



Phosphorescence and the Magick Lamp

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By

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Encapsulating these phosphorescent particles keeps them oxygen-free, so that their phosphorescence is bright and long-lasting, even in biochemical solutions. The image is false-colored green.—David L. Shenkenberg

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

Phosphorus derives its from the Greek: *φῶς* (meaning "light") and *φῶρος* (meaning "bearer"), which in Latin would be Lucifer (referring to the Morning Star; the planet Venus); akin to the Greek god Prometheus, who stole fire from the gods to give to humanity.

Appearing as an inorganic phosphate (PO_4^{3-}), phosphorus is a key element in all known forms of life. It plays a major role in the DNA and RNA and ATP as well as the phospholipids that form all cell membranes in the human body; the phosphate forming part of the structural framework of the DNA and RNA. The living cells of the body use phosphate with adenosine triphosphate (ATP)¹ to transport cellular energy; ATP being important for *phosphorylation*, as discussed in the GCL document, [Liber Vox Viva Voce vel Video](#). According to Wikipedia:

An average adult human contains a little less than 1 kg of phosphorus, about 85% of which is present in bones and teeth in the form of apatite, and the remainder inside cells in soft tissues. A well-fed adult in the industrialized world consumes and excretes about 1-3 g of phosphorus per day, with consumption in the form of inorganic phosphate and phosphorus-containing biomolecules such as nucleic acids and phospholipids; and excretion almost exclusively in the form of urine phosphate ion. Only about 0.1% of body phosphate circulates in the blood, but this amount reflects the amount of phosphate available to soft tissue cells.

Lightening is an archetypal symbol of great import; a key to the [Formula of ON](#). It's electromagnetic function is as much integral to the biology of the human organism as it is to the psyche. In Dr. Bucke's investigation into [Cosmic Consciousness](#), the evolutionary process is ignited with what clearly seems to be some sort of phosphorescence that would be seen by observers as a transfiguration. And he identifies historical figures from Jesus to his friend, Walt Whitman. It is indeed, he says, the reason why the halo is depicted in portraits of holy people. And it may be that this is the true lighting of the Magick Lamp; the portraits themselves being depictions of the Saints as candles. Symbolically, their bodies would be the candlestick and their heads, the wick for the flame that surrounds it.

Phosphorescence is a type of photoluminescence in which a substance absorbs electromagnetic radiation (photons) and then releases them by re-radiation. Bioluminescence² is then the production and emission of light by a living organism that is a naturally occurring form of chemiluminescence where energy is released by a chemical reaction in the form of light emission. Adenosine triphosphate (ATP) is involved in most instances with the chemical reaction occurring either inside or outside the cell. In bacteria, the fluorescent emission of light in the genes related to bioluminescence is controlled by an *operon* called the *Lux operon* that has independently appeared as much as thirty times throughout evolution.

Symbiotic organisms carried within larger organisms have also been known to bioluminesce. And we would not be pushing any barriers to consider the symbiotic eukaryotes and prokaryotes of the mitochondria in the human cell. Setting up a precedent for us to consider this possibility, we read in Wikipedia:

¹ Note that in the GCL document: *Liber Vox Viva Voce vel Video* we read: "Remember that DNA is but a protein and it is this light or phosphorylation that regulates its activity by attaching it to a phosphate group, such as ATP, which causes a structural change in the protein to enable it to bind or release itself to or from some other molecule. This is important when considering the cell's need for oxygen. The cell is either reduced or negatively charged (reduction), being in need of oxygen or it is oxidized and positively charged (oxidation)."

² Bioluminescence is a hybrid word that originates from the Greek word *bios* (living) and the Latin word *lumen* (light).

Chemiluminescence takes place in numerous living organisms, the American firefly being a widely studied case of bioluminescence. The firefly reaction has the highest known quantum efficiency, Q_C of 88%, for chemiluminescence reactions. ATP (adenosine tri-phosphate), the ubiquitous biological energy source, reacts with luciferin with the aid of the enzyme luciferase to yield an intermediate complex. This complex combines with oxygen to produce a highly chemiluminescent compound.

The firefly and its larvae, glow-worms and of the phylum Arthropoda reminds us of the initial endpoint for the evolving Tensegrity exercises by Laughan Productions—a spin-off organization developing Carlos Casteneda's system of becoming. Their Magnum Opus involves eight complete *Magickal Passes* that they claim are capable of:

...transporting their awareness across the lines of our own phylum—Chordata—into an entirely different phylum: Arthropoda... The members of what modern man calls the phylum Arthropoda, like the butterfly, for instance, were believed... to see the world as if through a contained of crystalline gelatin. They affirmed that for such creatures, the world consisted of hues, and that each hue had a particular scent... This journey of consciousness was taken by those shamans as the means to accentuate their general awareness, and the prowess of their senses.

This seems to imply that the visualization process is important in enervating the cellular metabolism in our bodies. P.D. Ouspensky curiously enough, uses the symbol of the butterfly to describe a part of the process for the transfiguration:

If this is the way of the transformation (evolution) of man, it means that man is a strange biological type, whose sex period, the period of propagation, belongs to the lower (or middle) phase of transformation. If we imagine a butterfly whose function of propagation, instead of belonging to the butterfly, belonged to the caterpillar, then the butterfly in relation to the caterpillar would be sura-sex. This means that the function of propagation and consequently the function of sex would be unnecessary in the butterfly and would cease to act. This would be the biological scheme of man's stages in evolution.

Genetic science defines an operon, described above as controller of fluorescent light emission as a functioning unit of genomic material containing a cluster of genes under the control of a single regulatory signal or *promoter* that is a region of DNA and that facilitates the transcription of a particular gene. The genes are transcribed together into a mRNA strand in the cytoplasm, or they are *trans-spliced* to create monocistronic mRNAs that are then translated separately resulting in several strands of mRNA that each encode a single gene product.

Originally operons were thought to exist solely in prokaryotes but since the discovery of the first operons in eukaryotes in the early 1990s, more evidence has arisen to suggest they are more common than previously assumed. The operon is then a function of the human genetic system and an apparent part of the phosphorylation process discussed in the GCL document: Liber Immortalitas vel Luciform and of the Miller's holographic projection theory described in the GCL document: Liber Vox Viva Voce vel Video; as well, the significance of the mitochondria (prokaryotes & eukaryotes) in the GCL document: Liber LH.

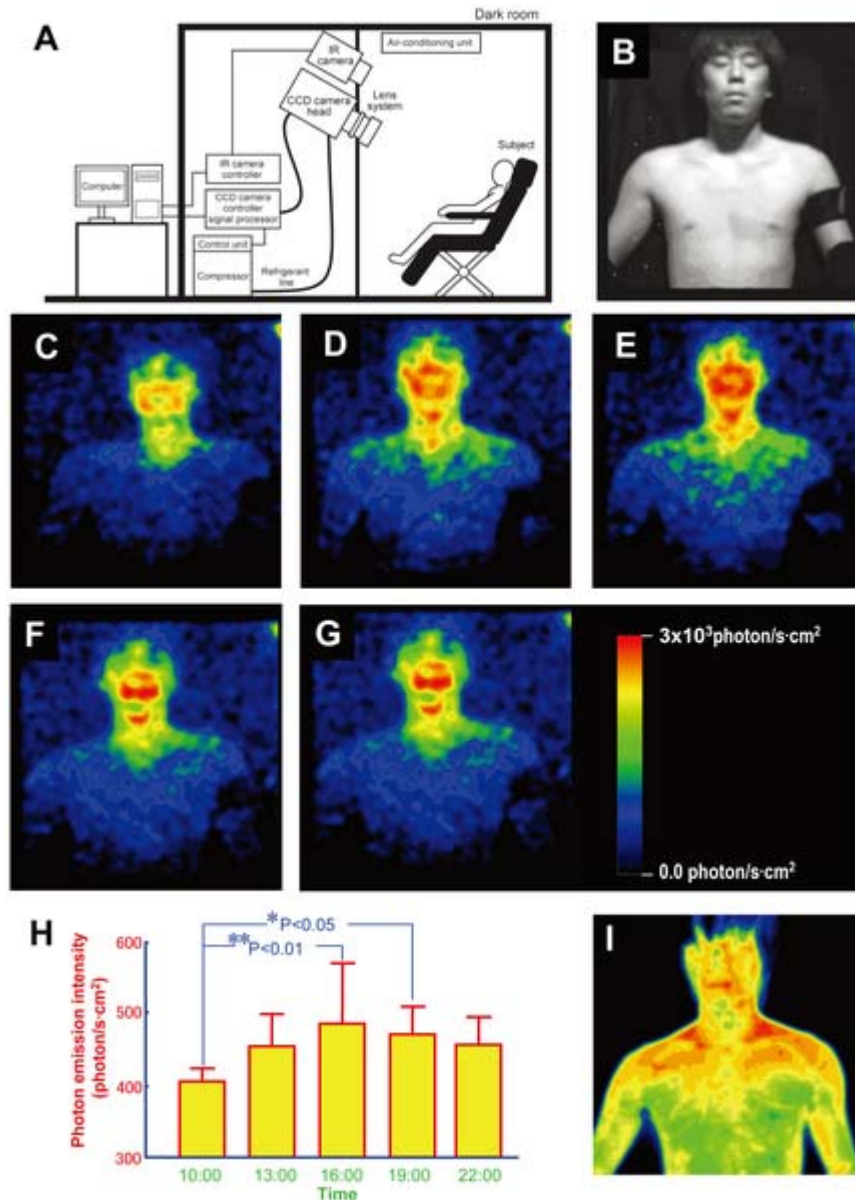
Indeed, without doing anything, we can show that the human body already emits light and that only this process needs to be exaggerated to produce the 'halo effect.' In his experiment for Live Science, *Strange! Humans Glow in Visible Light*, Charles Q. Choi notes:

The human body literally glows, emitting a visible light in extremely small quantities at levels that rise and fall with the day, scientists now reveal.

Past research has shown that the body emits visible light, 1,000 times less intense than the levels to which our naked eyes are sensitive. In fact, virtually all living creatures emit very weak light, which is thought to be a byproduct of biochemical reactions involving free radicals.

(This visible light differs from the infrared radiation — an invisible form of light — that comes from body heat.)

To learn more about this faint visible light, scientists in Japan employed extraordinarily sensitive cameras capable of detecting single photons. Five healthy male volunteers in their 20s were placed bare-chested in front of the cameras in complete darkness in light-tight rooms for 20 minutes every three hours from 10 a.m. to 10 p.m. for three days.



Schematic illustration of experimental setup that found the human body, especially the face, emits visible light in small quantities that vary during the day. B is one of the test subjects. The other images show the weak emissions of visible light during totally dark conditions. The chart corresponds to the images and shows how the emissions varied during the day. The last image (I) is an infrared image of the subject showing heat emissions.

Considering the phenomena of transfiguration as a photoluminescent event Crowley writes about his body generating light, a photoluminescent event, at the completion of the Abra-Melin Operation:

"For over three weeks I bore the stigmata of my Operation physically. I visibly radiated light. People used to turn in the street to look at me; they did know what it was, but the impression must have been irresistible."

In Wikipedia's description on photoluminescent events we read:

Most photoluminescent events, in which a chemical substrate absorbs and then re-emits a photon of light, are fast, on the order of 10 nanoseconds. However, for light to be absorbed and emitted at these fast time scales, the energy of the photons involved (i.e. the wavelength of the light) must be carefully tuned according to the rules of quantum mechanics to match the available energy states and allowed transitions of the substrate. In the special case of phosphorescence, the absorbed photon energy undergoes an unusual intersystem crossing into an energy state of higher *spin multiplicity*.

The substrate must speak to a certain congealed consciousness that is the aggregate of cellular consciousness ignited by a mitochondrial symbiosis. The 'intersystem crossing' is the particulate aethyr of the mind with the particulate aethyr of the cells. This assumes the cells are even capable of producing the right wavelength from the phosphorylation and its 'cross' to the mitochondria. And most interesting here is that the mentation required must produce excitation. Here, Motta's description of the work of the Initiate is worth note:

"Certain people have a greater developed astral body than the norm, either due to deliberate training, genetic inheritance, magnetic influences of where they live or the people with which they enter into contact with. For example, trained Initiates, are themselves, developed to a high degree, but not of a degree raised enough to have overwhelmed the Ego, possess intensely magnetic, disturbing personalities for sensible people who are not accustomed to the existing presence of psychic force in high tension."

Accepting the Universe 'as it is' comes from noting that all of existence is the product of the collective thoughts of all that exists. There is the real of human affairs that is but the collective thoughts of the human race with all that we may consider to be good or evil within it. And there is the seemingly indifferent ways of nature with all its beauty and all its horror. In acceptance, one has to come to the realization that everything is exactly as it should be. The complete intellectual and emotional understanding (pun intended) of this leads to the electromagnetic connection with the circle of stars that is the Universe itself.

Yet in this world of duality, it becomes taboo for us to accept many things, such as evil or perversion, et al. This is the tension that it seems the Philosophus must ultimately resolve or dissolve into a pure and fervent aspiration for the Holy Guardian Angel. But what is the nature of that tension, if not love? Liber VIII is ultimately, a Bhakti-Yoga with an intense devotional yearning as the key operative; the appeal for knowledge & conversation. And does the passionate tension require a deeply felt love to spur the phosphorescence demonstrate the cells as coming to consciousness (per the Mother/Sri Aurobindo teaching)?

The Universe is the product of all our thoughts, NUIT, with each thought being even a star in this fabric. The aethyric array of thoughts that comprise any one single human being are developed up from the mitochondria and its interaction with the DNA culminating ultimately into pituitary secretions. To connect this to the larger array of the Universe is that formula of Universal Love: AGAPE, which expresses the nature of the *Will* that must be love. The Priest states this clearly in the Gnostic Mass:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, ***not unto Thee may we attain, unless Thine image be Love.***

The formula of Agape is barely described in Magick in Theory and Practice that then requires the use of the [Greek Qabalah](#) to begin to work out to a practical method or at least the description of a process in the attainment of this *Universal Love* or *Love of God*.

- Dionysus (A) ---

Alpha as one is connected with the Monad (MONAS); a word that equals 361, which was considered to represent 360 coming back to the first degree (or even the appending of the coil) represents not only the spiral, but also the Ouroboros, a snake eating its own tail. In borrowing from an idea more clearly delineated in the Hebrew Qabalah, the Ain, NOT or nothing and zero, desiring to know itself, cast a reflection of itself; the Monad or one. Therefore, 1 is zero as zero is one; zero being the complete cycle and 1 being the All or unity.

361 = Flesh, body (Revelations 19:18)(sarx), a monad (mouaj), Lamb (anuoj), The child (o paij), Distant (spioj)

In the Vision and the Voice, we read on Babalon and Atu VII (The Chariot):

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.

The 'Comedy of Pan' is the 'Passion-Play' that is the solar intoxication of Dionysus/Bacchus—a hint to its origin in Tiphareth—or Tiphareth, even unto the Abyss, where Pan is a guardian. And of course, Pan is Nuit. It is the Initiation of Tiphareth where the individuality, Monad, is fully realized as *Asar un Nefer*. The fire of the Sun is 'flaming serpent' at the core of our Hadit-nature.

360 = Letter name of the Greek omicron (omicron/O), which is the depiction of the circle that contains 360 degrees; also of Mithras (Miqraj), Vengeance (opij) and 'The victory of truth (h uikh alhqejaj).

AL III.3: "Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them."

AL III.46: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"

Crowley writes in his commentary to this last verse that "Forty is Mem, Water, the Hanged Man; and Eighty is Pe, Mars, the blasted Tower." The Hanged Man represents Tiphareth, but is depicted as hanging upside down, which represents the darkness that must be made averse unto the light. This shows the personal ambition for attainment that needs to give way to the Universal ambition and that is then blasted by the Tower in order to receive the light descending from Kether.

- The Virgin Earth g ---

Gamma as the number three is connected with the Moon in that the Greeks saw it having three phases; full, dark or new and the two quarters, waxing and waning being considered identical. It is interesting that as a female symbol, today, we refer to a particular place in the woman's vagina as the 'G-Spot.'

Crowley writes quite eloquently on the Moon and the *Dark Night of the Soul* that must ensue in this passion, which is a technical description that tension we've spoken of, in the Book of Thoth:

This is the threshold of life; this is the threshold of death. All is doubtful, all is mysterious, all is intoxicating. Not the benign, solar intoxication of Dionysus, but the dreadful madness of pernicious drugs; this is a drunkenness of sense, after the mind has been abolished by the venom of this Moon. This is that which is written of Abraham in the *Book of the Beginning*: "An horror of great darkness came upon him." One is reminded of the mental echo of subconscious realization, of that supreme iniquity which mystics have constantly celebrated in their accounts of the Dark Night of the Soul. But the best men, the true men, do not consider the matter in such terms at all. Whatever horrors may afflict the

soul, whatever abominations may excite the loathing of the heart, whatever terrors may assail the mind, the answer is the same at every stage: "How splendid is the Adventure!"

We read of this also in Liber Cordis Cincti Serpente:

LXV:II.7 Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

Crowley writes in his commentary that the "purple sails are the passions that direct its course," which shows again this tension that he then connects to the woman "of gold" or of the Tiphareth Initiation as the "guiding principle of one's conscious life;" again, the *Asar un Nefer*...the moral culmination of one's being.

LXV:II.8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.

LXV:II.9. Yea! I gave her of the flower of my youth.

Crowley comments that "He consecrates his creative energy to the Ideal." But we also see here an allusion to sexual energy. Such utter devotion to the woman of gold is then hinted at here as the ultimate Samadhi that is Atmandarshana and task of the Exempt Adept as aptly detailed in Liber Cheth vel Vallum Agiegni. This is the 'Wall of Abiegnus' that is the Sacred Mountain of the Rosicrucians. It gives the formula of Attainment by devotion to our Lady Babalon and shows how to dissolve the personality into the Universal Life.

LXV:II.10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

This is the Dark Night of the Soul that we should carry on though an ideal seems worthless and our attainment, hopeless. It is an inevitable part of that ultimate attainment that is for us, the Knowledge and Conversation of Thine Holy Guardian Angel.

LXV:II.11. Yet I worshipped her, and gave her of the flower of my youth.

LXV:II.12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

LXV:II.13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.

This then is the transfiguration that ultimately culminates, though not at this stage in the formula of Agape.

- The Babe in the Egg (a --- the image of the Father) ---

Crowley writes in the Book of Thoth:

This babe is in an egg of blue, which is evidently the symbol of the Mother. This child has, in a way, not been born; the blue is the blue of space; the egg is sitting upon a lotus, and this lotus grows on the Nile. Now, the lotus is another symbol of the Mother, and the Nile is also a symbol of the Father, fertilizing Egypt, the Yoni.

The Yoni as a symbol to represent the Universe shows the new or re-birth of the individual consciousness as initiated into the Universal consciousness. The 'babe' is in the 'blue' of NUIT that is 'seen of the seeing' or one who has attained to the vision of the circle of the stars; the Starry Gnosis.

- The Massacre of the Innocents, p (winepress) ---

P=80 (attributed to the element of fire in the Greek Qabalah) the Tower Atu and Peh; also: War Cry, Voice, Prayer, Battle, Ox-hide and Shield (boh), Athena & Athens (Aqhenai), IO Priestess of Hera & and the rapture cry of the Greeks. With the colel, it is 81 or IAO, the Gnostic name of God and also the Greek word for shot or wound.

LXV:I.32 Further Adonai spake unto V.V.V.V.V. and said:

33. Let us take our delight in the multitude of men! Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!

This addresses the [Congealing of the Soul](#); the uniting of the many consciousnesses that are the symbiotic mitochondria living in the cells of the human body.

LXV:I.34 Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?

LXV:I.35 (The Magister saw it and rejoiced in the beauty of it.) Listen!

LXV:I.36 (From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent.

LXV:I.37 So they will reproach thy servant, saying: Who hath set thee to save us?

Like the many lesser egos in the psyche, these “little ones” are accustomed to each, their own autonomy, which results in the dysfunctionality of the body-mind complex. And so their dismay is an obvious knee-jerk reaction.

LXV:I.38 He will be sore distressed.

Crowley writes in his commentary to this verse:

He in his human mind, is distressed at this.

The “servant” is, of course, the “scribe”, that is, the initiated instrument of flesh.

It is almost as if he is foreshadowing the working theory of the mind-body complex. The distress is the tension that now becomes the push for labor in the birthing process. The mind reacts to the congealing of the soul with distress.

- The Draught of Ecstasy, e.

Epsilon represents Justice as it graphically depicts a beam-scale; but as the number five, it also represents the fifth element; ether with its initial letter being ‘E’ in one of its variant spellings (the other letter being ‘A’). As five is also indicative of the Pentagram, the ‘A’ is particularly poignant in that it graphically depicts the Pentagram. And we could say the Aethyr as Spirit is then equivalent to the Monad.

LXV:I.57 Then was the Adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude!

LXV:I.58 And the grape fell ripe and rich into his mouth.

Crowley writes quite aptly in his commentary: “The truth of the matter is that he has ‘eaten a grape’ i.e. begun to enjoy the banquet with his Angel...”

LXV:I.59 Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai.

Every act of the Adept is really the kiss of his Angel.

Not exactly what is meant here; for the purple of the grape juice on the Adept’s lips is stained with the white glory of the lips of the Angel. Better say that every magically creative act of the Adept is energized or guided or aided by the spiritual energy of his Angel.

LXV:I.60 The foam of the grape is like the storm upon the sea; the ships tremble and shudder; the shipmaster is afraid.

LXV:I.61 That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven.

LXV:I.62 O Lord God! let the haven be cast down by the fury of the storm! Let the foam of the grape tincture my soul with Thy light!
LXV:I.63 Bacchus grew old, and was Silenus; Pan was ever Pan for ever and ever more throughout the eons.
LXV:I.64 Intoxicate the inmost, O my lover, not the outermost!

For the ancient Greeks, one title for Isis, the goddess of Initiation was 'Agapeh Theon,' which means 'beloved/darling of the gods.' She becomes the object of fertility and life and thus of sexual union. This brings to the force of love to the psyche that when nourished by astral symbols designed to tap into the archetypal plane of one's Soul renews the vitality of the body. This fosters the congealing process that is a complete integration of mind and body as discussed in the A.'A.'. article: [Congealing the Soul](#). P.D. Ouspensky writes:

Normal sex, being the complete opposite of infra-sex, is first of all entirely coordinated with other sides of man's life and with his highest manifestations. It does not stand in their way and does not take energy from them; the energy used in the functioning of normal sex is immediately replaced owing to the richness of the sensations and impressions which are received by the intellect, the consciousness and the feeling.

The impressions upon the mind are also impressions upon the pantacle that is the human body. Those visions and auditory and oracular expressions are generated in conjunction with our endocrinal system as examined in GCL literature and the work of Kenneth Grant. But yet a greater understanding is needed as this all falls more easily to art than to science. P.D. Ouspensky alludes to the need for a more complete mapping of the nature and function of the endocrine system in various types of people.

Until quite recently the old division into "four temperaments" with certain modifications was admitted. Some time ago there were established different "types of memory" such as "auditory," "Visual," "narrative," and so on; at present there are established four *types of blood*; in endocrinology there are attempts to divide men into types according to their 'formulae' or according to their "constellations," that is, according to the combination of inner secretions working in them. But all this is as yet very far from the recognition of the radical and essential difference between various types of people, and from the actual establishing of these types. Exact and complete knowledge of types exists only in esoteric doctrines..."

The starting-point of internal secretions was the work of Claude Bernard on the glycogenic function (1848-57) and Addison's account, in 1849, of the suprarenal capsules. This led to experiments by Brown-Sequard, who, in 1891, introduced the notion of "specific substances" secreted into the blood by the various organs, and also the concept of functional humoral correlation. Two theories were advanced to explain the mechanism of correlation. The first was the theory of "hormones," the presence of which was established experimentally in 1902. The second was the theory connecting the endocrine secretions with the autonomic nervous system. Experiments, both surgical and by injection of gland extracts, were carried out on the adrenals, thyroid, parathyroid, and other glands, although, in the last thirty years, attention has been centered more on the pituitary body, which was visualized as leader of the endocrine system. That the internal secretions control the configuration of the body and are the activators of emotion is emphasized by many writers. The psychological aspect of endocrinology, from the point of view of the psychological make-up of the individual, appeared later. It should be noted that, at present, opinion is divided as to whether endocrinology should include all parts of the body, on the ground that all organs give off chemical substances to the blood and lymph, or whether it should include only the ductless glands together with certain other glands of internal as well as external secretion.

...The internal secretion of the sex glands is the *transmutation* already recognized by science. The normal life of the organism and the conservation of secondary characters depend on this transmutation. Every weakening of the secondary characters points to the weakening of the transmutation; a considerable weakening or a cessation of transmutation produces *infra-sex*. The esoteric idea differs from the modern scientific view only in the admission of the possibility of the transmutation being increased and brought to a degree of totally incomprehensible and unknown intensity, which creates a new type of man.

If this is transmutation, if this is supra-sex, does it not indicate the course our thought must take in endeavoring to understand the enigma of the evolution of man? And does it not mean that in the process of evolution sex energy, as it were, turn inward within the organism and creates in it a new life, capable of ever new, of *eternal* regeneration?

...the psychological picture of man's approach to supra-sex is a little clearer for us. There are in life strange emotions and strange sensations, inexplicable from an ordinary point of view, and in love and all sex sensations there is a strange

melancholy and a strange sadness. The more a man feels, the stronger in him is this sensation of farewell, this sensation of parting.

This sensation of parting arises from the fact that in a man (or woman) of strong feeling sex sensations awaken certain new states of consciousness, new emotions. And these new emotions change emotions of sex, cause them to fade and disappear.

In this lies the secret of the deep melancholy of the most vivid sex sensations; there is a certain autumnal taste in them, the taste of something that must pass, must die, must cede its place to something else.

This "something else" is the *new consciousness*, for the definitions and description of which there are no words, but which of all we know, only sex sensations approach.

Mystical states possible to men show a very strange relationship between mystical experiences and experiences of sex. Mystical sensations undoubtedly and incontestably have a taste of sex. To put it more correctly, of all ordinary human experiences only sex sensations approach those which we may call "mystical."

Of all we know in life only in love is there a taste of the mystical, a taste of the ecstasy. Nothing else in our life brings us so near to the limit of human possibilities, beyond which begins the unknown. And in this lies without doubt the chief cause of the terrible power of sex over human souls.

But at the same time sex sensations disappear in the light of mystical experiences.

The first sensations of mystical experiences intensify sex sensations, but the further waves of the light that a man begins to see completely absorb and cause to disappear those small sparks of sensations which before seemed to him a blaze of love and passion.

Consequently, in true mysticism there is no sacrifice of feeling. Mystical sensations are sensations of the same category as the sensations of love, only infinitely higher and more complex. Love, "sex," these are but a foretaste of mystical sensations. It is clear the foretaste must disappear when there comes that which has been anticipated. But it is equally clear that struggle with the foretaste, the sacrifice of the foretaste, the giving up of the foretaste, cannot bring nearer or hasten anything.

A passage from the 2nd Aethyr marks an interesting summary of all the foregoing ideas:

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous blush.

There it is, in the midst of the Stone, and I cannot see anyone who wears it.

Aha! Aha! Aha! Shut out the sight!

Holy, Holy, Holy art thou!

Light, Life and Love are like three glow-worms at thy feet: the whole universe of stars, the dewdrops on the grass whereon thou walkest!

I am quite blind.

Thou art Nuit! Strain, strain, strain my whole soul!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

Falutli! Falutli!

I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

And I am Belial, for having seen the Rose upon thy breast, I have denied God.

And I am Satan! I am Satan! I am cast out upon a burning crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the fortress must be battered down! Pylon must be overthrown! Again and again must the gods be desecrated!

And now I lie supine before thee, in terror and abasement. O Purity! O Truth! What shall I say? My tongue cleaveth to my jaws, O thou Medusa that hast turned me to stone! Yet is that stone the stone of the philosophers. Yet is that tongue Hadit.

Aha! Aha!

Yea! Let me take the form of Hadit before thee, and sing:

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

Nuit! Nuit! Nuit! How art thou manifested in this place! This is a Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me !

Aha! Aha!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

. . . My spirit is no more; my soul is no more. My life leaps out into annihilation!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

It is the cry of my body! Save me! I have come too close. I have come too close to that which may not be endured.

It must awake, the body; it must assert itself.

It must shut out the Aethyr, or else it is dead.

Every pulse aches, and beats furiously. Every nerve stings like a serpent. And my skin is icy cold.

Neither God nor man can penetrate the Mystery of the Aethyr.

(Here the Seer mutters unintelligibly.)

And even that which understandeth cannot hear its voice. For to the profane the voice of the Neophyte is called silence, and to the Neophyte the voice of the Zelator is called silence. And so ever is it.

Sight is fire, and is the first angle of the Tablet; spirit is hearing, and is the centre thereof; thou, therefore, who art all spirit and fire, and hast no duller elements in thy star; thou art come to sight at the end of thy will. And if thou wilt hear the voice of the Aethyr, do thou invoke it in the night, having no other light but the light of the half moon. Then mayest thou hear the voice, though it may be that thou understandeth it not. Yet shall it be a potent spell, whereby thou mayest lay bare the womb of thy understanding to the violence of CHAOS.

Now, therefore, for the last time, let the veil of the Aethyr be torn.

Aha! Aha! Aha! Aha! Aha! Aha! Aha!

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu ner af an nuteru.

Love is the law, love under will.

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