



The Eleventh Degree Formula AD

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

All that we have extant on this degree of the O.T.O. is three published comments by Crowley. The first is found in a 1916ev diary entry:

I am inclined to believe that the XIth degree is better than the IXth degree...Oh, how superior is the Eye of Horus to the Mouth of Isis!

The second 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 third 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 exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem "The Hanged Man." We have thus a Tetragrammaton which 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 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. But this seems like an extension of the IXth Degree formula rather than a separate formula.

Curiously enough, this is Grant's footnote in Magick in Theory and Practice in the chapter: 'The Formula of Alhim, and that of Alim' and pertaining to the last quote by Crowley given above:

The XI° O.T.O. is a rite which employs sodomy (either with a man or a woman). The whole paragraph contains veiled allusions to different aspects of this rite, which Crowley used in *The Paris Working* (see *The Great Beast*). The meaning of the word *Yesod* is foundation or fundament. Whereas the formula of ALIM (81) involves the use of the lunar current, that of *Yesod* implies, in this context, the XI°. Harpocrates is the 'wandering seed,' i.e. this god of silence typifies gestation. The dove in the poem of Catullus does likewise through its connection with *Aleph*, air or spirit, i.e. seed. Crowley uses astrological and tarot symbols to indicate in a concealed way a sexual act, but one in which creation is balked. The use of this formula for other than magical purposes was frowned upon by Crowley; hence his denunciation of it as 'an abomination.'

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, we find something valid

in that anal sex was important to Crowley as we learn through such work as the Bagh-I-Muattar. In the IXth Degree, Yesod is the Vulva, and the energy flows upwards towards Tiphireth through the path of Samekh on the physical plane. Yet, In the XIth Degree, Yesod is the Anus moving down to Malkuth, or into the elemental plane.

Emblem II: The Blind Eye that Weeps—The Phallus

Rather than become involved in the XI Degree as the reverse of the IX degree on the plane of sexual orientation, we are merely moving from the vagina to the anus irregardless of whether or not the act is homosexual or heterosexual. The Phallus then becomes the Eye of Horus and the semen emitting from it are as the falling men in the Tower Atu. They are falling out of Yesod and making their way to Malkuth by way of the path of Tau. 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.



Crowley affirms this in his essay on the Tower Atu:

Besides this, there is a special technical magical meaning, which is explained openly only to initiates of the Eleventh degree of the O.T.O.; a grade so secret that it is not even listed in the official documents. It is not even to be understood by study of the Eye in Atu XV. Perhaps it is lawful to mention that the Arab sages and the Persian poets have written, not always guardedly, on the subject.

Crowley writes of the XIth Degree also as the formula AD in Magick in Theory and Practice. The following is an extrapolation taken from his footnote in Liber Samekh with an additional note based on Liber 805 (the English Qabalah being developed at this time):

AD-ON-A-I

Hebrew=65

EQ=5+27+2+8=42=6

AD is the paternal fomula; Hadit

ON is its complement; Nuit

A is Holy Ghost; Babe in the Egg, which always precedes the appearance of:

I – the final Yod; Hermit (signifies “mine” etymologically and according to EQ symbols as well as being essentially the Mercurial, transmitted, hermaphroditic virginal seed.

Runar provides the following notes:

I do not think AD has been used elsewhere, my intuition tells me that this is his spontaneous interpretation which hits the rest of his system and makes sense. And it makes sense to me too. AD is the two paths which both have Chokmah as their common. The essence of Chokmah is Abrahadabra that reveals Hadit; the Magician; that is the general essence of HGA, or which sets up the basic structure of the same.

I regard it as Aleph and Daleth. The Ayin comes in later. The Fool and the Empress of desire is an open formula in the context of IX & XI formula. But separately; the path of Aleph contains the gay symbolism, because Aleph is the path to pure existence beyond the works of the Magus of creation.

I believe further study of the Book of Aleph may explain more of the relation between Aleph and Daleth. The verse where the magus force is directed towards the Tao itself instead of the womb, or however it was explained. Alternatively; the A and D may regarded as parallel to the IH of IHVH, The Holy spark and the mother of conception; alas the paternal act. But this footnote explains ADNI in a way that now has become useful to me¹.

The eye of Hoor is the I itself. But there are Egyptian Legends like that of Sekhmet and also that of Set & Horus where I think that the interpretation must be different. I believe these myths may contain specific info concerning the galaxy, much in the same way that we in Mayan see that their legends are portraying cosmic phenomena.

The development of the Eye of Hoor is a little known thing, but it was part of my education in the years of 91-94 where I was taught nearly every day.

There is an evil eye too. As the Eye of Tiphareth is the axis of microcosmos we may say that is factual position, and in order to elevate this eye to the Trinity's nonlocalness the evil eye must be taught and experienced to be used in exterminating the local positioning of the lesser I.

The evil eye is a consciousness as unhappy as the Eye of Tiphareth is happy, its dehumanizing and doesn't want to see anything but nothing. In its presence any perception is likely to be experienced as nauseating.

ALIM: Aleph is alpha, the lightfooted fool and the beginning. The node of the moon; Caput draconis, the head- the future. (The Good eye.)

Lamed: Adjustment and judgement by exalted Saturn, the heavy one. Cauda draconis, the tail - the past. (The evil eye.)

These make up the dragon which eats its tail. (Creatura of Jungs seven sermons)

Iud: Alpha extracted as iud, the candidate of pleroma. (The opening of the eye)

Mem; iud absorbed by the endless waters. Aleph sendt upwards to kether instead of chokmah. (placement)

This explanation should link Crowley's writing in Liber Aleph with that of the Kadosh theme; A very specific and Holy consecration indeed.

If you now see my text of Thoth; Rehui and sees the repetition of "... and they are gathering more..." it makes sense to me that the roles of the operation are described in A & L and during the act, these roles becomes filled with the content of the symbols, so that the orgasm transforms all this into the single iud, which is offered.

DE ARCANO NEFANDO

From Liber Aleph

¹ Cf. Liber Aleph, pages 175 (On the Eye of Hoor) and 207 (On Wisdom and Folly)

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

NOT Considered

Neither the IXth Degree nor the XIth Degree consider another rite of enormous power. 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. The woman in sexual congress is also *not* brought to orgasm; creating her own internal heat and initiating her own Kundalini experience. No Magickal Childe is created; but the self is destroyed. We can then have a formula working on an Alchemical level with a polarity of inner destruction vs. outer manifestation. This might be called a chastity, which is not the formula of the old aeon by way of the sexual prohibitions of the Roman church. Rather, this is an internal working that “is inscrutable, and dwells in its own palace”. In this case, its inscrutability is something unfathomable and impenetrable as the internal energy matrix of the Sushumna.

Amongst its merits are that there is no Magickal Childe to nurture. Another efficacious promulgation of this formula is in consideration of the Vama Marg. 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.