

The Creation of Anima-Shakti

by Roy Davies

Few occultists would dispute my opinion that the psychologist Carl Jung was one of the most important thinkers of the twentieth century. Having been trained by Freud in the theory and practice of psychoanalysts, he was able to reinterpret many facets of the ancient Mysteries and recast them in the mould of modern scientific concepts. Indeed, the Magickal concepts of the Gods, the Astral Light and Initiation are almost perfectly paralleled by Jung's theories of the Archetype, the Collective Unconscious and the Individuation process.

It has been objected that Jungian psychology has become every bit as reductionist as those of Freud and Adler. While this is true, it is no aspersion on Jung but rather yet another example of the old story of the ideas of a creative thinker seized upon by literal minded and unimaginative disciples who fossilise them into rigid dogma. In addition to this, the average psychology practitioner, being an employee of the State is more interested in producing a pseudo-adjustment to the to the cultural norm than in releasing the wellsprings of creativity in the individual. Ram a square peg securely into a round hole and if the peg splits, then tough luck!

That Jung himself would not have recognised what has become of his system in the hands of establishment psychologists will be apparent to anyone who has read his autobiography - *Memories, Dreams and Reflections*. This autobiography - a magickal record as valid as any other and written with more comprehension than most shows his system far to transcend the pure clinical clichés of many of his latter-day followers. Indeed, how many self styled 'Thelemites' have done precisely the same with Crowley's writings.

The Archetypes described by Jung fall into two categories - those which relate to the more impersonal and collective strata of consciousness shared by humanity as a whole and those which are directly relevant to the individual. Into the latter category fall only two - the Shadow and the Anima.

Of the Shadow and its use in creative Magick more will be written in a later article. The present article is concerned with the Anima and its cultivation as a vital and dynamic role in the process of initiation.

Jung regarded the Anima as the complementary opposite of the conscious ego, thus playing a vital role in the integration of the psyche. It is my contention that the Anima is far more important than even Jung suspected; for it is the Shakti of the True Will, without which that Will can never be expressed in the phenomenal terms.

The human organism (I use the word 'organism' to imply the Thelemic identity of Spirit and Matter in contradistinction to the dualism of the previous Aeon) can be regarded as a latticework of interwoven energy fields. The Will remains ever hidden and inviolable in the

spaces between the lattices. To attempt consciously to interpret that Will is as absurd as for the eye to attempt to see itself. (cf AL 11, 7. "Come unto me is a foolish word for it is I that go.") Even as the eye can only be viewed through its reflection in a mirror, so can the Will only be known through the Anima, its manifesting Shakti in the mirror world of Maya.

Female readers of this article should note that, being a man I express myself in exclusively masculine terms. (It would be absurd to attempt to do otherwise). Just as the male Magus has his complementary Anima, so does the female have her Animus. The formulae of the two are somewhat different in that, in the case of the female, she acts the role of the Shakti to her masculine Animus, this being the Glyph of her Will. Nevertheless, the intuitive female occultist will be aware of how to adapt the following formula to her own needs.

The first stage of the formula is a thorough self -analysis. As the Anima is the complementary half of the-ego, the attributes of that ego should be enlisted, together with the polar opposites which make up Her nature. Beginning with the physical qualities:

Self	Anima
Dark Complexion	Fair Complexion
Angular Features	Rounded Features
Quick, nervous movement	Slow, calculated movements
Slow reflexes	Quick Reflexes
etc.	etc.

The list should be extended down to minute detail until the individual can clearly visualise an actual person with full physical attributes in his mind's eye. When this has been accomplished, a second list should be compiled, this time outlining ones psychological attributes and those complementary:

Self	Anima
Predominance of intellect	Predominance of emotion
Cautious	Impulsive
Practical and realistic	Intuitive and romantic
Materialistic	Idealistic
etc.	etc.

Again the list should be extended to cover all ones psychological idiosyncrasies and their polar opposites. Meditation on these Opposites should be continued until the operator can clearly conceive of a personality which integrates these qualities into an harmonious whole.

The next stage is to combine the psychological qualities with the physical image to the degree that the concept of an actual person can be imagined as clearly as if it were someone known in the everyday life of the magician. More fully to create this concept, the following devices have been found to be extremely effective:

Upon retiring, review the events of the day with particular reference to the situations in which one has been involved with other people. Consider how the Anima would have acted in the same circumstances, bearing in mind that her attitudes are opposite and complementary to those of the ego. Create a mental cinema in which the Anima is seen clearly to be involved in the situation in question and where her interaction with the other people concerned is perfectly visualised.

The second of the techniques is to stage an imaginary debate between oneself and the Anima over a subject for which one feels a strong and passionate conviction. Again, the important point to realise is that She represents the complementary viewpoint. If, for example, one's ideas are progressive and radical, those of the Anima will be conservative and traditionalist. The ideal way to conduct this debate is to place two chairs in the centre of the room and to sit in one while imagining the Anima seated in the opposite. The debate should be concluded by neither side having fully conceded to the attitudes of the Other but by both having seen the relative truth in the opposing belief of the other.

After a while the Anima will become established as a permanent facet of the psyche. The sure signs of success are when she appears spontaneously in dreams and visions, giving valuable insights to the magician. Indeed, a valuable adjunct to this is deliberately to induce dreams in which she appears by autosuggestion before falling asleep.

Those who still feel the need for the traditional trappings of ceremonial magick may employ the classical aids of robes, incenses and altars. In this case the Rite would be One of Evocation as it involves the separation and development of an aspect of the Microcosm rather than the invocation of Macrocosmic Energies. If the traditional techniques are used, the Anima should be constrained to appear astrally in the Triangle of Evocation. - In this case (as in most others) evocation to visible appearance is totally unnecessary as the Anima fulfils her true function on an Astral level. I would assume that most readers of this article are beyond the level of Magickal immaturity where One needs physical phenomena to validate the results of one's Magickal workings. Far better to concentrate on one's Initiation and leave the fork-bending to Uri Geller.

Once established in the psyche of the magician, the Anima will play an important role in his future development. She will develop an autonomous Identity of her own and will manifest in the inner life of the magician at times when her complementary viewpoint to that of the ego is most needed.

Followers of the Left Hand Path will immediately see her value in the workings of Mercurial Magick. Indeed, her ultimate role is that of the Priestess in the technique of dream magick described by Kenneth Grant in chapter II of his *Cults of the Shadow* where she assumes the role of the Shadow Woman far more effectively than an image of merely erotic appeal, being the true Chayva or Shade of the True Will.

If the Magician is fortunate, he will eventually come into contact with a Priestess in whose aura he is able to Project fully and incarnate his Anima. Crowley, as his encounters with his various animal initiators - the 'Dog', the 'Cat' and the 'Ape' - Indicate was Only partially Successful in that his priestesses incarnated never more than fragments of his total psyche. His Anima (symbolised as Babalon) never found a permanent home. Up until now, my own success has been of a similarly partial nature. I am, however, still young enough for hope to remain.

This article is not based on theorising philosophy or metaphysical speculation but Outlines an empirical technique which has proved of immense value to myself. It is hoped that Others may also benefit from what has been written.