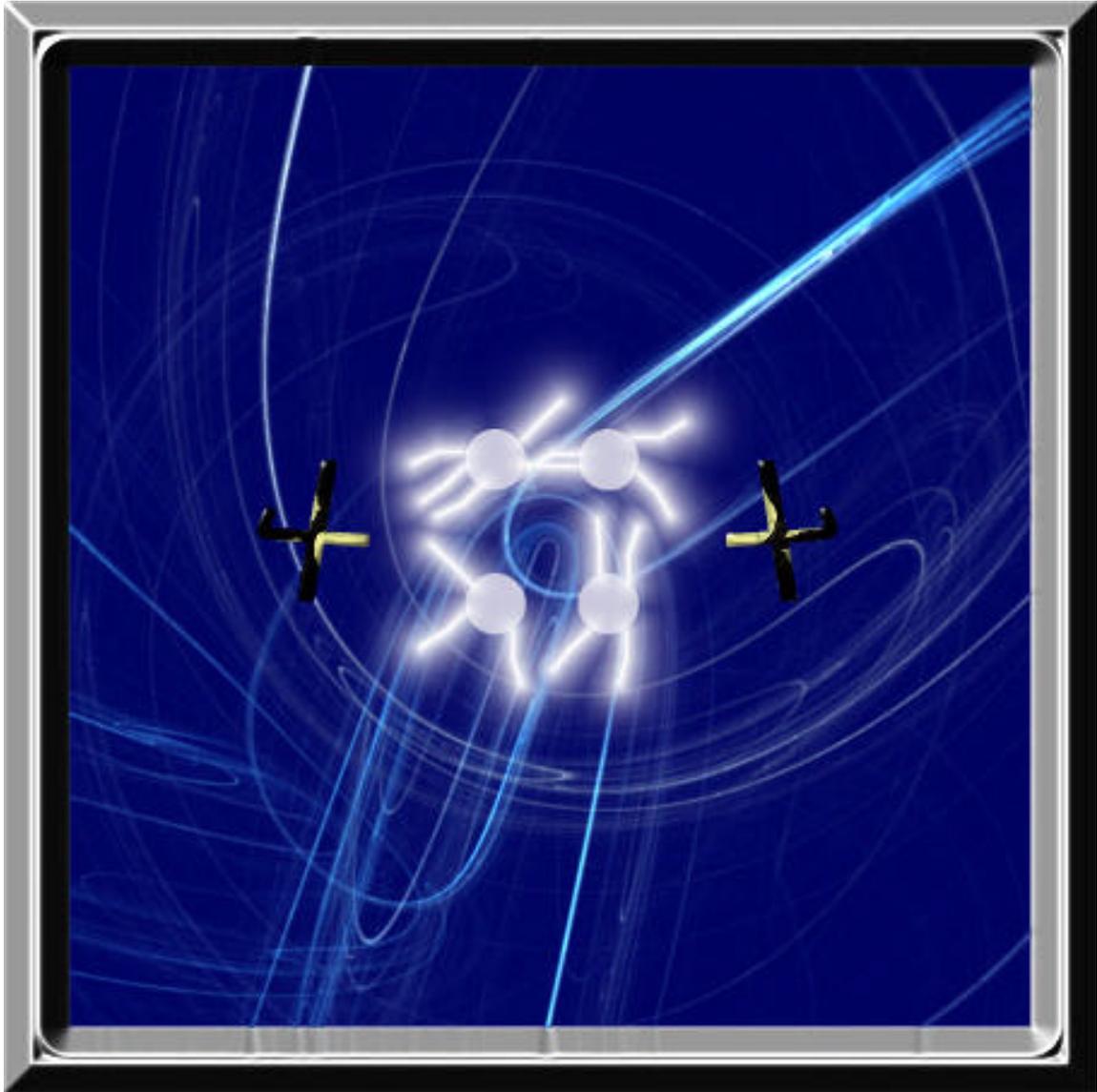


A Subtle Union:

IX° and the Paratrimshika



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-One-

Devi asks Deva; how can Tantrik powers quickly open the kingdom of heaven with knowledge of the preparation that opens the path to heaven? Tell me of this hidden aspect of myself which shines forth largely unhidden. (Paratrimshika I)

Representative of the original questioning of the aspirant seeking to understand themselves and their place in the universe, the question itself finds parallel in the Minerval ritual, where the candidate's "inner light" is exposed to the veiled symbolism of the phallus and the structure of the Order as presented. This is a universal question that is found in a variety of systems, and is a symbolic opening for the remainder of the ideas presented in the document.

It could also be argued that the request for information implicit both in this request in the Paratrimshika and in the Minerval to be provided with information about the hidden part of the self is vitally important. In making this request, both Devi and Minerval candidate expressly state that they are willing to receive information about the mysteries and themselves, and that it is a choice freely made. This knowledge, like that of the Minerval, is not to be dropped into the hands of an individual who does not know who or what to ask.

The hidden aspect of the self, the unexpressed divinity of the Paratrimshika also finds parallels in Thelema in the philosophy of "*Deus est Homo.*" The hidden light finds expression in the bridging of the microcosm and macrocosm through the figure of Jesus Christ, the god who is man, embodying the characteristics that transcend mere mortality and infinity. This potential spark of divinity, considered an essential part of many modern Gnostic revivals, shines through each individual, and is expressed in no uncertain terms in Liber AL's essential proclamation that "*Every man and every woman is a star.*"

-Two-

Tell me Deva about that Tantrik power that resides in the hridaya as the ruling feminine power of the body, and tell me in what way can I find fulfillment? (Paratrimshika 2)

The ruling feminine power of the body, as expressed in this text, is contained within the genitals, the "source of life" mentioned in the text. Another possible interpretation of this verse would be to examine the androgynous nature of "yoni" (as examined in the etymology and functional use of the word) as an asexual reference to both male and female genitals, with the aspirant asking the Deva how to manifest the spark of divinity through the sexual organs. In requesting how to manifest the power within for fulfillment, there is a striking difference between the Paratrimshika and the expectation of the prospective IX° to figure out the system for themselves. This is an important distinction, as one method simply entails asking the correct questions, whereas the other expects the magician to discover the truth for themselves.

Beyond this basic difference in approach, the "fulfillment" of the Paratrimshika finds a parallel in the combined male and female energies of the classic IX° working. Within the magical paradigm of Liber Agape, fulfillment comes in the mingling of man and woman, for as it states, "For they understand not that man is the guardian of the Life of God; woman but a temporary expedient; a shrine indeed for the God, but not the God." This idea is further expressed in the Seal of Solomon, with the two triangles mingling to create the union of the microcosm and macrocosm made possible through the creation and transmission of the Elixir of the IX°.

-Three-

The illustrious feminine power is the source of great Divine gifts in the kingdom of heaven. (Paratrimshika III)

The feminine as source of creation, as illustrated in the various "Mother Goddess" myths of diverse people, is an essential part of the Tantrik system as expounded in the Paratrimshika. Similarly, even with the focus on the Sun as Father of Creation in the O.T.O. paradigm, the Daughter is absolutely essential in continuing the cycle of creation implicit in the formula of Tetragramaton. It is she who manifests through the power of the Son to wake the Father and continue the cycle of creation. It is for this reason that the practitioner is advised in Agape to practice the technique of the IX° often, to manifest the forces of creation within themselves and their partner and master the continuous cycle of existence for their own betterment and that of the Order itself.

Within a Thelemic paradigm, it can also be said that this feminine power, the source of gifts mentioned in the Paratrimshika, is none other than Nuit, the infinite space upon which the entire tapestry of creation rests. Still, the source of the gifts is not the gift itself, and thus, without the combination of the Hadit-force to manifest godhead, it is merely a source, untapped and unused.

-Four-

*By maintaining Tantrik practices, the desired world is made real, thrust forth from the heaven within your genitals. I am revealing to you the powers of the kingdom of heaven.
(Paramtrimshika IV)*

This maxim highlights the importance of repetition in both systems, in which practice makes it possible to manifest desire from the emotional and intellectual realm into the physical through the vehicle of sexual contact. This idea is echoed in Liber Agape, in which it states:

"And if thou work with intelligence and energy, thou shouldst attain the Highest Perfection and accomplish the Great Work before the Earth hath twice fulfilled her orbit."

Godhead is contained within the genitals in both the system espoused by the Paratrimshika and in the O.T.O, as it is in the focus and uniting of the forces aroused through sexual contact. Through focus of Will and energy through the steps from foreplay to orgasm, the magician or Tantrik is shown the simple method by which desire can enact real change in the physical realm.

Similarly, the focus on the "powers of the kingdom of heaven" is something which is contained within each person, and can be made real through the applied focus and energy of sexual practice. It is for this reason that an individual within the O.T.O. system is "*no longer man, but God*" once they have discovered and practiced the creation of the Elixir that manifests the entire Tetragramaton in one functional cycle. If Agape gives the individual the means through which to accomplish the Great Work within two years, and elsewhere describes Jesus Christ as the individual in whom the Great Work is accomplished, the O.T.O. IX° secret can reasonably be described as a method through which the powers of the kingdom of heaven can work their way into the lives of every man and every woman who discovers and practices the techniques described within.

-Five-

Now! We begin with: all of the reality of heaven can be found to be built on, and becomes manifest with the subtle union of the moon and sun. (Parimtrimshika V)

All of reality, as expressed in the formula of Tetragramaton, is available to be built upon, much as the entire universe in Kaballistic myth begins with the utterance of one letter. Through the creation and consumption of the Elixir, and the assumption of the entire powers of the cycle of creation within the individual, reality can be changed and modified through the application of Will focused through physical sexual interaction. This is very similar to the basic idea expressed to the aspiring Tantrik in the Paratrimshika, in that the key to controlling the universe and all within it can be found through harnessing the power associated with sexual union.

In the second half of this axiom is found the essence of the creation of the Elixir associated with the IX°; that is, the subtle union of man and woman passed back from man to woman orally after orgasm. Through the passing of Yod to He, then back to Vau and then to He, the woman is raised to the position of the Daughter who causes the Father to rise again and continue the cycle of the universe. This "subtle union" is only hinted at in this section of the Paratrimshika, but is clearly illustrated in the association of the yoni with the lower mouth, where the Elixir is supposed to dissolve and return to the individuals who have manifested it.

-Six-

The physical or manifest is in union with the creative force in the evolving world. Evolution proceeds step by step from one realm to another, as the letter "ka" to the letter "ma".
(Paratrimshika VI)

Upon first examination, there is a fascinating similarity between the Paratrimshika and the hermetic tradition as espoused in *Sephir Yetzirah*. Like the creation of the universe through the utterance of letters by Yod He, the Paratrimshika offers forth the idea that words themselves have intrinsic power. These letters referenced in Sanskrit, "ka" to "ma", when mapped out on a grid, encompass the entirety of the language as represented by sound type, ranging from gutturals to labials. This arrangement finds its complement in the "Alpha and Omega" of the ceremonial magick of the O.T.O., in which the entirety of creation raised to manifested perfection through Jesus Christ.

Beyond the importance of the letters themselves, the idea that the physical is in union with the creative force as expressed in the Paratrimshika finds a substantial complement in the IX° equation's focus on the duality of physical action and mental preparation. It is in the manipulation of the energies of the macrocosm and the physical essence of the microcosm that the two parts of the universe may be bridged and the desired result of the working can be obtained.

-Seven-

There are four supporting elements of reality: air, fire, flowing water, and manifested earth. From these there arises a shining forth proceeding the developing of the expansive world. (Paratrimshika VII)

The essence of this maxim of the Paratrimshika finds a counterpart in the classical "four elements" of esoteric thought, commonly used in many forms of ceremonial magick to represent each of the four cardinal points of the compass. Beyond the simplicity of this statement and the obvious parallel with the Western hermetic tradition, this maxim hints at one of the central pieces of the IX° equation: the manifestation of force and Will through the combination of sexual magick and the formula of Tetragramaton, the essential "four supporting elements of reality" in the Western hermetic tradition. Without these supporting elements, be they physical elements or the building blocks of God itself, the manifestation of godhead beyond the simple sexual interaction falls flat upon itself, fading as the orgasm does into nothing without incident. In essence, without the ability to manifest creation through the sexual act, be it in a classic IX° working or through the Tantrik technique described in the Paratrimshika, there will be no effective magick raised and the Elixir will be no more than bodily fluids dissolving in failure.

This "shining forth" in the Paratrimshika is extremely similar to the raising of the Son and Daughter to rouse the Father and continue the cycle inherent in both the IX° formula and Tetragramaton itself. It is the combination of charged fluids and intent that come together to "*abutteth upon death*", and continue the cycle of creation that continues to manifest as the magician continues to work the IX° current and make active changes to themselves, their magical partner, and their united universe in whatever manner is seen fit.

Similarly, "the developing of the expansive world" can find its parallel in the continuance of existence through the IX° working; out of the full manifestation of Tetragramaton, the magicians performing the working can enact change through the power unleashed representing the very creation of existence itself. Much as a small spark can trigger a much larger chemical reaction, the magician in this working must be able to manifest a small amount of energy and then focus the massive energy flow which results in the proper completion of the ritual.

-Eight-

Without beginning, they are the steps of bringing forth all that is known, experienced and created. Everything is truly mantra, knowledge, and glorious. (Paratrimshika VIII)

In the moment of completion, the magician or Tantrik must lose themselves in the act, and take the role of the creator in manifesting the intent of their ritual. This is the practical essence of this essential maxim of the Paratrimshika, in which the practitioner must manage to successfully use the sensual experience to launch themselves into an alternative state through which the working can be successfully completed. In this state, there is a physical as well as a spiritual bliss, a state of no-thing in which there is brilliant understanding, focus, and absolute clarity. Through proper focus, it is possible to utilize the power inherent in this state, largely free from self-imposed limits, to make possible whatever end the magician has chosen prior to the ritual, or in an O.T.O. context, risking damnation by following Crowley's admonition to let the universe decide on the ultimate result of the ritual.

Done correctly, the description in the Paratrimshika is accurate albeit reserved; done incorrectly, the magician is harnessing the entire cycle of creation inside themselves awaiting a single misstep to cause substantial potential harm. Perhaps this is why both Crowley and the Tantrik tradition of which the Paratrimshika is a part insist on a level of experience and expertise, for what is glorious to those who are in control of themselves and their universe can manifest as truly frightening and destructive to those who are not.

-Nine-

*This yoni is filled with the 'shining forth' of the four illustrious elements in balance with the expansive world.
(Paratrimshika IX)*

This short, simple maxim illustrates the result of a successful working; the yoni, described as both the genitals and the lower mouth in Tantrik texts, is ultimately completed and filled with energy. While other maxims in the Paratrimshika may elaborate more fully on the working itself or on the uses thereof, this simple statement of result stands as an example of what the aspiring magician or Tantrik should aspire towards attaining as a result of the sexual working.

The elements in balance described in the Paratrimshika can also be interpreted in light of the raising of the elements and parts of Tetragramaton through sexual ends. The "yoni" in this aspect is representative of the Graal of the IX°, the space in which creation continues to evolve from Father to Son to Daughter back to the Father again; it is the space in the Tomb of the Gnostic Mass from which the Priest is raised through the ministrations of the Priestess. Through the attainment of sacred union, the magician has truly adopted the mantle of God, having seen the cycle through from child to the resurrection of the Father.

-Ten-

The third nature of Brahma or the yoni between the thighs unites the Soul with the Divine. Those who do not have the existence as a yogini or the state of androgyny, as did the god Rudra, cannot break forth. (Paratrimshika X)

The union of god and man is to be found in the sexual essence of mankind, through which the highest states of consciousness and gnosis can be attained. This idea, whether expressed through the IX° or in conventional Tantra, is the basic foundation upon which both Western and Eastern sexual magick and sacred sexuality is built. Whether man or woman, the spark of godhood resides in each individual, ready to be raised from potential to full flower.

Similarly, the importance of androgyny, one of the major buzzphrases of contemporary Thelema and among many O.T.O. members, cannot fully be understood outside of the context of sexual magick as represented through the IX° formula. In simple terms, the combining of the sexes to manifest the Father (who also represents the Mother in Tetragramaton not normally mentioned) requires an individual who can handle both male and female energies to manifest the whole of creation. Without this comfort and association with both polarities, the magician cannot reasonably hope to focus and control the energies raised to attain his chosen end. In this vein, Christ is sexless, having manifested both the man and god to become for a time One. In essence, sex in this context is the joining of the Alpha and Omega, the sacrifice of Christ.

-Eleven-

This hridayam is the dwelling place of the God of gods and is the source of union with liberation at the same time. Ascending is made with, samyama creating the great mantra and mudra. (Paratrimshika XI)

The idea that the yoni is the dwelling place of God in the Paratrimshika finds a fascinating parallel within the O.T.O. system, which states in Liber Agape that man and woman are both "a shrine indeed for the God, but not the God." The yoni, acting as the space in which Tetragramaton is manifested and focused to the Will of the magicians, has substantial parallels to the No-Thing of the *Sephir Yetzirah*, in which the Word may be intoned and creation manifest from the echo in the void. This intoning finds its place in the Paratrimshika as well, with the coming together (samyama) becoming active and manifest through the utterance of a sacred word or name, through the combination of mantra and mudra.

-Twelve-

*At the moment of opening, the body moves expressing the union with with a continuing expression and enjoyment of sensual and ecstatic up-flowing feelings associated with a mudra.
(Paratrimshika XII)*

While both the IX° working and the Tantrik ritual described in the Paratrimshika are both sacred and spiritual endeavors, it is vitally important to not forget that actual, physical sex is occurring. As such, it cannot be overstressed that the participants must not forget this fact, and utilize the energies created to fuel the ritual. At the same time, the individuals should be able to focus successfully on the physical interaction and sensation without losing the focus and intent of the ritual. It is for this reason that masturbatory sex magick and Tantra is recommended for mastery prior to engaging the second individual necessary to complete the IX° formula.

Once orgasm is achieved, the focus of the ritual and the associated practices (the "mudra" referred in the Paratrimshika) must be maintained, even though the physical sensations might be distracting. Focus on both, until Nothing is achieved. To quote Liber AL, "*unite by thine art so that all disappear.*"

-Thirteen-

*At that time, one attains the empirical form of the mantra-mudra,
which was created in the future and became manifest in the present.
(Paratrimshika, XIII)*

At the moment of orgasm, the magician manifests the existence of the operation, which transcends the linear nature of time. Just as Tetragramaton is a cycle with no real beginning and no real end in practical application, the magical result manifested from the Tantrik working violates the linear concept of time. In the same frame of logic in which the Daughter can raise the Father to splendor and create for herself the position of the Mother in the IX° working, the Paratrimshika presents a similar paradigm in which the unity of action and focus become that which was, that which is, and that which will be in a space of No-Thing.

-Fourteen-

*The thoughts can be thrust forward into time by the androgynous power of Rudra to make a clearly manifest and real spiritual shining form.
(Paratrimshika, XIV)*

The combination of Rudra, the male-female god essential to the Paratrimshika working, finds its counterpart in the classic IX° through the manifestation of Vau He in the magicians which is then raised to Yod He through the intervention of the Daughter. Through a continuation of the cycle of creation implicit in Tetragramaton, the magician is able to transcend the normal restrictions of the universe, simply because in performing the IX° ritual, they have become the universe.

This “clearly manifest and real spiritual shining form” referenced in the Paratrimshika is the fully completed Elixir of the IX°, full of the energy raised during the physical sex and focused into the completion of the ritual. Through ingesting this manifest Elixir through the lower mouth, the magician feeds back the energy raised from the lowest to the highest chakras into their physical form. The thoughts of the purpose of the ritual manifest through the power harnessed and focused during the ritual, creating the “thrusting forward in time” mentioned in the Paratrimshika. At a later time, the desired events should transpire in accordance with the wishes of the magician assuming that the ritual was done correctly.

-Fifteen-

The thrusting forth of these three: energy of mantra and mudra with pure consciousness brings forth complete true knowledge and the higher powers of the yogi. (Paratrimshika XV)

In the sexual working, the Tantrik is essentially advised that through a complete practice of the total procedures described that gnosis will occur. Beyond this simple admonition, the masculine nature of the yogi infers that the practice of this ritual can transform the aspiring Tantrik into a master of himself and his environment. Through the combination of will, physical ecstasy, and proper form, the magician should be able to become a master of whatever it is that they might desire.

While this is certainly true for many practitioners, a word of warning must be offered, in that the magician must be aware that this gnosis may not take the form intended. Complete true knowledge is not something which many are prepared to even comprehend on a limited level, and through the focus of the entire cycle of creation through sexual force, the magician exposes themselves and their own universe to the potentially destructive powers of truth and knowledge. Once the cycle of understanding has begun, it is extremely difficult if not impossible to stop.

-Sixteen-

The inner great masculine power directs and sets in motion the coming together of the creative powers. (Paratrimshika XVI)

The seeming misogyny of this statement in the Paratrimshika must be understood within the context that it is intended. It references the transfer of power, beginning with the masculine and shifting from woman back to the man and then finally to the woman before returning to each, that is the central part of the IX° equation that is frequently ignored and overlooked. In essence, the masculine initiation of the working through the entrance of the penis into the vagina is a simple biological fact rather than the statement of politics which would be claimed by those more focused on the perceived gender inequity of a surface reading than on the process by which man and woman raise each other to a place unobtainable alone.

At the same time, it must be understood that without the “great masculine power” of the erection that the working is impossible; as such, the role of the man is essential in preparing the working and bringing it to fruition. Without this erection and combination of male fluid to the coming together of the creative powers, the rite fails as surely as it does without the essence of woman.

-Seventeen-

The inner perceptive powerful drive results in the obtaining of mantra and the power over the faultless manifest. (Paratrimshika XVII)

Through the inner focus of Will during the sexual working, what is desired can be achieved. In simple terms, the IX° and the Paratrimshika promise the practitioner the ability to make substantial change on their manifested mental, spiritual, emotional, and physical universe. This power over the “faultless manifest” extends from the magician who has successfully invoked the cycle of Tetragramaton and brought that power into their own essence through the creation of the Elixir and consumption thereof.

The “obtaining of mantra” finds a parallel in the writings of numerous magicians focused on discovering the “Word”, or mantra, of their particular universe, Aeon, or system. Through the use of such a mantra, it is possible in both the paradigm presented by ceremonial magick and in Tantrik practices to harness greater control over the universe, the self, and all the manifestations which arise from both. Whether in reference to a repeated phrase designed to connect the self with the divine or in a combination of syllables which create the world, this mantra finds a home in many cultures and traditions which would promise the average man the power of God.

-Eighteen-

The junction of the two Tantrik powers brings forth all of the powers in the form of a flowing unseen creative soma. (Paratrimshika XVIII)

In the completion of the distinctly sexual part of the Paratrimshika working, the practitioners create a charged essence through the combination of physical fluids, mental, emotional, and sexual energies, and driving force of Will. This force, whether done through mutual focus on a sigil such as Tetragramaton or other methods, manifests physically and otherwise as the fully charged and manifested Elixir so often discussed by Crowley in his various essays and works. It can also be said that in the space of orgasm and completion of the working that there is a focus that transcends the normal closeness of sexual intimacy which is likely familiar to any individual who has worked any type of sexual ritual, whether it is alone or with a partner. In the space of No-Thing created by the sexual energy, sudden insights, understandings, or even visions may occur, brought into being by this unseen creative soma which washes over the spiritual environment created by the ritual itself.

-Nineteen-

The unseen fertile fluid moves, and thus, with this motion, reality is known, portion of his powers come into their own existence, he is a woman; he is also initiated. (Paratrimshika XIX)

In his Book of Lies, Crowley wrote, “*All the Brothers of the A.’A.’ are women.*” This essential sentiment is echoed in the wording of the Paratrimshika, in which the aspirant who practices the ritual is initiated through the manifestation of the power of both sexes. In becoming one with Tetragramaton and invoking its essence, the magician becomes more than his sex, and is initiated into the feminine and androgynous state of God. Similarly, a female initiate becomes masculine in discovering the androgynous nature of the divine, and reality becomes more fully understood from the perspective brought into existence through the invocation of multiple roles and genders. Through the passing of the fluid both in terms of the Elixir and the energies raised in the creation thereof, the magician can truly said to be androgynous, as both man and woman in their role in perpetuating the cycle of their universe.

-Twenty-

Being blameless and with the knowledge of matrena, knows all of the powers. Even without the training of yoga, becomes one with the assembly of shakinis. (Paratrimshika XX)

In discovering this inner androgynous nature, the Tantrik is innocent in the ethical sense of the word, unaware of the technical terms and methodology required to display mastery of the technique or prove official status as an adept of the art. Through this self-discovery, the magician initiates themselves and their partner to a level of understanding and practical mastery that normally is thought unobtainable without proper training. In the traditional O.T.O. context, this self-discovery finds its parallel in the requirement that an individual must discover the secrets of the IX° through their own research, intuition, and practice. It does not matter whether these secrets are given from one to another; they must be truly understood by the magician regardless of source, and no body, individual, or written text can provide that gnosis. Ultimately, the person who initiates the magician into the Sanctuary of the Gnosis is themselves; it does not matter whether the attainment is formally recognized. A master of the technique is a member in their own right, whether or not formally recognized by another, a body, an organization, or by the androgynous adepts or shakinis.

The parallel continues in the idea of the “training of yoga” discussed in the Paratrimshika; it can be interpreted and understood as “training of the yoke”, through which an individual is bound to a group. Even without these bonds, such as represented by the I° or V° initiations, the practitioner who has discovered the secrets is one in the assembly. It is ultimately in the best interests of that assembly to bring such an individual into the fold and have the new adept working in concert with like-minded individuals of similar attainment rather than operating alone.

- Twenty-One -

*However, without knowing the rules, he brings forth worship.
(Paratrimshika XXI)*

The Tantrik, unaware of what he should or should not do, simply is and manifests godhead within themselves. This worship is simultaneously of the self and of the universe; it is the uniting of the macrocosm and microcosm through the physical and spiritual body. It is important to note that this initial experience ultimately will be carried out without any knowledge of what should occur; even with a thorough understanding of the techniques and practices in question, the Tantrik must undergo the process for themselves. At the same time, even a non-Tantrik or non-magician might well discover these secrets inadvertently, and manifest the union of god and man within themselves without an overriding external mystical or religious system.

- Twenty-Two -

The manifested world is first begun with matrena, then shaped with maya. The masculine force pervades the boundless created world with its three mentally created powers of spiritual creation, destruction and maintenance. (Paratrimshika XXII)

The formula of Tetragramaton emerges from the preparation of the ritual; the purification of the participants involved, the creation of the proper environment for the sexual encounter and the rite itself, and not least in the mental and spiritual attitude that makes the success of the working possible. It manifests and takes form from the maya, which in this instance is better translated as the “supernatural force or power” of the universe, rather than the illusion popularized by many modern esoteric texts. This supernatural force is provided through the union of man and the divine made possible through the sexual union of the magicians involved in the working and their invocation of the cycle of creation represented by Tetragramaton.

In Thelemic terms, the Hadit force is the single point upon which the universe is built, against the tapestry of the void and stars characterized by Nuit. This masculine force is representative of the creation of the universe, made possible through the vast space of the female essence. Operating in a spiral of creation and destruction as the form and the formless create and destroy the children of each other, the universe itself expands and contracts in a maintenance cycle manifested by the magician in the sexual working of the IX°.

- Twenty-Three -

The inner continual process of life becomes a pure path for the one who perseveres in the rules. It quickly opens to the knowledge of the inner sovereign powers. (Paratrimshika XXIII)

Through an examination of the cycle of life as evidenced in the formula of Tetragramaton, the magician can attain the Great Work with relative ease. This is the hermetic translation of this Paratrimshika maxim, a process through which the Tantrik discovers the divine through an examination of the self. These inner powers are the essential divinity locked within each person, through which they may discover and act upon their Will, whatever it may be. In discovering the self, there is no sin, no wrong; a true examination of the soul is an examination of God.

- Twenty-Four -

*Because of the radiant fluid, one is a great Soul, knowing the masculine powers of Shiva and all things, One is without sin, one's will and exertions become pure and shining.
(Paratrimshika XXIV)*

The essential maxim of “*Every man and every woman is a star*” is found in this Paratrimshika verse. Because of the radiant connection with the universe as expressed through the idea of the soma, each person is part of the whole tapestry of life as expressed through work, play, and all facets of existence. Those who understand this fact and live by the essential truth that each person is divine are truly without any form of sin, acting in accordance with their internal ethical code and in alignment with their Will, whatever it may be. Once this state is achieved, it is simply to manifest change in one's existence and through the focus of this purity, significant changes in the life and universe of the magician can be obtained.

- Twenty-Five -

As the great banyan tree is contained within the energy of its seed, so also is the evolutionary upper 'kingdom of heaven' contained as a seed in the genitals. (Paratrimshika XXV)

Within each person, there is a spark of divinity contained inside. This divinity manifests through the genitalia, through which the mortal man may discover their internal divinity and become one with the creative force of the universe. Whether it is in working magick, simply existing in concert with others, acting as a necessary force of entropy and destruction, or anything in between, the essential spark of divinity that is contained within each person can be manifested through sexual activity and sexual pleasure. Speaking in terms of the chakras, Kether is truly in Malkuth, and Malkuth resides in Kether.

Thus is the hermetic maxim of "As above, so below" maintained.

- Twenty-Six -

*Truly, bound with the knowledge of the true state, the reaching for nirvana fades away, dedication comes into existence; doubts, annointings and impressive religious ceremonies are abandoned.
(Paratrimshika XXVI)*

Once an individual manifests their internal godhead, there is no more need for seeking ideas and places outside the self. The desire to fade away to nothingness, to escape, vanishes as the realization that the universe is contained fully within each person and each spark of life in creation. There is nothing sacred outside the self, and knowing this fact, the Tantrik needs no impressive ceremony, no notice of attainment, no outside appraisal of greatness. When all is already within, there is no thing to be impressed of note.

In this state, magick simply is; godhead simply is. There is an almost Christ-like state in which the only things which are needed are already present, and the keys to the kingdom of God within have already been discovered and the gate opened into a discovery that there is beauty and bliss locked inside where before there was simply doubt and searching.

- Twenty-Seven -

Having made the object of worship manifest and united with that seed, the goal is reached. (Paratrimshika XXVII)

In completing the ritual and coming to a first-hand understanding of godhead as it lies within the self, the magician has inflamed themselves so much in prayer that they have found the object of worship within. United with the cycle of creation implicit in Tetragramaton, and aware of its mysteries, the magician has attained the Great Work. The Alpha and Omega has been united, and the Logos is manifest within the individual. The return of Christ has been attained through the uniting of the self with the divine, and the sacrifice of the self to achieve this end has removed all taint of sin.

- Twenty-Eight -

The inner seed bursts forward as the moon becomes full, coming forth from the inner lotus of the heart meditation with soma exerting one's own security. (Paratrimshika XXVIII)

Operating in tandem with the feminine force of the universe as expressed through the moon (or the sun, in the case of the female), the magician is complete within themselves. All exists within, and all can manifest as desired in accordance with the laws of the universe. There is no need for superiority; the godhead within manifests in balance and simple understanding of its absolute authority over itself and its creations.

- Twenty-Nine -

*Whatever is desired and made a dedication to, becomes reality.
(Paratrimshika XIX)*

Having attained the union of God and man, the magician can focus their Will to achieve a desired end. This must still be done in accordance with the essential rules of the universe as understood by the magician, for as a unique creature manifested as both God and man, they must operate under the rules they have chosen. There is no breaking these internal standards, as they provide the structure which keeps the individual separate from the chaos and No-Thing from which all creation has come.

In dedicating themselves to a particular end, the magician acts as both divinity and the agent of the divine as manifested in mortal, focusing the desired end through themselves as representative of the entire force of creation. If done properly, without a lust of result, the magician or Tantrik can enact real emotional, mental, spiritual, or physical change on themselves and their surroundings. The only limit to this change is contained within, and acting as a bridge between their physical and spiritual natures, the complete magician does what is required to fulfill their Will, whatever it may be.

-Thirty-

*This manifested mantra bursts forth from the combined masculine and feminine powers to attain all knowledge and powers.
(Paratrimshika XXX)*

Having united man and god, the magician has become the embodiment of the Logos – the Word is within them. In the beginning, the Word was with God, and the Word was God. Through the uniting of the central forces of the universe, the magician transubstantiates themselves into the embodiment of the androgynous divine force creating, maintaining, and destroying existence.

In this state, all that which is desired can be made real; all which is truly Willed can become reality. In the No-Thing in the time in which man and woman unite to manifest creation, all knowledge and all power is possible.

A shrine for the God, indeed.