

## The Trinitarianism of Crowleyanity

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

Before I come before Thelemites with so apparently inflammatory a doctrine as that of Thelemic trinitarianism, I will first briefly examine the trinitarian aspects of the founding Document of Thelema, Liber L vel Legis, The Book of the Law; and then, armed with an arsenal of explanation, I should be better equipped to fend off the precocious and presumptuous haters who would attack what they fail to understand. Crowley advised us that, before engaging in any discussion at all, we should first clarify our terms. So I shall make every effort to be very thorough in this regard.

First, we may observe that The Book of the Law consists of three chapters. Why is this? The three chapters purport to be from three separate entities; but are they really entities, and are they really separate? This is an extremely complicated matter, one worthy (in fact) of its own book. But we will have to be a little more economical with our words here. We must strive to be competent expositors of this most difficult doctrine which is, when properly understood, neither archaic nor even theistic. Thelema, as expounded through Liber L, is not a religious step backwards. It is therein presented as a set of doctrines and an ideology solidly anchored in the concept of spiritual evolution and the processes of initiation which serve the mystical and magical advancement of the consciousness of man. It teaches of the change of Aeons, which reflects the spiritual advancement of humanity through mental growth over time, with changing spiritual formulae to suit the evolving mind. But it should not be thought that, because the Book refers to gods and their spiritual ministers, it really means to take us back to simple polytheism. While monotheism is the dogma of the Old Aeon, to be opposed and eventually overthrown, it would do very little good to our evolutionary potential to step back into yet another form of theism to combat it. So then, what does the Book mean when it teaches of gods such as Nuit, Hadit, and Ra-Hoor-Khuit, or of spiritual vicegerents such as Aiwass? We will get back to that discussion momentarily. First, let's continue to examine Liber Legis. We see that there are three chapters, each chapter uttered by a distinct "god". We further see, as we continue to study the chapters in greater depth, that there are more trinitarian aspects to the Book. There are, we are told,

also three grades in the initiatory process of man, which reflect real mental and spiritual advances into states of awareness which do actually accelerate our evolution. So there is, it should instantly be observed, a clear parallel between these "gods" and the interior aspects of the human mind.

There are, we are told, Aeons that seem to be based on the threefold nature of humanity itself. And it appears that this threefold process is a revolving one over time; that is to say, it is cyclical, and once the threefold cycle reaches its end, it starts another threefold process, only different from the one before insofar as it adjusts to the increased mental and spiritual capabilities of mankind. Using Ancient Egyptian cosmology (at a cursory glance), the Book teaches that we have as of the issuance of its word, advanced into a New Aeon of Horus (i.e. the Child), which supercedes that of Osiris (or the Father), even as the Aeon of Osiris once superceded the Aeon of Isis (the Mother).

According to the Prophet, this spiritual transformation takes place every 2,000 or so years; and the next Aeon, in about 1,900 years, will result in a conclusion of our current threefold cycle and the start of yet another, beginning anew with an Aeon of the Mother: Maat, or Maut (the vulture-goddess). Again, then, we may discern from this that there is a clear parallel between the overall spiritual procession of Aeons and the natural formula (i.e. Mother, Father, Child) of humanity itself.

So what other trinitarian aspects are there in The Book of the Law? We discover, as we study further, that the work of the initiate of the Law is categorized in three parts, each part being double: (1) mantras (i.e. mysticism, or interior spiritual work, which is passive and feminine) and spells (i.e. magical, or exterior spiritual work, which is active and masculine); (2) the obeah (which the Prophet describes as "the magick of the Secret Light with special reference to acts") - i.e. magick, active and masculine, and the wanga (described by the Prophet as "the verbal or mental correspondence of the same") - i.e. mysticism, again feminine and passive; and (3) the work of the wand (obviously masculine) and the work of the sword (feminine inasmuch as the vagina consumes phallic energy and uses it to divide perfect existence into divided consciousness in duality): these two works are the works of love, or sex magick. So we find in the formula of the orgia of the initiate, a threefold double process, again reflective of the nature of human existence: male, female, and their union in love and in lust.

And what of the covenantal nature of Thelema? It too is threefold. But as we study even further we unravel yet another threefold double process, this time encompassing the three chapters overall. In the first chapter, the first part of the covenant is given (vide 1:33-34):(1) we are expected to suffer ordeals (passive), (2) perform rituals (active), and (3) follow the Law of our own individual True Will (both passive and active, i.e. requiring comprehension of the Law and application of our lives to the Law). Next, in chapter 2 (verses 22-23), we find the second mandate of the covenant of Thelema, also threefold and double: (1) take wine (which is a barbituate, and passive) and strange drugs (stimulants, which are active); (2) be strong (bear up in rapture, or be strong-willed, i.e. masculine), and yet lustfully enjoy all things of sense and rapture (clearly a more feminine trait); and finally, in chapter 3 (verse 11): (1) worship with fire and blood (symbolic of consuming lust and the menstrual power latent in the most sexual period in woman), and with swords and spears (symbolic of the destruction of sperm via consumption - swords - and the maximizing of the energies of the phallus via its sexual worship - spears - both clearly masculine); (2) let woman be girt with a sword (i.e. perfection of feminine sexual power through sexual means), let blood flow (in this case, the spilling forth of the seed of man and its consumption either with or without the menstrual blood of the orgasmic woman); and finally, (3) trample down the heathen (masculine or aggressive sexual force through lust), and eat of their flesh (symbolic of consuming the seed, which is feminine). Again, therefore, we observe a threefold double pattern based on the nature of humankind.

All that we have so far observed in our analysis of this spiritual Law of Thelema, leads us to conclude that, in fact, the spirituality it espouses is, rather than theistic, actually homotheistic, or man-based. True, it speaks symbolically of goddess and god, and their union in "Horus"; but actually these - as all other parts of the Law - are really based on woman and man and their conjunction in love and in the lust of love.

That said - and hopefully understood! - we may venture at last to a proper consideration of the nature of this homotheism as expressed through another threefold double formula: that of Nuit, Hadit, and their union in Ra-Hoor-Khuit; then also the further extension of this trinitarian formula in Hoor-pa-kraat, Ra-Hoor-Khu, and their conjunction in Heru-ra-ha; and at last, the union of Ankh-af-na-Khonsu (i.e. the passive initiate) and Ra-Hoor-Khu (the active god) in Aiwass

(Holy Spirit of their Passion), whose nature is also double (being both Aiwass and Aiwaz, or 418 and 93).

While this may appear overly complex, in reality it is as simple as this: woman, man, and their love for one another. Nuit, Hadit, and Ra-Hoor-Khuit are the cosmic reality of unlimited female and maximum male in eternal lust. But they are manifest in humanity (Ankh-af-na-Khonsu), who arrives at their perfection through the Spirit of their lust, Ra-Hoor-Khuit. This is why, by our very simple numerology (A=1 through Z=26) - which is the natural order and value of the Alphabet and not some concocted gematric contraption - Ankh-af-na-Khonsu = 144 (the solar 12x12) = Ra-Hoor-Khuit. Who or what rather is Ra-Hoor-Khuit? 144 also equals Shaitan-Aiwass. Aiwass then is Ra-Hoor-Khuit. Aiwass, we know already, is double - as is Horus (i.e. Hoor-pa-kraat feminine passive and Ra-Hoor-Khu masculine active, they are united in Heru-ra-ha which equals 80 = Baphomet, the androgynous male-female): both Aiwass (418 in Greek) and Aiwaz (93 in Hebrew), i.e. female and male.

But Aiwass/Aiwaz is, we can now see, the third double of the formula of divine humanity. (The first being Nu/Had, the second being Hoor-pa-kraat/Ra-Hoor-Khu.) So where then (since Aiwass is still a preterhuman reality, existing only in the spiritual interior or underlying the mind of man) is this triune dichotomy manifest in the actual or phenomenal dimension? In woman and man, and most specifically (or in the most spiritually potent way during this particular Aeon), in the Logos Aionos - the Beast our Prophet - and his beloved counterpart, the Scarlet Woman. What does this mean? In order to fully achieve Samadhi (i.e. Union with or Awareness in the cosmic Mind), we need to receive the Current of Aiwass (the preternatural Mind or - to use an outworn term - the Holy Guardian Angel). Because Aiwass came to us through the Scarlet Woman and the Beast, it is simply most efficient (though not entirely necessary - it can be done otherwise but with weaker result) to receive this Current via mystical and magical devices centered upon (1) the spiritual harmonization or ceremonial identification with both the Scarlet Women and the Beast; (2) the spiritual assimilation of our egoic consciousness in the Cup of the Scarlet Woman, to be devoured spiritually by the Beast (to "awaken the Eld of the All-Father"); and (3) the transference of mundane consciousness to supernal Awareness through the consequent spiritual awakening "beyond the Abyss", in the "Third Order" or "City of the Pyramids", i.e. no longer ourselves (in the most limited sense) but one with Aiwass Itself.

This, then, is the meaning of the trinitarian doctrine of Crowleyanity - not at all a heathenish or Old Aeon theistic dogma at all, but instead a homotheistic formula whereby man may truly become divine. And it is what Crowley meant, in Cefalu, when he wrote in his diary that one day humanity will recognize in the Scarlet Woman, the Beast, and Aiwass, a new Holy Trinity not of God but of a greater Humanity.

"Love is the law, love under will."

-Aleisterion