

Here begins the Diary entry of frater UIZ PIN--690 (a.k.a. PVN) for  
SUNDAY, the 27th Day of JUNE, 1982 e.v.


PUN # 24

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

Finished up the second draft of Apolqia Discordia. Below is a  
copy for this record. Pg. 1

APOLOGIA DISCORDIA  
(in Defense of Disagreement)

by frater PVN

"The word of Sin (i.e. Shin ) is restriction". That is to say, each AEon (symbolized by the Tarot Trump ruled by Shin) has a particular formula which restricts the operation of those who work within the framework of that aeon. The previous two aeons of Isis & Osiris were concerned with maternity and paternity, so all formulae concerned with these aeons have a bias or predisposition towards 'natural' (i.e. child-bearing phenomena. The traditions, rituals, and formulae which come down to us through initiated tradition (both written & oral) are very strongly atuned to this bias. While it would certainly be very foolish to suggest that sex for procreation is invalid in this aeon of the child-twins of Hoor-Paar-Kraat & Ra-Hoor-Khuit, it is equally foolish to be limited by the restrictions of past aeons. This is the aeon of mutation, that is to say, the formula whereby the parent becomes the child through transformation. The (so-called) 'natural' cycle of Father + Mother yields Son + Daughter is by no means the only valid expression of the tetragrammaton formula.

During the past two aeons the study of Tantra,

sex-magick, the kundalini, the physiochemical elixirs (kalas) have become very closey tied to a very narrow approach to the Mysteries which might be termed 'pro-creative mimicry'. Masturbation and female homosexuality have been (for the most part) permitted only under restricted conditions when used as an adjunct to male-female genital contact. This is not to say that all sex acts necessarily culminated in a co-mingling of the male & female elixirs, but (as a general rule) those acts which were not in themselves pro-creative mimicry were used to potentize or prepare the priest or priestess for a culminating rite at some later time, or for use by the solitary magickian to attract a suitable partner for future rites. Male homosexuality was not generally so used, or even tolerated. In the Aeon of Isis, the male was generally not permitted to imitate the fertile mother goddess while in the AEon of Osiris, males who demeaned themselves my taking-on the role of woman was not often considered suitable for initiated workings. The exceptions -- such as the priests of Cybele, who were castrated and then functioned as temple prostitutes -- are not numerous, and can easily be viewed as 'influences from other aeons'.

But this is the AEon of 'un-natural creation' in which woman is no longer valued simply for her ability to represent the fertile mother goddess, nor can she any longer be 'used' (by the priestcraft, or by men as a group) as simply the inferior (but necessary) assistant to man. In the AEon of Horus, men and women are equal, but this equality does not necessarily imply interchangeability. On the mundane level, a woman cannot father a child, nor can a man become pregnant. But magickians, whose work can often transcend the limits of the mundane world, manipulate potent trans-mundane formulae in which 'man' and 'woman' are simply masks, or god-forms to be invoked as needed for the operation at hand (and banished when the mask loses its immediate usefulness). With practice, a biological woman can plant the germinating seed and/or a man can give birth to a magickal childe (creative idea which is earthed in form). The balanced magickian is skilled in alternating roles at will during the course of a magickal operation.

But this Aeon is far more diverse than simple role reversal, for role reversal can easily be reduced to pro-creative mimicry in yet another form. The so-called 'sterile' workings (lumped by Crowley under the heading of Eleventh Degree) allow congress with forces beyond Daath in order to 'give-birth' to gods not of this plane. Kenneth Grant has explored most thouroughly one form of this un-natural congress. But, important as it is, the formula of el. rub. (elixir rubrae), which is the red gold of the alchemists, but one-third of the Magickal Formulae which are currently at work within this aeon.

The most widely recognized formula is that of White Isis. This is the formula of natural childbirth & pro-creative mimicry in all its forms from simple fertility cults to the

more complex or bizzare forms of initiated tradition.

The second formula is that of Red Isis. This formula utilizes the current of the sterile lunar flow with which the magickian taps into the current of Nu-Isis. The magickian then projects a god-form Nightside in order facilitate the explorations of the Tunnels of Set and engage in experiments which may only safely be performed beyond the Gates of the Abyss.

But there is yet a third formula, which encompass the Rites of Black Isis, through which the magickian utilizes the certain formulae (such as LASH TAL) in order to assist in the earthing of the experiments of Red Isis into this plane of reality.

It has been said that the Rites of White Isis are to be preferred over those of Red or Black Isis because the formulae of White Isis are more benign and are better understood than those of either the Red or the Black. But, in an overcrowded world, can it realistically be said that the spin-off energies of fertility and fecundity are without danger?

Up until a few short years ago, the mysteries of Red Isis had been vielded in utmost secrecy by those adepti who experimented with these energies. These Rites are indeed potent, and therefore dangerous, but with proper guidelines, even the most treacherous paths may be traversed safely by those initiates who do not over-estimate their own abilities. Today, experimentation with this Current is safer for all because the guidelines for safe workings has been made public by the Ordo Templi Orientis in the books of Kenneth Grant.

At the present time, those who experiment with the Rites of Black Isis do so in secrecy & without the benefit of public guidelines similar to those available to the folowers of either Red or White Isis. The rituals of Black Isis can be quite treacherous, and are fraught with many pitfalls. All who dare explore these mysteries are cautioned to tread lightly and with much deliberation, for all 'mistakes' can easily be earthed within the fundament-AL being of the magickian. It would be foolish to shun these mysteries altogether, for it is only by careful mapping (& by making mistakes!) that we can ever hope to comprehend these these mysteries in order to gain the ability to utilize them for both individual magickal initiation and for the evolutionary benefit of the race as a whole. Had Kenneth Grant had not dared to chronical his explorations of the formulae of Red Isis, the Thelemic magickal community as a whole would be poorer for his conservatism; but thanks to his explorations, we are all enriched through the access which we all have gained to the potent formulae of Red Isis.

But adepts are able to learn from failure (their own or anyone else's) as well as from success. Grant has written much constructive criticism on the 'strayed gods' of Thelema,

outlining their failings and their obsessions, while delineating their researches in sufficient detail to enable all serious aspirants to the Mysteries to profit from those stray gods who lost their way in the pursuit of initiation and magickal self-knowledge. If proper records are kept, even failures which destroy the lives of adventuresome initiates can be useful, nay essential, to the rest of us who remain in the relative safety of our collective magickal traditions. The unchartered Abyss which lies beyond the fringe of our understanding is not for everyone, but there are those who dare to trust their deviant visions in order to pursue treasures which they hope will enrich us all.

Magick is, like most other human sciences, founded upon tradition. We need tradition to assist us in forming links with the past & to allow us to learn from the successes & failures of those who have come before us & who have added much to the store of human knowledge. There are many initiates who prosper on the well-worn paths of tradition, refining and exploring the by-ways of existing formulae. Through the diligent work of these initiates, the crude experiments of our ancestors are continually being refined into efficacious magickal formulae with which we may better understand the Universe and interact with it in more beneficial ways. Within their own specialty, these adepts are brave and serious workers who, through the light of their own internal guidance, seek order within the chaos of diverse magickal traditions. But, far too often, their vision is limited and their own pre-conceived ideas blind them to avenues of exploration which lie outside of their own narrow field. They see the tentative explorations of others as either futile or dangerous (or both!). While the danger is often quite real (for any potent formula is dangerous, especially when only partially understood), the futility is, however, only real for those who lack the requisite internal guidance to lead them off the beaten path and into the unexplored regions which border on madness and obsession. But those adepts who are comfortably ensconced within their own traditions cannot realistically hope to judge the tentative explorations of those who attempt to explore beyond the fringes of the known universe.

But some of these adepts do judge the exploratory workings of others. They use the power and prestige which they have gained through the success of their own researches as a 'club' with which to dissuade research into areas which they consider futile or dangerous. These adepts are known as 'ossified gods'.

Israel Regardie (who is an adept of the formulae of Tiphareth) constantly uses the power of his reputation to dissuade everyone who will listen from exploring the formulae of Red Isis. Regardie reached a pinnacle of adeptship, then ossified to the point where he cannot see the validity of any formula which lies outside of the area which has worked so well for him. Unfortunately, his ossification is not an isolated incident. There are many serious adepts who are

appalled by the concepts of Nightside which are common to much of the workings of both Red & Black Isis. There are even adepts of Red Isis who are unable to see that certain formulae of Black Isis are necessary for the reification of opening of certain gateways which were discovered and explored through the formulae of Red Isis. Some even go so far as to deny the sodomical formula of the Eleventh Degree working, thereby attempting to abrogate much of Crowley's explorations along these lines. The Eleventh Degree is a working common to both Red & Black Isis and, as such, cannot be defined as exclusively a formula of Sodom or of el. rub. exclusively. The formula of the Eleventh Degree is a many faceted gem which enables the magickian to functions equally well in the realms of Saturn/Earth or of Nu-Isis.

The sins of the fathers are often visited upon their children, but we are at the beginning of a new aeon where the restrictions of the past have only a tenuous grip upon us. Let us not be bound by the ossifications of those gods who would foist their limited vision and their fears upon us in the guise of Truth. Thelema is not (& never can be) a single monolithic formula guarded by senile adepts who fear the unknown or the dangerous. The gates of Daath are open and those formulae which are feared most will manifest unless they are dealt with constructively. In magickians, colitis and haemmeroids are not caused by the rites of Black Isis nearly so often as they are caused by fear of the rites of Black Isis. A restricted Muldahara chakra is dangerous for all magickians, whether or not they ever engage in the formulae of Sodom, for the magickal channel must fully opened in order for the safe manipulation of the energies inherent in any trans-mundane magickal operation, particularly those which tap into Nightside. But let us not abandon these ossified gods who would attempt to thwart us in our struggle to discover our True Will. We all need to share our magickal explorations in order that we may learn from each other's successes & failures. The ossified gods have much to teach, but it seems that most of them have forgotten that they also have much to learn from the tentative explorations of others.

I sure am learning to appreciate keeping my writings on magnetic disks! It only took a few minutes to 'append' that long essay to this diary.

Love is the law, love under will.

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Here begins the Diary entry of frater OTz PTN--690 (a.k.a. PVN) for THURSDAY, the 1st Day of JULY, 1982 e.v.

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