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une 14-27
968

1990

Another local controversy is in the disposition of a

... require from books, or from

Liber LXXVII



"the law of
the strong:
this is our law
and the joy

How this infect church going in Africa is interesting. It means that it is unimportant WHEN one goes to church. The

I have already pointed out that the African time concept is governed by two main dimensions, past and present, but has virtually no future beyond two months. To avoid a mental association with the English words 'past', 'present' and 'future', I suggest that two Swahili expressions should be used.

SASA, which stands for the present period covering the tenses 1 to 7. In Sasa there is the sense of immediacy. People are directly interested in this period of time.

ZAMANI, which stands for the past, to

...and comparing that LOVE to the LAW, OFF UNDER

The time has come, I think, when all these loose threads

grazing again. 5 p.m. is the time when the cattle are driven back into their open stalls.

Zanzibar is the end, where everything comes to

[illegible]

UNDER

THE FORMULA OF SEXUAL MAGICK USED IN ALEISTER CROWLEY'S CULT PARTICULARLY IN THE O.T.O. MAY BE COMPARED WITH CERTAIN TANTRIC PRACTICES OF INDIA, MONGOLIA AND CHINA.

The thesis of Tantra, especially of the YAMA MARGA (or Left-hand rites involving women), is based upon the balanced triad of active and passive polarity in the human organism.

The process requires an initial inhibition of the outgoing tendencies of the mind, which consolidate the thinking-principle or image-making faculty. When this is stilled, the mind-flaming Light of Consciousness shines unobstructed. Normally, the Light is obtained by a veil of ignorance which is initiated for the world and its redness, flux of tragedy. This illusion of a world has to be dissolved before the Light which forms and initiates it can shine without hindrance.

One way of achieving this is by magically directed sexual congress. Crowley calls it the way of LOVE UNDER WILL. It destroys the objective universe by dissolving the sense of separation, thus enabling the Self to realize its identity with Pure Consciousness, without objective adjunct. This is the essence of Mysticism. It is also the essence of Magick and the means of influencing the external universe at will. Mysticism culminates in the Opening of the Eye of Shiva; it destroys the Universe in the sense that it causes the dissolution of the phenomenon. There remains no form and no ideas to disturb the calm bliss of Self-Experience. All agitation ceases. This is the passive form of Attainment.

The active form is Magick, and by it the Light is projected into any desired mould. There must be no dichotomy in the Will. Therefore, and the Tantric Will has been discovered and properly formulated, Magick tends to take one further than the Goal.

The True Will and its realization is the main theme of Aleister Crowley's writings. CROWLEY IN THEORY AND PRACTICE wherein the entire process is revealed — and, concealed.

Tantra, also, recognizes in it male and the female the Two that may be resolved into the Void through the process of love under will. In Chinese philosophy the form is expressed as $2, 0, 0$ or $(-1) + 1$. (1). Plus One is symbolized by the Yang or Masculine Principle; Minus One by the Yin or Feminine Principle. Their combination results in transformation into its original nothingness, expressed as Tao. This underlies the Tibetan formula: Nothing manifests itself in any form.

The Plus One, Yang, is represented in Consciousness by the Subject; The Minus One, Yin, by the Object. There can be no Subject without an Object, and vice versa. The fusion of the two constitutes the World. The dissolution of the two constitutes the Void, which is of the nature of Pure Bliss.

The aim of the Ancient Mysteries (Eastern or Western) was to escape man with the keys of Self-realization. Whether rationally enacted or meditatively approached; whether magically operated or mystically experienced, the Goal was One: Crowley reveals the modus operandi of both Paths.

The aim of Mysticism is Self-realization, by absorption in the bliss of undifferentiated Consciousness; the 0 of the Chinese equations. The aim of Magick is the creation of an endless variety of worlds by infinite expressions of the Self through love under will. The $(-1) + 1$ of the equation, in its operation, Love equals Nothing. Will equals the mechanism to Nothingness (the Void), occurs in both cases, for the formula $(-1) + 1 = 0$, is merely a particular case of $(-1) + 1 = 2$. This row, the Love and Will are equivalent modes of the same Substance.

In the ancient Egyptian texts the Primordial Word is often referred to as Chaos. It is pre-evil substance out of which all things proceed. It is biologically expressed as the seed or matrix from whence all Matter is

derived. Ontologically considered, it is Pure Undifferentiated Consciousness. In Alchemical terms, it is the First Matter of the Great Work.

The subject-object phenomenon productive of the Universe is mirrored and resolved by sex, or an analogous mechanism. The KTEIS is the Cup of Life, symbolized as the Scarlet Harlot into whose Grail flows the 'blood', or bio-force, of the Saints. The Saints are the ermites or hermits, i.e. the secret, unsexed, or virgin male seed, considered as a non-individualized substance which equates with Light, or Solar Energy. It is hermetic in the sense of being uncorrupted and devoted solely to the realization and fulfillment of its own inherent nature. It is the True Will, whose vehicle of expression is the PHALLUS.

The Scarlet Woman rides upon the Beast, her Lord of Light. She draws out the Beast by virtue of her supreme power (SHAKTI) of trapping creativity in a god (SHIVA) whose Energy is essential destruction and a reversion to Chaos. Combined with her, however, it is 'redeemed' and moulded into the creation of fresh forms of life, fresh events, fresh centres of possible experience in the field of infinite existence.

The formula of the New Aeon which Crowley obtained in 1904, consists in the triad: male union of opposites, of Man and Woman, in Nature (Body); of Subject and Object, in Consciousness (Mind); of Self and Not-self, in SAMADHI (Spirit), in the transcendental sexuality of Woman and Beast conjoined.

The Beast and the God meet in The Woman. She serves as the alchemist for a chemical operation which transforms the drops of mundane experience into the gold of Perfection via the spiritual essence of sex.

The central theme of the myth-patterns of remote antiquity was the Congress of Woman and Beast. The formula of the incarnation of a God was that of the Beast conjoined with the Woman. This is the mystery at the heart of many classical legends. Leda and the Swan, Persephone and the Bull; Mary and the Dove. The god Zeus enveloped Europa as a bull, Astarte as an eagle; and as a speckled scorpion, Aphrodite as a scorpion. In the form of a Bull and Theophane in the form of a ram, while Chronos, as a snake, covered Phrynia and begot the centaur, Chiron.

Crowley wrote, in the PARIS WORKING (1914):

"This is the great idea of magicians in all times: to obtain a Menshah by some adaptation of the sexual process. In Assyria, they tried incest; also in Egypt, the Egyptians tried brother and sister, the Assyrians, mothers and sons. Phoenicians tried



the Devil, from the Tarot Pack mentioned above.



THE SCARLET WOMAN OF BABALON FROM 'THE TAROT PACK' BY ALEISTER CROWLEY, ILLUSTRATED BY FREDERICK HARRIS.

fathers and daughters; Greeks and Romans mostly bestiality. This idea came from India. The Jews sought to do this by invocation methods, also by PAEDICATIO FEMINARUM. The Mohammedans tried homosexuality, medieval philosophers tried to produce humans by making chemical experiments with semen. But the secret idea is that any form of procreation other than the normal is likely to produce results of a magical character."

Strange cult-survivals suggest that the formula of the Beast was sometimes taken literally. Crowley notes that:

"certain tribes on the Tera this day send their women annually into the jungle and any half-monkeys that remain are worshipped in their temples."

The reason being that their utterances were considered oracular.

Western Witchcraft forms with accounts of elemental spirits in the form of animals who enter into and form channels of communication with occult entities.

Some of these practices derive from infinitely remote and pre-sociological phases of evolution; then times when the part played by the male in procreation was quite unknown. In ancient Egypt, for instance, the child was supposed to formulate his father and make female his mother. The mother and the child were the first anthropomorphic expressions of magical continuity, and they were worshipped as such.

When the male was discovered to be the cause of procreation, the mother and child were degraded, cast out and despised as the harem with her bastard brood. Bast for the Beast, became debased, a thing abhorred, and the fatherless to this day are called bastards after that original fall from Eden.

The Cult of the Mother was superseded by that of the Father, and the Solar religion were established on the basis of the male energy which was then considered superior to that of the mother-blood of the earlier lunar and stellar cults. And with the advance of knowledge concerning biological factors, astronomical observation also progressed; there was no longer cogitated with reference to the stellar and lunar cycles, but evolved into the solar reckonings approximately as we have it today.

But these are exoteric explanations of a constantly recurring formula involving sexual polarity of some sort, whether it be the form of the beard, the child, or the man. The woman was the matrix or alchemist, wherein occurred the great transformation resulting in physical immortality and the continuation of consciousness upon the material plane, just as the sperm appeared to reproduce itself annually and daily, it was originally supposed that a different man arose with each dawn, the old man having been swallowed by the dragon of the waters of space. Furthermore, in the new post-religious and sociological, the resurrection was considered as the result of self-sacrifice and death. The man 'died' in order to give life to the son who came in his father's line and in his turn — earthed it into another matrix; and so on forever.

The process was tinged with feelings of guilt, because the sacrifice and the death were not made in a state of compassion but at the indignation of passion, which religion condemned. Whereas in the pagan cults, Matter was glorified, and man exalted in the sensuous experience associated with his phallic desire; in the post-pagan cults, Spirit was idealized at the expense of Matter, and the consequent complexes

of guilt and remorse resulted in doctrines of Original Sin, the Fall, and Vicarious Atonement. The pagan formulae of health and pleasure in simple existence gave way to the morbid cults of guilt and sacrifice: the Cults of Life and the Cults of Death.

Both these Cults have now been superseded. Matter and Spirit are known to be identical. The formula now is of continuity of consciousness through Life AND Death, and of continuity of consciousness during the operation which was once supposed to entail sacrifice and death. The BOOK OF THE LAW says: Be strong, o man, and enjoy all things of sense and rapture: fear not that any God shall shut thee for this.

The secret of this magick lies in the formula of love under will.

For most people, the sexual process culminates in a death, a blotting out of consciousness at the supreme moment of ecstacy. The blotted may be infinitely desirable — but it is less a break in continuity; man does indeed die at the one moment when he should be more fully alive than at any other time.

The intricate disciplines of Yoga, no less than of traditional Ritual Magick, are designed to train the individual to achieve control self-awareness, so that no excesses — however desirable — may overwhelm the consciousness.

History offers many examples of mystics so dazzled by the power or the splendour of their Visions that they were utterly unable to express the nature of their experiences.

Crowley evolved what is in effect a new language, specially designed to facilitate the communication of instructions for acquiring in intelligible symbols. Whether the pre-eminence of the Inevitable Universe is opened by the magical use of drugs, alcohol, sex, or ecstatic states, the cultural code of the O.T.O., the consequent experience can be formulated and recorded with almost scientific precision, as is proved by his Magical Diagrams.

The prime requisite for establishing contact with different orders of existence lies in the ability to act with love under will. The subsequent link is the conscious linking of the event is also an integral part of the experience.

The ancient Tantric systems are replete with elaborate instructions for acquiring interior illumination. The ceremonial and Qabalistic techniques of the West — though perhaps not quite so elaborate — were no less effective. But the precesses were for the few and were not intended for massive attainment.

Crowley has succeeded in abolishing the 'occult' and making it accessible to those spiritual besouls to all who are capable of appreciating them. In this respect, again, the Tantras are akin, for at all the cults of antiquity. Tantra does away with all distinctions of sex and caste. Crowley also aimed at bridging Magick within the range of experience. The Tantric cults of old are no less intensive than those of old, but the techniques have been adapted to the exigencies of modern culture. Whereas the Western Magicians' techniques require enormous paraphernalia for its proper practice, the new Magick depends solely on the individual's inner resources. It is the psycho-physical mechanism that is his form birth.

Tantra specifies various centres, or lotuses, in the subtle counterpart of the human anatomy. Great reservoirs of magical energy are latent in each of them. They can be verified if certain procedures are adopted.

Although alcohol and drugs are sometimes employed to stimulate these centres, sex is an even more potent factor, and preferable to other aids because it is natural and readily available. But great care must be taken. The BOOK OF THE LAW observes:

"I am the secret Spirit coiled about to spring, in my coiling there is joy, if I lift up my head, I and my Nait are one. If I drop down my head, and shoot forth venom, then is nature of the earth, and I and the earth are one!"

But it goes on to say: "There is great danger in me, for who doth not understand these things shall make a great mis."

The secret Spirit is the KUNDALINI SHAKTI, or central magical power in man. It may be stimulated by properly conducted rites requiring nothing more than the mysterious mechanism of the human mind and body. Crowley controlled these processes in the symbols which composed his magical language. With a little practice and application this language may become familiar to all. I have translated some of it — enough to make the reader comprehend the processes mentioned above — in my book ALEISTER CROWLEY AND THE HIDDEN GOD, now awaiting publication.

Kenneth Grant