

The Rising of the Cosmopolitan Personalities

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Abstract

This short essay wants to look at beat literature as a medium that has re-introduced in popular feelings the possibility to change the world, transforming its social rules by using new technologies as instruments for emancipation. Stating this, the essay links the beat movement to hipster's hopes of the beginning of the XX century, with the need to reflect on the meaning of two WW as barriers to people's emancipation. From the non-academic side of the perspective, the essay indicates some special sources, trying to demonstrate how beat literature has shaped new meanings to words like "occult", "magic", linking them with other words like "awareness" and "emancipation". Doing this, a tribute is given to the historical role played by the magazine "International Times" as living witness of the years when beat literature was germinating into the generational protest. The conclusions are oriented towards the meaning in the present for a beat attitude to (social) life, with the new awareness of the way indicated by Allen Ginsberg about the unuseful dimension of drugs as instruments to get the vision, and the need to substitute them with natural tools to be able to extract them from unconscious through yoga and meditation systems. This may help to create a new kind of people, involved in a cosmopolitan interpretation of life, able to interconnect by the new information and communication technologies, ready to create a new social intellect.

Of course, we do not pretend to present this work of network as a strong link, rather, it seems to be a weak tie. Nevertheless, this weak tie in sociology is a concept used to indicate a relationship that is not as strong as quotidian family or professional relationships.

The strength of weak ties theory affirms that weak ties provide access to new audiences where you could find opportunities or contrary opinions that would make ideas stronger, looking at how a person's network can contribute to their success.

¹ The M Foundation (<http://fondazionem.wordpress.com>) is focused on this objective, aiming to generate exchange and contact all around Europe, creating events and publishing books, music and other items as witness of this commitment, sharing it and spreading in every place of the world, everywhere there is an hotbed of consciousness and emancipation.

Ideas are like germs and they don't diffuse through populations of people at random, instead, they make their way through networks – that is the kind of relationships we may have with people, creating connections with others.

The changes in communication system (Internet, on the immaterial side, the mobility system on the physical side) are creating new opportunities to create network both on the immaterial and on the physical side. Conference driven by intellectual affinities and wishes to know better each others culture seems to generate the conditions of a new kind of people, creating cosmopolitan attitude as something that can be shared by an increasing number of people.

Keywords: Beat; revolution; psychedelic; psychonalysis; deep psychology; archetypes; open source; emancipation; awareness; koiné

Prologue, like the piper at the gates of the dawn

Try to tell something about beat literature as vehicle to carry on a social explanation of our recent history: this may appear an ambitious plan, maybe oversized. It's the kind of criticism we can foresee. Notwithstanding, looking with open mind, this perspective allows absolutely interesting framings, generating a panorama where politics, economics, religion, culture and mass-media show their interaction with history, anthropology, sociology, psychology, pop-art, rock music, finally it matches the theme of the comparison between raw power with individual emancipation and system of rights.

However and how much involved in these achievements, beat literature remains full of controversial arguments.

In the beginning, the mainstream establishment reacted indicating these sources as something that may not have a place in "serious" culture. After, the answer has become to take possession of their products.

Before to start to talk about the reasons of these statements, there is a consideration about the way to express thoughts (there and here, this essay being a celebration of non-academic perspective): and here it will be evocated the noble roots of the Tree of the Irregular Tongue, as in *Finnegans Wake*, in the mix of writing characters in the *Vortex*, in the syntax of *How it is*, in the sneaky slang of the *hipsters*. There's something more, because until yesterday, what was out from the field of observation, it was the central shot, that is the strange alchemy of transmutation of darkness in light.

This missed central focus concerns something that we need to re-integrate in our perception, taking advantage from the work carried out by psychoanalysis, Eastern philosophies, Yoga and *avant-garde* movements. The whole heritage of past century.

Free Will: Reason to be hidden

To understand the reasons which lead to this labeling, we should re-start our reflection since the early years of XX century, when the industrial revolution seemed to promise to each individual, male or female, a progressive integration in awareness and emancipation in all fields, involving all sides - material, psychological, spiritual - of life's dimensions.

The process of awakening of the whole population was rising from the philosophy of Enlightenment. Here we meet an important statement of this essay, that is related to the apparent paradox that Enlightenment philosophy comes from an occult and Mystical doctrine. The mistake we want to avoid is to create condition for a classic misunderstanding, that always has been well sustained by the official culture, giving the sensation that occult is another form for satanic. In fact, this is not but the classic way to close the question that the establishment uses to reinforce obscurantist position, and avoid any condition that would imply the claim for different reasons, including *libero arbitrio*, individual awareness and increased rights for citizens.

The main information about this light coming from darkness are given by the evidence that the kind of knowledge that improves individual awareness has always been denied by official powers. This is the reason why it has been hidden under the veil of the occult: otherwise, the official powers would have exercised against the opponents their right to accuse of heresy, just as it happened in the past when were persecuted doctrines as the Cathars, when scientists as Galileo Galilei were tortured or even burned at the stake, as dramatically happened to philosophers like Giordano Bruno.

Even astronomy has been for many centuries a forbidden knowledge for Western countries, since the Roman empire, adopting Catholicism as empire's religion after the destruction of the Alexandrian Library in 396, they decided to burn all the books about stars.

Breaking the veill

It is well known today that the main doctrines at the early sources of the Enlightenment's philosophy are given by the narrow line which unifies the esoteric Catholicism (under the doctrine of the Rosy Cross) and Jewish Kabbalah (with the European involvement of Marranism). This notoriety in the relation has been especially given because of some special events happened inside one of these fringe groups of occult knowledge: *The Golden Dawn*.

It has been in this point that modernity broke up something that was before reserved to the exclusive use of aristocracy: the ceremonies of initiations into a Rosicrucian

framework. This happened when a philosopher and poet decided to publish all this material under his name (within the review named *The Equinox*).

It must be said that this has not been the sole case during those years. It is famous the case of Leo Taxil (pseudonym of Marie Joseph Gabriel Antoine Jogand-Pagès). He published under his name many of the Masonry's rituals; nevertheless, the attitude of the two men is completely different, because Taxil is still under the common rule of (well payed) repentance, while Aleister Crowley is under the utopian persuasion that he is offering a great gift to humanity, creating the conditions of a new age of awareness and spirituality for all.

Reactions of the establishment

It is not difficult to find references to Aleister Crowley of the gender "the wickedest man in the world" and many other amazing epithets that constellate his controversial personality. Labeling is a main practice of the establishment's system to make neutral every kind of emancipation-oriented thought. In the case of Crowley, to label him as a satanist has been the simplest way to neutralize the powerful philosophic system he was contributing in restoring. Of course, Crowley had no fear to confront himself with the darkest dimension of inner consciousness (and we may use the archetype's paradigm in Jung's psychology of the deep, to have useful keys to inquire the meaning of his work). Anyway, it is sufficient to read his *Book 150 or the law of liberty, of love, of life and of light* to understand that Crowley was too clever and aware to fall in the trap of a dualistic system (and in that book there is also a clear reference to the *Advaita's* doctrine of oneness that goes years light beyond the ordinary philosophy of common ideas as good and evil).

Anyway, the labeling had its effect as far as the eclectic and artistic personality of Crowley, legitimating those interpretation of his thought, so that he was banned from the official culture. As always, this happened not because of the eccentricity of the artist, but for the reason why his theories were considered too open to individual awareness and therefore socially dangerous.

To stay into the mood, now we need to restart our story since the point that – after the early years of XX century – the industrial revolution was promising more freedom for citizens (as in the Fritz Lang's film *Metropolis* – see *image*), while Russia, drove by Lenin and Trotzki under the Marx's doctrines, the proletarian revolution was going towards an international approach.

There was sufficient matter so that the power élites decided to react creating financial extortion through the mechanism of a deep crisis and financing authoritarian parties. From these fears fascism and nazism took their source, including another dramatic paradox: that in the first phase of this political change, some Jewish capitalist

incurred in the tremendous mistake to support the financing of nazism, believing that it would have been just a system to defend the entrepreneur's profit.

After the II WW

In a document – The famous *Ventotene's Manifesto* written in 1941 by dissidents exiled by the fascist's Italian government – it is stated that the reasons which have leading the world over the edge of war, were essentially given by the choice of the power élites that had captured the national states, substituting the people's interests with their personal advantage.

We can read in this document: «It was claimed the equal right of all nations to organize themselves into independent states (...) The ideology of national independence was a powerful stimulus to progress which helped overcome narrow-minded parochialism in a wider sense of solidarity (...) It led, however, in itself the seeds of capitalist imperialism, that our generation has seen magnify up to the formation of totalitarian states and the unleashing of the world wars (...) the will of the military class now holds sway in many countries of the civilian class, making it increasingly difficult free education, school, science, production. The administrative bodies are mainly directed towards increasing military strength; mothers are considered merely as makers of soldiers, and consequently rewarded with the same criteria with which are rewarded prolific cattle. Children are educated from an early age to handle weapons and hatred for foreigners; Individual freedom is reduced to nothing since all the military establishment is constantly called on to military service; (...) and to sacrifice their lives for goals of which no one really understands the value, destroying in a few days the results of decades of efforts to increase the collective well-being.»

The boom of economy and the generational protest

After WW II, the recovery programs coming from the emerging world leader – the USA – were creating in the whole Europe economic wellness and great increase of the economy. The ultra-liberal policies were under attack, being considered responsible for the financial crack of 1929, creating the need for a different answer, something else from the ideological statement that an “invisible hand” (to use the language of Adam Smith) may create balance between production and consume. The answer came from the Keynes system of an economy piloted by the State, with public investments to carry on incomes and demand, transforming save in further investments. The result was three decades of exceptional development, so that the promise of the beginning of the century seemed to wake up and rise from a terrible nightmare, with new and powerful energies.

America was in deep with some important experiences, especially that spontaneous music that was going to generate new expectations not just for ordinary people, but for people used to be discriminated, like the blacks. Their involvement in situation like jazz and blues, and the extraordinary interest of the most talented American artists, gave to music a new charge as vehicle of emancipation.

The electrification of guitars – and the consciousness of the meaningful experience in rock'n'roll and its debt to blues – was creating a new ethic of young people, going to edify itself in a request of more power to the people.

It is not superfluous to remind the influence that the work of Aleister Crowley had in this new request for freedom coming from the Sixties and the Seventies. It is not superfluous especially because it is not obvious at all. For long time, Crowley has been simply a personality who was object of what Freudian psychoanalysis calls “removal”, with the complete cancellation from official literature.

At the end of the Sixties (and during all the '70s) the underground magazine *The International Time* – that used to refer to itself as “the paper that the official press dare not mention” – was considered the Bible of the beat movement. It was canceled by official culture, but the archives are still preserved and it is now considered a main source to inquire what has been the protest, the psychedelic movement and the beat literature. Inside its columns all the personalities of this area are represented: Allen Ginsberg, William Burroughs, Paul Bowles, Andy Warhol, Living Theatre and, of course, the protagonists of the new musical scene: Rolling Stones, Beatles, etc, so well as the sources of the link between blues and r'n'r: John Lee Hooker, Muddy Waters, Willie Dixon, etc. Just to give an example, the inauguration of the first number of the review was launched at the UFO club, with an opening concert of the early Pink Floyd.

The name of Aleister Crowley came as answer to a poll made by the magazine, whose question was: “Who is the unknown prophet of the beat generation?” Then it followed a pair of articles signed by Kenneth Grant, who depicted personality and thought of Mr. Crowley under a new light, creating the conditions of the re-emerging of this kind of thought under the title *The Revival of Magic*. Demonstrations of this interest on non-conventional access to spirituality are given by *The International Times*² through some others articles like David Kimchi's writings on Kabbalah, Ginsberg's on transcendental meditation (and also with some Timothy Leary's articles on drugs as keys to open the doors of perception: we will talk again about this problematic topic).

Since then, the influence of *the unknown prophet* has went over and over increasing, finding in psychedelic rock a powerful system of diffusion. Crowley appears in the



cover of the Beatles' LP *Sgt. Peppers*, in the back-cover of the Doors' live album "13", it is the subject of the Mick Jagger's soundtrack for the film "Evocation of my demon brother" of the *avant-garde* director Kenneth Grant; he is the secret protagonist for the Rolling Stones' song "Sympathy for the devil", he become the great reference in the whole Led Zeppelin's repertory; we may find his name in the word of David Bowie's song "Quicksand", as the title of Pink Floyd's song "The dark side of the moon" is nothing but the title of the 18th chapter of his novel "Moonchild". It can be possible to continue over and over, so that these seminal r'n'r bands have been – and still today are – influent on other bands, in an inextricable web of relations.

The Magical Revival (according to the lucky formula of Kenneth Grant) became the secret code to understand the way for modern emancipation, a system to experience collective situation of shared spirituality as research of a more free style of life, resolved from ancient fears and taboos, with people increasingly aware of the interdependence of the human destiny, expressing the will for a world more effective in rights of citizens and creating openness to the spiritual side of life.

Eclipse of ideology and birth of Post-Modernism

Unfortunately, as predicted by Aldous Huxley, drugs became the weakness of the system. Huxley is not a retrograde bigot: just to explain, he is the source for *The Doors* in the choice of the name of the band (from the title of a book of him, *The Doors of Perception* – being this in turn a quote of a William Blake fragment). In a perspective much far from the position of supporters of the drug's power to activate finest sensitiveness (as Thimothy Leary and Richard Alpert were), Huxley simply wrote that drug is not but an amplifier: therefore, as into a man (or into a woman) a lot of moods and feelings are co-existent, it's impossible to think drugs as an instrument to create just freedom without consequences or collateral effects.

Into the individual dimension, fears, shadows, anxieties will enter inside the person who has experience in this. The legend of Syd Barrett and the great number of excellent r'n'r artists who made (ab)use of drugs is countless. Their fall is not something that has avoided to other persons this fate. On the contrary, the system of communication has been creating myths, showing them as an example to emulate. In general, with Huxley's words, the scientific caste system is going to abolish free will making servitude acceptable by regular doses of chemically induced happiness.

Considering the social implications, it is to say that the establishment took and still takes advantage from the use of drugs in several ways. Having the control of the criminal system and making affairs at the international level. Pushing to generate interdependence at the internal level. Making people exposed to blackmail. Not least, holding the possibility to express a moral judgment on people. Opposite to

the authoritarian paradigm of the one-party in past century (in literature, the govern of the Big Brother depicted by Orwell), the modern soft-dictatorship is not based on explicit violence, but in a sophisticated system of internal violence, that is inner and masked in the sub-liminal action of the occult persuasion system inherent to propaganda.

The inner thought of Aleister Crowley was simplified until the stupidity and vulgarity, codifying it for simple access as a satanic system, like in the Anton LaVey version or in the Charles Manson's sectarian asset. It is well known what happen in the famous case of Sharon Tate, murdered during a magical retire, and it is quite sufficient to understand that this kind of facts contributed in creating discredit in the social side of Crowley's thought.

The establishment used these elements to reinforce the social control. As Huxley perfectly has described to explain the way to work of the *propaganda* system, the élites create conditions to absorb the different voices and the protest, transforming their language in something commercial. So the music of the protest became part of the business. Maybe, the better understanding of this condition was the "The Destruction in Art Symposium" (DIAS - leded by Gustav Metzger and held at the Africa Centre in Covent Garden, London, from 9-11 September 1966), fighting the uniqueness of the artwork (enhanced in its destruction as a form to achieve the state of *Shunyata*, the Buddha understanding of transcendental void) and also the serial, industrial creation as in the Andy Warhol production of the pop-art, to go towards a social use of the art, independant from market, and created for the moment.

Meanwhile, keeping drugs illegal was (and still it is) a main key-factor to take the protest under control. During the Seventies, the practice of infiltration became very common. The pacific demonstrations – as they were marches and happenings – were often altered by fights and clashes, and in a lot of cases this was caused by the infiltration of men paid by the conservatives, with political coverage that allowed them to hit without consequences, sometimes even creating massacres that were leaning to the responsibility of anarchists. The political activity of confront and engagement in use during the Sixties, during the Seventies became quite impossible because of the increasing risk to be taken by the police under drug use accuse.

So it began the time of disco-music.

No more people discussing politic in squares, just consumers of commercial music, alcohol and drugs no more to have vision or understanding, but just to tolerate high volume discotheques. This alienation was dissimulated by promoting the sophisticated aesthetic of post-modern thought – a system where the possibility to identify the cause which gives origins to something else is denied – and this seems to have been the perfect pair with the substitution of an economy socially driven by

the state (through the Keynesian policies of the recovery from the '29 crisis and the financing of the restore of Europe after II WW) towards a new liberalism era with the monetarist approach so loved by Reagan and Thatcher. This monetarist approach generated the conditions to break the Berlin wall (the emblem of the Cold War coming from the contrast between capitalism and communism), but created also a stronger division between social classes, exacerbating inequality of incomes distribution and concentrating more and more power in the hands of big corporations.

The dream of awareness and social consciousness was eclipsed again.

The beat challenge: Liberalism againts free will

To speak some honest words in a matter like economics (that, as usually economists remind us, is not a moral science), we may start saying that before it became a humanistic discipline among modern sciences, the *physiocrates* – a French philosophic school – were used to say that real richness is exclusively the product of the land which gives nourishment to people, while each other activity is nothing but exploitation (especially of the town against the countryside).

This statement, founded in a materialistic conception, was overcome by the new theories coming from Adam Smith and David Ricardo which supported, in different ways, the specialization as factor of richness. This explanation was severely criticized by Karl Marx, who came back to the idea of exploitation, better explained with strong reference to the Ricardo's notion of social classes, that Marx was going to reinterpret not as something given, but as the result of the hegemony of the leading class.

In the early years of the XX century the International Socialist was a wind that, blowing from Russia, it was expanding to the whole Western world. To contrast this tendency, the leading classes in Europe reacted creating barriers through military hierarchies against the emancipation of masses and the progress of individual free will.

This kind of reaction is coherent with what is called the *Law of Malkvth*, with the meaning that the world is not naturally based on human emancipation but, instead, upon sub-human conformism

Marxist theoric believe that the right answer to exploitation has been blocked by some main historical factors. In a simplified scheme, we may synthetize that the first one was the death of Lenin; the second, the rise of Stalin in Russia; the third, the Kautski's thesis at the Third International Socialist that the *sickle* have to be separate from the hammer. There's no comment on the first one. On the second, we must recall that Stalin ordered the murder of Lenin's great theorist, Leon Troztki. Moreover, accepting the pressure from the international diplomacy, he adopted the thesis of "socialism in just one country". The third factor is the perfect construction of the isolation of

Russia created by the capitalist élites of Western world, buying Kautski to create an artificial (and uncongruous) separation between proletarian agricultural and industrial, having the simple objective to weakening movements of mass emancipation. All these elements were empowered by an umbrella organization created by the secret services of USA, the so-called *stay behind*, to avoid that communists should have been able to enter into the government in any European Country.

Carrying on all this diplomatic work, the capitalistic system had to face a strong crisis at the end of the Twenties in XX century. From this crisis, the capital found the way out through the compromise solution between liberalism and socialism, balancing State and market through the Keynes' thesis on the role of public expenses for investments.

This system offered the key for development through more than three decades, until the capitalistic cry started to accuse the public administration of inefficiency, because the public intervention was increasingly used not for investments, but just for consumption. This misleading system, according to liberal thinkers, must be correct through balanced budget and no more allowing the public system going in deficit spending.

These ideas, that have the appearance to exhort to a more rigorous management, concretely have been creating a new distribution of income, generating ultra-profits for capitalists and weakening the position of workers. Avoid public expense and make pressure over salaries, taxes and public health, this has been the overall policy of liberalism, that caused that total disconnection between wages and labor that is the modern equivalent of the disconnection between agricultural production, money and power.

The complete primacy of financial reports has been the outcome of this approach. Therefore, after years when people had their opportunity of emancipation, through the enlargement of the number of people who had the possibility to attend studies and valuable social positions, the liberal approach was working to reintroduce cleavages and barriers between social classes, decreasing wages and transforming the saves in debt.

To hold on this new form of dominion, as perfectly foresaw Huxley, it has been decisive the contribution of mass-media control, where the shape of desires and wishes has been forged to change the attitude to save in a new idea of complete waste of money in consumption because of the low degree of interest rate, something that can be translated as the useless to save. This new wave of liberalism produced therefore a mass of people increasingly indebted and, therefore, weakened and lesser concentrated on their individual freedom, going towards a situation of non-control of their life.

Drugs, gambling, bets: all this has been encouraged by the system, with the propaganda always active in creating *opium of the people*, real and metaphorical. Since Western armies entered Afghanistan, it is a data that opium production increased dramatically. Propaganda may affirm that Western armies go in Middle-East to perform peace-missions, but the real goal is to control petroleum affairs through the commerce of weapons and drugs.

This is also the reason why drugs are still now illegal: at the global level, because this is a main link between State policies and international affairs; at local level, this is the way through which Prohibition allows the State to control dissidents. As says Huxley, drugging individuals is a benefit of the State, a main plank, an insurance against subversive ideas.

Allen Ginzberg showed to be perfectly aware of this. Not the same can be stated for Aleister Crowley. To stay on the beat, Kerouac seems to be in the middle: a bit of drugs and a lot of (fantastic) confusion. Burroughs being on the dark side, eventually talking about it from another dimension. Substitute drugs with light's spirituality (of breath, like in *pranayama*, and of gestures, like in *mantra*, and composing it through the mystical theatre of ceremonial magic): this is an exigence of our time.

This is true liberal attitude, able to hold in itself social balance.

It was Gandhi who said that this mystical state, to be authentic, needs to be created not by addiction, but by subtraction. This is a real mystical law. And here you find the perfect instrument to forge *cosmopolitan personalities*.

In the spirit of the historical Naropa (that, before the co-founder with Allen Ginzberg of that modern University, was a mystic of the early Shivaism), we ought to remember Mahatma Gandhi was the modern prophet of *Advaita* – the theory of non-duality, and of *Ahimsa*, the practice of non-violence).

At last, what can be said is that beat literature is a special key to explain our recent history.

Epilogue.

Towards cosmopolitan personalities: the rising of a morning star

Sincerely, we believe that the only way to create emancipation and freedom it is to include the whole life under the sun, putting everything in a framework of legality. Drugs must be legal, and sold with a price able to contain tax to finance prevention at school and policies of rehabilitation. Legal drugs will free society from its bond with criminality; a more advanced level in collective and connective consciousness will deliver new generations from the bond with alcohol and drugs, making clear that

these substance are not useful to create open mind but, instead, their abuse damages neurons and synapses.

In the economic sphere, it is clear that financial liberalism goes exclusively in make private the earning and public the loss. The fable that there is an invisible hand which moves markets for the better (and more efficient) choice is the laugh of rich over the shoulders of common people. There is no “invisible hand”. At least, no one else than the hand of personal advantage, and this create an humanity increasingly cynic and evil. Liberalism must be controlled by public interest, and investments needs to return in their role of primacy in reason of public utilities and common goods.

Come back to a modern Enlightenment philosophy is absolutely important. But, you know, *propaganda* now uses words – especially words like “emancipation” or “freedom” – with a meaning that is the opposite of their true meaning. Therefore, notwithstanding with the nobility of the word, do not trust in “Enlightened”.

Trying to contribute to hold high the torch of emancipation and free will, we have to remind that this is not the rule of the world, but the exception.

Before closing this short (and irregular) essay, it is important to underline two considerations that concern the core of the matter here presented. The first one comes from the final of Jack Kerouac’s *On the road*, where Sal (the protagonist) gives some words that sound like a statement where, beyond any ideology, the utopian dream to live in an equal perspective is definitely missed.

Remi had gotten tickets for the Duke Ellington concert at the Metropolitan Opera and insisted Laura and I come with him and his girl. Remi was fat and sad now but still the eager and formal gentleman, and he wanted to do things the right way, as he emphasized. So he got his bookie to drive us to the concert in a Cadillac. It was a cold winter night. The Cadillac was parked and ready to go. Dean stood outside the windows with his bag, ready to go to Penn Station and on across the land.

This scene is a paradigm of the failure of drugs as system to destroy the barriers between social classes. This statement signs the end of that utopian dream and the coming back of Sal to his social place.

From this perspective, this statement is the rational complement to the Ginsberg’s starting point for his poem *The Howl*, with the well known flamboyant beginning phrases that say:

I saw the best minds of my generation destroyed by madness, starving hysterical naked, dragging themselves through the negro streets at dawn looking for an angry fix, angel headed hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night, who poverty and tatters and hollow-eyed and high

sat up smoking in the supernatural darkness of cold-water flats floating across the tops of cities contemplating jazz, who bared their brains to Heaven under the El and saw Mohammedan angels staggering on tenement roofs illuminated

which is another way to demonstrate drugs have not the power to open the doors of the spirit.

Then, the second final consideration concerns how to conceive another generation able to enter the spiritual side without the addiction of drugs but, instead, through the subtraction of the superfluous. This idea is not without meaning, if we accept that is an idea for a for a small number of people with the gift a new sensitivity, able to understand the creative power of yoga and ceremonial performance experiences. These are the correct tools to improve free will, and these instruments are the secret weapons of the cosmopolitan generation that the globalization of the internet connectivity is creating.

The meaning is the rising of transnational cooperation in creating new outbreaks of awareness, using these tools as instruments of education towards free will.

Contemporary times asks for a new kind of education about how to get a stronger free will, to be aware that the task of the individual is to rise the consciousness at the level to meet Universal Will: that is all.

Don't you worry about external opinions, believe in what you are doing, if you are working sincerely to find your real Dharma.

Dharma is not what you want, but simply what you must do. Be slave is the rule, be free is the exception. Therefore, we must recognize this is just for a few.

What we can do is to enlarge of a bit the number of these few.

Knowing that these few are no more so few, and every day a new cosmopolitan personality has his (her) birth.

May this flower bloom in the earth of universal consciousness, be dedicated to the complete liberation of all being, everywhere, in light and darkness, above and below, in sunset and sunrise. Always and everywhere, in the perfect center of your mind, you can see the morning star. So mote it be.

Lux in Extension.

International Times quoted & relevant articles

it1 1966 Death of Andre Breton –obituary by Jean-Jaques Lebel; Yoko Ono's 'Unfinished Paintings and Objects' notice for show at Indica Gallery, 102 Southampton Row (where she met John Lennon etc.); Adrian Mitchell

poem - 'Make or Break' written for Royal Shakespeare Company's production of *US*, a play about Vietnam, with Glenda Jackson; Report on the Warsaw International Festival of Music & portrait of Penderecki; Bob Cobbing's *Group H* exhibition; Destruction In Art Symposium (DIAS) 'Two views of DIAS' - Jay Landesman and Tony Cox; a review of 'She' -Woman as Cathedral, a ninety-foot-long woman built by Nikki de Saint Phsille, Jean Tinguely and Olof Ultvedt in the Stockholm Museum of Modern Art; for Indica Gallery; Simon Vinkenoog on Provo in Amsterdam; report on Timothy Leary's Spiritual Stage show from Bubus in New York; China: by Alex Gross; *Alone in Swinging London* - cartoon strip 'featuring Clifton de Berry [who later became Seedy Bee] & Vera Groin in Glorious Sphinctovision', by Jeff Nuttall; Peter Asher's pop column 'Pop.. Pop.. Ouch' by 'Millionaire' - includes a report of a Rolling Stones concert at the Albert Hall; LSD; Dope prices; "*What's Happening*" listings reveal 'Pink Floyd Mix Media Show' at the London Free School, All Saints Hall; Bert Jansch at St. Pancras Town Hall; Roland Kirk at Ronnie Scott's; Karma boutique opens; - *1s; 12pp*

it6 1967 - William Burroughs "The Invisible Generation (Continued)", the second appearance of this text (following the IT poster half-issue no.5.5).; Norman Mailer on Vietnam War; Allen Ginsberg; Cerebral Cortex. Miles' Paul McCartney interview, transcribed from a taped conversation in which they discuss fame, spirituality, drugs, and electronic music (considered to be the first rock interview in IT, though preceded by the self-publicising Kim Fowley intervieww

Allen Ginsberg: 'Public Solitude' -an address on LSD delivered at Boston, 1966 (two pages) - **it7 1967**

"the paper the press dare not mention" - **it8 1967** - page 5

The magic square "Almanah" - **it16 1967** - page 6

Letter signed Larry of Swindon, with answer of Abigail M. Levy - **it17 1967** - pag. 2

it18 1967 - "Junkie Merlin": a letter signed Ros Goodall (pag. 2) which refers to Crowley as "a pioneer as far as exploration of the nether reaches of the mind are concerned"; other interesting articles: Pete Townsend interview - two pages; Jeff Nuttall comic strip; report on race in Cuba; Alan Ginsberg feature '*Reflections on the Mantra*'; Gary Snyder feature 'Buddhism and the Coming Revolution'; The Diggers Mystique; Censorship; "where the new 'underground' is going and what its priorities should be....."; John Wilcock's report on a San Francisco Love-In.; Tom McGrath on Junk and drug-related matters; Tom McGrath writes about Racism in Cuba; Raymond Durgnat, 'rave or stiff upper lip'; Alex Gross on Sex Supermarket

in Germany; C.I.Traill-Hill on 'of human bondage' – about corruption; "A newly developing eastern- inspired counter-culture art emerging." -

it19 1967 - Jean Paul Sartre discussed by Emile Henry – mentioning everything from Dada to Artaud to Jime Dine to Peter Brook; LA Provosmoke; The Living Theatre; Censorship; Alexei Nikolaevich Kosygin – non-interview; Psyching in the New Age by Peter Stansill; Vietnam; Alexei Kosygin; Mal Dean cartoon; Ad for "Academic Freedom Night" at the Roundhouse with Pete Brown, Ian Campbell Folk Group, George Melly, Adrian Mitchell, Lionel Ngakane and Annie Ross; Ad for Anti-Apartheid Folk Song Concert with 3 City Four, Roy and Val Bailey, Stan Kelly, Dave and Dave and Barrie Beattie; Ad for Pink Floyd and the Soft Machine at UFO; Announcement for Tjebbe van Tijen Happening in the Museum of Modern Art

it19 1967: Birthday issue. "Centres and Lines of the Latent Power in Britain" by John Michell; Aleister Crowley – the proto-hippie; Alex Trocchi; Continuous Drawing from London to Amsterdam; LSD gene damage & acid report; Alex Trocchi; Jefferson Airplane, Surrealistic Pillow ad, and Yoko Ono at Lisson Gallery ad; ad for Jimi Hendrix / Arthur Brown at the Saville Theatre, ad for Nexus Film Festival at Royal Festival Hall; John Peel's Perfumed Garden; Song For International Times – Kevin Ayers; *IT means...* quotes; Author Leslie Fielder busted by the police; Ad for the Jimi Hendrix Experience, John's Children, Crying Shame and the Crazy World of Arthur Brown at the Saville; Ad for the Art's Lab; Ad for Denny Laine and the Knack, Soft Machine, Fairport Convention, Vanilla Fudge at UFO; Hieronymus Bosch; Reader responses on articles on Aleister Crowley in IT 17 and It 18; Continuous painting from Amsterdam to London; Nothing Hill Festival; Ad for Social Deviants, Sensory Amarda, Doctor K's Blues Band, South East Blues Band, Louise and Tintern Abbey at Happening 44; Portrait of a Freak" in issue no.2); ads for Granny Takes A Trip, Hung On You, and UFO club.

it33 1968 - "Flight of The Bethlehem Star: A Space Poem Revealed" by Michael English; Aleister Crowley –The Golden Dawn by Kenneth Grant; Tyrannosaurus Rex with David Bowie and Stefan Grossman; Cannes Film Festival; John Peel

it49 1969 - *Culture, Space, Love and the Invisible Insurrection of a Million Minds.* Satish Kumar's imaginary interview with Mahatma Gandhi; Buckminster Fuller; Interview with Ghandi; John Peel's regular column; Jeff Nuttall on "Art and Society"; Lady Wooton talks to Caroline Coon (of Release) about pot; Herbert Lomas on Population; + other political, musical and the usual journalism about what's happening, Aleister Crowley and Sexual Magick; review of William Burroughs *Naked Lunch* trilogy; Black Culture- White Culture- Chinese Culture;

Legalise Dope Campaign; Squatting; Steve Dwoskin's Hot Nudes paintings; underground scene in Sydney; Alternative Brum

it124 1972: 'The Last Issue' – 'Give Ireland Back To The Irish' – McCartney and Wings; Baader-Meinhof; Nasty Tales obscenity trial with a picture of the nasty four; Home Secretary in US real-estate fraud; The Best... of Flower Power; Lanchester Arts Festival; Gay Power, The Legend Of Robin Hood by Joy Farren; A J Weberman says 'sorry' to Dylan; Ads for MC5 and The Pink Fairies at The Seymour Hall in London. Rock Liberation by Mick Farren; Record Reviews- Ry Cooder, Jerry Garcia, Nilsson. Film reviews - Roller Derby, Modern Times; Book reviews include "Moonchild" by Aleister Crowley, "The Alley God" by Philip Jose Farmer.

it Vol 1977: 11 July - *Rat Licks Baby's Face* Robert Shea, co-author of *The Illuminatus – Mysticism Demystified*; *Piggy Bankrupt* - A disillusioned cop gives the fact about dangerous discontent in the force; Cannabis reformers invade Parliament; The Acid Bust scandal; Music- The Ramones, Bowie. Hawkwind, Gong, Stonehenge; The Gemstone File part V1; Sitz-Mitz – IT's fun and fashion correspondent..; The Golden Jungbilee – The fiftieth anniversary of Jung's death celebrated at the centre of the world; *Sybarite* Among the Shadows – A meeting between Aleister Crowley and Adous Huxley in pre-war Berlin where Huxley first turns on to mescaline, as told by Crowley's acolyte Victor Neuberg; A Midsummer High in Mags and Rags - magazines including *The Fanatic* reviewed, including a brief history of the *The Fanatic*; Denis the Dope strip; Theatre notes inc. The Rocky Horror show plus John Meaker on the Kwakiuli Indians in Vancouver; Keith Richards; CLAP projects listed; David Solomon, academic and writer, a profile of the man remanded without bail re. Operation Julie acid prosecutions; Home Grown magazine – an acerbic review...; 'IT' girl by John Meaker; Eddie Woods to edit Libertine sex mag.

A note on Aleister Crowley as "unsung hero of the beat generation"

This idea started with a very unsuspected popular acclamation from the columns of International Times. In the n. 16 of 1967 issue, this magazine published a sort of magic square, without any other explanation than the caption "talisman from the sacred magic of Abramelin the mage, recommended for 'gaining the affection of a judge'".

After this, a letter - published in nr. 17, pag. 2, under the signature "Larry of Swindon", took reference from that magic square, to explain its roots and giving evidence of links with modern magic.

It is to underline that this number 17 is the one with Allen Ginsberg on cover, chanting mantras at “Legalise Pot Rally” in Hyde Park, maybe the main issue (for diffusion) of the magazine.

The letter by Larry of Swindon wanted to demonstrate that the correct caption would have been “For a maiden in particular”, but this is not the point. What is relevant is that he starts to talk about Aleister Crowley, and that Mrs. Abigail M. Levy, in her short answer, defined him as the “unsung prophet” of the beat generation.

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