

THE TYPHONIAN DAYS OF CHRISTMAS

Being a Kabalistic exigesis of the song "The Twelve Days of Christmas", as done by Kenneth Grant, the real OHO of the real OTO (accept no substitutes).

As Aleister Crowley demonstrated in Part Two of Book Four, the initiate of the Draconian Cults of the ancient world were able to perpetuate their knowledge of the Kalas, the secret sexual fluids, and the techniques for utilizing them, in the most innocuous forms. They could evade the Inquisition and at the same time, ipse tempo, send coded messages into the subconscious of Europe that would later serve to reify in the form of the Magickal Revival at the end of the Nineteenth Century, (see The Magickal intelligences of the Sirius System and with the entities on the Nightside of the Tree of Life through the Tunnels of Set and the Qabalas of Besqul (see Nightside of Eden)). As Crowley demonstrates, the main vehicle for this technique was a mantrical composition know to the uninitiate as "Nursery Rhymes", nonsense intended to passify children. Later the Adepts went further, adding sphisticated sonic components to the basic mantra, producing "songs". While a complete dissection of the harmonic structure is beyond the scope of this essay, I will endeavor to cast some light on the innner meaning of a well-known litany to Hecate; "The Twelve Days Of Christmas".

I. On the first day of Christmas my true love gave to me a partridge in a pear tree.

The True Love is the Self, the Kia of the Zos Kia Cultus of A.O.Spare (see Images and Oracles). Since this Self is the source of all Magick powers, it is wholly appropriate that all the gifts (Siddhis) should come from it. The partridge is the Ibis of the Abyss that the Magician must slay before passing through the Gateway to the Night-side of the Tree of Life (see the Cincinnati Journal of Ceremonial Magick). The pear tree is a common glyph for this Gateway among the Ophidian Cults of the ancient world.

II. On the second day of Christmas my true love gave to me two turtle doves.

The second verse contains a description of the Gate itself. The two "turtle Doves" are in reality the Dragon-Serpent and the Vulture of Maat that perch atop the Pillars ready to devour those without the Key. The Key pertains to the science of the Kalas, the sexual fluids released at the moment of orgasm that provides access to the Nightside of the Tree. In order to emphasise the nature of this verse the first is repeated in a fashion similar to the Qabalistic doctrine of the Kings of Edom.

III. On the third day of Christmas my true love gave to me three French hens.

The three "French" hens are nothing less than the VIII^o, IX^o and XI^o of the OTO. "French" is an allusion to the nature of these Degrees and the hen is a symbol of their ability to produce Magickal results, (see Crowley's Book of Lies where this thesis is stated explicitly). In spite of Crowley's gross misinterpretation of the nature of the XI^o and his linking of their use to a overvalued Formula, that of the Book of the Law which pertains only to the use of Sex Magick, his ability to articulate the symbolism of the OTO Degrees is still valuable to the student.

IV. On the fourth day of Christmas my true love gave to me four calling birds.

This is an invocation of the Quadriga Sexualis, the four-fold formula of ecstasy which lies at the core of the science of the Kalas. Knowledge of these fluids derives from the Sirius Contacts in Africa at the dawn of civilization.

This was carried into the ancient Near East through Egypt where it was personified by the god Set, the antecedent of Satan in the Judao-Christian tradition. From there it was carried to India, becoming the foundation of Tantra, specifically the Vama-marg, the Left-hand Path.

V. On the fifth day of Christmas my true love gave to me five golden rings.

Five is the number of Sirius or Sothis, contact with which was responsible for the foundation of the Ophitian Current. Gold is an allusion to the precious nature of this contact which has been of central importance to the development of the human race and race-consciousness. Some occultists now see this development culminating in the Aeon of Maat, foretold by Frater Achad and earthed by Soror Andahadna. This occurred now rather than some two thousand years from now due to Aleister Crowley's failure to utter a word for his "Aeon of Horus", making the past century the much-feared "Wordless Aeon" and necessitating the premature (or seemingly premature) initiation of the next Aeon in the cycle.

VI. On the sixth day of Christmas my true love gave to me six geese a-laying.

The use of sexual slang here is too apparent to require comment. It represents a case of hiding something in plain sight. It refers to the witch's Sabbats of Medieval Europe, where mass orgies of every kind of sexuality were used to bring the participants to that state of exhaustion amenable to the reification of desire (See Images and Oracles).

VII. On the seventh day of Christmas my true love gave to me seven swans a-swimming.

In Hinduism the swan is the vehicle of Bramah, the creator. The analogous Egyptian deity is Amoun, who uses VIII^o Magicks to reify the universe into existence. Hamsa, Sanskrit for swan, being possessed of five letters, this serves as a further elaboration of verse five in that five is the number of Sothis whose star is Sirius.

VIII. On the eighth day of Christmas my true love gave to me.
eight maids a-milking.

This verse, as is obvious from the number, pertains to the VIII^o. Interestingly, it refers to female Initiates using VIII^o techniques to "milk" their own sexual fluids in order to reify their desires. That they are referred to as "maids" indicates that they have not yet been initiated into the IX^o.

IX. On the ninth day of Christmas my true love gave to me
nine ladies dancing.

Here we again encounter the women of verse eight, now Initiates of the Sovereign Sanctuary. That they are actively engaged in IX^o workings is obvious from the song; using the female-superior positions favoured among the Vamacaryas, the Initiates of the Left-Hand Path, they "dance" upon the Priest as he lays supine upon the Altar.

X. On the tenth day of Christmas my true love gave to me
ten lords a-leaping.

This verse describes the OHO of the OTO, currently Aossic-Aiwass-718, who has been responsible for bringing the Order into line with the Draconian Current as symbolized by the Egyptian god Typhon, or Set, whose star is Sirius. He is described performing his function of catalyzing a "leap" in human consciousness into a higher dimension through his contact with the extraterrestrial intelligences of the Sirius star-system.

XI. On the eleventh day of Christmas my true love gave to me
eleven pipers piping.

Here we see reference to the activity of the XI^o of the OTO. Through the formula of El Rub, and not PVN despite Crowley's enthusiasm for such things, the Initiate is able to manipulate potent forces from beyond the veil of Daath and access the forces of the Nightside of the Tree. The Piper is the "idiot flute-player" that, as described by Lovecraft, attends to the ceremonies invoking the powers of the Outer Gods.

XII. On the twelfth day of Christmas my true love gave to me
twelve drummers drumming.

The twelve drummers are the twelve houses of the Zodiac, whose influence is of vital importance on the Earth. Here, for the first time, we encounter a deliberate mistake in the verses: there are not twelve signs but thirteen. The missing sign is the secret constellation of Arachnae, the spider, corresponding to the first half of sidereal Taurus. Arachnae incorporates Algol, the demon star of Arabic legend which is a focus for Nightside currents in this Universe.