussed earlier, all forms of sex create some result. Heterosexual sex creates children, astral or physical. In a sexual act which does not have a physical production (i.e. a child), then the result is astral. By the use of sex a creation may be formulated on the spiritual planes, this may be achieved either through a masturbation technique (Alpha/Beta) or a technique using a partner (Gamma/Epsilon). This creation may take the form of an artificial elemental which is programmed to achieve certain goals and dissolve thereafter or an incubus, which is utilized to explore your own inner realities. Astral Children can also be used to control dreams and to spin the web of illusion. Dream control is an important aspect of Sexual Sorcery, for within its secret teachings Tantrism offers a unique form of dream manipulation by which dreams can be controlled and used to actually mould reality itself. This technique of " Dreaming True " was first taught in the early Draconian cults of Egypt and made popular in the more modern adaptations of occultism found in the writings of Dion Fortune.

## God-Form Assumption.

Godforms are an important aspect of all occult training, however, in Sexual Sorcery their use assumes paramount relevance. Generally, the sexual facet of the God-forms is exaggerated to assist in the identification process. The actual character of the Godform can include a variety of human and even animal forms, two particular forms are of special importance, those of Babalon and Therion.

On a superficial level Babalon and Therion are simply the female and male sexual " masks " used in rites of a polarized nature, these masks should be always astrally assumed accordingly involving the powers of Binah and Chokmah. When this successfully occurs the results produced are located in Death and hence can be then transferred to any of the lower Sephiroth at will. On a more esoteric level, however, the roles of Babalon and Therion have a secret utilization.

*" There is the dove and there is the serpent. Choose ye well ! He, my prophet hath chosen, knowing the law of the fortress and the great mystery of house of God "*

The Book of the Law 1:57.

The above quote taken from the Book of the Law suggests an esoteric understanding of Babalon and Therion. Babalon being the dove and Therion, the serpent. They represent not the techniques of heterosexual and homosexual sorcery, but variations within each technique, that is to say, the ability to work polarised and unpolarised sorcery. The Sorcerer needs to understand both of these workings and how they can be used, he also needs to dissolve the concept that there is a simple division between heterosexual and homosexual practice. In Sexual Sorcery there are four distinct possibilities or elements, Heterosexual:polarised and unpolarised, Homosexual:polarised and unpolarised. These possibilities embody the mystery of the Fortress (The Temple of the four-fold Mystery) and the Mystery of the House of God (Beth), they also involve the secret of the Magus. In addition to this, we find an added clue in the animal associated with the arcanum of the Magus, the Ibis. The Ibis is

the bird which gives itself an enema with its own beak and, hence, in mythology is considered to be bi-sexual. Hence, the mystery of the Magus is that he is androgynous and chooses not between his heterosexual and homosexual sides but uses the variations of both according to the nature of the working. These four possibilities are known as the Tantrick Elements.

## The Tantrick Elements.

Earlier we examined the various cycles in Sexual Sorcery i.e. the O and X formations and the attribution of Greek letters to these operations. Here, we wish to take these further and outline the four tools of the Sorcerer. In regards to attribution, the fifth tool or element is Akasha and hence is the Sorcerer himself who should be a blend of all four possibilities. The four possibilities as outlined are seen as:

OO. The Gamma working of heterosexual Sorcery.

XX. Epsilon working of homosexual Sorcery.

Each has two potentials, the full expression of its own mode and the blended elements. The full expression includes Gamma of Gamma (fully polarised Sorcery as seen in purely heterosexual rites) and Epsilon of Epsilon (fully unpolarised Sorcery as seen in purely homosexual rites). This form of pure unpolarised Sorcery is very volatile and is mostly used in Clippothic or Necronomicon workings.

Between these poles are two other potentials, these are known as the "*Blended Tantrick Elements*" and include:

OX. The Gamma working using assumption of Epsilon God-forms.

(For example, a male and female assuming same sex God images).

XO. The Epsilon working using Gamma God-forms.

(For example, two men assuming male-female God images).

These blended elements are utilized in a variety of workings, at the onset, however, it is imperative for the Sorcerer to understand these roles and their uses.

In the most ancient of Mysteries the Stellar Organism (the astral body) was attributed to the God Set, while the spiritual bodies were attributed to Horus. The battle between these Gods raged and the organism seemed split into opposite parties. However, the link discovered between the Gods of the Stars and the Gods of Fire was in the Lunar or sexual current, which was governed by Thoth (the Ibis). Hence, Sexual Sorcery is the method by which the various facets of the Sorcerer may be explored, purified and integrated to form a new self, stimulated by the impulse of True Will.

## The Biological Basis of the Mysteries.

Evidence arises from the strangest of places. Wilhelm Reich (1897-1957) was an arch-materialist and consort of Sigmund Freud, he spent much of his early life in studies of psycho-analysis and the sciences. However, his later research were concentrated on his discovery of "Bions", blue cells of para-physical energy which were released by the free flow of libido as expressed within the orgasm. His work was hampered by the government and churches of the time and he died in prison in 1957 charged with quackery.

His work, however, is highly relevant for it gives some scientific foundation to the ancient theories of the Tantrists, specifically that the sexual secretions of the organism, both male and female, produced a special form of energy. This form of energy was known in the east as the "Kalas" and can change concentration according to situation. In the sexually uninitiated there are fourteen kalas only, however, in those with excessive libido and a guidance from Self, the fourteenth, fifteenth and sixteenth Kalas are awakened and the full cycle is manifested. In later tantrick corruptions these Kalas were understood to flow from the Shakti or Priestess only, but this is not in

keeping with the original Mysteries.

All tantrick initiates become " Sisters of the Silver Star ", so to speak, and hence all initiates have the Kalas in action. The role of the " Sister " is to balance the polarities within herself and to fulfill the conditions of the Book of the Law, chapter two verse twenty four. In this verse we read of the Hermits, who live in beds of purple and are caressed by magnificent beasts of women with large limbs and fire in their eyes. This verse is a coded description of an entranced " Sister " with Kalas activated, this can be equally applied to either sex.

The key phrases here are the beds of purple i.e. illuminated by the Sahasrara Chakra and " Fire and Light " in their eyes, i.e. they are entranced and the full expression of their Will (cd.The Fire Lord) is expressed through them. Here, we come to understand the biological basis of Sexual Sorcery, the ebb and flow of the universe as reflected from the Aeons above into the secretions with the organism and the Kala cycle below.

## The Yoga of Sex.

Tantra is the Yoga of Sex, it does not, however, require the use of long sessions of asana or peculiar posture. It does, though, require the disciplining of the sexual instinct and its modification into forms useable by the Sorcerer in his quest for Self. In Tibet, for example, Tantra is known as " Prayoga " and the first thing you notice about these Yogic masters is their high sexual drive, the initiate should cultivate his libido and use it as another of his magickal tools. Sexual Yoga is one of the most secret of the traditions of the Yogi's, even in Gnosticism it was taught hidden under the veil of symbolism. For example, in Egyptian Gnostic terminology, the Tomb was symbolic of the womb and hence in early Gnostic thought we find that the death and re-erection of the Christos, was, on one level a sexual mythos. This mythos reflected the destruction of the lower ergo and the affirmation of the innermost Self through the use of Sexual Sorcery. It is interesting to note that in the book the Murder of Christ by Wilhelm Reich, a similar biological interpretation of the Christian mythos is offered.

In more recent times, the research of John Allegro (refer such texts as the Sacred Mushroom and the Cross, the Dead Sea Scrolls, End of the Road etc) went a step further and discovered that the term " Christos " actually referred to the sacred semen, another coded suggestion regarding the sexual Mysteries of the Gnostics. The Yoga of Sex or Sexual Sorcery is an important part of the Will to power as it offers the Sorcerer control over the instinctual aspects of his nature and these, unavoidably, hold the keys to much power. Sex, in the works of many modern psychologists is the supreme human drive, though we may not accept this assumption, we do realize that to utilize it correctly, opens a door to immeasurable personal power.

## The Chakras.

Orgasm may occur at any of the six lower Chakras, if it occurs in the seventh, then all Chakras will be brought to orgasm simultaneously. The ecstasy of Sexual Sorcery involves the Chakras being activated through sexual means, the serpent being raised from the lower centres (through controlled libido) and in the end result, the serpent is united with the dove of the Sahasrara Chakra. The energy which is risen through the Chakras is known as " Ojas " and is absorbed from the sexual fluids and re-directed up through the spinal column at orgasm, unabsorbed energy being secreted out in the semen flow.

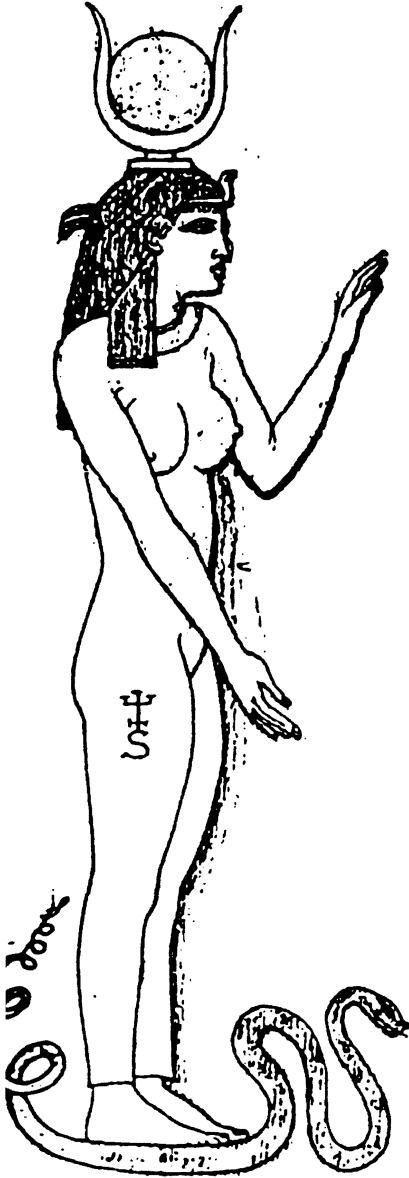
The use of Sexual Sorcery as part of Kundalini development is one important aspects of the Tantrick teachings (it is assigned to Delta), it gives the Sorcerer control over his organism and the ability to control the wide spectrum of states of consciousness. As can be readily grasped, the seven states of consciousness may be related to the seven Chakras and hence through the correct use of the body, experience of altered states is possible and necessary as part of the developmental process.

## The Lust and New Aeon Tarot Arcanum.

In the keys of Lust and the New Aeon we have two of the secrets of Sexual Sorcery, other Tantrick Tarot Arcana include the Tower and the Hanged Man. In the formula of Lust we have Babalon riding the beast (the self riding the body) which has seven heads (the Chakras) and is reaching towards the womb of Nuit. Behind Babalon, the serpent rises, suggesting the correct use of sexual energy to activate the Chakra's and stimulate the intuitional states of consciousness symbolised by Babalon in her Saturnian aspect. Babalon is clearly the representation of Nuit in the lower worlds, the feminine side of Self.

Above the representation of Nuit projects ten serpents, the Sephiroth of the Tree of Life moving into full activation through the co-joining of the Beast and Babalon. The enumeration of this Key is eleven by arcanum and hence refers to Magick in action, by Hebrew attribution, it is Teth or nine, the serpent. Together these numbers come to twenty, the New Aeon cards to which it is the key.

In the New Aeon arcanum we have Nuit, her body arched for love, somewhat like the Grail, pouring forth the Kalas to the Sorcerors of Night. In her womb sits the royal throne of Hadit, the power of Self. The Union of Hadit and Babalon produces the conquering child, Horus, who is the Aeonlc lord pictured in the front of the card. He represents the various " spiritual selves " of man flowing through the Aeons, empowered and drawn apart by the Will, symbolized by Hadit. To this Arcanum is attributed the letter Shin, the Secret Fire, the Fire of divine lust, whose nature forges the Self unto the glory of Nu.



# The History of Tantrism.

## Introduction.

The earliest traces of Sexual Sorcery are found in the pre-historical worship of the Great Mother, whose nature was celebrated in the turn of the seasons and whose presence was experienced through natural phenomenon. This earliest form of Sexual Sorcery was basically Animistic and traces of its generative-religious symbolism have been found as far back as 10,000 BCE on the walls of Paleolithic caves. Except for these earliest traces, the first records of Tantrick worship are found in a region known as the Tartary.

## The Tartary.

An idea prevalent in modern anthropology is that the spread of early Shamanic and Tantrick thought and practice originated in a central diffusion area. The region most favoured by those who hold this theory is that of the Gobi desert. The Gobi desert is a land of legend and Sorcery, it was known in tradition as the land of the Tartars or Tartary. Though there is little surviving data regarding this title, it does survive in the Greek land of Tartarus which existed in the deep and sunless sands beneath Hades, where the Titans were banished for an aeon. In the Secret Doctrine by Mme. Blavatsky, it is suggested that Tartary was the home of the Great White Brotherhood and was once a great inland sea, in whose centre resided the remnants of the race that preceded ours and held great powers and wisdom. Hence, in Theosophical literature, Tartary was seen as the diffusion point for the survival of a race from a much earlier epoch.

This theory is not found in Theosophical literature alone, in fact many traditions intimate a similar idea and the legend of Tartary itself can be found paralleled in the legends of Thule in Nordic mysticism, the fabled land of Dilmun in Sumerian thought and the homeland of the Great White Brotherhood, which was known as Agharti Shamballa. Shamballa is the title given to Tartary in the legends of the east, it is said that this was the land of the Gods, who taught the most ancient Gnosis to the disciplines of men. A strange legend is also told of what happened to Shamballa, it is said that a battle broke out between the practitioners of the RHP of Shamballa and the LHP of Agharti, this battle raged for twenty years and the result was the laying waste of the lands, the remains of which we see today in the Gobi desert. The survival of the Tantras took place by the Agharti going underground and taking the secrets with them, over many years they united the mysteries of RHP and LHP and propagated these teachings to the prepared via the secret Tantras of old. This propagation of teachings also took place by the migration of the remnants of these fabled civilizations through the Uddiyana.

## The Uddiyana.

The Uddiyana is a region located in the Swat valley in North Afghanistan, it is believed to be this region which received some of the remnants of the Agharti, it is hinted that others went underground to form a colony in the depths of the earth. In Uddiyana the teaching of the Tantras flourished and were developed to a fine art, it was rumoured that the Uddiyana was ruled by women and was known as the " Stri-Rajya "; the women's kingdom. In Uddiyana they used the wisdom of the Tantras with new religious fury, they taught the secret knowledge through a graded system of initiation in withdrawn conclaves. In these conclaves they practiced the arts of Phallic worship, magic, Tantrism, Yab-Yum, homosexual and heterosexual rites and a wide variety of other initiated forms of Sorcery. Tsuien-Taang (circa 650 c.e.) writes of the sects he found on his journeys through these regions, he writes of a strange world of monasteries ruled by women, sexual promiscuity, wonder-working and the arts of sorcery and magick. The Uddiyana religion had an amazing influence on the formation of Tantrick philosophy, it not only spread the teachings to the kingdoms of Bengal and Assam, where the arts were finally refined to a new level of subtlety, but the Uddiyana produced a long list of proteges and masters. Some of the most notable "

children of Uddiyana " include Change Tao-Ling (circa 200 c.e.), the founder of modern Taoism, Shenrab (circa 500 c.e.), systematizer of the Tibetan Bon religion and Matsyendra (circa 800 c.e.), founder of the Natha sect.

## Chinese Sexual Alchemy.

The teachings of Chinese Tantra take the form of Sexual Alchemy, their origin cannot be fully ascertained. However, the influence of two masters of sorcery, Hsuang Ti and Lao Tze, had the profound effect of bringing the Chinese Tantrick teachings into a more organized and refined cannon. Lao Tze was the author of the Tao-Te-Ching and founder of Taoism. Taoism being an intricate system of mysticism based on the interactions of Yin and Yang, the two primary yet complementary opposites of the universe. These interactions are chronicled in the I Ching and form the basis for herbal lore, magic, mystic philosophy, breath and secretion control, health extension and other aspects of the Chinese alchemical system. Though it may be difficult to actually trace back to Lao-Tze must of this philosophy, his life has been turned into legend, the teachings of his students are very illuminating. Chan Tao-Ling (circa 200 c.e.) offers a system centred on a sexual understanding of Chinese alchemy and outlines a detailed working programme of sexual physiology, ritualism and occultism.

## The Bon religion of Tibet.

It is rumoured by legend that one of the gates to the remnant kingdom of the tribe of the Agharti, now living inside the earth in underground caverns, is in Tibet. Tibet is a nation of magick and ritualism, the Bon religion forms the survival of native and Shamanic practices in the outward form of Buddhism. It was first systematized around 300 c.e. by Shenrab, who formed a Tantrick priesthood and an authorized cannon. There are ten distinct grades in the Bon Priesthood, the tenth is unwritten and only known to the highest adepts, while the other nine are all open to the general priest-class. Though they do involve an extremely complex system of demonology and ritual, their power cannot be denied. The traditions of the Bon cover the complete spectrum of occult practice including such artes as oracles, divination, exorcism, evocation, vampirism, propitiation of demons, dealing with the Bardo (the state after death), dealing with the 360 forms of death and many others. In 750 c.e. a revision of the Bon religion took place under the guidance of Padma-Sambhavaa, the then prince of Uddiyana. The Bon was re-organized in line with the various systems of Tantra from Uddiyana and was thus formulated into a more refined system of magickal and tantrick practice. Tantrism in Tibet was associated with many of the darker artes of Sorcery and hence shunned by many of the more orthodox Buddhist sects. However, even the Dalai Lamas became involved in many of its practices. The fifth Dalai Lama, for example, who died in 1680 c.e. was well studied in the mysteries of the Tantra's, many of his love songs and poems are still studied today by modern Sexual Sorcerers. It is said that when he was questioned regarding his use of sexual rites, he replied...

*" Yes, it is true that I have women but you who find fault with me also have them and copulation for me is not the same thing as it is for you ."*

## The Tantras of India.

There is a history of early Phallic worship and fertility rites in India, however, it is not until the migration from the Uddiyana via Kashmir and the Himalaya's to Deccan in the south, and Bengal in the east, that Tantrism really began to take hold of the minds and bodies of the Indian people. In Bengal the tradition of Tantra was the strongest, with lineages of kings, the Palas (760-1142 c.e.) and the Senas (1095-1119 c.e.) founding a great number of Tantrick schools and universities. During this period even the royal courts had their resident astrologers and Tantrick high priests, only in the later reaches of the thirteenth century was this destroyed by the invading swarm of Moslems. The Tantrick Mysteries do, however, still survive in the various secret and



semi-secret sects of India, the two most important of these Buddhist Tantrick sects are the Kalachakra (cult of the wheel of Kali) and the Vajrayana (cult of the thunderbolt). In regards to Hindu sects, there are many, the Tantrick tradition in Hinduism is exceptionally strong and takes in a wide variety of forms, some of these are the Shaivites (Shiva cult), Shaktis (Shakti cult), Saoras (Shani or Saturn cult), Kaulas (Kali cult) and the Ganapatyas (Ganesha cult). In addition, there are many derivatives, for example, with the Shaivites there are the Lakulishas, who worship Shiva as the Lord of the Club and the Pashupatas, who worship Shiva as the Lord of the Beasts, each one emphasizing a different facet of the same religious system.

## Early Western Sexual Sorcery.

The teachings of the Tantras slowly filtered into the west, the earliest records being in the works of Edward Sellon around the mid eighteenth century and the many texts written by Sir John Woodroffe. Sir John was a high court judge in Calcutta, who translated most of the original texts of Tantrism for the first time into English. Vintras (c.1875 c.e.), Boullan (c.1893 c.e.) and Van Haecke (c.1912 c.e.) were some of the earliest Westerners to devise a full system of Sexual Sorcery. Their system was based on the use of sexual rites in conjunction with the formation of astral forms, these included what they called "The Humanimals", half animal and half human elementals. Their system emphasized the possibility of immortality through sexuality and uses a wide range of sexual techniques. Vintras could be understood as carrying on an esoteric Western tradition of Sexual Sorcery which could be traced back to early Gnosticism in the first century common era. Even though there is little information available it seems likely that a system based on a synthesis of Magic and Sexual knowledge from Tartary was being taught by various brotherhoods in the Dead Sea Region. These brotherhoods, one of which was known as the "Essenes", were involved in a system of Sorcery very much akin to those taught in Tibet and India. It is quite likely that Jesus was initiated into one of these brotherhoods and that much of the original Gnosis originated in this fashion. Certainly the works of John Allegro decipher much of the New Testament in keeping with this Tantrick element. The problem is that the Gnostic teachings of Jesus were suppressed and a more social Gospel placed in the public eye. Luckily, however, the teacher Ormus (6 c.e.) re-newed the teaching of the Tantrick doctrine and allowed their survival till a time when the Knights Templars and Order of Sion took over the mantle. Other later orders of Rosicrucian and Masonic orientation also carried on the teaching in secret. The tantrism of Randolph Paschal (c.1875 c.e.) displays a mixture of Gnostic and Tartary Tantrism. Having travelled widely he devised a western system of Tantrism, which was later adapted into the Masonic-Tantrick structure of the early O.T.O.

## The work of Gurdieff.

Gurdieff travelled throughout the regions of Sumeria, Mongolia and Tibet and was trained under the Master Karagoz, one of the last remaining masters of Tantra from Tartary. After settling down in Paris, Gurdieff devised and taught a system based on a synthesis of Sufi Dance and mysticism as well as elements of the original Tantrick Gnosis. His sexual behaviour was wild and unpredictable, much like his contemporary Aleister Crowley. His system survives today and offers much to the would-be student of modern Sorcery.

## Aleister Crowley and the O.T.O.

The Order of the Temple of the East was formed in 1902 c.e. by Karl Kellner, it was based on the Tantrick arcanum as outlined in the works of Randolph Paschal. The structure of the order utilized a ten degree system, the first six were Masonic, with sexual teachings only being revealed in the last four grades and even then, primarily in theoretical form. After a brief period of operation it came under the supervision of Aleister Crowley who updated its teachings from a pseudo-Masonic mysticism to a New Aeon Magick. He also added an extra eleventh degree in line with certain specific Tantrick requirements. The new O.T.O. as constructed by Crowley marked the re-instatement of the original Tartary Tantrick tradition.

The history of the O.T.O after his demise seems extremely confused, one is left with the impression that he

## SEXUAL SORCERY 19

deliberately wanted it so, that way his students would be forced to stand on their own two feet ! Even though there are many claimants to the title of the O.T.O.

I do not aim to enter into a consideration of their various claims to validity, or lack of it. In my mind after the demise of Crowley, an astral vortex was formulated to hold the knowledge of Sexual Sorcery, this vortex, school or lodge is known as the Sovereign Sanctuary Astrum Argentinum. This lodge has many representatives on the physical, though anyone claiming sole authority, based on any evidence, physical or astral, should be doubted. The Astrum Argentinum affirms the Tartary Tartrick as well as outlining the various derivatives of Sexual Sorcery as found in Hindu and Chinese system, among others. The applications of the Astrum Argentinum system is based on the New Aeon current, this current affirms the Agharti teachings and their later appearance in the Shaitan mythos of the Yezidis and the Draconian Tantras of Ancient Egypt.

The dark Sexual Sorcery of Tartary has risen again, it is a system which unites both symbolic and physical techniques and formulates a new and pure ethic based on the beauty and majesty of the Innermost sanctum of Will.

Its message is clear, the path to liberation is contained within our own minds and bodies, *there is no need to look beyond !*

# Self Initiation through Sexual Sorcery.

## Introduction.

The science of Sexual Sorcery forms the inner arcanum of Magick, it offers a direct experience of higher states of being and creates a situation whereby the body and psyche can be transformed. This transformation allows the manifestation of the Innermost Will without the impediment of ego. The process of self initiation as taught within the schools of Sexual Sorcery is not an easy one, it involves the re-conditioning of the sexual instinct so that it is totally oblivious to the demands of social conditioning and operates as a trained machine. The first stages within the Tantrick self initiation procedures are the most difficult, they involve overcoming many of the moral qualms and personal likes and dislikes we have, in favour of a new ethic based on the Amoralty of the Overman. The aim of Tantrick initiation is to bring the body into line with the higher self, to activate its various energy centres and formulate them into what is known as the "Animal"; an obedient creature. This creature must be made to obey the commands of the self without distinction to personal taste. The higher self or "Angel" relays its commands through the trained mind or Adept and it is important for this mind to be clear and analytical as well as open to intuition. These three functions, the Animal, Adept and the Angel are the three A's of Sexual Sorcery. The Animal must be strong and obedient, the Adept must be intelligent and refined and the Angel must be Pure Will and nothing else.



## First steps in Tantrick initiation.

## Psychological barriers.

The first stage in Tantrick initiation is to explore your own understanding of sexuality and to come to an understanding of how you relate to your body and to sexual relations with others. It is imperative for the Sorcerer to come to an understanding that acts of sex are acts of Power, not of domination over, such as the misused sexuality of the Victorian era, but as power arising from the act itself. Love is a by-product of this sense of power and can really only be sensed by those who are Will centred, all other acts of sexuality are simply evacuation of

the organism. As the Sorcerer explores his or her own understanding of sexuality, the concept of Bi-sexuality should also be explored. For many people the concept of same sex sex seems repulsive, yet it can be readily seen in the works of psychology, specifically in Freud and Jung, that all beings are androgynous and a balance of feminine and masculine archetypes. As we explore these archetypes further it is likely to manifest in the personality, first, as a tendency towards androgyny and secondly, towards a genital manifestation in bi-sexuality. The concept of the Conquering Child of the New Aeon also bears this out when we realize that Horus is androgynous and brings together the opposing aspects of Isis and Osiris within his bosom and resolves them within his own androgyny. This concept is not to be taken as a matter of dogma, but is put forward as a matter for meditation and thought. To prepare the student for the initiative process of Sexual Sorcery we offer the we

exercises on the following pages. The first is based on the process of re-claiming the body and accepting it as a tool for magical use.

The second is a visualization based on balancing the organism and stimulating a more androgynous potential.

## Concentration in Sexual Sorcery.

After the basic psychological exercises, the Sorcerer should begin work on the ability to concentrate upon a given image and hold this image clearly in the mind's eye. This technique is not simple visualization for it involves being able to hold this image clearly during the act of sexual congress. The central task here being to create a dichotomy between the activity of the body and that of the Psyche so that while the sexual act is being performed, whatever form this activity may take, the image can be held clearly in the eye of the mind without any wavering whatsoever.

The first step in this procedure is to experiment using masturbation techniques, do not control the body, go through the physical procedure while concentrating on something else. Obviously, it will take longer to achieve arousal, however, it will happen in the end. The key during this process is to keep the mind on the image chosen. You may wish, at first, to begin with a series of images, even a visual story as the efficiency increases, concentrate on a single image and learn to hold it during the whole procedure, especially allowing the image to be seen in its most resplendent glory at the moment of orgasm.

## Multiple Orgasm Function.

Multiple orgasm function is an important aspect of many advanced Tantrik workings, the potential for both the male and the female to achieve this is far beyond what most people realize. For years, especially after the revelations of Masters and Johnson, the realization of female orgasmic potential became well known, but we may ask, What about the male?

In the late Seventies some material became available from research conducted in a developmental laboratory in America, it was made public in an article in Gnostica magazine during May-June 1979. Most readers, however, did not realize the importance of its message.

After much research it was found that not only was male multiple orgasm possible, but that it was possible to reach a state of nearly constant and continuous orgasm. This state covered quite a period of time with some males being found capable of having over 500 continuous orgasms, accompanied by repeated (but not continuous) ejaculations. It was also found that there was a statistical relation between frontal lobe stimulation, creative activity and multiple orgasm. It was noted that a large percentage of high I.Q. rebels reaching their later teens were experiencing frontal lobe activity in the form of advanced creativity. This advanced creativity, was, however, being rejected by the establishment because it was sexually caused and had, at times, unusual sexual tie-ins. It seemed from this research that there was a direct relation to higher states of consciousness and excessive sexual drive. This drive is noted in most Tantrik literature of east and west and suggests that there is a method of triggering altered states through its correct utilization. We hence believe it is imperative for the Sorcerer to begin experimentation with multiple orgasm techniques, these are more important than simple sexual

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## The Atum Meditation.

1. Sit peacefully and enter a state of deep relaxation.
2. Remove clothes, at the same time meditating on the removal of mental barriers.
3. Meditate on the Pyramid Utterance of Atum.  
(Pyramid Utterance 627).

*"Atum was creative in that he proceeded to masturbate with himself in Heliopolis, he put his penis in his hand that he might obtain the pleasure of emission whereby and there was born brother and sister, that is Shu and Tefnut, the creation of the world in human terms "*

4. Meditation on the balance of male and female internal attributes, created from the correct use of sexual orgasm.
5. Visualize your sexual barriers being removed and your nature as a True Will being manifested.
6. Begin masturbation utilizing the " Humn " mantra.
7. Visualize yourself making to to the dark beauty of infinite space, use whichever sexual gender you prefer and improvise your own imagery.
8. Prolong orgasm for as long as possible.
9. Reach orgasm and feel yourself releasing your inhibitions.  
At the moment of climax let go with the mantra " Ghaa ".
10. Relax back into a state of meditative silence and afterglow.

## **Astral Androgynity Meditation.**

*This meditation should be repeated over a period of time until efficiency is accomplished, this will take longer for some than for others*

1. Relax deeply using breathing exercises.
2. Remove clothes meditation on the removal of inhibitions.
3. Begin masturbation visualizing someone your preference attracts you to.
4. As the masturbation increase, switch the sex of your visualization.

Transfer all your points of attraction to the sex opposite to your normal preference.

For example, see the beautiful legs of a woman on a man, note the stare of the eyes etc.

During this process attempt to increase excitement rather than letting it lag.

5. Prolong the image.

if necessary return to the first image and then switch back to the second, continuing this "swapping" until the second image can be sustained with excitement.

6. On orgasm release yourself.

Allow your excitement to permit the possibility of excitement to be accepted from a source that in the past you would not have given acknowledgement to.

7. Continue this exercise until you can function using imagery of either sex with physical excitement.
8. Transfer this experiment into practice.

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exploration, for they open up neural doorways within the brain and make available altered state experiences. Multiple orgasm techniques also form one of the early steps towards Kundalini arousal and the development of the trained Animal/Adept complex for the manifestation of True Will. Most women have an understanding of multiple orgasms for they do not have that obsession men have of relating ejaculation to orgasm, ejaculation is only one aspect of the orgasm but is certainly not the end requirement.

By working through the following suggested procedures over and over again, it is possible to come to an experience of multiple orgasm and a state of "Nirvanic Orgasm".

1. Start off by evaluating your emotional state, locate any barriers to having a good orgasm.

Many men still suffer from guilt related to sexual issues, attempt to solve these issues.

(if they cannot be easily solved, at least acknowledge their existence to yourself).

2. Create a mental state of satisfaction, understand that you have no need to feel locked up or guilty, create a landslide of positive self feedback, make yourself feel relaxed and expectant, feel a sense of inner strength and will.

3. Having an orgasm, either alone or with a friend.

4. As your orgasm approaches what seems to be its climax, deliberately relinquish conscious control, allow yourself to fall into the orgasm, dissolving your ego limits into orgasmic experience.

5. At this point make sure that you do not fall back into normal thinking, allow yourself to flow with this new feeling, forget past, present and future and EXPERIENCE.

If you allow yourself to let go you will begin to experience a continuation of the orgasmic spasm....

6. After the first experience of multiple orgasm, things tend to get easier.

However, it must be remembered that the key is letting go of the ego, with its accompanying restrictions and experiencing the orgasm for what it is.

A full body altered state of magnificent potential.

## Preliminary Exercises in Sexual Sorcery.

The following exercises are aimed to bring the Sorcerer into a experience of using Sexual Sorcery in everyday sexual experience.

Sex is a sacrament and the body is our temple, every orgasm should be an experience of inner strength and power.

In the following exercises the Sorcerer will begin to experience some of the various possibilities within the ancient art of Sex.

The exercises are divided into three categories,.....

1. Individual,
2. Couple and
3. General.

When couples are specified, they can be of any sexual orientation, however, the person you work with should be, at least, sympathetic to your magical involvement, if not willing to experiment with you.



## **Individual Exercises.**

**1. Sit in a meditative state, naked.**

Meditate on your state of nakedness, come to an experience of how the body feels, note internal movements, sensations, note the effect of external elements on the body, the breeze that passes and so on. Become aware of your body and then proceed.

**2. Experience your own body.**

Explore the various areas of your body with care and intrigue, using oil and cream run your hands all over your body and experience it FULLY.

Explore its crevices as you become sexually stimulated, explore your sexual orgasm, bring yourself slowly to orgasm experiencing your body and getting a better understanding of its actions.

End the session with a long relaxing bath.

**3. Sit in a meditative state.**

Begin to vibrate words of power, begin with, perhaps, Aum and then proceed to such words as Thelema, Agape, Abra-had-abra etc.

Vibrate these words, sing these words, get into an experience of sound, vary the pitch and move the vibration. Sense the sound being transferred from organ to orgasm, experience it as a sexual stimulus and use the sound in conjunction with masturbation to enhance the strength of the orgasm.

## **Breathing and Mantras in Solitary Sexual experience.**

**1. Sit with your head kept up and the abdomen pulled in, the spine should be erect and the mind alert, but relaxed.**

**2. Inhale, fill the lungs completely, visualizing the lungs filled with Cosmic Fire.**

**3. Exhale all the air using both the abdomen and diaphragm muscles, feel the fire leaving the body behind, however, a residue is left in the lungs.**

**4. Breathing in and out should be continued in a cycle, sensing the residue fire in the lungs increasing each cycle.**

**5. As the fire increases, make sure the breath is kept at a steady pace**

**6. Feel the fire exploding throughout the body stimulating all the organs, especially those of a sexual nature. Continue this until a state of sexual tension and ecstasy intervenes, follow this with a specific Mantra and the sexual act**

## The Humming Mantra.

Hum...at first quietly and then building up in pitch, feel the body coming alive with the sound of humming. Increase the sensation during the sexual experience.

A procedure for the humming Mantra could be formulated as follows...

1. Hold the tongue firm against the roof of the mouth, pull the abdomen inward and upward.
2. Begin humming gently and quietly, increasing in Tempo and volume.
3. Increase the sound till your whole body seems in an ecstatic state, proceed with sexual experience.

Specific Mantras should be used in conjunction with the procedures given and using the same method as for the Humming Mantra, some excellent eastern Mantras include...

**Hum n - Y un g m -** Mantra used for sexual rejuvenation.  
**Ghaa**

**Hum n - Ghaa** Humn Mantra is to be used using sexual congress, Ghaa on orgasm.

**Hunga - Linga** These Mantras stimulate the base Chakra. This Mantra stimulates the emotions through the Heart Chakra.

## The Sound Mantra.

Begin with the Humming Mantra and then connect the sounds with those of nature.

For example, you may hear a bee sound in your humming, so orient your humming around the sounds of bees etc.

Flow with the varieties of sound and you will find yourself experiencing a wide range of altered states and experiences.

This technique can be adapted into any sexual experience, however, individual mastery should be accomplished first.

## **Couples Exercises.**

The first three procedures outlined below are aimed to help couples evolve concentration of a higher order, the importance of this is to create a dichotomy between the body and psyche so they can both keep their bodies under control while the Mind concentrates on the Sorcery.

### **1. Imaginary Creatures.**

Sit upright, opposite your partner, both naked.

Induce a state of relaxation.

Straddle the partner and begin sexual congress.

Stop during the act and imagine a pink elephant passing by, as you both turn to notice it, continue with the sexual act, striking up a conversation.

The key here is that the attention is on the elephant, not on the sexual act.

### **2. Conversation.**

Do the same as in exercise one.

This time, however, you should start up a conversation and hold it in a coherent manner to just before orgasm.

At orgasm switch off the conversation and throw yourself into the orgasm as though you have triggered a split second reflex.

### **3. Humour Exercise.**

Use the same technique but use humour in an attempt to divert focus to the psyche and allowing the body to work automatically.

## **Nine day Sexual Routine.**

### **Day One.**

One inch of penetration, hold this steady.

Achieve orgasm by bodily exploration and masturbation.

No further penetration.

### **Day Two.**

Same as day one, except that you should hold the penis erect in position for ten minutes.

Do not reach ejaculation.

### **Day Three.**

No sexual activity.

### **Day Four.**

Same as day two.

### **Day Five.**

Use masturbation accompanied by meditation on the Cosmic union of Therion and Babalon (Shiva and Shakti or whatever Godforms you prefer).

See their roles reflected inside each other and inside yourselves.

### **Day Six.**

Do as in day one, but hold position for at least half an hour at a maximum of a full hour.

### **Day Seven.**

Undertake sexual congress meditating on your union as the uniting of the two halves that exist within each of you.

### **Day Eight.**

As in day seven, but explore multiple orgasm.

### **Day Nine.**

Return to "normal" activity.

## The Procedure for Sexual Congress.

During days seven and eight the following procedure should be used, it may also be explored during everyday sexual practice.

1. Undertake deep relaxation.
2. Both visualise yourselves as incarnations of chosen God-forms. (Theion and Babalon, Shiva and Shakti etc).
3. Vibrate energy through the Chakras, concentrate on base Chakra.
4. Vibrate the Humn Mantra.
5. Increase the pitch as foreplay begins.
6. Penetrate with the increasing sound of Humn. Reach orgasm with Ghaa.
7. Return to relaxation.

## Conclusion.

All these exercises form the preliminary steps in Sexual Sorcery. Experience them, make them your own. Through these experiences you should gain an idea of the potential of the human organism when used with magiokal intent, we we progress we shall outline further techniques and give procedures for how Sexual Sorcery can be used to enhance most magiokal operations. Remember always that the body is a living Temple and the sexual organs, its altar of flesh.

For some Sorcerors, the use of the body make take some time, this is fine, the process of Sexual Sorcery can be used by all Sorceror no matter the size, the shape or personal background. The Mysteries of sex magick work by their own internal power and all Sorcerors will find them successful. It will seem difficult, for most, at first, in different ways, but as experience develops, the fears will subside and a new inner strength will arise...and this is the beginning of Initiation.



# The Mysteries of the Phoenix.

## The Symbolism of the Phoenix.

The Phoenix was the symbolic bird of return, it represented the various cycles of time as taught in the ancient Mystery schools. The Phoenix was the constellation in which Sothis (the Star of Set) was the chief star. As a constellation it probably corresponded to that of Cygnus and Aquila, the Eagle. Both the swan and eagle were themselves types of the Bennu or bird of return. These may be found represented, in the older traditions under similar forms. The Phoenix of the Romans was the Eagle, while the Hindu and Sumerian (Yezidi) alternative is found in the Peacock.

According to Pliny, the life of the Phoenix has a direct connection with the greater year of cyclic renovation, the duration of this cycle in which the stars and seasons return to their original positions, varies according to different authorities. One ascribes it to a period of 666 years, another 1461 years, this particular length being the length of the Sirius cycle. While Herodotus states that the Phoenix re-appears every five hundred years and, hence, he gives this as the length of the great year of cyclic return.

The worshippers of Set were the most erudite astronomers of Ancient Egypt as well as being the rumoured builders of the Great Pyramid. They were acquainted with the cycles of recession and calculated it at a period of fifty two Phoenix periods, each Phoenix period being of five hundred years. Hence, according to the earlier Set Priesthood, the Great year was 26,000 years.

The Phoenix was known as the " Double wanded One ", the bird of return and the overcoming or re-appearing One and, as such, was represented in the Order of the Golden Dawn as the Master who bore the Phoenix wand. This specific title is also mentioned in the third chapter of the Book of the Law and is of particular relevance as an expression of the dynamic formula of Thelema and Agape in modern Sexual Sorcery. In Egypt, the Bennu Bird or Phoenix was represented by the Heron or Hawk and since the golden hawk was seen as the solar and phallic vehicle of Horus, we can see the direct connection with the message of the Book of the Law and the communication of *Aiwaz*.

The Phoenix was chosen as a glyph of the double wanded one because it symbolized cyclic or Aeonic return. The Aeon renews itself like the Phoenix and hence the relationship between these two concepts gives some credence to a inner message behind Thelema. This inner message is based on the fact that the first celestial hero was not the sun, but the conqueror of the solar fires, he was represented by the dog star not only as a Lord of Fire but as ruler over fire. Hence, at the season when the sun was found in the sign of Leo and the African heat was close to intolerable, Set as the Dog Star or Set/Horus (Orion) arose. And when the sun had then attained its supreme height and began to descend, the Dog Star of Sirius and the Twins of Horus/Set (Orion) were worshipped as the conquerors of the causes of torment. The God Set who slew the lion of the sun and brought the inundation of the Nile was the herald of the out-flooding waters of Nuit which saved the lands from annihilation.

In esoteric terms, Set is the beast that leaps forth from the slain sun or Phallus and rises as the Phoenix from the deluge of cosmic waters which radiate from Nuit through the abyss into the lower dimensions or worlds. Crowley restored the most ancient Draconian tradition and the nameless cult which dwelt beyond the Aeons and brought mankind to the threshold of several Aeonic cycles. These cycles are preparatory to the ascension of man, as a Phoenix, into a new state of being, the Overman.

To fully understand the message of the Bennu bird, we shall first examine the Kabbalah of this fascinating creature and its relation to the formation of the Overman and the incoming energy currents.

## **The Kabbalah of the Phoenix.**

Before we can actually understand the activities of the Phoenix as the double wanded bird on the Tree of life, we must structure the Tree in a way so that our imagery is coherent within this form of symbolism.

First, let us divide the Tree into three forms of energy currents: Stellar, Solar and Lunar.

### **1. Stellar Forces.**

Root Substance: Set, Nuit or Ain.

Hidden Force: Hadit or Kether.

### **2. Solar Forces.**

Root Substance: Therion or Chokmah.

Planetary Aspect: Horus/Set (higher mode of Tiphareth).

Planetary Aspect: Osiris/Typhon (lower mode of Tiphareth).

### **3. Lunar Forces.**

Root Substance: Babalon or Binah.

Planetary Aspect: Isis/Hecate or Yesod.

This system of division formulates the Tree of Life in such a fashion that it reflects the triune forms of Cosmic force. The Stellar forces radiate from the Supernals and using the root substance of Therion and Babalon formulate the the Lunar and Solar currents on the Tree, The Solar Current is formed by the Cosmic Circle Cross, the Tiphareth force is divided into four poles:

The Top Half is composed of Horus and Set in their solar Modes.

They receive the forces from the Supernals and radiate them into the lower worlds via the Lunar sphere.

The Lower Half is composed of the Solar egggor (or group-mind) left from the last Aeon, it is overshadowed by the forces of the top, but still tends to influence the radiation of force.

This Top/bottom duality brings to mind the imperative need to re-evaluate and re-interpret the teachings of the old Aeon in a new light rather than dispensing with them altogether.

This action redeems the energies of the lower Tiphareth centre and brings them into line with the new current.

Even though energy is radiated from Binah in the Lunar spheres, the major radiation of force into the Lunar centre is via the Solar Circle Cross.

This radiation is important for it focuses the Mediatorship of energy forces in the Conquering Child Sun Centre and this is the location at which the Phoenix mystery begins.

## Energy Radiations.

The energies which radiate from the Supernals enter Tiphareth via the waters of the Abyss, here the energy is filtered and adapted and those vibrations akin to the Lunar sphere radiate down further via the Paths into the Lunar vortex. This energy radiation centres on the centre of Tiphareth, the Solar Child. The solar child or Horus, forms the outer glyph of the Phoenix, Horus or Heru-Ra-Ha and is the Double wanded lord, whose exoteric image is solar in orientation. However, this is only an appearance, the real nature of the Phoenix is found within the darker aspects of its imagery. That is to say, it's real nature is Ain or Set.

This is made obvious in the Peacock imagery as used by the Sumerians Yezidia. The Sumerian Phoenix was symbolized as the Peacock, for each of its feathers hold an "eye". The enumeration of the "eye" is seventy or Ain.

The Phoenix, in all its forms, is the central energy distributor of the Tree of Life, its form extends fully into creation via Horus and into Nothingness via Set. It's form thus bridges the cycles from manifestation into dissolution.

## The Rising of the Phoenix.

In ancient mythologies the Phoenix rises above the ashes of fallen civilizations to be born again. This imagery forms the most important aspect of the Kabbalah of the Bennu bird. As the New Aeon manifests and the forces of Set radiate stronger from the bosom of Horus, the Phoenix rises from its location in Tiphareth and moves into the higher worlds, as it moves, the life-wave is taken through the abyss and the debris of fallen civilization is left behind. As it rises its wings encompass Babalon and Therion, who are then united in its bosom as Baphomet, Pan, Hadit or Kether (androgynous). Here, now, Horus has become the Lord of creation and, yet, the cycle is not completed, Horus as Hadit sinks into the eternity of Set (Nuit) and the universe returns to cosmic sleep (Pralaya). Only those who have entered the Phoenix achieve the Gift of Set, only those who have become immortal through the power of Will can achieve the Gift of True Will. This process involves a full understanding of esoteric practices of the Phoenix Formula.

## Esoteric aspects of the Phoenix in Sexual Sorcery.

For reasons of physiology the Phoenix is known as the "Turner back" and was represented by the Ibis, who was the vehicle of Thoth, the God of Magick, writing and the spoken word. According to Plutarch, the Ibis instructed man in the use of the enema, which she administered to herself with her beak. This factor is imperative in regards to the application of the Phoenix formula to the eleventh degree O.T.O. and the degree of Epsilon within the Astrum Argentinum system. This degree involves the reversal of the "normal" copulative processes.

It is worth noting that the Bennu Bird or Phoenix was known to the High Priests of Egypt as the carrier of vital essence, this vital essence was known as "Hike", which was said to originate in an inaccessible and secret region. Hike may be equated with the Egyptian Hekt, Greek Hecate and German Hexe, hence, the darker powers of the formula may be seen.

Crowley assumed the title of Phoenix on reaching the higher O.T.O. grades, but only on an Order basis. For public consumption, he took the title of Baphomet. These two in combination give further intimations of the formula. In an ancient Egyptian coffin text, the book of the dead, the Triumphant soul exclaims...

*"I come from the Isle of fire, having filled my body with Heka, like that Bird which filled the world with that which it had not known"*

Crowley described the Phoenix of Thelema as that which will rise from the debris of civilization in a brief but potent work entitled "The Heart of the Master". Here we see the mixture of both the formula of the Phoenix and its roles in the Kabbalistic progression through the Aeons. According to Herodotes (Book 11:58) the Egyptians



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celebrated the annual return of the star Sirius with rites characterized by anal copulation. (some time later, corruptions stepped in and celebrations of bestial copulation were also used). Crowley, studying the anal formula, found its use in the hidden arcanums of Magick and taught them as the Mysteries of the eleventh degree O.T.O. (Epsilon). This formula remained more powerful than other alternatives due to its special and symbolic use with members of either sex, but specially within same sex activities.

The hidden God, Set, represented by Sirius, the Dog Star, typified this peculiar formula of the Mysteries, it is in that sense that Crowley in secret conclave with frater Achad assumed the esoteric title of Phoenix in 1915 e.v. The Phoenix being the bird of cyclic return, who administers his own cyster is hence an important symbol of both the mystical and physical aspects of the Mysteries. Dion Fortune notes that Venus or emotion is finally transcended in Sirius and hence, we see the new form of "Love under Will" expressed in the Phoenix formula. John Mumford, an expert in the field, had the following to say in his book, Sexual Occultism.

*"The secret tradition of Magickal Tantra teaches that the anus is an ultra-sensitive erogenous zone directly linked to the Muladhara, the base Chakra. Hidden within the base Chakra coiled and compressed, like a spring, lies the primal power of the nervous system, manifest as the snake goddess, Kundalini."*

*The word sphincter means a knot or band and is derived from the same small Greek base as Sphinx, the mythological beast epitomizing occult Mysteries. The master of Tantrick sex opens the anal sphincters of his Shakti, thus solving the riddle of the Sphinx."*

**Sexual Occultism by John Mumford.**

Anal intercourse is a specific Kundalini arousal method, reference to Graye anatomy text reveals the existence of an irregular oval shaped gland between the rectal wall and the tip of the tail bone or Coccyx called the "Coceygeal body", though its function is unknown to the western physiologist. In Sexual Sorcery it is known as the "Kundalini gland". Sexual activation of this gland is direct and swift through the dilation of the anal sphincters with a consequent reflex effect on the two branches of the autonomic nervous system. As well as altering the autonomic nervous system, anal intercourse results in seminal ejaculation in the rectum which nourishes the Kundalini gland and awakens the internal fire.

## Astral and psychological Phoenix work.

The Sorcerer should spend time assuming the God-form of the Phoenix, this work will begin to bring about many changes in consciousness and psychological attitude. As the Sorcerer formulates the astral image further he should develop a specific mental attitude in conjunction with its assumption, all aspects of life should be seen as debris beneath the Phoenix. As the image arises in the minds eye the occurrences of everyday life and the memories and images that flash across the mind should be seen as debris below the rising Phoenix, the combination of the visualization and mental attitude should be continued in relation to other Phoenix formula.

The ritual assumption of the God-form of the Phoenix should also be undertaken, the arms should be seen as wings, the mouth as the beak and so forth until a full transformation, in the minds eye, has occurred. These processes should be practiced until a high level of efficiency is reached, these can be followed by the Mass of the Phoenix.

## The Mass of the Phoenix.

The Mass of the Phoenix is a simple rite which affirms the identity of the Sorcerer as the Phoenix/Overman, the one who rises above life to become more than human. It should be done regularly, but not often and accompanied with strong preliminary exercises. The recipe for the cakes of light is found in the third chapter of the Book of the Law.

The use of blood within this rite is important as it displays the cycles of creation and dissolution, the eternal cycle of re-occurrence which the Sorcerer acknowledges and breaks free from.

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A variation of this rite is to do it with semen or sexual fluids, it is a good idea to experiment with both forms over a period of time, meditating on the nature of life in its variant forms such as suffering and joy, as eternal re-occurrence and as immortal strength.

### Conclusions.

The Phoenix is a living and potent symbol of the development of man within the Aeon of Horus, it brings together a wide range of symbolologies and practices, suggesting both the mystery of anal intercourse and the transformation of the Tree of life in Aeonic context. The personal and initiatory use of the Phoenix as a symbol of the Overman and as a practical formula is central to our Sorcery. However, it will take much work and practice to fully integrate the Phoenix energy.

As the Phoenix rises so also may we rise above the debris of shallow living and everyday thought and into the dark sanctum of the eternity of Will, where the Phoenix rules in a pit of darkened fire in which the limits of our minds and bodies are burnt away and Pure Will, immortal, perfect and unassuaged of purpose, is forged.

## LIBER XLIV

# The Mass of the Phoenix.

The Sorcerer, his breast bare, stands before an altar on which are his burin, bell, thurible and two cakes of light.

In the sign of the enterer he reaches west across the altar and cries.

*"Hail Ra, that goes in thy bark into the caverns of the dark"*

He gives the sign of silence and takes the bell and fire in his hand

*"East of the altar see me stand, with light and musick in mine hand"*

He strikes the eleven times upon the bell ( 3 3 3 - 5 5 5 5 - 3 3 3 ) and places the fire in the thurible.

*"I strike the bell,*

*I light the flame,*

*I utter the mysterious name,*

**ABRAHADABARA "**

He strikes the bell eleven times.

*"Now I begin to pray:*

*Thou child, holy thy name and undefiled*

*Their reign is come I*

*Thy will is done.*

*Here is the bread, here is the blood*

*Bring me through the midnight to the sun.*

*Save me from evil and from good*

*That thy crown of all the ten, even now and here, be mine.*

*Amen."*

He puts the first cake on the fire of the thurible.

*"I burn the incense cake, proclaim these adorations of thy name"*

He makes the cakes as in Liber Legis and again strikes eleven.

With the burin then he makes upon his breast the sigil of the upright solar triangle.

*" Behold ! This bleeding breast of mind, gashed with the sacramental sign "*

He puts the second cake to the wound.

*" I staunch the blood,*

*the water soaks it up and High Priest invokes "*

He eats the second cake.

*" This bread I eat,*

*this Oath I swear as I enflame myself with prayer.*

*There is no grace, there is no guilt,*

*this is the law, Do what thou wilt ! "*

He strikes again eleven times on the bell and cries...

*" ABRAHADABRA*

*I entered in with woe, and mirth.*

*I now go forth and with thanksgiving to do my pleasure on the earth among the legions of the living "*

He goes forth.

(Refer Liber XLV: The Mass of the Phoenix, various renditions by Aleister Crowley. For one prime example see Magick Appendix VI, Edited by Symonds and Grant, Weiser 1973 and various other editions).

# The Psycho-Sexual Circuit.

## Introduction.

The human organism is a living tree of life and knowledge, it is a mechanism which functions according to the ancient physiology of Sexual Sorcery. Many modern discoveries of modern sexology are really only re-discoveries of the ancient sexual Arcanum of the Mysteries which have been taught under the guide of symbolism for time immemorial.

The Psycho-Sexual Circuit is the structure of the organism as understood by Sexual Sorcerors, it is an understanding that goes beyond the knowledge of modern science and encompasses both physical and para-physical approaches to the Mysteries.

The physiology that is outlined in this chapter should be studied with diligence as it forms the basis by which Sexual Sorcery operates, subjects such as the Kalas and Amrita can only be fully comprehended if this Psycho-Sexual Circuit is first properly comprehended.

*" The adept must identify with his body and transform it, for the body is the link between the cosmic and terrestrial.*

*As the material extension of psychic expression the body glows, radiates and animates in the joy of being itself."*  
Sir. John Woodroffe.

## The Human Psycho-Sexual Circuit.

The human Psycho-Sexual cross is a living Tarot. Even though, in the past, this term has been used exclusively in regards to the Keys to the Mysteries (Cf. Tarot Cards etc), it has a further meaning in the form of a circuit of essence. The term Tarot may, by Temurah, be understood as Law (Tora), Wheel (Rota) and Essence (Taro). These definitions brought together suggest that the Tarot is the Wheel of essence. This concept of a cycle of manifestation, may be applied both in an ideological sense, as in the twenty two Tarot Arcanum and in a physiological sense, to the living Tarot within the human body.

The human body is an intricate system of inter-connecting forces, it is covered by millions of meridans and energy lines, which interlock to form both Marma's and Chakra's. These are vital links with the flow of sexual energies within the organism and offer the keys to how Sexual Sorcery operates.

## The Ajna Psycho-Sexual Marma.

This is the first Marma and is located at the Ajna Chakra, between the eyebrows. The Kabbalistic attribution for this Marma is Ayin or seventy. Its activity is that of the Eye of Shiva, when the eye opens the world of appearances and illusions disappears and reality is experienced in its, sometimes, brutal totality. This experience can be of extreme intensity and is only for the prepared. (Refer to the Story of the Great God Pan by Arthur Machen for a telling example). It is astrologically related to Capricorn as it symbolizes the experience of Pan, the veion of the wholeness of all things.

## The Qoph Psycho-Sexual Marma.

The second Marma is located at the back of the head, it is the cerebral seat of sexual activity within the human species and is attributed to Qoph and enumerated at one hundred. This enumeration can be understood as the union of P (hallus) at 80 and K (Kteis) at 20. Qoph is attributed to the Lunar sphere and this centre is involved

with the secretions that stimulate sexual development and drive.

## The Visuddha Psycho-Sexual Marma.

The third Marma is opposite that of Qoph and is located at the Visuddha Chakra, the Throat centre. Its activity in Sexual Sorcery is to issue forth the word (Logos) which is created by the interaction of the Ajna and Qoph centres. This union of Will and Vibration creates the Logos which is manifested in Death or the Throat. This attribution varies from modern Kabbalah but is imperative for an understanding of the Psycho-Sexual Circuit.

This interaction between Ajna and Qoph Marmas in the Visuddha is central to an understanding of the imprinting of sexual force. The Gematria of Ayin and Qoph proves informative.

Ayin + Qoph = 170.

170 is the number of giants or the Nephilim. The beings who are created by will alone and may be equated with the Titans of Greek mythology. They are beings of pure Logos; Bud-Will formulations which are created by the Self at Ayin through the sexual forces of Qoph and brought into manifestation at the Visuddha.

*"...and the word was made flesh."*

Gospel of John, Chapter One.

## The Palms Psycho-Sexual Marma's.

These Marmas are found in the palms of the hands, but in the general circuit are treated as one Marma. They are attributed the letter Kaph and each are enumerated as twenty, the hands are used to focus the flow of energy with the circuit. The left is negative and the right is positive, though these can vary from Sorceror to Sorceror.

Together the two palms give the number forty, which by Gematria means the Liberator and Milk, both of these references apply to using the hands to liberate sexual fluids during Tantrick rituals. Other related references include the Hand of the eternal and Mem. Mem can be defined as either blood, fluids (sexual) or wine, all of which, again, emphasize the role of the hands as the liberator of the secretions.

## The Genital Psycho-Sexual Marma.

The fifth psycho-sexual Marma is the sexual organs themselves, which is attributed to Ayin and enumerated as seventy. The organs are the second eye and represent the secret hiding place of the serpent (Kundalini).

This enumeration of seventy may also be applied to LIL (Night) and SVD (Secret), these both relate to this psycho-sexual zone as the originator of the Kalas, the everflowing secretions of night or Ain (Kali/Nuit). The number seventy is also the enumeration of CHBS or the Star, this intimates the message of "The Khabs are in the Khu and not the Khu in the Khabs" of the Book of the Law. This codified message refers to the fact that the essence of the stars is not found in eternity of outer space, but within the sexual secretions of the incarnated Star entity.

A further intimation regarding this Marma is found in the word INN, which means wine, the sacrament of the psycho-sexual Marma, which we know as Amrita.

## The Psycho-Sexual Marma of the Secret Eye.

The Secret Eye is the Eye of Set and hence, is the reversal of the sexual organs. It is also attributed to Ayin and enumerated as seventy, however, its application is to the anal region and its Kundalini association.

Here, we have the anus of capricorn as seen in the Sabbat of the Witches and the mystery of SVD. SVD is the

secret eye of goat as given in the image of Baphomet as found in the rites of the Knights Templars.

## The Psycho-Sexual Marma of Bindu.

This Marma is the internal fire, it is attributed to Yod and enumerated as Ten. It represents the Bindu Point, the point where the two connecting sexual systems unite to form a living symbiosis. By Gematria, we find that ten is related to Elevated, Soared and Window. All of these images can be related to the use of sexual heat to go beyond the organism and into the visions of inner space.

## The Psycho-Sexual Circuit.

When we examine the seven Marmas above we come to a cycle of Psycho-sexual force, this cycle is actually composed of eight segments or zones. If we consider the two palms as separate zones, when brought together with the other centres these formulate a full cycle of 360 degrees. This circle is the internal cycle of Aeons, seven yet eight, the eight being the end of the cycle in the Bindu point of realization, this cycle forms the internal ABRASAX, the Gnostic lord of 360 degrees. The will as created and empowered by the cycle of internal Aeons and secretions.

The actual numerical system of this cycle as follows:

**AYIN (Seventy) + GOPH (One Hundred) + KAPH, KAPH (Twenty + Twenty) + AYIN:Sexual Organs (Seventy) + AYIN:Anus (Seventy) + BINDU POINT:Yod (Ten) = 360 DEGREES.**

The five missing degrees are the esoteric degrees of the Circle, the five digits of the Goddess. They are attributed to various Gods and Goddesses and have a specific use in the esoteric tantric rites. The full cycle of manifestation and the five secret degrees are found in both the macrocosmic science of time keeping and in the science of the body and its currents, which is known in the east as Kalavidya. This cycle is not only found in the sexual sequence of Marmas as outlined herein but also within the general Chakras as found in traditional Kundalini Yoga. Both of these systems, as well as the physical attributions from the Tree of life, interact like circles on a cosmic grid, each forms a cycle of manifestation and is involved in the living Tree of Life which the human body forms. Rather than the Kabbalah being a separate reality of Sephiroth and Paths, it is a living body, a system of internal experience and possibility.

In the traditional Chakra system the cycle is composed of rays within each Chakra, these rays represent the emanations from the feet of the Primal Goddess after she has elevated her position to that of the Sahasrara Chakra. Hence, the emanations from this Chakra are seen as those of the Goddess herself, or in more localised terms, the Self and therefore are not counted within the ray calculation.

<b>Ajna Chakra.</b>	Pituitary Region.	64 Rays.
<b>Vauddha Chakra.</b>	Thyroid Region.	72 Rays.
<b>Anahata Chakra.</b>	Cardiac Region.	54 Rays.
<b>Manipura Chakra.</b>	Solar Plexus.	56 Rays.
<b>Swadisthana Chakra.</b>	Sacral Region.	62 Rays.
<b>Muladhara Chakra</b>	Base Chakra	56 Rays.
	<hr/> Full Cycle:	<hr/> 360 Degrees.

## SEXUAL SORCERY 40

Within these 360 degree cycles are other divisions known as Stellar, Solar and Lunar. These are related to the three segments of Tantrick ritual and to the three segments of the spinal column, Ida, Sushuma and Pingala. 118 degrees are attributed to Fire (Stellar), 106 are attributed to Solar influences and 136 to Lunar, the five missing are hence, once again, the secret digits of the Goddess, Kali/Ain.

As will be readily noticed, the images or God-forms used vary according to tradition, Kali, Set and Nutt may all be attributed to Ain and used inter-changeably according to workings and desire or inclination.

As can be seen from the above, a system of attribution can be formulated based on these degrees. These can be interpreted in various ways, the eight segments or Marmas, even the eight Chakras, six above, plus Sahasrara and all working as a whole. We can even relate them to the eight Hexagrams of the I Ching and when multiplied by themselves to the sixty four possibilities of the Tao. This can then create a fully circle by relating back to the double tree of life (32 x 2).

It may also be understood that in any organism there are sixteen sexual aspects, physical and etheric. Hence, in any act of sexual union there are thirty two living segments, a double sexual tree of life. When these Marmas are related to the sixteen Kalas or secretions this may be understood even better.

The cycle formed by the I Ching Hexagrams is interesting since Chinese sexual alchemy is one of the more intact survivals of the Tantrick traditions.

<b>Ajna Chakra.</b>	<b>Li Trigram.</b>	<b>Sun of Sun.</b>
<b>Qoph Centre.</b>	<b>Khan Trigram.</b>	<b>Moon of Moon.</b>
<b>Visuddha Chakra.</b>	<b>Sun Trigram.</b>	<b>Air of Air.</b>
<b>Palma.</b>	<b>Li and Khan.</b>	<b>Reflects Ajna/Qoph.</b>
<b>Sex Organs.</b>	<b>Quian/Kun.</b>	<b>Phallus. Kteis.</b>
	<b>Dui Trigram.</b>	<b>Water of Water.</b>
<b>Anus.</b>	<b>Gen Trigram.</b>	<b>Earth of Earth.</b>
<b>Bindu Point.</b>	<b>Zhen Trigram.</b>	<b>Fire of Fire.</b>

In consideration of the various ways of titling the Trigrams the following will guide the student who is searching to explore further. (The spelling in brackets is a alternative spelling of the Trigram).

<b>Li. (Li).</b>	<b>Trigram 30.</b>	<b>Tiphareth.</b>
<b>Kan. (Khan).</b>	<b>Trigram 29.</b>	<b>Yesod.</b>
<b>Sun. (Sun).</b>	<b>Trigram 57.</b>	<b>Hod.</b>
<b>Quian. (Qian).</b>	<b>Trigram 1.</b>	<b>Death.</b>
<b>Kun. (Kwan).</b>	<b>Trigram 2.</b>	<b>Malkuth.</b>
<b>Dui. (Tui).</b>	<b>Trigram 50.</b>	<b>Chesed.</b>
<b>Gen. (Kan).</b>	<b>Trigram 52.</b>	<b>Netzach.</b>
<b>Zhen. (Kan).</b>	<b>Trigram 51.</b>	<b>Geburah.</b>



## Tabulation of the Psycho-Sexual Marmas.

<b>1. Ajna Chakra Will, Eye of Shiva.</b>	Ayin.	70.
<b>2. Back of Head. Origin of Sexual Force.</b>	Qoph.	100.
<b>3. Visuddha Chakra. Logos-Manifested Word.</b>	Ayin/Qoph.	170

The union of Ayin and Qoph create the energy of 170 at the Visuddha, this is the power to create the "Nephilim " or Giants of Bud Will, formations of pure Self activated by sexual means and manifested through the power of the Magickal word (Logos).

<b>4. Palms of Hands. Activators of the Sexual Zone.</b>	Kaph.	20 each.
<b>5. Sex Organs.</b>	Ayin.	70.
<b>6. Anal Region. The Secret Eye.</b>	Ayin.	70.

Both of these zones are attributed to Ayin and relate to the Sorcerers use of the sexual organs, frontal and dorsal and to Kundalini.

<b>7. Bindu Point. The Focus Point.</b>	Yod.	Ten.
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Those interested in further exploration of the Psycho-Sexual cycle may like to study the correspondences on page 40. These are based on a tabulation by Crowley and offer some interesting insights into the sexual cycle and its relation to the Sephiroth.

Following on from these cycles, we come to realize that the Tree of life is a living cycle of essence and hence, the Paths or connector points also must represent flows of energy or secretions within the organism. The following study of the connector points as living secretions should be read in conjunction with descriptions of the Paths as letters and Tarot from traditional Kabbalistic and other attribution systems.

## **The Connector Paths on the Tree of Life as Secretions.**

The Tarot pattern formed by the human tree of life is an intricate part of the esoteric Kabbalah of the New Aeon. Between the living Sephiroth in the body are various connecting paths or emanations which relay the secretions from the trans-Kether realms of Ain into the organism.

These emanations brings about the steady transmutation of body and mind and can be understood in a peculiarly tantrick manner with the more traditional attributions being compared and manipulated according to the Sorcerors own ingenium.

**The Eleventh Secretion** is that of the Holy Ghost. The intoxicated Saint, It is symbolized by the cosmic breath and the double headed eagle. It is associated with the thirty third degree of Freemasonry and has a elemental connection to Akasha. The Black Egg or flame of this secretion may be also related to Sebek, the crocodile Lord and the manifestation of Set.

**The Twelfth Secretion** is that of the Master of Maya and is ruled over by Hermes or Mercury. He is the lord of the Phallus and understands the secret of the twin poles, Dove and Serpent and of the house of God (Beth). His dual powers are polarised and unpolarised Sorcery and he controls all forms of energy transmission.

**The Thirteenth Secretion** is that of the Lunar High Priestess, the triple Goddess in her unawakened or virginal state, the sleeping Isis, Artemis and Maiden. She is the essence and transmits the Kalas from Pluto via the sands of Uranus.

**The Fourteenth Secretion** is the Great Mother, the door by which manifestation is achieved, she is the governess of polarised Sorcery and is represented in Sexual Alchemy by the element of Salt. Her planetary domain is Venus, which is finally transcended in Sirius, hence, she as Daleth is the link between the worlds.

**The Fifteenth Secretion** is highly important in the New Aeon due to the injunction in the Book of the Law to transfer the titles of the Emperor and the Star. This secretion is now the Star of Aquarius, the flowing secretions of the Goddess which transforms man (Tiphareth) into beast (Chokmah). The star represents the formula of Khabs in the Khu, where the essence of infinite space is found within the secretions of the organism.

**The Sixteenth Secretion** is that of the High Priest within the cult of the Overman, typified by Taurus. In the cults of old the beast was killed as a sacrifice, today, the use of animal instinct achieves the higher state of consciousness.

Taurus brings the force of the Beast 666 into manifestation as the divine king of Jupiter. The number sixteen also means the hidden Kala or secretion, which is the cumulation of the earlier fifteen Kalas, which came to climax within the Star (fifteenth Kala) and manifest in the vortex of the Sixteenth Kala, the Overman.

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**The Seventeenth Secretion** compliments and balances that of the star of the fifteenth and is used by the Overman of the sixteenth. The seventeenth secretion is that of the twins, dual rulers of Zain, Horus and Set. Hence, in this combination of secretions we begin to see the structure of the New Aeon system.

The thirteenth, fourteenth and fifteenth secretions are the Triple Goddess of Virgin, Sacred Whore and Mother. The Sixteenth secretion is the Overman, Taurus, the Bull of the Goddess, whose outer form is Horus and whose True Will is Set and this is again re-stated in the Twins in the Seventeenth Secretion.

When we look deeply into the Mysteries of these secretions, we see that Osiris was simply an older form of Horus. Hence, Horus was both the consort and child of Isis. While Set is the True Will of both, whose message will not be fully understood till the message of Maat is heralded in its combination.

Hence, the twins are not only Horus and Set, but Set and Maat.

*"For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates, his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T. (whose name is truth)."*

**Liber A'Ash vel Capricorni Pheumatici**

**Aleister Crowley.**

**The Eighteenth Secretion** is the creative and sexual drive of the Master, it balances the Overman in the sixteenth by representing the force of Cancer and Cheth. Cancer is the crab and is used to symbolize the Tantrick path of Viparita Karani, going in reverse or sideways (Sense reversion) to achieve a magickal end.

**The Nineteenth Secretion** is the Lust of the Lion, it represents the serpent seed that activates the Daleth door of the Priestess. It is attributed to Teth, the Phallic serpent.

The combination of Daleth and the Serpent Seed formulates the Spermatozoon or Sexual Elixir: the Virgo Hermit.

**The Twentieth Secretion** is the Spermatozoon or Sexual Self of the Hermit, he is the Bud Will; the True Self which is formulated by the union of the opposing forms of psyche and body, Babelon and the Beast.

**The Twenty First Secretion** is the Lord of Karma, the Hermit who has been formulated by the Beast and Babelon and is working towards the initiation of the Overman. He learns to overcome the wave of eternal re-occurrence as implied in the eternal wheel.

**The Twenty Second Secretion** is that of Libra, adjustment through the evolution of a Self beyond eternal re-occurrence via the use of Sexual Sorcery.

The Sorcerer adjusts reality in line with the initiation that he is undergoing, this action triggers the experience of the Arcanum of the Hanged Man.

**The Twenty Third Secretion** is the Initiation of the Sexual Secretions.

The Sorcerer falls into the unconscious via the processes of Sexual Sorcery and begins to rectify what is contained within its boundaries. One of the methods of achieving this is found in the next secretion.

**The Twenty Fourth Secretion** is Scorpio. It represents the orgasm as a " little death ". Its lesson is the use of the orgasm to programme the psyche and the invocation of sexual excess to experience the limits of the mind and body.

**The Twenty Fifth Secretion** represents the use of animal passion to achieve a state of Androgyny.

This image is represented as Saggittarius or Baphomet and as passion arises, it transforms the Sorcerer into experiences of the Secretions of the Goat.

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**The Twenty Sixth Secretion is that of Capricorn, the Goat.**

It represents the use of strong animal passion to break through the illusion (as typified by the devil image) and transform it into pure Will. The product of this is the manifestation of the power of sexual projection as seen in the next secretion.

**The Twenty Seventh Secretion is that of the use of the Phallus as a tool of projection.**

It is attributed to Mars, but not in a negative aspect, it represents the spewing forth of semen, creating stars and images through the programming of the orgasm. It also represents the activation of Kundalini and its ascension up the tower or spinal column as triggered by Delta practices.

**The Twenty Eighth Secretion is attributed to the Emperor and Aries. It has many applications, one of which is the use of the Red tincture i.e. the menstrual secretions of the Sorceror.**

It may also be related to the use of excess passion or extreme red lust to overcome barriers and limitations and break forth into the orgasmic frenzy of the Tower.

**The Twenty Ninth Secretion is that of the Moon. It is under the governing of Qoph and hence our earlier discussion of Qoph should be considered. It is a special doorway connected to instinct and, at times, even lycanthropic transformation.**

**The Thirtieth Secretion is that of the Sun, its is the power of aspiration and ideals which influence the flow of sexual energy. It should be understood in conjunction with the information we have already discussed regarding the Ajna Chakra.**

The product of which is seen in the Logos or Word of the thirty first key.

**The Thirty First Secretion is the Aeon, the heralding of the New current.**

The message of the internal flow of Aeon-Kalaa working in conjunction with the eternity of time progression. Its enumeration of 31 reflects the message of the Book of the Law (Liber AL or 31), while reverse, it is 13, the Priestess of the Silver Star.

**The Thirty Second Secretion is that of Manifest-ion.**

Tau in extension, its enumeration is 440, secretions moving into full materialization. It is either the first step into the Mysteries or the manifestation of the Overman on Earth.

Tau is the Siggil of the God Set and the cycle is completed.

## Notes on the Paths as Secretions.

The living secretions of the Tree of Life bring together the various methods of interpretation regarding the Paths. When united, they create a flowing Mandala.

There are many sources for further information, the various books by Kenneth Grant, such as *Cults of the Shadows* (Muller, 1975) give further information, however, deliberate blinds in many of his interpretations are unfortunate.

To help you bring these concepts into a coherent system, the following tabulation of the Secretion paths is provided for exploration.

## Summary of the Paths as Secretions.

11. Holy Ghost.	Intoxicated Saint.
12. Chaos.	Dove and the Serpent.
13. High Priestess.	Sleeping-Goddess.
14. Babalon.	Sexual Goddess.
15. Star.	Mother of Space.
16. Overman.	Secret Kala, High Priest.
17. Twins.	Set and Maat.
18. Creative Drive.	Reversion Principle.
19. Serpent Seed.	Impregnation of Babalon.
20. Spermatozoon.	Hermit as Cosmic Child.
21. Lord of Karma.	Reality Control.
22. Escape.	Breaking free from the Earth cycle.
23. Initiation.	Exploring the Unconscious.
24. Orgasm.	Thanatos absorbed into Eros.
25. Baphomet.	Androgyny.
26. Capricorn.	Exploration.
27. Phallic Projectile.	Animal Passion destroys illusion.
28. Red Tincture.	Excess passion.
29. Moon.	Sexual originator.
30. Sun.	Ajna Chakra.
31. Aeon.	Message as Word.
32. Sigil of Set.	Manifestation or beginning.

### Special combinations worth noting:

13, 14 and 15. Triple Goddess who is stimulated by

16 High Priest. Who activates the 10th Secretion and

17, the Twins manifested the duality of Set and Maat,

internal and external (18,19) creative drive.

Which formulates the Serpent Seed, which impregnates

14 Babalon, who gives birth to the Bud Self -

20 The Hermit. The initiations of whom comprise

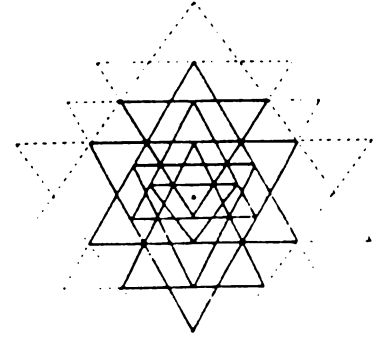
Paths 21-26, resulting in the union of Ajna and Goph 29,30.

The Declaration of the New Aeon 31 and the

Manifestation of the Overman 32

## The Symbolism of the Mandala.

One of the most ancient methods of symbolizing the Kala cycle is found in the Mandala, this visual gem, though drawn in two dimensions is actually three dimensional in character. Though not always drawn, advances Sorcerers may formulate them mentally, Mandalas tend to be circular in form focused on a central point. They usually are populated by images of Gods, Goddesses, Demons and Angels and so forth and are symbols of the psycho-sexual circuit.



The most ancient Mandalas are found in the Tantrick schools and outline the sexual teachings in simplicity, a classic example is found in the Shri-Yantra.

The Shri-Yantra is based on the inverted triangle, in the centre of the triangle is a dot representing the Semen. The downward pointing triangle is the vulva. This is contained within an upward pointing triangle which represents the Phallus. These again are surrounded by downward and upward pointing triangles, usually nine in number, which suggest the interaction of the vulva and phallus in coition. The outer border is covered in lotus and flower imagery to create a protective border around the activity contained therein.

The Mandala of the black arts as exemplified in the Bon Tibetan figures is usually created out of various zones. These are occupied by Lords of the underworld, skeletons, demons, graveyard scenes and depictions of sexual coition. These have much in common with the Mandalas of Kali worship, which use the depiction of sex and death to achieve a catharsis of Eros and Thanatos.

The importance of the Mandala is the fact that it is an occult machine, a living apparatus which may be used to work through the various facets of the psycho-sexual circuit of essence. The forms of the Mandala may vary from working to working...in darker workings, the Mandalas of Tibet and Kali worship may be used, while workings with the Old Ones (Necronomicon style) may find a better success with the Trapezoid Mandalas of the German necromantic traditions.

Mandalas are living representations of the process of Sorcery, they are successful for their message sinks deeply into the unconscious, missing most of the conscious mind-censor and reaching its goal unimpeded. In the west Mandalas survive in the form of the sacred circle, the disk, the ring and even the Cosmic Ouroboros, who is forever swallowing his own tail (Phallus).

In practice, the Mandala is of significance as it brings together the various facets of a given cycle and transmits these deeply into the unconscious. When contemplating a working, create a Mandala, whether ancient or modern to summarize the workings and then, using Meditative techniques programme the unconscious prior to the working, enhancing the quality and power of the ritual.

## Conclusion.

To conclude this chapter, we shall leave you with a poem by the modern Tantrick master Dadaji, taken from his dust and bones series...

*" In the alchemy of twilight yoga, the bondage burns but the soul survives the fire.*

*In this path we terminate obstructions and see the emptiness of world desire.*

*This is the path you made, no turning back, remorse or tears, though heavy as the rain,  
can have no meaning now and you must face the seed you planted, rebirth once again.*

*In bliss and joy of deep Samadhi, yet seeking nothing, only stillness be.*

*Then will come supreme realization, that you are a soul and always have been free "*

# The Nature of the Kalas.

## Introduction.

*"Kalas. Time, essence, ray, division, digit*

*A term used in the Tantras to denote the essence or fragrance of the Suvasini. In its sense of time, our word calendar derives from Kala, in its sense of essence or vibration, our word colour.*

*Hence, the flowers of the Goddess are her Kalas "*

Outside the Circles of Time,

Kenneth Grant,

Muller, 1980.

The term Kala is used in the vocabulary of Sexual Sorcery in two distinct manners. Macrocosmically, the Kalas are the emanations of Kali-Ain in the form of the Aeons and cycles of evolution. Microcosmically, they are the secretions produced by the sex organs of the male and female during esoteric sexual rites. (These rites can be solo or with partners of either sex).

These secretions are the flowers of the organism, traditionally, the term Suvasini or Sweet smelling lady has been used to identify the initiated the Kala Priestess. However, this term intimates the Shakti or Priestess prejudice found in derivatives of Tantra in India. Real Tantrism is based on the use of both male and/or female secretions, both producing the Kalas or essence flowers. The term Kala is found in many cultures, in many forms, its wide range of meaning intimates the esoteric power of its nature. In Africa and Egypt the term Ka meant the initiated Priestess, in India kala meant flower or a division in time, deriving from these is the terms Ka/Khu meaning essence or magickal Power. Khu meaning specifically the tall, Qoph meaning Lunar Sorcery and in ENGLISH Q, where is the O is the opening and the \ is the phallus.

## The Nature of the Kalas.

The Kalas are, in simple terms, the sexual secretions of male and female Sorcerers distilled during rites of Tantrick intent. These secretions are rays or flowers emanating from the Nox or Matrix of Ain found at the Sahasrara Chakra and flowing through the various Chakras manifesting through the genitals. This energy within the body is known as Ojas, however, when manifesting through the genital outlet is known as the Kalas or essence flowers.

The Kalas are fourteen in the uninitiated and sixteen in the initiated when correctly activated. In sexology fourteen of these secretions have been isolated in the Vaginal juices and many in the male fluids, however, the other two are still quite illusive. The Kalas are the microcosmic representation of the macrocosmic forces of the Tree of life, whose Kalas or Paths and Sephiroth radiate from Ain or Kali. In Tantrism Kali is seen as she whose nature divides time into Kalas or vibrations, the ebb and flow of the universe is hence found inside as well as outside the organism, all things being part of one primal wave or flow.

In primitive mythology the peacock and the rainbow were seen as images of the Kalas, the various shades of colour (colour being the English form of the word Kala) representing the vibrations of the Nox.

In some Tantrick derivatives the female was worshipped as the originator of the forces of Kali, in the cult of Shaktism much of tradition survives. However, the most ancient and authoritative Tantrick myths, that based on the Tartary cults, states that the Kalas are found in both sexes and the Suvasini is the High Priest/ess who has been androgynized by the use of the Kala fluids.

## Time and the Kalas.

The Psycho-Sexual circuit represents the cycle of Kalas, 360 degrees in such a circle and the missing five degrees representing the five negative days within each moon or month. This may be related to the periodic cycle of the female. It is a well guarded secret that the male also has these cycles and that in combination these two cycles can produce immense occult power.

The period of the lunar cycle from the full to new moon was the Dark Moon cycle, that from new to full moon was the Light Moon cycle. These were divided into fifteen sections which relate to the flow of lunar forces, the movements of the Kalas of space (Aeons) and the flow of secretions within the Sorcerer. The fifteenth Kala is time itself is hence, is beyond time allocation, while the sixteenth Kala is that which goes beyond time, it is the Kala of Nu and may be attributed to Kalf herself, it is a combination of all the previous fifteen Kalas.

## The Sixteenth Kala.

*"I am the serpent coiled about to spring in my coiling there is joy.*

*If I lift up my head, I and Nuit are one.*

*If I droop down my head and shoot forth venom, there is rapture of earth and I and the earth are one.*

*There is great danger in me "*

Book of the Law II:28.

The mystery of the sixteenth Kala is intimated in the above verse from the New Aeon Grimoire. These are two aspects to the correct use of the Kalas as combined in the sixteenth vessel.

The first is **Nectar**,

The second is **Venom**.

The Nectar is symbolized by Aquarius, which is the eleventh locale of the zodiac and transmits the influences of Set or Saturn. It represents the use of the fluids as charged by invocation and using upward moving forms of energy. This creates a door through which communication and contact with beings of higher rungs of the evolutionary tree is possible.

The Venom is symbolized by Scorpio, the force of the serpent, it is formulated with the use of evocation and earth flowing forces. It opens a door to the worlds of the Qlippoth (Darkside) and forces of elementals and Atavisms from the lower rungs of the cycles of evolution.

Aquarius is the pure Kalas invoked and brought forth in the periods of the Light Moon, thus produced they are represented by the sign of Aquarius and the two waves, which suggest the double Kala of male and female.

Scorpio is the dark Kalas evoked in the dark lunar cycles, thus produced they are represented by the Scorpion, which symbolizes the mixed seed. These may be produced by combinations of either sex.

Polarised Sorcery marks the light cycle, upolarised, the dark, obviously, the higher forms of Aquarius workings should be heterosexual, while the darkest Scorpio workings, homosexual. The most ancient Arcanum of the Mysteries states that both Aquarius and Scorpio are forms of the early Chaldean letter, M and later derivatives in the Egyptian, Greek and Hebrew.

The letter M represented the waters of life and in Sanskrit was known as Emkara, which as a letter symbolized the whole cycle of manifestation, sustainment and dissolution.



## IAO as Kala formula.

The formula of IAO so familiar to most students of Magick, also has a special relevance in relation to the nature of the Kalas and intimates the triune division of Kala forms.

I or Yod is the Hermit of the Tarot, his is the solitary seed and is hence attributed to Virgo.

A or Apophis is the serpent or Scorpio. It represents the great sexual act which, by desire, is transformed into the sorcery of lust.

O or Capricorn is the power of Ayin or Eye. It is the last cycle by which lust awakens the Kalas (Devil-Ayin-Eye-Ain) and creates the Venom or Nectar.

Hidden within this formula is also the three stages of Sexual Sorcery, once again these have been outlined under the guise of Shaktism and are hence Priestess oriented, but they do equally apply to both sexes. I is the Virgin, A is the whore while O is the awakened Goddess. Crowley prefaced this formula by adding F or V, this denotes the fact that success in this esoteric practise is only possible if it begins and ends with the True Self (Tiphereth). This also suggests the New Aeon nature of the Scorpio-Aquarius links of Set and Horus.

## The Three Kala Classes.

In the ancient teachings regarding the Kalas we find that they are of three distinct types. These reflect, to some extent, the formula of IAO in action, save that with the attribution of the three grades of the Book of the Law, the Hermit is seen as the androgyne or Baphomet and hence must be differentiated from the Hermit of Yod, the solitary seed.

*"Who call us Thelemites will do no wrong, if he look but close into the word. For therein Three grades, the Hermit, the Lover and the Man of Earth.."*

Book of the Law I:40.

The number of this verse is forty and relates to Mem (Scorpio-Aquarius), the number of blood or secretions and hence is the key to its understanding. The Kalas are divided into three lots of five (refer to the missing days in the cycle) and are classified as follows....

## Tamas.

**Alchemical Symbol: Salt**

The Man of Earth represents the Black Lava of the Qliphoth, the serpent emanations or Venom which are issued under the influence of Sol. In the IAO formula it is I, not as the beginning of the process but as a first manifestation of the result.

## Rajas.

**Alchemical Symbol: Sulphur.**

The Lover represents the Red Dust or blood red fire. It is the Kala secretions which are between the Qliphothic and Nectar secretions.

It is attributed to A within the symbolism of Results, Apophis as Fire.

## Sattva.

**Alchemical Symbol: Mercury.**

The Hermit as Androgyne represents the pure wine of the Moon. The force of calm and cool Nectar, hence it is attributed to the Androgynous Hermit and to O as Capricorn.

These three classes may be applied to combinations of male and/or female secretions. The colours are both symbolic and actual, they represent the Chakra colours within the process and, secondarily, segments of the lunar cycle. The Lunar cycle as attributed to the female forms part of a larger cycle of fifteen which climaxes in the sixteenth, the actual power of congress as seen in Tamas. The first menstrual days are dark and are hence Tamas, the Rajas is the period of two or three days later and Sattva is the nectar emanated at the end of the return cycle i.e. Dark and Light periods away. A reverse of this cycle is the dark lunar emanation of Tamas, where the lunar wine is of a darker nature and represents the Graal of Darkness.

Together, these three divisions form the Tribundu or triple seed of Shanti, Shakti and Shambdu or Peace, Power and Plenty.

## The Esoteric Kala-Chakra Teachings.

These are esoteric teachings regarding the Chakras which must be considered in the light of what we understand regarding the Kalas and lunar cycles. These attributions are based on the ancient Tantrick arcanum and hence predate many modern occult attribution systems. The system is based on the duality of Sun and Moon, where the planets are attributed according to this duality. Hence, the following attributions are arrived at...

*"For he is ever a sun, she a moon"*

**Book of the Law.**

<b>Ajna.</b>	Mercury and Pluto.	Third Eye and Brain.
<b>Visuddha.</b>	Jupiter and Saturn.	Tongue and Throat.
<b>Anahata.</b>	Moon.	Heart.
<b>Manipura.</b>	Sun.	Solar Plexus.
<b>Svadhisthana.</b>	Venus and Uranus.	Anal and Sphincter.
<b>Muldahara.</b>	Mars and Neptune.	Kanda and Sexual Organs.

Accompanying the above attribution is the esoteric gland association. The first planet is Solar, the second, Lunar. So we find Mercury as Solar dominated and controlling speech, thought and brightness, while Pluto is Lunar dominated and controls darkness, silence and masks and so on through the planets.

In addition, we may like the planets to the Lunar and Seasonal cycles and hence create a link between the Kalas, Chakras and Planets. Pluto is mysterious like the New Moon, Mars is hot like Summer, Venus the star of new love is like Autumn, Jupiter is like Winter, Neptune is like the Waxing Moon, Uranus like the Full Moon, Saturn like the

Waning Moon and so on. Further to the esoteric information give above we may also examine the three Sub-Chakras in the male and female organism, these may be related to the IAO formula after some study and meditation on their use. They emanate from the Muldahara Chakra and are located and given colour attributions as follows....

## Male.

Sub-Chakra One.	Anal Lotus.	Crimson, Golden brown.
Sub-Chakra Two.	Prostatic Lotus.	White, Diamond.
Sub-Chakra Three.	Glans Penis.	Purple, lilac and Red.

## Female.

Sub-Chakra One.	Anal Lotus.	Crimson, Golden brown.
Sub-Chakra Two.	Between Urethra and Cervix Uteri.	Orange.
Sub-Chakra Three.	Clitoris.	Green.

Once again, we come to an alternative system of attribution, it is possible to polarise the Sephiroth into Chakra locations. For example, Binah and Chokmah may be worked together in the Ajna Chakra, however, it is equally possible to create a correlation of the seven major and three sub-Chakras with Malkuth, Yesod and Hod as the sexual sub-Chakras which extend from the Muldahara as Netzach, Tiphareth as Sacral, Geburah as Solar Plexus, Chesed as Heart, Chokmah as Throat, Binah as Ajna and Kether as Sahasrara. All these correspondences provide some interesting possibilities, at present, they offer a full avenue for exploration by the enterprising Sorcerer.

## Kala Charts.

On the following pages are Kala Charts, these outline the fifteen basic kalas and the sixteenth as their synthesis. The nature of these can be further ascertained by noting that they are 15 + 15 and hence form a full Tree of life and have related Kabbalistic correspondences. The traditional associations on very early Hindu tantrick texts and include Name, Chakra governing Kala, threefold division and Nulya or Hindu designation.

# The Kalas.

<b>Name.</b>	<b>Chakra.</b>	<b>Astrology.</b>	<b>Nuitya.</b>
Mask.	Ajna	Pluto.	Nilapataka
Hidden.	Visuddha	Saturn.	Vijaya
Cool.	Anahata	Moon.	Nuitya
Controller.	Svadhithana	Uranus.	Sarvamanga
Seductress.	Muldahara	Neptune.	Jvalamalini
Clear.	Ajna	Air.	Bherunda
Wet	Visuddha	Earth.	Nityaklinna
Mixed.		Aether.	Citra
Vagina	Svadhithana	Water.	Vhagamalini
Lustful.	Muldahara	Fire.	Kameshvari
Agitator.	Ajna	Mercury.	Tvarita
Giver.	Visuddha	Jupiter.	Sivaduti
Bright	Manipura	Sun.	Kulasundari
Lover.	Svadhithana	Venus.	Vajreshvari
Flame.	Muldahara	Mars.	Vahivasini

**TAMAS** rules from Nilapataka to Nityaklinna.

**SATTVAS** rules from Citra to Sivaduti.

**RAJAS** rules from Kulasundari to Vahivasini.

# Kalas and the Tarot Elements.

<b>Name.</b>	<b>Element.</b>	<b>Tarot.</b>	<b>Astro- Kabbalah.</b>
Mask.	Pluto.	Nil.	Kether/Chokmah.
Hider.	Saturn.	Devil/Star/Universe.	Capricorn/Aquarius.
Cool.	Moon.	Priestess/Chariot.	Cancer.
Controller.	Uranus.	Nil.	Binah/Chesed.
Seductress.	Neptune.	Nil.	Geburah/Tiphereth.
Clear.	Air.	Fool.	Nil.
Wet.	Earth.	Nil.	Yesod/Malkuth.
Mixed.	Aether.	Nil.	Netzach/Hod.
Vagina.	Water.	Hanged Man.	Nil.
Lustful.	Fire.	Aeon.	Nil.
Agitator.	Mercury.	Magus/Lovers/Hermit.	Gemini/Virgo.
Giver.	Jupiter.	Wheel/Art/Moon.	Sagittarius/Pisces.
Bright.	Sun.	Sun/Lust Empress/Hierophant/	Leo.
Lover.	Venus.	Adjustment.	Taurus/Libra.
Flame.	Mars.	Tower/Death/Empress.	Scorpio/Aries.

Again, these attributions are formulated from the planet and its astrological rulership, from these a system of Tarot attribution or Kabbalah may be evolved. Modifications are left to your personal ingenuity.

## Kalas and the Tarot.

The Kalas we understand them form the esoteric and microcosmic ebb and flow of the universe, in the many studies of the Kalas there has never been outlined a possible correlation between the Kalas and the Tarot. Earlier, we made a study of the tantrick interpretation of the paths as secretions, now, in the table on the previous page, you can see a correlation between the Kalas, Paths and the Tarot.

This is an experimental listing and is based on traditional planetary attributions for the Kalas and their astrological rulership, it is not offered here as a final solution but as one possible correlation for the Kalas and the Tree which fits the available information. The information regarding the attributions is specifically based on the astrological data gleaned from one available Tantrick Grimore known as Grimore Twenty Seven.

The first things we must do with this attribution system is to understand the nature of the system. Even though there are thirty two potentials within the system (i.e. the Kalas in both sexes), their natures are also reflected in each organism, so that each series of sixteen holds the key to the information of thirty two. This is outlined in the following manner.

The five attributions above are of Pluto, Neptune, Uranus, Earth and Aether are the keys to the arcana and the Sephiroth, each rules two sections i.e. Pluto rules Kether and Chokmah, Neptune rules Binah and Chesed, Uranus, Geburah and Tiphareth, Aether, Netzach and Hod and Earth, Yesod and Malkuth. Each covers the possibilities of these Sephiroth and minor arcana in all four worlds (Wands, Swords, Cups and Pentacles). These were placed in with other attributions as code terms to keep these revelations from the untrained. The Court cards are attributed as Kings-Pluto, Queens-Neptune, Uranus-Princes and Earth-Princesses. Aether is not attributed in the court cards.

By utilizing such an attribution system we have ten Kalas left, these are attributed as above, the Elemental Kalas rule the Elemental attribution i.e. Air-Fool, Water-Hanged Man, Fire-Aeon, the remaining seven provide the key to attributing the rest of the Tarot, the seven planets are attributed to the remaining Arcana as well as ruling, by astrology, the twelve Tarot keys. Hence, the attribution system arrives as outlined. The rulership can be deciphered by an elementary knowledge of the planets and the Zodiac sign which they rule over, available from any basic astrology text.

## Kala Cycles.

To bring these attributions into perspective, let us examine the links between the Kalas and the universe, our bodies and the Star system.

In we accept that Sirius is to our secret sun, then we should base our understanding on the Sirius standard of sixty beats to one minute. This should also be applied to breath cycles according to the understanding that a full breath would take four seconds (inhalation and exhalation). In a period of twenty minutes there would be 360 breaths, in twenty four hours, 21,600 breaths, if we link this with the 360 degrees of the zodiac, we find 1,800 breaths to each constellation and sixty to each degree ending with one to each minute. Resulting from this we find that fifteen breaths, which may be related to the fifteen Kalas or cycles equal one degree of the Zodiac. We hence find a direct correlation between man and the universe.

## Conclusion.

Sexual Sorcery restores man to the nature rhythm and movement of the universe, it restores his body and mind to their rightful places as vehicles for the manifestation of Self and transmitters of Ojas from external and internal dimensions. Sexual Sorcery brings the Sorcerer to the realization that he or she is the link between objective and subjective universes and that the Overman not only forms a new stage in human evolution, but a totally new understanding of life. This awakening was known to the ancient as the "*Vision of the God Pan*" ....

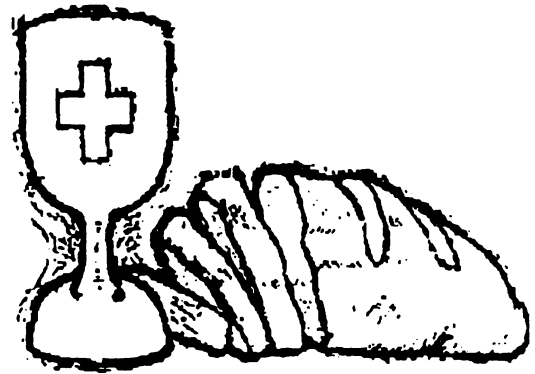
# Sexual Alchemy: The Mass of the Holy Ghost.

## Introduction.

The secrets of Sexual Alchemy are based on an understanding of the use of the secretions of the organism within a specific form of ritual practice. The actual practices of Sexual Alchemy cover the whole spectrum of Tantrick Sorcery, while their synthesis is found in a single rite, the Mass of the Holy Ghost.

This rite is the basis of the Tantrick Eucharist and is the key for the formation of further advanced Masses such as the Gnostic Mass and the Mass of the Forgotten Ones.

The Mass of the Holy Ghost is an exposition of a total Tantrick rite, it combines all the elements of Alchemy from the most physical to the most spiritual. It is centred on the use of the sacred Chalice into which the wine of life is poured, the oblation is then consumed, being the manifestation of the Living stone of the Philosophers. (It is also known as Amrita or the Dew of immortality).



The symbolism of the Mass has always been taught in a veiled manner to protect the rite from abuse, the rites use the divine polarity as assumed within a ritual situation. This polarity may be in either a Gamma or Epsilon sexual technique with associated considerations (God-forms etc). The Mass of the Holy Ghost brings together the various facets of occult practice so as to open a door to the powers of transmutation, accordingly, it should be studied well with Will and Lust.

## The Symbolism of the Mass.

Illustrating the Franz Hartmann text "The secret symbolism of the Rosicrucians", we find the image of the mermaid of the universe arising from the cosmic sea. This glyph is a cypher of the Mass of the Holy Ghost, her breasts are held by her hands and they issue forth two streams returning to the sea. These, in turn, produce two further currents within the oceans from which the mermaid arises. Hartmann gives the following description of the figure...

*"The figure represents the foundation of things and from which all things are born. It is a dual principle of nature, its parents are the Sun and the Moon, it produces water and wine, gold and silver, by the blessing of God.*

*If you torture the eagle, the lion will become feeble. The eagle tears and the red blood of the lion must meet and mingle. The eagle and lion bathe and love each other.*

*They will become like the Salamander and become constant in the fire".*

Going by the above description we see that Yod is the Red Lion, while He is the White Eagle, here are therefore the two poles of the rite which issue forth from the Cosmic Mother of Ain. The active principle is the He, while the passive, in this application, is the Yod. Here we find a reversal of traditional Kabbalistic roles with the passive being applied in the highest role. This interpretation is important for it creates the secret of the Mass of the Holy Ghost. The male and female roles may also be applied here with the female as Yod and the Male as He, however, these should, again, be understood more as roles than as hard-and-fast physical types.

In traditional Alchemy the Yod principle is applied to Chokmah, this time in a passive or feminine role. The title given to this role is "The Athanor", which is described in the Amphitheatrum by Khunrath as "*one Theosophic Cabalistically sealed Urnace*".

While the He principle is applied to Binah, this time in an active role and is known as the "Cucurbite". This is described by Khunrath as "*One circular, crystalline vessel, justly proportioned to the quality of its content*". The Athanor and Cucurbite form the two poles of the Mass of the Holy Ghost, they are differentiations of the Cosmic Mother, who may be understood as NOX or Kali, with the potential of Kether dwelling in her breast.

## The Two Products.

From the Athanor and the Cucurbite are produced the two effluvia. These are used together to create the liquid gold or Philosophers stone. These effluvia are issued from the Athanor and Cucurbite during rites of Sexual Sorcery. They are the Blood of the Red Lion and the Tears of the White Eagle. The blood that is issued from the Athanor is also known as the "Serpent" as it relates to the Hindu concept of Kundalini as a feminine force. The Red Lion is a peculiar image related to the ancient goddess Sekmet, who was the personification of sexual heat. While the White Lion relates to the semen flow of the male principle, more correctly, be applied to either sex.

These two fluids house the Kalas, when combined they interact forming a new substance in their combination. The focus of the Tantrick rite is to stimulate the Kalas and give rise to the secretion of sixteen emanations rather than fourteen as in the uninitiated.

As discussed earlier there are three forms of Kalas. These are formulated by variations in polarity, unpolarised Sorcery produces Black Lava, polarised Sorcery produces Cool Nectar, while a combination of both produces the Red Dust. These colours are symbolic of the Kalas and should not be taken as physical secretion colouring.

## The IAO formula as Sexual Alchemy.

*"Solve et Coagula"*

The whole process of the Mass of the Holy Ghost may be understood as the process of Solve et Coagula.

The first part of the rite is the combination of two fluids, this is understood in Alchemical terms as the corruption of the Tears or Gluten by the Serpent or the process of Solve.

The second part of the process is the Phoenix, which rises from this corruption via the death or absorption of the serpent and creates the talisman or Eucharist as understood in Coagula. This substance is then either consumed or used in an act of consecration.

The fiscal considerations regarding this formula are also important, if a male-female process is being used then the serpent (usually the woman) would corrupt the tears in her vaginal orifice. If, however, the aim is for unpolarised workings then a strong emphasis on astral assumption of unpolarised forms is necessary as the male-female combination tends to emphasize polarization. The same consideration should be applied to same sex workings as the tendency is to create unpolarized (Black Lava) Kalas. In these workings (with two men) the mixture of the substance should take place within a consecrated Chalice or with one assuming the role of the Lion, the other the eagle. While with two women the vaginal orifice of one of the Sorcerers should be chosen as the Lion, the other, the eagle.

It cannot be overestimated how important the assumption of Astral forms are in all sexual Alchemical workings, the astral workings should be always considered in combination with the physical-sexual activity. Sexual Sorcery combines Sorcery on all levels hence the physical process cannot be used either by itself or without properly executed astral and spiritual facets.



## IAO.

The IAO formula is a central focus to much of our understanding of the process of Sexual Sorcery. When correctly understood it also forms a central key to the Mass of the Holy Ghost. The formula of IAO according to the New Aeon arcanum is preceded and followed by the letter V or F, the Hebrew Vau. This letter refers to the image of Horus, when applied in the microcosm is the Bud Will or True Self. The formula itself is applied as follows, preceded and followed by the V of Will.

<b>V.</b>	True Will.
<b>I.</b>	Virgo - The Solitary Seed.
<b>A.</b>	Scorpio - Passion.
<b>O.</b>	Capricorn - Union.
<b>V.</b>	True Will.

The interpretation given above is based on the formula as applied to the process used in the Mass of the Holy Ghost. It is also possible to interpret the formula in terms related to the individual involved in the process of personal transformation through Sexual Sorcery. This interpretation is as follows...

<b>V.</b>	Child Self - Undeveloped.
<b>I.</b>	Virgo - Virgin.
<b>A.</b>	Scorpio - Sexual Sorcerer.
<b>O.</b>	Capricorn - Androgynous.
<b>V.</b>	True Self - Overman.

## Conclusions.

The Tantrick rites as seen in the Mass of the Holy Ghost is a rite of Sexual Sorcery using the assumption of God-forms within the Sorcerer(s) and the production of a sexual product via the mixing of the Kala filled secretions. Depending on the way in which the God-forms are assumed (i.e. the degree of polarisation) a variety of results may be conditioned according to the three types of Kalas.

The most important aspects of the process are the sustainment of sexual heat and the assumption and holding of the God-forms.

The elixir created is either consumed or used to charge a Talisman or related item. This Dew of immortality created from the mingling of the fluids will vary in power in direct relation to the spiritual growth of those involved and the astral counterparts to the rite in regards to preparation and ritual procedures. Examples of a full Mass of the Holy Ghost are found in ritualized forms such as the Gnostic Mass and the Mass of the Forgotten Ones. At this point we offer no strict procedures for the Mass, leaving it for the Sorcerers own experimentation and experience.

## Appendix One: On Alchemical Symbolism.

There is quite some debate on the actual interpretation of the symbolism of Alchemy in relation to Tantrick processes. The interpretation given is based on the traditions of Sexual Sorcery. The Athanor is referred to the passive or feminine role as it denotes a sealed furnace, which is obviously either a vagina or form of orifice. The Cucurbite or retort is a tube or stand, which may be linked to the Phallus.

The Serpent and Blood of the White Lion tend to relate to the passive principle in two regards.

First, the feminine attribution of Kundalini or the Serpent in Hindu Tantrick practice and

Secondly, the relation between the menstrual flow and the blood of the Lion.

The Gluten or Tears may be linked with the whiteness of semen. In some alchemical texts the product is divided into two states, the First Matter and the Philosophers Stone. We also follow this distinction, the First Matter is the combined fluids before final ritual activation, the Philosophers Stone or Dew of Immortality is the final product.

In some books such as " Sexuality, Magic and Perversion " by Francis King (New England Library), though excellent texts the error is perpetuated that the Athanor is male and the retort, female. This may reflect the sexism of some earlier Tantrick writings, but if used with internal consistency will still achieve results as the practice is more relevant than the academic theory. However, we offer this consideration of Tantrick and Alchemical symbolism for your reference.

## Appendix Two. The Sovereign Sanctuary Astrum Argentinum and modern Crowley Orders.

The Sovereign Sanctuary Astrum Argentinum is an astral Order which focuses its work on Sexual Sorcery Throughout the world many Orders, groups and individuals have communication, in some form or another, conscious or unconscious, with this source. We believe that there is no one physical manifestation of this order and claims to sole ownership of such power is to be considered suspect.

Our view is that Crowley deliberately threw the O.T.O. into confusion at his death so as to demand that his students stand on their own two feet. Since that time many claimants have risen to the title, in the mind of the author, physical claims to lineage are totally irrelevant. The importance is on the results of their work, not on the physical ownership of some form of authority. I have come across groups following in the spirit of the O.T.O with no authority (on a physical level) and yet with far more spiritual authority than any of the " accepted " Orders.

Through we respect those who claim " historical proof of lineage ", the opinion of our Order is " by their fruit shall ye know them " and the " proof of the pudding is in the eating ". If any order helps you grow, then it is of " lineage " for you.

In regards to the materials published herein they are the research product of years of our Orders work under the spiritual guidance of the " Astrum Argentinum " Astral Order. We reprint various reference works, later in this text, in the spirit of sharing this message with those seeking wisdom. We make no claim to physical or chartered traditions, as we feel there is no need.

Experience is the greatest teacher. *MLP said!*

# Sexual Sorcery: An outline.

## Introduction.

*" Every man should learn to master his passions absolutely. The preliminary condition of success is to obtain a clear view of the subject in every detail, by accurate and intimate analysis.*

*The first step is obviously the fear and fascination which the slightest illusion to the subject arouses in the ordinary man or woman. It is therefore essential for people to acquire a complete intellectual mastery of the subject.*

*When they can contemplate any given sexual idea without emotion of any kind, they are well on the way to freedom. It is merely the same principle as that on which we act when we train a medical student to watch operations and dissect corpses without weeping, fainting, getting cold feet etc. The surgeon must look at his patient as an art critic looks at a picture or a lawyer, a brief. As long as he is excited about it, he cannot see straight, he becomes confused and is totally unfit to pronounce just judgement or to take proper action.*

*This may sound platitudinous yet most people cannot even understand such an explanation of the above - the mere mention of the subject throws them into a blind spasm of lust, either exploding in Priapism or camouflaged into shocked indignation."*

### Six Articles on Drugs.

#### Aleister Crowley.

Concentration and detachment are the keys to all Sexual Sorcery.

As stressed in the above quotation only a totally objective examination of sexuality will allow the Sorcerer to tread the path of Tantrick Illumination. Sex must be understood as a working tool, which is, hence, totally controlled by the Will and used according to the dictates of necessity rather than due to spasms of lust and desire. Sure, lust and desire have their place, but they are only of value when their forces are leashed and used in a given rite. Indiscriminate sexual activity is a waste of energy and concentrated power.

Hence, beyond Concentration and Detachment, the major lesson is control. The sexual drive must be brought under the domination of the Will and used as a vehicle for the achievement of higher states. It must be conditioned into a state where it may be turned on and off on command. In this state the Sorcerer is truly in control, rather than being controlled by, his instinctual body.

The techniques of Sexual Sorcery should be studied with diligence as well as objectivity. They are complex for they involve the great many aspects of the human spectrum of sexuality and yet, within their borders, is the secret key to the New Aeon system of magickal development and the manifestation of the Overman.

## The Traditional Tantrick Grade Structure.

The O.T.O. was the first order outside the Astrum Argentinum to accept the Law of Thelema. Its workings were primarily Masonic up to the sixth degree with Tantra outlined in the higher levels. The title O.T.O. was primarily a cypher, it summarized the New Aeon Mysteries in a simple manner. The T was that of Teth, the serpent of Kundalini and Set, while the two O's were the eye's of Horus and Set (Hoor-Paar-Kraat and Ra-Hoor-Khuit) as they manifested with the duality of the present epoch. The T also related to the Tower as Phallic wand and as the Tower of Maat, numerically the title comes to 149, ALIM CHIM: the living Gods. This also equates to thirteen squared; the crossing of the abyss. Hence, the title refers to the higher reaches of power where man is

transfigured into higher states of being.

The O.T.O went through many changes after the death of Crowley, many of the teachings became lost within the pseudo-masonic structure that many of the orders insisted on sustaining, accordingly, much of the Sex Mysticism of the Order was absorbed into the Sovereign Sanctuary of the Astrum Argentinum.

The term Astrum Argentinum means " Silver Star " and refers to Sirius, the soul of Isis and represents the point of origin for the Mystery teachings and the energy currents of the present age. The grade system of the O.T.C outlined its tantrick arcanum via the degrees seven to eleven, these are taught in our system under the guide of the Greek letters Alpha to Epsilon.

These Tantrick teachings still have the same relevance they had in ancient times and offer a valid system of internal transmutation which leads man to new stages of evolution, where he becomes one of the " Living Gods "

## **Sovereign Sanctuary Astrum Argentinum.**

The Sovereign Sanctuary Astrum Argentinum comprises the various Arcanum of Sexual Sorcery. It is divided into five distinct classes, with some additional sub-classes with certain degrees such as Gamma and Epsilon. The techniques of each classification should be studied and mastered. The classes of Alpha and Beta should be mastered in succession, while the classes of Gamma, Delta and Epsilon may be worked concurrently. The extra sub-classes of Dianism and Qodosh should be worked in unison with the Gamma and Epsilon techniques.

## **Pre-Alpha work.**

Before working the various phases of the Sanctuary Tantrick tradition, it is imperative the Sorcerer has come to an experience of detachment in regards to the sexual act. It is obvious that all Sorcerers will experience the pangs of desire and lust, but these should be controlled and used in such a way that they form the vehicle by which the concentrated imagination can project itself into reality.

Sorcerers should spend time exploring the various avenues of available sexual experience and develop an objective attitude towards the use of the organism as the ultimate magical tool or weapon. The Sorcerer should meditate on the location of the elemental tools within the body so that a state is reached when the physical body itself is experienced as the living temple of the Self.

## **Alphaim.**

The Alpha degree of Sexual Sorcery is based on the techniques of masturbation. It can be used by either sex and is centred on the use of the orgasm to programme certain desires. When working with this form of Sorcery it is imperative to practice bi-locating consciousness, so that the concentration is not broken at orgasm, as occurs with everyday sex but propels the mind into psychic worlds. Techniques of prolonging orgasm and increasing the ferocity of the orgasm should also be practiced in this degree.

The use of masturbation is unlimited, some of the most common Tantrick works with this atrium are the Consecration of Talismans, Charms, tools and the like, various formulas of Dream Control, Doll Sorcery, Um Magick and God form Assumption.

Some examples of these include a dream control technique whereby masturbation is used prior to sleep but left uncompleted, so that the dream state is triggered in a semi-conscious mode. Doll magick, where an urn is used as a breeder to bring alive unconscious desires and God-form Assumption where the orgasm stimulates the astral body to take the form of a given Sephiroth, God or entity. This last techniques, however, borders on the Beta Atrium.

# **Tabulation of Sovereign Sanctuary Tantrick Arcanum.**

## **Alpha. (7th Degree).**

Masturbation Sorcery, Talisman consecration, Dream Control, Doll and Globule Projection, Astral God-form Assumption.

## **Beta. (8th Degree).**

Astral form creation, (Artificial elementals, gophers etc), Astral form assumption, Mask Sorcery, Lycanthrophy, Lesser Sorcery.

## **Gamma. (9th Degree).**

Polarised Sorcery, astral children, occult masses etc.

## **Delta. (10th Degree).**

Kundalini arousal, Chakra stimulation.

## **Epsilon. (11th Degree).**

Upolarised Sorcery, Qlippothic Magick, Intrusions from darker realms.

## **Gamma or Epsilon (10/11th Degrees).**

These workings may be Projections, Time Dilation, Assumption of God forms adapted to either Gamma to Epsilon, Communications with other than human life-forms, altered states, ritual conjurations etc.

## **Eucharist. (All degrees).**

Use of sexual Eucharist, healing, lesser Sorcery, Kundalini arousal and occult masses.

## **Dianism and Qodosh.**

Gamma-Epsilon non ejaculatory sex.

God-form Assumption, Chakra stimulation, internal alchemy, ecstasy triggering, Imagination projection. Use of the orgasm as a programmer, manifestation of imagination into reality.

## **Betaism.**

The Beta degree of Sexual Sorcery is based on the use of the masturbation technique with an emphasis on the control of the astral body. After this control has been grasped the degree expands to include the assumption of a wide range of God-forms in a full experience of their force.

This experience varies from possession in that it demands that the Sorcerer is always in total control of what is being experienced. Other variations of this Atrium include the manipulation of the astral body using sexual force to create experiences of animals and insects. These forces, which represent early phases of pre-human consciousness offer great possibilities of inner development.

Including within this degree is that special ability to separate off a segment of the astral body and experience sexual congress with other life-forms, both as internal projections and as separate and real, prater human intelligences.

Techniques of Lesser Sorcery using masturbation come under this degree of training. These are achieved by the use of the globules, created by masturbation and focuses thought, are programmed to undertake certain tasks. These globules can range from artificial elementals to beings of marked realism (Cf. The Golum).

## **Gammaism.**

Gamma techniques are based on the workings of polarised Sorcery, that is to say, both partners, whatever the sex, agree to take God-forms which are complimentary in nature. (i.e. Passive and active). Even though same sex workings with the assumption of God-forms are quite successful in most Gamma workings there are some exceptions such as the incarnation of forces into physical form. Good examples of these are found in the book Moonchild by Aleister Crowley.

## **Epsilonism.**

We shall now jump to Epsilon workings as they are a direct reflection of those of Gamma, they are based on unpolarised Sorcery. That is to say, each partner must assume a God-form of the same-sex. This form of work can be achieved via both sexual orientations, however, much of the Epsilon work is based on sexual technique which does not produce astral children and hence homosexual technique is preferred.

When working with Qliphothic and universe B exploration Epsilon workings are best used, they provide a dynamo of unpolarised force of great magnitude which may be swayed in the direction of the Kala/Tunnel being used.

## **Gamma-Epsilon.**

There are many workings which may be adopted to either Heterosexual or Homosexual workings. These include the assumption of God-forms so that both partners become manifestations of the given force, communication with other forces of life beyond the using (using the sexual field of energy as a manifestation triangle), the induction of altered states and the dilation of time and experience of other dimensions.

## **The Eucharist.**

The Eucharist is a function of the Gamma and Epsilon degrees primarily. Since both sexes have Kalas within their fluids the possibility of a secretional sacrament is always possible. It is to be noted that heterosexual sacraments sway towards Universe A/front of the Tree of Life while homosexual sacraments sway towards Universe B/Dorsal

Tree of life, though strong assumption of God-forms can always influence such occurrences. The sacrament may be used in a wide spectrum of rituals including Healing, Kundalini arousal, lesser Sorcery and manifestation of forces into consciousness via the Sacrament itself as the vehicle.

## **Dianism.**

Dianism is a technique which may be used in either or both Gamma or Epsilon workings. It involves undertaking sexual congress without ejaculation. This procedure then may be used to re-channel the Prana or Ojas within the sexual fluids back up through the channels of the spinal column and include altered states. It also has important uses within the Kundalini techniques of the Delta Arcanum.

It has great potential in relation to God-form Assumption where the state of sexual ecstasy is prolonged and the effects of the Assumption are heightened. A variation of this technique is the projection of your own True Will onto your partner during Dianism so that an experience of its nature can be achieved. (This however will only be successful after much preparation).

## **Qodosh.**

Qodosh is the technique of full sexual congress using the prolonging of the orgasm to bring into manifestation the desires of the concentrated imagination. This technique can be successfully used by either sexual orientation, however, since the concentration is imperative, priority should be given to a sexual partner with whom you are not deeply sexually or emotionally attracted. This, of course, created a deep form of detachment which adds the success of Qodosh workings.

The primary use of this formula include the manifestation of various desires into reality.

## **Deltaism.**

There are a wide range of techniques for raising Kundalini including concentration, drugs, shock, music, movement and dance, emotion, religious ecstasy and sexual techniques. The Delta degree is concerned with all of these methods except those of Shock and violence as there tend to be counterproductive.

The actual sexual techniques of this degree include variations of both Dianism and Qodosh as well as Gamma and Epsilon methods. The emphasis in this degree is on the activation of the Chakras and uplifting of Kundalini so that the organism may be fully transformed into a suitable vehicle for the birth of the Overman.

## **Specific workings.**

Here we begin to see the possibilities of Sexual Sorcery in practice. As we study further the details of this sexual system will become further understood. It is always important to realize that sexuality is one aspect of the system, a very important aspect, but nevertheless, only one aspect. It should be used in balance with other facets of occult and magickal training.

Only with a trained mind and a disciplined body will Sexual Sorcery prove successful. If you simply want sex, don't bother with Tantra. Sexual Sorcery demands control and concentration and this should always be kept clearly in mind when examining the various classes of ritual.

After consideration of these degrees we may wonder how they can be related to the Kalas/Tunnels/Paths of the living Tree, on the following pages we offer a tabulation of some possibilities for your consideration. The following are tabulations of which keys work best for achieving results from the given paths. It may prove useful to accept the Gamma-Front and Epsilon-Dorsal attribution for the Tree as a basic working equation.

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Following this tabulation we shall discuss the various classes in details with elucidation of techniques and practices.

The tabulation following is only a small sample of possibilities, in reality, they only just scratch the surface ! Other possibilities in Qliphothic realms etc may be experimented with according to the Sorcerors ingenium.

Above all the Sorcerer must realize that Sexual Sorcery is a " Hands on " (pun intended) art and hence experience is the best teacher.

# Specific Workings.

<b>Alpha</b>	Priest/Priestess Solitary. Priest/Priestess Solitary.	15th Kala Consecrations 13/16th Kala Materializations and Talismantic Rituals.
<b>Beta</b>	Priest/ess by Priest/ess Priest/ess by Priest (Any combination) Priest/ess by Priest/ess Priest/ess by Priest/ess	induction of Trance, Ecstasy/Oracle. Nourishment and Vigour (16th Kala). Activating Body as Kala vehicle for Eucharist (14th Kala)
<b>Beta</b>	Oral/Manual Oral/Manual	Mask Sorcery and Atavisms 27th Kala Bewitchment/Illusions 29th Kala
<b>Gamma</b>	Creation, Intuition Eucharist of 19th Kala Polarised  Solitary-Manual	Polarised. Inspiration. After preparatory 14th Kala Negative Polarised workings Universe B, 24th Kala.
<b>Delta</b>	Priest/ess by Priest/ess Unpolarised	Tower Arcanum Kundalini Arousal Tower and Aeon Arcanum Oral.
<b>Epsilon.</b>		Materialization. 26th Kala. Invocation of Qlipoth 11th and 26th Kala. And individual Tunnels of Qlipoth.



# Tree of Life Tabulation with Tantrick Keys.

TAROT TRUMP.	DESCRIPTION OF WORKING.	DEGREE.
Fool.	Inducing State of Ecstasy. Globules for Astral exploration. Ain workings.	Alpha. Gamma. Delta.
Magus.	Controlling Elements. Invocation of True Will.	Epsilon. Alpha/Beta.
Priestess.	Projecting beyond Death. Vision of Pan (Hadit).	Qodosh. Epsilon/Gamma.
Empress.	Invoking Babalon and Therion Incarnation of Forces.	Delta. Gamma.
Star.	Kalās induced as Clear and Cool.	Gamma.
Hierophant.	Invocation of Earth Forces. Manifestation of desire.	Alpha/Delta. Gamma.
Lovers	Invocation of Horus/Set. Experience of Set as Inner Core.	Epsilon. Epsilon/Delta.
Chariot.	Control of organism.	Alpha.
Lust	Key to Gamma/Epsilon workings.	
Hermit.	Experience of Inner Will.	Alpha/Dianism.
Wheel.	Lesser Sorcery (Qodosh Emphasis).	
Adjustment.	Karma Visions.	All Degrees.
Hanged Man.	Unconscious exploration. Qlippothic unconscious-death. Qlippothic exploration.	Epsilon/Oral -Beta. Epsilon-death Epsilon-unpolarised
Art	Internal transmutation.	Delta
Death.	Qlippothic.	Epsilon
Devil.	Invocation of universal Will.  Vision of Pan.	Epsilon/Delta  / Gamma. Dianiasm/Qodosh

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<b>TAROT TRUMP</b>	<b>DESCRIPTION OF WORKING</b>	<b>DEGREE</b>
<b>Tower</b>	Kundalini Arousal.	Delta
<b>Emperor</b>	Control of passions.	Pre-Alpha
<b>Moon</b>	Lunar forces.	Gamma-Fertility
	Bewitchment, illusions.	Epsilon/Beta
<b>Sun</b>	Horus, light workings.	Gamma
	Dark and scorching Solar disk.	Epsilon
	Qlippothic exploration.	
	Animal forms.	
<b>Aeon</b>	Invocation of Aeonie current.	All forms
<b>Universe</b>	Manifestation Sorcery.	All forms

# Alphaim.

## Introduction.

Alpha forms the first degree of the Sanctuary Tantrick tradition, it is based on the use of masturbation to achieve a wide variety of results. For this series of techniques to be fully successful various considerations must be brought to notice.

Firstly, in any act of Masturbation Sorcery the orgasm must be strong and hence, if possible, prolonged.

Ejaculation is not the sign of a strong orgasm, stimulation must be prolonged through extended foreplay till a semi-ecstatic state is reached. Then the orgasm may be used to propel the concentrated image into the unconscious.

Secondly, in any act of Alpha Sorcery concentration is of paramount importance. An image that is to be used in any Alpha working should be clearly visualized in the minds eye and held in clear vision during orgasm. This is imperative to propelling the image into the deeper reaches of the unconscious and may take quite some practice.

Thirdly, in any act of Alpha Sorcery the act must be forgotten after it has been completed. This does seem unusual but is important for it allows the image to sink into the depths of the unconscious and achieve its programme. Only by allowing the sigil of the rite to slowly sink into the depths can the ritual work, any conscious thought on its nature and task will clearly impede the process.

This last stage of the process is illustrated in an ancient alchemical tale where, at the final stage of a major alchemical process, the Sorcerer told his apprentice " Don't think of Green " and of course, all he thinks of is green and the experiment fails. The key here, once again, is allowing the symbol to incubate in the unconscious and achieve its task without conscious interference.

## Preliminary Alpha work.

Before embarking on the actual path of Alpha Sorcery it is suggested that the Sorcerer undertake preliminary exercises to achieve success in the basic workings of Alpha Sexual Sorcery.

The first workings should be to prolong and increase the potency of the orgasm, this should be practiced till a strong state of orgasmic frenzy can be induced. In many cases celibacy, for a short period, prior to the working will increase orgasmic potential.

The second workings should be based on hold an image in the mind during the Alpha procedure, this will be difficult for many because the mind may tend to sway towards sexually related imagery. The answer here is to practice manual manipulation associated with a non-sexual symbol so that the body gets used to working by itself. It is also possible to combine sexual imagery with the procedure, concentrating on the image only at the moment of orgasm. This technique may tend to lessen the power of the rite, but is a good starting point within the Alpha practices.

After these two techniques are mastered, the Sorcerer should practice them in combination using basic Geometric and Kabbalistic symbols. After a measure of success has been accomplished, you can then proceed with further techniques.

## Alpha procedures for Spiritual Travel.

This procedure can be used with any sigil or symbol representing a given Path, Kala, Sephiroth or locale outside the normal limits of consciousness. The first step is to become totally familiar with the symbol, examine its shape.

size, colour, formation in total detail, visualize it clear in the minds eye till you can see it accurately without any external stimulus. When this is achieved you may prepare for the working, burn incense suitable for the locale, undertake some form of banishing and enter into a deep state of relaxation, bring the image into mind and hold it clearly. Begin masturbation, slowly bringing yourself into a state of stimulation. Make sure the image is still kept in clear focus while you increase the stimulation, bring it to a peak, at orgasm see yourself propelled through the symbol and begin exploring the alternative reality.

A wide range of symbols can be used in this procedure including Tattvas, I Ching Hexagrams, astrological and elemental glyphs and so forth, even Geomantic forms may be explored in this manner.

## Consecration using Alpha Techniques.

Consecration using Alpha procedures is one of the most powerful. It can be used with great success to empower Talismans, Sigils and images. Again, in this form of work, the concentrated image of the sigil used, held in the minds eye, is by far the most important component of the process. The first stage of the Alpha consecration procedure is to prepare your ritual space according to normal magickal procedures i.e. banishings etc, entering a state of relaxation and so forth. The Sorcerer should then meditate on the symbol that is going to be used in the consecration, it should have already been ritually purified. If the item is a ritual tool, the meditation should be on its occult role and correspondences, if it is a Talismanic image, the meditation should be on its action or its symbolism, depending on the desired result. As the masturbation begins the Sorcerer should sense energy moving down the Chakras from the Sahasrara, at each Chakra holding, in the mental eye, the image being used on the background of the Chakra colour. As the base Chakra is reached, a sense of all-over body orgasm should be felt rising till a climax is accomplished and the image is sensed emanating into the sigil via the secretions. (This should be ejaculated or poured over the object being consecrated).

A full rite for this purpose is known as the " Vortex creation by Alphaism " and is outlined at the completion of this chapter.

## Dream Control by Alphaism.

The dream state is a complex continuum of consciousness which, in reality, covers a range of states from that of Sushupti or thought free to that the state which reflects the activities of the body known as Jugrat. Swapna or dream consciousness is a border state between mental and astral possibilities. This state varies during the overall period of sleep, at some stage it will reflect the occurrences of the past and hence reside in the mental realms, while at other periods, the consciousness will wander into the astral realms and enter states beyond the limitations of the mental body. In Dream control techniques the Sorcerer learns to master this vibration in the sleep pattern via Alpha techniques and use the astral-mental fluctuation to " Dream True " and influence his experience of reality.

The concept of dreaming true is found in a great many systems of modern Sorcery. In the works of Dion Fortune, particularly her novels, we find a system of controlled day dream which influences the experience of reality and initiatory quest.

In the works of Austin Osman Spare, we also find a system of dream control, this time based on the use of sigils and letters.

In the Tantrick system of Dream Control we use the borderland period before sleep and Alpha techniques to trigger a state where the Sorcerer can mould the dreaming he experiences and effect his experience of reality via re-programming of the unconscious. This technique tends to be more effective than the " Creative daydreaming " of Dion Fortune as it allows the influence of the Sorcerer to work deeper within the unconscious realms.

The actual technique of Dream Control is quite simple. Just before sleep, relax deeply and allow yourself to fall into a " border " state of consciousness. At this stage masturbate till a state of excitement is reached, but allowed it to subside. Do not reach orgasm or ejaculate.

Repeat this a number of times until a state of border sleep-excitement is reached, then allow yourself to drift off to sleep. At this stage two things may happen, the first is that you may enter a state of deep sleep and in that state you will experience vivid dreams, the second is that you may immediately begin to experience a vivid dreaming state. In either of these occurrences you should begin the second stage of the Dream Control technique.

The second stage of the technique will take quite a while to master and involves a certain "knack". The Sorcerer must see himself in the dream and influence the way in which the dream occurs. At first the Sorcerer should simply explore the experience, later he should begin to actually modify what is occurring. After you have begun to influence the dream state you can enter into that state with some element of programming. This can be achieved by, during the border state, the Sorcerer holds in mind a symbol or quietly chants a mantra based on what he wishes to experience or learn. By allowing these programmes to sink into the unconscious on entering the dream state it is possible to condition the resulting dream environment.

As your efficiency in these procedures increases you will find yourself able to construct work you to achieve in the dream state. Using sigil and mantra you can create the desired dream and undertake a variety of ritual activity on many different levels. You may not even remember the experience, but simply awaken with a sense that some result has been gained.

This facet of Alpha working is very important and may take many months of practice before it is fully mastered.

## Sigil Sorcery.

*"On the whole it seems that most of the mantras are composed of a string of syllables which have lost their etymological meaning or which never had a etymological meaning. Vasubandha says in his Bodhisattvabhumi that this absolute meaninglessness is the real significance of the Mantras. A Sadhaka is to meditate on these mantras as something absolutely meaningless and this constant meditation will gradually lead to a state of mind where it will be very easy for him to meditate on the ultimate nature of the Dharmas as absolutely meaningless. This meaninglessness is the void nature of the Dharmas and thus meditation on the mantras will gradually lead a Sadhaka to the realization of the void nature of the Dharmas."*

Introduction to Tantrick Buddham.

S.B. Dasgupta.

In the above quotation we see the nature of Mantras from an esoteric perspective. As ultimately all things are void, then a Mantra is a meaningless phrase or word which is constantly repeated. This sinks into the unconscious, which expecting only meaningful data, explores the phrase or word for meaning. The end result being the final realization that there is no meaning, save in the experiential state of Ain or Void.

When working with practical techniques of Sigil Sorcery this should be kept in mind, for it is the key to successful sigil work. If a meaningful allotment of data is reduced to meaningless combinations of letter, this will bypass the "Censor" of the lower conscious mind and sink into the unconscious and reach its desired goal unmolested. The Censor is that aspect of the lower conscious mind which reduces all data to suitable aspects for filing, it also, because of its nature, removes the programmed meaning from a datum and files only innate facets. Hence, only a (seemingly) meaningless mantra or sigil can transmit a programme successfully into the deeper regions of the unconscious.

*"The sub-conscious mind is the repository of all images, all ideas, all concepts. Communication with it is possible only through symbols, and in order to traffic with it, a symbolic language is necessary.*

*The only magical effective symbols are those charged with the peculiar vitality of subconsciousness.*

*Therefore, desire must be formulated in symbolic terms and projected into the underworld, it must also circumvent the endopsychic censor. A consciously formulated desire achieves fulfillment gradually and is often realized after the desire has ceased. This sort of desiring should be eschewed as a dissipation of time and energy, since it is evidently not an essential part of the True Will or "inherent dream".*

**Aleister Crowley and the Hidden God.**

**Kenneth Grant, Muller, 1976.**

It is important to emphasize the use of Mantras without any meaning, innate or obvious, to induce states of ecstasy and experience of the Void. While, it is equally important to realize that if a Mantra has an innate meaning behind the superficial meaninglessness, then a programming of the unconscious may occur and desires may be manifested in line with the True Will (rather than in line with the meanderings of the conscious mind).

The procedure for creating a sigil to achieve this purpose is simple and yet, quite demanding. The first stage is to choose the specific phrasing of what you wish to achieve. For example, I want the strength of a tiger. This would be then run together to form IWANTHESTRENGTHOFATIGER. From this letters repeating themselves would be removed, resulting in, IWANTHESRGOF. From this letters could be used to form a sigil.

The first drawing may result in a simple combination of letters, while on refinement the result could be an artistic scribble or sigil which contains the essence of the sigil without the outer form. Following this you should forget the meaning of the sigil immediately after the ritual procedure.

The actual ritual procedure for Sigil Sorcery can take two distinct forms, active and passive.

The Active Form is the use of the normal consecration procedure.

The Passive Form is that of Dream Control Sorcery.

In both procedures it is imperative to leave the sigil in the unconscious and go on with further occult work, forgetting your desire and leaving the programme to do its work. An interesting diversion before putting the sigil into action is to further explore your mental reactions to the sigil and its possibilities via either the dream control or exploration method. This is sometimes an illuminating experience and reveal real motives before time is wasted on a unsuitable desire or request.

## Variations.

These are a wide range of variations possible with these Alpha techniques, these may be explored by the Sorcerer until a private spectrum of techniques is formulated according to personal needs and ability. Some interesting possibilities are found within the work of Austin Osman Spare, though his system is intensely personal and idiosyncratic, one of his more accessible offerings is *Urn Magic*.

The urn is used to symbolise the unconscious and similarities between this and early Umings found in Africa and Egypt which were buried with the dead should not be lost. These Umings were not simply gifts to the deceased but womb symbols which incubated the desires of those who had passed on.

The actual Urn technique is based on holding the desire clear in mind while impregnating the sigil with the secretions and sealing them in an urn to symbolize the womb of the unconscious. This is then placed in the earth to represent its descend into the deeper reaches of the psyche and all thoughts of the process are buried with it. The programme then achieves its end much in the same way as the Sigil Sorcery outlined earlier, but with the added ritual help that the ancients used to concentrate their energies and which many Sorcerers today will still find of value.

Other variations include the use of dreaming true to illicit healing and changes in the physical structure of the organism. In all aspects of Sexual Sorcery it is imperative for the Sorcerer to explore the available possibilities and if necessary, create new ones for himself.

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As Sexual Sorcery is the art and science of the body and as body vary infinitely, so techniques vary infinitely as do the possibilities.

### Conclusions.

The Alpha procedures are based on the fact that the orgasm may be used as a propelling force to achieve a wide variety of results. The body is used as a mechanism for creating an altered state by which sigils and symbols are projected deep into the unconscious. Avoiding the censor via the use of unusual combinations and meaningless images, Sigil and symbols are seeded and able to grow into the results we desire.

The two elements here are the Imagination and the Orgasm, or in the imagery of Austin Spare, the Eye and the Hand. Their interplay creates the interaction of Will and Belief and through these sacred alignments the process of Sexual Sorcery is achieved.

To end this chapter we offer a translation of the evocation used by Austin Spare in his Book of the Living Word of Zos, in which he outlines the process of Sigil Sorcery. It is dedicated to the Rehctaw, the word Watcher in reverse to intimate the descent deep into the unconscious...the backward journey beyond the conscious mind.

*O mighty Rehctaw !*

*Thou who exists in all erogenealousness,*

*We evoke thee !*

*By the power of the meanings arising from these forms I make*

*We evoke thee !*

*By the Talismans that speak the secret leitmotiv of desire*

*We evoke thee !*

*By the sacrifices, abstinences and transvaluations we make*

*We evoke thee !*

*By the sacred inbetweenness concepts*

*Give us the flesh !*

*By the Quadriga Sexuals,*

*Give us unvarying desire !*

*By the conquest of fatigue,*

*By the most sacred word-graph of Heaven,*

*Give us eternal resurgence !*

*We invoke thee !*

# Appendix.

## Alpha Vortex Ritual.

**Requirements:** Sigil of desire, solar incense, small flame in burlin.

**Pre-requisites:** Meditation on the aim of the ritual, undertake a banishing of some form and have a ritual bath and cleansing prior to rite.

### The Rite.

The High Priest/ess enters the temple and undertakes the Star Ruby or some form of ritual banishing (preferably not the Golden dawn LBR or such other rubbish) and sits within a candle lit circle.

The HP/S faces the altar and states " *Do what thou wilt shall be the whole of the Law* ".

The Sorcerors reply " *Love is the law, love under Will* ".

The HP/S faces the altar and states " *When all the phantoms have vanished, thou shalt see the formless fire, that fire which darts and flashes throughout the hidden depths of the universe....Hear thou the voice of Fire* ".

This is followed by four Elemental invocations and accompanied by the drawing of the inverse pentagram in each quarter.....

#### ORO IBAH AOZPI.

*In the names and letters of the Great Eastern Quadrangle, I invoke ye spirits of the Watchtower of the East*

#### MOR DIAL HECTEGA.

*In the names and letters of the Great Northern Quadrangle, I invoke ye spirits of the Watchtower of the North.*

#### EMPEH ARSEL GAIOL.

*In the names and letters of the Great Western Quadrangle, I invoke ye spirits of the Watchtower of the West*

#### OIP TEAA PEDOC.

*In the names and letters of the Great Southern Quadrangle, I invoke yet spirits of the Watchtower of the South.*

The HP/S then returns to the centre and facing the altar invokes the four names of the Table of Uluia.



**EXARP, BITOM, NANTA, HCOMA**

*In the names and letters of the Table of Union, I invoke ye forces of the Ebb and flow of life and death.*

This is followed by an invocation of Hadit, who should be understood as the essence of each individual Sorcerer....

*Holy Art Thou, Lord of the Universe.*

*Holy Art Thou, Whom nature has not formed.*

*Holy Art Thou, Vast and Mighty One.*

*Holy Art Thou, Lord of the Light and of the Darkness.*

This is followed by a five-fold blessing. The HP/S kisses and then anoints the five points of the Feet, Knees, Genitals, Chest and the Third eye of each Sorcerer giving an explanation of each point as related to the Great work.

The Feet - The Spiritual Path.

The Knees - Devotion to the True Will.

Genitals - Correct use of the instincts.

Chest (Heart) - Spiritual Self Knowledge.

Third Eye - Spiritual Wisdom.

After this is completed, a selected Sorcerer gives the HP/S the five fold kiss without the explanation and reads the epilogue from the Prologue to the Unborn (Liber Liberi vel Lapidid Lazvi, Sub Figura VII).

*"Into my loneliness comes -*

*The sound of a flute in dim groves that haunt the uttermost hills.*

*Even from the brave river they teach to the edge of the wilderness.*

*and I behold Pan.*

*The snows are eternal above, above -*

*And their perfume smokes upward into the nostrils of the stars.*

*But what have I to do with these ?*

*To me on the distant flute, the abiding vision of Pan.*

*On all sides Pan to the eye, to the ear...*

*The perfume of Pan pervading, the taste of him utterly filling my mouth, so that the tongue breaks forth into a weird and monstrous speech.*

*The embrace of him intense on every centre of pain and pleasure.*

*The sixth interior sense aflame with the inmost Self of him.*

*Myself flung down the precipice of being,*

*Even to the abyss, annihilation*

*An end to loneliness, as to all.*

*PAN / PAN /*

*IO PAN / IO PAN /*

As the last phrase of the Invocation begins, the Sorcerers and HP/S chant IO PAN in a continuous chant, each beginning a spiral dance widdershins, spinning faster and faster with the chanting rising and falling, each one with their minds focused on the Talisman image being used, eyes closed until they come to a spinning frenzy and fall to the floor.

All re-adjust themselves, the Alpha working begins.

As the working begins, the HP/S gives the first Invocation, the Sorcerers follow and repeat each line.

*Lust of my soul, lust of mine angel*

*Hail mine angel,*

*Pour thyself forth into my soul,*

*The eye, Daimonas Folanatus, my Lord,*

*The lust of the Goat,*

*Mine Angel, mine Initiator.*

As the working develops, the second invocation is used and repeated by all Sorcerers.

*Thou Goat exalted upon the Earth in Lust*

*Thou Snake exalted upon the Earth in Life.*

*Arise thou in me, Free flowing*

*Leap up, devour thou me.*

*Repeat a number of times.*

*Devour thou me*

*Leap Up*

*Devour thou me.*

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At climax, the image of what is required should be firmly projected out into the fluids which are ejaculated onto the Talisman with the following invocation, each Sorcerer repeating it as their own climax.

*Thou exalted me,*

*It leaps up, it leaps forth.*

*Lo, the out splashing of the seeds of immortality.*

The Sorcerers and HP/S should join hands in a circle, the Talisman should then be taken and seen in the minds eye of the circle growing on the astral realms. It is then taken and placed in the burn as it burns, its task is visualized as being completed.

After the circle is closed, the rite is forgotten and the Talisman is left to do its purpose.

## Notes.

While the Talisman is burning in the burn or cauldron, it is a good idea to visualize the Talisman as a living force, as it burns all move their hands and in conjunction with their breathing chant " it grows, it breathes ".

It is also possible to use a metal or wooden Talisman and give it to the person involved, if person is the aim of the ritual. However, this tends to reduce the effect of the rite as the astral Talisman does tend to manifest best without the need for a physical focus point.

The use of drumming, music and the IO PAN chant can greatly enhance the rite.

The term HP/S is used to refer to a High Priest/ess of either sex.

# Betaism.

## Introduction.

Betaism is the second stage of the Sanctuary Tantrick teachings, it continues on from the Alpha degree in that it is masturbatory in nature. Accordingly, it is imperative to have mastered the Alpha degree before proceeding deeper into the Sanctuary.

The central nucleus of the techniques as outlined within the Beta Arcanum is the ability to mould the astral body via the intensified orgasm. The astral body, as a semi-physical, electro-magnetic field is influenced by both the activities of the physical and mental organism. This is illustrated in the change of its shape, size and colour according to the variations in health and emotion. Thus, the use of the well trained imagination and clear thought can bring about changes in the astral body and the use of the mind can fully manipulate and influence the astral body to achieve a wide variety of results.

This process of manipulation is divided into the three forms of the Beta Arcanum.

## Internal - Manipulation.

This form of Betaism is where the astral body is manipulated so that it reflects a chosen God-form and brings forth energy from within the organism itself. The techniques used within this formula include God-form Assumption assisted by masturbation, Mask Sorcery and in its advanced stages, Shape-shifting (lycanthropy).

## External - Manipulation.

This form of Betaism is where the astral body is manipulated in such a way that a semi-separate form is created via its excess energy, this form is then used for either " running errands ", as in lesser Sorcery, or personified into an Incubus or Succubus for a specific form of Sex Sorcery. In many Medieval schools of Sorcery this technique was extended so that it could include various forms of astral sex whereby congress was achieved with a wide number of gods, demons, angels and even historical personages.

## External - Internal Manipulation.

This form of Betaism combines both of the above techniques and is based on the Law of Correspondences and works by formulating an semi-external form in direct relation to " external form " with which the Sorcerer wishes to work. The semi-external astral form works as a Mediator and relays the desired energy back into the organism. Due to the delicate nature of this work it should be undertaken with great care, it could be described as the Tantrick system of invocation and evocation.

When used as a form of evocation it is sometimes combined with a animal mask and form and even, under special circumstances, shape changing. From the above we can come to some understanding of the mechanism by which this degree operates, now let us examine the various practical aspects of these theorems.

## Sexual God-form Assumption.

Sexual God-form assumption is a technique based on the use of the orgasm to mould the astral body into the form being invoked. It utilizes the basic non-sexual technique with some modifications, the important thing in this technique is to prolong foreplay and sense the astral body becoming fluid, until, at orgasm, it formulates itself

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totally into the God-form invoked and solidifies. Usually a God-form of this strength does not have to be banished, bearing in mind the associations the God-form may bring with it !!

If a banishing is necessary, a normal Star-Ruby or whatever will achieve the desired end.

The actual technique itself is as follows. The preparation should be basic incensing, some sort of banishing and preliminary invocations to the God-form involved.

### Sexual God-form Assumption Formula.

1. Stand or sit in the position of the God/dess involved.

This can be modified to a more comfortable stance if necessary.

2. Vibrate the God-Name.

Make sure you bring it back into the body via the nostrils and sense it moving through the body from lungs to heart, then to the Solar Plexus and settling in the sexual organs.

3. Visualize the God-Form.

Hold it in the eye of the mind while starting the sexual activity, as the stimulus increase sense the astral body becoming more and more liquid.

4. At Orgasm.

Sense the astral organism solidify into the given God-form, sense a flooding of the whole body with light and a transformation of consciousness akin to the form invoked.

5. This process can then be taken in two directions.

A. A sense of the form can be integrated into consciousness and a given change of consciousness will be noted in direct relation to the form chosen or

B. The process can be carried on until a state of intoxication by the form is achieved and oracles are issued form. This should be only carried out in the company of other Sorcerors and within the confines of a controlled magickal environment

### Animal Forms.



Animal forms are important in any system of Sorcery as they represent the various early stages of pre-human consciousness. In traditional Shamanism they are of great use and rightfully so, for they are the source from which much power flows into what we understand as "civilized man". The use of animal forms is a complex tradition within Western Sorcery and as such deserves much study. It involves the use of animal imagery and insect forms to evoke Qliphothic energies and to gain access to deep facets of the personal and collective unconscious.

Since animal forms represent pre-human states of consciousness their rising to "rational consciousness" is usually dynamic and powerful, it should be only undertaken in a "safe space" and is best worked with a group of Sorcerors, rather than alone.

The procedures used can range from a technique similar to the God-form assumption to a Shamanic or Voudoun type approach, we feel a combination of both invocation and possession type workings is the most successful. Using the above procedure work through until stage four is successfully achieved, when the body is "locked in"

to the animal form sense the consciousness of that animal overtaking the organism. The resulting state will be a manifestation of the animal into consciousness.

This can then be followed by a technique to accelerate the effects of the animal form based on traditional Shamanism. The Sorcerer should see himself divided into two distinct aspects, these could be seen as the intellect and the instincts or better as the hunter and the animal. He should then run around the circle as if an animal is being chased and pursued by himself, the hunter, as the race reaches a climax (and he is hopefully near exhaustion), he should throw himself down in frenzy and the hunter and the hunted merge and become one. At this stage he should experience the full force of the animal form evoked.

The importance of the experience of animals and insects within a ritual formula is that they are representative of early stages of cosmic evolution and can be realized and experienced as a regaining of personal power from these stages.

*The higher up on the ladder of evolution we hope to reach, the lower the rung from which we must call up our power.*

## The use of Masks.

The use of Masks is a traditional facet of the more primitive forms of Sorcery. Their use is hence imperative when working with the lower levels of pre-human consciousness as exemplified in animal and insect forms. In God-form work Masks may also be of use primarily in sustaining the personal identification with a given form and in a ritual formula involving a number of people where the number of assumed forms demands some way of enhancing the related imagery. In relation to animal forms correspondences should be evolved personally, though there exists some set associations as found in the Cult of Maat, among others. These are specifically related to animal image interpretations wholly directed by the orientation of a specific type of working. Beyond these, personal associations are the only valid method.

For example, the God-form of the lion. If we use traditional Kabbalistic associations we may place this at Tiphareth in relation to Leo, the royal king and so forth. Yet it could equally be attributed to Leo in relation to the fire of sexual heat (as in Ancient Egyptian attributions) and hence form a link with Sekmet as placed at Yesod.

## Totems.

All animal forms must be formulated via personal experience. Psychology may also give us some interesting clues as to the reason behind the constant re-appearance of an animal within visualizations. These animals are known as "Totems" and tend to be externalizations of our internal power sources. These should be explored and accepted as personal glyphs, much like taking a magical name or sigil. They could also be empowered and used by the techniques of manipulation, which are applied specifically to the use of the Incubus and Succubus.



## The Incubus and Succubus.

According to demonology an Incubus was a living nightmare which fed off sexual energies drawing life out of those to which it was attracted. The variation of sex accounted for the variation in name.

According to modern Tantrism the Incubus (we use this term to refer to both sexes and for both terms) is a specific form of astral being formulated via sexual energy. It has many uses and only becomes problematic when a loss of control is allowed. The Incubus is created via the externalization of an astral form over an extended period using beta techniques. At first the form is a nebulous human organism without sex or distinct characteris-



tic, as it is externalized it takes energy from the organism and takes distinct form. The organism can also use it to collect energy and hence the Incubus and the Sorcerer work in a symbiotic union.

After the form has been externalized it can then be used in a wide variety of Sorcery practices. The first stage is to mould this being into a form with which you wish to work, so, for example, you may wish to achieve an experience of Horus hence forming the being into a form with a Hawk head with which you can proceed to have a sexual encounter. Obviously the variations of encounter are many and you could probably divided this Arcanum into sub-degrees if you wished i.e. Beta-Beta, Beta-Gamma, Beta-Delta and so on according to the form of congress utilised.

These techniques may be taken further and evolved into a form of sexual pathworking using a wide cross-section of God-forms, being, demons, angels and even historical personages to illustrate the nature of the workings and to achieve the required experience. The origin of this technique is probably located in the ancient Tantrism of Tartary, while many of its technical developments are found in the works of two Medieval Sorcerors, Vintras and Boullan.

In 1859 Vintras and Boullan founded the Society for the Reparation of Souls, a description of their techniques outlines basic procedures as taught within their inner

order, which was known as the " Church of Carmel ".

*" Documents survive showing that Boullan and his followers engaged in copulation with angels, Cherubim, Seraphim and the spirits of such historical figures as Cleopatra and Alexander the Great. The techniques used were masturbation, with the operator strongly imagining that he or she was in coitus with the desiring angel or spiritual and actual sexual intercourse in which each participant identified the other with the appropriate disembodied being ".*

**Sexuality, Magic and Perversion.**

**Francis King.**

The above outlines the basic Beta technique for creating and using an externalized astral form. The second strata of this technique borders of Gammaism or Epsilonism in its use of a physical sexual partner, but is encompassed in the Arcanum due to its inter-relation with the basic Beta projection technique. The sexual pathworking should be evolved from personal experience and a knowledge of the Tarot, Kabbalah and astral journeying techniques.

Their experience will always be intensely personal and will bring the Sorcerer into states of ecstasy and personal power beyond the confines of defined pathworkings.

## Lesser Sorcery.

A variation of the Incubus technique allows the achievement of the goals of the lesser Sorcery in the physical, mental or spiritual realms via the techniques outlined above. The Sorcerer may create an artificial elemental or creature which can be sent out to achieve certain tasks. The limits of this technique are found in that the creature must be programmed to dissolve at the completion of the goal and not kept on as a continual familiar. The only exception here is where the Sorcerer is fully confident in his/her magical ability to keep the creation under total control. There has been many cases in occult history where an artificial elemental, created and sustained by sexual means, has achieved a degree of independence of the creator due to negligence or over-confidence and then drained its creator of energy and even tampered with his occult work and everyday life.

Hence, the key to creating a Familiar is total control over the creation and repeated programming on a regular basis, co-ordinated with the repeated of the Beta technique so that the familiar is kept in line with the requirements of the Sorcerer. Most artificial elementals or familiars are programmed to dissolve back into the astral body at either the achievement of their programme or after a specified time-period. This is by far the better method unless the Sorcerer has a specific reason for wishing to formulate a long term familiar.

## Doll Sorcery.

An interesting technique for familiar creation is based on the use of a Doll. It varies from the Voodoo technique so popular in the pulp press in that the doll is not used as symbol of the party you wish to influence but as a full tangible extension of the astral body of the Sorcerer. It could be related to the idea of the dwarf or mannikin self. The doll is created to represent a familiar the Sorcerer wishes to use, it is impregnated with the vital fluids in a succession of rites and at each orgasm the astral body is sensed as extending out and enveloping the Doll moulding it into a " living form " reflecting the Sorcerer. An important aspect of this working is that the Doll is used as a channel of influence by which the Sorcerer may influence reality and explore the astral realms.

It should not allowed to operate in the opposite way, if it falls into the wrongs hands it can be easily disconnected, if it is programmed correctly, if the link has been formed wrongly, then it could be used to influence the Sorcerer himself !

The important factor, hence, is the creation of Doll as an externalized connection of the astral body, not as an internal aspect of the astral organism. The uses of this doll are unlimited, on the physical level it can be easily used to achieve a wide variety of tasks akin to that of an artificial elemental or familiar. However, the same considerations given to a long term elemental also apply to Familiar Doll. On the astral planes it can be used to explore the various worlds, as an extremely powerful astral form moulded to reflect either the personal totem of the Sorcerer or a certain God or animal force it is an excellent form through which the Sorcerer may consciously explore the various worlds and dimensions.

## Conclusion.

Within all work undertaken in the Beta Arcanum the importance is on the ability to use the sexual stimulus to transform the make-up of the astral organism to reflect the requirements of the Sorcerer. It can only be successfully achieved if the image of the God, animal, insect or whatever is held clearly in the minds eye and for a prolonged period of time during the Beta ritual. There is no limit to the variations within the Arcanum, nor in its potential. This technique offers a wide range of lesser magical possibilities as well as offering potential to experience the various Sephiroth, Paths, worlds, dimensions and so forth in a direct and dynamic manner through the sexual congress formula of the Incubus.



# **Gammaism.**

## **Introduction.**

Gammaism is the degree of Sexual Sorcery based on the arcanum of polarisation. That is to say, all workings undertaken within this degree should be focused on the force of Binah and Chokmah (active and passive) as representative of the two poles of the universe. This degree is not, by necessity, heterosexual, even though male and female God-forms should be assumed in all of its ritual forms. The only exception to this is found in the creation of Planetary children, where heterosexual rites are the only viable alternative, at least at present. The polarisation within this degree is based on the archetypes of Therion and Babalon, these two forces symbolize the dynamic balance of Force and Form within the living Cosmos so that the balance of these forces may be manifested within the Sorcerors of the ritual.

## **The Nature of Therion and Babalon.**

*"Here is ever a sun and she is moon."*

Book of the Law 1:16.

*"I, the Beast 666 am called to show this worship and send it forth into the world*

*By my woman that receives and transmit my solar word and being, in this my work is achieved."*

Djeridensis Working.

## **The Nature of Therion.**

The nature of Therion is found in his attribution to Chokmah and Neptune. He is the lord of the unconscious and in the macrocosm, the underworld. He guards the abyss as Neptune looks over the sea and rules with the trident of ninety three (the Supernals). He is wild and uncontrolled force and is known as the "Sphinx", he hence holds the keys to the Mystery of the fourfold word; To know, to dare, to do and to keep silent. His force is primarily solar and is radiated into the lower worlds via Tiphareth. Its enumeration of 666 encompasses the process of man (6) becoming, in all aspects (3 lots of 6), God (3).

## **The Nature of Babalon.**

Babalon is the compliment of Therion, she is attributed to Binah and Saturn and is the Goddess of the swirlings of the body of matter and form. She is form, body and law and is known as the Victorious Queen. Her enumeration is 56, the Gate of the sun.

The combination of these forms are seen in the ancient Egyptian imagery of the Draconian cult. The deserts of set form the environment; the winds of death brush the sands forming an everchanging setting for initiation. In the distance stands the Sphinx of Therion, symbolising the eternal power of force and energy, behind the Sphinx, the spectral light of the underworld arises shining from the tunnels which wander beneath the sands. Further in the distance, far across to the right, stands the Pyramids of Babalon, a epitaph to the powers of matter and form. Together they energize the desert on which stands the eleven lonely towers of the Sephiroth and under which the tunnels of set wind and turn.

In a ritual setting these forms may be assumed so that the resulting congress creates a vortex similar in nature to Death. This vortex may be then programmed according to the desire of the Sorcerer. The stronger vortex will be

formulated by heterosexual rites, since these have the benefit of already being polarised, however, once again, God-form assumption can overcome any difficulty. Practical workings using these forms can be divided into two classes, Religious and Magickal.

## 1. Religious.

The religious workings are illustrated by such rituals as the Gnostic Mass and celebrate the various aspects of the message of Thelema. It uses the God-forms of Babalon and Therion in a semi-devotional manner in addition to energizing the sacrament of sexual fluids as used in the Tantrick Eucharist.

## 2. Magickal.

The magickal uses of this arcanum includes God-form assumption, inducing altered states of consciousness, consecration, Planetary children, internal alchemy and the distilling of the Sacrament. This last technique encompasses both the religious and magickal application of the Gamma arcanum.

## Dianism.

Dianism is the specific class of Sexual Sorcery which may be applied to either Gamma or Epsilon degrees of the Mysteries. Its primary use in Sorcery is found in inducing higher levels of altered states as well as additional benefits in regards to internal Alchemy. In this regards it overlaps somewhat with the Delta workings.

The general technique used within this Arcanum of Dianism is known as "Karezza", that is, sexual congress without ejaculation. This technique, when correctly used, triggers an extended state of ecstasy. This state is created by the sexual orgasm occurring throughout the body during prolonged sexual stimulus without ejaculation. The technique may also be used in certain initiation scenarios as exemplified in what is known as "Hyper-eroticism" or "Eroto-Comotose Lucidity". (A full outline of which is found in our commentaries on De Art Magica). A basic summary of the technique is the total exhaustion of the organism by every sexual measure until a state of deep ecstatic trance intervenes. In normal techniques of Dianism the Karezza is not taken to this extreme. There are many beneficial uses of the Dianism, the first and foremost is its ability to manifest a range of altered states, which allows exploration of the spiritual dimensions. Other uses include sigil Sorcery and lesser Magick.

Another important use of the Dianism technique is in conjunction with the Alpha technique of dream control. This technique allows for the use of Karezza to condition the resulting sleeping state and create a merging of Will and Imagination towards the changing of everyday reality.

## The Dianism - Alpha Dream technique.

1. Practice Karezza until a state of sleep intervenes.

This may be expanded into a form of hyper eroticism, as required.

2. In a dream state have sexual congress with a shadow figure who in some way has a relation to the desire with which the process is concerned, at dream orgasm the sigil or seal of desire is to be seen as a "dream within a dream".

3. On awakening, the sigil or seal is destroyed and the desire is accepted as fulfilled.

A technique of Um Sorcery may also be used as an alternative to destroying the seal.

## Qodosh.

In the Tantrick Order of the G.B.G. this grade (also known as Qedash) was simply related to the Gamma or ninth degree O.T.O. Tantrism. However, when we examine the actual workings of the grade in the G.B.G. system (as outlined in the work of Culling), we find that the degree is primarily concerned with what we could term " Reality Control " rather than simple Gamma sexual practice.

The degree of Qodosh represents the height of lesser magical and dream control techniques, its procedures are akin to those of Dianism-Alpha techniques already outlined above. These, in practice, should actually be classified as a Qodosh technique, even though they use the Dianism formula. The practical techniques of this degree are the various techniques of lesser Sorcery taken from the Alpha and Beta arcanum, empowered by Dianism and extended further by, after a long period of Karezza, ejaculation where the sigil is propelled into the underworld. When correctly used this technique will bring about the ability to mould reality around us, so that it comes in line with the power of the True Will.

## God-Form Assumption.

God-form assumption within the Gamma Arcanum is a natural extension of what was outlined in the Beta Arcanum, save that in this technique both partners polarise the God-forms, so that each compliments the others and the power of the form flows between the two operators. The nature of the forms assumed should be fully investigated before they are attributed to either Gamma or Epsilon workings, as there are infinite variations in attribution and association. The key to interpretation is that polarised forms work to compliment each other and hence tend to have opposite roles within a procedure (e.g. Nuit and Hadit). While unpolarised forms tend to have identical roles as in the case of Horus and Set or Harpocrates. Above all, personal adaptation and attribution are the most important and exceptions and variations are always possible.

## Planetary Children.

The concept of the creation of an artificial form according to occult means has been with us for many centuries. It is found in the ancient Jewish texts on Sorcery and in many Medieval Grimoires. Its most evolved and practical form is " De Homonoculo Epistola " issued as a Ninth degree O.T.O. document around 1914 e.v.

Before we outline and discuss the document, it should be made clear our attitude towards O.T.O documents and those by Aleister Crowley. We do not claim any ownership or copyright on these documents, they were left by Crowley to the worldwide O.T.O movement and though there seems to be constant arguments therein regarding who actually owns the documents, the general consensus is with the " Aleister Crowley's O.T.O. " also known as the Caliphate O.T.O. We offer these documents with our own commentaries for reference and research, we reprint these much in the same spirit as those who offer commentary on " religious texts " of other spiritual traditions such as the Bible, Koran or whatever, but with a more scientific and analytical approach.

The definition of a Homonculus as given in this document is...

*" A living being in form resembling man and possessing those qualities of man which distinguish him from beasts, namely intellect and power of speech. But neither begotten and born after the manner of human generation nor inhabited by a human soul ".*

In the modern Tantrick Arcanum the technique for creating a Homonculus has been taught under the guise of Moon children, this title is based on the book, Moonchild, by Aleister Crowley. This outlines the technique for incarnating a lunar force into a physical vehicle under the guise of fiction. This technique, of course, may be extended to all variety of planetary, elemental and interdimensional forces. The concept of the incarnation of a non-human form is based on the occult belief that the foetus is empty of any soul during its first three months of growth and only after this period does it attract a " soul " or in Buddhist terms, does the foetus evolve and

Interact with the Karmic factors which re-formulate a semblance of self. Hence, it is possible to, prior to this period, by the process of ritual invocation, sensory stimulation and so forth, attract a force required into the sphere of the foetus and achieve successful incarnation of that force. The actual procedure to achieve this process is divided into nine distinct sections and is outlined in " *De Homunculo Epistola*", we outline it full below....

## De Homunculo Epistola.

*I. Take a suitable woman willing to aid thee in this work.*

*Explain to her fully the precautions to be taken and the manner of life necessary.*

*Let her horoscope be, if possible, suited to the nature of the Homunculus proposed, as, to have an incarnate spirit of benevolence, let Jupiter be rising in Pisces with good aspects of Sol, Venus and Luna, and will no notable contrary dispositions or, so far as may be possible.*

*II. Take now a man suitable, if convenient, thyself or some other brother of the Gnosis, and so far may be, let his horoscope also harmonize with the nature of the work.*

*III. Let the man and woman copulate continuously (but especially at times astrologically favourable to thy working) and that in a ceremonial manner in a prepared temple, whose particular arrangement and decoration is also suitable to thy work.*

*And let them will ardently and constantly the success of thy work, denying all other desires.*

*Thus proceed until impregnation results.*

*IV. Now let the woman be withdrawn and carried away to a place prepared. And this place should be a great desert, for in such do rarely wander any human souls seeking incarnation. Further let a great circle be drawn and consecrated to the sphere of the work and let the banishing formulae of the Sephiroth and especially of Kether be done often, even unto five or seven times a day. Outside the great circle let the woman never go.*

*Let the mind of the woman be strengthened to resist all impressions, except of the spirit desired. Let the incense of this spirit be burnt continually. Let his colours, and his only, be displayed and let his shapes, his only, appear so far as may be in all things. Further let him most earnestly and continually invoked in a temple duly dedicated, the woman being placed in a great triangle while thou form the circle dost perform daily the proper form of Evocation to material appearance. And let this be done twice every day, once while she is awake, and once while she is asleep.*

*V. And let the quickening be a feast of the reception of the Spirit.*

*Henceforth, yet may omit the banishings.*

*VI. And during the rest of the pregnancy let there be the Charge to the Spirit (so that the whole period of all this work is as it were an expansion in terms as if it were of the Art formulae of evocation) in this manner.*

*Let the woman be constantly educated by words and by books and by pictures of a nature consonant, so that all causes may work together for the defense and sustenance of the spirit and for its true development.*

*VII. And let the delivery of the woman be retarded or advanced, so far as possible, to secure a rising sign proper to a child such as required.*



The Golem (1920). —from THE HAUNTED SCREEN

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*VIII. The child being born must be dedicated, purified and consecrated, according to the formulae of the planet, element or sign of which it is the incarnation.*

*IX. Now then thou has a being of a perfect human form, with all powers and privileges of human but with the essence of a particular chosen force and with all the knowledge and might of its sphere and this being is thy creation and dependant, to it, thou art sole God and Lord, and it must serve thee.*

*Therefore the whole of all that part of nature whereunto it belongs is thy dominion and thou art Magister Octinomialis.*

The following statement is at the completion of the nine-fold procedure for creating a Homonoulus, it should be considered well.

*" Be wary brother adept and chose well thine object and spare not pain and labour in the beginning of thy operation; for to have corn of so subtle a seed is a great thing once, to achieve it twice, were the mark of a primal energy so marvelous, that we doubt whether there be one man born in ten times ten thousand years that hath such wonder-power."*

# Sexual Sacraments.

## Introduction.

A sexual Sacrament is a combination of secretions produced during an act of sexual contact, it usually combines two sexual systems, but not by necessity. It is collected at the peak of sexual passion and used in acts of consecration and Sorcery, but more frequently, in a sexual Eucharist. The unique nature of the Sacrament is found in its possession of thirty two Kalas originating from the initiated participants, a description of its use in antiquity is found in the Panarion by Epiphanius, who states....

*"...after they have intercourse in the passion of fornication they raise their own blasphemy toward heaven. The woman and the man take the fluid of the emission of the man in their hands, they stand, turn toward heaven bringing to the father of the nature of all, that which they have on their hands and they say we offer thee this gift, the body of Christ and they eat it."*

The above description certainly captures the Gnostic use of the sexual Sacrament around the time of the Essene Mystery school. In the Tantrick schools of east and west the initiated use of the sexual Sacrament is an important facet of the Secret teachings. The Sanctuary Tantrick tradition upholds these Mysteries and teaches them under the guise of the "Eucharist".

The use of the Eucharist may be divided into two phases, religious and ritualistic.

## 1. Ritual use of the Eucharist.

This includes healing, consecration and other occult practices.

## 2. Religious use of the Eucharist.

This is based on the manifestation of the universal forces via the participants into the activated Kalas which are emitted in the sexual Sorcerers. This use as seen in the Gnostic Mass and other masses is used in many modern Tantrick orders. These rites are extremely powerful and manifest forces from other dimensions directly into the experience of the Sorcerers involved in the Mass.

## Consuming the Sexual Sacrament.

It is interesting to note the reaction of western Sorcerers to the notion of consuming sexual secretions within a ritual situation, in *Sexual Occultism* by John Mumford he explains the reason for this reaction in the following terms.

*"...any repugnance towards oral sex among Westerners is due to a widespread confusion about the differences between bodily excretions (waste products no longer needed) and sexual secretions (fluids rich in nutrients)."*

It is imperative for the Sorcerer to come to an understanding of the nature of sexual secretions, they are not only rich in nutrients (hence their use in certain healing rites) but are a vehicle for the manifestation of the Kalas, through which forms of a para-physical nature materialise and may be used. Since the consumption of the Eucharist is the central aspect of the various Tantrick masses, the repugnance felt towards the consumption of sexual fluids should be resolved and replaced with a healthy attitude towards the body and its products.

## The Formula of the Eucharist.

The Eucharist as exemplified in the Gnostic Mass is based on the formula of  $0 = 2$ , some other Eucharists, such as that of the Mass of Maat, are based on variant formulas. However, all present Aeon Eucharistic rites are based on the duality principle, that is, the forces of Ain are manifest within the dual sexual sources within a given rite (of any sex combination). There may be any number of people within the ritual, however, generally the two form the central Priest/Priestess combination within any given mass.

The key function of the rite is the invocation of the God-forms into the Priest/ess, the ritual stimulation of the sexual centres, the ecstatic orgasm, the collection of the secretions and their use in a Eucharistic manner. The fluids are collected by the serving Priest/ess and then passed out among the other Sorcerers as representing the "Manifestation" of the forces invoked. In Gnostic Tantrism this sacrament was known as the "Body of the Christ", the bread and wine being symbols of the two Kala sources, semen and vaginal fluids.

## Forms of Amrita.

Amrita could be best defined as the "Psycho-sexual Ambrosia" and is the activated Kala secretion. It may be divided into a variety of different forms. The traditional means of ascertaining the nature of the Kalas and the Amrita is based on the triple Kala division as outlined earlier, Tamas, Rajas and Sattva. These correspond to definitions of Black Lava; (Salt) Venom (Qlippothic Sacrament), Red Dust; (Sulphur) Combined and Mercury; Cool and Calm. These three Amrita classes may also be related back to our tabulation of the various forms of Sexual sorcery, as illustrated below.

<b>Gamma of Gamma.</b>	Pure Cool and Calm Nectar.
<b>Epsilon of Gamma.</b>	Red Dust.
<b>Gamma of Epsilon.</b>	Red Dust.
<b>Epsilon of Epsilon.</b>	Black Lava.

Since Red Dust is a transitional classification, it is possible to sub-divide it into two further sub-classifications as follows..

<b>Epsilon of Gamma.</b>	Red Dust - Emphasis on Venom.
<b>Gamma of Epsilon.</b>	Red Dust - Emphasis on Nectar.

From the above the different forms of the Sacrament may be ascertained, as will be noticed, the pure heterosexual and homosexual Sacraments are the extremes with variations based on the power of the assumed God-forms.

## Collecting Amrita.

There are a wide variety of ways to collect the Amrita. One of the obvious variations is in the nature of the Sacrament. Obviously, in a heterosexual rite the fluids can be collected via the vaginal orifice after penetration, while, in a homosexual rite, the fluids should be ejaculated directly into a chalice or collection vessel. In some cases a direct oral method may be used, in other case the fluids are collected and then afterwards consumed. The latter method is found in many Tantrick schools where the fluids were either collected with a leaf or chalice (shaped a bit like a gravy boat !) and then, after a blessing, used in the Eucharist.

An important illustration of one variation of the Tantrick Eucharist is found in what is known as the " Nu Sacrament ", in common terms, it is the position of sixty nine.

## The Nu Sacrament.

*" When Satan means to lie with a witch in the form of the man, he takes to himself the body of someone who has been hanged ".*

Discours Sorciers, 1590.

*" Cursed be the man that maketh himself earth and woman heaven ".*

Mohammed.

*" Invoke me under the stars ".*

Book of the Law 1:57.

*" Above, the gemmed azure is the naked splendour of Nuit, she bends in ecstasy to kiss the secret ardours of Hadit ".*

Book of the Law 1:14.

The first quote illustrates the esoteric nature of the Sacrament or position of Nu. In traditional esoteric texts the position was illustrated under the glyph of the hanged man inverted in the sleep of Siloam. In this position he was reversed and this is intimated as the inner secret of the position of sixty nine.

In the Book of the Law the Sacrament is made obvious by the various descriptive references to the interactions of Nuit and Hadit. Whether the Sacrament is heterosexual or homosexual the partners are in a position so that sexual fluids are consumed directly from the genitals. (in this form of Sorcery penetration is not necessary).

In polarised Sorcery this procedure usually generates an androgynous state within each Sorcerer and triggers a balancing of the energy fields so that each Sorcerer reflects the androgyny of Pan. While in an unpolarised Sacrament it tends to trigger a energy field of fierce power which may be successfully used to ingress into other dimensions. A variation of this last formula is found in the Tarot image of the Tower, this oral sex formula sees one male in a Phallic role and the other (male or female) participant is the passive role, at orgasm the triggering of the phallus may be used to enter the unconscious, much in the same manner as the Nu Sacrament. It may also be used in combination with Delta techniques for the stimulation of Kundalini.



# Appendix: Exposition of the Nu Position.

When discussing the formula of Nu, it is interesting to note the various expositions of Thelemite practice. One of the most complete outlines is found within the Book of Lies by Crowley, this text was written as a collection of cyphers giving various Kabbalistic, Hermetic and Thelemite Mysteries.

However, in chapter sixty nine the chapter has an obvious deeper level of interpretation based on Tantrism. The interpretation accompanying this chapter is clearly based on the Hermetic use of the hexagram but a hint of a possible sexual interpretation is also present and obvious to observation. We reprint the chapter below as a brilliant exposition of the Nu Sacrament.

## *The Book of Lies.*

### *Chapter 69.*

*The way to succeed - and the way to suck eggs !*

*This is the holy hexagram,*

*Plunge from the height, O man and interlock with man !*

*Plunge from the height, O man and interlock with beast !*

*The Red Triangle is the descending tongue of grace.*

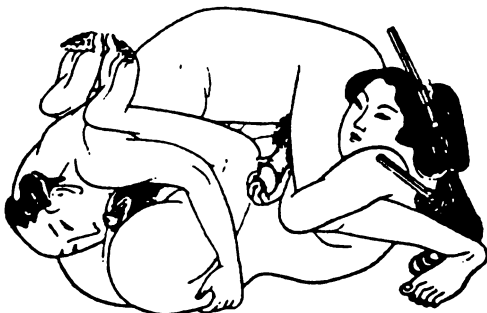
*The Blue Triangle is the ascending tongue of prayer.*

*This interchange, the double gift of tongues, the word of double power ABRAHADABRA - is the sign of the GREAT WORK, for the GREAT WORK is accomplished in Silence.*

*And behind is the word equal to Cheth, that is cancer, whose sigil is*

*This work also eats up itself, accomplishes its own end, nourishes the worker, leaves no seed and is perfect in itself.*

*Little children, love one another.*



## Commentary Sixty Two.

*The key to understanding this chapter is given in the number and the title, the former being intelligible to all nations who employ Arabic figures, the latter only to experts in deciphering English puns.*

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The chapter alludes to Lewis drawing of the Halcyon and is a criticism of, or improvement upon it. In the ordinary Halcyon, the Halcyon of nature, the red triangle is upwards like fire, and the blue triangle downwards like water.

In the magical Halcyon this is reversed, the descending red triangle is that of Horus, a sign specifically revealed by him personally, at the Equinox of the Gods (it is the flame descending upon the altar and taking up the burnt offering). The blue triangle represents the aspiration since blue is the colour of devotion, and the triangle, heretically considered, is the symbol of directed force. In the first three paragraphs the formation of the Halcyon is explained, it is a symbol of the mutual separation of the Holy Guardian Angel and his client in the attacking is indicated the completion of the work.

Paragraph four appears in slightly different language what we have said above, and the scriptural image of the tongues is introduced.

In Paragraph five the symbolism of tongues is further developed.

ABRAHAM LINCOLN is one primal example of an attacked word. We assume the reader has thoroughly studied that word in Liber D etc. The sign of Cancer links up this symbolism with the number of the chapter. The remaining paragraphs continue the Gnostic symbolism.

# Deltaism.

## Introduction.

*"I am the secret serpent coiled about to spring, in my coiling there is joy.*

*If I lift up my heart, I and my Nūt are one.*

*If I droop down mine head, and shoot forth venom, there is rapture of the earth and I and the earth are one."*

Book of the Law 2:26.

The Delta Arcanum is based on the various techniques of Tantrick Kundalini Sorcery, these techniques are synthesized from both eastern and western sources. In the east the relationship between Sexual Sorcery and Kundalini is intimate and obvious as outlined within the Tantras. However, in the west the keys to Kundalini Sorcery have been hidden under the guise of Alchemical and Tarotic symbolism and hence the connection has been known only to the Sorcerors. The Delta grade outlines the techniques for Kundalini arousal and discusses the relation between these and the flow of Kalas and Amrita in the form of Venom and Nectar. This connection is clearly intimated in the verse quoted above.

## The ten facets of Kundalini arousal.

When we examine the various techniques of Kundalini arousal (including Chakra purification and stimulation) we find that they may be divided into ten aspects. These ten aspects should each be mastered as facets of the Sorcerors training within the Delta Arcanum.

These ten facets may be summarized as follows...

1. Total concentration.
2. Drugs and Alcohol.
3. Alternative Paradigms.
4. Musick.
5. Dance.
6. Sexual Technique.
7. Ecstatic States.
8. Impersonal states of rapture.
9. Religious frenzy.
10. Dissolutional enthusiasm.

Even though these ten techniques may be successful in isolation, the quality of the resulting state of consciousness must be considered as well as the demands of the procedures used in an isolated state. The delta degree of Kundalini Sorcery should integrate all of these aspects into a variety of magickal techniques. Sexual Sorcery, when applied to Kundalini activation, opens a wide door for personal exploration, it is impossible to cover all potential methods easily. Hence, we will outline the various requirements of the degree and a selection of possible techniques and leave the exploration for the Sorcerer himself.

Even though all aspects of the degree should be mastered, the facets of Kundalini Sorcery, especially in their extreme aspects, offer a wide spectrum of possibilities for formulating a highly personal and individual adaptation of the workings within the Delta degree.

## The ten facets of Kundalini Arousal in practice.

In practice the facet of **Total Concentration** the key for working all other facets of the Delta degree. Only through centring the mind and concentrating its energies may the various internal Chakric forces be manipulated according to the various practices of Kundalini Sorcery. It is hence imperative for the Sorcerer to strengthen both his Will and Imagination before embarking on the quest of the Delta Arcanum.

**The use of Drugs and Alcohol** is traditional as part of the Kundalini Arcanum, in the ancient schools various forms of mind alterants were used so that an altered state of consciousness could be induced. Though these techniques were used with much success most modern Sorcerors lack the cultural background to use these substances according to their correct nature, accordingly, though they are still part of the Arcanum, their use is only condoned if the Sorcerer has total control. Total control means a full knowledge of their use and reactions, dangers etc and careful experimentation (certainly not addiction).

**Alternative Paradigms** is a system of Raja or mental yoga based on the Kabbalah which triggers Kundalini states via the control of the mind through the use of mental programming. The Sorcerer finds that by studying the various Kabbalistic systems of correspondences a situation arises where the mind is programmed by various contradictory schemes of data. This programming triggers a mental reaction whereby the mind is brought into submission under the control of the Innermost Self and a Kundalini reaction is triggered in the process.

This western system is akin to that of Raja Yoga.

Some further examples of this system are found in the advanced theoretical structures of Theosophy or Kabbalah where the theory becomes a yoga within itself.

**The use of Music and Dance** in Kundalini Sorcery can be examined in the various traditional schools of the Sufis and Dervishes. Both use repetitive sound, such as drumming, coupled with dance so that a high state of bodily stimulation can be reached and energy circuited throughout the system. Some aspects of this system, especially in regards to the Dervish dance technique, manipulated the Kundalini flow via the physical organism in a way akin to Hatha Yoga in the east.

**The Sexual Techniques** of Kundalini Sorcery cover a wide spectrum of possibilities, they may use all of the ten facets of Kundalini activation as well as a number of sexual variations.

**Ecstatic States** form an integral part of the Delta Arcanum, they may be induced through a wide variety of methods including those intimated in earlier facets. The importance of these states is in that they induce the purification of the Chakras and under correct direction, the manipulation of the Ojas flow and the activation of the Kundalini force.

The actual forms these states may take vary according to the means used, for example, via religious means (Devotion or Bhakti), via impersonal meditation, via absorption into an ideal etc.

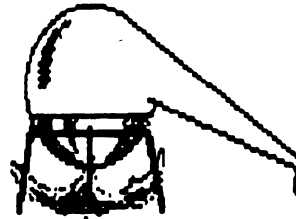
**Dissolutional or Kali Meditations** form one of the esoteric facets not only of the Delta degree but of Tantrism in general. They offer a new appreciation of death and the use of Thanatos (Cf. the death drive) as a tool of initiation. Extremes of ecstatic states include such possibilities as controlled pain and pleasure workings, asceticism, extreme hedonism, body piercing and modification and so forth.

All of these are considered as valid possibilities as long as the overall workings of the degree are kept in mind that they are always controlled by the Will. Obsessions by these formulas can cause disaster for the Sorcerer.

Keeping these ten facets in mind we offer the following techniques for Delta workings, each should be moulded according to personal knowledge, experience and preferences.

## Internal Alchemy.

The practice of internal Alchemy is found in both the Tantrick and non-Tantrick schools of Kundalini Sorcery. The preliminaries of this practice includes such workings as the Khechari Mudra. In this practice the tongue is partially swallowed back into the throat, reaching back deeper with practice and repetition of the technique. Finally it reaches the nasal-pharynx region behind and above the soft palate and produces a remarkable effect replaying a range of stimuli into the brain and inducing a state state of Chakra purification and slow Kundalini arousal.



The mechanics of this Mudra rely on the tongue being representative of the Penis, the Nasal-pharynx, the Orifice (Vaginal or otherwise) and the U shaped flesh of the soft palate, the clitoris. These representations create a semi-sexual stimulation of Kundalini forces and represent the preliminary auto-sexual technique of the Delta Arcanum. Following one from this the Sorcerer may practice the various facets of internal Alchemy which are based on bi-locating the Ojas from the sexual fluids and re-directing them via the Chakras into the Sahasrara Chakra.

This procedures may be accomplished by two distinct means. The most traditional method is based on the use of a technique of masturbatory Karezza or Gamma/Epsilon Karezza, where the fluids, though stimulated, are not ejaculated but the Ojas is re-directed through the Chakras.

A modern practice is to use ejaculation but at orgasm bi-locate the semen flow and re-direct the Ojas throughout the Chakras, the physical sexual fluids left behind after this activity must not be used for they lack the elements of Ojas and hence are of excretion nature only.

## The Tower.

The Tower is an oral sex formula based on the Delta Arcanum, the Tower may be understood as both the spinal column and the phallus, hence the formula is a male based procedure. As stimulation is applied to the phallus (Tower), whose letter is Pe or the mouth, the resulting orgasm should be related to the raising of the Kundalini energies up the spinal column. The testicles may be related to the Ida and Pingala on either side of the spinal column or Sushuma through which the Kundalini forces rises.

This process should be accompanied by intense concentration on the images of the Chakras as well as words of power intoned to stimulate the activity of each centre. The choice of Mantras is left to individual discretion, a sexual Middle Pillar technique is the result which should be aimed for.

## Other techniques.

Other techniques of Kundalini Sorcery may be explored by the individual Sorcerer, the use of anal intercourse is connection with Kundalini has already been discussed, in some detail, in the Mystery of the Phoenix.

One of the most encompassing procedures for Kundalini Arousal is found in Liber HHH (The Book of Three Mothers), Section SSS (based on the mother letter Shin).

# **Liber HHH.**

## **Section SSS.**

### **Sub-Figura CCCXI**

*"Thou art a beautiful thing, whiter than a woman in the column of this vibration. I shoot up vertically like an arrow, and become that above. But it is death, and the flame of the pyre.*

*Ascend in the flame of the pyre, O my soul!*

*Thy God is like the cold emptiness of the utmost heaven, into which thou radiates thy little light.*

*When thou shalt know me, O empty God, my flame shall utterly expire in thy great Nox."*

Liber Lapidid Lazuli,

1:38 - 40.

*Q. Be seated in thine Asana, preferably, the Thunderbolt*

*It is essential that the spine is vertical.*

*1. In this practice the cavity of the brain is the Yoni, the spinal column, the lingam.*

*2. Concentrate thy thought of adoration in the brain.*

*3. Now begin to awaken the spine in this manner.*

*Concentrate thought of thyself in the base of the spine and move it gradually up a little at a time.*

*By this means thou wilt become conscious of the spine, feeling each vertebrae as a separate entity.*

*This must be achieved most fully and perfectly before further practice is begun.*

*4. Next, adore the brain as before, but figure, to thyself its contents as infinite.*

*Deem it to be the womb of Isis or the body of Nut.*

*5. Next, identify thyself with the base of the spine as before, but figure to thyself, its energy as infinite.*

*Deem it to be the phallus of Orisis or being of Hadit.*

*6. These two concentrations 4 & 5 may be pushed to the point of Samechi.*

*Yet lose not control of the Will, let not Samadhi be they master therein.*

*7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other, the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of matter.*

*And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination therein.*

*8. Let this agony grow until it be unsupportable, resisting by Will every temptation. Not until thine whole body is bathed in sweat, or it be the sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.*

*9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.*

*Let this be exceeding slow and subtle and be accompanied with pleasure, resist and though it be accompanied by pain, resist.*

*10. This shalt thou continue until thou art exhausted, never relaxing the control until thou canst perform this one section 9 during a whole hour, proceed not.*

*And withdraw from the meditation by an act of Will, passing into a gentle pranayama with Kumbhakham and meditating on Harpocrates, the silent and virginal God.*

*11. Then, at last, being well fitted in body and mind, fixed in peace, beneath a favourable heaven of stars at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.*

*12. If in this hour thou shouldst die, is it not written...*

*"Blessed are the dead that die in the Lord."*

*Yea, blessed are the dead that die in the lord!*

## Conclusion.

The procedures of the Delta Degree include some the most long term workings within the Arcanum of Sexual Sorcery. Kundalini arousal is no simply achieved by sexual means, but by perseverance and long term concentrated effort. The procedure outlined in Liber HHH Section SSS is the best outline for long term Kundalini work available, it should be supplemented by the practice of the Khechari Mudra as well as other sexual Kundalini practices.

It is imperative to understand that Kundalini arousal is a long term magickal working, hence it is classified as the Delta degree and in the O.T.O. system, the tenth degree, which is related to Kether, the True Will. Hence, the Kundalini process may be understood as the manifestation of the True Will into the physiological and etheric currents of the organism and though demanding, forms an integral facet of the Sanctuary Tantrick tradition.

# Epsilonism.

## Introduction.

*' Priest is joined with priest*

*Renowned king of the Wand*

*Come thou, Hermes, bearing the unutterable words".*

The Paris working.

Aleister Crowley.

Unpolarised Sorcery is the nature of the degree of Epsilon. Its primary power is found in the fact that its activities produce no physical result (i.e. Children) or astral result. All polarised sexual activity and, to a lesser extent, all heterosexual activity produces a physical (even with contraception) or astral result, this result is not found in Epsilon workings. Epsilon workings are generally of a specifically homosexual nature and hence the energy field created is not of a polarised form and is by nature extremely volatile and dynamic. The Sacraments formulated are of particular use in Qliphothic and inter-dimensional workings. The Black Lava of homosexual rites is of particular value in creating intrusions from the underworld and forming interactions with the Old Gods in such traditions as those embodied in the Necronomicon. While the heterosexual unpolarised Sacrament in the Black Lava phase of the Red Dust is known as the "Blackened Dust" and is of a lesser use in these workings, but has specific value in workings with Maatian type activities and with Voudoun type workings as exemplified in the darker rites of Maat and Hecate.

The importance of the Epsilon degree is the great power inherent in the Sacrament formed and the working itself, this is particularly well illustrated in what has come to be known as the "Paris Working", which took place in 1914 between Aleister Crowley and Victor Neuberg. In this working the pure Sacrament of "Black Lava" was used to earth a variety of planetary forces which were used as Oracles to achieve prophetic utterances.

## Epsilon Formulae.

When discussing the formula of the Epsilon degree, it is important to understand its dual nature. Though there is also a dual aspect to the Arcanum of Gemma, it is far more pronounced within the Epsilon workings. In basis occult practice the Sacrament used within the Epsilon degree is achieved through either homosexual or heterosexual activity coupled with a focus on unpolarised God-forms.

The actual Sacrament created by homosexual activity is the mixture of the secretions of two males or two females, in both cases the title given to this formula is "Black Lava". This has no physical meaning but refers to the dynamic and Qliphothic formula of the Sacrament. In regards to its actual physical form, in many traditions it is known as the "White Snow" in relation to its fluidity. These two definitions should be kept in mind.

In regards to heterosexual Epsilon Sacrament it is known as the "Black Dust", this refers to its nature as the Black Lava pole of the Red Dust phase in the Anvita cycle, this title can have some physical manifestation in that many Sorcerers use the menstrual cycle of the woman to increase the unpolarised nature of the sexual process.



This may also be applied to the lesbian sacrament of the Black Lava, obviously however, this is no equivalent in the masculine version of the Sacrament in regards to physical form save in the title "White Snow".

## Qlippothic Intrusions.

The volatile nature of the Epsilon Sacrament allows for the manifestation of forces from beyond the realms of the Tree of life. These forces from Universe B manifest in a wide variety of energy fields and hence may be used for many differing purposes. The most common Qlippothic intrusion is found within the workings of the Necronomicon, which operates as a Grimoire for the manifestation of the the Old Ones. This intrusion is imperative to the life of the Sorcerer as it operates in a symbiotic union with the process of invocation of the Higher Will and creates a transmutation of consciousness in the highest degree. A good example of aspects of this process is found in Liber Samekh, it is important to understand how these intrusions are accomplished via the Epsilon Sacrament in either of its forms.

The nature of the Epsilon working forms a dynamic field of energy which is not limited in as much as the necessity of physical manifestation is removed and hence its energy can be moulded into any result required. Generally, however, the volatile nature of the field created has a tendency to create a rift in consciousness which works towards forming a doorway between the front and dorsal regions of Universe A and B. This rift may be used to bring about intrusions from the various dimensions into mundane consciousness.

## The Mass of the Mirror.

One method of bringing about these intrusions is found in the " Mass of the Mirror ". This Mass is a simple technique using a variant of the Epsilon Arcanum to trigger and intrusion/experience of a specified segment of Universe B reality. The Mass is based on the placing of a mirror eleven feet from the Sorcerer who is the focal point of the rite, the Sorcerer is stimulated according to " eroto-comotose " until a state of trances intervenes. No polarised God-forms should be used.

When entering trance the Sorcerer projects via a symbols already chosen, through the mirror and into an alternative reality. In many cases the God-form being used will manifest in the mirror during the experience. After the Sorcerer has completed the working he will enter a deeper state of sleep, from which he should not be awakened as it is during this time that energies are regenerated in preparation for re-entry into the Universe B experience. This Mass may be used by either sex and in either mode of the Epsilon Arcanum, though same sex workings tend to be more efficient with advanced Qlippothic intrusions. The sigils used may come from a traditional source, however, those discovered by personal trance workings or scrying prior to the rite are normally more promising.

## The Anal formula.

The anal formula in regards to the Delta degree has already been discussed in relation to its Kundalini mode in the chapter on the Phoenix Mystery. In its Epsilon usage it must be considered in conjunction with the Delta Arcanum, but with a different emphasis. The role of the anal process in Epsilon workings is as a non-reproductive organ akin to the Um in Um Sorcery. Its connection with Kundalini allows a maximum stimulation of the psychic organism while not allowing a manifestation exception in a pre-programmed manner. The anal formula of the Epsilon degree hence is the intrusion technique par excellence, it permits the accumulation of a large amount of volatile energy, which is further increased via its echo through the Chakras and without any manifestation, allows for the total manipulation of this force according to the needs of the Sorcerer. This also allows for a Lesser Sorcery application. However, since this energy tends to create a " rift between the worlds " its use is best found in working with forces from Qlippothic realms and alternate dimensions.

It should be noted that these workings are best only after an experience of True Will and hence some form of ritual process akin to Liber Samekh or Abramelin should have been worked prior to these operations.

## Oracles.

An interesting use of the Epsilon formula is found in the art of Prophetic Oracles. In many of the traditional priesthoods the role of the homosexual was that of the seer or Prophet (Cf. Siberian Shamans) and hence within this Arcanum is found the possibility of exceptionally accurate prophecy. The actual technique is very different from that of divination, it is derived from that methods used in the Paris working. This working, undertaken by Aleister Crowley and Victor Neuberg in 1914 used a homosexual (anal and oral) technique to create a warp between the dimensions and using the planets as a system of classification, manifested prophetic utterances regarding future events as well as philosophical commentaries and other material. The key to this formula is the total concentration of the Sorcerors involved on the sigil or symbol being used, the mind being uplifted with invocations and the sexual act occurring on pure instinct without conscious focus. This technique, though difficult, creates the possibility of receiving various oracles and prophetic utterances from a variety of dimensions and realities. These oracles and utterances must always be checked against prevailing Aeonic revelation (in this Aeon the Book of the Law) and against the rules of common sense. It is always quite possible, due to a slip in some aspect of the formula, to manifest a biased or corrupted formula which could be of little value or even dangerous. Though the procedure of receiving oracles is simple when the knack of concentration and instinctual bi-location is achieved, the purity of the oracle is always a difficult question, only by being totally enflamed in invocation may conscious interference be limited and only by checking the oracles and not allowing egoic interference may the real value of the oracle be ascertained.

## Occult Androgyny.

*'Come thou, Venus, Born of the sea, daughter of the father.*

*Hear thou the seductive songs of the Penis, I pray.*

*May our sin not be to have fucked asses,*

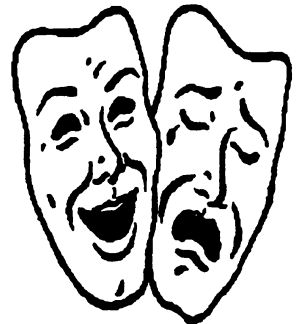
*But let the cunt always flame with my love."*

**Paris Working.**

**Aleister Crowley.**

One of the key issues in understanding the relationship between the Gamma and Epsilon is that of Androgyny. In many occult traditions the emphasis on balancing male and female archetypes has been clear but the question of physical manifestation of these archetypes within both an androgynous lifestyle and bi-sexual activity has never been made clear.

In the New Aeon the emphasis on androgyny is clear, Horus as the reigning lord is an androgynous figure as were many of the images held sacred in the cults of Sorcery throughout the ages (e.g. Baphomet). Accordingly the need to balance these two factors within the psyche is an important facet within the New Aeon system and since within this period the "medium" of the epoch is sexual secretions, then the inherent suggestion is that the Sorcerer should develop a



## SEXUAL SORCERY 89

form of bi-sexuality.

We state a form of bi-sexuality because the general trend in bi-sexuality tends to reflect a confusion regarding sexual image rather than a real ability to correctly use sexual energies with either sex. The Arcanum of Tantrism is based on the Sorcerer being able to function with either sex as well as to use sex as a Sacramental function. That is to say, the Sanctuary Tantrick tradition holds that all acts of sexual activity for the Sorcerer are to be acts of "love under will" and should be undertaken from that perspective. One of the processes in the development of Occult androgyny is the experience of True Will and the awakening of the full strength of the unconscious. Every human being is able to function fully with both sexes, this view has been made abundantly clear from the various tenets of modern psychology. However, only the Sorcerer really understands the inherent power within these dual potentials and is able to use them for his own initiatory development.

For many the exploration of a sexuality foreign to their own is a matter of great difficulty, however, it will be discovered that as the Sorcerer develops through the Sanctuary Tantrick tradition that his sexual impulse will increase and that a natural desire to explore both poles of his nature will arise. This can be further stimulated by masturbatory fantasies as discussed in earlier chapters. For older Sorcerers this aspect of the Great Work may still prove a problem, however, studies in Sense Reversion etc can offer further keys to overcoming this barrier as well as general expansion of horizons.

One of the most important facets of this Arcanum is the inherent intent to transform mundane sexuality into the

*"Orgasmic Frenzy of Pan";* this inherent intent can transmute even the most rebellious of mental structures.

# Sexual Sorcery in the Gnostic Traditions.

## Introduction.

*" Children are like those who enter the kingdom. When like these little children you take off your clothes without shame, when you make the two become ones, when you make male and female into single unity, then you shall enter the kingdom ".*

Gospel of Thomas.

The Mysteries of Sexual Sorcery are not only discovered in the east. If we accept the central diffusion hypothesis and locate the starting point of the Mysteries in Tartary, the remains of which are found today in the Gobi desert, then we can easily see how the Mysteries spread into the temples of the west as well as the east.

Gnosticism was by far the major Tantrick cult within western history, it cannot be defined as one movement as it covers a wide variety of differing theories and practice much akin to the various sects found within Hinduism or Buddhism). However, general theories were held in common by most of the Gnostic sects and these form an important western link to our modern Sanctuary Tantrick traditions.

## Tantrick remains within Christianity.

In the works of John Allegro the origins of Christianity are, at last, laid bare. Christianity is shown to have derived from the ancient fertility cults of the Middle East with a primary doctrine being the use of sexual rites in the form of the Eucharist. We find, on examination, that the key Gods in both Greek and Hebrew traditions, Zeus and Yahwah, derive from a single and common term composed of two syllables, IA and U.

IA means juice and U means copulate. Hence, the divine names of these tribes cypher the image of the " Juice of Copulation " or in a more religious vein " The Seed of the Gods ". Here we discover a direct link between the presence of an external force outside man and its manifestation in the Eucharist of bread and wine, symbols of semen and vaginal fluids.

It is also interesting to consider the sacred ideals of Christianity as remains of the original Gnostic teachings. The Torah, for example, in Judaism is the " outpouring " of the seed or knowledge, hence, in Gnostic terms, the High Priest is the receiver and interpreter (Cf.Kabbalah) of the divine Seed. This is even more explicit when we consider the sexual mystery of the Sacred Tabernacle.

## The Tantrick Tabernacle.

The Tabernacle was the sacred temple constructed by the Hebraic peoples during their dispersion in the wilderness. According to various scholars its structure has been assigned a variety of religious interpretations. However, when we examine the Tabernacle in line with the Gnostic system of Tantrism interesting parallels arise.

The Tabernacle all over the Middle East was fairly uniform, when examined closely we find it represents the earthly



microcosm of the womb. The actual building itself is composed of three distinct segments:

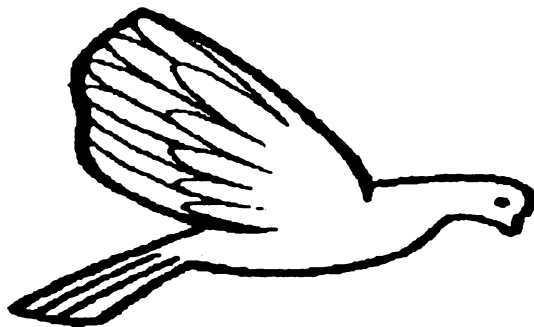
**The Outer Court or Portal.** Which represented the Veil or vaginal orifice up to the hymen.

**The Hall.** Which represented the vagina itself.

**The Holy of Holies.** Which represented the Uterus.

The High Priest of the temple wore elaborate robes covered in saps and resins, which clearly symbolised the potency of the phallus, in addition, he wore two plates which represented the testicles suspended the sacred lance. On most ritual occasions the High Priest alone could enter the Hall, while only once a year did the High Priest enter the Holy of Holies by a grand act of penetration and this was surrounded by many days of religious ceremony.

## Rites of Baptism.



Baptism by immersion or by sprinkling marked the entry of an initiate into the Gnostic Tantrick cult. In early sects such as the Essenes, this ritual was accomplished in two stages; the Baptism of water and the Baptism of fire. An fine illustration of the Baptism ritual is found in the cult of Mithra, where preceding the Baptism the initiate was laid out as though dead and the Hierophant rose him up by the right hand symbolizing his resurrection into a new life. This was followed by the actual rite of Baptism, where the initiate was placed in a pit, naked, below a grate and a bull or similar animal was sacrificed over the pit so that the blood flooded the pit and soaked the initiate. This was associated with the assuming of a new name and an

oath of dedication.

This form of Baptism is quite similar to the Gnostic traditions, save that its use of blood reflects its military flavour rather than the usual Gnostic practices.

It is found in most of the earlier Gnostic cults not influenced by the military message of Mithra that the baptism was achieved through the use of sexual secretions. This use of sexual fluids is certainly proven by the records of such groups as the Essenes. Even in the Biblical version of the Baptism of Jesus we find the use of the image of the Dove, which was specifically the symbol of sexual secretions in the Essene cult.

The second Baptism, that of Fire, was also known as the " Rite of Shin ". It marked the initiates full membership into the Mystery cult and was celebrated by a full ritual occasion as well as the initiates first experiences of the " Rite of the Bridal Chamber ". Its aim was to mark the full dedication of an initiate to the Mysteries and his acceptance into and by the Gnostic community.

## The Rite of the Bridal Chamber.

In the religious imagery of the old and new testaments the deity was seen as the husband of his people. In the book of Revelation (Rev 21:2, 22:17) the Church is quite vividly portrayed as the bride of Christ and in the old testament Song of Solomon, the erotic embrace of God and the Church is explicitly described. It has been long accepted that the allegory of these texts is one of God and his Church depicted under conjugal embrace.

In the Gnostic cults it was believed that through the union of various facets of the Aeons (akin to Sephiroth) further Aeons were produced, these went on until further Aeons were produced and so on, the process

continuing ad infinitum. From time to time the Gnostics celebrated the Rite of the Bridal Chamber to reconcile these Aeonic forces, both externally and internally, within themselves. The ideal being a state of divine androgyny.

*"The Lord said in a Mystery " if you do not make the two become one, the male like the female, the left as the right, what is before you like what is behind, and the things above as those that are below, you shall not see the kingdom ".*

The Gospel of Thomas.

In the Bridal Chamber the participating Priest and Priestess assume the God-forms of the Redeemer (Soter) and Wisdom (Sophia) according to the ancient rites, after which they consummate their union. Following this the congregation do likewise with equal strength visualizing the forms of Soter and Sophia. It was believed that this rite manifested the Shekinah or presence of the Holy Ghost and transformed the initiates through their mystical union with Christ. In this context the term " Christ " refers to the Greek word Christos which means the anointing force, the sun-son formulated by the union of Soter and Sophia. This rite is, in an earlier form, a religious celebration of the Gnostic Mass (Gammajam) as taught within the Sanctuary Tantrick tradition. It illustrates the continuity of the Mysteries within the west and displays the inherent power of these esoteric symbols which have been so distorted by the modern Christian Church.

*"If any person becomes a son of the Bridal Chamber, he will receive the light*

*if any person does not receive it while in this place, he will not receive it in any other place ".*

The Gospel of Phillip.

## The Eleutherians.

The Eleutherians are a prime example of an early Gnostic and Tantrick community, known as the " Brethren of the Free Spirit ", they based their philosophy on the ideal that if we are really sanctified and are really in a state of " Grace " then we are beyond moral restrictions. Accordingly, the things that may condemn a " man of the flesh " are the very things that may be used without moral blemish to the " Man of Free Spirit ". This idea was based on a radical understanding of various new testament texts, where the New Self was taken to be beyond the confines of the moral and legal restrictions of old testament laws.

*" Consequently from now on we know no man according to the flesh, even if we had known Christ according to the flesh, certainly we know him now no more. Consequently, if anyone is in union with Christ, he is a new creation, the old thing pass away, Look ! new things have come into existence ".*

2 Corinthians 5:16,17.

*" From such freedom Christ see us free. Therefore stand fast and do not let yourself be confined again in a yoke of slavery ".*

Galatians 5:1.

Extending from this philosophy, the Brethren of the Free Spirit, later known as the Intelligentiae Homines (Gnostic

People) developed systems of sexual mysticism using techniques akin to Karezza. These were used to induce states of ecstasy as well as revelations and visions. Church services were held in the nude and sacraments of sexual secretions were used as well as a wide variety of sexual techniques using Biblical codes as cyphers. For example, Karezza was known as the "Rite of upward flowing Jordan". This particular Gnostic cult survived many centuries, in 1516 Hieronymus Bosch, the famous painter, was a member of a group derived from the Brethren and modern historians have even found links between them and the earlier Anabaptists.

## **The Mystery of Shin.**

When examining the history of Gnostic Tantrism the question of its relation to modern Sexual Sorcery may arise. To understand this relationship we should examine the Mystery of Shin in relation to Gnostic and Tantric practices. The modern movement towards a realization of the Gnosis in Sexual Sorcery can be divided into three distinct movements, each related to an aspect of the Fire of the triple Shin or the Shekinah.

### **The Fire of the Body.**

This fire is found in the physical techniques of Sexual Sorcery which offer the Sorcerer the ability to learn and use the physical organism with its ebbs and flows to achieve spiritual growth.

### **The Fire of the Spirit.**

This Fire is the essence of the Mysteries, it comprises the astral matrix of the Astrum Argentinum which embodies the current of Thelema (93) and those of Maat (896) in guiding those who aim for the Overman.

### **The Fire of the Soul.**

This fire is the character or form. This is form by the united influence of the twin fires of the body and spirit and has a wide varieties of applications. It is personally adapted by each individual according to personality, culture and time-period. As was written over the door of a Buddhist temple in Ceylon "For every hundred monks, there is a hundred religions", so too does the fire of the soul take on a variety of forms and characters.

These possibilities illustrate how the New Aeon message is surely a message for all, it may be adapted into a wide range of cultural souls, while sustaining the purity of its message. The fire of Shin is a symbol of the current which is sweeping civilization and will in its various guises, transform and transmute those who are ready, into the next stage of post-human development, the Overman.

# The Sexual Tarot.

## Introduction.

Sexual Sorcery is inherent within the twenty two images of the major Arcana of the Egyptian Tarot (The Book of Thoth). Since it is conjectured that the Tarot had its origins far beyond the ideological basis of Ancient Egypt and most probably within the sands of Sumeria, the likelihood of a secret Tantra within its images is very strong.

When we consider that one of the names of the Tarot is Rota or wheel, we come directly in contact with the concept of the Psycho-sexual circuit outlined earlier. We have already discussed the practical use of the paths in Sexual Sorcery, here we aim primarily to examine the innate sexual symbolism of each Arcana and leave the practical application to the Sorcerer. A thorough knowledge of the Thoth Tarot deck would be of assistance to fully appreciate the details given regarding each card. Keeping each card in view while studying this chapter would also be of assistance.

## The Tantrick symbolism.

When we examine the twenty two major Arcana glyphs we find that each contains a specific type, that is to say, each focuses on a specific image (usually human) that may be related to a strictly biological phenomenon. This is not to say that the interpretation must be physically based, but to suggest that within each Arcanum is a secreted glyph outlining the physical process by which an altered state of consciousness, in turn with the image within the Arcanum, may be triggered. To a certain extent these are also pre-empted by the Hebrew letters which, by the means of symbolism, suggest a sexual inference for each Arcanum. For example, the key of the Tower is attributed to Pe, whose image is the mouth, the symbolic relation of the phallic Tower and the mount pre-empt the sexual imagery of the card, which is, in part, an oral-sex formula.

## The Arcana of Sexual Sorcery.

### The Spermatozoon.

The fool, child or Spermatozoon represents what is understood as the dwarf or little Self. This small self is projected outside consciousness using Alpha or Beta techniques and fulfils the tasks set by the Sorcerer. It may be used to explore alternate dimensions and to achieve acts of Sorcery. It is a stage more evolved than the Spermatozoon suggested in the Arcanum of the Hermit as it is not simply a projection of the trained psyche but a splintered aspect of the True Will placed into action.

The letter Aleph backs up this attribution as it symbolizes a child or plough, the child being an image of the dwarf or small self and the plough representing the small self being a tool of the True Will, tilling the fields of eternity. Its colour of white brilliance (in Atziluth, Briah and Yetzirah) reflects the semen allegory.





## The Androgyne.

The Androgyne is the Lord of the House of God, his lower reflection is found in the bi-sexuality of the devil, while the Androgyne represents the perfect integration of the various modes of human sexuality. The attributed number of two reflects the duality of the Androgyne who manifests his androgyny in sexual expression towards both sexes. This may also be seen in the image of the house of God with its front and dorsal doors. The four elements the Androgyne uses are the facets of his own organism, the Phallic wand, the Vaginal/Anal chalice, the Sword of intellect and the body as a whole in the Pantacle. The mercurial associations relate the Androgyne to the cool nectar of the Goddess and the passion of Capricorn, as well as the other attributions relating to Sattva secretions.

## The Priestess.

The Priestess is the Camel who crosses the abyss, in Kabbalistic symbology. In Sexual Sorcery the camel is understood as the storer of the sacred fluids, who collects and holds them for a period and then issues them forth. The lunar connection emphasizes the Kala association of this Arcana. Hence this Arcanum is the Yoni symbol par excellence.

## Love under Will.

Love under will joins together the phallic force of Chokmah/Therion and the Yoni force of Binah/Babaon. Regardless of the nuisance of physical and sexual orientation the attribution of the door or gate (Daleth) illustrates the physical key to the formula, sexual congress using the God-forms of polarity. The enumeration of four intimates, once again, the balance of the formula within this Arcanum and its power in manifesting through all worlds (four, tetragrammaton, sphinx etc).

## Star Identity.

The Star Identity suggests the flow of Amrita in its purity, its reflection being found in the united currents of the Arcanum of Art. The Star Identity displays the highest ambrosia flows of cosmic Kalas combined as in Art, but fully transformed by the innate strength of human will. Its astrological key is Aquarius, the flow of Kalas on a macrocosmic basis which are manifested in the bodily secretions, which by Hebrew lettering (He) is symbolized as the Window of the physical organism (male or female). This also intimates the inter-dimensional possibilities of the sexual formula, opening a window to other dimensions via programmed Kala secretions.

## Sex Roles.

Sex Roles is the title of the Tantrick Hierophant Arcanum, here we have the image of sexual balance as intimated in the Androgyne manifested in the dual personality as illustrated in this Arcanum. The Hebrew symbol of the Nail (Vau) intimates the male phallic power of these roles but is counterbalanced by the fact that Vau is six and suggests the masculine and feminine balance of the hexagram. The astrological emphasis suggests not the high and lofty balance of the Androgyne but the presence of this balance in the earth vessel.

## Union.

Union is the key of balancing the aspects of sexuality, internally and externally. It is attributed to Gemini, the twins and hence emphasizes the duality in its workings. That is to say, the external use of sexual techniques bringing about internal changes of consciousness. Gemini is ruled by Mercury and hence we see that the nature of this

key is transitional, bringing about the permanent union of duality in the Magus or the Androgyne of Mercury. The image associated with the Hebrew letter is the Sword, which combines the Phallic power of the blade with the feminine force of the handle. Even within the letter itself, Z-ain, we see the polarity Z or S is the serpent and Ain is the emptiness of the cosmic womb.

## Passion.

Passion is the key to the Great work, it represents the practice of the Tantrick and occult artes which use the instinctual body as a vehicle of chariot by which the True Will experiences the universe. The Hebrew letter of the key is Cheth, which, when fully enumerated comes to 418, the number of the Great Work. Its symbols are the fence and boundary which represent the need for structure and control over the lower vehicles, while cancer intimates the intricate balance their process of control demands. As will be noticed from the image of the Passion key, the four animals of the Sphinx, the powers of passion are not controlled by external ropes but by the power of the True Will.

## Adjustment.

The Arcanum of Adjustment represents the process of adjusting the facets of our sexual experience so that they are in tune with the flowings of the prevailing Aeonian currents. The key is assigned to Libra and rules Venus and has Saturn exalted. These give us the key to interpreting this Arcanum, Venus, the energies of passion are transformed via adjusting them according to the techniques of Sexual Sorcery into the balanced form of Libra, which is undertaken unto Nuit, one of whose guides is Saturn or Babalon as will be noted hidden under the image of Saturn or Babalon is also the glyph of Set.



## Solitary Seed.

The Solitary Seed or the Hermit is the lower phase of the divine Fool or the Spermatozoon, his attribution is to Yod, the Hand and hence suggested the Alpha formula, activating the whole Tree of Life (Yod = 10) via image control techniques. In the hand of the Master of Solitary Seed is the lantern, this holds the primal fire of sexual instinct through which the Master gains his power. Its attribution to Virgo suggests the perfectionism required for the Hermit to gain his prized status, while its ruler and sign of exaltation being Mercury, the purity of the elixir gained from this activity is also suggested (i.e. Mercury, Sattva, Cool Nectar) as well as the knowledge gained from withdrawal and study.

## The Palm.

The Palm (Kaph) expands the use of the hand of the Hermit. Via the palm of the hand the Sorcerer the Sorcerer is able to bring about changes in the world (Wheel of fortune) through the use of dream control and reality moulding (Beta Arcanum). Illustrated on the card is the three forms of the Gunas which symbolize the triple classification of Kalas and the Sacrament. The Arcanum is attributed to Jupiter and hence suggests that via these techniques the Sorcerer may master the lower seven Sephiroth and even become the Demurge, but only by fully dissolving the unbalanced personality facets may he cross the abyss. Within this message is the warning that a Sorcerer using Alpha/Beta techniques alone may tend towards Self obsession and egoism unless higher workings such as Gammaism and Epsilonism are used. This is our experience also.



## Lust.

The Lust key explains the instinctual fire that the Sorcerer uses, its is closely related to the key of the Current (Shin), but is differentiated in that it is internally formulated, while the current is both a micro and macro manifestation. It is attributed to the letter Teth, whose image is the Snake, which relates its basic force back to that of Kundalini. The astrological attribution of Leo is important for it symbolizes Sekmet, the Goddess of instinctual heat. Hence, we come to understand that Lust is a combination of instinctual force and Kundalini energies controlled by the Will under the guidance of the Aeon current. In some sense, Lust could be seen as the lower of the triple Yod or Shin within the key of the New Aeon current.

## Atavistic Resurgence.

This key represents the use of sexual techniques to delve into the waters of the unconscious. The letter Mem associated this card is related to the concept of blood and intimates that the exploration of the unconscious is difficult and painful and involves bringing old programmes to the surface for investigation. Hence, the Hanged Man is hanging over the water and yet most of his body is not sunk into it. The Hebrew letter Mem is also a mother letter, this suggests the pregnancy by which the unconscious exists, the great mounts of power which are contained within its forms and which may be given birth via Sexual Sorcery. The children of this union are dissolved, terminated or allow to grow depending on their usefulness, the child image here, of course, relating to the unconscious programmes. This image is an important part of this Arcanum since it is amazing how attached we can become to negative programmes and how difficult it may be to destroy them and yet, in many cases, the programmes are as parasites eating away at our life force from below the surface.

## Orgasm.

Sex and death have always been inter-related, in past Aeons we experienced sex via the sacrificial ideal so that sex was cloaked in sin. In the New Aeon death is experienced via sex so that passion absorbs all fear and transforms us into living, sexual vehicles. The attribution of Scorpio suggests the formula of the Orgasm, it is the Kundalini serpent but with a bite, this bite only deadly to the uninitiated and yet enlightening to children of the Stars. Scorpio is ruled by Mars, which is the martial aspect of Horus, the Lord of the Aeon. Mars destroys the uninitiated via war and bloodshed and yet saves the Sorcerer through passion and sexual secretions. The images associated with the Hebrew letter Nun are the fish and water, hence intimating the relation between the Ojas and the sexual fluids, they key to their correct use being the Orgasm programming of their Ojas with the power of the True Will.



## Transmutation.

The Key of Transmutation relates to the preparation of the Sacrament wherein its final purity is attained in the Star. In this key we find the Arrow of Sagittarius penetrating the Rainbow which is formed by the last three path of the Tree of life (known as Qesteth). This symbolism suggests the congress used and the Amrita collected " in the post and the end of the rainbow ".

In the card itself we see the mixing of the secretions, their union in the cauldron (which may symbolizes a yoni or a separate tool such as the Chalice) and their resulting power which is symbolized by the androgyne figure uniting them. The androgyne has achieved this state through the use of the Star, whose first stages are found in the key of Transmutation (Magus formulated by Star, whose origins are Art).

## **Bi-Sexuality.**

Here we have the lower reflection of the Androgyne, the Bi-sexual Sorcerer, the forces of dual sexuality have been stimulated but are still being refined, hence their duality is illusionary (Cf. the devil image). Behind these images are the perfection of the Self, the Eye or Ayin which exists in Ain. (The Hebrew letter is Ayin, whose symbol is the eye, whose number is seventy or Ain). The real Sorcerer is androgynous and uses both sexual experiences with naturalness as an expression of True Will, the devil is an expression of the belief that androgyny is composed of dual functions, separate to one another as in bi-sexuality, this illusion is only dispelled when the Sorcerer goes beyond the devil and into Ain.

## **Kundalini.**

The Tower/Phallus is Kundalini as outlined in the Hindu texts, cojoined to the Sahasrara via the Sushuma channel in the spine. This is stimulated through the use of masturbation techniques as seen in the Solitary Seed (Hermit) and Palm (Wheel) and by oral formula as seen in P6, whose image is the mouth. Inherent within the Kundalini Arcanum is the full awakening of Kundalini which explodes the consciousness into a higher phase, in this understanding the mouth may also refer to the collection of Amrita via higher oral sex from the Kundalini centre as manifesting in the genitals during Kundalini arousal. This may be applied to either sex as the Tower is inherent within the Sushuma rather than just being the male appendage.

## **Sublimation.**

The subject of Sublimation is tacked under the Arcanum of the Emperor, the Emperor links Netzach and Yesod and represents the controlled use of passion and lust only in line with the True Will. Hence, the related image is the Fish-hook i.e. the hook of passion which catches the unaware. The sexual energies must be dealt with in one way or another, they may be sublimated and used internally as detailed in the Delta Arcanum or used in magico-sexual rites. In any case their force must be reckoned with and used with care. In modern Sexual Sorcery it is understood that pure sublimation or constant use are not the answers, a carefully balanced system of personal Sex Sorcery based on the use of the whole spectrum of practice is the best and most successful path to illumination.

## **Yoni.**

The Yoni has already been glyphed in the High Priestess, this manifestation, however, is more of Babalon, the sexual rather than spiritual Yoni image. Here we have the image of Qoph, the back of the head, where the sexual impulses originate and the Yoni, where they manifest. It should be understood that in this context the Yoni does refer to the female sex, however, its forces are also manifest in the male in the Kanda region. (The Kanda is a triangular space above the public area).

## **Phallus.**

The Phallus has been glyphed in the androgyne, where its role in the united consciousness is seen. Here we have the phallic power in its sexual role illustrated as originating in the frontal lodes and manifesting in the phallus, in the female, the clitoris.

## **Current.**

The Current is found in the triple power of shin, its symbol is the divine fire, the intoxication of instinct as encompassed within the evolutionary impulse. It is the triple fire which brings together the body, soul and Will and encapsulates the current in the transformed organism, character and Will of the Overman.

## **The Body.**

The final Arcanum is where it is all based, the physical organism whose image is the Tau, the cross of Set. The cross or Phallus of Set illustrates the extension of Ain into the most material of realities and yet, at the same time, remaining inherently pure and capable of rising above the limits of matter to regain its spiritual status.

## **Ath.**

The cycle is complete.

Aleph to Tau as understood in the Mysteries of the Sanctuary Tantrick tradition, the psycho-sexual circuit as manifested in the twenty two sigila. If we bring together the letters Aleph and Tau, the result is Aeth or Essence, the True Will and sexual essence, the Kalas. It would be even be correct to say that the bodily manifestation or emissary of the True Will is the Kala or Ojas force as through its use we may travel back up that river of instinct and passion and re-experience that primal essence at its source.

To complete this chapter we offer the following Tabulation of the Sanctuary Tantrick interpretation of the Twenty Two Tarot Arcana.



# Tantrism of the Tarot.

1. Spermatozoon.	Dwarf Self.	Fool.
2. Androgyne.	Androgynous Master.	Magus.
3. Priestess.	The Yoni.	H/Priestess.
4. Love under Will.	Polarity & Copulation.	Empress.
5. Star Identity.	Pure Amrita, True Will.	Star.
6. Sex Roles.	Balancing sex rols.	Heirophant
7. Union.	Balancing sexuality.	Lovers.
8. Passion.	Controlling Instincts.	Chariot
9. Adjustment.	Aligning with True Will.	Adjustment
10. Solitary Seed.	Alpha Arcanum.	Hermit
11. Palm.	Beta Arcanum.	Wheel.
12. Lust	Instinct and Kundalini.	Lust
13. Atavism.	Unconscious Exploration.	Hanged Man.
14. Orgasm.	Eros as Initiator.	Death.
15. Transmutation.	Sexual Sacrament	Art
16. Bi-Sexuality.	Illusion of Duality.	Devil.
17. Kundalini.	Kundalini.	Tower.
18. Sublimation.	Correct use of Sex.	Emperor.
19. Yoni.	Lunar current	Moon.
20. Phallus.	Solar current	Sun.
21. Current	Fire of Aeon, Overman.	Aeon.
22. Body.	Physical organism.	Universe.
Ath.	Aleph + Tau.	Essence.

# Initiation into Thanatos.

## Introduction.

Shakti, the consort of Shiva weaves throughout the universe the trimplicity of the three Gunas, Sattvas, Rajas and Tamas, whose qualities are in the forms of cosmic secretions of Kalas which are manifested in her highest incarnation, Kali. Shakti has ten distinct forms, of which the highest is Kali. From Kali emanates the other nine forms which embody her spectrum of activity.

<b>Tara.</b>	Power of Re-creation.
<b>Sodasi.</b>	Embodiement of desire.
<b>Bhairavi.</b>	Infinity of forms.
<b>Bhuvanesvari.</b>	Material forces.
<b>Chinnamasta.</b>	Distribution of life-force.
<b>Dhumabati.</b>	Forces of passion.
<b>Bagala.</b>	Destroyer of imbalance.
<b>Matangi.</b>	Domination.
<b>Kamala.</b>	Unity.

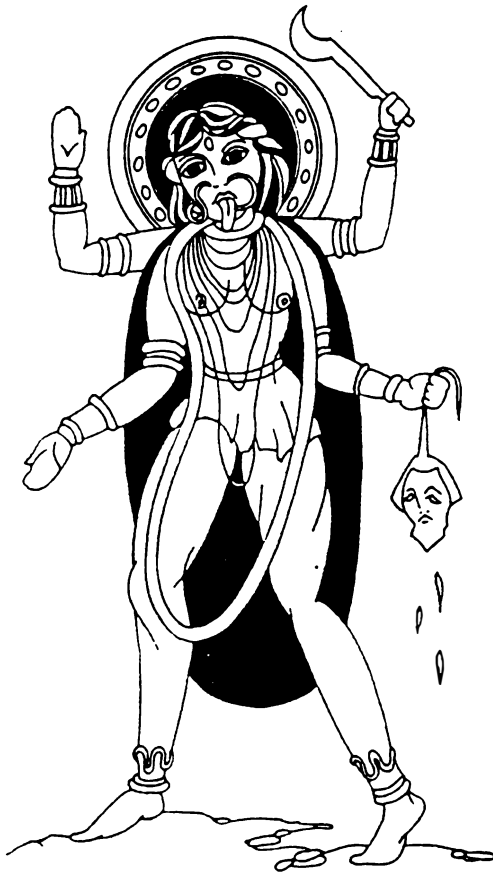
Together these incarnations form the Kabbalah of Kali, who is the Ain/Kether matrix of the negative tree (universe B), she is the Mahavidya and the primal Goddess. Whose outer form is fearful and terrible, yet she is also the giver and destroyer of time and moulds the universe into all its forms.

To understand the inter-relation between Sexual Sorcery and the Qlippothic realms, we must enter the cult of Kali. Her Yantra is the inverted triangle (the Yoni), her Mantra is the root sound of Krim and her Tantra is that of Sexual Sorcery undertaken in the cremation ground, where all desires are burnt away save that of the purity of Self. Here, all forces are absorbed into the vortex of cosmic Eros and the experiences of fear and death are transformed into the pure passion of Perfect Will.

## A Description of Kali.

The term Kali comes from the root " Kal ", which means to impel. Kali is the secret Goddess of the Tantrists and in this mode impels the Sorcerer to face the final aspects of initiation. Her relation to Nuit is that she is the mask of the initiation of death (Thanatos). The experience of Kali is much akin to that in Ancient Egypt, where, at the height of initiation, the neophyte is told that " Osiris is a Black God " and the neophyte comes face to face with Set, the Dark Lord. Set being the one who strips the Sorcerer of all conceptions and brings him into the experience of death, which finally causes the total manifestation of the Overman.

A full description of Kali is found in the Tantrick Way by Ajit Mookerjee and Madhu Khanna, Thames and Hudson, 1977.



*"Kali is the symbol of the active power of eternal time, Kala and in this aspects she signifies annihilation, through death or destruction. Creation, the seed of life, emerges just as destruction of the seed leads to the birth of the tree. So disintegration is a normal and necessary step of nature moving towards further progress or unfolding.*

*Kali is the embodiment of creation, preservation and annihilation. She inspires awe and love at the same time. As a disintegrating tendency, Kali is represented in black "just as all colours disappear in black, so all names and forms disappear into her" (The Nirvana Tantra). The density of blackness is also identified with the massive, compact, unmixed, pure consciousness. In Tantric hymns to the goddess Kali, she is described as "digambar"; garbed in space - in her nakedness, she is free from all covering of illusion. She is full-breasted, her motherhood, a ceaseless creation denoting preservation. Her dishevelled hair, "Gokeshi"; forms a curtain of death which surrounds life with mystery. Her garland of fifty human heads representing one of the fifty letters of the Sanskrit alphabet, symbolises the repository of power and knowledge, the letters are nuclear sound-elements symbolizing the power of Mantras. She wears the girdle of human hands, hands are the principle instruments of work and so they signify the action of Karma or accumulated deeds to be enjoyed in subsequent births, constantly reminding one that ultimate freedom is conditioned by the fruits of ones actions. Her three eyes govern the three forces of Creation, Preservation and Destruction. Her white teeth, symbolic of Sattvas,*

*the translucent intelligence stuff, suppress her lolling tongue which is red, indicative of Rajas, a determinate level of existence leading downwards to Tamas, inertia.*

*Kali has four hands, one left hand holds a severed head, indicating destruction, and the other carries the sword of physical extermination, with which she cuts the thread of bondage. Her two right hands dispel fear and exhort to spiritual strength. She is the changeless, unlimited, primordial power (Adyasakti), acting in the great drama awakening the unmanifested Shiva, a passive, onlooker. Their unseparable union reflects non-duality".*

## Thanatos Initiation.

One of the deepest initiations of Sorcery is that of Thanatos or death. In Aeons gone by the formula for experiencing Thanatos and Eros was via the sacrifice, where the lower ego died and with it the passions, and was later resurrected into a New Self. This sacrificial formula was useful in the old Aeon of Osiris for it brought about liberation (Moksha) of the True Self from the cycle of eternal re-occurrence. After this experience the newly born soul began to reincarnate, in the true sense of the word, and gain experience. The ultimate experience and graduation for this soul is the initiation of Thanatos, where by sexual rites, the fears and destructions of Qlippothic facets of the universe are found to be just as necessary as the dayside aspects and all is consumed in the erotic passion of Kali.

For some Sorcerer, it may be possible that they have found their True Selves in previous Aeons, hence their work, in this epoch, is to apply that Will into full manifestation. For others, simply the discovery of the True Self will be task enough. It is imperative to note the difference. Kali Sorcery takes the Sorcerer who has found his true Self and pushes him beyond into full manifestation (Overman). Accordingly, the discovery of True Self is a pre-requisite to this form of working.

Preliminary workings focusing on death meditations, such as the forty death Meditations of Buddhism or Liber



HHH, Section AAA (by Aleister Crowley) are useful, however, actual graveyard meditations cannot be beaten.

Thanatos initiation uses the images of death, violence, fear and pain and is based on the principles of Sensory Reversion. In Kali Sorcery the images bring together the two aspects of universal energy, positivity and negativity and through their interaction creates a new force. This process is akin to the philosophical dialectic of Hegel where Thesis + Anti-Thesis = Synthesis. However, the personal clash of images of life and death is far more imperative than a philosophical discussion. The Thanatos initiation brings together sex and death, taste and distaste, forcing the Sorcerer to experience all things regardless of preferences, tastes, likes, normalities and so forth. It is the most terrifying of initiations and encompasses the traditional experience of " *Crossing the Abyss*".

This experience uses the very opposite of what we experience to display the totality of the universe and hence offers the greatest possible liberation and yet, makes the greatest demands of all occult, magickal or Tantrick systems.

## The Cremation Ground.

The cremation ground is the scene of the initiation, here the Sorcerer is stripped of all supports and masks. Thanatos and Eros act as the dual aspects of one force, his Shakti or Kali, who embodies the forces and the ritual become a symbolic act of necrophilia whereby the sexual process brings him directly into a sexual encounter with the balance of life and death. This is accompanied by images of intense violence and intoxication.

The images of violence are imperative to the process, they display the finality of the cycle of suffering in regards to mortal life and destroy the final illusions within the mind of the Sorcerer. Sado-Masochism is usually used to enhance this experience, however, death and pain are not the object but are meant as aspects of the process for experiencing True Will. In ancient times, the Thugae took this aspect far too literally and used violence and murder in their worship of Kali. This is the furthest away from real Kali Sorcery you can get. The use of violent images and death concepts brings the initiate into a personal state of confusion where death and life, suffering and pleasure, merge into a whirlwind of sexual frenzy and emotion, love, hate, terror, beauty. Through this a new sense arises above these dualities and formulates a ultimate experience of True Self manifesting in the perfected lower vehicles. Only through this process of " *Crossing the Abyss* " is the total manifestation of the Overman consciousness possible.

## The Shadow.

*"The confrontation of ones own evil can be a mortifying death-like experience, but like death it points beyond the personal meaning of existence, it represents the first stage towards meeting the Self. There is, in fact, no access to the unconscious and to our own reality but through the shadow. Only when we realize that part of ourselves which we have not hitherto seen or preferred not to see can we proceed to question and find the sources from which it feeds and the basis on which it rests.*

*Hence, no progress or growth in analysis is possible until the shadow is adequately - and confronting means more than merely knowing about it. It is not until we have been truly shocked into seeing ourselves as we really are, instead of as we wish or hopefully assume we are, that we can take the first step toward individual being".*

The Symbolic Quest.

Edward.C. Whitmore.

The preceding quote suggests that the death-like experience is triggered via an encounter with the Shadow. The Shadow is best understood as the facet of the lower ego which forces us into conflict within the unconscious so that a more full experience of True Self is possible. This Shadow is responsible for the terrors we experience early in our occult training and the crisis periods we experience after just beginning our initiatory quest. In this mode it is sometimes known as the " Dweller on the Threshold ". This crisis force brings us to see what we really are and is the first step in the process which must ultimately end in the Thanatos initiation. The relationship between the



Shadow and the Ego is closely reflect in the duality of Set and Horus, hidden within the force of Horus is the hidden aspect of Set. Set is like the Shadow, but on a macrocosmic basis. He purifies the planet in readiness for a full experience of awakening, this awakening being a vision of AIn, which is in reality the real nature of the Shadow or Set exalted.

## Kali as Initiative Matrix.

Kali is, hence, the highest initiative matrix. She resumes under one glyph the images of life and death and offer the experiences of Thanatos and Eros moulded together to bring about a final initiation into the Supemals. The actual techniques of Thanatos Initiation are those of sense reversion, however, the key factor of the Kali Sorcery is that it is intensely personal and highly destructive before it is constructive.

It offers the great experience of initiation possible, the dissolution of all barriers between the lower vehicles and the Self, the transfiguration of the Overman through the total vision of reality.

To complete this chapter let us repeat with the ancients that old prayer to Kali found in Chandi, Chapter five, verses 16-80.

*That power who is defined as consciousness in all beings,*

*reverence to her, reverence to her, reverence to her,  
reverence, reverence.*

*That power who is known as reason in all beings,  
reverence to her, reverence to her, reverence to her,  
reverence, reverence.*

*That power who exists in all beings as hunger,  
reverence to her.....*

*That power who exists in all beings as Shadow,  
reverence to her.....*

*That power who exists in all beings as energy,  
reverence to her.....*

*That power who exists in all beings in the form of thirst,  
reverence to her.....*

*That power who exists in all beings in the form of illusion,  
reverence to her, reverence to her, reverence to her,  
reverence, reverence.*

SEXUAL SORCERY 115

# **Tantrick Source Documents.**

*Mention  
issued originally as an Bth Degree document with the O.T.O. under the seal of Baphomet 10th degree Master*

# **Of the secret Marriages of Gods with men.**

SEXUAL SORCERY 118

## Introduction.

*Of the secret marriages of Gods with men is a study of the basic theorems of Sexual Sorcery. It was originally issued under the oath of secrecy within the 8th degree O.T.O. and was authored by Master Therion in his role as Baphomet, the tenth degree administrative head of the order in Ireland, Iona and all the Britains.*

The document uses traditional Masonic and Hermetic symbolism and hence must be studied in line with general western traditions, though the subject does occasionally draw from the Tantrick sources of the east. In keeping with this, certain re-interpretations of terminology are imperative. The terms Left and Right hand path, for example, are in this document used according to the dictates of common Hermeticism and Masonic thought rather than their original Tantrick meanings. Hence, they are here used to represent those who dissolve the ego under the revelation of the True Will (RHP) and those who use occult means to sustain the egoic substance below the abyss (LHP). This second class is seen as those who avoid the True Self and create a state of inner imbalance and destruction. In addition to these definitions we must understand that the term Chastity specifically refers to those who use their sexuality in line with the aim of achieving True Will and not in the sense of abstinence. Keeping these quaint definitions in mind and examining the document in conjunction with the commentaries, the Sorcerer will discover a wealth of information regarding the theory and practice of Sexual Sorcery. The text itself is written in italics, with the commentaries in normal typeface.

# ON THE SECRET MARRIAGES OF GODS WITH MEN.

*De Neupnie Secretis Deorum cum Homine.*

*Baphomet X.O.T.O. from the throne of Ireland, Iona and all the Britians that are in the Sanctuary of the Gnosis to the Perfectly illuminated adepts of the secret Areopagus of the Eighth degree, Pontiffs and Epopts of the Illuminati, Greetings and Peace.*

*Under the seal of obligation of the VII*

## *Of Chastity.*

*Dearly beloved, in that war of the brethren of the Left Hand Path against the Gnosis, whose first phase ended in the establishment of that tyranny and superstition which is called Christianity. Much truth was stolen by the Black Lodge and perverted by its vile uses. And most noxious in its corruption is that castration of man called Chastity. The atrophy of those noblest parts of the body which are the proper organs of redemption, both Gaian and Ouranian. We then who in Seventh degree were sworn most solemnly to chastity, in the inmost as in the uttermost, who have now as Epopts of the Illuminati beheld with our eyes, and as perfect Pontiffs of our noble order administered with our members, the initiation whose name is Resurrection unto the light. We therefore are able to lighten the darkest places of the earth and to consider wisely what leth in the empire of the Evil Ones. Read therefore these passages in the forgery called the Epistle of Paul to the Romans...*

*Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Neither present your members unto sin as instruments of unrighteousness, but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God. I speak after the manner of men because of the infirmity of your flesh for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification for when ye were servants of sin, ye were free in regards to righteousness. What fruit then had yet at that time in the things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants of Gods, yet have your fruit unto sanctification, and the end, eternal life ".*

*Romans VI:12-13 and 9-22*

*Consider also these passages of the Old Testament*

*And the Lord said unto me, take thee a great tablet and write upon it with the pen of man, for Maher-Shalel-Hash-Baz and I will take upon me faithful witnesses to record Uriah the priest and Zechariah, the son of Jeherechiah. And I went unto the prophetess and she conceived and bare a son. Then said the Lord unto me, Call his name, Maher-Shalel-Hash-Baz ".*

*Isaiah VII:1-4*

*When the Lord spake at first by Hosea, the Lord said unto Hosea. Go, take unto thee a wife of whoredom and children of whoredom; for the land both commit great whoredom, departing from the Lord, so he went and took Gomer, the daughter of Diblaim and she conceived and bare him a son.*

*Hosea 1:2-3*

*And the Lord said unto me, Go yet, love a woman beloved of her friend and an adulteress, even as the Lord loveth the Children of Israel, though they turn to other gods, and love cakes and raisins. So I brought her to me for fifteen pieces of silver and a homer of barley and a half homer of barley and I said unto her, Thou shalt abide with me many days, thou shalt not play the harlot, and thou shalt now be any mans wife, so will I also be towards thee.*

*Hosea III:1-3*

The first aspect of this document discusses how the brother of the LHP (in the Hermetic interpretation) are those who corrupt the Mysteries, they are primarily seen as those of the Christian faith. Two specific aspects of their corruption are the removal of the true Mystery teachings in which all Sorcerors are Pontiffs not simply a fool in the Vatican and the destruction of the mysteries of Sexual Sorcery.

Christianity is clearly identified as the worst corruption of the Gnosis since it originally held the Mysteries but defaced them and betrayed the secrets that were within her possession. The Church debased the concept of religious sexuality and replaced it with atrophied genitals and " Chastity " as abstinence.

The Nature of the initiations of the O.T.O. and any Thelemic order focus on the resurrection into light, or, in less religious terms, the invocation of True Will. This knowledge includes the belief that all bodies should be used as vehicles for the manifestation of the True Self, but most especially the instinctual body which empowers the organism through its Chakra-Kundalini system.

The Biblical verses quoted intimate a Gnostic interpretation of scripture in regards to Sexual Sorcery. The first verse outlines the real nature of the sexual forces. The state of " Sin " is that of not being in touch with the True Self. The mundane man is in this state as he has no understanding of his inner being, his use of his instincts matter little as he has no such awareness. However, the Sorcerer must realize his position in relation to his instincts as his instincts are an expression of his True Self and hence must ONLY be used within the process of sanctification (purifying the spiritual bodies) and righteousness (i.e. making right, linking himself with the universe). Any other use is out of line with his state of initiation.

For the Sorcerer, sexuality is a focus of her True Will status and hence is used only according to these conditions, this is the real meaning of Chastity and Brahmacharya.

The Old Testament verses intimate the esoteric formula of Babelon. Whereby the real role of the Priestess is sexual in both the role of reproductive Sorcery (Gammiaism) and general acts of Sexual Sorcery. In the last verse it is obvious she is not a wife but a consecrated Priestess of the Mysteries using a sexual arcanum. In all these verses we see a veiled outline of the basics of Sexual Sorcery as taught in the ageless Gnosis and still hidden within the teachings of Christianity long after it has lost its custody of the Mysteries.

## A VERY IMPORTANT NOTE.

Over the last few years ridiculous claims have been made against the occult community in relation to human sacrifice, particularly, child sacrifice. It should be made clear that no Sorcerer, occultist or magician of any real power (or brains) believes in or uses human sacrifice of any form. Even animal sacrifice is abhorred by the modern occult community, including ourselves.

Sacrifice is a primarily Christian virtue having developed out of the Jewish concept of atonement. Throughout the Old Testament times the Jews sacrificed their children (especially their first born son) and when this became unacceptable, replaced same with animal slaughter and circumcision. This sacrificial ethic has carried on into the supposed vicarious atonement of Jesus through his blood sacrifice for mankind.

The following sections of " *Of the secret marriages of God and Man* " were written sarcastically and tongue in cheek by Master Therion. Since the Catholic Church believed that to " spill the seed " i.e. to masturbate, was to

waste potential children and to sin against God. Crowley saw it as great fun to poke fun at their ignorance and stupidity, he did so by using the image of sacrifice. He stated, for example, in "Magick in theory and practice": that he killed a child a day, what does he mean? It is a obvious pun and means that he had a good, long hard wank everyday, nothing more, nothing less! The following sections are obviously sarcastic and coded commentaries on sexual practices using the images of the Catholic Church against itself.

In the lingo of Crowley's Sexual Sorcery a child was a code for combined male and female sexual fluids, while a adult represented fluids of one sex only. We reprint these sections with this consideration in mind. Crowley, ourselves and all modern Thelemites are disgusted by sacrifice and leave it to any Christians who may get this book and try to use same against us, to seriously consider the virtue of their own faith as they worship a sacrificed human, mutilated and tortured and hanging on a cross.

## *Of the Rites of Blood.*

*It is said that there is a sect of Jewish brethren called Chassidim, whose practice is the sacrifice of man. Thus preferably a child, but also an adult, is taken from among the gentiles, and ceremonially slain, so that not a drop of blood is lost, lest the spirit of the victim, taking refuge in that drop, escape the executor. His blood is then consumed as a sacrament or employed for Talmantic purposes. For the spirit of the slain one is sealed up into the spit and gathered blood, it is multiplied in every part thereof, even as in the mass of the Body of Christ is said to be equally in all the myriad consecrated hosts, and his blood in every drop of consecrated wine, everywhere and for its efficacious.*

*Consider this.*

Again, it is quite clear that Crowley is very much attacking the sacrificial beliefs of the Jewish and Christian communities. He has taken the old legend of Jews sacrificing children and has turned it on its head to explain an esoteric concept. For Crowley the code is clear, Blood = sexual fluids. There is no intimation of the real use of sacrifice but a clear and precise analysis of the Jewish and Christian communion legend. The basic message is that in every drop of sexual fluid there is a strong concentration of psychic force (soul) and that this fluid can be used as a sacrament akin to that of the Christian communion rite.

The deliberate use of the sacrificial image and the communion concept in this section again shows Crowley's strong sense of sarcasm and his dislike (if that is a strong enough word) for the Judeo-Christian sacrificial ethic.

## *Of certain rites secretly practiced in Russia.*

*There is a body within the Greek church which holds an esoteric doctrine and practices a secret rite. At the meetings of this body, the lights being extinguished, the worshippers, led by a priest and a chosen and consecrated Priestess seek out each other by touch and by subtle attraction, then they consummate the pure charity of their hearts in holy zeal. If by the favour and the indwelling of the Holy Ghost the Priestess that is unto this rite espoused, and also virgin do conceive and bring forth, then is the child baptised by its father, the priest for the purification by water, and for the consecration by fire, is roast and divided among the worshippers for use as a sacrament, as a talisman and as a medicine against all diseases. This also is said of the Knights of our own holy order of the Temple, that the offspring of any one of them by a virgin, was roast and an unguent made of its fat wherewith to anoint the magician an ineffable figure of Baphomet.*

*Consider of this.*

Once again, the sarcasm flows. With enough knowledge of Thelema we can again see the coded reference. Crowley used combined sexual fluids as a medicinal remedy and believed it was used as the anointing agent of the Knights Templars. The actual unguent was like a battery, it stored the combined orgasmic frenzy of the Knights (triggered by sex with a virgin) in a sort of "orgone accumulator". Once again, it is made abundantly



Arcanum, Kodosh techniques.

## *Of Classical Fables.*

*The ancients of every nation report their heroes to have been born of the marriage of Gods with mortal men. As Romulus and Remus begotten of the God Mars upon a vestal virgin, Hercules of Jove, Buddha of Vishnu, in the form of a white elephant with six tusks, Jesus of Jehovah, upon a virgin and, many others. Even true Gods were born of mortal mothers, as Dionysius of Semele. Also they recount many loves of heaven for earth, Diana for Endymion, Zeus for Leda, Dana, Europa, and the rest even Hades issued from his gloomy kingdom to ravish the maid Persephone. There are also loves of Gods for nymphs, Bacchus for Ariadne, Zeus for Io, Pan for Syrinx. There is no end of these. And Satyr, Fawns, Centaurs, Dryads, a thousand gracious tribes, lightly and lustfully through the legends. Again we have the loves of fairies for mankind and the commerce of the Beni-Elohim for the daughters of men, and yet again the marriage of Orpheus with Eurydice, a nymph, and the fateful nets that Laurz Melusina, the sirens, Lilith and many others cast for men. It is even said that for every initiate of the order of the Astrum Argentinum may appear in the form of a demon of a woman to pervert him. Within our own knowledge have not that less than nine brethren been utterly cast out thereby. There are also vain loves as that of Icarus for Hera, of Actaeon for Artemis. Consider of this.*

The first message within this section is the outline of the idea of using sexual congress with astral forms. In this illustration, Gods and Goddesses. The key purpose of this congress being in either the production of a manifestation of this force (spiritual children) or the creation of the eldar. This is illustrated according to the different methods that may be used, Gods and Nymphs, Fairies and Men, Gods and Mortals and so forth, each illustration offering a slightly different type of formula.

In addition to these formulae as the sirens and the like offer, the formula of entrapment by Sexual Sorcery. A formula that must be used with extreme care, for details of this formula, the Vampire formula of Alhim are found in "De Art Magica". In the last verses the warning is given that the creation of an astral form must not be confused with a physical man or woman, even though he/she may take the place of the Priest/ess within the rite, this confusion can lead to obsession and the loss of magical will.

## *Of certain Greek rites.*

*Among the people of the Balkan peninsula and especially the Greeks, beneath the bush of false Christianity, is hidden the wheat of Demeter. And even as the Muslim trust to be united by death to the Hur al 'Ayn of paradise, so do these others yet think that earthly marriage is but fornication, for that death is a nuptial wherein the soul is united to that God or Goddess to whom on earth his lust aspired. Thus, even in the embraces of their lovers, their hearts were fixed on Artemis or on Aphrodite, or on Ares or on Apollo, as the inner tendency urges and the intuition thereof.*

*Consider of this*

This continues on with the idea of using astral images in conjunction with the various forms of Sexual Sorcery. The difference, however, being that here the process is moulded into a form of Bhakti or devotional yoga. This form of yogic practice uses the sexual orgasm (cf. the "little" death) to bring about a state of ecstatic union with the chosen image. A natural extension of this technique can be into mundane Sorcery, where workings on the paths and Sephiroth can be expanded via sexual congress with the various denizens of these locales.

Obviously this is far more successful than the more traditional pathworking techniques.

## *Of Succubi and Incubi.*

*From all time the life of man has now and again overflowed in sleep, without will and only reflected itself dimly and fantastically by dream and his knowledge. Now since naught can be lost on any plane, but only changed in appearance, the inner substance of this life-stuff does indeed beget monsters, in part material, which the doctors of the middle ages called Incubi or Succubi according, as they performed the functions of male or female. These too, beget children upon women, but not the reverse, for the Succubus, for all his female function is as male as his brother. Of these monstrous lovers some even became famous on earth as that one who tempted San Antonio, and the angel that wrestled with Jacob at a place called Paniel. Also Merlin was the child of an incubus, and thus were many heroes of old time beget.*

*Consider of this.*

The first few lines of this section outlines the basic underlying theory behind the sexual emission, also sexual emissions eject into either the physical or astral realms a degree of life-force or Ojas. This force, when not controlled by the will, tends to operate in an uncontrolled manner, creating a wide variety of forms based on the dream-state which is associated with the sexual orgasm. One of the resulting creations is the Incubi, which represents a form of sexual stimulation which is created by the dreams associated with the sexual emissions, this may be formulated during sleeping or awakened states. If properly controlled such creations are of great value for undertaking Gamma and Epsilon workings within the astral spheres without physical intervention as well as other magickal possibilities.

## *Of the work of the Adepts.*

*Not only is a probation, and as a preparation for, the far greater key of magick art, that is given to the initiates of the Sanctuary of the Gnosis is the IX O.T.O., but for its own sake and the practical and permanent value of its effects as a lesser work to be undertaken by Epops- and how much more by Pontiffs - of the Illuminati. And this work is threefold...*

*1. Devotion to the highest intensified on all planes until it cumulates in conjugal union ratified by ever God so firmly that death itself is the gate to its fullest and permanent enjoyment. And the soul is to beget itself as a child for a new incarnation upon the body of the great Goddess. As it is written, so be it spoken unto you!*

*"O Thou has formulated thy father and made fertile thy mother".*

*2. Acceptance of the devotion of a lower or partial being such as a nymph or elemental in such wise that it is hereby redeemed and made a perfect soul through death which it may pay as a price for union with man.*

*3. The deliberate and well considered creation of new orders of being.*

This section, outlining the work of the adept, summarizes the basic workings that should be successfully completed as part of the earlier practical applications of Sexual Sorcery. The first section outlines the procedure whereby, through sexual congress with astral forms, related to the paths and Sephiroth, a new form is created, a new self; the True Self is created and moulded and is given birth through the consciousness of the old self. Following this the Sorcerer using the techniques of Incubi and Succubi takes on an elemental or partial being to achieve certain tasks, strengthens his will and explores the lower worlds. The end result of this process being the acceleration of the growth of the elemental and its graduation, on death, into the lower reaches of the human life-stream.

The final section intimates the overall work undertaken by the Sorcerer during the early stages of his Tantrick training, even though the whole process, the creation of new orders of being.

## *Great Marriages.*

*1. The supreme means is declared fully in the publications of the august fraternity most holy Astrum Argentinum Liber XI and Liber DLV.*

*2. Its other method is suggested on every occasion before sleep let the adept figure his Goddess before him, wooing her ardently in imagination and exalting himself with all intensity towards her. And let him consider all involuntary movements of the mind as adulteries, vile and criminal. Therefore, with or without an assistant, let him pure himself freely and fully, at the end of restraint trained and ordered until exhaustion, concentrating ever ardently upon the body of the great Goddess and let the offering be preserved in her consecrated temple or in a talisman especially prepared for this practice. And let no desire for any other enter the heart. Then shall it be in the end that the Great Goddess will descent and clothe her beauty in veils of flesh surrendering her chaste fortress of Olympus to that assault of thee, O Titan, son of earth! or at the least, this being denied thee, yet all thy life in heart and spirit being Hers thy death shall be the consummation of these betrothals, an entry into the close palace of thy lady. And of such espousals mayst thou reader in Liber CCCCXVIII, more especially in the ninth and in the second Aethyrs. It is to be noted in all this that both God and the Soul are male or female as convenience requires. See, for a curious example, the mystic treatise called the Bagh-i-muattar.*

The basic methods of devotional Sorcery are outlined in Liber Nu and Liber Had, these are the basis for all devotional workings within the Astrum Argentinum as intimated in the above section. The second method of devotional Sorcery is then outlined for more advanced students, this is based on the use of Beta techniques or masturbatory Sorcery. Whereby the image formed is that of the God/dess to which the initiates aspires, as intimated in the last verse this figure may, in reality, be of any sex or form that the preference desires. (The Bagh-i-muattar is a homosexual mystical text). This method only succeeds if all thoughts are focused on the image of devotion and if the orgasm is triggered only when the mind is totally consumed by the God-form. Though a wide range of God-forms may be used, since this training is the devotional aspect of Hadit and Nuit, all images used should reflect the relationship between Ain and Kether, according to personal understanding of their interaction.

In Liber CCCXVIII: The vision and the voice the matter of devotion unto the supremals by sexual and mystical means is discussed in the second and ninth Aethyrs.

## *Lesser Marriages.*

*This matter is easy, for the souls of the elements desire constantly this salvation. But let the adept beware;*

- 1. That he choose wisely a reasonable soul, docile, apt, beautiful, and in all ways worthy of love.*
- 2. That he fall not ever from love of the great Goddess into love of this inferior, but give only as a master and of his pity, knowing that this also is service to his high Lady above.*
- 3. That of such familiar spirits, he have but four. And let him regulate their service, appointing hours for each.*
- 4. That he treat them with kindness and firmness, being on guard against their tricks.*

*This being said, it is enough, or to have them is, but the pains to call them forth from their homes. And the spirits of the elemental tables given by Dr. Dee and Sir. Edward Kelly are the best, being very perfect in their nature and faithful, affecting (sic) the human race. And if not so powerful as, they are less dangerous than the planetary spirits, for these are boisterous and by distracting stars are easily perturbed and afflicted, call them therefore by the keys of Enoch as its written in the book ye know of and let there be after the calls and avocation by the wanc and let the marrow of the wand be preserved within the pyramid of the letters that make up the name of the spirit.*

*Now unless ye be well skilled in art magick, ye will not dare call forth the three great Gods of the whole tablet or the king serpent therefore, or the six seigneurs majestic, or even the Gods of the calvary crosses in the lesser angles. But the Cherubic rulers, ye verily and amen, there are your mates, and ye may yet more safely summon the lesser assistant angles. And those that are in this art novices should wiselier call forth only the trigrammaton or the sub-elements.*

Here we have a clear outline for working with elementals, whether we understand these as external forces or as externalized internal facets of consciousness we must treat them with care and understanding. For in exchange for their services they will achieve a measure of human consciousness via their experience with our natures, in association with this the four requirements are listed clearly above as well as a reminder that these are lesser beings (or, if we wish to internalize them, narrow facets of consciousness) and they must never be placed in a position to obstruct our spiritual goals and achievements.

As to the type of elemental or spirit which is best used, the suggested working system is the Enochian of Dr. John Dee, this system is outlined in most texts derived from the Hermetic Order of the Golden Dawn with other preferred versions in the fifth volume of the Magickal philosophy by Denning and Phillips and in more flamboyant, but less accurate style, in the Satanic Bible by Anton LaVey. Planetary systems such as those of Franz Bardor (Key to magical evocation) are also useful but should be used with extreme care, for as mentioned above, spirits are more boisterous and easily perturbed and afflict stars in the making.

## *Of the new and holy kingdom.*

*It is written in the papyrus of Nes-Min that the sun spoke in his name Tum and said "I copulated with my fist, I emitted semen in to shadow, I ejaculated into my mouth, I sent forth issue as Shu, I poured self out as Tefnut. Shu and Tefnut brought to my eye.....I wept over them, mankind came into being from the tears which came forth from my eye. Shu and Tefnut brought forth Keb and Nut, Keb and Nut brought forth Osiris and the blind Horus and Set and Isis and Nephthys from the belly, one after another, and they brought forth their multitudes on this earth ". And again. "I copulated with my fist, my heart came to me in my hand, the semen fell into my mouth. I sent forth issue as Shu, I poured self out as Tefnut, from one god I was three gods....".*

*Thus did the sun formulate male and female, whose children are earth and heaven, whose children are the five elements or Tattvas, of which all visible things are made, let them the adept make two talismans, pure male and female, with no admixture of any lesser principles and let him consecrate himself as the sun, and pour out life upon them vivifying them therewith, then shall they conjoin, making unto themselves a new heaven and a new earth, whose union shall breed elements, and multitudes of beings to live and love in liberty beneath they light, as rouse of virgins singing praises among the flames of glory wherein the Lord has opened his mouth, whose works shall be a song of honour and the praise of your Gods in your creation.*

The work of the adept as outlined in this section is based on the simple formation of two talismans, into which is isolated the male and female archetypes by the use of Alpaism these are activated and brought to life. So that when they are united a unison of male-female archetypes is experienced in consciousness. This union brings about the uniting of the various left-right brain faculties which have up til now, been separated due to the sexual limitations of the Osiris formula. This process may take a long period of magickal working but the result is the

androgynization of consciousness, the awakening of Baphomet within.

## *Of damnation.*

*Remember, dearly beloved, perfectly illuminated adepts of the secret Areopagus, that from the beginning of the vows of your initiation have invoked upon you the most fearful penalties of disobedience. For as soon as ye erect any natural and common thing into a formule of magick, so soon do ye excite the contrary current. Thus while every child reads and speaks freely of the pillars of the temple of king Solomon by name, the Mason dare not so much as letter them without precaution. And while the private man may speak evil of the king and blaspheme God without risk, yet the servant of the king, and the minister of God, most clocke (sic) themselves with reverence even though it may not be in their hearts, for this reason, that they have invoked the king, and God as sword and shield of their own authority.*

*"O you, then, if you have dared to use this force of the holy phœbus, is its abuse fateful and deadly. To the man of earth it matters but little if he suffer nocturnal pollution or indulge in wantonness, to you that are adepts it is ruin absolute or all that force which passes from under your control, unless so directed and fortified by your will that is but as a loyal soldier faithful until death is as artillery abandoned that is seized upon by the enemy and turned against you. And because it is of your own substance therefore has it, as it were, by nature a link with you, a right upon you and all the fortresses that your inheritance of God and your own holy art have built about you are of no force to resist this treasonable assault. Be wary therefore, for obsession, bodily wasting and disease, madness and even murder upon you may be inflicted by the engines that ye have enforced for the service of mankind and for the glory of the lord, leave to the malignancy of the demon that he may turn them to your own destruction".*

This section is clear, any Sorcerer who steps onto the path of Sexual Sorcery and then abuses his sexuality sows the seeds of his/her own destruction. Two of the most common abuses being the use of sexuality for mundane desires rather than for spiritual ends and allowing the nocturnal emissions to occur which could have been controlled by Alphaism techniques.

## *A reproof.*

*Hear then dearly beloved this reproof, first, strengthen to the utmost the power of restraint by daily practice as is taught by the Hindus and Arabs, masters of this science, in their books.*

*Shiva Sanhita*

*Hath Yoga Tradipika*

*Karma Sutra*

*Ananga Ranga*

*The Scented Garden of the Sheikh Nefzawi*

*and many others*

*Secondly, avoid the dangers of inadvertence by constant and regular practice...*

*A. Of the greater and*

- B. the lesser working of the Epopi and Pontif of the Illuminati and*
- C. of the Mystery of the new holy kingdom.*

*Thirdly, sleep always in a consecrated circle or a room full of holy images before whose glory the powers of darkness tremble everyday. Such images are....*

- 1. The Sun*
- 2. The Holy Phallus*
- 3. Great Seal of Babalon.*
- 4. The Stele of Revealing.*
- 5. The Great seal of the Q.T.O.*
- 6. The Great seal of Baphomet*
- 7. The image of Babalon.*
- 8. The Eye within the triangle.*
- 9. The Rosy Cross*
- 10. The images of Harpocrates upon the lotus or standing upon crocodiles.*
- 11. The image of Babalon with the phallic reference Om mani padme hum.*
- 12. The figure of Isis with Horus.*
- 13. The crucifix, but only if its solar-phallic significance be firmly grasped and it be a shield of secrecy against the vulgar.*
- 14. Talismans appropriate to this matter.*
- 15. A living flame.*
- 16. The symbols and insignia of the Q.T.O. which your degree entitles you to bear. Magical rings and neck-jewels should also be worn by night and day.*

*The rituals of defense and protection, should also be practiced with perfection. All bodily excrements, such as cut nails and hair should be burnt, spittle should be destroyed, or exposed to the sun, the urine and faeces should be so disposed of that it is unlikely that any other person should obtain possession of them. It is even desirable, in theory, that one should not be washed by strangers and that old clothes should not be given to the poor until sometime after the last occasion of wearing them. But at most times these precautions are not necessary only if engaged in operations of the greatest importance is it indispensable to observe them.*

This section outlines in summary the basic facets of the master of Sexual Sorcery within the Sanctuary Tantrick traditions, at the outset it is intimated that a strong knowledge of the theory and practice of Sexual Sorcery is imperative, the source texts outlined are still some of the better available books with some additions, which may include Sir John Woodroffe aka Arthur Avalon and the works of Kenneth Grant (examples of his works include *Cults of the Shadows*, *Aleister Crowley and the Hidden God*, *Nightside of Eden*, *the Magickal Revival*, *Images and oracles of Austin Spare*, *Outside the Circles of time and Hecates fountain*) these last texts should be studied with a critical eye, even though they have great value, they tend to abound with blinks and somesay, deliberate errors. In addition to thorough knowledge of these subjects the Sorcerer should be in constant labour, especially in regards to devotional Sexual Sorcery (Bhakti Yoga or Greater Marriage), elemental workings (Lesser Marriage) and androgynization (Holy Kingdom).

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In regards to his way of life the Sorcerer should saturate his life with studies and images relating to this work as to programme his consciousness with the correct input of esoteric information. Listed above are the images which are best used in such a process, it would be noted that no Astrum Argentinum sigils are listed, this is because this document was issued to the O.T.O. and not the silver star. However, any sigils of O.T.O./A.A. or related orders can be included in the above list.

Following on from this, sensible psychic self defense is a good idea, but as intimated, extreme measures are only useful during works of great importance.

Paranoia is not a good adjunct to magical practice.

### *Of the cunning of this instruction.*

*Now concerning this charge, it may be that certain deem therein be contained things monstrous and extravagant let them consider this as a defect of their own intuition and apprehension and moreover, as a thickness of that veil that is yet betwixt this areopagus and the Sanctuary of the Gnosis. For perfectly illuminated ye are, beloved brethren, think this, that there may be darkness more than all your light Amen. And amen. And amen of amen : great you by the sign, I exchange with you the token. I whisper the word even as I received it and in no other manner, I invoke upon you the light of our Lord, the Sun, I bestow upon you the blessing of our lord Theion, in the name ON and in the name AMEN, I call down the powers of Life, of Love, and of Liberty upon you. And may the glory of the Sanctuary of the Gnosis shine forth through the veil thereof, and the pageant of the Graal-feast pass again before your eyes ! Hail, Brethren, beloved of the most high, Hail, Perfect illuminated adepts of our secret areopagus, thrice hail, Pontiffs and Epopis of the Illuminati, Hail and farewell ! In the name of Babalon and the Beast conjoined, of the secret saviour and of IAO.*

## Appendix.

In the sacred books of Thelema is hymned constantly the nuptial of God and man.

See Liber LX 1:20, 22-28, 47-48, 64-5, 2:4-16, 30-31, 45- 46, 50-54, 57-61, 3:31-36, 40-54, 60, 63-65, 4:1-5, 7-9, 24, 30-40, 42-49, 48-56, 61-65, 5:8-12, 21-24.

## Conclusion.

The document of the Secret Marriages of Gods with men was originally issued as a 8th degree O.T.O. document and must be understood in that context. Originally the Astrum Argentinum was a training order in Magick, the O.T.O. taught a religious system of Sexual Sorcery and the Gnostic Catholic Church was a religious application of the teachings of both these orders in conjunction. After the demise of Aleister Crowley and various changes just prior to his death, the Astrum Argentinum became a astral teaching order and various claimants arose to follow on the O.T.O. tradition. We have no interest in entering the debate regarding lineage except to say experience is more important than any historical claim to fame. The astral vortex of the Astrum Argentinum teaches Sexual Sorcery, which is a scientific system of Tantrism, while the religious Tantrism is left to personal application. This new system allows for the full application of the injunction, "*The Method of Science, the Aim of Religion*" and a complete exposition of Sexual Sorcery was found within this degree. The religious titles such as Greater and Lesser marriage, the new Kingdom and so forth are used with the Order for symbolic rather than actual religious practice. Hence, the Greater Marriage is more applicable within Liber Had and Nu, the Lesser Marriage with the instructions of Betaism and the New Kingdom as a combination of Gamma and Epsilon according to Talismantic interpretation. The source material within this document should be studied diligently, nevertheless, as it offers an excellent summary of Tantrick theory as well as some new and interesting insights into the procedures of Sexual Sorcery. All Sorcerer should delve deeply into all available source documents as well as undertake a study of the various available texts in Tantrism, using the Sanctuary keys provided within this study so that all Sorcerers may sense the light of the True Will and truly become perfectly illuminated adepts.



# DE ARTE MAGICA

SEXUAL SORCERY 130

## De Arte Magica.

*Secundum ritum Gradus Nonae O.T.O.*

*Epistola anno belli universalis (1914) ne perdat arcanum scripta*

*Baphomet X Rex Summus Sactissimus O.T.O. National Grand Master General ad vitam of Ireland, Ion and all the Britians, in the name of the secret master, ALUMIN.*

*Greeting and peace to our most holy, most illuminated, most illustrious and most dear brother, his excellency, Sir James Thomas Windham X degree O.T.O. our viceroy in the union of South Africa and sendeth these for his pleasure and instruction, and for communication of the Gnosis IX who have either....*

*A. Shown by power their fitness for that degree or*

*B. Shown by their wisdom their suitability toward the Arcanum.*

*Also to other trusty brethren of VIII, VII and VI chosen for this moment of peril. For at this hour the clouds gather again upon the face of the sun, our father, all those who know may perish in the world war, even as it is written in the ritual of the fifth degree.*

*" It is the hour when the veil of the temple was rent in twain. When darkness began to overspread the earth, when the altar was thrown down, the star called wormwood fell upon the earth, when the blazing star was eclipsed, the sacred tau was defiled with blood and water, despair and tribulation visited us and the world was lost. "*

*Now therefore that the flood menace the earth, the winter of civilization is upon, it is fitting that an arc of the Sanctuary be buided wherein the sacred phallus may be hidden, a field sown wherein the germ of life may be preserved so that although the tradition be destroyed in the destruction of the brains that bare it, it shall be possible for those that may be worthy coming after us to recover the lost word*

This introduction outlines the nature of De Art Magica, it preserves the esoteric aspects of the teachings of Sexual Sorcery so that even if the traditions were lost through periods of war and tribulation, the lost word i.e. the esoteric tradition, may be rediscovered by those who follow.

In the O.T.O. grade these instructions were for those adepts who had achieved the ninth grade, which is absorbed into the Gamma Arcana of the Sanctuary Tantrick Tradition. It was also sometimes given to those of lower grades depending on their inherent worthiness, in our system it is given as an aspect of the Gamma Arcanum in line with the necessity of training Tantrick Overman, preparing for the oncoming peril. (as intimated in the verse from the ritual of the fifth degree O.T.O.). The document was originally a follow on from Liber Agape (see section One below), however, since Liber Agape was simply a Masonic document, hinting at the inner secret of Sexual Sorcery and the use of bodily secretions, there is little need to reprint it as part of our study. Hence, we continue directly with De Art Magica.

The original text is in italics while the commentary follows on after each section and is clearly in normal type.

## *Of Ararat.*

*The supreme secret of the O.T.O is written in detail in the book called Agape and is also written plainly in Liber CCCXXXIII, Capl. XXXVI. But now also do we think it fitting to add our own comment to this book Agape which we wrote in our own words for the proper setting forth of this secret taught us at our initiation to the IX by the G.H.C. And this book has received his official approbation in every word thereof. But in this comment we do not set forth the secret itself (rather to the contrary guarding it by certain sub-titles from the conjecture of the unworthy) only our own ideas as it might use, with other matters germane, thinking that those into whose hands it may come may thereby understand fully the utter importance of this secret and having been the pivot of our working for so long a period, and further that it may aid such persons to attain perfect mastery of this holy and imperial art.*

As intimated earlier, this document follows in the footsteps of Liber Agape which simply outlined the arcanum of Sexual Sorcery in Masonic terms and has hence not been reproduced. While Liber CCCXXXIII (The Book of Lies) also intimates this formula in its thirty sixth chapter where it states " Let the adept be armed with his magick rood and provided with his mystic rose ", chapter sixty nine of the same text also follows along the same lines. De Arte Magica is a document outlining the various aspects of Sexual Sorcery according to the experience of the Sorcerors of the O.T.O in its early periods, though being actually written by Master Therion.

## *Of the importance of the secret.*

*This secret is the true key of Magick, that is, by the right use of this secret, man may impose his will on nature herself, as will appear hereafter in this comment. In this way, although all recorded knowledge were destroyed, it would be possible for a adept of the secret to restore it.*

The key to Magick is in the manifestation of the True Will (Of Overman), this is accomplished, in part, by the use of the secret key of Sexual Sorcery. Through this key Magick is understood by experience so that even if all written records of it were destroyed the adepts would still be able to recreate it, for it exists as a state of being rather than an intellectual formula. The concept of imposing the will on nature itself is imperative to our understanding of the process of overcoming the wave of eternal re-occurrence and reaching a state of True Will. The Will can only exist by an act of strength, this act is achieved via the processes of Sorcery. However, beyond these procedures the Will must mould reality and bring into play its right to dominate nature that has been lost throughout the ages through ignorance.

## *Of the mind of the adept.*

*In our holiest isle is found a being called Leprechaun. This creature, once seen, is easy to catch and once caught must lead the capture to its great treasure, provided that never for a eye-wink does he relax his vigilance, and the Leprechaun by all manner of tricks does seek to ever to divert the attention of him that hath made him prisoner. Now this is a magical apologue or fable of the utmost abyss of truth. For in the preparation of the Sacrament, and in its consummation also, the mind of the initiate must be consumed absolutely in one rushing flame of will upon the determined object of his operation. For there is no act more easy and natural to man than his preparation, none which requires less auxiliary. And yet by far the most part of mankind is ignorant and incapable of its proper performance so that it is said that perfection in it as both science and art requires no less study than the most obtuse of philosophies, and no less practice than the most difficult of dexterities. But it is utterly vain unless the first condition be fulfilled, and so difficult is this, not only because of the overcoming of the bodily trance, but because of the wandering nature of the mind itself. And therefore only by long and hard training preliminary in the art of meditation and by the constant practice and experience can this act become fruitful in magick.*

This section is straight forward and is imperative to any success in Sexual Sorcery. Read and apply.

## *Of Times and Seasons.*

*Although no instruction has been given on this matter, yet it is evident, not only from considerations of the nature of things, but from our own experiences of these two years, that the fruitfulness of his sacrament varies constantly, as it seems without rational cause, nor have we fully understood the best conditions. But it is our opinion that the adept should suffer inward premonition whether the hour be propitious or no. Yet it hath also been observed and that often, that by extreme violence to nature results are obtained equal to those garnered when nature herself urges vehemently to the act by enthusiasm. But mediocre states of body and mind are to be avoided. As it is written "I would thou wert cold or hot, but because thou are lukewarm, I shall spew you out of my mouth".*

*Nor is it necessarily to be disregarded as superstition to assert that certain hours of the day and certain aspects of the stars are more favourable than others, rather to be criticised and investigated according to the methods of true science.*

When examining this section on time and seasons the first thing that needs to be noticed is that " by extreme violence to nature results are obtained equal to those garnered when nature herself urges vehemently " i.e. the human will can always surmount the seasons flows if the need arises. This factor is the key to correct use of astrological methods in combination with Sexual Sorcery, even if the aspects are against a working. If necessary, the power of pure Will can override the interference, this should be counterbalanced with the fact that positive aspects will obviously lean the working to an easier success than opposing aspects. When considering the three types of Kalas we also find a possible astrological basis, cool nectar is strongest at the full moon and Black lava at the dark moon, other correlations include that the squares of the planets, especially Venus, Mars, Neptune and the Moon are especially important in sexual workings when the aim is centred on the created of doorways into other dimensions. A square of Mars is very powerful in homosexual magick, male and square moon and moon, female. Such matters should be individually explored not forgetting the use of planetary days and hours for planning a working to coincide with the correct ebbs and flows without the organism as well as within.

## *Of bodily states.*

*There is here a certain difficulty, in that the body being full of meat and wine is more apt for the preparation, as it is said " Sine cereri et Baccho Venus friget "; while for the consummation the body should be empty of all gross nutrient, so that the elixir may be sucked up eagerly and, running nobly into every part, revivify the whole. It will in our opinion be best if a full meal be taken not less than three hours before the beginning of the ceremony after that no food, although stimulents whether of mind or subtler agents may be continued so as to raise the body from excitement to excitement and thus fit for the proper exaltation suitable in the work. But in all this men may differ and there is no rule but what may be engraven upon her tracing board by the burin of experience.*

No commentary necessary.

## ***Of operations of this art, whether they should be single or multiple.***

*We have doubt also in this matter whether, if an operation fail, it be wise to reiterate. A single act implies perfection and full faith in the adept; if he repeat it, that is fear, and argueth imperfection in the first trial yet possibly in great cosmic operations it may be well to perform a series of sacraments, but in this case the series should be arranged beforehand and carried out regularly. As for example, the sixteen operations of Jupiter done in the city of Paris during the passage of the sun from 10 degrees Capricorn to twenty two degrees Aquarius an IX in our experience, repetitions undertaken because of apparent failure have sometimes seemed fatal, actually stopping what might have might reasonably been expected to occur, and which has occurred sometimes after the cessation of such attempts. But we have also noted that in such cases the result has been great and favourable as if the repeated operations had built a dam restraining the natural current of the favourable forces. Thus keeping them back so as to make them more effective in the end. But this may be a false interpretation of the observed phenomena. And, again, a series of such sacraments has been futile until one last work has lended in success. Yet this again may be coincidence, result of the first working but delayed. The adept will develop intuition in all these questions, in it is likely that the personal evaluation is very important, and that no absolute rule catholic, always everywhere, and by all men to be observed, exists.*

The key to the question of single or multiple workings is inherent within the idea of intent. If you intend one working or a series of workings, this intent or will must be adhered to, otherwise the working will fail in many cases. Multiple workings are better in operations of great importance, however, this should be intended beforehand, last minute changes reflect a scattered state of mind and hence cannot input s trong influx of ordered will. If a rite seems to fail, it may be cause of a great number of reasons, the most likely being the lack of concentrated intent. To repeat this rite is useless as again this will reflect less intent than the first rite, and a disbelief in the success of the power of Will used in the first rite. However, if a Sorcerer can muster a full sense of Will and repeat the rite thus, a strong result is possible and likely. The key here is in the intent and concentration of pure will, not the question of single or multiple operations, which in reality, is only a reflection of the intent put into action.

## ***Of certain unknown inhibitions and their effect.***

*We have marked subtly and regularly, the conditions and results of diverse working of this Art, and this is the marvel, now the results follow swift and perfect, now again a group of lesser results sympathetic to the result willed, now but slight movements intimated of that result, and not only perfect failure, but the sudden reversal of all hopes and despair and ruin. More plainly if X be the object of the work, the result is sometimes X but sometimes XXXX, sometimes A (X), sometimes - (X) or - XXXX or - X. In the concrete, suppose that one worketh this art to obtain a great sum. Then at one time that sum will arrive, that same night or within (say) eight hours after, or an event occur involving the gain of that some. That another time there will merely arise a group of circumstances favourable, at another time again a lesser sum will arrive but also these may be reversed. In the worse case the loss of sum proposed or the occurrence of an event which might involve that loss or at least disappoint some reasonable expectation of that gain. If the particular case of employing the sacrament for the elixir of life, its misuse may cause premature age, disease, or even death, as it is said, but we do not that these results would follow the miscarriage of any other operation we think that retribution is to be the evil and adverse reflection of reward, and on its plane. Adepts will then show prudence by experimenting thoroughly with minor operations, where failure does not imply irreparable disaster until they have the knowledge and experience which*

*will give a reasonable confidence.*

The first thing made clear in this section is that any variation in methodologies using Sexual Sorcery can change the form of result, as illustrated in the example a small variation can change X into - X. Since we are working with energy fields this variation may not seem very dire in regards to the forces involved, but manifestations in the world of matter (Assiah) could totally be transformed. Hence, it is imperative to refine the techniques using the Tantrick workings and experiment with the components of your personal system, assuring yourself of steady results. A prominent factor in this section is that a working may result from the internal requirement for spiritual development rather than external desires from ego, hence, if a Sorcerer has swayed away from an objective knowledge of True Will a right to gain money may result in bankruptcy as this is what is required to re-awaken his objectivity, while not quite being what his conscious ego expected !!

## *Of the theory of this art magickal.*

*The theory of this art appears to us to involve certain cosmic hypotheses to which it is perhaps not impossible to at least tentatively, but which are certainly unproven. The idea of Prana in some form more mystical than that which identifyeth it with the motion of the physicist is perhaps inherent in the mere consummation of the sacrament for health and vitality is no violation of reason, but at most an exaggeration of anticipation, for the matter of the sacrament is indubitably, microcosm, but an extension of this sacrament to validity in magick is an hiatus comperable to that which exists in the theory of astrology, even granted that an angle of 120 subtended at the eye of the observer on earth between Sol and Saturn (exempli gratia) is accompanied by certain fortunes, this may be casual and not causal. However, in this matter we have no doubt of the efficiency of the process, and are therefore fain to toy with any hypothesis, investigating as probability may determine us to do. Thus we may assume as Atheyr or Akasa, enflamed or stressed by a particular Prana. And all stresses in his Akasa being of one kind ultimately, though mediately diverse, it may be as easy to arrest the course of the earth as to destroy a worm. For the work is taking place in a world of causes fluid and not solid, in Yetzirah (or even Briah) rather than in Assiah. It will be impossible or very difficult to move infantry from one wing of the engaged line to the other, but in the quarters of staff it is indifferent whether that body, being at the base, is pushed forward to either. One cannot easily oxidize gold precipitated from the Chloride, but having the Chloride, it is easy to prepare the oxide rather than the metal. And in all matters reason must be the guide and experience the teacher so that the adept seek not to perform things impossible in nature, and so blaspheme the sacrament and bring it to contempt. Yet let this be said, that to the consummate and sublime initiate it may seem that of himself was it written "with God all things are possible". However, God himself is not found to interfere arbitrary with the course of nature, but works within his laws let the adept act not otherwise.*

This section tends to speak for itself, let us add however, that whatever the mechanism of the Tantrick process, and with our knowledge of its physiology (i.e. the Kalas) we have a clear intimation of how it may operate. It is still imperative to note that the nucleus of the process is found in the True Will and its orbit, Sexual Sorcery is only useful in as much that it creates a whole vehicle for the manifestation and expression of the Self. It is not an end in itself and only truly operates within the confines of inner nature or the "Magickal personal orbit of the star".

## *Of the course of the Moon and her influence.*

*It is said that the second part is useless, even dangerous, when the influence of the moon shows itself. (Yet the motion of earth implying great causes in Briah and Yetzirah must be difficult to check, unless by Briatic forces of much intensity) but on the second day and after though perhaps not on the last day, the sacrament is more efficacious than at other times as it figured by our ancient brethren the Alchemists in their preference to the red tincture to the white. This we also believe, though we hold it hitherto not proven.*

This consideration regarding the Priestess is open to personal investigation, especially since it is noted in the brackets that the influence of the moon of earth would have to be of great proportions in Briah to effect the Kalas and this is considered unlikely. Nevertheless the alchemists did prefer the red tincture collected sometime after the new moon rather than the white tincture, which only possessed the beginning of the flowering of the Kalas and hence of less value than the Cool Nectar of the full moon, the Black Lava of the dark moon and the Red Dust or tincture inbetween. Here again personal investigation prevails.

## ***Of the second part of this art whether initiation is desirable.***

*If the other party to the sacrament be also of the ninth degree and initiate of the Sanctuary of the Gnosis, it seems to us urgent that the object of both be one only, also that the general interest and nature of them be but one else cometh division, the enemy of will and utter failure following. And, the whole being considered carefully, we do opin that it is better and easier that the other party should be in ignorance of the sacred character of the office. ∴ is enough if that assistant be formed by nature singly for the physical task, robust, vigorous, eager, sensual, hot and healthy flesh, nerve and blood being tense, quick and easily enflamed and high inextinguishable.*

Here we find that the advancements in the study of Sexual Sorcery have made some changes in the requirements for a partner in working Tantrick rites. Since Kalas are present in both sex any combination is possible, depending on aim, however, both need be initiates so that a full spectrum (16 + 16) be formed. In certain workings a lesser spectrum may suffice (16 + 14) however, the results are likely to be of much lower "voltage" and of no value in workings of greater intensity. The general physical characteristics are still a good guide to what should be looked for in a partner, however, as always, True Will and pure aspiration can easily override physical limitations.

## ***Of certain rites and analogoes to that of the ninth degree.***

*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 the earth, but that magick is of the venom 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 there is no white eagle to generate the gluten. How be it, 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 ninth degree. But we hold that this case of the Priest must be an initiate, for that it is his will which determineth the magickal character of his lion, and so that if he hath no purpose but that of the Goddess Adonai, he cannot raise Agape to her lord Thelme, nor will the intention of the Priestess, although a lofty initiate, replace the essential power of the Priest over that of which he is but a vehicle and guardian. For this reason the ninth degree is not so easy to be made effective by women initiates. Of what 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 use to declare, but a priori it seems that though the lion and 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 about a menstruum or solvent and containeth nothing in itself. The tradition also of certain lesser initiations confirmeth this. Yet considerations of divinity and philosophy even of physics do assure that our way excelleth others even as spring tides exceed the heat. 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 pain intense and sharp. This is but an analogy, yet just and pleasing to the philosopher.*

This section is quite involved and does contain a basic misconception which must be corrected in the light of modern science and Tantrism. The female gluten is not only a vehicle for the male seed as taught in the early O.T.O. arcanum, but has inherent power, akin to the male, in its Kalas. Both of these secretions may work in isolation as well as in combination. Beyond this the rest of this section is correct the symbolism used derives from the Alchemical rather than Tantrick sources and hence the White Eagle is a female and the Lion the male. It outlines use of the secretions " in nuptial of the folk of the earth ", that is, outside the body in specific application of the eleventh degree O.T.O. or Epsilon Arcanum. It is intimated that it is more difficult for the female than the male in these degrees, as the male can more readily produce a collectable secretion, again, this is very variable and depends on the individuals involved. In the early years of this century the correctness of this statement was obvious, today, with the rise of the sexual role of the female it is left open to individual investigation according to the ability of female and male Sorcerors within the Sanctuary. The term VITRIOL refers to the process of searching and/or finding the stone of the Philosophers in the bowels of the earth - the sexual application in regards to anal intercourse and the manifestation of secretion outside the organism is obviously inherent within the formula. If the Kundalini is activated anally and the secretions collected outside the body, it has great application in Epsilon workings.

## *Of the choice of an assistant.*

*With regard to the choice of one to serve the sacrament, man is so confused in mind, and so easily deceived as to this matter, that it seems to us not unreasonable to allow fully away to the caprices of the moment. For this caprice so-called is in truth perhaps the voice of the sub-conscious, that is it is the deliberate choice of the holy phallus itself.*

*" The phallus is the physiological basis of the Oversoul ".*

*For this very reason are these many men led astray, lost in unchastity and ruin. But let the conscious Will be devoted wholly to the Great work then shall the sub-conscious will choice inevitably the appointed vehicle of the work. It is for this reason that already in the seventh degree the Sir Knights were sworn to chastity and this chastity is an abstinence from all gross sexual acts of every kind. Moreover, this is further to be observed in the choice, that the second part must be consenting enthusiastically to co-operate physically with the Priest, so that the lion be perfectly dissolved in a full portion of the Gluten. And whether this preparation be truly and duly done is known by the appearance of the Matter of the sacrament, and also by its taste. For not idly is it written in the book of Judges.*

*" What is sweeter than honey and what is stronger than a lion ".*

*And that this secret is here manifested by the Holy Ghost is clear from the rejoinder of Samson.*

*" If ye had not ploughed with my heifer, yet had not found my riddle ".*

The choice of an assistant is a clear and precise study. It is obvious that since the conscious is the " eye " of the unconscious that spontaneous intuition is the best guide. As also noted, the seventh degree oath obliges the initiates to use all acts of sex as divine acts of Magick, not as gross lusts or petty sentimentalities. The considerations regarding the involvement of the assistant should be taken a step further, in all workings the assistant should be of one mind with the Priest/ess, otherwise the fluid will not be programmed according to the desire of the rite. This is especially important with workings of greater sexual technique such as the Gnostic Mass and Maatian rites.



## *Of certain Jewish theories.*

*Among the Jews are certain instructed initiates of their Kabbalah, who hold, was we understand, the view that in the Zraa or semen itself lies a creative force inherent which cannot be balked. Thus they say that before Eve was made, the dreams of Adam produced Lilith, a demon, and that from this intercourse with her sprang evil races. Now then, the mine the roads of the harbour of conjugal love with many restrictions as these...*

- 1. It must be an holy act, preceded by ablutions and by prayer.*
- 2. All lustful thoughts must be rigidly excluded.*
- 3. The purpose must be solely that of procreation.*
- 4. The blessing of God must be earnestly invoked, so that the child shall be under his special protection.*

*In other language, this is their theory, the act of love causes a magical disturbance in the Ather or Akasa of such a nature as to attract or create a disincarnate human spirit. All other sexual acts involving emission of semen therefore attract or excite other spirits, incomplete and therefore, evil. Thus nocturnal pollution bring Succubi, which are capable of separate existence and of vampirising their creator. But voluntarily sterile acts create demons and (if donw with concentration and magical intention) such demons as may subserve that intention. Thus, as Levi testifieth, to graft a tree successfully the graft is fixed by a woman while the man copulateth with her per ver nefandum. We also narrate for the sake of completeness their method - perfected by modern adepts - let us here give honour and worship to the name of our lay sister Ida Melcodd - of attaining spiritual ecstasy by sexual means, and this method we have called "Eroto-carnotose Lucidity".*

Under analogy we here come to understand the magical potency of semen, if used in a manner under concentrated will it is able to create and sustain all matter of elemental and artificial life. The key here is " under concentrated Will " for without will these creations may drain the creator and vampirise his energy field. The Jewish restrictions on conjugal love (" Borrowed " from the ancient Egyptians) are execllant instructions in regards to Gamma and Epsilon workings save that 3 should be changed to real " all acts should be solely under the will of the Sorcerer and understood to have separate existence ". The separate existence refers to their potency as a para-physical and astral energy field generated by lust. Lust is only useful when used as a vehicle for stimulating the organism in line with the rite, hence, section 2 above we understand in that context. It is hence clear that the focal point of any rite must be on the magickal aim, not on the partner or the physical act itself.

## *Of the consummation of the element diune, whether quantity be as important as quality, and whether its waste is sacrilege.*

*It is said by the O.H.O. that of this perfect medicine a single dew-drop sufficeth, and this may be true. Yet it is humbly and will all deference and worship our opinion that every drop generated (so far as may be possible) should be consumed.*

*Firstly, that this most precious of all gifts of nature be not lost or profaned - indeed the Roman hersey hath appointed most excellent instructions for the treatment in all aspects of the consecrated Host. Let the adepts of this degree study Missale Romanum-Filius Servandus in celebratione missae and De defectibus in celebratione Missarum occurrentibus - and gather therefrom the ceremonial adjuncts, the mental attitude and so forth as a*

*guide to their own working in this higher sacrament*

*And also do we think that the consummation should be complete on this consideration, that if indeed it be the contained Prana that operateth the miracle, then the quantity is as important as the quality, just as in working with electricity amperage is as important as voltage. And this we believe especially to be true in the case of real miracles, or we hold that it is the pitting of the David spirit against the Goliath matter. And although this proportion be small, it is not indefinitely small, but it may be that the action of this divine substance is catalytic and capable of transmuting an unlimited quantity of base and blind matter into the plastic and docile image of the will. And this theory is certainly more in accordance with tradition of the Stone and the Medicine.*

The key in understanding the relationship between quantity and quality in regards to the Amrita sacrament is found in the concept of "pouning all life into the Chalice of Babalon", both parties must throw themselves totally into the working and be totally inflamed in divine intoxication. Only in this state is the full quantity of the sacrament poured forth, hence the quantity is not measured in actual amount but in the degree of divine intoxication experienced by the participants, this obviously also relates to the quality inasmuch that only a fully activated priest or priestess will issue forth the full spectrum of Kalas rather than just the mundane found in all of the human species.

## *Of eroto-comatose lucidity.*

*The candidate is made ready for the ordeal by general athletic training and by feasting. On the appointed day he is attended by one or more chosen and experienced attendants whose duty is...*

*A. To exhaust him sexually by every known means*

*B. To rouse him sexually by every known means, every device and artifice of the courtesan is to be employed and every stimulant known to the physician. Nor should the attendants reck of danger, but hunt down ruthlessly their appointed prey. Finally, the candidate will sink into a sleep of utter exhaustion, resembling coma, and it is now that delicacy and skill must be exquisite. Let him be roused from this sleep by stimulation of a definitely and exclusively sexual type. Yet if convenient, music wisely regulated will assist. The attendants will watch with assiduity for signs of waking and the moment these occur, all stimulation must cease instantly, and the candidate be allowed to fall again into sleep. But no sooner has this happened that the former practice is resumed. This alternative is to continue indefinitely until the candidate is in a state which is neither sleep or waking and in which his spirit, set free by perfect exhaustion of the body, and yet prevented from entering the city of sleep, communes with the Most High and Most Holy Lord God of its beings, maker of heaven and earth. The ordeal terminates by failure - the occurrence of sleep invincible - or by success, in which the ultimate waking is followed by a final performance of the sexual act. The initiate may then be allowed to sleep, or the practice may be renewed and persisted in until death ends all. The most favourable death is that occurring during the orgasm is called Mors Justi. As it is written "Let me die the death of the righteous, and let my last end be like this!"*

This section outlines a technique which has many uses in the traditions of Sexual Sorcery. It creates a state therein wherein the soul is neither in communion with the wakened or sleeping worlds and hence is able to undertake what could be termed "Controlled dreaming". This occurrence, hence, has great use in the various aspects of dream control as outlined in the Alpha arcanum as well as in interdimensional travel. The resulting state of consciousness is akin to that of the "Death posture" of Austin Spare, wherein all stimuli as external nature is halted and a temporary state of total control of all the senses is achieved with the focusing of the psyche on the internal state alone. In this state programming of information as well as the exploration of the unconscious is extremely successful, hence, its use is found in many ritual initiations within the magickal lodges of many traditions.

## *Of certain hindu theories.*

*Like the Jews, the wise men of India have a belief that a certain particular Prana, or force, resides in the Bindu or semen. But all their theory of Magick and meditation reverberatory, so that their "communing with God" is but a "comming with Self" and all their artifice directed to development of the powers in their own bodies and minds, as opposed, to the western idea of extending these powers to bear sway over others, we find naturally that just as they seek to restrain the breath altogether, or to avoid its violent extrusion from the nostrils, let the Prana thereof be lost to them, and as they even practice to suck up water into the rectum, so that in defecation they may be able to retain the Apana, or particular virtue thereof, and replace it in the Svadisthana Chakra, so also and much more do they extravagantly labour to retain the prime Prana of life, the Bindu. Therefore they stimulate to the maximum its generation by causing a consecrated prostitute to excite thr organs and at the same time vigorously withhold by will. After some little exercise they claim that they can deflower as many as eighty virgins in a night without losing a single drop of the Bindu, nor is this ever to be lost, but absorbed through the tissues of the body. The organs thus act as a siphon to draw constantly fresh supplies of life from the cosmic reservoir, and flood the body with their fructifying virtue. The initiate is asked to compare and contrast this chapter with chapter XIV, observing in particular, underlying both systems, this one postulate. In the semen itself exists a physical force which can be turned to the magical and mystical ends of the adept. Initiates will notice also that these heathen philosophers have made also one further march towards the truth when they say that the Sun and Moon must be united before re-absorption (see also any Tantra, in particular, Shiva Samhita). But the full glory of the Sun, the simple and most efficacious and most holy sacrament, is reserved for the elect, the illumined, the initiates of the Sanctuary of the Gnosis*

This outline shows the use of the sacrament in an internal fashion, we find that it compliments the use of Amrita within the Eucharist and displays the possible Eucharist of one element within the body. When compared with chapter XIV the inherent power of the sexual secretions is obvious, but as noted earlier this matter really applies to both sexes, not simply the semen. The Kalas are present in both male and female sexual secretions and this cannot be overlooked. This is a tendency in the east to worship the Shakti, female over male, while in the west, this is reversed. However, neither of these perspectives is complete. Since both sexes are holy, their secretions are holy and should all be revered as sacred and used accordingly.

## *Of a suggested course of experiment.*

*Here is a series of operations of this art Magick of the IX as suggested for the use of an initiate as he begins his working.*

### *1. Sex force and sex attraction.*

*(To assure the regular course of these operations).*

### *2. Understanding of the Mysteries of the IX and wisdom in their use.*

*(To assure the right performance of these operations).*

### *3. Increase of the O.T.O.*

*(As a duty and to ensure a suitable heir to the secret. This is especially important, if the initiate is X).*

### *4. (If necessary) Ease of circumstances.*

*(To ensure leisure for these operations and to enlarge field of choice of second parties)*

### *5. Establishment of a protective bodyguard of invisible warriors.*

*(To secure freedom from interruption in the course of these operations. This may include preservation of health).*

6. The knowledge and conversation of the Holy Guardian Angel.

7. Spiritual attainment e.g. devotion to Nut-Babalon-Baphomet.

8. Further insight into nature and her laws.

9. The foundation of an abbey of the O.T.O.

10. The establishment of the kingdom of Ra-Hoor-Khuit upon the earth.

Also diverse matters as rejuvenation of ones body, if desired, the power of healing and the like.

*It will be seen that these few operations appear to fill every lotus of the universe with their Buddhas. But it may be that each operation must be worked in detail with digital probe rather than palmary grasp, so that each practical act of the initiate might need a separate consecration. Or for great operations, like the X in the above list, it might be arranged to make specially elaborate sacrament every Sunday (for example) in the year, the intervening days being devoted to the details of the building. But the initiate will soon develop a method of his own for extracting the most efficient honey from his comb.*

This series of operations are an excellent starting point for exploring the potentials of Sexual Sorcery, they are self explanatory, save in two specific considerations. Since, in my mind, the general O.T.O. structures (in all denominations) are outmoded Masonic dinosaurs, it would be best to give energy to the general reserve of energy on the astral that feeds all occult orders than focusing on the O.T.O. In regards to the HGA, I feel that most Sorcerors working Tantra should have already some measure of knowledge and conversation with their inner being, hence, this should be used to explore and expand this intimacy.

In regards to actual sexual techniques for these operation, these can vary from Sorcerer to Sorcerer. For example, a Beta technique using a project astral form would probably be useful for the HGA operation, while, an elaborate Gamma rite would be best for X and on a regular basis.

## ***Of a certain other method of Magick, not included in the instruction of the O.T.O.***

*It may not be altogether inappropriate to allude to a method of vampirism, commonly practiced. The vampire selects the victim, stout and vigorous, as may be and with the magical intention of transferring all that strength to himself, exhausts the quarry by a suitable use of the body, most usually the mouth, without himself entering in any other way into the matter. And this is thought by some to partake of the nature of black magick. The exhaustion should be complete, if the work be skilfully executed, a few minutes should suffice to produce a state resembling and not far removed from, coma. Experts may push this practice to the point of the death of the victim thus not merely obtaining the physical strength but imprisoning and enslaving the soul. The soul then serves as a familiar spirit. The practice is held to be dangerous (it was used by the late Oscar Wilde and by Mr. and Mrs. Horos also in a modified and marred form by S.L. Mathers and his wife and by E.W. Berridge). The ineptitude of the three latter save them from the fate of the three former.*

The central issue with this technique of Sorcery is found in the last statement of paragraph two " This is thought by some to partake of the nature of Black Magick ". It is obvious from this strange comment that this technique is not actually Black in the definition of De Art Magica but depending on its use can be of great value in many workings, but the dangerous nature of the formula is to be watched. For example, it has great use in withdrawing the Ojas from the secretion for Talismantic uses and so forth. The key here is that it should be used only with the consent of those involved and in such a way that only a specified amount of energy is removed. Obviously, using it to trigger coma or death is not akin to the spirit of the Mysteries, the only exception being the ecstatic coma of

Eroto-Comatose lucidity.

## *Of the adept of this art.*

*In armour of leaping flame let the adept rage through the universe, majestic and irresistible as the Sun.*

*Let no eye behold him unblasted, let him strike upon the necks of the ungodly.*

*Let him be a mighty light of comfort and the father of all fertility.*

*Let him send forth rain in due season, and the earth grow green at his coming.*

*Let his planets whirl upon his wheel, let him send forth his comets as angels unto his brethren, and let him give light to all his realm.*

*Let no eye behold him unblasted, let him strike upon the necks of the ungodly.*

## *Of the Thesarus of the O.T.O.*

*Remember these Chief treasures to be preserved:*

*1. The Secret of the IX*

*2. The Secret of the VIII.*

*Concerning universal brotherhood, in the macrocosm, the Sun lord of all life, in the microcosm, the phallus Lord of all life, undubitable, undeniable, a basis for the faith of all men.*

*3. The Secret of the VII*

*Our particular method of instruction, selection, governance and initiation.*

*4. The Secret of the VI*

*The history of the temple, the mystery of Baphomet, our war on those never wholly subdued foes of humanity, tyranny and superstition.*

*5. The Secret of the V.*

*The Mystery of the Rose and Cross and the One law, Do what thou Wilt.*

*6. The Secrets of the Lesser degrees.*

*The cycle of existence - ex nihilo nihil fiat*

*7. The Secret of these things revered, the Sun, the Moon, the Phallus, the Tree, the Ancestor, the Fire, the Lion, the Snake, and the Mountain.*

If we were to rewrite these seven secrets as understood for the twentieth century within the Sanctuary Tarruck tradition, we would designate them as:

1. The workings of Gammaism.
2. The Philosophy of Betaism.
3. The training methods of Alphaism.
4. The Philosophy of the New Aeon Current.

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5. The Mystery of the True Will.
6. The Secrets of General Sorcery.
7. The Holy Symbols.

These treasures to be preserved are not secrets to be kept from those who wish to learn, but tenets that should be taught in the correct context and understanding. The Sanctuary tradition use of these seven classifications includes special modifications, such as the importance of understanding Conditional Immortality and the Will to Power with statement 5 and the psychology of sexual images and symbols with statement 7. It will be noted that the seventh and eleventh degree (Delta and Epsilon) are missing, even though Epsilonism was referred to in the text. This is because both of these degrees are considered the secret aspects of the teachings and may only be taught to the qualified, while the other degrees may be taught to whosoever is deemed suitable for their revelation, though with much discretion and care to sustain their purity.

# Valediction.

Now there all is said, most holy, most illuminated,  
most illustrious and most dear brother.  
In the name of the Secret Master,  
Hail and farewell.  
Given from the throne of Ireland, Iona and all the Britians.  
This day of Jupiter. An X  
Sol in O Libra 35 21  
Luna in Sagittarius 28 6  
Valley of London.

## Conclusions.

When studying a document such as De Arte Magica the context is exceptionally important, the O.T.O. historically was considered the first emanation of the Astrum Argentum, that is to say, the Astrum Argentum taught the traditional system of Ceremonial Magick and Thelema, while the O.T.O. taught the sexual system of Sorcery. The Tantrism taught by the O.T.O was mixed with an evolved system of Masonic and religious symbolism and overlapped with the Gnostic Catholic Church, which taught the religious symbolism of the Mysteries as well as the Gnostic Mass.

This system proved inefficient and we believe that just prior to Master Therion's death he gave some thought to totally disbanding the O.T.O. and creating a new system of initiation, however, he was not able to complete same before his passing over. We believe that after his death the Astrum Argentum became the spiritual vortex for teaching Sexual Sorcery and New Aeon Magick, this vortex can be tapped into by anyone, anywhere and does not have any sole physical manifestation. We are simply one manifestation of the forces which it channels. The system uses the codes of Alpha to Epsilon to do away with unnecessary Masonic linkages and teach the Mysteries in a scientific and precise manner.

All this said, we welcome any order claiming and earthing the Astrum Argentum, O.T.O. or, for that matter, any New Aeon current and hope this text proves of practical use to all individuals, groups and orders seeking to use the power of Sexual Sorcery.

Ganesha, 1991.

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# APPENDIX



## Appendix One.

### Liber HHH.

#### The Book of Three Mothers.

#### Sub Figura CCCL, Continent Capitula Tria HHH:AAA et SSS.

#### Section AAA.

*"These loosen the swiftness of the corpse, these unbind the feet of Osiris, so the flanking God may rage through the firmament with his fantastic spear."*  
*Liber Lapidus VII:II*

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*0 Be seated in thine Asana, or recumbent in Shavasana, or in the position in the dying Buddha.*

*1. Think of thy death, imagine the various disease that may attack thee, or accidents overtake thee. Picture the processes of death, applying to thyself.*

*(A useful preliminary is to read textbooks of pathology and to visit museums and dissecting rooms).*

*2 Continue this practice unless death is complete.*

*Follow the corpse through the stages of embalming, wrapping and burial.*

*3 Now image a divine breath entering the nostrils.*

*4. Next, imagine a divine light enlightening the eyes.*

*5 Now, image a divine voice awakening the ears.*

*6 Now, image a divine kiss imprinted on the lips.*

*7. Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in thee, the restoring of the circulation.*

*8 Last, image the return of the reproductive power and apply this to the impregnation of the Egg of light in which man is bathed.*

*9 Now represent to thyself that this egg is the disk of the Sun, setting in the west.*

*10 Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow, Hathor. And it may be that thou shalt bear the moanings thereof.*

*11. Let it become blacker than all blackness and in this meditation thou shalt be utterly without fear, for that the Blackness that will appear unto thee is a thing dreadful beyond all comprehension.*

*And it shall come to pass that if thou well and properly performed this meditation that on a sudden thou shalt hear the drone and booming of a beetle.*

*12. Now then shall the blackness pass and with rose and gold shalt thou arise in the east, with the cry of a hawk resounding in thine ear. Shril shall it be and harsh.*

*13 At the end shall thou rise and stand in the mid-heaven, a globe of glory and therewith shall arise the mighty sound that holy men have likened unto the roaring of a lion.*

*14. Then shalt thou withdraw thyself from the vision, gathering thyself into the divine form of Osiris upon his throne.*

*15. Then shalt thou repeat audibly the cry of triumph of the God re-risen as it have been given unto thee by thy superior.*

*16. And this being accomplished thou mayest enter again into the vision and thereby shall be perfected in thee.*

*17. After this shalt thou return into the body and give thanks unto the most high God, IALDA, yet unto the most high God IALDA.*

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# Comment.

The working should be built up by smaller workings based on parts of it i.e. section one and two should be mastered first, then, adding three and four and so forth.

It is an excellent Delta working and hence an Alpha working in section eight is a good adjunct, the sounds experienced are signs of the Kundalini force rising. While the sign of section 15 is any sign that symbolizes your personal experience of the True Self.

The God LAIDA is taken from the Enochian calls, it may be replaced with any suitable deity, one such as Kali is a good idea

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**APPENDIX TWO.**

**THE ELIXIR OF LIFE.**

**BY**

**ALEISTER CROWLEY.**

## *The Elixir of Life.*

*Although I was admitted to the thirty-third and last degree of Freemasonry so long ago as 1900, it was not until the summer of 1912 that my suspicion was confirmed. I speak of my belief that behind the frivolities and convivialities of our greatest institution lay in truth, a secret ineffable and miraculous, potent to control the forces of nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of esoteric Freemasonry who alkè its eyes and its brains, and who exist in its midst - unknown, often, even to its acknowledged chiefs. This man had been watching my occult career for some years and deemed me now worthy to partake of the Greater Mysteries.*

*With these he proceeded to acquaint me, and my life has since then been devoted principally to their study and practice.*

*I say practice, as no mere intellectual attainment is at issue; on the contrary, it would be simple for me to communicate the knowledge of the principal secret in three words, if I were not bound alkè by my oath and by my natural good sense. It is the practical application of the secret that demands labour, intelligence and - something more. In my case the two and a half years of research on these lines have not sufficed to make me perfect, only to make me ready to bet about three to one that in any given operation I shall succeed.*

*In the manifest of the most secret Order of which my master is the ead is written:*

*"In its (the Orders) bosom reposes the Great Mysteries, its brain has resolved all the problems of philosophy and life. It possesses the secret of the Stone of the Wise, the Elixir of immortality and of the Universal Medicine.*

*Moreover it possesses a secret capable of realizing the world old dreams of the Brotherhood of man."*

*Just at this juncture its adepts are busy on the last work above mentioned; they mean to take a hand in the reconstruction of the old world and make another such catastrophe as the present war, impossible. At the same time they welcome the war as having given them their opportunity.*

*But just now it is my purpose to speak rather of the Elixir of life.*

*In nature there is nothing a priori impossible unless it is a contradiction in terms. There is nothing impossible, then, in the idea of prolonging life and youth. Already mere hygiene has done a very great deal in the course of a generation, and the insurance companies have made fortunes in consequence. Let us, therefore, examine closely the nature of the problem. Consider the human body, why it decays. Each cell in that body is theoretically immortal in the biological sense. It can reproduce itself without loss. The very laws of the conservation of matter and energy show that must be so. All change in the universe is compensated by other change.*

*Huxley shows that the simpler organisms are in fact, immortal. They grow, reproduce themselves by division, grow again, divide, divide again and so on through the ages unless some accident interferes.*

*Now the much more complex organism, man, may for all we know be similarly immune to time. At least, we know this, that mans career is marked by unfortunate mischances, and that the sum of these is the common cause of death. Very few die of old age, pure and simple. Titian was painting vigorously at the age of 90, and it took an epidemic of cholera to kill him.*

*It might easily be that a man, sheltered from all accident might live to an age supposed beyond attainment. But even as things are we have several cases of people who have reached 150.*

*However, let us ask what it is that produces senility. No major accidents such as Typhus fever, are required. It is the slow degeneration by poisoning, minute, unperceived poisoning, that works the mischief.*

*It is disease, long prepared in the system, such as Bright's disease, Diabetes, Gout, Phthisis, Arterio-Sclerosis that count. And therefore I shall ask the reader to regard every deposit of poison in the system as an accident, one of those minor accidents whose sum is death.*

*This is now new, indeed Metchnikoff and others have proposed to obtain immortality by perfecting the excretory system. They believe - and I partly withhold contradiction - that if only pure nourishment entered the body, it would renew itself daily in perfection instead of in that slight imperfection, which makes its story a slow but certain tragedy.*

*There are thus two problems to be solved:*

- 1. To remove from the body every substance that tends to injure it, and*
- 2. To nourish the body with a substance so pure, so quintessentially vital, that it can flood the man with life, at the same time placing no strain upon the organs.*

*This substance is known.*

*Of it the wise men of old have written in many symbols. Hermes Trismegistus on his Emerald tablet engraved on it "The Sun is its Father, the Moon its Mother: it is born of the wind and the Earth is its nurse". Everybody has part of it, nobody has all of it. It dies at its birth, and lives at its death. Elphas Levi has called it "Magnetized electricity". In the Bible it is asked concerning it "What is sweeter than honey and what is stronger than a lion?". It is made by dissolving sulphur into salt. It is made of the dew upon a rose or the pearl in any oyster.*

*All these riddles have only one answer, and he is the wisest of all men on earth who can best solve them.*

*For this substance is not only the strongest thing on earth, but the most sensitive, it is master of humanity, and yet perfectly obedient to the will of men. Say to it "Bring Money" and it obeys, bid it cure the sick and straightway they are cured. I believe there is no event within the fence of possibility that cannot be brought about by its use.*

*So great are the potentialities of this substance that the knowledge of it is only entrusted to high initiates, and then only after years of service to the Order. For one thing, so rare and precious is this substance, that if its values were known to this race of lunatics of which we are the ornaments would instantly set to work killing each other in order to obtain it. It is not only the Elixir of life but of death.*

*The particular work of rejuvenation is a long and difficult process and I have never had the leisure to undertake it. Yet as a mere side issue of their experiments I have found my vitality increasing, my health improved, my appearance altogether changed...I am proposing shortly to undertake a retirement in company with another initiate, to carry out the full process, and ascertain the limits of its power. I do not imagine that the clock can be put back beyond the critical point of Equilibrium with advantage, that adolescence can replace maturity, but I am sure that so far as the body is uninjured, it can be made a perfect medium for the full current of life and vigour and that not only can decay be arrested, but the very seed thereof sterilised.*

*It is forbidden now as it always has been to disclose the operation or even to call public attention to its results. Only to interest and encourage those who may be worthy of a full measure of knowledge it is permitted to exhibit a lesser matter. We possess a certain substance which has the property of raising a man, however exhausted, to his highest activity for a whole night, in the morning he is as fresh as if he had had a full sleep. Only on the succeeding evening should he retire early, and sleep long, as the action of this substance is only temporary, and it is unwise to renew its application unless in cases of urgency.*

*This I am prepared to demonstrate. I do not guarantee instant success in all cases, for this substance is subtle in its action and the dose suited to any man must be determined by experiment. In my experience I have it vary from 50 to 450 drops, and I am quite unable to judge what any given person needs. The greatest tolerance of its actions I ever saw was in the case of a girl of 20.*

*However, two or three experiments are usually enough, and from that time one has the best "emergency ration" ever discovered.*