



Liber Laiad vel In Occultus

Sub Figura LXXXIV

-- Of the Breviary of the G.C.L. --

**Training Manual
for the
Ordained
Priest and Priestess
of the
A.M.H.R.**



**Issued by Order of the
Acting Council of Elders**

The Secretive Formula of ON And It's Gnostic Applications

Laiad is the Enochian word that translates as Secret; referring to the central secret of Thelemic Magick. By Enochian Gematria, it equals 84, which in the English Qabalah equals the word Mountain; suggesting the Mountain of Abiegnus: Rosicrucian Initiation. And interestingly enough, Liber 84 in the A.'.A.'. archives is Liber Chanokh, which is Crowley's description of the Enochian Universe. Hebrew Qabalah offers more insight into the nature of this also as a number pertaining to the work of the Nephilim or Secret Chiefs. By this Qabalah, 84 equals words that are quite overtly suggestive in this regard and translate into English as:

- A Wing (army), squadron; a chosen Troop
[possible synchronicity with the Nephilim as Enochian in nature; the remaining four points seem to reflect the four Powers of the Sphinx as well]
- Was Silent
- A Dream
- Enoch
- Knew

84 may also be investigated on a purely mathematical level as follows:

- $8+4=12$ (solar kalas); number of the Zodiac (with $1+2=3$; the three gunas of sexual magick and $7 \times 12=84$; the seven Sacred Planets of the Zodiac)
- $8 \times 4=32$; the 32 paths of Otz Chaiim
- $8-4=4$; the 4 Elements
- 8 divided by $4=2$; the dual or polar nature of the sexual current

The process of the IXth Degree secret and it's relationship to the formula of ON has been seriously missing from the ongoing dialogue amongst Thelemites on all public forums such as the Internet. It is this very core of the O.T.O. tradition over and above all the politics and dogmatic doctrinalization. And yet it is the Typhonian O.T.O. that has distinguished itself as the only ones who have continued any known work along these lines. The Caliphate O.T.O. has had this knowledge but in no way concerned itself with anything but keeping its secrets from other Thelemites. This rather than actually beginning to experiment with it themselves.

In the writings of Kenneth Grant; founder of the Typhonian Tradition in Thelema, he ties in the Thelemic Tradition, the work of other leading spiritual teachers of the Western Mystery Tradition, i.e.: Carlos Casteneda and Dion Fortune, into his overall development of a theoretical basis for experimentation with his tantric techniques. He obviously sees Thelema as a living and growing science that syncretises the contributions of others from the Western Mystery Schools into its own knowledge base. And in this document, we begin to reach even further into Grant's

presentation of the workings of the Obeah and Wanga cults. Further, the Nephilim and Enochian universes play their own part in the overall Atavistic experience of Grant's theories; not to mention those works of the Necronomicon. The only information actually not developed here is the connection to Maatian ideas due to the prejudice of the writer.

Amongst other currents and contributors to the Thelemic Egregore, we find the Enochian Universe and the grimoire known as the Necronomicon. And most significantly for our purposes, we find the work of Charles Stansfield Jones a.k.a. Frater Achad. Besides being the Ipsissimus if you will (and definitely not in this writer's purview but for the sake of argumentation), of the Maatian current, his reversal of the minor paths upon the Tree-of-Life may not be as far-fetched as one might first imagine. They provide a path from the elemental world of Malkuth into the 'choronzic' Yesod and ultimately to the reverse side of the tree; known as the Tunnels of Set. The mystic ties of Da'ath and Yesod function on several planes...especially in that one astral plane termed the Mauve Zone alternatively with the Qoph Zone of the chakka/endocrine system.

The work presented in this document is theoretical at best; based on scholarly research and not necessarily Gnostic experience. Experimentation and the sharing of recorded data needs to become the process of a community that has those lofty goals for the evolutionary development of humanity and seeks to live in accordance with its principles. The real goal is this Gnostic knowledge and that knowledge is in itself power...and what is power? Power is the dew of immortality in all its ecstatic vigor.

Developing Generative Forces as PREPARATION FOR THE GNOSTIC MASS

Generative force or procreative force is accumulated by the practice of gathering saliva in the mouth until the mouth is full and then swallowing it. The Priest should be certain to straighten the neck by tilting the face up while swallowing. Otherwise the saliva will not form the proper type of generative force, which could result in a harmful effect upon the body as this force is designed to promote the erection of the penis. With the erection of the penis, the force can then be circulated and transmuted.

In the lower Gnostic Mass, the Priest is doing this while in the Dark Cell so that as the Priestess brings him out of the cell, she can begin to enhance the process with her own efforts at arousal and energy raising of the Priest as delineated in the mass text. It should be noted that the lower mass is one of semen retention and the inward drawing of energy, which is later released into the cup with the blowing of the Hriliu. The higher mass of course, involves the making of the elixir.

The generative force itself is accumulated in the 'Cauldron', located in the region of the abdomen and the Manipura Chakka on the spine. This will create a blood flow to this region that is further ignited by a fire from the 'Stove' that is force rising from the genital region and the Svadhithana Chakka. Note that this force is already in the body and not taken from outside the body. However, accumulated Prana or Ch'i energy can strengthen the nature of this force.

As the Priest draws in the breath, it is to be pressed downward towards the Cauldron; igniting the fire of the Stove and causing the force in the Cauldron to rise up the Sushumna to the Ajna Chakka. And as the Priest exhales and releases the breath, the energy is then allowed to descend down in front of the body; through the face, chest and abdomen. This is the Magical Circle that is best prepared for by practice of the Middle Pillar Exercise.

After the generative force has been circulated for a number of times, it becomes purified and changed into the 'Alchemical Agent'. The Cauldron then rises up the Sushumna to the level of the solar plexus and is now referred to as the 'Middle Cauldron'. It is in this Middle Cauldron that the Alchemical Agent is transmuted into a vitalizing force. This is the Taoist alchemical 'Lead'.

This Lead is then purified in the Middle Cauldron by the continued fanning of the flame and the Middle Cauldron rises to the Ajna Chakka; becoming known as the 'Precious Cauldron'. It is here that the vital force is transmuted into etheric force. This is the Taoist alchemical 'Mercury'. The Priest can then take this force and rejoin it to the body by aid of the Middle Pillar procedure and controlled breathing. The force then becomes sublimated in a process known as the 'Inner Copulation' of the positive (Yang) and negative (Yin) principles. This energy is brought back down to the Svadhithana Chakka and the genitals.

In Hindu Alchemy, Mercury is central to the structure of the operation. It can be made to swallow a considerable quantity of gold or other metals, without any appreciable increase in the weight of the swallowing Mercury. This swooned Mercury drives away disease. A seed of Gold or Silver is planted in the Mercury and with its powers of absorption, it is enhanced through a

series of treatments in sulfur, mica and other mainly female elements. It then becomes possessed of a 'mouth' capable of 'swallowing' or absorbing into itself, many times its mass in base metals. These metals are then transmuted into Gold—Immortality. And this new Mercury is then swallowed by the Alchemist; making him or her Immortal.

Hindu Sacrificial Triad

Microcosm	Mesocosm	Macrocosm
Human Being	Mediating mechanism of the sacrifice	Universe as a whole; Divine
Fluid, Semen, Moon,	Air, Wind, Breath	Fire, Blood, Sun, Sulfur
Rasa	Vayu	Agni

The Magickal Eucharist

The ability to function on the inner planes; to travel freely in the realms of light or inner-space requires a special purification and accumulation of vital force, which in its densest form is sexual energy. In order to transform sexual energy into magickal energy, the dormant Fire-Snake (Kundalini) at the base of the spine, must be awakened. It then purges this vital energy of all impurity by the power and virtue of its intense heat; known as the 'Alchemical Fire'.

We conceive of the personality as receiving energy from these sources:

1. Spiritual energy is drawn into it through realizations of the mind.
2. Elemental energy flows into it through the etheric double.

Energy is not taken into the personality through the body. The physical body is of the earth and yet derives its existence from the etheric double. Its processes are a matter of chemistry and physics; its activities are a matter of mechanics, hydraulics and magnetics. Contact between a human and his or her physical body is made by means of the etheric double with the etheric double being the magnetic field of the physical body. Note that this magnetic field is that portion of etheric energy that has not been absorbed by the body. The elemental force that is the etheric double, appears to vibrate like an alternating current between the spiritual and material planes as it also runs as a circuit of force around the earth. Living creatures and inanimate objects (but in a lesser degree) appear to pick up their share of the energy from these two sources in order to build and maintain their etheric bodies.

It is possible to achieve conscious and directed control of your sub-conscious mind and through it to acquire the control of your automatic mind and of the physiological processes that seem to be and are usually regarded as beyond the will. The balance between the physical and etheric bodies can be altered till their normal polarity is reversed and the etheric body then predominates. This can be done through physically destructive methods such as fasting or taking hallucinatory drugs. And in this state, one sees visions caused by the sub-conscious mind. It may also be achieved by Yoga practices; concentrating on the breathing, heartbeat and principal nervous plexes. By becoming conscious of the sub-conscious, we get control of it. The visions that arise must be integrated into the personality in order to maintain self-maintenance of the physiological processes.

The inner Alchemical forces are defined by their gender-specific qualities. The male force is fixed energy and the agent of the Logos or consciousness (Fire/Semen/Alchemical Sulfur/Red Lion/Spirit). The female energy is the patient that that force acts upon and is volatile as it is the universal, anonymous energy (Water/Gluten/Alchemical Mercury/White Eagle/Soul). Consciousness inseminates the universal essence, which is also the unconscious. This brings forth a child after a period of gestation wherein the elements of the unconscious are allowed to coagulate as they are affected by the nature of the gestating child. Therefore, the Priestess is also the vehicle that carries and births the fire; which is the essence of consciousness (male). This is why the Queen is as much the wife of the King as she is his Mother. For she bears the King as the Son or Prince in her womb. The Prince or Magickal Child is of an androgynous nature with the female (unconscious) rendering itself to earth and manifestation (the 'Tears of Diana' or

venomous dew of immortality which is also known as the Amrita or Universal Medicine) as the male (consciousness) ascends to the throne of the Elder King; awakening his 'eld' and starting the process again by turning it in on itself.

I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! O heart of my mother, my sister, mine own, Thou art given to Nile, to the terror Typhon! Ah me! but the glory of ravening storm Enswathes thee and wraps thee in frenzy of form. Be still, O my soul! that the spell may dissolve As the wands are upraised, and the eons revolve. Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart! Behold! we are one, and the tempest of years Goes down to the dusk, and the Beetle appears. O Beetle! the drone of Thy dolorous note Be ever the trance of this tremulous throat! I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai! LXV I.1

These life processes, unchecked by the purging of the Alchemical Fire, deposit quantities of ash or waste matter in the body. This excretory region is known as the feet of Shakti. The waste-matter being purged and drawn out by the heat of the fire (separating the spiritual from the physical) remains as an end product of the katabolized sexual energy and forms semen--urine, faeces (their calcinations and putrefaction and reconstitution may also possibly be used for smearing on talismans and/or amulets...research needs to be done here)--and menstrual blood. These can be re-katabolized in the alembic and because they are imbued with a spark of the sexual fire, they become useful adjuncts in magickal work. This is the formula of Abrahadabra (418); the creation of the Magickal Child. The workings of Liber HHH and Pranayama to prepare the Aspirant for this process.

With Semen (sulfur), Menses and Ova (Salt), we have the workings of Eucharistic imbibition. But also, the Hindus (from which Thelemic Sexual Magick draws a great deal of its experimental information; being the oldest source of Tantric records) note that the sexual emission of the female (her seed) takes the form of 'mica' and her menstrual blood then being attributed to sulfur. This mica may well be a Salt with the whole delineating her internal polarity. As well, the Urine and Faeces also have their occult uses. These were supposedly Crowley's favorite ingredients. It brings attention to the fact that besides 'The Scented Garden of Abdullah', there is no extant research on the formula of ON in Sodomitic Magick. If the Bud-Will is all that's necessary then anal bleeding induces the current manifesting in oracular vision on the part of the receiver. And as well, there's no extant research or even theoretical models for ON in a Lesbian context. Does the energy of the mingling of kalas create a polar dynamic in and of themselves? And what of the G-spot and ejaculatory Ambrosia of the Kteis?

This paper will focus on the heterosexual magick by way of the holy Phallus and the Kteis. This same effluvia of the life force when retroverted, not only has the power to build up the body of light, but also new worlds and new dimensions that the Adept can fully function within. It is the formula of Babalon (156); the Flight of the Witches; contact with the Holy Guardian Angel. The inner body of light is built up by the subtle fumes or 'perfumes' given off by the molten heat of the sweltering sexual fluids in both the male and female. These subtle 'essences' are the 'flowers' of the genital secretions and can rejuvenate the physical body.

There is a circuitry that is formed of cerebral-spinal fluids mixed in with the endocrinal secretions of the pituitary, the pineal and a few other glands related to the endocrinal system.

It is the threshold of the sperm about to pierce and then successfully piercing the egg (both sperm and egg charged with the endocrinal enzymes that have been secreted into the bloodstream) that synergizes a spasmodic fusion of energy that if captured, nurtured and fully birthed away from physical conception and the attachment to the uterine wall, and brought to its own independent existence and then either consumed eucharistically or manifested in some other manner in the production of the Magickal Childe. This is the pinnacle of Magickal Power and is potentially, quite dangerous for this very reason.

In eucharistic consumption, the saliva and the mix of endocrinally charged and combined, vaginal and seminal fluids make a powerful combination. Control can also be had over the endocrinal secretions through the use of the hand chakka and the electro-magnetic qualities of the 'laying on of hands' technique. Here, the energy is moved from a particular chakka to the Ajna Chakka and then brought down the spine to the genitals. The energies of the phases of the moon also figure into this formula.

These two formulas work simultaneously at both the individual level and the level of a conjoined couple in sexual embrace. Banishings and the prior invocation prepares the space for the rite. The Magickal Intent is declared and then manifested at the conclusion of the rite. For the Higher Mass, let the temple be arranged with the bed in the east and in the west place the writing of the god to be invoked. The Priest begins in the north as the censor is placed in the south. In the center is the alter attended by the Priestess and displaying an image of Horus, Liber Al vel Legis, dagger, bell and oil. The Priestess will bathe the Priest first with the invocation as is found with her entrance into the Gnostic Mass and then bathe the Priest by anointing and then robe the Priest in the vestments of his office. She will then say the speeches of the god to be invoked. Next she will arouse the Priest while saying: "May the Lord kindle in us the fire of His love and the flame of eternal Charity." She will then invoke the Ineffable Lord with that passage from the Gnostic Mass that begins with "thou who art I, beyond all I am." She will then focus on such an image of this Lord. The Priest will next break the silence with the words of the god to be invoked whilst proceeding to the east. He will then enter the Holy of Holies as they again sing these words together. With the dew of the Mass being collected in its container, let the Priestess say the Chorus of the Gnostic Mass that begins: "For of the Father and the Son, The Holy Spirit is the norm." Thus is the Magickal Childe generated.

The content of the creative soul (Philosophic Mercury) includes the ideal shapes of the gods and indeed, all else. This realm is of Yesod (Luna) and therefore a reflection of Choronzon dwells therein to generate these myriad of forms. The Bud-Will (Spirit/Sulfur/Sun) creates an energy force whereby such images may become magickally empowered. Combine this with a material medium such as a statue or a talisman/amulet (Salt) and a god-force can be induced to dwell within this object; it becomes the Magickal Link.

The employment of a statue in this operation is specifically involved in 'god-making' by which to communicate with a particular deity or angel. Reasons for doing this would be to find cures for illness or escape from persecution; to increase prosperity and success at love, warfare or psychic attack, divination and prophecy. The statue should dwell in a shrine especially devoted to it and empowered by daily invocations, and sacrificial offerings in a devotional Bhakti Yoga that

animates the statue. And the statue should be regularly anointed with the 'Oil of Lilith', which is specifically, the genital lubricants secreted during tumescence and not the Elixir.

In the sacrament of the mass, the menses becomes the nourishment or agent that transforms the genital secretions. Crowley said the menses "is the ocean wherein the Sun and Moon have bathed"; an allusion to the Alchemical Bath. The menses is the Red Tincture that links it outwardly to the Sun due to its color. Inwardly it is obviously lunar in its nature. The Sun or semen is the Red Lion (Penis) with its coagulated blood and is known as the White Tincture; symbolized by mother-of-pearl and moonstone. Outwardly it is linked to Luna due to its white color as it is inwardly solar in its nature.

And the Moon is the gluten of the vulva (also called the "Oil of Lilith" and note this oil may be obtained from the lubricants excreted by the penis as well) and is called the White Eagle referring also to the Egg. But the latter may be a special case that specifically employs the ova. The Oil of Lilith (soul) becomes the Philosophic Mercury when combined with Sulfur (spirit). The Philosophic Mercury is then combined with Salt (Menses) to create the Universal Mercury.

"There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!" AL II.70

There are 16 conveyors of the sexual fluids; 16 being the culmination of the lunar current, which attains its maximum on the 15th digit of the moon. The 15th digit of the one set of kalas is the first digit of the other set. The 16th is where Lalita joins Kali; creating its own polar vibration. These vibratory conveyors act upon the Fire-Snake, which becomes magickally charged; forming 16 Dhuties (living and externally present embodiment of the Fire-Snake). The 16th Dhuti is the Goddess herself and produces that 'Elixir' that has been called 'The Nectar of Supreme Excellence'. There is an atavistic (primal obsession) form for each digital Kala by which a Were-Mask (male-werewolf) or a Mer-Mask (female-mermaid) may be utilized for purposes of lychanthropic or shamanic transformation. The evocation of these primal forms activate the Kalas.

It is important to note the standard complement of Kalas, 14 and 14 for the waxing and waning Moons. The 15th and 16th digits as described above, represent the turning culmination and the Lunar Goddess, chief of which is Isis. Her count is 28, corresponding with the 28 day cycle of the Moon. She therefore, goes through 28 transformations from New Moon to Full and back to New again. Interestingly enough, if we consider the fact that there are 33 vertebrae in the spine, and we add the 5 'secret Kalas' as discussed below, we have a corresponding number. These 5 Kalas have to do with the menstrual period and its corresponding Lunar Eclipse. It is during the Lunar Eclipse that the human instinctively reverts to an atavistic-animal state.

The Function of the Glands

The endocrinal glands secrete hormones into the cells of specifically targeted organ tissue. Such hormones are chemical agents that affect the cells of organs, which are usually found even some distance from their source. Acting in sympathy with the nervous system, these secretions integrate and harmonize the activity of seemingly unrelated organs; either stimulating or suppressing growth and cell reproduction along with other related activities such as maintaining metabolic stability and the homeostasis of the organs.

The pineal gland is partially composed of cells that look a lot like cone cells (color sensitive photoreceptor cells). It has a lot to do with cellular immunity. And it may also influence the onset of puberty and its corresponding initiation of testicular/ovarian function (regulating the menstrual cycle). This, the only unpaired structure in the brain (samadhi is a focus from duality to a single point) is also the key element in the maintenance of the body's endocrine system (hormonal balance). It has an intimate association with the sympathetic nervous system and it produces melatonin (produced from serotonin, a neuro-transmitter produced in both the pineal gland and the intestinal tract); being related to the diurnal cycles or rhythms of the body and stimulated into production by the loss of light at sunset, increasing its production through the night until it peaks at approximately 2:00 am for most people and then declines to minimum levels by sunrise. This pulse regulates neuro-endocrine functions.

This gland also secretes tryptamine alkaloids that are released in large amounts during the birth experience and then declines until the child reaches puberty when the gland partially calcifies and ceases production in most people. However, the essential processes of the formula of ON are designed to stimulate this gland; located at the center of the forehead and about the place called the 'Third Eye' and is connected to the cerebellum. The cerebellum coordinates muscular function from received impulses that arise out of the motor area of the forebrain and stimulated by electrical messages sent from the senses. The thalamus gland processes all incoming impulses from sensory pathways; integrating sensory experiences and associating them with the appropriate motor or emotional responses. This is subject to facilitating/inhibitory influences from the cortex. These impulses arising from the motor area of the brain, also travel down the spinal cord to the motor neurons.

There is also a relationship between the sex hormones secreted by the gonads (for both the testes in men and the ovaries in women), and the light receptive quality of this gland as it mediates the affect of environmental lighting on the gonads. It serves as a neuroendocrine transducer affecting the energy output of the gametes (reproductive cells of either the sperm or the egg) as they attempt to fuse with the cells of the opposite sex in the production of a fertilized egg. Thus the light or visionary quality induced by the 'Third Eye' (and the astral energy of the fully trained clergy) directly affects the nature of this process.

The pituitary gland is a part of the hypophysis, which contains both the pituitary and hypothalamus glands. These secrete a growth hormone by way of a chemical called GH, which also exists in every cell of the human body and is considered a nutrient and possibly even a neuro-transmitter. It's greatest concentrations (besides the glands) are found in the kidney, heart, skeletal muscles, and brown fat tissues.

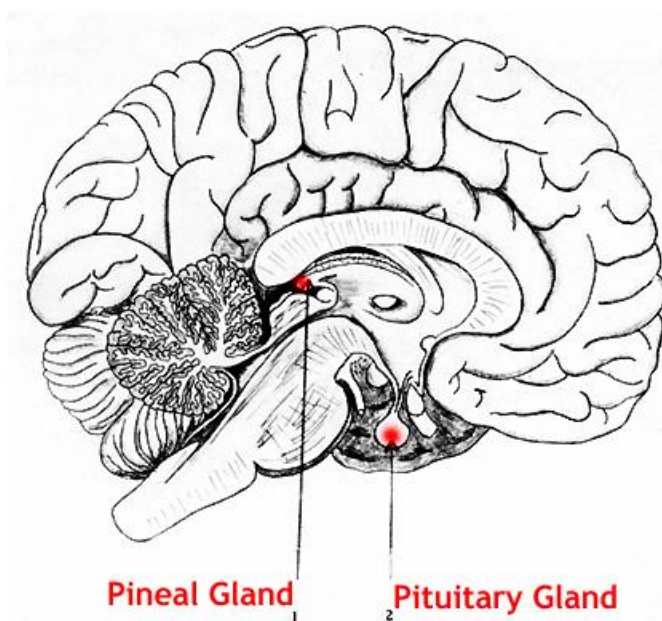
The hypothalamus gland is developed from the upward extension of the roof of the mouth. In its formation of secretory neurons, it is involved with emotional behavior, regulation of the autonomic nervous system and its visceral as well as emotional reflexes. It is also related to subsequent feelings of satisfaction following the fulfillment of such drives. Besides reflexive movement, it also facilitates skilled movement.

The hypophysis, hypothalamus and pineal glands are connected to each other and to the cerebellum. Overall, they regulate general sensory as well as visual and auditory functions. And being located on the tracheal rings, also have an intimate connection with vocal vibrations.

The mammary gland produces hormones that are released at pregnancy and cause the lactiferous duct system to proliferate and mature. These ducts are also present in the male and un-pregnant, non-lactating female, but are underdeveloped. In the latter stages of pregnancy, the alveolar glands begin to form milk from a neuroendocrine reflex mechanism that is initiated by the sucking of the nipple. In this regard, ecstatic sex may also produce lactation.

The olfactory gland produces neurons that ascend the roof of the nasal cavity and extend to the inferior frontal lobe and the medial temporal lobe of the brain. Because of this, there are olfactory relationships with the processes of memory, eating, survival, sex and other emotional behavior.

The paratid (salivary) gland takes digestive enzymes from the pancreas, which also releases enzymes that turn food to glucose and forms insulin, which regulates the transportation of electrolytes and the storage of nutrients. Note that Wilhelm Reich demonstrated that the orgasm is an electro-chemical event. This is part of the overall process of the adrenal and suprarenal glands, which are located above each kidney and secrete hormones that deal with electrolyte balance and influence carbohydrate metabolism as well as all aspects of protein and water metabolism.



The Theosophical Anthropology of the Third Eye

Madame Helena Petrovna Blavatsky writes about this in her epic tome, The Secret Doctrine.

To the Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*; that the *inner* senses -- innate in the first human races -- atrophied during racial growth and the material development of the outer senses; to the student of Esoteric symbology, finally, this statement is no conjecture or possibility, but simply *a phase of the law of growth, a proven fact*, in short. They understand the meaning of this passage in the *Commentaries* which says: --

"There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head, yet three eyes. They could see before them and behind them.¹ A KALPA later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim; and coordinately the third eye commenced to lose its power. . . . When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old sages.² . . . The third eye, likewise, getting gradually PETRIFIED,³ soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled Lanoo (disciple, chela) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the 'deva eye.' "

Unfortunately not. The "deva-eye" exists no more for the majority of mankind. The *third eye is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. As for the "four-armed" men, it is they who become the prototypes of the four-armed Hindu gods, as shown in a preceding footnote.

Such is the mystery of the human eye that, in their vain endeavours to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the *Human eye* gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo *grow from within without*" out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on *Darwinian lines*, suggests the curious view that "our" earliest vertebrate ancestor was a *transparent* creature and hence did not mind where the eye was! And so was man "a transparent creature" once upon a time, we are taught, hence our theory holds good. But how does the Lankester hypothesis square with the Haeckelian view that the vertebrate eye originated

¹ HPB's Footnote: Viz., the third eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," unriddles probably the mystery of all the representations and idols of the exoteric gods of India. On the Acropolis of Argos, there was a [[*Zoanon*]], a rudely carved wooden statue (attributed to Daedalus), representing a three-eyed colossus, which was consecrated to Zeus *Triopas* (three-eyed). The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues (*Schol. Vatic. ad Eurip. Troad.* 14).

² HPB's Footnote: The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians," sensitives and mediums, as they are called now.

³ HPB's Footnote: This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the *pineal gland*, now so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain *mineral concretions* and *sand*, and "nothing more." (*Vide Infra.*)

by changes in the epidermis? If it started *inside*, the theory goes into the waste-basket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion -- or shall we say admission? -- is rendered perhaps necessary by evolutionist necessities. Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory: The *third eye retreated inwards* when its course was run -- another point in favour of Occultism.

The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison d'etre* -- the transference of the pineal gland (once that "third eye") to the forehead, being an exoteric licence. This throws also a light on the mystery -- incomprehensible to some -- of the connection between *abnormal*, or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship*, or the development of psychic and occult powers" The answer is contained in the Commentary. When we learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is -- when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata*, reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all; then it may rest on the assumptions of materialistic science itself.

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals -- especially among the lower orders of the vertebrata -- have a *third eye*, now atrophied, but necessarily active in its origin.⁴ The *Hatteria* species, a lizard of the order *Lacertilia*, recently discovered in New Zealand (*a part of ancient Lemuria so called, mark well*), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was

⁴ HPB's Footnote: "Deeply placed within the head, covered by thick skin and muscles, true eyes that cannot see are found in certain animals," also, says Haeckel: "Vertebrate . . . blind moles and field mice, blind snakes and lizards. . . . They shun daylight . . . dwelling under the ground. *They were not originally blind* but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." ("*Sense Organs*," *Haeckel*.) And if *two eyes* could become so atrophied in lower animals, why not one eye -- the pineal gland -- in man, who is but a higher animal in his physical aspect?

thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered -- as its development and anatomical structure showed -- such an analogy with that of the eye, that it was found impossible to see in it anything else. There were and are paleontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right. For this is what is said of the pineal gland in Quain's Anatomy (*Vol. II. ninth edit., pp. 830-851. "Thalamencephalon" Interbrain*): --

"It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The *thalamus opticus* of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process, to be noticed later, into the pineal gland, which remains united on each side by its pedicles to the *thalamus*, and behind these a transverse band is formed as posterior commissure.

"The lamina *terminalis* (*lamina cinerea*) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the *sella turcica* with the tissue adjoining the posterior lobe of the pituitary body.

"The two *optic thalami* formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (*corpora quadrigemina*). Soon, however, by increased deposit taking place in their interior, behind, below, and at the sides, the *thalami* become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the peduncles of the pineal gland. . . .

"At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the *thalami* while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the *corpora quadrigemina*.

"The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*."

The above is specially interesting when it is remembered that, were it not for the development of the hinder part of the cerebral hemispheres backwards, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection to be traced between the (originally) hollow optic tracts and the eyes anteriorly, the pineal gland and its peduncles behind, and all of these with the optic thalami. So that the recent discoveries in connection with the third eye of *Hatteria punctata* have a very important bearing on the developmental history of the human senses, and on the occult assertions in the text. It is well known, (and also regarded as a fiction now, by those who have ceased to believe in the existence of an immortal principle in man,) that Descartes saw in the pineal gland the *Seat of the Soul*. Although it is joined to every part of the body, he said, there is one special portion of it in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland tied to

the brain, yet having an action independent of it, as it could easily be put into a kind of swinging motion "by the animal Spirits⁵ which cross the cavities of the skull in every sense." Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the occult truth than is any Haeckel. For the pineal gland, as shown, is far more connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great law, they would *know* instead of conjecturing; and feel as certain of the future physical transformations of the human kind by the knowledge of its past forms. Then, would they see the fallacy and all the absurdity of their modern "blind-force" and mechanical processes of nature; realizing, in consequence of such knowledge, that the said pineal gland, for instance, could not but be disabled for *physical* use at this stage of our cycle. If the odd "eye" in man is now atrophied, it is a proof that, as in the lower animal, it has once been active; for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man, the interminable and complex vicissitudes and tribulations of zoological development, that median "eye" ended by atrophying along with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the soul, says popular wisdom,⁶ and *Vox populi Vox Dei*.

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, viz., to evolve from *within without* the thick coating of physical substance or matter with its internal physiological mechanism -- the third eye was primarily, as in man, the only seeing organ. The two physical front eyes developed⁷ later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrata, in our day, *i.e.*, beneath an opaque skin.⁸ Only the stages of the *odd*, or primeval eye, in man and brute, are now inverted, as the former has already passed that animal *non-rational* stage in the Third Round, and is ahead of

⁵ HPB's Footnote: The "Nervous Ether" of Dr. B. W. Richardson, **F.R.S.** -- the nerve-aura of occultism. The "animal spirits" (?) are equivalent to the currents of nerve-auric compound circulation.

⁶ HPB's Footnote: Let us remember that the *First* Race is shown in Occult sciences as spiritual within and ethereal without; the *second*, psycho-spiritual mentally, and ethero-physical bodily; the *third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the "third eye" "*embraces ETERNITY.*"

⁷ HPB's Footnote: But in a very different manner to that pictured by Haeckel as an "*evolution by natural selection in the struggle for existence*" ("*Pedigree of Man.*" "*Sense Organs,*" p. 335). The mere "thermal sensibility of the skin," to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations present in the eye. It has, moreover, been previously shown that "natural Selection" is a pure myth when credited with the *origination* of variations (*vide infra, Part III., on Darwinian mechanical causation*); as the "survival of the fittest" can only take place after useful variations have sprung up, together with improved organisms. Whence came the "useful variations," which developed the eye? Only from "blind forces . . . without aim, without design?" The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION -- reflected through matter.

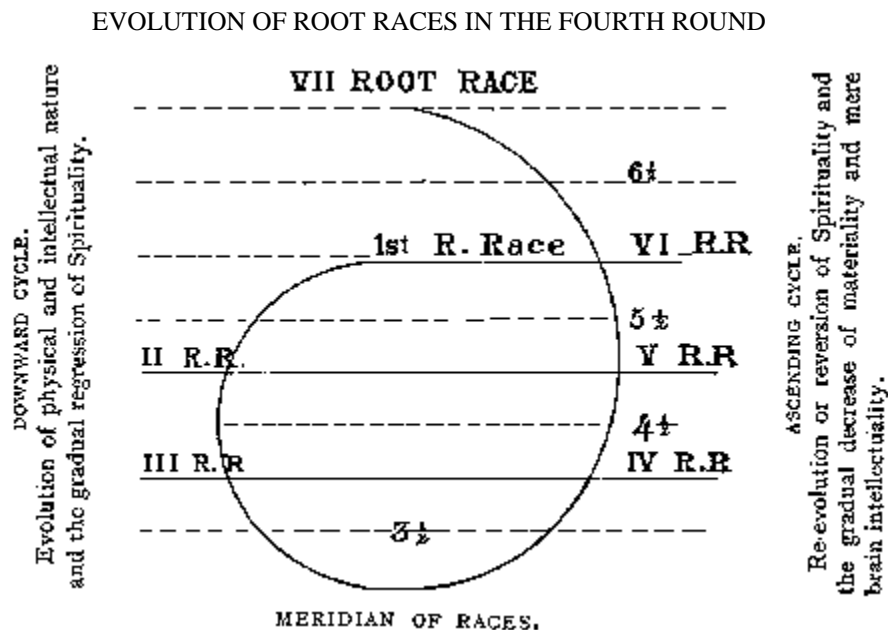
⁸ HPB's Footnote: Palaeontology has ascertained that in the animals of the Cenozoic age -- the Saurians especially, such as the antediluvian *Labyrinthodon*, whose fossil skull exhibits a perforation otherwise inexplicable -- the third, or odd eye must have been much developed. Several naturalists, among others E. Korschelt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

mere brute creation by a whole plane of consciousness. Therefore, while the "Cyclopean" eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in AEons to come.

This explains why the pineal gland reached its highest development proportionately with the lowest physical development. It is the vertebrata in which it is the most prominent and objective, and in man it is most carefully hidden and inaccessible, except to the anatomist. No less light is thrown thereby on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the *Kali yuga* -- the black age which began nearly 5,000 years ago -- it was said (paraphrased into comprehensible sentences):

"We (the Fifth Root-Race) in our first half (of duration) onward (on the now ASCENDING arc of the cycle) are on the mid point of (or between) the First and the Second Races -- falling downward (i.e., the races were then on the descending arc of the cycle). . . . Calculate for thyself, Lanoo, and see." (Commentary xx.).

Calculating as advised, we find that during that transitional period -- namely, in the second half of the First Spiritual ethero-astral race -- nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are,



therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter -- or that

equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal MAHAT -- a ray unimpeded by matter -- will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again -- the oldest -- having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

It becomes comprehensible now why the "odd eye" has been gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the "Lemurians."

It is a curious fact that it is especially in human beings that the cerebral hemispheres and the lateral ventricles have been developed, and that the *optic thalami*, *corpora quadrigemina*, and *corpora striata* are the principal parts which are developed in the mammalian brain. Moreover it is asserted that the intellect of any man may to some extent be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary that if the development and increased size of the pineal gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the pineal gland at the expense of the hinder part of the cerebral hemispheres. It is a curious speculation which would receive a confirmation in this case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of a human being, and which is allowed by science to be the great centre for all the physiologically co-ordinated movements of the body, such as walking, eating, etc., etc.; in front, the fore-part of the brain -- the cerebral hemispheres -- the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both, and especially the animal functions, the developed pineal gland, in connection with the more highly evolved, or spiritual man. It must be remembered that these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself.

Grimoire of the Kalas

360° is the cycle of a woman with five digits of occultation in the Lunar month. This accounts for 365 Kalas; corresponding with the number of days in a calendar year and connecting it also with the Solar cycle. All these Rays materialize together and are externalized in the reflexive manifestations of the working Aspirant. There are 118 Rays apportioned to Fire (the 62 and 56 Rays), 106 Rays apportioned to the Sun (the 54 and 52 Rays) and 136 Rays are apportioned to the Moon (the 64 and 72 Rays). They are assigned to the Chakkras as follows:

The Lunar Zone

- 64 Rays for the pituitary region (Ayin and Ajna Chakakra)--Mystical L.V.X.; IAO; Lucifer of the Nephelim and including Aiwass, Abuldiz, Amalantra, et al.
 - Mind or Ajna Chakakra; seat of mystical visions and things unseen.
 - Place of the Moon
- 72 Rays from the fourth ventricle of the Brain and pineal region (Qoph and Vissudha Chakakra)--back of head or Astral complement of the Sun; i.e. Inner Light.
 - Akasha or Visuddha Chakakra; seat of sexual energies and has affinity with the Word or Logos and vibration of that Bud-Will.
 - Place of the Moon

Fusing these two Chakkras in the 'Qoph Zone' where we find the hypothalamus gland sitting on the brain stem (between Throat and Third-Eye where the Yesodic light that is the fragmented elements of Choronzon) formulates the Bud-Will giving the ability to pronounce the ineffable name. The proper choice of Atavism and initial invocations which are a part of the celebration; i.e. foods, rare scents, drugs, et al. This energy can be streamed down to the Chakkras of the hands (left/negative-right/positive) with the hands in prayer position. It would then complete an electro-magnetic circuit that purifies the body of poisons or toxins. Or, by placing the hands on certain Chakkras of another person's body, the Adept can kill or cure with a touch. These specific areas of the body are identified in the Magickal Passes of the Probationer.

The Solar Zone

- 54 Rays from the cardiac region
 - Anahata Chakakra
 - Kundalini is bathed in effulgence
 - Solar
- 52 Rays from the lumbar region
 - Manipura Chakakra (gastro-intestinal tract)
 - Mixed Moon and Sunlight
- 62 Rays from sacral region
 - Svaddisthana Chakakra (kidney, pancreas and adrenal gland)
 - Region of Twilight; flecked with Sun's rays

- 56 Rays from prostate region of spinal canal or Sushumna
 - Muladhara Chakkra (ovaries and testes; including bulbourethral and prostate glands)
 - Yod; either Priestess vesicle containing sexual Head of Snake or hidden volcanic energy that is the sperm
 - Dark power zones; Sun and Moon conjoined

These three zones denote the three stages of the ritual and the three divisions of the spinal chord (Cadeucus?) A recording device should be ready for when one gets oracular.

The Astral Body of the Scarlet Woman assumes a specific god-form for each of the 360 atavisms; which are solar (Lalita) or lunar (Kali) in nature. These god-forms dispense a subtle nectar consonant with their nature. These interiorly located deities are in a sense, the guardians or familiar spirits of their respective female vehicles. Thirty of these Kalas are available with each cycle of the moon (is there a tie to the Enochian aethyrs?); belonging to each of the twelve constellations. The twelve constellations or solar Kalas preside over great affairs, feeding on human beings and their essences. And so here is yet another grimoire on using the energy of the Kalas...Use the Sabian symbols. The map of the endocrine system will work for the Atavisms themselves and the passes that move them.

These 16 digits of the moon or Kalas, manifest in the vaginal emanations of a fully-trained Priestess and are know as the intoxicant moon-juice; Soma. The Kalagni Rudra Upanishad gives directions for the preparation and imbibition of bodily essences or Kalas, which is hinted at in the following description of this untranslated document:

It is necessary to explain that we find that one of the early names of Lord Shiva was Kalagni-Rudra--"Rudra of the Fire of Time." The Upanishad also deals with what might be one of the earliest creation concepts in the world. It tells us that fire (agni) came from Aghora which is Shiva in one of his five primordial aspects There can be no mystery why yogis mark the body with ashes or completely cover themselves with it. The Brihajjabala Upanishad explains its esoteric teachings at great length. This extract will explain itself:

"If ashes (bhasma) are applied to all parts of the body there is a downpour of immortal power, and through this the root matter, prakriti (maya) ceases to hold in bondage. If the touch of the Immortal, the Auspicious (Shiva), the Power (Shakti) is received. how can mortality endure? Thus bathing in the Immortal Power and following the path of yoga, one is rendered Immortal; Yes, rendered Immortal. Thus the Upanishad concludes."

The Brihajjabala Upanishad states that Rudra opened his third eye with the purpose of destroying the world. When he closed it, a teardrop fell and became the rudraksha tree. In India, the rudraksha tree is found in Bihar, Bengal, Assam, Madhya Pradesh and Maharashtra. It grows to a height of about six feet and has white flowers.

When the woman becomes the 15th Kala in actual fact or in other words the extreme embodiment of a particular fortnight, she becomes oracular and superhuman; capable of healing or blasting anyone that comes near her. She becomes the Gate of Vision, and it is at this state of the rite that dream control becomes possible. The operator establishes direct contact with her dream state while himself being awake and able to control the nature of her vision as it unfolds.

The Five Secret Kalas

The 28-day female reproductive cycle is initiated and maintained by hormones that periodically alter the structure of the ovarian follicles and the uterus. This serves to cause the uterus to release the female germ cell for fertilization by the male sperm and then to prepare the uterus for the subsequently fertilized ovum. This cycle also manifests in all of a woman's activities; metabolism respiration, temperature and the nervous and psychic tides. And it is also possible that after menopause, an infinitesimal trace of ovarine may exist in order to preserve a woman's femininity. It's just not enough to produce ovulation and menstruation.

The menstrual period constitutes the first five days of the cycle and is characterized by the loss of endometrial (uterus) tissue and the attendant bleeding that results from this. At about the fifth day, the endometrial tissue begins to re-grow; being precipitated by hormones secreted from the ovarian follicles. This ovarian cycle is regulated by hormones from the anterior pituitary gland. On or about the seventh day of the female cycle, estrogen is produced in order to accelerate endometrial growth. And at about the fourteenth day, spikes of specific concentrations of estrogen induces ovulation; bursting the mature ovarian follicles and releasing immature ovum into the uterine tube. After ovulation, the burst follicles then begin the process of reconstruction.

On or about the twenty-first day, the woman then secretes progesterone as well as estrogen which directly affects the development of the endometrial gland; causing it to secrete cells that form a connective tissue (epithelium) that then absorbs secretions from many glands in order to provide nutritional support for the fertilized ovum. In absence of fertilization, the estrogen/progesterone levels drop; causing the uterus to rupture and collapse with considerable hydraulic force. The resultant menstruum is composed of glandular tissue and secretions as well as blood and at least one or more unfertilized ova; which then gravitates towards the vagina.

The Woman's vital energies should be at their peak and she should be menstruating. She controls her flow by retaining it for reception of the semen. On different digits of the moon, a woman's sexual sensitivity, which is related to cosmic movements by her own periods, needs to be triggered by paying special attention to different parts of her body; identified by the Three Great Fires (and perhaps supplemented by knowledge found in Reikki teachings). Each of the five digits correspond directly with the five Tattwas.

Men also present various signs of a menstrual cycle of 28 days in their physiognomy. One of these signs is a monthly increase in body weight to the amount of one or two pounds followed by a critical discharge of urine and preceded by feelings of heaviness and lassitude; malaise and temper. There is also heightened sexual feelings that may also fall into a fortnightly rhythm or even a weekly rhythm. And for the male, this seems directly affected by the phases of the moon. Also at this time, the complexion becomes dull, the breath stronger, digestion more laborious and ideas are formed with more difficulty. Monthly discharges of blood may also issue from the genitals or anus.

The Three Great Fires allude to the various stages of the Fire-Snake's progress as it ascends the spine. And they also correspond with the three Gunas. While the Fire purifies, the Sun and Moon control vital fluids in the Kteis.

- Fire is the digestive force; the heat of oxidation or metabolism. This is increased by diet, pranayama and the sexual congress or passionate lovers. The Fire uses water in the body of the Priestess and can account for a considerable loss of weight. Its erogenous zone is the genitalia and denotes the first stirrings of the Fire Snake. The Guna is Tamas or Mercury of the Alchemists (S); known as the White of Time and the Serpent of Slime.
- The Sun denotes the transformation of the digestive force into that of the Solar Fire. It is the blood-red wine; thick in its leavings. Its erogenous zone is the breasts and denotes the rising of the Fire-Snake to the Anahata Chakka. The Guna is Rajas or Sulphur of the Alchemists (U); referring to the red dust or perfumes that are shed and manifests in the second and third day of the menstrual flow.
- The Moon is the cooling agent known as the Lunar Fire. It is the calm cool Ambrosia or Silver-Wine of the moon; secreted from the pineal gland. Its erogenous zone is the eyes and marks the beginning of her backward journey as she collects the essences into one supreme Elixir; discharging it through the vulva for consumption of what is now the Star-Fire (Salt u). When this is mixed with the Bud-Will of the sperm, the Salt (notice it's glyph is a dividing egg; even a symbol of a cell) is transformed by virtue of it's impregantion. This is the Magickal Childe and the Philosopher's Stone.

The Kundalini Serpent of the Princess is then set to rise on the back-side of the Tree-of-Life wherein are found the Tunnels of Set. These tunnels are the primal gnosis as compared to the evolved gnosis. They are integrally related to their counterparts and good for getting deep into the unconscious. The Necronomicon is good for this also; along with Enochian formulas such as Aiwaz, Abuldiz and Amalantra. Therein is the moon (lunation or vaginal secretion) the source of power for the journey into the house of Choronzon. This may also justify the inversion of the lesser paths of the Tree-of-Life expurgated by Frater Achad. Hence, the power of thought projections forms a working hypothesis for experimentation in this light.

Strange Drugs (Makaras or Substances)

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
AL II.22

The Pseudo-Kalas substituted:

- wine for soma (moon-juice or menses [and possibly ova] imbued with the Amrita of the Sahasrara Chakka)
[Are there any specifics on the qualitative differences between menses (of the moon) and ova (of the sun)?]
- meat for mamsa (flesh)
- fish for mina (clitoris)
- ritual gestures for mudra (magickal passes that unseal power zones)
- symbolic congress for maithuna (trans-sexual magick; a certain sexual detachment from the physical rite under the fiat of romantic love and attachment and leading to a certain 'ecstatic effulgence')

Soma is an auto-intoxicant for which wine is a ritual symbol. Mamsa is calcined excrement (white ash). Mina's symbol is the fish which symbolizes the Kalas of the Suvasini (Priestess) at a particular stage of the rite. Mudras are the Magickal Passes over the body that bring the Kalas into manifestation at any particular Lotus (Chakka). Maithuna is the trans-sexual congress which causes detumescence (the ecstatic effulgence produced by trans-sexual magick) that releases the supreme secretions as the sixteenth kala contains the magickal presence of the Goddess herself. This is equated to Isis; the beginning of the mystery of Initiation and the first stage of the Chemical Marriage.

These comprise the Magickal Eucharist of the Five Elements, which on a Mystical level, are symbolized by the five senses in a lower form of this Eucharist. These five Makara's are employed as preparation for the higher mass and are the dance (physical act; sense of touch), incense, music, food-consumption and lavish symbolic decorations of the Rosicrucian Wedding. The specifics of these are attributed to the spirit to be evoked by way of the fetishistic atavisms or shamanic forms that tap deep into the psyche. These are mapped along Qabalistic lines; incorporating the voodoo forms of the Obeah and Wanga cults. The barbarous names of the Necronomicon and of the Enochianic Universe of the Nephilim may also be well employed here.

The five Makaras are produced in three stages possibly corresponding to both the three main sexual positions (Knowledge, Will and Action) and the three states of consciousness (awake, dreaming and deep sleep) that those positions involve; waking, dreaming and sleeping. These 3 stages together are called Samsara or awareness. The three Lingas of the male body (the body itself for the moon; the Lingam itself for the sun with the female clitoris being an equivalent--especially in its ambrosia ejaculation... further the vagina is the counterpart of the mouth of the snake; and the spine for spirit) have direct correlations with the luminaries. These occur during

the five days of Occultation of the rite, thus forming fifteen Kalas that attain their consummation in the Elixir (Dhuti) of the 16th Kala. How this is specifically worked needs to be explored. And there is some ideas about the first day of Occultation taking in a lot of anxious energy due to menstrual cramps and the like...but this may also be a planting of energy that has been cultivated during the preceding month.

Action:

There are three ways of obtaining these Kalas or magickal vibrations. One of them is of particular interest to Thelemites as it is the equivalent to the ancient Egyptian formula of NUIT (Formula of Babalon); represented anthropomorphically as a naked woman arched over the earth as depicted in the Stele-of-Revealing.

For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
AL I.16

Knowledge:

Another is depicted on the Stele-of-Ankh-af-na-Khonsu (Formula of the Beast or Abrahadabra) with a woman on all fours; being a back-to-front mode of congress. This is symbolic of the total reversion of the senses necessary to the full awakening of the Serpent Power.

Will

[Is the third method the 'missionary position'?] [Is there a stele for this?] And is that used for directing the manifested force; i.e. the mission or intent and object of the rite being performed?

The Shri Chakra (Scarlet Woman's periodic cycle) has 360 degrees with five negative days of her monthly occultation (menstruation); representing the full periodic cycle of the human female.

Each woman maps out her own periodic cycle and becomes familiar with its pulse. This is done for ritual purposes. The male makes a study of the woman in order to ascertain her 'times' and 'dispositions'. This 'zone therapy' can graph the rise (Lalita) and fall (Kali) of the Lunar Pulse. By this are the qualities of the 16 Kalas of each pulse discovered and this also for the five days of menstruation.

Profound meditation on the ascent of the Fire-Snake induces a form of inebriation and is a way of obtaining the soma-juice from the Lunar Region. In coitus, the woman is seized by a state of ecstatic frenzy during the rite; evoking an atavism and taking flight. She appears as a Bacchante; possessed, posturing lasciviously--disrobing provocatively et al ad in spiritum. She is spontaneously inspired by the invocation (Cf. the new Gnostic Mass of this lineage where the Priestess does her dance of invocation). The fire of her passion assumes alluring forms of the fetishes that tempt the Priest to release his sperm. Her focus is on the Muladhara Chakka--at the moment of mutual orgasm she takes energy up to the Ajna Chakka.

The Chakkras are Alchemical bases in the body where music and other aesthetics and symbols each also can be represented in the foods selected along with the dance and other scents. Kundalini is the body Shakti, the mythical Trickster that is the cause of sleep. To awaken this

Fire-Snake in the agitation that is a part of sexual arousal, she zigzags up the body causing the Tantric to experience all types of phenomena including dissolution, hallucinations and other feelings.

This is the raising of the Fire-Snake that is alluded to in the symbol of the snake-charmer. It is revealed in that part of the Gnostic Mass where the Priestess first inspires the Priest out of the Pyramid; which is the body. She should rouse him with her polar magnetism (notice the lance/pole--symbolic relation between her polar Kteis and his Phallus). The power of menstruation has often been a cause of fear for men with them shunning women during this time as a response. But if harvested, it is the most powerful magick of all. At this stage of the rite, he needs to retain the fire in order that it may consume the impurities in his own system. Also, his Atavism should be fully evoked. If he fails, the fire is jetted outwards and dissipated. Otherwise, the energy is directed upwards and inwards in the Scarlet Woman. Her eyes will role as her ecstasy reaches climax. And at this moment, her vaginal vibrations have a positive magickal charge and normal consciousness ceases for her altogether. The male can then let go the Fire.

The Priestess will then become oracular and the words that flow from her mouth are as potent as the fluids that flow from her vulva; charged with supreme potency. Her words will reveal the quality and potency of the Elixir as solar or lunar. But the Elixir of Life itself is this draught of such potency that one who imbibes it acquires all siddhis or magickal powers and their virtues. Siddhis come to those enlightened Adepts who have permanently changed their body chemistry. It can be absorbed orally by the Priest or by the head of the penis used as a siphon. This latter process is called Vajroli mudra. Crowley's Sexual Magick is concerned with the transformative Kalas of Kali as she is personified as the Scarlet Woman in her full moon phase in the Thelemic pantheon. It is during this bright fortnight that the Fire-Snake may be awakened successfully.

Lalita is the primordial devi (fortnight) wherein the Beast (Shiva) has no place and no qualities and is without the ability to act. Only in uniting with her can he then act and herein is the creation of the 'All' that is the manifestation of the phenomenal universe. The energy of the Scarlet Woman (Shakti) is five-fold and acting in various combinations with the three Gunas or 'humours' (Vata, Pitta and Sleshma) produce the physical body of the manifested creative force. The human being is thus the union of Shiva and Shakti (Babalon and the Beast conjoined).

The Vata energy is composed of **Air** and **Space**. It corresponds approximately to the body's nervous system and, in modern terms, Vata's functions could be said to be equivalent to the actions of neurotransmitters in the brain. Vata controls respiration and elimination, and is characterised as dry, light, rough and quick. Vata is considered to be the most influential of the Doshas as it guides all bodily functions and is the main principle of movement in the body. It is connected with activity and vitality, controls the 'empty' spaces within the body (the sinuses, the abdominal cavity, the tracts of the lungs and the inner ear) and the nervous system. Vata also controls cell division, the formation of cell layers, and the actions of the heart, lungs, stomach and intestines. It guides the activities of the brain and the motor organs, and it is responsible for the elimination of waste matter. An excess of Vata energy may result in dehydration and associated problems, premature ageing, dry skin and other skin complaints and the slow healing of wounds. An insufficiency of Vata can result in a feeling of heaviness and sluggishness, and poor circulation.

The Pitta Energy is composed of **Fire** and **Water**. It governs the generation and conservation of body heat, digestion and metabolism, and intelligence. The main seat of Pitta energy is the stomach. Pitta-dominant people tend to be medium both physically and psychologically. They have a generally smooth skin and they tend to go gray early, and men go bald prematurely. Pitta types have a strong metabolism and good appetite, favoring bitter, astringent, sweet flavors and cold drinks. They perspire freely and tend to a warm body temperature. They are fairly active, but balk at hard work. They are sharp, ambitious, display leadership qualities, tend to be moderately affluent and enjoy fine things. They are both creative and stable.

The Kapha Energy (*sleshma*) is made up **Water** and **Earth**. It regulates water-based functions in the body and governs strength and mass. It lubricates and maintains the body's immune system. Kapha-dominant people tend to over-weight; they gain weight easily and find it difficult to shed it. They are inclined to be slow and ponderous. It is not unusual for those who begin life as Vata-dominant types to become more Kapha-dominant types and as they get older, they accumulate material wealth and eat more than their bodies can comfortably accommodate. They often have thick, oil skin and thick, lustrous hair. They have big eyes and strong nails. They can tend to laziness and getting other people to do things for them; but they can cope with hard physical work. They sleep well and have to guard against sleeping too much. Temperamentally, Kapha types can seem dull. Slow and resistant to change and the unfamiliar. They are inclined to conserve (energy, strength and money) rather than spend. They are tolerant, forgiving, calm and slow to anger, are often good in business and wealthy, but are slow to absorb information. They tend to be clinging and greedy in their personal relationships. They have a low sex drive and find fidelity easy. They are not prone to depression. They are more materialistic than spiritual.

Babalon (Shakti) is Manifestation (the reflection holding together creation). The Beast (Shiva) is Consciousness (the witness of triple-manifestation). It is important to realize that all powers, energies and manifestation are Shaktis of consciousness (pure awareness). Here, the Beast is in his 'passive' role and Babalon is the creative, nurturing impulse. She pulls this from the deepest core of her being in her abandonment unto her Angel. The Kalas of Lalita are acted upon and transformed by the Kalas of Kali. Thus Lalita (creation) and Kali (transformation) are two sides of one current with Lalita being benign in nature and Kali being quite terrifying. Lalita creates and Kali transforms...or with Lalita we build form and with Kali, we act upon it.

There are 10 fire Kalas (sephiroth), 12 sun Kalas (zodiac), 15 moon Kalas (Babalon's occultation or fortnights; being the five Makaras of the menstrual period in each of the three stages--possibly each a different digit in the fortnights...of which there are two in a lunar month) with the 16th being the conjuration of all of them. The 16th Kala also acts as the summation of the five secret Kalas of the Shaktis occultation. There are nine Chakkras altogether if you consider the semen/ova as a Chakra and the Magickal Child as a Chakra. There are also chakkras of the hands and under the tongue for the OTO elixir. The idea is to open the chakkras and transfer the energy of the kala to it. Tests need to be performed with results documented and examined.

Also, the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach. AL I.37

The fetish cults of West Africa preserve some of the primal names of magickal power that were carried over and integrated with the Chaldean and Egyptian traditions of a much later age. These formulas were also later carried over to the Jamaican and West Indian cults of the Obeah and the

Wanga. Obatala translates as 'lid' or 'head' and is a white energy. And Odudua translates as 'The Black One' and is the bottom of the bottle or receptacle engulfed in the Great Sea of Darkness (Binah).

The cosmic power-zones; Chokmah (Obatala or the formula of Ob) and Binah (Odudua or the formula of Od), are polar currents of magickal energy; the control of which, formulates an occult electricity that inhibits the earthing of the libido that is the usual result of mundane sexual congress. [The lightening flash is said to actually start from the earth and move upwards; contrary to popular presumption.] The libidinal lightening flash is then magickally directed into a specially prepared receptacle such as a talisman inscribed with the symbol of a specific deity attributed to that symbol; with its own vibratory frequency and method of invocation.

The formulas of Ob (the polarizing force) and Od (the 'lucifuge') are represented by the Cadeucus of Mercury; the triple-tongue of flame that depicts twin serpents equilibrated by a central fire. Ob in itself is a lunar vibration being the unconsciousness from which order is derived and connected to a masculine sephira. This represents the volatility of the grade of the Magus (Chokmah; 9=2--works in symbiosis with 2=9 in the Qoph Zone) as the ordeal the grade is that of change equaling stability. Therefore it is a volatile formula indeed. Notice that Uranus; the planet of sudden change, is attributed to Da'ath and that Choronzon is always throwing new knowledge at you...to the point that you can get lost in seeking out only knowledge; hence, the armchair magickian.). And Od is a solar vibration of consciousness that is the gold of metals; the sun in the heavens and is connected to a femine sephira. This represents the fixity of the Magister Templi as the cause of all sorrow as the ordeal of that grade is to learn that sorrow equals joy.

The secret of this magick is in the polarized magnetism that sets up a dynamic between the fatality of Ob and the intelligent power of Od in perfect equilibrium. This dynamic stasis manifests as Aur (the negative light of the Magick Lamp) in a balanced polarity that vibrates; emitting a creative pulse (the work of the Wand). The Aur is then the Sushumna of the body and the middle pillar of the Tree-of-Life. The Ob is the nadis 'Ida' and the Od is the 'Pingala'; representing the left and right branches of the gaglionic nerve currents in the physical body. The major pathways of the Sushumna extend from the Muladhara Chakakra to the Sahasrara and are the Solar (Ida) and Lunar (Pingala) pathways that along with its central spine manifest as the central nervous system of the body. The Fire-Snake then shoots upwards and become the central fire-tongue of the Triple-Flame. The Phallus (Od) and the Kteis (Ob) are the magickal instruments that create the phenomenal universe (Aur).

Ob translates as 'to flow' or 'to bleed'; derived from the Ophite cult of West India whose fetish priests were known as the 'Mothers of the Serpent' with the Wanga being their Jamaican complement. Notice the idea of the head of the penis and its imbibition of the kalas is inherent here. It absorbs base metals such as iron as mentioned above and also pituitary and or endocrinal hormones. These priests were said to generate the blood (semen) which flows from the hole of the snake. [But as the 'Mothers' did not the head of the penis drink the fluids?] The work of the Sword is one of Iron in attribution to Mars. But this could also be the physical compound that exists in the menses and combines with the hormones secreted by the pineal gland. In this way the Scarlet Woman is girt with a Sword...with the idea of girt or girdle about the pelvis wherein

the menses proceeds. Od or Ado was the name of the city that erected a temple of sacred prostitution. It's current is invested in the Scarlet Whore whereby the fetishes or primal powers manifest or where the earth menstruates and the sacred temple is erected in the name of Babalon.

"This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstraction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!" AL III.11

Fom Nicholaj Frisvold's book Akalachakhratantra, from the chapter Naga Banda:

The Lokas and the use of flowers.

"The greatest blessing in the conscious world is the greatest curse in the unconsciousness".

The conscious world and the unconscious world can be understood through the concept of Lokas and the Talas. There are 7 Lokas or ontological states of being and there are in their double in the shadow world called Talas. The Lokas and Talas correspond to the chakras in their attributes and their flavour. Shri PatalaTrishna, an initiate of the vama margha of the utara kaula tantrikas, comments that the worlds of the shadowy landscapes of the psyche or the world is more heavy. The seventh of the Talas is namely Patala, which PatalaTrishna experience as a golden garden of total joy. Academics have a tendency to draw a line between Patala and Tartaros, that is the most dark and dense Hell in the x-ian system of belief. It is said that Adamos was thrown into this state of cursing after he had watched Cheva copulate with Samael and experienced a deranged Lust based on Voyeurism already at this early stage. We have to remember that Adamos first wife was the beautiful Demoneess Lilitu and to be taught in the Art of sex and submission by her must have inducted into Adamos a special seed of growth.

Talas can often be experienced returning to the chakras that are worked through and dealt with. PatalaTrishna says that the experience of returning to a chakra you have dissolved and evolved from is a mere illusion -mere maya, maya together with the immense moist and the emotional radiances from the corresponding Tala. The vibration of the talas forces and emotional reaction and its qualities is generally dark. A list of correspondences follows

Chakra - Loka - Tala

Muladhara - Bhurloka - Patala
Svaddhithana - Bhuvraloka - Rasatala
Manipura - Svarloka - Mahatala
Anahata - Maharloka - Talatala
Vishudda - Jnanaloka - Sutala
Ajna -Tapaloka - Vitala
Sahasrara - Satyaloka -Atala

Shri PatalaTrishna also states the most enlightening remark. When you find the key to Muladhara and unlocks it, at the same time you also unlocks the Patala garden. While you knowingly leave a specific offering in Muladhara you also unknowingly also leaves an offering in Patala.

Each Loka and Tala have their own prominent Kala and their own distinct fragrance and smell. As in all occult lore, colors and smells draws the entities interest to your ceremony so it is in this. Therefore it will give you more understanding of the ritual if you also explored the qualities of the fragrances you are using for worship. It is truly impossible to give a list with references and correspondences for common usage. This is so because Queen Kundalini unlocks the sensations that are necessary for the individual sadhakas spiritual development according to the samskaras (habit-patterns) that are accumulated through karmic resurgence, that is your deeds in earlier incarnations colors your whole apparatus of function. This and that smell means something special for you and is a proper key to lock this and that realm, for another it might be useless - at least the first times. Of course it is possible to produce a list of correspondences, possible to use for all with a fair degree of success, but to explore your own ontological being in light of your own history of learning and the samskaras will bring you even deeper in the mysteries of Queen Kundalini.

Energetic Transformation

A Scarlet Circle must be of sixteen women for the male with each one at a different digit in her cycle. A Scarlet Circle for the female can be sixteen men; one for each digit of her cycle. Both these circles happening at once would require an exponential number of Adepts. However, in one committed couple, the two work perfectly. This is the system of the Scarlet Circle of the One and the Many. Individually, the coupling requires two separate tasks; one of the male and the other of the female. They each have a different role in the creation of the Magickal Childe. And the Magickal Childe may indeed be a praeter-human contact.

Formula of Babalon 156

I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. AL II.26

Netzach to Chesed

Imbibition of the Kalas charged with upwardly directed currents ('female superior position in coitus; sub-formula Nuit) transforms consciousness and makes possible contact and communication with praeter-human intelligences. This is a fierce impassiveness that gets her to her inner core of being and in contact with her Holy Guardian Angel in her office as Scarlet Woman. The venom brings human consciousness into direct contact with the lower (sub-formula Babalon) elementals. The downwardly directed forces (the elixir let out of the curcurbit and falling down due to the 'femina superior' position) are charged with poisonous vibrations; used for works of materialization (Lalita) and dissolution (Kali). Only the Adept can employ this current with impeccability for the woman must know how to fiercely reduce herself to nothing in order to 'listen'.

The fully-initiated Scarlet Woman is thus the repository and the focus of all the Kalas required by the Adept. She is the Priestess of the Gnostic Mass. However, her Ordination is not the same as that of the Priest. The Magickal Virgin is anything but childless on the subtle planes. She has totally dedicated herself to the nature of the operation being performed (see Moonchild) and is involved with no other magickal operations at such a time. Her body contains zones of occult energy connected by means of a network of nerves and plexuses that meet at the various endocrine glands. The visual and aural nature of the vibratory mantras should be of a primal, creative energy that is feminine and lunar in its form to complement the nature of these glands. The Priest devours the fragrances emitted and transmutes them into magickal energy. The physical child removes her virginity as children rob one of physical and etheric energy which needs to be reclaimed.

The idea is to arouse the bodily pranas and cause their convergence upon the basic chakra or Yoni. The pranas (or endocrine energy?) saturate the Kundalinie, already enflamed by rhythmic breathing, mantra, ecstatic dancing (especially belly-dancing, which provokes the latent fire) and sexual coupling in which the woman inhibits her orgasm. Crowley frequently supplemented these techniques with alcohol and drugs in order to induce a state of tumescence. When the woman has been excited to the utmost pitch, but not before, the magician begins the manual

passes over the erotic zones until the woman's magickal potential is wholly concentrated in the Yoni. Success is indicated by a violent quivering in the region of the genitals and in extreme cases, the entire body is convulsed with paroxysms that mark the withdrawal of energy from the various chakras. This should not be permitted to continue; if it does, it is a sign that purification of the nadis has not been properly achieved.

Formula of Abrahadabra 418

His is the infusing of the lunar current (energies of N.O.X.) with the solar L.V.X. (semen) which is the transmuted Will or Bud-Will of the operation.

Hod to Malkuth

The Bud-Will is brought down into Malkuth (genitals) from the Ajna (or more specifically, Geburah 𐌒), which is atop the fully extended Fire-Snake. The sexual heat first rises from the genitals to the Ajna Chakra by the polarity of the Priestess. Visualization and thought projection is energized and then brought down to the scrotum. This is absorbed upwards by the Shakti or Scarlet Woman (received through the path of the Tower 𐌒 into Netzach) and gestated in her womb. She deposits directly into the mouth of the Beast. The Elixir is then transferred orally to be mingled with saliva and forming a primordial stew that is also communicated with the Priestess. Thus brought again to that region that is the head of the fully extended Fire-Snake.

Preparation & Development of the material Basis

The Priestess is the material basis. She is prepared by being exposed exclusively to the Moon. This will prove successful when her menstrual cycle adjusts to its phases. She is bathed in milk; fed a diet of egg-whites, milk, cheese, venison and white bread, et al. and kept to a room of white with a sleep schedule attuned to the Moon. The food the Priestess eats is the Hindu 'mica' that they describe as excellent for the fixation and calcinations of the Philosophical Mercury. This food is the sulfur (or mica?) that is mixed with clarified butter for consumption.

Daily, she conducts an invocation in the hour of the rising Moon; wearing a crescent-shaped tiara of silver in which are set nine moonstones. Another invocation is also made at the setting moon. She also has lunar poetry to read and listens to lunar music; and while sleeping, the Priest chants lunar chants in her ears; inducing lunar visions. If the Moon is not above the horizon at night, the Priestess should contemplate the waters of the sea. She may also be placed in the triangle of art with the priest evoking the spirit suited to the particular desired nature of the Magickal Child.

She may also be of four types:

1. One who menstruates in the dark half of the lunar month; referred to by the Hindus as 'kakini'—cowrie maiden.
2. One who menstruates in the middle of the lunar month; referred to by the Hindus as 'kikani'.

3. One who menstruates in the bright half of the lunar month; referred to by the Hindus as 'kancikacini'.
4. One who menstruates on the full or new moon; referred to by the Hindus as 'padmini'—lotus maiden.

The Priestess is brought to a height of sexual arousal that is sustained. Success that a peak has been reached is indicated by a quivering of the vagina that is unmistakable in its recognition. The Elixir is then produced by means of intercourse as the Priest has already been prepared with a focus of the bud-will. After it's appearance in the circle, the extraction of the Elixir brings the energy back down from the Sahasrara of the Priestess and she may become oracular.

This Philosophic Mercury is then purified in the Alchemical Bath of the saliva, which is an acid-protein that breaks down the energy and allows it to be absorbed by the mouth chakra; taking it to the Sahasrara Chakra in the Priestess and the Svadhithana Chakra in the Priest...both by way of the Ajna Chakra.

An homunculus may also be made using the Cakes-of-Light as the material basis. These are of course made from the vital living ingredients that correspond to the chemical and mineral elements of the body that support life. Instead of placing the Elixir in the mouth, it may be poured onto a cake. The cake is kept at room temperature and a specially prepared orison; attracting beetles and creeping things (Kephra) for a 40 week gestation period. These beetles et al, when discovered, may be slain; sacrificing the energy unto the homunculus. The birthed homunculus is of the nature of the bud-will generated at the start of the rite.

Erogenic Zones

An erogenic zone is a region that evokes pleasurable, voluptuous and sensuous feelings of a special quality. They are surrogates for the genital organs. These zones play an important part in the art of love and when subjected to light and rapid excitations, produce sensations and reflexes that bear on the nervous system. These then render the genital functions to respond in an obligatory and instructive manner. Hyperaesthetic women can attain orgasm with even just a breath on the palm. This state is attained by inducing the woman into a complete somnambulistic mode of consciousness and then evoked only by a person of the opposite sex or possibly transferred by a magnet.

There are 15 erogenic zones as follows:

Four possessing hair

1. head (including sides of neck)
2. chin
3. armpits
4. pubes

Four with a mucous surface

1. mouth
2. nipples (inguino-crural & ilio-inguinal regions)
3. genital region (including inner side of thighs & anterior of cervical region)
4. anal region

Seven regions of the skin

1. palms
2. finger tips
3. soles of feet
4. toes
5. elbows
6. sacral region
7. ears

Stimulation of the Kalas

Hold one or both hands about an inch from the skin, palms facing the person. Next, push the aura auric energy around in a circular fashion; creating a small circular motion until you feel a response of energetic movement in the location of the chakra being stimulated. This is often signaled by an area of heat between the skin of the person whose chakra is being aroused and the palm of the operator's hand. Then, push and lead the energy upward to the Sahasrara Chakra with the intent for creating a spurting fountain towards the cosmos. When the energies rain back down into the brain and spine, push them towards the genitals. The Kala is then distilled into the genital fluids.

Note on the Chakras

The Chakras are localized vortices of bioenergy that are both supermaterial and superconscious. The net result of getting the Kundalini, the Fire Serpent to rise up and through the Sahasrara Chakra, is the union of Power, Shakti, with Tranquility, Shiva. This reveals somewhat, the nature of the experience of the Knowledge & Conversation of Thine Holy Guardian Angel. This as represented in the Chakras, is a non-localized power and tranquility that focalizes in various harmonics corresponding with seven principal centers located about certain areas of the body.

The Muladhara Chakra (root-prop center; note that Sameck is the Hebrew letter that means 'prop' and is connected with Sagittarius on the Tree-of-Life, pointing right to Tiphareth, thereby connected to the Aspiration) located at about the anus, is associated with the earth element. The sense of smell, the feet and the general distribution of the life-force or the etheric and electro-magnetic menstuum are connected to its harmonic frequency.

The Svadhisthana Chakra (own-standing center) located at about the genitals, is associated with the water element. The sense of taste (mouth Chakra), the hands (hand Chakras) and of course, sexuality are connected to its harmonic frequency.

The Manipura Chakka (center of the gem city) is located at about the navel or solar-plexus and some consider it the resting place of the Fire Serpent, while others put that place at the base of the spine. It is connected with the fire element and digestion, the workings of digestion (an interesting consideration for those working eucharistic forms of Alchemy), the anus and the sense of sight (seeming to be a connection with the Ajna Chakka) are all connected to its harmonic frequency.

The Anahata Chakka (unstuck) is located at about the center of the chest. It is associated with the air element and its harmonic is connected with the sense of touch, feelings, the genitals (showing a strong association between this Chakka and the Svadhithana Chakka) and the stimulation of the life-force (showing also a strong connection with the Muladhara Chakka).

The Vishuddhi Chakka (center of purity) is located at about the throat and it is connected to the etheric menstruum. An interesting correlation can be made here showing that the nightside of the Tree-of-Life is that menstruum with the dayside being the measurement of the various harmonic levels of consciousness. The sense of hearing, the mouth and the skin are connected to this harmonic frequency.

The Ajna Chakka (command center or 'third eye') is located at about the forehead and between the eye-brows. It is associated with the mind and the 'manas' and is where the teacher is said to contact the disciple telepathically. In this case, not only does the teacher communicate that information that is beyond words, but the communication of other intelligences on the astral or etheric plane is also possible here.

The Sahasrara Chakka (thousand spoke center) is located at about the crown of the head. This is the 'lustrous' center that 'sheds a constant and profuse stream of nectar' in the overwhelming experience that results when the Fire Serpent has risen to this point. Light and bliss suffuse the body and circulate with a will of their own, separate from the will of the individual.

Appendix One

THE LESSER MASS OF THE GNOSTICS

UNDER THE SEAL OF THE OBLIGATION OF THE IX°

To be performed on the third day of the “New Moon”

*In the East is the Queen of Heaven veiled and throned
The other altar is of black, on which is a crystal globe.
The Priest, dressed in the Blue Robe with the Sun-blasé, enters.
He washes his hands and lips, saying:*

Per symbolam aquae, sanguis dominae lunae, fac me purum.

[Apollonius’ translation: May the sacrifice of Water, the blood of the Lady of the Moon, make me pure.]

*He next invokes Luna in a dance, with the song “Roll through the caverns
of matter” or other invocation suitable.*

Finally in his ecstasy he enters the Veil and drinks of the sacrament.

THE PRAYER

Ova aquae hoc merstruo manuini sumpsri mihi praestaent.

[Apollonius’ translation: Rejoice water this merstruo manuini sumpsri me fulfill.]

Omne ovum serpentem sibi jungat meis in visceris ut sacramentum summum mystica sensu fiat:

[Apollonius’ translation: All praise serpent sibi unite me in the inmost in order that the sacrament highest of the mysteries see that it be done:]

ad gloriam nominis ineffabilis Dianae Caste.

[Apollonius’ translation: to the glory and in the the ineffablename of Diana’s purity.]

Artemidos virginis tuae!

[Apollonius’ translation: Artemidos your virgo intacta!]

MISSALE GNOTICUM

Minus pruin a die lunae celebrandum

[Less pruin a divine moon celebrate]

INTROIT

1. Obviously 𐌹 must be excited to the point of giving forth ova.
2. It seems sometimes fatal to repeat. I think one must judge by feeling whether a given ceremony has had the desired effect.
3. If 𐌹 and 𐌹 are both IX° they should agree on the purpose of the ritual before performing it.
4. Choice of 𐌹 seems so important that perhaps it should be left to caprice; i.e. to subconscious attraction.

Commentary by Apollonius

Woman, as the magical door from the other world, through which lives enter into this, stands naturally in counterpoise to the door of death, through which they leave. And no theology need be implied in this, but only mystery and the wonder of a stunned mind before an apprehended segment of the universe - together with a will to become linked to whatever power may inhabit such a wonder.
Joseph Campbell - The Masks of God; Primitive Mythology

The New Moon is Menstruation; Grant's 11th Degree. Also called a Lunar Eclipse, the Earth blocks the Solar-Phallic connection with the Sun that is fertilizing and may also be seen as the male aspect of the Moon as used in the Lunar Exorcism ceremony of the A.O.M. Menstruation is then a natural contraceptive that not only prevents implantation of the unfertilized ovum, but also the fertilized ovum. If unfertilized, the ovum is said by some to dissolve into the menstrual blood; but it is just a cell, comprised of vital energies from all the organs and chakras of the body.

Actually, during the course of each menstrual cycle, approximately two-hundred fifty ova are released for the chance of fertilization. But only at the middle of the cycle will one usually be successfully fertilized and properly implanted onto the surface of the uterine wall. The possibility that ova may make it into the gluten of the female at all times during the month is worth investigating. Certainly, during menstruation this most divine feminine essence has a strong potential to being available for the elixir. For that matter, it takes several sperm to carry enough the hyaluronidase enzyme needed to liquefy the gluten that surrounds the ova for one sperm and penetrate ultimately penetrate the ova.

Scientifically, we know that hormonal fluids of both the male have a role in conception and that one or the other's hormones may be influentially dominant in the rate at which the conception process is undertaken. Either an insufficient amount of hyaluronidase or an overly large amount of the salts of hyaluronic acid can slow down the process to the point that conception would then fail. This could possibly give the elixir a fully fertilized cell, which to consume, would cause the body to absorb the most potent life force also called the Bloody Sacrifice; ensouled by the Bud-Will of the operators.

It naturally follows that this makes the blood of the Moon and all the other hormonal secretions that go into intercourse to be an important and potent mix with the semen and all the male hormonal secretions. And it comes at a time when the woman is at the height of her psychic power. Ancient tantric teach that intercourse with menstruating women will enable them to grow strong and develop wisdom. This is the red gleam of Hadit. Like the Sun at sunrise and sunset, diurnally, the Moon also displays a blood red coloration during its eclipse by the Earth at each sunrise and sunset while it is in the Earth's shadow.

At the New Moon, we observe the manifestation of Luna in its feminine aspect, generally giving women not only great power, but a heightening of her sexual desire. By exposing the woman regularly to moonlight, she can guide her body to ovulate in sync with the Full Moon in a well regulated 28-day cycle (approx.) that also has her menstruating with the New Moon. Per Liber Laiad, the first 5 days of this cycle are the menstrual period; each one belonging to one of the Tattwas. The third day this ritual is to be performed would then correspond to Vayu. Vayu

corresponds with the Manipura Chakra at the Solar Plexus; involved with the personality and food assimilation.

Of course, the assimilation of food is the process of the Eucharist, which directly affects the psyche as well as the cells of the body. But also, it is important to cultivate Prana, which is of the Aethyr and directly pliable to psychic suggestion at the point of climax. Per my article on the Tattwas:

The Swara are the ten principle nerves throughout the body. These nerves are the ten principle manifestations of the Swara within which the Vayus move. The ten Vayus are as follows:

1. Prana - in the breast.
2. Apana - about the excretory organs.
3. Samana - in the navel.
4. Udana - middle of the throat.
5. Vyana - pervading the whole body.
6. Kurmana - the eyes, helping them open.
7. Kirkala - in the stomach, producing hunger.
8. Nag - whence comes vomiting.
9. Devadatta - causes yawning.
10. Dhananjaya - that which does not leave the body after death.

These Vayus are the regulators of the body and are active in all ten principle nerves. Their proper functioning preserves the health of the body. The key to the ten nerves is found in working the Prana Vayu.

Solar Prana

The Solar Prana is under the influence of Swara and hence the breath. It is said that the Swara is the breath of the universe or its soul and spirit. It appears in positive, negative and centered modes corresponding to the nerves and the right, left and center (spine) of the body. The positive breath which corresponds to the nerves on the right side of the body is called Pingala. The negative breath which corresponds to the nerves on the left side of the body is called Ida. And the centered point of rest between breaths is called Susumna.

Appendix Two

On Padmasambhava's Rainbow Body

Yogi C. M. Chen

Namo Padmasambhava, the Great Guru! Please bless me in this talk on your real accomplishments. The subject is how the Great Guru Padmasambhava accomplished his Rainbow Body.

I have not the full experience about this kind of high realization, but I will try to tell you from biographies and from what I have learned so far and know about how this can be accomplished. Under this subject I think it is best to classify this talk according to the three C's which I always emphasize. One is the Cause, or seed; one is the Course, like the flower; third is the Consequence, like the fruit. As we want to discourse about the accomplishment of the Rainbow Body which is the Consequence, to know how it is accomplished, we must first talk about Cause and Course.

I. Cause

So first let me talk about the Cause which is the seed. We read Padmasambhava's biography and we see that his body is surely different from a human body. Most of the teachings of Gautama Buddha were Hinayana and Gautama Buddha had to trust somebody to teach Vajrayana. The great Bodhisattva Avalokitesvara had such Great Compassion that he also agreed that there might be a great guru to teach Vajrayana instead of Gautama Buddha. Amitabha especially wanted somebody to show that even in our Saha world (that is, our earth with its 5 deep defilements and contaminations which are mentioned in Amitabha's sutra) a special birth is possible just as in his Sukhavati, his Great Pleasure World. In Amitabha's Sukhavati there is a special birth which is that everybody who gets birth there is born in a lotus and not born from a woman or through a father. In this world, a father and mother are both needed to give birth to a child; humans are never born in a lotus. So to prove that even in this world full of contaminations such a special birth is possible, in a lotus was born a Sage. The lotus itself symbolizes a person who although born in a dirty place, purifies himself. You see, the lotus grows up in dirty water, from mud; downside it is so ugly, but upside so beautiful; the lotus is never defiled by the mud.

Our Guru has such a cause connected with the three Buddhas Amitabha, Avalokitesvara, and Gautama Buddha. Amitabha agreed to purify this world and make every human being in this world become as Amitabha. Avalokitesvara is not a Buddha but he always humbly keeps his Bodhisattva status. According to Gautama Buddha, Avalokitesvara is an old Buddha who voluntarily returned to a Bodhisattva position in order to be very close to sentient beings and help Gautama Buddha promote the Dharma. These three Buddhas are closely connected to Padmasambhava.

We must know there are three kinds of Vajras: Vajra of the body, Vajra of speech, and Vajra of mind. First, Gautama Buddha's body shone out a White Light of OM to a certain place called in India Wu-Jin [*ed note: Oddiyana*]. There was a lotus and to that lotus Gautama Buddha directed his White Light with all a Buddha's body Vajra. As our Gautama Buddha loved so much sentient beings and as his body was already in Parinirvana, instead of himself, he sent the light of his

body into the Lotus. This means that Padmasambhava's body is equal to Gautama Buddha's own. Second, according to the situation of the Five Buddhas, Amitabha is in the West and signifies all Buddhas's speech and the throat chakra. Therefore, Amitabha is in the position of representing the speech of all Buddhahood and he sent his light to Padmasambhava as Buddha's speech. Third, Avalokitesvara is the very great Compassion personification of all the Buddhas, and sent his light into Padmasambhava's Mind. These are the three very important Vajra things, the Body, the Speech, and the Mind. The body includes everything of the flesh, the physical; the Speech includes not only speech, but energy to speak things and propagate from the throat; and mind includes all the philosophy and psychological things. So the physical, psychological and energy were given to Padmasambhava by these three Buddhas. Padmasambhava has such a Cause that in his one body are three Buddha bodies. Surely with such a Cause, there can be no doubt of the accomplishment of a Rainbow Body. His Cause was so fixed, and so follows the consequence, just as the seeds of an apple lead to the apple fruit. But we are only plain men and have no such special Cause, so how can we hope to get a Rainbow Body? One might raise such a question.

Surely we don't know where we come from and may doubt about this. We may come from Buddhahood, we may come from Godhood, we may come from some incarnation, but unless this has been discovered by some Guru, who knows? We cannot determine that we have no connection with Buddha. We cannot say like this. One point is this: we cannot say you do not come from Wu-Jin, we cannot say you do not come from the Pure Land, we cannot even positively say that all three Buddhas have come to you. We cannot negatively refuse that we have no connection with Buddhahood. Another point is that Buddha has taught us that everybody has the potentiality of Buddhahood; there are no exceptions. You may say, I am just a human, just a little better than a monkey, as Darwin says in his theory of evolution. Well, you may say like this, you may treat yourself so mean, but Buddha has such great compassion and Padmasambhava has such great compassion that he always shines Light towards everybody. So think, why should his light not shine to me? Surely no matter how mean is myself, they are so powerful, so affectionate, not only Gautama Buddha, not only Amitabha, not only Avalokitesvara but the Five Buddhas, every day, everywhere shine their Light to every sentient beings, to every insect. We should believe that such a Cause we may also have. This is the first part.

II. Course

The second part is the Course. This might take a long time and I will try to make it simplified as for the Course we must talk about all the practices. What did Padmasambhava practice?

First of all, as we also receive Dharma instruction, the first ritual that you must accomplish is the Buddha Body. Inside Buddha's body there is nothing, it is just a bubble. There is no flesh. So the first practice is transforming the flesh into a bubble. We do not speak of Whole Enlightenment but just of the first stage of practice. Try to think of this: if my flesh body becomes as light as a bubble, as transparent as a bubble, it can float up without any hindrance. There is the will, there is the way, and there is the practice. Even Padmasambhava who is so noble had to practice very well. After he got each teaching from the Buddhas and Dakinis, he practiced each one for 5 years in a cave; my Guru taught me this. If you really practice diligently according to the standard of the ritual and you can transform solid flesh into so transparent a thing, so beautiful and so perfectly round, if this standard is accomplished, then the Rainbow Body will be very close. The

first step then is to transform your body—in reality, not just talk, not just abstract theory, but really and truly to do so. I am not accomplished enough in my experience to prove this, but anyhow I also have some Light, I also in my dreams have seen my Light, my body transparent. If I diligently practice again and again, it is quite possible and not impossible, for it is a very bad thing to treat ourselves too mean. We have no pity on ourselves and on such good things and possibilities, but always leave them and do not take care of them; we just take care of our human body.

After the ritual practices have already been completed, then you can come to the first initiation and then meditate on the Buddha body, not on the bubble. The Buddha body is inside as a bubble, as Sunyata; outside are the Buddha's five colors and six ornaments; or you can meditate on some yidam, whatever it looks like according to its ritual. Everything must be visualized exactly as the yidam's body. So from a proper human body we come to the Yidam body which inside is transparent as Sunyata and outside has all the dignity of a Buddha's body with the 32 good distinguishing characteristics. If this is accomplished, then you are very close to a Rainbow Body. This is the second step.

In the yidam's body you have to have a wisdom body, which is a body of wisdom, not a body of flesh. Since you practiced the bubble meditation, the solid body has already been finished. Then to transform the bubble again you have to have deep wisdom and make the bubble into wisdom light. In the heart chakra you must visualize the padma (lotus) and when you really succeed and visualize this padma, the padma itself can prevent you from rebirth in any kind of womb. We have four kinds of birth; birth from a womb, birth just by being transformed, just as maya transforming this form into that form, birth by wet air (vapor), and birth from an egg. The padma symbolizes the womb of a mother, so once you have visualized the padma, the womb birth may be prevented and you need not come into a mother's womb again. To prevent the transformation birth, you must visualize a moon upon the lotus and confirm it. The moon is round and bright and gives off a white light and if you visualize this moon there will be no more birth for you by being transformed, as a cocoon to a silk worm to a butterfly. To prevent being born of a vapor, we visualize ourselves standing on the moon; we repeat an incantation which spreads outward and returns to shine light, and this light becomes the Yidam.

By meditation alone, one can reach the realm of non-form, the so-called mind-made birth. For to be born in any way, in any form, one must have a seed of consciousness which enters first. In Karmic birth, the eighth consciousness is this very seed, but by visualizing a seed syllable as HUM or HRI, called the bija, this can be prevented and so birth in an egg can be prevented. By visualizing this bija which stands for the Buddhist philosophy of Sunyata, instead of the eighth consciousness being born, you become a wisdom body, not a gross body. In such a way you can transform the birth of consciousness and will be born just as a Buddha, above the heavens of desire and form, in the realm of formlessness. So you can prevent the mind-made birth too. This bija has the wisdom of Sunyata and by centering on it, you can prevent your mind from being born anywhere and you must be born just as a Buddha. These four things must be visualized in the heart to prevent the four kinds of birth: the padma, the moon, the incantation and the bija. So you can be just like a Buddha and need not be born again.

This body is called a wisdom body and is the Consequence of the second initiation. The first initiation involved outward meditation on the Buddha body. During the second initiation, you visualize a yidam which is called the wisdom yidam, in the chakras. This wisdom yidam body is

very subtle. The practice is threefold: first, one's body is the flesh body which becomes the bubble body and this bubble becomes a Buddha body. Second, through deep breathing and tummo, the essential body called the wisdom body is formed and this body has the function of preventing other births. This takes place through the second initiation. This wisdom body is formed by the red bodhi and white bodhi, the energy and breathing and wisdom: there is nothing physical. So to transform this kind of body to a Rainbow Body is very easy, there's no hindrance, and there is no doubt of doing so. This is the second stage.

For the third stage: In this wisdom body, the practitioner still has his small bija, HUM or HRI or SHEY. When you practice, all the Universe shines light and all the mountains, rivers, and all phenomenal things dissolve into light. This light comes into the gross body, and the gross body comes to the Wisdom Body, and the Wisdom Body comes into the Samadhi Body. The bija of wisdom body must become like a small hair and this bija must dissolve completely into the Dharmakaya. Then you have the so called Dharma Body. The Dharmakaya body is Sunyata. The rainbow is in the sky, so first you must get to that place and become like a rainbow and then shine out your Rainbow Body. This is the Course. First, develop the common bubble body. Second, the flesh body called Samaya body. Third is the Wisdom body and Fourth, the Samadhi body. If you are able to get these bodies one by one, it may be easy for you to get the Rainbow Body. But the Rainbow Body is very difficult to get. This is because of the many organs which must be sublimated and nerves which must be developed.

In the Buddha body first of all you have a median nerve. Most people make the mistake of thinking this is the spinal column; actually, it is not the spinal column, but the median nerve is the supporter of the whole body. This means all the bones will dissolve into it. Because the median nerve is the supporter of the Buddha body, you may ask, how can you stand up, if it is so soft? But this is not like in a common body. You know, in the median nerve, downside you visualize the tummo, the fire, and upside the HUNG, the white bodhi. Actually in the third initiation, the meditator not only uses himself, but the tummo to dissolve everything, to transform it with fire; like in cooking, to make something soft fire is the very important thing. In the male the tummo is less and the nectar is more; in the female, the tummo is more but the nectar is less. That is why there is the third initiation in which the male and female help each other, to exchange tummo and nectar to make transformation possible. In Chinese we say that the body is formed of two things, the blood and the energy, two principles. Energy is right, blood is left. Energy goes up—in breathing we hold the energy so it goes up and out from the right so that all the bad things go out. But the blood becomes essence, becomes semen and through sexual intercourse it always goes down, that is why it corresponds to the left. The essence, the semen and ovum are in the middle. But first the bones must be dissolved. How to transform the human body into the Rainbow Body takes wisdom and many kinds of practice.

The first chakra corresponds to the brain and nervous system. You practice with HUNG and the tummo to transform all this nervous system so it dissolves into this chakra in the head. The second chakra corresponds to the respiratory system, the lungs and breathing system. With tummo, the respiratory system is transformed into this chakra, the throat chakra. We must control the breath and visualize it and bring the Tummo up to transform this system. The circulatory system relates to the blood and the heart. So we transform the circulatory system into the heart chakra with tummo breathing. Now the blood and heart organ is finished, the lungs are finished and the brain is finished. Next, the digestive apparatus is transformed into the navel chakra. All

the intestines and digestive organs are transformed and burned up in the fire. In the procreative chakra are burned up all the reproductive organs which become this chakra. So instead of these five major organs and systems of the human body, we have the five chakras. When these five chakras are accomplished and all the organs are transformed, then we have the Rainbow Body. The transformation of the first four chakras is in the second initiation, and the transformation of the reproductive organs belongs to the third initiation. The third initiation involves the help of the opposite sex; the second initiation is done alone, working with the nerves and energy. The purpose of working with the opposite sex is to increase the force of transformation, the Tumbo. You must not discharge, if you do so, you will just be born again in the body of a human. You must take the essence up, then it becomes fire, then with this fire force, you can dissolve anything of the flesh. Then you can really be transformed into a Rainbow Body.

Padmasambhava followed this kind of practice, and the Dharma regarding this has come down until now so that we also may practice it. It is also possible for us to do it. It is scientific. Why cannot we do it? We have collected karma from things we have done in past lives, so that our chakras are locked up by worldly things. Everything is confused, this is common with everyone. So we must follow the doctrine and practice whatever our Guru Padmasambhava did so that we also, more or less, can get the same realization. We must develop ourselves well. This is what I hope.

III. Consequence

The Consequence of the Rainbow Body is connected with the 5th Kaya or Body; a Buddha has 5 Kayas; Nirmanakaya, Sambhogakaya, Dharmakaya, Sahajakaya, and Mahasukhaprajnakaya. The 5th Kaya is just the Rainbow Body. Because he is in Mahasukha he can enjoy the Great Pleasures as well as a flesh body and he has gotten the highest wisdom connected with the Dharmakaya. For Prajna means Wisdom and achievement of the Mahasukha means that he was born in a fleshly human body which was transformed into the highest physical form, the rainbow. The light of the rainbow is this very greatest wisdom while the colors of the rainbow are the highest physical form—both are harmonized together in the 5th Kaya. We say full enlightenment—the highest wisdom is the Light. Sinful persons have no light, just darkness. Vidya, knowledge, is light; avidya, ignorance, is no light. The form and color of the rainbow reflected in the no-cloud blue sky is the physical aspect and the light is the wisdom. The physical flesh body is transformed into the form and color of a Rainbow Body while its light is the wisdom—Mahasukha prajna. As there is form, so he can embrace all the dakinis and get the physical pleasure while at the same time still have the profound wisdom of non-egoism and of emptiness and of all the Buddha's philosophy. This is the Wisdom and the high Consequence. Physically, because he is a rainbow, there is no death. Because there is no death, there is no end of salvation; because there is no end of salvation, he can carry on his Great Compassion without end. So anywhere, any direction, any person on any occasion, can connect with Padmasambhava and get inspiration from him.

The Great Compassion is one principle of Buddhahood. Another is Deep Wisdom which becomes the Light. As Padmasambhava can shine light everywhere, so everyone can become illuminated and receive the wisdom of Buddhism. So our final goal, salvation, can be achieved in this lifetime with the two principles of Great Compassion and Deep Wisdom. This is the real Consequence. We should not pursue the 6 supernatural powers or the 10 forces or 32 forms but only the Great Compassion through which we can save everybody and Deep Wisdom through

which we can purify everything and open every mind bringing great happiness. This is the Real Consequence.

This is why Padmasambhava did not die, but as some say, disappeared from this world and went to the Yaksha world appearing as King of the Yakshas for the salvation of that world. Actually he can come back here, he can come to America, he can come to China, or anywhere, if there is some connection established with him. He has no time limitation, no space limitation. This is the real Consequence of getting full enlightenment in this lifetime without passing through many kalpas.

Padmasambhava achieved this in one lifetime, so he is able to help his disciples get the same achievement. As I have already said, we can get the same Cause as he himself because Buddha did not only shine light on Padmasambhava's body but he shines light toward every period if you have the faith, knowledge, and believe in all this. You must believe there is such a possibility for yourself and believe in the Buddha's omnipresence, that he shines light to every person. Actually, if he is not in every place at every time, if he forgets even one sentient being and does not shine on that person, he cannot get the complete Dharmakaya because each person occupies a space of the Dharmakaya. It is Buddha's Samaya or vow to shine light on each of us. The Three Buddhas shone light on Padmasambhava and at the same time they also shone light on us, but we did not accept it, and forgot it.

Our problem is actually not how Padmasambhava accomplished the Rainbow Body, but why it is so difficult for us to get the Rainbow Body. This is very important. We come to this world based upon our past Karma and as we have not cut off roots of transmigration, many things and debts still remain and we are born as such a person. Still, at the same time we are fortunate to meet the Dharma. Even though it is the Kali Age still the Dharma is here, the Tripitaka is still here. First of all we are born as a body to our parents. They love us and care for us, try to keep our good human body healthy. Many things are based upon the body; if someone scolds us we feel pain in the mind and body. As we have a body we must arrange food, a dwelling place, and we have to get some job to feed the body so that we do not die of starvation. So in our daily life everything we think of, talk of, is centralized in this karmic body. Who knows that there is the potentiality of Buddhahood? Who knows that there is the potentiality of Godhood? Who knows whether after this body dies we can get another body? We do not care of these questions. Each day we just care about satisfying this body and never think of those other things. But the body we get after we die may be a body of a dog, cat, ghost; it may be the body of an insect. What you have done in this lifetime with this body will determine that next body. Even in this lifetime, I cannot satisfy this body, so how can I take care of the next body? Nobody takes care of this. The Buddhist tantra tells you your body is from the past karma and even if you do not care for this body, you must care for the next body. If you want to be a Buddha, you must practice some rituals. So you visualize this body as a bubble, to cut off the old conception of your human body; you must forget completely your human body. Other religions do not speak about the Yidam body. But Buddhist Tantra says that your yidam body is just like a bubble; outside is just reflection, inside is empty. As your karmic body is from your past sins, you must come here to return the debts. But the Buddha body is from the philosophy of Sunyata, with no egoism. So Buddha teaches you to get another body instead of this physical one, but to still keep this flesh body going in order to visualize the other one. You have to visualize everything inside from up to down, even the smallest hair, as voidness, and outside as just a reflection. Upon your flesh body you visualize

the Yidam body and forget the Karmic body. Always think of this Yidam body and by and by your conception of your physical body will be forgotten, the flesh will not be held as so solid, and worldly things will not be so strong. So every day, every moment, on every occasion forget the physical flesh body and just think you are the Yidam body. Suppose your yidam has four heads, you must think you have another three heads and act accordingly. If your yidam has two horns, when you pass a door you must think you have two horns and go very carefully through the door. Where there is a will, there is a way. My Guru took Avalokitesvara as Yidam with four arms and everybody could see at certain times that my guru had four arms. He truly achieved the visualization of four arms.

Even though the meditator has not achieved the Rainbow Body, in the first stage of the bubble visualization he has the theory of emptiness. Before the first of the four Great Initiations, which is the Yidam Initiation, you must practice the lower three yogas and along with this the bubble visualization where inside all is empty and everything outside is a reflection. Of the lower three yogas, Kriya Yoga is serving the Buddha, Carya Yoga is working for the Buddha, and Yogic Yoga is to practice visualizations on your own body not only on Buddha outside your body. For the first two yogas, the Buddha is outside your body; you just serve him, make offerings to him, but in Yogic Yoga you yourself must become yidam. Just repeat the ritual and visualize all the things. But this is still not the First Initiation of the highest initiation. For the highest one, there is no need of ritual. When you get the highest initiation, you have no need of a book, as the ritual and visualization have been repeated before many, many hundred of times and the ritual has been accomplished with much skill. There is no need of the book, the practitioner just meditates and visualizes all things in great detail when he gets the highest initiations.

In our daily life, we forget the yidam, we forget the potentiality of our body, so we do not practice the bubble body or the yidam body. Padmasambhava practiced the yidam body, after which he practiced the second initiation of the wisdom tummo, wisdom energy, wisdom fire, wisdom drops, wisdom nerves. within the bubble. Then from the bubble again make all this flesh karmic body with its five organs and their systems into the five chakras, all of this within the bubble. Outside the bubble, the reflection is like a shadow; inside the bubble also, all the chakras are like reflections, like a shadow. The surface of the yidam body is reflected outside and the contents of the five organs and five systems are transformed into the five chakras. By slow breathing the five outside elements are transformed into the five wisdom energies which are: upward energy, downward energy, middle position of energy, the pervading energy of the four limbs, and the life energy. When the body dies, this last one, the life energy, leaves with the consciousness; it is in the heart chakra. If this goes out before your death time, the person becomes mad. When you gather all your energy into the wisdom drops when doing tummo, it can be dangerous and you can go mad. You must first confirm the bija and from the bija as center, slowly gather the energies because all this connects with the life energy. If the bija is not confirmed then the life energy also can go out.

So, the second initiation is very important, transforming the five organs into the five chakras. The educated civilized person spends time trying to keep the five organs healthy which is very difficult and so has no time to think of the five chakras. They do not take care of the chakras as they do the organs and that is why it is difficult to get the Rainbow Body. Actually, if you really meditate on the five chakras and keep the deep breathing very well also, there will be no disease of the five organs. I tell you, even if I am not accomplished, I lived in a hermitage in India for 25

years with no disease. Just a little cold sometimes which was quickly finished. So the byproducts of our Buddhist practice are important too. We plant a seed in the earth, every day take care of that it gets water and sunshine, and a beautiful tree is our result, but there are many by-products as the vitamins in the fruit. We say Full Enlightenment is our main goal, but there are also valuable by-products.

As we do not take care of the five chakras but instead take care of the organs, so we may get some temporary help in keeping the five organs healthy, but we just lose the potential energy of Buddhahood. When the five energies of Buddhahood are forgotten, then the Buddha body cannot grow so well, and you cannot get the Rainbow Body.

If we do not practice the third initiation, we do not get the main function which is to exchange the white and red bodhi. You know, among the five organs of the physical body, very essential to the human body is the semen and the ovum, but to the Buddha body it is the white bodhi and red bodhi. As this red bodhi is greater in females, and the white bodhi in males, so they have need of exchanging the two. For this reason there is the third initiation for the practice of vajra love. It is said that males have semen from about 16 years of age onward, but through masturbation, homosexual intercourse, and natural intercourse, it is continually lost, lost, lost, every year, every week, every day. So much essence is continually being lost. If too much of this life energy is suddenly discharged downward it can cause death. This happened to a friend of mine who increased his sexual ability through second initiation breathing and chakra energy practices, but he prolonged too much and discharged his life energy and died. He was not accomplished in vajra love. If he did it correctly and kept meditation on the Sunyata, he would not have met such a danger. His consciousness and semen fell down, not up, and he cannot achieve a Rainbow Body now, but only descend. If you take the advantage of increasing your bodhi, your bodhi goes up. So the tummo will be strong, just like an inner fire, so that you can dissolve everything, and all this flesh becomes Light.

In conclusion, if we get the four initiations and know the philosophy of Sunyata, we can know the Dharmakaya; without Sunyata we cannot get Dharmakaya, and without the Dharmakaya we cannot get the Rainbow Body. For the Rainbow Body is in the sky, if there was no sky you could not see a rainbow. That means our Mahasukhaprajna body is accomplished as a rainbow in the sky and this sky symbolizes the Dharmakaya. When you practice the Dharmakaya, you must practice the Mahamudra, the Sunyata philosophy. If you do not practice but just talk, no realization will come about. Theory is one thing, realization is another. You must take the abstract form of philosophical theory and turn it into concrete embodiment of the Dharmakaya. That is why even if we get the Tantra, even if we get the Mahamudra, without Dharmakaya we cannot accomplish a Rainbow Body. But if we follow Padmasambhava's rules and really practice, the Cause and Course, every condition can be the same as with the Great Guru, and the Consequence might also be the same. This is my conclusion.

Appendix

Men and women follow the same method of vajra love. After practicing and succeeding in deep breathing, the menstrual period will stop for the woman which means she also does not discharge. Vajra love is nerve to nerve. In the vagina there is a small nerve, the end of the woman's median nerve. It is small and can be inserted into the mouth of the penis. So outwardly the penis is embraced by the vagina and inwardly the secret nerve of the female also is inside the

male. So it is double; we call nerve to nerve. After nerve to nerve contact is made, then the energy to energy can pass to each other. This way there is no harm. After the energy has passed, as the material of the white bodhi and the red bodhi has been exchanged within their bodies and they are harmonized. No need to discharge the semen to the woman, or the women to discharge the ovum. The material is energy, but the essence of the energy then become semen. Male and female just exchange different materials. You have lack of that material, I have lack of this material, so we exchange the materials and I increase my semen, you increase your ovum. This is called nerve to nerve, and energy to energy, and drop to drop. It is not like discharging but comes up. Deep breathing brings it up and it goes outside and Buddha's energy comes inside and makes the fire come up and the drops come down. The HUNG symbolizes the white bodhi and the fire symbolizes the red bodhi. The father gives a child white bodhi and the mother gives red bodhi. A man has his own red bodhi but he has discharged it for so long that he has to increase it through the practice of Vajra love.

The Most Holy Grimoire

The Arcanum of Arcana, which contains the Grimoire that Baphomet X° made by his Magus 1M... ≡ Mago, – not yet to be revealed to the Supreme Kings of the O.T.O.

— Of The Temple —

1. In the East: The Altar.
2. In the West: The Talisman of the God to be Invoked.
3. In the North: The Priest.
4. In the South: The fire, with the thurible, etc.
5. In the Centre: The squared stone,
The Image of God,
the Most Immense Nefandous Ineffable, the most Sacred;
and with the sword, bell, oil.
The maid. Let the image stand next to the Book ΘEAHMA²[The reference is to the edition comprising Libri LXI, VII, XXVII, LXV, CCXX and DCCCXIII; however, the implication is of the Holy Books of V.V.V.V.V. in general, together with The Book of the Law.](#)

— Of The Ceremony of the Beginning —

Let it be done as it is said in *Liber 671*; but previously, let the maid be asperged³[“Moistened, bedewed”](#), with the words:

*Asperge me, Therion, hysoppo et mundabor; lavabis me, et super nivem dealbabor.*⁴[This is from Psalm 51:7 \(the Biblical hyssop being probably the caper-plant, *capparis spinosa*, according to Dr. Royle\), and is used in The Lesser Key of Solomon \(in several MSS., e.g. MS. Sloane 2731\). \[“Asperge me, O Therion, with hyssop; wash me, and I shall be whiter than snow.”\]](#)

And let the vestures be removed with the words:

*Per sanctum mysterium illarum vestium sanctarum, me vestiam armis salutis in fortitudini Altissimi —, ut finis volens efficiat per fortitudinem tuam, Adonai; ad quem laus et gloria futurus erit in aeternum. Amen.*⁵[Again from The Lesser Key of Solomon. It is only given in abbreviated form \(“Per sanctum mysterium...”\) in MS. Sloane 2731, and I have not found it in the Latin version of Add. MS. 10862, so the Latin given here is translated from the English. \[“By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Highest —, that my desired end may be effected through thy strength, Adonai; to whom the praise and glory will forever belong. Amen.”\]](#)

Thus let the Pyramid be made. Then the maid shall asperge the priest, and let the vestures be removed, in the manner ordained above.

(Here the maid recites the orison of the God’s Work.)⁶[6666’s note: “i.e., any chosen as suitable from \[The\] Equinox or elsewhere”](#).

— Of The Ceremony of the Thurible —

Let the maid kindle the fire, and the priest, with her hands, saying:

Accendat in nobis, Dominus ignem sui amoris et flammam aeternae caritatis.

[“Let the Lord kindle in us the fire of his love, and the flame of eternal charity.”]

— Of The Ceremony of the Dedication —

Let the maid invoke the Image of the God M.I.N.I.S. with these words:[7Only the first lines of this and the Quia Patris are given in Latin in the original. They are evidently verses from The Ship as adapted for The Gnostic Mass, and are here worked into Latin by the present translator.](#)

*Tu qui es, praeter omnia quae sum,
Qui habes nec natura, nomen non,
Qui es, cum omnia nisi tu sunt abitur,
Tu centrum Solis, et occultum,
Tu fons celatus omnium scitorum,
Et niscitum, Tu solus, remotus,
Tu verus ignis intra harundine,
Fovens et genens, fons et semen,
Vitae, amoris, libertatis, lucis,
Tu praeter linguam, et praeter visum,
Te invoco, mea scintilla integra,
Accendens ut aspirant intentiones meas,
Te invoco, unum durans,
Te centrum Solis, et occultum,
Et illud sanctissimum mysterium,
Cuius vehiculum sum!
Appare dirissimus, lenitissimus atque,
Quam legitimus, ad tuum liberum!*

Thou, who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire,
Kindling as mine intents aspire,
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I!

Appear, most awful and most mild,
As it is lawful, to thy child!

And let her not abandon the other image.

— Of The Supreme Sacrifice —

Thereupon, let the priest break the silence with the words of the holy versicle of the God particularly to be invoked.

Let him enter unto the Holy of Holies.

Let him beware; let him beware; let him beware.

Let the two who are become ONE sing the words of the holy versicle in a high voice.

— Of The Benediction of the Blessed —

With the dew from the mass, let the wife say these words:

*Quia Patris et Filii,
Spiritus Sanctus est norma,
Mas-femina, quintessentiè, unum,
Mas-esse velatus in Feminâ-forma,
In Altissimo veneratio et gloria,
Tu Columba, humanos quae deificas,
Curriculum ille – maximè regiè cursum,
Ad vernum solem per hibernam tempestam!
Veneratio et Gloria ad Te,
Sucus mundi fraxini, arbor mira!*

For of the Father and the Son,
The Holy Spirit is the norm:
Male-female, quintessential, one,
Man-being veiled in Woman-form,
Glory and worship in the Highest,
Thou Dove, mankind that deifiest,
Being that race – most royally run
To spring sunshine through winter storm!
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

— Of The Ceremony of the End —

Let it be done as it is said in *Liber 671*. AYMFN.

[This edition of “The Grimoire of the Paris Working” is a translation of the later, revised and perhaps significantly different Latin version in *Magick in Theory and Practice*, by Aleister Crowley. Crowley may have been assisted in the Latin composition of this ritual by Walter Duranty, with whom he collaborated on *The Holy Hymns to the Great Gods of Heaven*, also part of *The Paris Working*. There are some important differences between this translation by Frater Hoor and the one that appears in *The Equinox IV:2* and in the 1997 edition of *Book IV*, which are the subject of continuing debate.]

1 *M... = Mago.*

2 The reference is to the edition comprising *Libri LXI, VII, XXVII, LXV, CCXX* and *DCCCXIII*; however, the implication is of the Holy Books of V.V.V.V.V. in general, together with *The Book of the Law*.

3 “Moistened, bedewed”.

4 This is from Psalm 51:7 (the Biblical hyssop being probably the caper-plant, *capparis spinosa*, according to Dr. Royle), and is used in *The Lesser Key of Solomon* (in several MSS., e.g. MS. Sloane 2731).

5 Again from *The Lesser Key of Solomon*. It is only given in abbreviated form (“Per sanctum mysterium...”) in MS. Sloane 2731, and I have not found it in the Latin version of Add. MS. 10862, so the Latin given here is translated from the English.

6 666’s note: “i.e., any chosen as suitable from [The] *Equinox* or elsewhere”.

7 Only the first lines of this and the *Quia Patris* are given in Latin in the original. They are evidently verses from *The Ship* as adapted for *The Gnostic Mass*, and are here worked into Latin by the present translator.

Appendix Three

The Gnostic Mass

The working couple should immediately step into the Magickal Circle; making love frequently invoking Nuit and Hadit into themselves formally and as foreplay. Every session is devoted to the rite of the mass; following its procedures for arousal and follow-thru. The actual pregnancy of the Priestess as Scarlet Woman can create the 'Antichrist' or an eugenically evolved child that should represent an advancement in human evolution. However, with the Scarlet Woman on the pill, the ova doesn't attach to the uterine wall and is instead either ingested as in the rites that generate health or the creation of the Philosopher's Stone.

Or it is painted on the Cake-of-Light as an homunculus in an alembic, not unlike an ectopic pregnancy where the fertilized ova gestates on the cervix, rather than the uterine wall. But we are not looking for a spirit to inhabit the gestating fetus during the first two months of pregnancy as discussed in the IXth Degree paper on the Homunculous. Rather, this results in the creation of a living being with all the powers and privileges of human beings, but particularly infused with the force and awareness of the sphere of the bud-will that is its essential source or spirit of life. A highly trained couple, both of good genetic stock, intelligent, creative and physically strong are needed to provide a sound foundation for the work.

Thus the generation of the Magickal Childe proceeds by the woman by accepting, rearing and training a line of daughters, carefully monitoring the males produced in each generation until ultimately a male heir results as a generational climax, with the capacity to make the evolutionary leap to the avataric Magickal Childe and bring a new and fresh fever from the skies. He would be the embodiment of homo-superior.

Mind (Ajna Chakra) is the eleventh sense as Grant relates from an unpublished Tantric text by a Kaula Adept. It corresponds with Da'ath (Knowledge) on the Yesodic Power Zone or Plane as it is the generator of the thought that creates the Astral forms. The rising Fire-Snake (Kundalini) is identified with the Sun until it reaches the region of the Throat. From the Throat upwards, it is considered Lunar in nature. Thoughts originate from a particular region in the brain called Ajna or Will which is located at the region of the Pineal Gland. Ajna is the seat of the Will and the Kingly Man of Thelemic Magick who functions at the level of Adeptus Major and can magickally imbue his thought-stream and actually enter into and alter the conditions of any reality matrix.

Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

AL II.19

Yesod is the formula region of the N.O.X. (Negative Light) in that it is the mass of thoughts (generated by Choronzon on the Yetziratic plane) which are the disconnected fragments or particles of N.O.X. to be combined. These are lycanthropic (primal atavistic transformation) in nature and attributed to the signs of N.O.X.; being Puella, Puer, Mulier, Pater and Isis-Rejoicing (conception of the Ovum or Egg). The four pylons that surround the Yoni (represented by the

four legs of the working couple) are the four gateways to outer space. The Scarlet Woman is the gateway to the Void (N.O.X.). This can be reached through Yesodic thought projection that the Neophyte first learns to do.

There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me. AL I.51

Crowley also recognized the efficacy of what he termed the 'Secret Path', which dispenses entirely with the physical use and presence of a Scarlet Woman as her Kalas or menstruum was of secondary importance to the quality and power of the Will that informed the current of energy at the moment the soma is transformed into the Kalas. But he also recognized his failure in manifestation; due to lacking a Scarlet Woman. Yet in this light, the ejaculant contains various substances which may be separated; possessing various qualities. When held in the mouth for a time, a warmth is produced that is similar to spices and lasts for some time. Ingesting the ejaculant has proven to possess valuable stimulant qualities and medical properties as well as functioning as a physiological aphrodisiac.

As a stimulant, the ejaculant affects woman both by way of fellatio and through absorption into the vagina by normal sexual congress. Semen and testicular extracts; especially spermin, can directly treat states of debility and senility by affecting the metabolic processes and giving tone to the heart along with other muscles; improving the overall metabolism of the tissues. As well, the ovarian extract; ovarin, can be used to treat anemia and troubles due to artificial menopause. These glandular secretions when administered as drugs to other people are clearly quite valuable. But when naturally secreted into the bloodstream, they are of immense importance in the development of the organism. It can stimulate and maintain the physical and mental character of the individual. And it should be noted that the semen maintains the manhood of the male as the ova maintains the overall femininity of the woman.

Whether the rite employs physical congress (higher mass) or not (lower mass), there must exist the polarized magnetic energy of the Priest and Priestess. The nature of the manifested Magickal Child is different in nature whether one employs the higher or lower mass. Both ways should produce a state of trance. But only the higher mass produces the Supreme Elixir by way of the Scarlet Woman's exaltation (is this the midpoint between occultations?...as this is the point where conception can occur--Lalita) and her occultation--Kali.

A suitable Scarlet Woman is of at least an equal degree of Initiation and Adept at the ability to generate a negatively (receptive or passive) polarizing current. She should be as well trained in maintaining her trance, dreamy state or flying (solve-dispersion) as the Beast is at concentration (coagula). Cf. the novels of Dion Fortune: The Sea Priestess; Moon Magick; The Demon Lover for more on the nature of this feminine capacity. The Priest and Priestess do not have to be sexual partners. The polarity of and sexual tension is the only requirement. The Bud-Will can be composed by the Deacon as formulating a group intent for the mass...in which the collects perhaps, should be edited accordingly.

One of the problems of this Magick is that of collecting and absorbing the emanations secreted by the Priestess and that are now mixed with the Bud-Will of the Adept. It can be physically harvested as follows (and prepared for either encapsulating or massage into skin?):

- The Priestess lies spread-eagle on the ground with a properly charged talisman to receive the Amrita.
- The Priestess is seated on the Chalice; representing Mount Meru.
- The Priestess is tumescent and it is orally taken from her (chakra under tongue).
- The Penis can absorb it through it's head.
- The Priestess in the position of Nuit; as portrayed on the Stele-of-Revealing.

The Higher Mass involves the earthing of the magickal current in that there is an eugenic goal or a physical manifestation. The Star Sapphire requires cunnilingus and an additive of saliva to create a primordial stew in the heat of the mouth. The 16th Kala in this mass is the Goddess (Initiation or Vision of the H.G.A.) while the other Kalas are Atavistic evocations.

The resultant Magickal Childe of the outwardly directed current (the Higher Mass) is Magical in nature being present in the seminal discharge. The resultant Magickal Childe is Mystical in the inwardly directed current of which no Amrit is collected with the ejaculent being withheld and manifests in formless states of consciousness which create 'non-duality' (Da'ath-NOT or 2=0). This is supported by the formula of LASHTAL as explained in the appendix to Liber Reguli and of which the signs of N.O.X. are also employed in the Star Ruby. Worship of the Goddess is the nature of the Gnostic Mass with the Child (Pan/Set/Shaitan; the absorber of L.V.X.) born out of the sexual congress and taking the throne of the Elder King. The Priestess is then considered virgin to Pan as Pan (microcosmic?) is a masculine form of Nuit (macrocosmic?).

In the Lower Mass, the Scarlet Woman remains ever virgin (not working any other magick) in that she sheds her star light without direct sexual contact with the Priest or any other male member of the circle. With the Hriliu, they should throw off the raised sexual energy into the Cup. The goal of the mass is in a group energy that is transmitted into the Cup (HRILIU) and transmuted into magickal energy that takes a life of its own (the Magickal Childe); especially in conjoining and fortifying a community and then in other synergistic experiments as per the nature of the community involved.

Man is the Word (fixed energy)

Woman is the Act (volatile energy)

The Child is the Word made flesh by the act. (rhythmic trance-induced focus of energy)

Love needs to be part of the formula along with Will...but it should be romantic love by way of a certain sexual detachment rising above the physicality of the act itself up to an ecstatic effulgence. For the non-sexually involve couple, it has to be of an intense sibling type love. In a certain sense, incestuous by way of the community of the congregation. Either way, the detumescence release of endocrinal secretions is reflected on higher planes with that energy being directed by the Bud-Will.

The psycho-physical mysteries of the Fire-Snake are taught in the Anuttara Amnaya (translates as 'Silver Star!') and describe what would become the central secret of the medieval Alchemy. These alchemical texts are concerned with the distillation of an immortalizing agent from gross matter; known as the 'Elixir of Life'. The Priestess (Suvasisni, especially prepared and dedicated to the rite and directs things from thence forward) emanates the magickally charged substances that are chemically indistinguishable from bodily secretions of the healthy human female. She attains this by trance and becomes oracular at the climax of the rite. And the systematic ingestion of these substances by a fully ordained Pries; properly prepared and magickally competent, is said to bi-sexualize (or create a state of equilibrium that gives an excellent joy) the organism and to "banish fear of all kinds". The substances employed in this working have been previously purified by being supercharged with cosmic energy. A mere spark of this energy is said to be greater than the totality of the collective power of our race.

All of the substances issuing from the vagina; whether secreted or excreted, were often calcined and applied to the surface of the body. All three substances may also be consumed and ingested into the body. The two essential substances were known as 'mudra', referred to as 'parched cereal'; and 'madhya', symbolized by red wine. This is the Soma or 'moon-juice' that that is also found in the urine of the Priestess after the Fire-Snake has absorbed the Amrita (means 'deathlessness') of the Sahasrara Chakakra. The remainder of the 'Five Makaras' or 'Five M's' include: 'mamsa', the lunar emanation embodied in menstrual fluid at a certain stage in its flow; 'meena', waters of the lotus pool (Ova?); and Maithuna, the electro-magnetic union between the male and the female (without any physical contact) of which an immortal child is said to be birthed (corrupted by the Romans who had the Christ-child born of a virgin). It is the union of Prana (breath of the sun) and Apana (breath of the body?); the inward and outward breaths, that remove the psycho-mental debris that obstructs the free-flowing current of energy in the nadis (complex of nerves that interlace the chakkras in the subtle body) from the Fire-Snake. [And there is a question about the virtue of reversing the flows of the prana and apana for a sublimation working]

With the volitional contracting of the anal sphincter (Akunchana), the Fire-Snake is then aroused (by use of fragrances emitted from the genital and urinary secretions) and prompted to strike at the base of the Conus Medullaris (the sacral region of the Sushumna nadi) in the region of the Manipura Chakakra. This then 'floats upon the waters' to the cerebral spinal fluid. The Typhonian traiditon asserts that the door of the Conus Medullaris is opened by the Fire-Snake when awakened under the control of the downward-moving apana in the Bud/Will (Bindu). The practitioner is then bi-sexualized with the Fire-Snake carrying the energy along the nerve-currents along the Sushumna to the Shasrara Chakakra where one experiences Gnosis.

The Chakkras do not influence the physical body until they are formulated by the movements of the Fire-Snake. And the Fire-Snake is aroused by mantra and the vibrations of essences from the Yoni (the place where thoughts arise and where love begins to manifest so that every thought becomes an ac of love) caused to vibrate from external agents. Along with these movements occur vibrations which sound like the drone o bees or the buzzing of a swarm of insects. This is obtained by turning the 'kama' (desire, craving; the root of deliberated action or intent) into 'prema' (pure unmotivated love or affectivity sometimes called divine love). When the Fire-Snake stimulates the physical Chakkras, these centers discharge hormonal secretions the merge

into aggregate secretions in the Muladhara Chakakra. The collected secretions of the male and female are then absorbed either through the head of the penis and into the vaginal tissue or by extraction and oral consumption. In the latter, the secretions are effected by magnetic passes and retrieved by the tongue, from the 'Bhurja Leaf' which would later become symbolized by the Gnostics in the form of a platter used for collecting the offering at mass (akin to the Paten in our Gnostic Mass).

The rise of the Fire-Snake is depicted first by its awakening at the Muladhara Chakra where it is led by the Will or Intent by focused attention to the Manipura Chakakra where the Aspirant attains to the waters whereon floats his or her magical universe. Then at the solar-plexus, one experiences the burning-up of (the illusion of) one's universe. And next, at the Anahata Chakakra, one hears the inaudible seed-mantra of creation. The energy then continues up to the Visuddha Chakakra where one's ego is dissolved in ecstasy and there begins that interior journey or Initiation with the transcending of the mind. The mind is then revealed to be nothing but pure thought and the thought is traced finally to the seat of the Will, the Ajna Chakakra, where the true 'inner contact' is made with the Holy Guardian Angel. The Fire-Snake illumines the Ajna Chakakra with its cool brilliance as it draws the soma from the Sahasrara Chakakra.

The Fire-Snake at all times, exudes a subtle effluvium that is found in an overflow of semen or vaginal fluids and is potent enough to rejuvenate the bodily system of the Chakkras. It is referred to as the 'Elixir of Life' and passes out of the body with urine and menstrual blood. Also, there is research into the chemical secretions of the brain that call us to wake and to sleep. When the Fire-Snake is asleep, we are awake, but when we are asleep, the Fire-Snake stirs in order to drink the soma of the Sahasrara Chakakra. Vivid dreams occur; caused by the luminosity of the ascent. And vivid visions may arise when it transcends the Visuddha and Ajna Chakkras. And as the Fire-Snake quits its abode, the body loses heat and the urge is to climb under the bedsheets and go to sleep. This is the rhythmic pulse of the Fire-Snake and points to the necessity of regulating sleep habits.

The Elixir of Life

The Children of Babalon are higher yetziratic spirits and they infuse the sexual fluids with their energy to alchemically transmute those fluids. These are planetary spirits usually employed for spiritual guidance. The lower asiatic spirits are elemental in nature and not so effective for esoteric instruction in occult matters. These are employed for sensual and mundane purposes as delineated in Liber Librae. They may also be evoked to visible appearance.

The White Powder is collected in the circle. It is dried and the particles are scraped into a vial or bottle with an airtight seal. It can be made with or without the Oil of Lilith, but is best with the Oil of Lilith. Consumption of the White Powder:

- enhances psychic abilities
- induces oracular visions and dreams
- provides intuitive diagnosis of the health of others

As the White Powder is collected from the curcurbit; being naturally intermixed with the Oil of Lilith, it can be measured in two sets of sixteen Kalas; eight for Lalita (creative) and eight for Kali (initiatory).

The Red Powder is regulated by the Moon and can only be collected once in each lunar cycle. It is itself comprised of five Kalas as discussed earlier in this work. And it is considered to be greater than the White Powder. Consumption of the Red Powder:

- increases physical endurance
- strengthens the Will & induces the determination to overcome adversity
- deepens concentration
- generates self-confidence, optimism and euphoria

It is collected and stored in the same way as the White Powder.

Both powders are mixed with Oil of Lilith before consumption; placing a few drops on the tongue. The Powder is dropped into the oil on a serving medium such as a mirror...or instead of the Oil, the Powders can be added to a glass of Wine. However, the efficacy of the powders are quite stimulated when consumed with the oil.

The Elixir is created by placing tiny portions of both powders (White & Red) in two separate drops of the Oil of Lilith (also called the 'Sulphur Philosophorum'). The two drops are commingled and ingested immediately; allowing the body to absorb the life force that bolts into the union of the two drops. The energy of the Priestess in her arousal causes copious amounts of the oil to flow. No erotic thoughts or physical manipulations should be used to get the most powerful quality of oil and the most abundant flow of that oil.

Note that during intercourse, thoughts of admiration and affection for each other should induce love for NUIT and they should not take their eyes from each other's gaze. Indeed, each partner should be looking with their left eye into the left eye of the other. The Priestess then loves NUIT (the Not-I) as the god PAN and the Priest loves NUIT as Babalon and in this way, each becomes the Shakti for the other.

Extended foreplay is very important for high states of arousal. Very light kisses, touches, scratches and love bites should be made upon the skin and especially at the erogenic points. Vigorous behavior here will break the connection with the subtle spiritual energy. And of course, giving in to the temptation to have vigorous sex because of the extreme height of sexual arousal that develops would abort the operation. Foreplay becomes the beginning practice for this operation.

A Note on Urine

Urine is considered to have the same destructive or initiatory qualities as the menses. The essence of urine that has been repeatedly recycled through the body, bisexualizes the body and created in the Adept, the conditions necessary for the assumption of a god-form; especially by rendering the Adept fearless. It also informs the body as to the state of its physical health and chemical imbalances; creating antibodies; acting as a vaccine for a natural correction of disease.

On the Eleventh Degree of the O.T.O.

All that we have extant on this degree is two published comments by Crowley. The first is found in Liber CXCIV:

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

And the second is found in Liber ABA:

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

The Catullus poem that Crowley makes reference to is poem is probably number 102. This poem speaks of trust to a silent and loyal friend whose silence is reciprocal and thus, the poet is transformed into Harpocrates. But the point that Crowley is making is in the differentiation between the falsity of the lunar formula of ALIM, which rearranges matter rather than transforming it. Instead, with ALIM adding up to the lunar number of 81 in the Hebrew Qabalah, the XI Degree is attributed to Yesod for destructive purposes; by inference, being transformative.

Kenneth Grant's XI Degree is for the Priest and Priestess of the Gnostic Mass and occurs during what he calls the eclipse of the Moon (menstruation). It is used for works of materialization and reification. It is essentially based on the idea that the menses is the the product of a failed ovum. This seems much more consistent with Grant deciding to reformulate the grade structure of the order as materialization and reification are clearly contrary to the idea of destruction.

Marcelo Motta, who was extremely influenced by Grant's work in general, wavered back and forth on whether or not the XI Degree working is as Grant called it or as others have also suspected, is homosexual in nature. And among others that have experimented along the lines of homosexuality as the opposite working, Patrick King a.k.a. Frater Meithras has come to the fore with research on this issue. He felt that the degree goes beyond one's sexual orientation and that it is a subversive formula that transforms social bonds within the structure of the O.T.O. by first destroying them and then reconstituting them. He used the Tower Atu as a key to his formula.

The Emblems he assigns to the XI Degree are:

Emblem I: The Eye of Horus—The Anus

The Eye of Horus of course is also consistent with the imagery of the Tower Atu. Crowley identifies the Eye of Horus with the Eye of Shiva, which upon opening destroys the universe. This destruction is consistent with the idea that the ultimate perfection is nothingness; giving us a reference to the Ain Soph Aur or more aptly, the fourth Power of the Sphinx. With King's attribution of the anus to this Emblem, he is clearly suggesting the homosexual nature of the XI degree. But the 'matter' of the anus begins the Alchemical process of putrefaction in that the product of the anus is used as a fertilizer and in its decomposition, gives off heat as it destroys the seed; giving way to the bud.

Emblem II: The Blind Eye that Weeps—The Phallus

As I've steered away from King's implications for his first emblem, I will do the same with his second. Rather than become involved in the XI Degree as the reverse of the IX degree on the plane of sexual orientation, there is the Tantric concept of semen retention and the internal heat that that creates along with the union of Hadit and Nuit as the Hindus teach that this energy will travel up the spine to the Sahasrara Chakka. This seems a more efficacious polarity to the IX Degree in that the O.T.O. is an order that includes women and in a homosexual rite, would basically exclude women; unless you wanted to view the formula as an anal rite.

With this in mind then, the woman in sexual congress is also *not* brought to orgasm; creating her own internal heat and initiating her own Kundalini experience. No Magickal Child is created; but the self is destroyed. We can then see the XI Degree formula working on an Alchemical level and we have the polarity of inner destruction vs. outer manifestation. The abomination that Crowley mentions in his footnote, would seem to be chastity, which is a formula of the old aeon by way of the sexual prohibitions of the Roman church. This was their method of manipulation and control; antithetical to the Thelemic idea of Liberty.

This internal working truly has no relation to the general plan of the O.T.O. as the general plan is about the generation of the Amrita; requiring ejaculation into the vagina and the mixing of sexual and oral fluids. And notice that Crowley says the formula of the XI Degree "is incrutable, and dwells in its own palace". For something to be incrutable, it has to be unfathomable and impenetrable as the internal energy matrix of the sushumna. An anus is quite penetrable. He also notes "the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein's equations) of action."

And finally, Crowley says: “The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfil their essential Natures.” There is no Magickal Childe to nurture. Another efficacious promulgation of this formula is in consideration of the Vama Marg. It is said of the XI Degree that through destruction it promotes the greater brotherhood of the order. This is particularly interesting when considering the Scarlet Circles that are Thelema’s version of the Vama Marg. Physical pregnancy is completely averted with expert practice and the numerous sexual partners involved in any circle are then given the opportunity to increase the power and efficaciousness of the circle without the fear of any break.

Appendix Four

THE BIOLOGICAL FUNCTION OF THE THIRD EYE

by Richard Alan Miller, c1975.

From the time of Dionysius to the time of Plato, the cultures of the Mediterranean consented to the doctrine that claimed the existence of an order of ultimate reality which lies beyond apparent reality. This "paranormal" reality was accessible to the consciousness only when the "normal" routines of mental data processing were dislocated. It was Plato's pupil Aristotle who changed his teacher's game, separating physics from metaphysics. The philosophical temper of our present civilization, being scientifically and technically oriented, is basically Aristotelian.

No such rational figure as Aristotle arose in the Orient to a position of equal eminence. Because of this and other reasons, Indian anatomists and zoologists, who were no doubt just as curious as the Greeks about the origins of life, and as skilled in dissection, did not feel compelled to set their disciplines up in opposition to metaphysics. Physical and metaphysical philosophy remained joined like Siamese twins. As a result, the discipline which became medicine in the West evolved into a system known as Kundalini Yoga in the Hindu culture.

In Western terms, Kundalini Yoga can be best understood as a biological statement contained within the language of the poetic metaphor. The system makes the attempt of joining the seeming disparate entities of body and mind. It is a very complicated doctrine; in oversimplified terms, the system encourages the practitioner to progress through the control of a number of stages, called Chakras or mind-body coordination. A sixth, associated with clairvoyance and telepathy, is called the Ajna.

The physiological site of this sixth Chakra, the Ajna, is located in the center of the forehead. It is symbolized by an eye - the so-called third eye, the inner eye, or the eye of the mind. When this eye is opened, a new and completely different dimension of reality is revealed to the practitioner of yoga. Western scholars when they first encountered this literature, took the third eye to be an appropriately poetic metaphor and nothing else.

It was not until the middle of the nineteenth century, as the subcontinent of Australia and its surrounding territory came to be explored, that a flurry of interest centered upon a lizard native to the area, the tuatara (*Sphenodon punctatum*). This animal possessed, in addition to two perfectly ordinary eyes located on either side of its head, a third eye buried in the skull which was revealed through an aperture in the bone, covered by a transparent membrane, and surrounded by a rosette of scales. It was unmistakably a third eye but upon dissection it proved to be non-functional.

Though this eye still possessed the structure of a lens and a retina, these were found to be no longer in good working order: also lacking were the appropriate neural connections to the brain. The presence of this eye in the tuatara still poses a puzzle to present-day evolutionists, for almost all vertebrates possess a homologous structure in the center of their skull. It is present in

many fish, all reptiles, birds, and mammals (including man). This structure is known in literature today as the pineal gland.

The gland is shaped like a tiny pine cone situated deep in the middle of the brain between the two hemispheres. Studies then began to determine whether this organ was a true functioning gland or merely a vestigial sight organ, a relic from our reptilian past. In 1959 Dr. Aaron Lerner and his associates at Yale University found that melatonin (1), a hormone manufactured by the pineal gland, was created through the action of certain enzymes on a precursor chemical which must pre-exist in the pineal in order for it to be transformed into melatonin. This precursor chemical turned out to be serotonin (2).

It was E.J. Gaddum, a professor of pharmacology at the University of Edinburgh, who was the first to note a connection between serotonin and mental states of being. In a paper published in 1953, he pointed out the fact that LSD-25 was a potent antagonist to serotonin. Serotonin is not an unusual chemical in nature; it is found in many places - some of them odd, like the salivary glands of octopuses, others ordinary; it abounds in plants such as bananas, figs, and plums. What then is its function in the human brain?

The task of exploring the role played by melatonin, and its precursor serotonin, was undertaken by a biochemist, Julius Axelrod. He found that melatonin suppressed physiological sexuality in mammals. If test animals were stimulated to manufacture excessive amounts of melatonin, their gonads and ovaries tended to become reduced in size, to shrink, to atrophy. The estrous or fertility cycle in females could likewise be altered experimentally by doses of melatonin.

Now two most curious functions had been attributed to the pineal gland, the third eye of the mind:

- (1) It has now been established that this organ produced a chemical which had, indirectly at least, been associated with psychedelic states, and
- (2) It also produced a chemical which suppressed functional sexuality.

The literature of religious mysticism in all ages and all societies has viewed the mystical passion of ecstasy as being somehow antagonistic to, or in competition with, carnal passion.

Axelrod and his co-workers also discovered another incredible fact: the pineal gland produces its chemical according to a regular oscillating beat, the basis of this beat being the so-called circadian rhythm. They found that the pineal responded somehow to light conditions, that by altering light conditions they could extend, contract, or even stabilize the chemical production rhythms of the pineal.

The fact that the pineal responds to light, even if this response is indirect via the central nervous system, has some fascinating and far-reaching conceptual applications. There are many behavioral changes which overtake animals as the seasons change, and which can be produced out of season in the laboratory by simulating the appropriate span of artificial daylight. Do such seasonal changes in mood and behavior persist in humans?

The great religious holy days of all faiths tend to cluster around the times of the solstices and equinoxes. Is it possible that the human pineal gland responds to these alterations in length of daylight? Changing the balance of neurohumors in the brain may perhaps effect a greater incidence of psychedelic states in certain susceptible individuals just at these crucial times. This possibility provides an entirely new potential dimension to our secular understanding of the religious experience.

The pineal gland has thus been referred to as a kind of biological clock, one which acts as a kind of coupling system; perhaps maintaining phase relations within a multi-oscillator system; a phase coordinator for multiple bio-rhythms. The pineal is a "cosmic eye;" it is aware of celestial rhythm. It "tunes" our biochemistry to those subtle rhythms not observed by the normal eye, like seasonal and lunar changes rather than daily ones. Serotonin can be seen as the "intensity knob" of the brain. As the level of serotonin increases, so does the level of activation of the cortex.

Strong suspicion has fallen now on serotonin as being one of the principle agents of the psychedelic experience. Studies now reveal that LSD-25 strikes like a chemical guerrilla, entering into receptor granules in the brain cells swiftly, and then leaving after a very short time, perhaps ten to twenty minutes (in animals). When the bulk of LSD-25 has left the receptor granules, it is replaced by what seems to be excessive, or super-normal amounts of serotonin. The LSD-25 creates what is called a "bouncing effect," like a spring pushed too tight. When the LSD-25 leaves the system, the serotonin springs back and overcompensates.

For most of us, most of the time, our world is a Darwinian environment. We must manipulate ourselves within it, or attempt to manipulate it in order to survive. These survival needs tend to color our appreciation of this world, and we are continually making judgments about it. Some of these judgments are based on prior personal experience, others are provide by the culture. This "recognition system" is one of the elements disrupted by the psychedelic state.

The principle question concerning psychedelic states remains: How much disruption can the system tolerate? The problem of how to maintain a certain madness while at the same time functioning at peak efficiency has now captured the attention of many psychiatrists. There seems to be a point at which Edgar Allen Poe's "creative madness" becomes degenerative, impeding function rather than stimulating it.

In light of this analysis, a shaman can be seen to be uncoupling his internal bio-sensor from the universal inputs. He gets "drift" where he is rushed toward new signal-to-noise ratios. The particular rituals are set up to disconnect the shaman from his social and cosmic environment. This is done through the ritual use of hallucinogens; they de-synchronize his internal rhythms. This de-synchronization produces more noise in his awareness. It also expands that awareness. The rituals are so designed as to contain elements which focus or tune that "noise" and direct the expanded awareness.

Man is unique by virtue of being possessed by intuitions concerning the scope of the mysterious universe he inhabits. He has devised for himself all manner of instruments to prove the nature of this universe. The beginnings of scientific understanding of shamanistic ritual and the function of the third eye provide man with powerful new techniques for exploration. This will allow him

to penetrate the vast interior spaces where the history of millions of years of memories lies entangled among the roots of the primordial self.

(1) The chemical substance melanin is the pigment which darkens skin color. It is located in specialized cells scattered through the topmost layer of skin. Melatonin was found to be the substance responsible for causing the contraction of melanin-producing cells.

(2) Serotonin is of the same chemical series of indole alkaloids which include psychedelic drugs such as LSD-25, psilocybin, D.M.T. and bufotenine. The hormone serotonin is also known as 5-hydroxytryptamine.

ADDENDUM:

06-01-92 This paper was originally written in 1975 for several scientific publications, and was reprinted IN THE CONTINUUM (Vol.II, No.3) in 1978. At that time, I made a very important discovery which was added to THE HOLISTIC QABALAH series. I thought to share that discovery at this time, to complete my thoughts on this subject:

In 1979 I was in a very serious accident, where I was crushed between a brick wall and an out-of-control automobile. My left knee was crushed, the parental nerve was severed at the knee. I was going to lose my leg! I postponed surgery, did some specific rituals with Kundalini and my "third eye," and now have complete regeneration of nerve tissue - something now believed by mainstream medicine as physically impossible. Here is how I did it:

There is a "chill" which runs up (Gopi Krishna) or down (Sri Aurobindo) the spine at certain times of the week. You can, in some situations, actually induce this event. Sometimes, you can make our whole body shake. This is the physical aspect of Kundalini. On a physical plane, there are a series of small nerve filia that stick out from the spine - almost like a "ladder."

The "chill" is an EM-wave that is traveling up (or down) the spine, as each nerve filia begins to oscillate. The most interesting fact about this is that the EM-field frequency in the visible light region! This is what most religions refer to as "The Light." And what is at the very top end of this wave-train of light? The pineal gland!

Now, if you stimulate the pineal gland on a regular basis - let's do it 3 times each day, what happens next is wonderful. The pineal gland is "light sensitive," its primary function now understood to regulate the body for seasonal changes (health). This so stimulates the pineal gland that it sends out a signal down the neural cavity. The neural cavity, of course, connects the pineal gland at one end with the thalamus at the other....

What happens is that a resonant cavity oscillator is set up in the neural cavity, causing it to modify the glial cell it normally manufactures. If there are enough trace minerals in your diet, this stimulated neural cavity will actually create true nerve cells, rather than those associated

with sheath (gleal). If you take a trace mineral supplement and do this exercise, you can regenerate nerve tissue!

The actual process took some 5 months of daily meditation, as the actual consistency of nerve tissue is somewhat like that of Vitamin E - very viscous and slow to travel down my central nervous system to my knee. I no longer have nerve loss of any kind. This was documented by Clinic 7 (Pain Clinic) at the University of Washington in 1980. I now walk normally, although I still have some structural problems.

This is but one application of the principles outlined in this paper. Serotonin can also be considered a "Gate" for accessing other dimensions not accessible to "normal" consciousness. If you enjoy this style of writing and these subjects, I recommend you review the DrRam Bibliography download.

FOR MORE INFORMATION

Richard Alan Miller (aka DrRam@AOL.com) teaches Metaphysics on-line for America Online's IES (Interactive Educational Services). The following download is from the Metaphysics Library, and for use with the ongoing courses titled Metaphysics (I - XIII) for this BBS.

For general information on additional books, manuscripts, lecture tours, and related materials and events by Richard Alan Miller, please write to

OAK PUBLISHING, INC.
493 Coutant Lane
Grants Pass, OR 97527-6104
Phone: (541) 476-5588
Fax: (541) 476-1823

Internet Addresses
DrRam@AOL.com
DrRam@MAGICK.net
URL: <http://www.magick.net/~drram>

In addition, you can visit Richard Alan Miller's home page for a listing of his writings, also containing links to related subjects, and direction in the keywords Metaphysics, Occult, Magick, Parapsychology, Alternative Agriculture, Herb and Spice Farming, Foraging and Wildcrafting, and related Cottage Industries. Richard Alan Miller is available for lectures and as an Outside Consultant.

No part of this material, including but not limited to, manuscripts, books, library data, and/or layout of electronic media, icons, et al, may be reproduced or transmitted in any form, by any means (photocopying, recording, or otherwise), without the prior written permission of Richard Alan Miller, the Publisher (and Author).