

# ***WARRIORS LVX***

Volume 11, No. 1

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*Best of 1993 – 2003 e.v.*

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## ***Introduction***

*Volume 11 No. 1      Spring 2004 e.v.*

### ***Words From The Overseer***

Greetings in Thelema to all.

These words are written to mark two occasions, the passing of the eleven-year mark for the Holy Order Of RaHoorKhuit and the one hundred year anniversary of the writing of the Book of the Law.

Both our Order and Thelema are young and still evolving. Ideally both will remain young and continue to evolve. The passion of youth guided by the wisdom of Aiwass is a force irresistible and strong and is our Order's birthright. The Book of the Law is a living artifact which reverberates whenever it is read or used in our rites. Among its verses you will find rubrics of amazing power and you will find beauty unimaginable. Lay its words to your hearts, and they become the force, which motivates change within. Recite its words and realizations unfold which otherwise might have gone unnoticed. Keep it in your thoughts and those thoughts become coherent and able to cause change in conformity with the will.

Remember that part of the integrity of the code of the Book of the Law is in its pristine transmission from form to form. Be mindful of this as you use its rubrics and repeat its words. The form in which Aiwass transmitted them to the Prophet is the form in which they work. To pay close attention to such details is not mere book keeping for the book itself is a living device whose genetic code if you will depends on the replication of the original in a true manner without mutation. Be ever mindful of this. The checksum is in AL I 36, II 54 & III 47, one in each chapter, admonishing the Prophet and the reader to keep the book as it was transmitted.

There is a paradox for the ending of these Words: You can either be a reader of old dusty tomes or a mirror, a simulacrum, a transformation of the living word of the Aeon. Both stand side by side, which will you become?

In Fraternal Love

939.

Overseer





Collected

# ***Words from the Overseer***

by

Frater 939 :.<sup>11</sup>  
Ray Eales

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

Volume 1 No. 1, Winter Solstice, 1994 e.v.

*Greetings and salutations.*

*This is the inaugural newsletter of The Holy Order Of RaHoorKhuit. We hope to publish this letter quarterly at the Equinoxes and the Solstices. Our aim is to publish items of interest and news of events and programs offered by the Order.*

*In order to develop a sense of community between the Lodges, Temples and the members at large we need a forum and a voice. This newsletter can help fill both needs. As a forum then let it be understood that any member soever can submit articles, opinions (in the form of letters to the membership), or other items that they may feel are of importance. The editorial staff will be free to include or edit articles for reasons of space and/or appropriateness. The deadline for submission of items to be considered for entry shall be four weeks before the date of the next Solstice or Equinox.*

*The Editors.*

In the Name of The Lord Therion AUMGN.

Brothers and Sisters, The Winter Solstice has been considered, for thousands of years, as a time which looks to the rebirth of the Spring. In the darkest days of winter we know that our Father Sol is returning. We know that the blossom and the fruit develop in the darkness of the Earth. We know that this time of concealment is necessary for the completion of the task of continuance and life which springs joyous and evanescent from a mysterious, unapproachable and eternal fount: Even so we draw near and bathe in its exquisite waters and are re-made.

Our Order, so young, and so full of possibilities awaits our Spring. Unlike the Earth and the movement of the celestial bodies we create our own Spring. We, with our Aspiration and our Wills create the new birth of Thelemic community. We are the first of the new Thelemites. We are the first whose organization has its roots firmly in this New Aeon. Just as we are the first, in this last respect, we are also the next in the unbroken chain of those orders and organizations which throughout history have had one eye on the Silver Star and one eye on the river of Life. Let us for our meditations then think on that symbol in the Book of Thoth of the Woman who brings life from above and who at the same time pours lustral water onto the rivers and the lands of the world, I speak of ATV XVII, The Star of course. We recognize the LVX from the A.:A.: and we recognize that this same LVX, this Lustral water must flow to the smallest creeks and parcels of land if it is to renew, refresh and fortify that land.

We are also like unto a fire whose flames cleanse the remains of those dead shells of the old aeon. In

this task we will be despised by the enslavers and detested by the slaves. Thus our balance is in the knowing that both things must be. The cries of the slaves and their masters shall be as the rustle of the soft grasses when the cry of the Hawk overhead is heard. Thus shall it be my Sisters and my Brothers for as the Book of the Law says, "So that thy light is in me; & its red flame is as a sword in my hand to push thy order." Blessings and Peace and Joy be thine.

"There is no law beyond Do what thou wilt."

Volume 1 No. 2

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

in the Name of The Lord Therion AUMGN.

Sisters and Brothers, The Vernal Equinox is upon us. At this time the planet pauses, it seems, and takes a breath; an inspiration if you will. Listen, with your hearts open at the time of the Equinoxes and you will be able to feel the Breath Cycles of the Planet Earth. Our meditation for the Winter was The Star so then let the Meditation for the Spring be upon that verse in Liber VII: "Every breath, every word, every thought, every deed is an act of love with Thee." (Liber VII v 22). Thus may we connect ourselves with that larger cycle and through that expansion of our experience become more fit to the Task of the Promulgation of the Law of Thelema. Blessings and Peace and Joy be thine.

"There is no law beyond Do what thou wilt."

Volume 1 No.3

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

In the Name of The Lord Therion AUMGN.

The Breath of Spring fans the fires of Summer: Let us meditate on the flame; as it is written, "So that thy light is in me; & its red flame is as a sword in my hand to push thy order."

The convention was a marvelous and refreshing retreat. We had some cold weather Friday, but the weekend cleared up and the stars came out ... so to speak. It was most pleasant to walk among the rustle of conversation and feel the warmth of society and friendship that was present everywhere. We truly created a thought-form of Sisterhood and Brotherhood. May this auspicious beginning fortify us as we measure out the ground for the building of the Temple during this coming year.

"There is no law beyond Do what thou wilt."

Volume 1 No. 4

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

In the Name of The Lord Therion AUMGN.

The Heavy perfume of Summer is sweet as the breath of the world moves toward the exhalation of Fall. The year often seems like a cycle of breath to me. And this one small planet breathing as it circles in a larger domain so lonely.... Let us meditate in turns on that which is said in the Book of the Law "I am alone: there is no God where I am." AL ii 23 and on the conception of Ourselves as one in the company of Stars. Thus do we have the balanced motion, encapsulated in our meditation, which will propel us to greater Self Knowledge and, in its time, Understanding.

## Volume 2 No. 1

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

To Feast or not to Feast.... This is often the question when living in a barbarous land, whose every denizen seems infected with an horrible and debilitating disease. This is especially obvious at a time of the year so filled with reminders of the sickness of our times. How can the few of Us maintain against such odds? By coming together and celebrating the Sun's journey, by celebrating the company of other Stars, by rejoicing in the family of Gods. We, who have direction, and purpose and resolve to live free and to be masters of ourselves can celebrate, safe in the fortress of our intelligent strength. I say intelligent strength for brute force we may lack, but the intelligent application of Our Force will bring down the walls.... Jim Morrison, that martyr, poet, and visionary, once said "I prefer a Feast of friends to the giant family".... I suspect that this is our answer as well.

Let us, in our meditations, reflect on this intelligent strength. See it grow, see it outwit the lumbering blind giants. See it triumph, and in that triumph, a certain peace shall grow... the peace of confidence, the peace of purpose, the peace of dignity... thus then shall begin the only true peace on earth.... that peace so often profaned in the mouths of vile, murderous wretches.... that peace so often talked about but done so little about.

## Volume 2 No. 2

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

Spring again.... Winter fades and the world revives.... We tacitly acknowledge the facts of this renewal, year after year and yet how long it has been since you have truly felt the spring within? How long has it been since you personally have realized a sense of continuity, a sense of connectedness, a sense of absorption into the process, which is a part of the magick of the season? We live on this undulating serpent woman-world and often, it seems, we do not become really inspired by the pageant which unfolds around us. Let us not allow this season and these realizations to pass us by this year. Let us seize the moment and become a celebrant in the mystery of the continuity of existence, let us meditate on the undulatory movements of this fantastic process, remembering what is said in Liber AL i 26.

## Volume 2 No. 3

### EXPANDING THE ORDER

We have some exciting news to announce this month. HOOR has just stepped across the Atlantic. A Temple of HOOR has just opened in London. We are happy to welcome these British Sisters and Brothers to our Company. We extend best wishes for success to this venture. May you bring Joy, Beauty, and Initiation to your land. Due to the slowness of transatlantic correspondence we were not able to secure an official contact address for the London Temple. We will publish it as it becomes available. We will also post it on the HOOR World Wide Information Net. Once again, welcome to our company.

It is always encouraging when we attain another stage in our growth. It is welcome respite to contemplate our successes rather than our "to do list. But our "to do list" represents the life blood of this Order, this community, this Society which brings the promise of force and fire and bright glory to us all. Let us then, in our meditations for this Summer quarter, think upon these words of Our most holy text: "If Will stops and cries Why, invoking Because, then Will stops & does nought." "If Power asks why, then is Power weakness." By the understanding and the application of this precept shall we progress. We shall, through its agency, associate ourselves with many stars who will gladden our joyous company.

## EXPANDING THE ORDER

In the Summer edition of the Warrior's LVX I welcomed a Temple in another country into our midst. This quarter has seen an expansion of another kind, an expansion within the order; The first child of two HOOR members was born. This event lead me to consider again how a member, an avowed Thelemite from the First Grade of Our Order, should proceed in the rearing of her or his children. How much advice is available, how accessible is it, is it really relevant? These questions all loomed large before me. There is some "advice" in Liber Aleph, and in Liber LI "The Lost Continent", where AC "ruminates", fantasizes or what have you concerning Atlantis, there is much mention of children and children's issues. Some, and I stress some, of this information probably formed part of AC'S Philosophy concerning children. It is interesting to read the material in this context at any rate. There is the odd mention of child rearing in "Magick In Theory and Practice". Motta, as well, talks about the matter in various places throughout his commentaries. So there are scattered opinions, well informed opinions, yes, but opinions never the less, on the subject of rearing children. (This is an important point to keep in mind concerning this issue.) Still there are no real caveats in the Holy Books, class A documents that is, does this surprise anyone?, probably not. All the commentary, the opinion, the theory is in class B and C. Why? Simply this, we write the book of "theory" everyday. We are the pioneers of spiritual freedom in the world. From us our children will learn, by our examples, good or bad, how to interface with the world. They in their turn will teach their children these things, good or bad. We build the future block by block, our children will learn from us not always what we know but how we apply what we know. We build the future stone by stone, our children will learn from us those things which we truly understand, in that all that is understood is part of the current of the life in which it is acted out. In essence I would say that Thelemic parents should follow their beliefs and practices. They should never bow to the pressure to conform to social traditions which go counter to the 93 Current as they understand that Current. Parents should first be inspired people, if they wish to inspire their children. True "family values" include affection, direction, stimulation both mental and spiritual and security. These accounted for a child may grow to realize her or his potential as a Star among Us.

## Volume 3 No. 1

This number of the Warrior's LVX will be a little different than most as it will contain more from the membership than myself.... (a great sigh of relief goes out among the readership.) Much of the content of this issue will be verse. In poetry, it seems, an aspirant is often able to step outside of the "rational" constraints which confront him or her everyday; thereby enabling him or her to connect with that which transcends the ego. In making this connection we learn something of That Essence which sages have sought from time immemorial. There are several general ways in which poets use language to convey non-rational states. They might be roughly classified into three areas:

1. Circumlocution - stating and restating the essence of the poem in different ways so as to convey meaning.
2. Substitution - stating thematic material in words not usually associated with the particular material of which the poem is comprised.
3. Samadhic - The words tumble one upon the other and only in their juxtaposition is "meaning", after another fashion, revealed. The offerings herein contained give examples of all three.... enjoy.

## Volume 3 No. 2

## EXPANDING THE ORDER

This fast quarter has seen some wonderful growth both in this country, locally in Horus Lodge and internationally. New growth is a particularly powerful metaphor at this time of the year, the Vernal Equinox. The time of the Vernal Equinox is of course a time when the world renews itself in and to our ecstatic delight. Let us doubly rejoice then in the world's natural renewal and in the Order's continuing growth as witnessed by recent events:

Special thanks go to Brother 60 for his efforts toward expanding the order in the European Theater.

From the midst of the war torn former Yugoslavia comes our newest Temple. We welcome them as soldiers of another kind, soldiers who desire to spread the Law of Life, Love, Liberty and Light to all upon whom the light of their stars may shine. We soldiers of HOOR are the true freedom fighters. Our goal is nothing less than to liberate all of humankind from the tyranny of moral and social repression, from the morass of ignorance and of fear and from the blindness which keeps them from seeking the LVX within themselves. This accomplished, those rotten political structures will fall away like the decaying carcasses that they are, leaving free men and women alone to answer the call of their true wills.

Nationally congratulations must go to the former A/OM Temple [*now reformulated into 'Children of Zain' Lodge. Ed.*] for attaining Lodge status. Welcome A/OM Lodge! Also congratulations go out to Jim Vandebusch for his founding of Sphinx Temple in Omaha, Nebraska.

Locally, Horus Lodge welcomes several new members to its midst.

This pyramid of growth; local, national and international, is what will keep HOOR vital; and that which keeps us Vital is that which will keep us of service to our local communities, our countries and the world. One activity feeds the other in an expanding Helix. Let each HOOR member reflect upon this mystery of growth, and meditate upon that which is said in the Book of the Law "The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake." from AL ii 21.

Those who may wish to send congratulations to the Yugoslavian Temple should currently route such congratulations through the office of the European Field Marshal at the Villa Cygnus address. Please enclose 2 international reply coupons to offset the cost of sending mail to the new Temple. (Note for those unfamiliar with international reply coupons they can be obtained at your local post office.)

#### Volume 3 No. 3

From my many conversations with the membership at the recent HOOR convention I find an interesting similarity of views in matters concerning what I might call the Stewardship of Thelema. There seems to be an overarching feeling that we must promote Thelema and eschew the bitter infighting which has so plagued this young system in the past. This infighting and quarreling, though it may wear many masks, seems to have only one cause: A deep desire to control others and a deep resentment of the Thelemic ideal of service. It is a fact that for some, control, power and manipulation are of supreme importance. This desire for control and power is rather a sickness than a strength. These ones who so desire this power are like mighty vampires, they give nothing and they take whatever they can steal.

What should we do? How should we react to such abominations? There is a simple and ecological cure for these types, cut them off from the "food" that they so crave. They crave conflict which injures Thelema, cut them off from it, they crave "followers", cut them off from followers and warn the rest... remember that you cannot "save" them they must see the truth themselves .... Thus isolated they will, if they have any good in them at all, return to sanity and join in the common push to establish Thelema on the Planet or they will indeed die in their misery. For this is that which is written in the Book of the Law "Drag down their souls to awful torment: laugh at their fear: spit upon them!"

#### Volume 3 No. 4

This issue is going to feature member contributions. The fare is eclectic like our membership. Thanks to all who have sent contributions to the Warriors LVX.

#### Volume 4 No. 1

The last quarter has been an eventful one. Growth, change and redefining ourselves has been a major priority since last summer's convention. Many challenges have faced Us and many more await. Not the least among them is the tendency to look within. Introspection is of course good for

the Order but it must be balanced with our goals. These goals include looking outside our immediate sphere so that we move in the proper direction. A ship whose every hand and officer is below deck examining the cargo is a ship which is in danger of crashing onto unseen rocks. It is incumbent on each member to watch, not only internal affairs but the direction in which the Order as a whole is traveling.

#### Volume 4 No. 2

We are growing again!.... We welcome this quarter a Temple which has just formed in Rio de Janeiro, Brasil. They have not picked a name yet but I will post it on the Info Net when I get it. There is also interest in Italy and in Japan as well as in South Africa and Australia so there are possibilities of new Sisters and Brother all around the world! As more details become available I will post them on the info net. This quarter's Words are a bit informal I admit but I get very excited to see us grow and tend to gush a little.... Still, I want to share my excitement with everyone in the Order. It is US, all of US in the Order, who are making this happen, the Members, the Masters of Lodge, the Temple Heads, the Generals, the Field Marshals and even me and it is a thing to be very proud of. Ox, Ok enough gushing.... you get the idea.

Greetings of the Vernal Equinox to all....

#### Volume 4 No. 3

Here we are at midsummer again ... (well in the northern hemisphere at least.)

Ancient people associated this time of year with fires, wheels, water and the union of opposites.... to name a bare few. The Romans seem to have held a sort of second saturnalia during the midsummer festival. The ancient inhabitants of certain towns in Bavaria rolled a flaming wheel down a hill, the object being to quench the fire in the river at the foot of the hill. Whether of fire or wheels or love or water the time of the sun's return northward holds a special significance to me. AC always said that he had an especial feeling for the fall, specifically for October. Well for me it is June and especially the Summer Solstice.... the longest day of the year. The ancient association of this time of year with the union of opposites brings to mind AL 11 67. Let us meditate on those words in the Book of the Law "Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!"

Greetings of the Summer Solstice to all....

(The following is a reprinted update of H.O.O.R.'s Convention of An XCIV. Ed.)

H.O.O.R Con XCIV Was held June 13-15 at Horus Lodge. There is an update on the Horus Lodge web page if anyone is interested in the details. We had a great time with lots of inspiring events. Next year's convention is in New Jersey. So if you missed this one don't miss the next!

Memorable events:

PR - Why is my luggage filled with someone else's clothes?

JZ - Where are my keys?

DS - Plotting revenge.

D&B - Beautiful ceremony kids.

IB - What alligators?

JR - Amanita Muscaria? Really?

HS - What'd ya mean they can't hold the plane?

KH - I think we've left someone in Ybor City!

LC - Who's in charge of the plates?

RE - If I fall asleep during this just nudge me.

Volume 4 No. 4

Greetings of the Autumnal Equinox to all! Last quarter saw the return of some former associates and the addition of many new friends. To all new members let me extend a warm welcome.

The idea of community has been on the wind this past quarter. We have seen great advances in our own Thelemic Community and we have seen some attacks on those ideas as well. Whenever we advance we meet the resistance of that which seeks to keep the status quo, that which would have us remain always in the same pathways and never progress into new and novel areas. So when we meet this resistance we can use it as a sign that we are pushing the envelope .... and more often than not that is “a good thing”. So they, the nay sayers, serve Us whether they will or no!

Our website once again has been very important in linking us with many other like minded groups who would like to see Thelema progress, spread and reinvigorate a sick planet. We, the dedicated and the visionary will succeed. Why? Spirit my friends it is all a matter of Spirit, those who have ears will hear.

May this quarter bestow Life, Love, Liberty and Light on all.

Volume 5 No. 1

Greetings of the Winter Solstice to all!

As the time of darkness peaks the promise of the Sun’s return is renewed.

As we begin the fifth volume of these “Warriors LVX” newsletters let us meditate on this mystery of change .... as Liber AL says “Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever”

Volume 5 No. 2

Greetings of the Vernal Equinox!

The symmetry of the Equinoxes always brings with it the potential for great change. I suppose that is why most of us look forward to these times. There is something pivotal, something poised with innumerable possibilities awaiting to occur at this time of year. The energy could slip off in almost any direction. Symmetry is an unstable state so let us meditate on these words of Liber AL “Beware lest any force another, King against King! Love one another with burning hearts;”

Volume 5 No. 3

Greetings of the Summer Solstice!

I have been trying to get back to my roots in this section of the newsletter. Formerly as the older members will recall I would give a meditation for the order here. I got away from that for a time and a good Sister pointed out how much she and other had always looked forward to it. So I began reinstating the “tradition”. This quarter I picked AL ii 43. I started to pick again as I thought to myself this is a very specific thought and not suited to the Order in general ... But I was reminded of this important fact we are all Stars in her Body, we are all linked in that continuum; so what better way to discover our uniqueness within structure than to meditate on this most profound state. Thus let us meditate on these words of Liber AL: “A feast every night unto Nu, and the pleasure of uttermost delight!”

Volume 5 No. 4

Greetings of the Equinox!

There is never a dull moment around the Equinoxes and this turn of the planet has been no different. There has been a lot of movement in the area of communication and in understanding. There has also been a lot of movement in foundation and structure. With this in mind I offer a quarterly meditation on these words: "Beware lest any force another, King against King! Love one another with burning hearts;"

#### Volume 6 No. 1

Greetings of the Winter Solstice!

We greet the Sun as he returns from the South to us in the North. These days are days of reflection and plans for future growth are often on our minds as well. Let us not forget however to savor the moment, to ponder, meditate and enjoy the stillness of balance. And in our meditations let us attend to those words of Our Liber AL. "Yea! deem not of change: ye shall be as ye are, & not other." Let us be as we are, coeternal, coequal, and shining of our own light.

#### Volume 6 No. 2

Greetings of the Equinox to all. This vernal Equinox is special to us for by the time that most of you have received this newsletter the A.∴A.∴ will have returned to speech and the New Year will have dawned. The Student College can turn its charges over and those who have earned advancement can certainly achieve it. During this time of the year it is well to think of new beginnings. These new beginnings can be in personal work or in reaffirmation of our commitment to the work of social change. There are many forces in the world today which seek to manifest repression and restriction. These find immoral outlets in all types of trespasses against Liber Oz. There are very few who uphold the Law and those are certainly not the governments of the countries on this earth. To the governments of this planet who trespass against the Law of Liber AL and Liber Oz restriction unto you and your minions, for surely you will reap what you have planted. Let those who might have ears among you listen to this council for it is said in Our most Holy text "I am a god of War and of Vengeance. I shall deal hardly with them." Therefore shall your fates be decided by what you do and never by what you say, you shall be judged not in some far off afterlife but here and now by Us.

#### Volume 6 No. 3

Greetings of the Solstice to all.

The Summer Solstice has arrived and our Convention has passed for another year. During this time of the year it is well to consider our stability. All of our diverse talents working toward a purpose. The purpose of establishing a more equitable and ecological relationship with each other and the planet. These are the true interests of Thelema. We work by the method of science and that means that not all of our experiments are bound to succeed. But it also means that even in our failures we learn something of the parameters of the continuum in which we move and take our being. Let us then meditate on these words from Liber AL "And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body."

#### Volume 6 No. 4

Greetings of the Solstice to all.

The Equinox is here and Greetings to all in the name of Our Lord Therion. This Equinox has been especially creative and eventful.

Let us meditate on those words in Liber AL from the Third chapter verse 19, "That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718."



Volume 7 No. 1

Greetings of the Equinox to all. The Vernal Equinox is here, may we extend Greetings of the season to all in the name of Our Lord Therion. Since the New Year comes close after the Vernal Equinox we shall extend New Year's greetings at this time as well. The past quarter has been a fallow time. It seemed a time when the world paused to store up energy for a renewed effort. Some may have noticed that there was no winter solstice Warriors LVX. That issue was dropped so that our Numbers would coincide with the seasons. From now on number 1 will correspond with the Vernal Equinox and so on unto number 4, which will correspond, with the Winter Solstice. The strange numbering system goes back to the first edition of the Warriors LVX. It was deemed appropriate to make an adjustment at this time.

Let us meditate on those words in Liber AL from the second chapter verse 27 "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."

Volume 7 No. 2 \*MISSING\*

Volume 7 No. 3

Greetings of the Equinox to all.

The Equinox brings, as usual, an intense season of change. We are challenged to seek change and to manifest it in our lives. This change and its acceptance is always a challenge to us. We have segments of "society" ready to invade and trample over our work. They are many and we are few. Therefore at times we must be clandestine, subversive, secretive and work so that our goals are not compromised by the status quo. At other times we must make clear our intentions and follow our words with our deeds. This concept the Book of the Law expresses very well in its words "Lurk! Withdraw! Upon them!" How long can our fortress stand against such forces?

Not only do we face resistance from outside our sphere but also from within. These lonely battles are waged within each aspirant day in and day out. Between the knife-edge of madness and the pure flame of enlightenment, between the ruins of "faith" and the mansions of certainty these battles play themselves out in aspirants everywhere. How long can the fortress stand?

The fortress stands until the Aeon falls and here is its key:

Let the sisters and brothers meditate on these words of Liber AL that say, 'I am in a secret fourfold word, the blasphemy against all gods of men.'

Thus and not other may we find our true potential. Thus and not other shall our metal become tempered adamant in the furnace of the stars.

Volume 7 No. 4 \*MISSING\*

Volume 8 No. 1 \*MISSING\*

Volume 8 No. 2 \*MISSING\*

Volume 8 No. 3 \*MISSING\*

Volume 8 No. 4 \*MISSING\*

Volume 9 No. 1 \*MISSING\*

Volume 9 No. 2 \*MISSING\*

Volume 9 No. 3

A long hiatus not a long sleep. It is good to be back writing these words. Now with a new news letter editor a chance arises to work in the flow of the current and not on the flow of the articles carried along by its movement. We greet the members of this great Order and call them to heed the voices bidding them on, ever to more. In the current we live, in the current we rejoice, in the current we strive for a life divided for the sake of union, whole for the bliss of dissolution. Thus in these dichotomies do we manifest our work and play. In these we seek the highest in life, love, liberty and light.

Volume 9 No. 4

During these times of stasis, for Solstices are points around which the turning from systole to diastole and back again are easily apprehended, rejoice at the clarity which such times allow. This clarity comes in the form of mental and spiritual peace, the feeling is that of walking alone, invisible from the madness and turmoil all around. This time of year is well suited for rejoining the tattered mind with the pristine spirit giving sustenance, joy and peace. May these attributes enlighten every aspirant as they balance for a moment readying themselves for the plunge into the green world of spring.

Volume 10 No. 1 featured *'Darkside of the Moon' column until 'Words' return.*

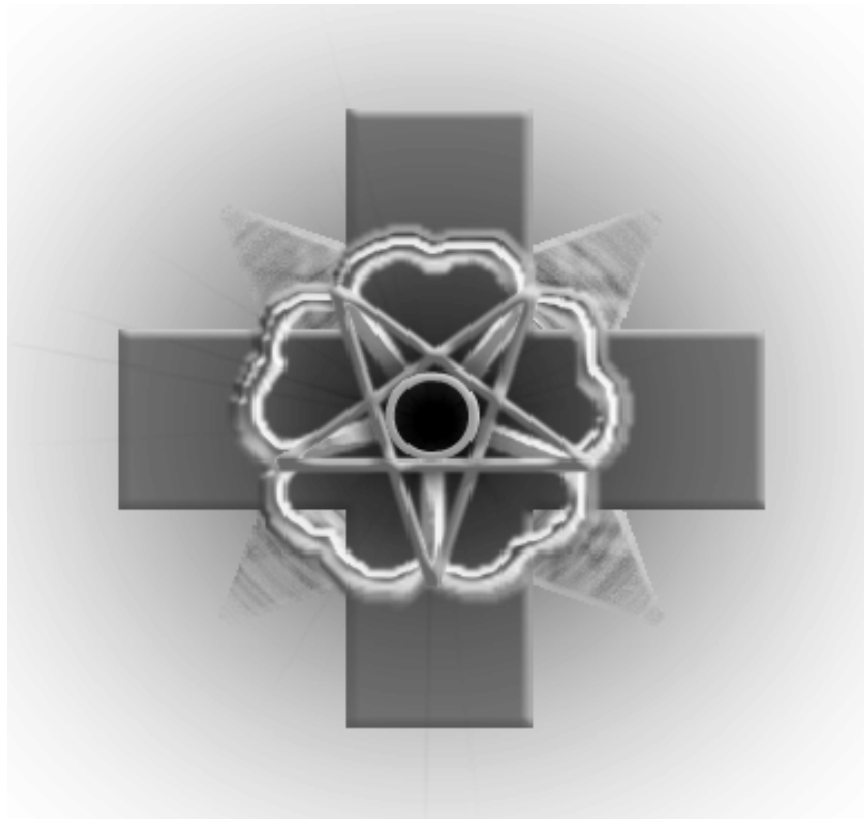
Volume 10 No. 2 featured *'Darkside of the Moon' column until 'Words' return.*

Volume 10 No. 3 featured *'Darkside of the Moon' column until 'Words' return.*

Volume 10 No. 4 featured *'Darkside of the Moon' column until 'Words' return.*

**Love is the law, love under will.**

939.



## ***H.O.O.R. Pan-Europa: past, present, future***

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

There is a flame. It is the flame of freedom which burns in the hearts of the children of Europe. The Holy Order Of RaHoorKhuit rises from the ashes of those who have gone before Us and it serves Us as a torchbearer of the Law; and the word of the Law is Θελημα. Gradually, a movement in Germany once again emerges which others would prefer to believe forgotten. Let me tell those, those said to be dead, live longer! Thelema is not only a word out of a 100 year old scripture, it is a way of life and a cultural movement. It is the lore of Light, Love, Life and Liberty. Few indeed are called; but of these few, many are chosen.

Thelema has had a difficult path, and especially did the confusion of the world wars in the 20<sup>th</sup> century era vulgaris contribute to this. Still, Germany is proud to have brought forth one of the most important representatives of the Thelema Movement: Karl Johannes Germer, Frater Saturnus X° O.T.O., Master of the Temple 8 =3 of the A.:A.: (1885-1962ev). Owing to his contacts with Crowley, the Nazis put him into a concentration camp, but Germer escaped, first to Belgium, then to England. Eventually Mr. Germer emigrated to the USA. He was Crowley's successor in all important offices, he took the lead of the Outer Order as well as the position as Chancellor of the A.:A.: (the latter position he had in fact held since 1925ev). Under his leadership, the movement underwent a contraction : at the time of his death, Germer had but one loyal student, the Brazilian Marcelo Ramos Motta (1931-1987ev).

This Brazilian was made the successor to Germer. Motta, living in Brasil, received a telegraph in October 1962ev, sent from Herr Germer's wife, with the following text: "Our master is dead. You are the Follower. Take it from me, as he died in my arms and it was his last wish." Motta fought long with this burden, but eventually he would take up the responsibility and proclaim himself the Authority of the Thelema Movement. He reconstructed the rituals of the Outer Order, purged them of the bombast of the victorian masons, and thus he presented a new system of Initiation. In doing this, he completed the task of his predecessor, Herr Germer, who was advised by the Great Beast himself: "You should consider a complete change of the system—the secret is the basis, and you must select the proper people."

Motta faced a lot of problems concerning his own personal work. He also faced problems in his attempts to establish a Thelemic Movement under his leadership. His system of the "Society O.T.O.", which was the above mentioned reformulation of the Outer Order, nevertheless was able to attract followers in Australia, Great Britain, and North and South America.

These small local groups worked the new system of Initiation, especially in Nashville, Tennessee. Motta, like Germer, did not leave a large organization behind him when he died, but he did leave a few very loyal disciples. One of those disciples was ordered to found a new Outer Order (Motta believed that the OTO as an outer order had served its purpose and was spent). It took some time until this disciple attained mastership himself – or would admit the fact to himself so the new Order had to wait for the moment.

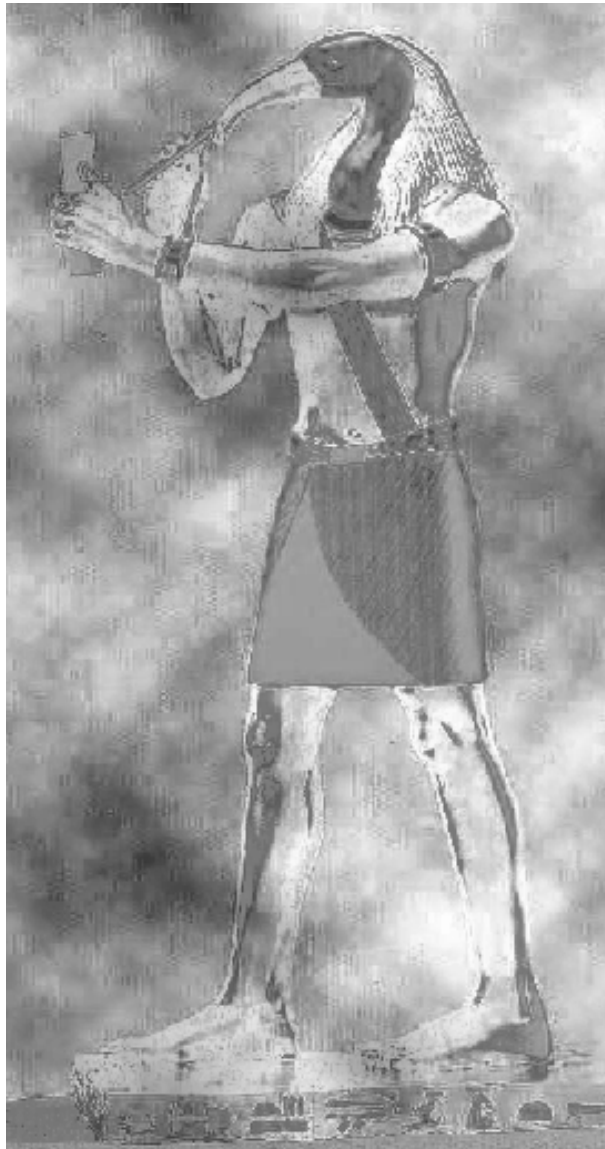
In the year 1992ev this disciple of Motta's, Frater 939.:., set in motion the Holy Order of RaHoorKhuit. A mystical description of these events is given in the "History Lektion of H.O.O.R." Simultaneously, certain aspirants in Germany started their search for the center of the Movement of the New Aeon. Their quest lead them on many sidepaths and into quite a few dead-ends, and then they realized that there was no outer manifestation of the Great White Brotherhood left in Europe. The old center of enlightenment had become a spiritual desert. Although these aspirants were far from mastership themselves, they founded their own Order, which had as its prime goal to find "the Light of the World" himself, the Master of the Temple of

the A.:A.:, to make him the Head of their Order. The quest took seven long years, and there only was success when they had already given up; “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.” And they found him at Villa Corvus, an Abbey of Θελημα, in Terra Flores.

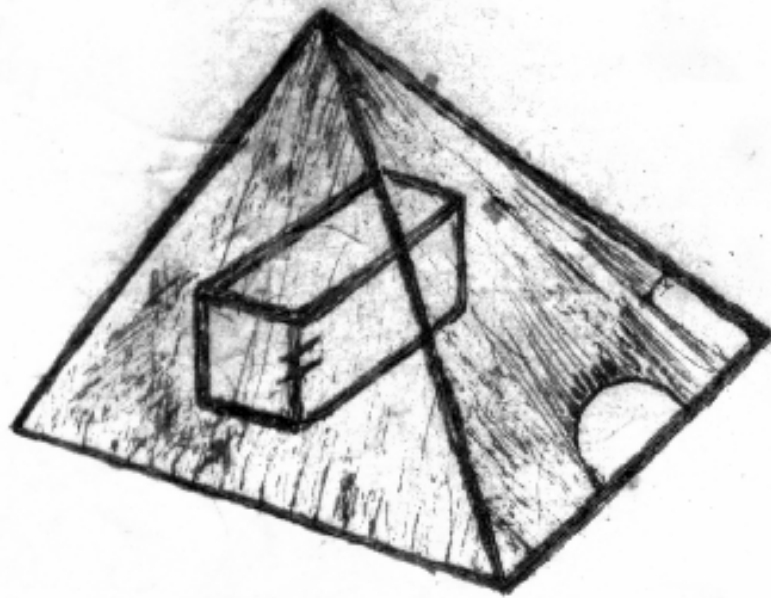
Thus, the European brothers affiliated with the Movement of the Master 939.:, and soon they built a Temple of Initiation, as it is written, “the temple must first be built before the god can indwell it.” A sister, who had been searching for just as long for the Thelema Movement, soon was welcomed into the Temple. Many others soon followed. A year later this Temple became Aton Lodge. Since then the Sisters and Brothers of this lineage have worked assiduously for their aim: the Establishing of the Kingdom of Ra-Hoor-Khuit on earth, and the strengthening of the regency of Heru-Ra-Ha. And thus has the desert flowered in new fertility.

In the Name of Our Lady BABALON  
And in the Name of the Beast on which she rideth;  
Glory be to the WARRIORS of the LVX Europae.

**Love is the law, love under will.**  
Terra Trema



Shabnax-odobr



20. Then also the Pyramid was  
builded so that the Initiation  
might be complete.



**A.:A.:  
Publication Class E**

***IMPRIMATUR***

**93  
ABMN.:  
MDV.:**

# ***On Yama, Niyama and Samadhi***

*by*

Frater 939.:<sup>11</sup>  
Ray Eales

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

The most comprehensive instruction and commentary on Yama, Niyama and Samadhi that I know of occurs in Book 4 part I (on Yama and Niyama) and in Eight Lectures on Yoga (same subjects). By way of a small explanation I will offer what follows.

*On Yama & Niyama:*

You must gain a certain 'basis of quietness', I might say, to really progress. Constant emotional turmoil is something that only a very skilled Adept can deal with (but doesn't have to deal with for he/she has conquered it). This 'basis of quietness' is Yama (control). Yama assists you in quieting the raging howls of the untrained intellect. Actually it is an open question whether we can really call this loose association of tendencies intellect or ego at this point. Here we encounter a defect or a limitation of our language. The complex which we are speaking of has not yet been disciplined into 'intellect'; it is rather a loose, wandering congeries of tendencies and other assorted junk. Yama also assists you in quieting the emotions; lower Manas or the Nephesh. Thus we can state our premise; through quietness comes control. Once you have established control you can begin taming and training the lower manas and the Ahamkara (ego making faculty). Thus our second premise; through control comes quietness (after another manner). This illustrates the spiral of progress not the circular movement of stultification and decay. You would do well to get this idea firmly into your mind as it is the essence of Spiritual progress. The Probationer benefits enormously from living alone or at least not with other Probationers. The influence of others is very disturbing to the process of quietness - control. Lao Tzu said it very well in the Dao De Jing "What can clear muddy waters? Stillness."

*On Samadhi:*

Samadhi is the 'state' (maybe continuum would be better... no this is still flawed for in Samadhi there is no difference between the operator and the operation/result) produced by the union and the dissolution of opposites. Samadhi can only be experienced after firm control has been established and after subject has disappeared in object (Dharana) and after that process is Understood (Dhayana). Then and only then are you fitted to experience Samadhi. The rest is just good sex, good food, good beer... whatever.

A related subject and one that invariably gets attached to questions concerning Samadhi is that of the Knowledge and Conversation of the Holy Guardian Angel. Don't worry about Knowledge and Conversation yet; you must first train the intellect such that enough 'Knowledge' is available so as to render a basis for 'Conversation'. Or said another way increase your possibilities (experiences) such that their dissolution in delight will be all the more complete.

**Love is the law, love under will.**

939.:

*(Reprinted from WL 1:4)*





# ***Eye on the Pomposite***

*by*

Frater 939.:<sup>11</sup>

Ray Eales



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

Volume 1 No. 3

In this column We try to print some of the not so conventional, and therefore at times not so well liked, perspectives on duty and work and dedication. You may be asking: “duty and so on to what?” We must answer: “to your Self ... “ and giggle a little at having to be so portentous ... but it is true never-the-less. Any time that we take on a task, or a Task, in our lives we owe it to our self, or our Self, to see it through. Seeing a task through may mean giving up all that you originally thought that the task entailed ... we usually call this learning from our mistakes ... or seeing a task through may mean persevering, often times at odds with what our laziness is telling us to do, to the end or the End. It is rare indeed when change is not part of the formula for success.

I was recently poking through some old correspondence and I found a copy of a letter from Marcelo Motta to a woman, whose name I shall withhold as it serves no furtherance to the purpose of this little exercise to name her. The letter was written in 1985 e.v. and I think points out some of the aspects of duty, work and dedication that I spoke of earlier.

The scenario was, briefly, this: the Master had asked this student to assist with some project on which he thought that she would be of help to the Order. She demurred for, well, reasons of uncertain merit ... at least in the eyes of the Master.

He wrote:

“Cara Soror,

Do what thou wilt shall be the whole of the Law.....You say, in your letter, that your mundane work and your practices leave you no time and energy to undertake to help us to put out the publications which you are kind enough to state that you benefit from. What you do not understand is that we, also, have little time and energy to dedicate to you: yet this is done, and as you can see, with little or no thanks on your part. In this you are like the overwhelming majority of my pupils ..... I have no doubt that they have been enriched by their contact with us, however brief, and this enrichment shows in their life apart from us where they least expect and where they perhaps do not even notice ... Let us pose, as a simple hypothesis, that you do not intend to be one of those, who could easily be described as tourists: they visit us, ooh and ahh or perhaps criticize the water and the living conditions, then go back home and fall back into their old routines. I am, I think, twenty years older than you are, and I have been at this work for the last thirty two years. A quarter of a century ago I met a woman who was a IX OTO and a full A.∴A.∴Neophyte (by full I mean that she had attained the Neophyte Initiation in Tiphereth of Malkuth) who had allowed herself to think that she was a full Adeptus Minor (by this I mean that she thought she had attained Tiphereth of Tiphereth. It is a very common delusion, and is beautifully described in *The Wake World*, q.v.). I, who at the time was at most a Neophyte, saw no

reason to argue with her claims; but suggested to her that she, I, and several others who were also IX OTO and at least Probationers of the A.:A.: get together and resume publication of the Equinox series, trying to follow the model established by Crowley and continued by Mr. Karl Germer and his wives as long as they could with enormous personal and material sacrifice. This woman replied that she did not know whether this was part of her Will. I told her, naively: "Why don't you ask your Angel?" She replied, surprised, that she could not make contact with her Angel when she pleased. It was my turn to be surprised, since it is supposed to be one of the privileges of the Adeptus Minor to do this. Later I remarked on this defect to my Master, Mr. Germer, and he exclaimed: "But that is a much higher Initiation!" I begged to differ: the Dominus Liminis Task and the Adeptus Minor's Task are clearly described in One Star In Sight, and either you are that or you aren't; in short, if you can't make contact with your Angel at will, you have no business going about fancying yourself an Adept.

(I will leave aside for the moment the problem of those who think they can make contact with their Angel at any time, but who are actually in contact with something else. And I mean thing. This is another problem altogether, and it often results from the delusion that one has reached a higher Grade than one has really reached ...)

During the course of the next few years I again invited this woman to cooperate with me in the publication of Crowley books for Mr. Germer, and the publication of the Equinox numbers in particular (we were then in a period of Speech). She repeatedly declined, under the pretext that it was not her True Will to do so. In doing this, she based herself on a footnote by Crowley to, "One Star In Sight", that reads: "It is not considered 'essential to right conduct' to be an active propagandist for the Law, and so on; it may, or may not, be the True Will of any particular person to do so."

Naturally, when one becomes what in the Army is often called a "platoon lawyer", one always quotes regulations to one's personal advantage, so the woman conveniently forgot that the rest of this footnote reads: "But since the fundamental purpose of the Order is to further the Attainment of humanity, membership implies, by definition, the Will to help mankind by the means best adapted thereto.".....

... What I am trying to say, dear sister, is that without dedication to the Work there is no Initiation, and there may even be madness of the worst kind for society: madness of the moral faculties, which no psychoanalyst can detect. Such madness produces the aberrant behavior of the Hitlers, the Reagans and the "popes" ... Such madness produces corrupt judges, corrupt police officers, corrupt thinkers, corrupt scientists, overpopulation with underachievement, and is the mother and father of all injustice and all stupidity in society ...

Love is the law, love under will.

Fraternally,

Marcelo Ramos Motta

Praemonstrator A.:A.:."

I know that this was a rather long excerpt but I felt it was both poignant and timely.

Volume 2 No. 2

In past Eye on the Pomposite columns we have focused mostly on problems and or hostile forces that are outside our 'Circle' so to speak. There is an enemy that dwells within the Circle, however, and it is present whenever and wherever we gather. It's name?.... ourselves. The Master Therion once said of love between two persons 'love is two people looking in the same direction not at each other'.... The situation is really not that different when we deal with our fellows in the Lodge or Temple. Each of us in a Temple or Lodge setting is bound to other members through a bond of mutual acceptance of the principles of the Law of Thelema. As such we are ostensibly 'looking in the same direction'. However, when we spend lots of time looking at each other what generally happens, through boredom or through mean-spiritedness, is that others become a source for attack and or ridicule. When inward looking criticism leaves the healthy realms of amicability, cordiality and empathy and enters the drear quarters of spite and animosity, the roots of the tree of discord are shown to you. You have a choice; use the ax of your will to destroy those roots or enjoy the fruits of the branches of that poisonous tree. Which will you choose? Remember what is

said in the Book of the Law "Success is your proof; courage is your armour" AL iii 46 ..... the success of your Temple or Lodge is your proof that harmonious interaction is occurring; discord, dissonance, contention and mischief are certain signs that something is wrong.... here is where the courage part comes in,... you will need it to look the enemy in the eye or in the mirror, as the case may be.... Remember these words of the Book of the Law though; "Fear not at all; fear neither men nor Fates, nor gods, nor anything." & "Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms." AL iii 17.

#### Volume 2 No. 3

I say that the world is full of back seat drivers, couch quarter backs and all manner of weekend warriors. This is not a new realization on my part - simply one which has been brought back to my attention in a sort of 'in your face' kind of way.

Here's how it happened..... While quietly surfing the electronic waves known as the internet recently, I came upon a tidal pool containing all manner of odd creatures. Certain creatures claimed that other creatures were not what they said they were, and the counter claims and denials flooded forth. In this flood I noticed a familiar name, my own, being batted about by one of these creatures. I marveled at how strange my attributes seemed, how fictional and how different I had become in the descriptions of me by this creature. I felt great wonderment in the way circumstances had shifted, ever so slightly, so as to change a lazy creature into an all wise, all knowing creature. Amazing, I thought, how this wonderful medium can make a pearl without an oyster. I marveled at the dynamics of turbulence, at the swirls of muck that were seen to be divine clouds by the creatures who listened to the fantasy. Finally I pointed out to one of the creatures who inhabits a high niche in the tidal pool that the creature who sought to describe me and who made itself seem so wise, so sacrosanct, so erudite, so enormous, so non odoriferous was in fact a lazy do nothing miscreant who had never done a day's work in its life. The creature with whom I shared this observation said "but we like him anyway". Fair enough | thought, after all they can make pearls without oysters here.

I visit the pool from time to time..... I like a dose of fantasy as much as the next oyster.

#### Volume 2 No. 4

Last quarter's Eye on the Pomposite stirred up the dust quite a bit.... there were many claims of responsibility for the characters in trial little pool. Though the article was about a situation (one which happens all to often really) and not a particular character, it is interesting to me that so many individuals recognized themselves therein. I hadn't really thought that that would be the case.... mild surprise turned to shock when one day I received this little note:

"I have never fondled her buns at all, I deny it, I absolutely never really very much at all noticed her heavy pendulous breasts with their pert nipples and.....", well you get the gist of the content.... the note was torn at the bottom and the handwriting showed great agitation, if one can judge by the shaky scrawled signature, but if I did not know better I would guess that it was from that preeminent diarist of the American Political Scam er... scene Senator Bob Packwood. Bob's Bomb, as it is affectionately known in certain circles, is well on its way to becoming a best seller. Bob's Bomb confirms what many of us (the Goat Party chief among them) knew all along.... politicians are sleazy. This news may come as a shock to inbred blue bloods from Savannah or from Charleston or from Sacramento or from any of those thousands of other inbred blue blooded places. But that this should be so seems, here on the Mongrel coast at least, pretty natural. Senator Bob, or Bulging Bob as he is known among his female staffers, in reacting to and acting out his juvenile fantasies points up the beauty of that which is said in the Book of the Law, about veiling of vices.... Those diaries point out also how this juvenile, peep show mentality affects us - everyone of us who are 'governed' by the lowest common denominator. The revelations in this most interesting diary should be fuel for the fire of change. We must not let this go unanswered, we must exercise our right to revolution.... vote them out and then demand qualified and competent candidates. It is up to "we the people" to organize this change, the politicians will never do it for us. We must rein them in, we must insist that they do Our Wills, thus and only thus can we be a true Republic and not a series of connected feudal states.

#### Volume 4 No. 1

Typically these columns are dedicated to some pompous perpetrator or another. Usually these

miscreants have been from the dysfunctional Thelemic family and only rarely from the teeming masses. Not that the teeming masses are immune from pomposity... oh no... its just that there is so much of it that one finds it difficult to pick out instances which are worth serious consideration. This may sound callous to some but consider this: Pomposity includes a certain arrogance, a feeling on the part of the pompous that they have been transported to a realm beyond logic, proportion, accountability, good sense and humor. These feelings fester in the pompous until they create monstrosities. We see such monstrosities in many places in the world today and the list is really too long to publish here. At any rate this column is not designed to work on the fully developed monstrosity just on the monstrosity wanna-be. You see the wanna-be still has a few of their former good qualities left, an inkling of sense that is not so distorted by pomposity as to make it beyond the reach of an humorous appeal. These facts are the reason for the callous exclusion of so many of the world's atrocities from study here.... if you go hunting viscous dictators and you arm yourself with your kid brother's toy gun you are not exactly appropriately accoutered.... are you?

Humor, satire and the like are the last ditch efforts of one group to "reason" with another group. You will notice this dynamic at work in any good bar fight. Fortunately, and if there are no handguns involved, the dysfunction causing a bar fight wears off in eight hours or so and all that is left are the bruises. This is not the case in pomposity. There is no one cause for pomposity, it is an aggregate of conditions... it is in fact the strangest of all strange attractors. You will also be able to verify this position by observing any good bar fight.

Speaking of bar fights.... the recent observations of Martian meteorites which caused so much stir are of interest I think. Certain scientists detected microscopic tube-like structures on the samples and along with some other evidence concluded that perhaps these were Martian bacterial fossils. Well that put the cat amongst the pigeons and a great wave of pooh poohing followed.... not just your normal skeptical pooh poohing but really vicious stuff.... until a second, independent, group studying similar meteorite samples found similar structures.... pooh poohing became less pronounced and a vacuum of embarrassed silence developed. I noticed in the first wave of pooh poohing that there was a decidedly pompous tenor to its shrill and I wondered whose cherished notions were being trod upon. It occurred to me that what was at work here was simple... it was a scientific bar fight. The "we are the only ones' arrogance of the remnants of gaseous vertebrateism had taken hold and puffed up enough normally reasoned and cautious persons to create this vast pooh poohing. Fascinating! See how easily pomposity takes hold and reason, observation and science flits away? What makes it even more delicious is that this occurred among people who are supposed to be trained to know better. Hah! I laugh in their many faces.... In the extraterrestrial department I guess that I have always been on the 1 wish we weren't the only ones on the block not to get invited to the parties' team; so, do I sense the presence of another opinion? Hummm? ah what the hell, gimme another beer.

Volume 6 No. 2

Rumors, rumors, rumors. How often have we all heard a wild story, a rumor so incredible and unbelievable that it makes us wonder how such a thing got started in the first place. We wonder to ourselves who could possibly believe such a thing only to find that the very next person with whom we speak is asking us if we believe (insert wild tale here) is true! This quarter's EOP will focus not on some "bad guy" or "bad girl" but on this tendency of "human nature" so-called. The tendency, that is, to spin a yarn, tell a wild tale, prevaricate and out and out lie just to get attention. It has been my experience that most rumors are started for just that reason, attention. That in and of itself may seem like a wild tale to you and no I am not trying to start a rumor, but let me explain a bit and I think you will see what I mean.

One way that we make assessments about individuals with whom we come into contact is to access how "useful" they are to us. This is neither good or bad in and of itself. Carried to extremes it is, predictably, the cause of quite a bit of interpersonal turmoil. It is a common reaction among our species that if a person passes useful information to us that person is considered to be more valuable to us than perhaps they were before they passed that information. This is especially true among casual acquaintances. Close friends and sometimes relatives have already "passed" the usefulness test, or in some cases that test is waived due to social norms and customs. Thus, generally, we respect and admire those who know more than we do. No one can really know it all, and all of us rely on some outside source(s) for information at one time or

another, even the most ardent egoist must admit this to be true. Well let me qualify that by saying that any “sane” egoist will admit it. By sane I mean someone who has not let his or her ego control all aspects of his or her personality but still relies on “spirit”, intuition or *neschama*, as you will, to provide input to a particular intellectual problem. So since we use a quantity called “usefulness” in our equations when we assess a person’s value to us (and often information is what is useful to us) then someone who tells us something evidently of value will be put in a “think higher of” category. This is, at least, how the potential rumor starter thinks of it.

A person who starts a rumor is very likely acting on an impulse, driven by low self esteem, to raise their worth in the eyes of whom ever they are passing the “information” (read rumor) to. The most curious aspect of this phenomenon is perhaps the almost total disregard by the individual starting a rumor as to its possible outcome. The outcome, if the rumor is found to be a lie, is of course the likelihood that whom ever the rumor monger was attempting to impress will view that person with considerable distrust. This is of course quite counter to the original intention of the rumor monger. Pathological behavior need have no “why”, therefore this outcome should come as no surprise to anyone who has dealt with these kinds of situations. To have some knowledge of these kinds of pathologies beforehand is to be prepared for their strange and even intriguing manifestations.

Volume 6 No. 3

This months installment of the Eye is dedicated to the Question?

So often an Instructor will get a “Question” from a student and that question will, in reality, be a thinly disguised attempt to get out of honest work. These questions are easily dealt with and serve as major catalysts for what we call “Blind Ordeals”. Ordeals which are not specifically set up by the instructor to test the student. These ordeals are generated by the interplay of the student’s complexes and atavisms with the current of Initiation. (It should be held firmly in mind by both student and instructor that the instructor represents that current. This is why it is said that a student can learn even from a bad master.)

There are several classes of questions and not all of them fall into such crass categories. An instructor will get technical questions, “how do I do this gesture or that sign?” These are usually easy enough. An instructor may also get questions which deal with how a ritual is performed and could they please demonstrate. These are more difficult, as the actual performance of a ritual involves a sort of karmic (in the sense of action reaction) entanglement that may or may not be something that an Instructor can afford at that particular time. If the request is genuine and not simply a way of putting off the inevitable of the student actually having to learn the thing then it is usually a good idea to work with the student on increasing their understanding of the ritual. This often falls short of actually performing the ritual for the student. More often it involves clarification of certain gestures and movements along with an analysis of the ritual itself. Thus the student is engaged with the process and set off in the right direction.

Another class of question comes from students who think that they already have the answer. Most of the time this is a simple hierarchic ordeal which manifests as an attempt by the student’s ego to subvert the instructor’s credibility. If the instructor can be “discredited” you see the ego can slip out of the noose of control that the student has been working toward fashioning. These questions are easy to spot but relatively difficult to dispel. I have found that the truth will only work on the best student. The rest normally succumb to its poison. Some recover and are much stronger after their illness but many never recover. Selectively telling the truth works more often but sometimes makes the worst student more volatile. Out and out lying to the student has worked in extreme circumstances but it is so hard to control that it should only be used by Instructors who have attained a high state of awareness. (For those who must know this state of awareness normally does not show itself until the Inner College has been reached.) Both methods have advantages and disadvantages. The new Instructor must learn to use them as tools. We all know that sometimes you use a hammer and sometimes you use a jewelers screw driver... it just depends on the project you are working on.

A final category of question comes in the form of a student who really does have the answer but cannot see it clearly. These questions are very challenging to work with as well. A student who does have the answer normally cannot see it due to some past conditioning. The instructor is

often reduced to planning some trauma for this kind of student so that they will be able to accept what they have known all along.

Even the most straight forward seeming question can have hidden meanings. The job of an instructor is very often to try to find out the real question behind each question that a student is asking. When a student asks a particularly oblique question it may be time to consult that student's journal. You must always insist that the student keep a detailed journal, never accept a halfhearted attempt at recording their findings. Refer to this record if you need to and make comments. This practice will assist you in discovering the meaning of questions which are hard to crack and it will also provide the student with input that he or she may urgently need. This work takes time and if you are unsure of yourself ask your instructor! he or she may have some insight for you. All of us have some recourse to a bank of knowledge, experience and understanding so none of us need necessarily re-invent the wheel. That is the advantage of working in a system like the A.:A.: after all.

Every question that a student asks is important. Not in itself perhaps but in its guise as a manifestation of that student's true will. When considered as an agent of the true will a question may tell the instructor a great deal. Each question contains a cipher. The instructor's job is to break that cipher and to discover what question lies behind the question. This is a true statement but it can easily be misunderstood. For as Freud admitted "sometimes a cigar is just a cigar." Here is the point where Art and Science meet in Instruction. This is a land where the slightest action can indeed produce a raging storm in a far off land.

Volume 6 No. 4

Round and round she goes where she stops nobody knows. Who gets the eyeball this quarter? There are so many to choose from. Kind of like picking jelly babies out of the bin at the candy store. I believe that I must tap the Congress of the United States for this installment though.

If the world were only made up of liars and moral cowards the US congress would have the market cornered on both counts. I am, of course, discounting the artificial and irrelevant "party" system, as both "parties" are equally culpable in all manner of stupidity. The imbecile antics of congress has included such things as isolationists policy concerning the nuclear test ban treaty, exercises in futility involving tax cuts and new on the horizon fights over campaign funding reforms. This last quandary is perhaps the most frustrating of them all.

Congress members cannot seem to keep their hands out of special interest's deep pockets. Although most members of congress deny it, it seems obvious to most everyone else that special interest's money sets the agenda for congress. If I wanted to elect the lobbyists for the insurance industry or the doctors or the AFL-CIO I would rather have voted them in directly rather than through an intermediary. I mean, if Ronald McDonald is going to run the country I want the full effect. Even the members of congress who say that they are in favor of reform seem less than genuine when it comes to doing something about it. We often hear the argument that political campaigns are very costly and that the money is needed to by Media coverage. This is no doubt true and just like we do not want big business controlling our Congressional members we don't want the media doing it either.

It is hard to see how this inbred system will ever reform itself. Radical change seems in order, but how? One thing that also seems obvious is that radical change will never arise with a "two party" system in place. Both "parties" are far too comfy with the way things are to challenge the status quo. (And HOOR members know what that means.) A Multi party system seems to be the long-term answer to this situation. Implementing a multi party system is the difficulty. The parties in power feel threatened and since they are in power they have the means to make multiparty reforms very difficult. There is an avenue through which we may introduce our agenda however. An approach, which does present itself, is through the thousands of the small local offices, which can still be run for with a small campaign fund.

If we begin on the local level we have the best chance of inculcating reform of this nature in the minds of the voting public. Let a few goat party members run for local dogcatcher, then city council, then mayor and it won't be very long before state and national offices are within the reach of these new parties. Sure it is a long-term plan, sure it is bound to have snags out it is still

the most direct route to our goal with the least amount of friction. Remember that the less friction there is the less power it takes to propel something. We are nothing if frugal with our resources.

**Love is the law, love under will.**

939:





## ***On Practices***

Volume 2 No. 1 *by Ray Eales*

I am often asked to describe some of the pitfalls of the Path when corresponding with students. A popular item in this regard is a question concerning that illusive fourth power of the Sphinx - Silence - what is it? how do I achieve it? or how do I use it? Members of a certain Grade of HOOR understand Silence and how it may be utilized in one's life. But for those not privy to this a more general example might be useful. The following is an excerpt from a letter to an aspirant who wanted to know how much they should discuss their workings with their close friends.

"The problem of discussing personal work with others is simply one of interference. Some interference comes from "friendly fire" and some comes from one gestalt or another. The "friendly fire" phenomenon goes something like this.... You and your friends are talking about Magick (a very bad habit I might interject) and you mention that you are currently working up the Ritual to Raise George Bush from the dead.... Your friends give you a funny look and tell you that GB is actually still alive... You, however, shrewdly comment that from all of his personal appearances that you have witnessed over the past twelve years the evidence indicates otherwise.... Later that same day.... just as you are tossing incense for the operation onto the censor (a mixture of broccoli and jelly beans for the occasion) some distance away one of your friends begins thinking "gosh I wonder how old <name deleted> is doing with the GB ritual? Boy I sure hope he/she has some success...." due to your sympathetic & psychic links with your friend the whole thing sort of short circuits and "POP!" in walks Ollie North asking if you want to buy a camouflage document shredder? You decline and tell him to go away... but he wants to stay and talk about his patriotism..... You tell him you think you hear Fawn Hall calling him... he forgets about patriotism as he begins to consider another p word and he runs out.... Whew! glad he's gone.... now you must retire to your desk and in your Magickal Record write that most horrible word, FAILURE! Why did you fail? Simple, you did not exhibit the fourth power of the Sphinx, Silence. The vessel was leaking. The principle is similar for strangers except that the "force" employed is no longer sympathy but rather the power of a gestalt of whatever flavor the person happens to ascribe."

Another hot item on the top 10 list of ever rotating initiatic hints concerns momentum. I am often asked by an Aspirant how to discipline themselves, that is how to make a lazy body and a slothful mind do the bidding of its owner. I usually trot out a favorite charger of mine that old War Horse momentum. In another letter a student, needing to convince themselves that the Practices were not merely meaningless busy work, listed some of the practices that he/she used daily and tried to understand them as a part, as they are, of a larger picture. In so doing they answered their own question and came to a wider understanding of where they were going. The letter reads thus:

"You seem to have the general idea when you say '.....with practicing lengthy memorizations and adorations unto the Sun and by inflaming myself with prayer, may the passion develop in me.' You might call it passion I suppose, I generally refer to this phenomenon as Momentum. I like the term Momentum better than passion as the term passion is easily misunderstood... (being too emotional and prone to being 'yellowed' up, maybe I should coin the 90's version of this old phrase and call it 'soap opera'd' up). With activities like the ones you mention an Aspirant sets up a motion which tends to keep him or her in motion even during those "down" times. This Momentum is essential for overcoming the Inertia of the Shells. You will have to learn the difference between the occasional "heroic" effort and long sustained work. My Master's Master said something like (I am paraphrasing here) '90 % of the Work is grinding routine and tedium.' The training is very grueling at times. You must set your sights on the long haul, lay back your ears and do it!"

Volume 2 No. 2 *by Ray Eales*

I was recently asked concerning the things that a Temple or a Lodge might do to celebrate the Holy days. My first reply was of course a ritual reading of the appropriate chapter from Liber AL but there is so much more that inventive members can do to celebrate Our New Year. A feast of friends is an obvious event. But why not invite persons whom you meet during the course of your daily lives who seem, if not particularly interested in Thelema, to be of a temperament capable of enjoying the company of Gods. You will be surprised at the response that you get from these kinds of invitations. Much enthusiasm and community can be sparked through such simple sharing. Remember we do not proselytize and our primary goal at such events is to celebrate the particular feast or time with joy and beauty, but we may offer to share this joy and beauty with those who seem to us worthy in some way or the other. Leave the choosing of such individuals to your intuition, you never know how a king may have habilitated himself or herself. Reach out, as well, to the various magical communities that may flourish in your area, they also will respond with interest if you are perceived as being open and friendly. Remember to seek allies, it is easy to make enemies, so seek to

make friends when possible. There are many facets of the magical community that are not hostile to Us, they are simply a little tired of so-called Thelemites being so stupidly pompous. Just so, there are many facets of the community (non-magical, for lack of a better term) which are not hostile to Us. These types simply do not know enough about Us to form an opinion; and in lieu of data to the contrary find it simpler to label Us as "Lunatic Fringe". This can all change if you and your Temple or Lodge attempt to change it. We have many more good qualities in common with these types than they normally realize and the burden of proof is more or less on Us. Remember that we prove ourselves through our actions, so act the part and the Gods who may sleep around you will waken gladden our company. Good Feasting to you ALL!

Volume 2 No. 3 by guest columnist Deanna Phillips

This month we have a submission from a Sister of the Order concerning the concept of "clearing one's space". This topic has ramifications that touch on every aspect of an Aspirant or an Initiate's life. Part of the process of balancing or quieting (Yama and Niyama) the aspects of one's existence which tend to hinder one's progress is directly addressed by this article. Also the Chauvinist Pigs (male variety) may find the use of the female pronoun, to indicate both genders, as obnoxious as the Chauvinist Pigs (female variety) do the constant use of the male pronoun when both genders are being addressed. So as not to deny the MCP's the experience we leave this bit of gender bashing intact - Ed.

"Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know the I have forsaken you." AL ii 56

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

Clearing out one's magickal space would be a difficult task even if it were possible for one to do so unhindered. Taking up the practices commonly utilized for this purpose can sometimes mean walking backward, into regions of the mind long passed over, unused, in the psychological development of an average human being. Before the fortress can be built, one must explore these long-forgotten portions of the psyche which run their outdated and harmful processes: Processes bestowed upon us by parents, religions, schools, and society in general.

Once one has begun the journey back, she may find herself at times more vulnerable to certain influences than ever she was before she began. It can be enough to make one wonder if the work is helping or hindering. This is in fact a good sign, showing that the focus is now fixed. If there was no focus, no goal, there could be no obstacles.

When working in the atmosphere of a Temple or Lodge it is inevitable that some of those mentioned in AL ii 56 will find their way into one's space. The fact of one's involvement on this level implies that one is sharing the magickal part of herself, meaning this space that has been mentioned, with her brothers and sisters in the Order.

It is not meant to be implied here that our brothers and sisters are necessarily mockers in an eternal sense. Since we all go through certain cycles in our development, it may be that you are soaring over majestic peaks while your brother or sister finds herself ringed with fire. We as a group may find ourselves so closely linked that, in the course of stinging herself to death, your brother or sister may get a few stings in on you.

Understanding, in this way, your brother or sister's predicament is in no way justification for her destructive and sometimes malicious actions. To attempt to nurse the afflicted is in fact an insult from a Thelemic perspective. To quote Frater Sphinx: "This writer would rip off a man's head and throw it into the street if the mocker could be caught." The mockers are filthy and, I might add, very disrespectful for mocking a God who is Proud, Royal and Elite & trying to give The Law." (Gold Coins, p. 46.)

This is not gratuitous violence, but a necessary action for both or more parties involved. If the mocker was indeed your true brother or sister, "thou canst not hurt him." Beware letting your ego convince you that you could. As brothers (and sisters) fight ye. There is no law beyond Do what thou wilt.

As this point was once beautifully illustrated to me: "you are not fighting as brothers if, when the fighting ceases, you are not willing to buy your brother a beer."

Love is the law, love under will.  
Soror Star  
Deanna Phillips

Volume 2 No. 4 by Ray Eales

I often get letters with interesting questions so in Carnac the Magnificent fashion I thought that this month I would share some of the responses to those questions in the *On Practices* column. It is my idea that non sequitur such as these may provide food for thought and some entertainment at the same time. Though the questions varied widely the vague theme in all of the responses is fractals.

On the English Qabala:

(A student saw a pattern in AL ii 76 and wrote me concerning that discovery.)

There is a problem with this scheme that immediately presents itself. 4 6 3 8 are presented in the holograph MS as separate entities. 24 & 89 later in the cipher are definitely joined. This messes with your number of terms but I think that it is stretching things to far to arbitrarily group 4&6 and 3&8. I mean why this grouping why not 4 638 or 463 8 or 4 63 8 etc. If you study the holograph MS closely you may notice other groupings. Your experiment does point out the somewhat arbitrary nature of all Qabalistic manipulations. The fact that certain synchronistic correspondences begin to emerge with your scheme is more related to the nature of the "Fractal" as utilized in its aspect of describing so called natural phenomenon: cf. any good mathematical text describing these functions. It is just possible that what Qabalists have been doing all this time is fractal math. The difficulty is simply that hundreds or thousands or even millions of iterations of a particular fractal equation must be plotted before a "pattern" emerges. And even then this pattern must be "viewed" in a new dimension to recognize its "ordered-ness". E.g. if one plots the results of several thousand iterations of one of the fractal formulas as deviations in the y direction on an x y coordinate axes system and plots equal increments for each of these iterations along the x axis one has just described a line that repeats its pattern i.e. a waveform. Given current digital sound reproduction technologies one could in effect play this fractal waveform. It would have a timbre unique to its particular mathematical formula and the seed value of the original equation. If you were to plot two such equations, one along an x axis and one along a z axis (still plotting deviations in the y axis for both) then interpolate the results as a planar surface the results would be a parametric surface with irregularities (depending on the seed value of each original equation) that would cause the surface to appear as if it were some natural terrain. Thus seemingly random results form familiar patterns, the patterns of terrain, of music, of coastline, of arrangements of leaves on trees, of the distribution of grains of sand on the beach and so on. This data points out a certain futility in lone Qabalistic research. It also points out a plausible reason as to why it has required generations of effort to produce the data now available. Concerning AL II 76 I get 28 undeniably discrete terms using the formula  $2n^{th}$  I get over 268 million possible combinations!

Regarding the evolution of the human mind:

(A student wrote asking my opinion on genetic vs learned intelligence.)

The neurons in the brains of early Homo sapiens reached a "critical mass" so to speak. At that moment the mind became a fractional dimension and its effective "circumference" became infinite. At that moment the human became God.

On Flow, Aliens, Chaos, Creation:

(A Student asked for my opinion on Aliens.)

Aliens: I have seen Ross Perot.... does he count? I don't know about aliens. I have no opinion worth reciting on the subject. It seems rather unlikely that we would be the only ones in the universe. Matter-energy follows flow and flow follows attractors which cause certain patterns to resound throughout nature, the cosmos, our brains, everything really. I feel that these aliens would be rather close to us: so as to make visitation more likely.... why? attractors tend to replicate patterns in generally the same sectors, also if the idea of flow is valid the turbulence of event one (supposing an event one for the present) would just now have stabilized to laminar flow so as to make conditions possible for life to develop.

Volume 3 No. 2 by Ray Eales

This quarter's on practices will be of a sort of Frankenstein's monster patchwork of parts... Little loose ends needing connecting and so forth.

There has been some confusion on the subjects of the A.:A.:, The Student College and the HOOR Mentor Program. Things like who does what and when? Remember that HOOR as an organization accepts

that the LVX emanates from The A.:A.: and that the A.:A.: is currently represented in HOOR by the line of succession TO MEGA THERION - SATURNUS - EVER - 939. Thus HOOR was founded in service to and in alliance with the LVX. This association brings with it a certain cross over of influence and benefit for both the A.:A.: and for HOOR. The A.:A.: once again has a physical arm and HOOR has access to the knowledge and the power of the system of Magickal training and Initiation of the A.:A.: mutually beneficial relationship is thereby set up where one system assists the other.

On the Student College: The Student College functions primarily as an interface with the outside world for the A.:A.: The Student College is totally independent of HOOR and was reactivated by the current Chancellor of the A.:A.: The Student College functions as an independent arm of the A.:A.: Anyone who so desires a course of study in the mysteries, either as a foundation for further studies or simply as an end in itself may apply for membership in the Student College. Please note that the Student College functions even in Periods of A.:A.: Silence. The Student Grade is available to those interested in a study of the mysteries under the watchful eye of an A.:A.: instructor. Students who make sufficient progress may proceed to a Probationary status if their Instructor deems their diligence worthy of such a step. Thus, a Student who is particularly inspired by their study may be recognized automatically as a Probationer when the A.:A.: next passes into Speech and even be eligible for further advancement at that time should they have performed well as a Student. A HOOR member who is interested in the Student College can ask their Temple or Lodge Master to provide them with Student College contact information. Others who may be reading this and may wish to associate with the Student College may write to us at:

P.O. Box 24691 Tampa FL 33623-4891.

On the A.:A.: The A.:A.: is presently in a period of Silence and is not accepting Probationers.

On the HOOR Mentor Program: The Mentor Program was initiated upon the request of the Membership to give individuals in Temples and Lodges access to competent advice and practical instruction in a wide range of personal practices. ***HOOR Mentors are specially appointed by the Office of the Overseer and are all at least Neophytes of the A.:A.:.*** Every Lodge or Temple Master should have a list of regional Mentors, (Lodge and Temple masters: if you do not have the current list of regional Mentors then write to The Overseer and request it.) If you are a member of a Lodge or a Temple of HOOR and are interested in the Mentor Program in your area then ask your Lodge or Temple Master and he or she can assist you in enrolling in the Mentor program.

The typical applicant to the Mentor program wants to get advice and help with personal practices such as personal ritual, yogic practices, various divinatory systems and so on through a vast catalogue of magickal practice. The HOOR Mentor program attempts to pair applicants with qualified Instructors locally, whenever possible, and regionally if the applicant is in a more isolated area. The HOOR Mentor program was set up at your request and functions to assist you. We are pleased to offer this program in service to Our Members; so to take advantage of this unique and important benefit of your HOOR membership talk to your local Lodge or Temple Master soon.

Who can establish an Abbey of Thelema and what are they for? The conditions which must exist for the establishment of an Abbey of Thelema are as follows: there must be at least one person in a locale who owns property, and is at least an 8th grade HOOR member or is recognized as at least a Zelator of the A.:A.: This person must be willing to host, from time to time, members of the Order for short periods of time, for the purposes of initiation, meditation or reflection. Each Abbey maintains its own requirements and policies, which persons applying to the Abbot or Abbess for a sojourn in that Abbey must adhere to. Those policies will be made available to the applicant at the time of the application. An Abbey is not required to admit anyone that they feel is or would be disruptive to the Abbey's routine or whom they feel would not be able to benefit from a visit to that particular Abbey. These decisions are entirely up to the Abbot or Abbess.

Thus the Abbeys are beginning to form a network of Houses of Meditation, Instruction and protocol for the Business of the Order and for the Attainment and Illumination of the Members who find themselves in special circumstances. Each Abbey has its own unique properties and will naturally be sought out for those properties. This system is a developing one and will eventually provide much variety of experience to those willing to visit and experience the Abbey's of the Order.

Volume 3 No. 3 by Ray Eales

I am often asked for details on Liber XXV which go beyond simple pronunciation problems or details on the mechanics of the ritual. I am often asked to explain the meaning of the ritual. To this end I have broken the ritual down into five actions and have given an overall meaning for each action. I have found that this method has assisted my students to understand the ritual and to put it into practice with greater confidence. Admittedly there are many ways to go about such explanations and this is only one. I offer it here in hopes that members of the Order in general may find it of use in their work.

The first action of the Magician in Liber XXV is to command the “great demons” to align themselves, essentially, with the Current. In so doing the magician is attempting to channel dispersive energy into coherent energy. This command is also a declaration of “going”, the point within the circle.

The second action of the magician is to describe the circle, i.e. acknowledge the continuum. This is accomplished via circumambulation, visualization and activation of “elemental” archetypes.

The third action of the magician is a return to the center of All and from that vantage the activation of the Guardians. These Guardians are a subject of much controversy. The Greek words which indicate the Guardians are full of ambiguity, not surprising really when one considers that each Magician must build a unique image of each guardian in order for them to truly “protect” the magician all the days of his or her life. The essence of the nature of these guardians can be gleaned from the words. This essence is just enough information to enable the magician to build these forms so that the forms will be at once universal and unique.

The fourth action of the magician is to establish themselves as coequal with the so called “macrocosm”. The five and the six meld in a single entity. (“My number is 11, as all their numbers who are of us.”) This melding can also be characterized as the attainment of another point of view.

The fifth action of the magician is another channeling of the dispersive energy into coherent energy from this new “higher” perspective.

As an addendum to the above I think that I would like to quote a portion of a letter to a student who had asked concerning the difference between the old pentagram ritual and Liber XXV.

“The primary difference between the old pentagram ritual and Liber XXV is the position of the operator. The operator in the old ritual was a sort of supplicant i.e. he/she first invoked the “archangels” and then asked them very nicely please would they keep out the nasties. The position of the Thelemite (c.f. AL II 23 for confirmation of this) is that of sovereignty with no need, or for that matter, no reason to plead to any “outside” items to do one’s work for one. You build your own circle, you take responsibility for your actions... you are indeed sovereign but you are also responsible. There is no “big boss man” threatening you with “hell” or with Pat Robertson or whatever other ghoulies one can imagine. AL II 23 says it succinctly; “I am alone: there is no God where I am.” The operator of Liber XXV “causes to occur” if you will, the “forces” which protect. (Or how good is your karma today?) You see now that with the new freedom of Liber AL each would be Thelemite takes on new and “divine” responsibilities. It is a heavy burden if you are not strong. It will crush you or at least make you run to Pat Robertson’s open arms/tentacles if you are not strong and pure of purpose.”

On Practices would like to solicit your participation for the next issue of the Warriors LVX. Those who may have questions on issues that you think that may be of benefit to others should send them to me at the address listed for Horus Lodge. I will not publish the name of the person asking a question unless they specifically request that it be published.

*(Note: keep an eye out for On Practices, WL 5:2 for more advice on Liber XXV. Ed.)*

Volume 4 No. 1 by Ray Eales

In this quarter’s On Practices I would like to focus on the question what are forces of the “Old Aeon” and what do we do about them? I will do this by way of quoting parts of a letter written some years ago to an aspirant in my charge...

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

My, you are confused aren't you.... Ok so on to the matter.....

Your first little conundrum: AL i 22, Here you demonstrate the danger spoken of in the Comment, you little center of pestilence you. The Book of the Law is remarkably short, for an "holy writ" and also in its brevity it is remarkably concentrated. This concentration of meaning makes it very difficult to understand at times. This concentration of meaning also effects what verses can stand alone as having one meaning at different times in an Aspirants career. To begin to understand verse 22 of chapter I, in the context of your particular question that is, we must go back to verse 21. "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit." This verse describes Samadhi and it also ranks Samadhis into two categories.... 1. the God, any old God, and the Adorer, any old Adept will do; 2. the union of Nuit and Hadit, the "Ultimate Trance" as Marcelo Motta put it in his comment to that verse. Now we can go on to the next verse ... this verse starts "Now, therefore....." meaning; 'given what I just said here is some more stuff relevant to that'. This 'stuff' is an Instruction for the Master of Samadhi (the Adept or Master who has achieved the Ultimate Trance) on how to proceed. He or she should "Bind nothing!..." This verse is an instruction for a very special situation indeed! So you may now see that the verse does not have the meaning you ascribe to it at all.

Do you see how Liber AL is dangerous now? (Insert great Laughter here) Do you see how Liber AL makes those who try to understand it "centres of pestilence"? Liber AL has instructions for the most common among men and women and it has instructions for the most advanced among men and women.... all side by side, all seemingly connected (which they are and this is yet another layer of the many meanings of the Book) all blindingly simple, all dangerous as the naked edge of a cliff on a dark night.... Now, so I will not be accused of advocating that people not study the Book at all, let me say that you should study it ... But you must study it with supreme care and with supreme Aspiration.

Your second question: Why does Crowley even bother to write LXV or VII, your reasoning being that they are all attributed to what you suppose to be old Aeonic ideas like Elements and Planets and so on.... you further go on to drag in the Equinoxes and I suppose Solstices as well as if they too were "old aeonic". I present to you a simple guide for recognizing these things, these "old Aeonic" influences. If a sect, group, cult or in short a "religion", espouses, in their doctrine any of the following items: eternal damnation, denial of certain things in this life for promises of better things in a future life, the subjugation of women or other groups based solely on race or on creed. If a group embraces any of these things then you can bet that they are under the Influence of "old Aeonic" forces. Now let me digress further and say that if you are thinking 'what about the line "...the slaves shall serve.'" forget it! It will not help you prove that We (Thelemites) subjugate people.... People are what they are (you would know that if you understood AL ii 58), We (Thelemites) do not change them, they change themselves if they Will, if they will not then they remain enslaved to those forces of whose existence I am attempting to alert you!

All right then, back to the planets and the elements..... do you know of any planet or element which espouses a doctrine of eternal damnation? How about a letter of any alphabet which practices subjugation of women? Do you know of any seasonal change of the planet Earth which denies its adherents something in this life for the promise of something else in a future life? You see? You are trying to compare apples with oranges.... planets, elements, letters, astronomical phenomenon, and so on are NOT religious cults. Certain 'religious' cults do espouse those kinds of things and are cursed in Liber AL! A cult can arbitrarily say that the letter aleph symbolizes the Devil and that the Devil makes them eat cream cheese and eating cream cheese is evil and *that doing evil things will deny them entrance into heaven after they die....* this is a dogma..... do you think that in such a situation that either the letter aleph or the Devil or cream cheese is old aeonic? The dogma that connected these things is "old Aeonic" (remember that "old Aeonic" is a generic term.)

I hope by now you realize that Thelemites are not charged to accept and love (or hate for that matter; hate is a form of love you see) anybody who espouses, eternal damnation, denial of certain things in this life for promises of better things in a future life, the subjugation of women or other groups based solely on race or on creed! We (Thelemites that is) despise them! They are the enemy of Human progress and therefore we shun their practices and them! But more than this we, Thelemites that is, are pro-active, we actively attempt to redirect this blind energy into an ecological, therefore useful channel. How do we do this? One very simple and effective method is by using the banishing: APO PANTOS KAKODIAMONOS!!!!!! which means; Behind me demons! or Demons align yourselves with the True Current! We (Thelemites that is), by Our alignment with Spirit (Our understanding that the Aeons have changed and that new conditions drive the evolution of the Human Species) must exert control over these misaligned forces and redirect them into the current of Human destiny. (Note that this current has been represented at various times by various forces;

The Goddess, The Dying God, The Crowned and Conquering Child.) Once again, we do this by finding and doing our True Wills, by sincerely trying to understand and put into practice Liber AL and Liber Oz, by trying to perfect our physical, mental and psychic vehicles. It is true we do not argue nor proselytize but we (Thelemites that is) can state our case, we can even insist upon its correctness, to a point. This is our right and our duty! No we will never require children in our schools, patients in our hospitals, homeless persons in our shelters or constituents under our governmental control to convert to Thelema. We will merely make them comfortable and provide the conditions necessary for them to discover themselves, their True Wills, if they will.... if they will not? the slaves shall serve. Does that mean that they will serve Us? No, definitely not, but does it mean that their energy will be eventually assumed into the Body of Our Lady Nuit? Yes. Does it mean that we will allow them to hurt us? No.

Let me end this letter by way of quoting my beloved Master from the Commentaries of AL. He is here commenting on AL ii 59 "Beware therefore! Love all, lest perchance is a King concealed!..."

Marcelo Motta's comment:

*"Readers will have noticed that Liber AL does not order them to 'Love thy neighbor as yourself'. This 'Commandment' was unctuously proclaimed by some silly Rabbi in Palestine, and picked up eagerly by slaves - who want very much to be loved, since they fear that, unless they are loved, they will be eaten up by free men. Slaves do not realize that free men, as a rule, are fastidious about their diet, and don't feed on carrion. It is only 'Black Brothers' who delight on it. De gustibus non est disputandum."*

Love is the law, love under will.

Volume 5 No. 1 by Ray Eales

Much of my work for the past five years has involved interpreting the traditions, albeit young traditions, of the science and an of Magick as it was understood, altered and streamlined by Aleister Crowley. A good deal of this research and synthesis has been incorporated in a growing number of lessons which I call Basic Qabala (remember Qabala means tradition). I am not trying to reinvent the wheel here: Rather I am trying to design a tire.. which will roll smoothly and efficiently on today's superhighways. I am sure that many of my contemporaries will appreciate how important it is to keep our art and science as relevant and as current as possible. I would be pleased if what we do as magicians were never to fall into the state of disrepair in which Prater Perdurabo found it early in this present century. What follows is an excerpt from one of those lessons which I thought might be relevant at this time.

On The Origins of Power:

This subject has sparked many a debate. A Thelemite will argue that they are themselves the source of all their power. This simple fact may seem, at first glance, to leave the Thelemic magician at a disadvantage compared with his or her old aeonic brethren who believed that power came from outside themselves. In the old aeon they imagined that there was some vast cosmic pool of power controlled by "god" and distributed to the wheels who squealed in proportion to the decibels achieved by each wheel. For the Thelemite this squealing to "god" sounds demeaning and unappealing for the most part. Therefore the Thelemic magician will look for the source closer to home..- Closer to home did I say? .... the plain fact and the fact that is even now penetrating western "science" is that each bit of matter is intimately interrelated to every other bit of matter in a matrix so vast as to be, well, enlightening. That is to say so overwhelming as to create a mental crisis, or in Our terms a Trance. These Trances are not passive states but states in which opposites unite and dissolve in ecstatic explosion leaving the sensorium with an "understanding" of a principle of cosmic proportions. What I am suggesting here is that the old magicians were not wrong—they simply used another paradigm to manipulate the same forces. Today we realize that any time we run a particular experiment that we ourselves are somehow affecting and effecting that experiment's outcome. (Light is not a particle or a wave it is a perception of a particle or a wave depending on how that light is measured and expressed.) We realize that we experiment ultimately on ourselves only, we realize that we are all there is in a very real and intimate way. Don't let this get you down though, if all of this isolation worries you, for just as you can revel in ultimate aloneness you can count yourself as a member, joyous and truly eternal, of that vast matrix of which I wrote a few lines earlier: Remember 0=2! In this Aeon it is all how your look at it. A King may choose his garment as he will after all.

So coming back around to the origin of power debacle it may be evident now that the Thelemic magician still has a vast pool of energy from which to draw .... but the Thelemic magician has looked within Blake's grain of sand and seen the matrix of being and becoming in its depths. Power is power and energy is energy only

the scale varies, the patterns embed themselves throughout the matrix. And what are we? Pattern in motion, constantly transiting between matter and energy, maintaining our forms from instant to instant by the force of a basin of attraction ... love under will ... all for the joy of dissolution ... 0=2. We are in a complete and real sense all the power that exists, we, most of us, are simply unaware of it as yet.

Okay, Okay ... all very nice but how does this help us in our magick? How does this make it easier to raise Bill Clinton from the dead? Your task here is made more difficult by two factors 1. Bill Clinton is not dead yet (as of late December 1997e.v. anyway) and 2. he is a politician and politicians never die for the simple fact that they were never alive. Politicians in the main are simple embodiments of the status quo, the force which tends to want to keep things just as they are. Politicians are automatons, sort of animated cadavers of public opinion. To change a politician you must change public opinion. Don't get me wrong there is a man Bill Clinton alright but the demons, public opinion, have taken over for the most part. Politicians are, most of them anyway, examples of the fabled demonic possession, much revered and much feared by the readers of the popular press and in whose honor many thousands of miles of film have been exposed and so on. I have a good film title for Hollywood, listen up fellows here it is,... "Election Day. The Arising"... story of Buck Diehard and the followers of Reagan who plunder the vaults of the library of congress to find .... the secrets to the eye in the triangle on the dollar bill. Hey boys ... I want my cut when the film is done got it? Back to the point .... the identification of the power source is useful as a starting point in these investigations. All the work concerning connection to and utilization of that source remain but at least we have brought these questions into a more clear relation and we can now work from the most current model.

#### Volume 5 No. 2 by Ray Eales

I have often made mysterious remarks to students which indicated that the Star Ruby could be a real problem for those who were not utilizing the 93 current. Now seems a good time to make this remark again and give some details as to why I make such an inference. Actually I have seen it happen over and over again. The typical scenario is this: A new student will come to me and ask what ritual of banishing to use. I will follow standard procedure and recommend the Star Ruby. The student often has been using the Lesser Ritual of the Pentagram and feels "safe". (As near as I can tell this translates to a sort of warm fuzzy feeling when they do the ritual.) They, not realizing how devious I am, will follow my advice and in a couple of weeks begin to complain that they feel at odds with the star ruby and that they have retreated to the "safe" LBRP. This happens, I tell them, due to the parts of themselves which are out of phase with the flow of the current. The Star Ruby has the power to cause change to occur in the psychosoma of an individual such that old beliefs become meaningless and or harmful thus putting the individual at odds with themselves. This is a natural stage and a full part of the process of Initiation. The Star Ruby assists the Hierarchy in fortifying the fit and eliminating the unfit. The LBRP has no such use in this aeon and is much less effective on a personal level than Liber XXV.

It might be well to take a moment to analyze this "safe" feeling that many aspirants report from the use of various old aeonic formula. There exists a phenomenon known as the egregore which is a gestalt (a form created by the power of many minds combined in worship, meditation or ritual upon a single theme, thought or "god"). This Gestalt operates automatically unless its creators are very advanced. The Old Aeon still exists in the egregore, its forms, its rituals, its gods and all the rest. As Thelemites understand the Aeon of Osiris is over and the "control" of the egregore of the Aeon of Horus is with the Hierarchy, the same Hierarchy which "controlled" the egregore of the Aeon of Osiris! But the formula has changed and now there is a new "Officer" in charge. So we have a force, an egregore, created by the old aeon and which continues, ever diminishing but still with the power to influence. This force no longer serves the Hierarchy and so those who attach themselves to it are not "tested" by the subtle means that a true Aspirant is tested. In fact there are no tests at all, only self deception and a warm fuzzy feeling that everything is all right. This "safe" feeling reported by aspirants who still utilize old aeonic formula is this automatic continuance of the Old Aeonic energy which blankets them and "protects" them from the influences of change (initiation) which seek to destroy them. I say destroy and that is exactly how it appears from the point of view of the person who falls under this kind of decaying energy's sway. From the point of view of a Thelemite working in the flow of the Current initiation appears as a process of growth and change. Initiation is growth and sometimes growth means startling awareness and unexpected repercussions. The intelligent Aspirant will use this safe warm fuzzy feeling as a signpost which says WRONG WAY! and examine the factors involved very carefully before continuing in that direction. Here is a place where an Instructor is of great value, an Instructor will warn you about the bridge out ahead ... you then have to obey for He or She will not pull you out of the river once you have fallen in! If you disobey and survive the Instructor will delight in saying "I told you so".

As an aside to this question of obeying your Instructor, should you be fortunate enough to have one, it must be mentioned that a living Instructor is better than ten dead instructors irregardless if they were Masters or



not. Why? Dead instructors can't talk back, they can't tell you "I told you so", and they can't directly challenge your ego. Live Instructors can tell you to your face or in a letter what an incredible ass you are. That is why most "students" prefer dead Instructors, live ones are so hard to live with. My Instructor used to say that he wanted all of his students dead and that he wished them WELL! Now of course this is incredibly funny, at the time, however, it was an affront to my ego .... I learned to laugh through the painful experience of change and now change is a friend not an enemy! Whenever you hear a student disobeying his or her Instructor using the excuse "-insert dead master's name here - said that - insert difficult task here - should be done this way and that moron of an Instructor that I have said otherwise" know that this student is embroiled in a fight for his or her life, know that the ego is refusing to come under control and is determined to quash resistance. Know also that the "moron" instructor has been faithful and true to his or her Oath and has provided the correct advice to the "student", it just wasn't the advice that the dupe of the ego's tricks wanted to hear. This is probably not what everyone wanted to hear ....sorry... or maybe it was!

Volume 5 No. 3 by Ray Eales

Magickal Chastity is a phrase that comes up every once in a while among my students. It is always a difficult discussion as the student, especially if he or she has formerly been connected with a chnistist sect, will inevitably ask isn't this concept anti-Thelemic? Of course the answer would be yes if we were trying to control their behavior(s) in certain areas like the christists (and other cursed religious sects) do. However this realization, I might call it, has nothing to do with chastity in the sense of abstinence from some particular "sinful" act(s). It has to do with Yama and Niyama .... terms which mean quietness and control. In fact on most points the conditions of magickal chastity and Yama and Niyama are in agreement. These terms can easily be considered synonyms.

I called the state of magickal chastity a realization for, just as with Yama and Niyama, you can't violate it if you don't know you have it. Until an Aspirant realizes that certain things cause his or her work to seem full of turmoil and certain things make their work flow smoothly they are not alive on the planes where realization of Yama and Niyama (magickal chastity) exist. Once this realization has occurred from then on these Aspirants can use the feelings of turmoil to ask themselves "how am I violating my magickal chastity?" Once it is clear to them what events are causing the disturbance they can work to eliminate them and so return to a smooth flow. So as with all new powers the realization that one has a magickal chastity can be troublesome if it is not used in the correct way. The incorrect way to use it is to say that certain things are bad for me therefore they are bad for everyone... this is not necessarily so. It is easy enough to see this from an outsider's perspective but for the person who has fallen into the trap it is self evident that such and such a practice, state, food, drug etc. etc. ... is no good for anyone ... that is why the realization of one's magickal chastity can cause trouble. The best way to avoid this dogmatization of some act or other is to apply magickal chastity only to yourself and not give advice on specifics to others. The best way to tell if some act or other is a violation of your sense of magickal chastity is to ask yourself "does my work proceed smoothly after I do such and such or does it cause turmoil"... of course one must have the will power to enforce the judgment but that is another matter. Another point to remember is that we change and things which at one time caused great disturbance at another time may not cause a disturbance at all. There may be certain acts for which this is not the case in certain individuals but by putting each act to the simple test above you can monitor yourself.

These tests and the idea of Yama, Niyama and magickal chastity are signposts on the Path. They can be very important signposts and give far reaching results if applied properly. Consider them and consider adding them to your methods, I think that you will be glad that you did.

Volume 5 No. 4 by Ray Eales

*On Practices* this quarter will focus on physical exercise. It seems to me that I find a lot of magicians who eschew any form of physical exercise. This is a trend that certainly was not started by the founder of this system ... (remember that old Aleister was quite an athlete in many ways.) One has only to climb a hill or two to make the realization that climbing mountains must be hard work. But one does not have to climb mountains nor visit the gym and pump iron to do a bit of physical exercise. Although either might suit some situations or personality types, getting your exercise should be appealing, interesting and easily accessible to you in your particular situation. Picking an activity that does not depend on a group is a good idea also, that way you are not tied to someone else's schedule. There are a lot of common sense ways to make incorporating exercise into your personal regimen easy. The main goal should be to make your chosen activity simple and easy to access; That way you will be more likely to continue it. Making your chosen activity hard to get to, will assure that you will probably give it up as too time consuming. Consider your situation and pick an activity that fits your lifestyle.

There are many types of activities that one could choose from. Lets talk about the ones that don't cost any money first. Walking is pretty inexpensive and if you live in an area that does not have a lot of traffic it is pretty relaxing too. (If you choose walking try to walk at least 40 minutes a day at a brisk pace 4 or 5 days a week.) Jogging is good so long as you are not overweight. (Jogging puts a lot of strain on your knees, so if you are overweight you can easily do more harm than good with jogging.) Riding your bicycle, if you own one, is another good choice. How about a session on the basketball court at your local park... it will only cost you the price of a basketball. Twenty minutes a day of nonstop dribbling, foul shots and lay-ups will get you the aerobic exercise that you need.

I also can also recommend almost any form of martial art as a good form of exercise. This one is not usually free however as one needs to purchase lessons from an instructor. Thirty dollars a month is probably about average for this kind of instruction. That will usually get you one class per week. Remember that you have to practice every day for this to do you any good. Practicing only during your class will get you nowhere fast. Tai Chi is my favorite and it is becoming much more popular and accessible than it was when I learned it. There are many different schools of Tai Chi and none that I have seen is any better or worse than any other if the instructor is good. Look for slow, fluid movements in the form itself and a meditative atmosphere in the school and you will probably have found a good teacher. If you can find a good Hatha yoga teacher this kind of exercise is pretty good as well. Hatha Yoga will get you limber and nicely toned. Check community centers and so on as often these city sponsored centers will offer this kind of yoga at a very minimal cost.

Enough of the examples of exercise you get the idea. Now on to the why should we bother part of this little article. The primary reason to incorporate exercise into your regimen is to achieve a sense of balance and improve the health of the body. That a sense of balance is important to a magician is or should be obvious. As magicians we live in a highly cognitive world so to balance this with Emerson into purely physical exercise is at once to calm and to enervate the body and the mind. That alone should be enough reason but there is more. Regular exercise is good for the physical machine. To function at one's optimal peak one must have the cooperation of the physical machine.

Volume 6 No. 1 by Ray Eales

*On Practices* this quarter focuses on Silence. Silence may seem a non issue to some of you but others of you will know its virtue above all. There are times when lively discourse can reveal truths and there are times when the same discourse may reveal only confusion. The difference may not be in what is being conversed about but rather the relative positions of the persons having the discourse. What may seem as idle chatter to the Neophyte may sound like a word from the Angel itself to the Adeptus Minor and again that same discourse may sound like a manifestation of confusion to the Master. Who is wrong? None are wrong—they are simply listening from different sets of coordinates, different "Points of View". This 'onion peelings' phenomenon is well documented in *Liber CCCXXXIII*, *Liber Aleph* and in several other places. The virtue of silence is also well documented in those same places. My main point here is that confusion abhors silence above all else. If the aspirant can remember that maxim they will be able to avoid many situations that might otherwise throw them off their stride. (See Ch 13 in *The Book of Lies* for more on this striding stuff.) Now for an aspirant to remember this quality of silence is no easy task; as the ego itself is quite a noisy fellow. So quite often the voice of confusion will sound all too familiar, like your very own voice in fact, when really it is something quite different. This trick is hard to catch if you do not have a method for dealing with it and that is where the rest of this article comes in ... I intend to provide a tool for watching and testing against silence these dispersive tendencies. For it is true that if the Neophyte mentioned above would but listen he or she might hear the Angel and if that same Minor Adept would but listen he or she might hear the roar of the abyss. In either case they would stand to gain ground if they used the method of Silence.

Well then, what is this "Method of Silence"? and how does one use it? There are a couple of ways that one can go about this practice. The first and possibly the most obvious is the assumption of the God form of Silence. The Egyptians conceived this quality, to remain still and uninfluenced by tempestuous surroundings, as a child God who held his thumb or forefinger to his lips. This is of course the God form of Hoor-pa-kraat, as it is spelled in the third chapter of *Liber AL*, or Harpocrates as the Greeks knew it. This child God is usually shown striding and holding an Ankh in his left hand while his right hand makes the gesture of thumb or forefinger to the lips as mentioned above. He is sometimes shown standing on the backs of two rather fearsome crocodiles. What does all of this mean? It is a representation of the power of stillness or silence. (The symbolism may be obvious to some.) The God himself is not a big powerful warrior but rather a child; oh but what a child! This child can apparently step confidently on the backs of crocodiles with no fear of being eaten alive! A feat that would probably make the most powerful warrior a tad uneasy if not downright pale with fear! What is the power that this child has? It is the power of stillness or silence. To

go on one's way without causing turbulence is to go unnoticed, invisible and uneaten! So what do I mean by assuming the God Form of Silence? To do this one studies the likenesses of Hoor-pa-kraat, visualizes this form with one's so-called "astral eyes" and finally identifies the consciousness with that form. This is the classic western method of working with God Forms. There are numerous variations on this theme a few of which I should mention here. For instance: One can vibrate the name of the God to activate the archetype within one's circle. One can combine visualization with this kind of vibratory technique. One can visualize the name of the God while breathing it into one's body then pronounce or vibrate the name as that breath is exhaled. There are also full ritual techniques that can be employed to "invoke" a God. The classic methods are detailed in *Magick In Theory and Practice* Chapter XV parts I & II so I won't go into them here. These are all viable ways to proceed and a combination of these techniques will probably be the best mode to follow, I will leave the particulars up to the individual ingenium (as usual).

Which ever method(s) are employed the aim is the same; to identify the magician's "consciousness" (actually Hadit vector would be a more precise way of saying this - even "Point of View" says it pretty well) with that of the egregore (or the attractor basin) of the "God" in question. Note that this identification takes place over a period of time and repetition of the practice. Gradually the image of the God Form will become clear and the "identification" will feel very real and intense. Once this kind of familiarity has been achieved the God Form can literally be put on at will and its power to calm and negate confusion will be quite powerful. This is of course what we are aiming at. We are trying to create a weapon in the magician's arsenal that can be used at will to further our main goal which is what again? To find and do our true will... that's what. So don't confuse the map for the territory. The practice of assumption of God Forms is a means to an end not really an end in itself. Unless of course you are practicing *Liber CLXXV* and this too is a means to an end as all Philosophi will know.... or should I say Dominus Liminus. Let them who have ears hear.

This practice is not without its pitfalls... what else is new right!... and it should be kept in mind that the mental wards, congress, and in fact all public places are full of delusional systems walking around thinking they are Elijah or Mohammed or Sherlock Holmes or Darth Vader. Many of these systems (people I suppose, although unfeathered bipeds says it better) are not biologically damaged but have simply taken identification with some quality that they admire and let it possess them totally, hiding their own wills. These are the morally insane of legend. This principle can work against the magician as well and forewarned is indeed forearmed in this instance.

The foregoing describes the technique a little but when do you use it? This is more a matter of attention than anything else. Get into the habit of listening to yourself and to others as you converse. We all talk, talk and talk but we rarely listen. Much of what we say follows a subconscious stream that is quite invisible to the inattentive. In fact 80 to 90 per cent of what we say is "programmed" by habit. Not that this is all insidious and horrible, in fact it assists us to communicate with some dispatch. Imagine having to think up what to say when some one says good morning or having to ponder deeply what to answer when someone asks how you are doing. No business would ever get done! But this "habitual language" does have its drawbacks. When we begin to discuss topics dealing with things that are not absolutely mundane this underground programmed language serves as a conduit for ... you guessed it! confusion. And it is here where the technique of listening carefully comes in handy. When you listen you will begin to know where and when confusion begins to gnaw at the proceedings. With the technique of assuming the God Form of Silence at your command you will be able to remain an observer and in control during even the most tempestuous moments. I don't mean that you won't loose your temper, say something stupid or act like a general fool but you will be able know what is happening and with whom you are dealing. In short you may act the fool but you won't be fooled and you will be victorious in that you will not have had your stride broken by the forces which seek to deflect you from your Path. Listen, invoke Silence and learn!

Volume 9 No. 3

(*On Practices* written this quarter by Fra. SerPente<sup>6</sup>, Joshua Zintel.)

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

The subject of astral projection is as convoluted and rich as any other 'occult' subject. Yet, it as is simple in essence as concentration and relaxation. Both are built piecemeal by acts of effort which are best practiced for their own sake, small acts which are part of a larger picture and thus free to develop unhindered by lust of result. This is how I have approached the siddhis, or 'magickal powers' so-called in our lore, as any measure of success reinforces the lesson that regular training and organic growth promotes the best appropriate use of said powers due to the shock induced by confronting the concrete

reality of them! So understand, I would offer words of experience from the point of view of the training of the A.∴A.∴, which is the best for individual quirks and general application alike in my experience. "There may be a better way but I don't know of it..."

After a year of Probationary observation and experimentation the new aspirant to the A.∴A.∴ is expected to *immediately begin* the Task of developing what is called the Body of Light, that 'astral double' which one rides into empyrean realms or infernal abodes according to your skill & will. It is called a body of 'light' not for any reasons of metaphysical superiority but rather as a metaphor for its subtle nature. You see, we actually 'project' all the time, not necessarily our whole 'body' at once. Desire, as emotion, fascination, obsession- complexes, all throw parts of us 'out' all the time. (*One function of a so-called 'banishing ritual' is to recollect all these dispersions and re-absorb them back into your sphere, thus establishing a 'circle of power'.*) The ability to divine, charge talismans & sigils, skry, and acts of invocation, evocation & consecration all depend on one's skill at directing the 'astral light' so this is the first key-stone to be quarried. As you may assume, this in turn depends on one's skill at concentration & relaxation when all is said and done!

For now assuming that one can relax and concentrate, how is one to go about projection? One may begin with the task of building up a double, the vehicle to be used for astral journeys. This practice alone will do much in building concentration & relaxation beyond its current level, whatever it may be. ***Failure is most likely when the task of building a double is neglected or half-ass.*** One may start with a program of visualizing a plain human form devoid of features, like a crash-dummy. Don't worry about details at this stage, just work on holding a visual of the generic form. Once this is quite easy to do in the imagination then begin to add your own features, slowly shaping an exact duplicate of your physical body. (I recommend sticking with a relatively accurate image as you see yourself, for now.) One may assist the process by sitting in front of a mirror large enough to see the whole body in that position, then visualizing the form with your eyes closed, opening them occasionally to glance at the reflection for corrections to the mental image when it warps (which it will, I promise.) Once you achieve no observable difference between the image in the mind and the image in the mirror you are ready to transfer the consciousness. Upon ending your practice never neglect reabsorbing your double back into your physical body...finalize this with some physical act which seals the deal so to speak...usually the sign of silence (right fore-finger to the lower lip).

When you get out there is the matter of where to go and how to get there - spontaneous walk-about in the 'city' or 'country' are fine for a temperate Sunday but I prefer the ability to read street-signs and maps when travelling in an unfamiliar land...again, not that blind wandering is bad but when in Rome...

The street signs, maps and local dialects may be learned if you are armed with an alphabet of desire, usually the qabalah for beginners. This is an intellectual aspect of the training of the Body of Light, giving it language and vocabulary to compress & navigate its experiences, usually learned before one projects but not understood until one does!

There are several resources available which I recommend to astral travelers no matter what level of skill. In *Magick in Theory and Practice* There is the chapter on the Body of Light and its development and training. Also, one may find more hints on getting the 'knack' in several letters of *Magick Without Tears*, notably the chapters on the astral plane. Again in *Magick in Theory and Practice* there is in the appendix a paper called *Notes on the Astral Plane* which I cannot recommend highly enough. All the previous documents are by Aleister Crowley, by the way... another author of use is Ophiel in the small book, *Astral Projection*, if you can locate a copy ... it is somewhat cheesy but has several exercises within of potent value. For a working theory of the astral plane which considers the implications of recent findings in String Theory & Fractal Geometry, see Ray Eales' essay, *Fractal Model of the Astral Plane*, first printed in *Fourfold Word Vol. 1: Magick Revised*, now available online at

[www.hoor.org/lodges/horuslodge/fractap.html](http://www.hoor.org/lodges/horuslodge/fractap.html)

On relaxation and concentration, check out the limbs of Yoga called Yama & Niyama ... most of what is written about them is sheer rubbish due to cultural bias & superstition, but if you cut to the core of the implications of such yogas you may perceive the value they offer. See *Eight Lectures on Yoga* & also *Book Four*, part 1, for a sane & useful description of what Yama & Niyama have to offer to the astral projector. (Also see "On Yama, Niyama and Samadhi" by Ray Eales on page 14, and of course the previous articles also by Ray Eales here in *On Practices starting on page 25. Ed.*)

Practice in silence, lest you invite interference... Love is the law, love under will.





# ***In the Current***

*by*

Frater 939.:<sup>11</sup>  
Ray Eales

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

Volume 5 No. 1

This column is dedicated to the Worthy Sisters and Brothers of the LVX.

This year I am beginning a new column in which the Order, its flux and change can be viewed, in as much as can be told to a general audience. This column is not a *how to* column or a *what's happening* column or a *where are we going* column, all of those things get covered plenty. This column is a metaphor of the process and the fulfillment of the impetus to bring Thelema to light in the world. I feel that this series will promote understanding not only of those without the pale of the Order but also to those within the Order. Those within the Order and having attained certain Grades will perhaps understand more deeply or from a different angle their own initiation. Those on the outside may too find some instruction or synchronicity from these remarks.

From the official H.O.O.R. structure document it can be seen that Grades 2-4 form what is called the Outer Triad and that Grade 1 hangs pendant to this Triad. Thus there is something different, something unique about these two entities. Although I can't say precisely what those differences are I can say that they represent different modes of "Invitation" to Initiation, Knowledge and Understanding. Remember that the mission of the Order is both Social and Initiatory so we attempt to spark social change by our actions and we attempt to spark individual change through initiation (to initiate means to begin after all). To sustain and promote change both societal and individual is the work of persistence. Each time we perform the 1st Grade working we strike a spark and we prolong the flame which we have started. Thus we work in the world through beginnings (initiation - quanta) and through persistence (continued application of our workings - think of the phenomenon of persistence of vision here). No one heroic effort will suffice, only sustained actions will bring our ultimate ends in sight. One could easily maintain that there are no ultimate ends and to these I say, you really are in for the long haul. The thing which replaces 'getting there' for these long haul types is 'being there', being in the current, moving toward an infinite universe of joy. You hear this kind of verbiage from mystics all the time but do they know what they are talking about? The only way to find out is to look and explore for yourself. The Order can and will assist in that exploration if you will assist Us to provide persistence and continuity to our movement. This is another meaning of the image of the serpent and the dove from Liber AL i 57. Here is a set of contrasting terms to meditate on: undulatory and the catastrophic, note how each bears within it its opposite - undulatory (a very female formula) - persistence - serpent - male (mythologically speaking) and catastrophic (a very male formula) - quanta - dove -female (mythologically speaking again).

As said earlier We will assist you if you will assist Us. But if you think the ride is free you will find only disappointment. If you think you can row awhile and then let the other do the work, because (a very dangerous word in this aeon) you have done so much, think again. It is only through your continued efforts that you will continue to evolve. If you stop the ship will continue but you will eventually atrophy and be tossed overboard in order to lighten the load on the others. This process is a natural one and not one which is done from malice. This process is a simple rejection, like a thorn in your hand which swells up and is eventually purged, of the dead foreign

matter from the living matter. Is the thorn evil? Is the work of the body to remove the thorn from the living hand evil? You decide.

In the end I must agree with Fernando Pessoa when he asked and answered the question; “is it all worth it?” He said: “Was it worth it? Worthy is all if thy soul is not small.”

Volume 5 No. 2

This column is dedicated to the Worthy Sisters and Brothers of the LVX.

In last quarter's column we discussed the outer triad. A few more observations on the same theme seem appropriate at this time. In this installment I will focus on the phenomenon of allegory and its importance in the Outer Triad's process. Allegory according to Skeats is from the Greek word *αλληγορια* meaning a description of one thing under the image of another. So if I say that our rites and our lore are in the form of allegory it means that our rites (from the Sanskrit word *ri* which means to go or flow) and our lore (which comes from an Anglo Saxon word meaning teaching) say one thing and mean another. This all sounds very convoluted you may say, why not say what you mean. There is a very simple and cogent reason for us to take this lateral path: The direct route is blocked in most people by the ego and the only way around it is through the intuitive side of an individual. The rational part of ourselves normally processes and rejects calls to a higher consciousness; but if we slip in the side door sometimes we can catch the reason gazing fixedly out the front door while we do a little rearranging inside. Eventually the reason hears the commotion and comes to chase us out but we have been able to leave a note or a sign or a something in the interim. If we continue this process long enough we will have rearranged the house in such a fashion that when the reason comes in to chase us out it finds a new master at home, the real master, the Self. Something may occur to you at this moment ... if someone or something is in my house rearranging things does not this put me at risk for obsession, possession or plain old brain washing? Yes it does. And that is why you need to be very careful whom you let in. The roman church, for instance, works the same way but it installs a master which is not the individual at all but rather a horrific, polluted mockery of the real thing. These kinds of dangers are fairly easy to spot fortunately. If the cult wants to deny divinity to women (or men), to limit sexuality, to pit one “race” against another, tell you where to work and for how much, take care of you or hold onto your personal property get out immediately! There are many variations and subtleties but they usually boil down to one of the above.

A true initiatic group seeks to install the Self as master of the house, a false group seeks to install their financial institution as master of your house! The false group will leave messages which will massage the ego and feed its need to be master until finally the ego will accept the false group at the front door. In the true initiatic way this level of acceptance only occurs when a person becomes a full Adept or in some cases a Master. Why? simple, the messages which are left, in the case of the true Initiatic group, cause fear and sometimes panic in the ego and are fought vigorously. Until the Self is fully awake, and has commanded and obtained full obedience from the ego, the ego tries to keep out the messages and the messengers!

So the value of allegory is that it allows a secondary story line to follow the primary story line. This explains the mythic nature of much of the Outer Triad's symbolism these story lines are well known and firmly implanted in each of us. Myth supplies a common ground for progress. This ground is fertile and will grow nearly anything from great oaks to poisonous fungi and everything in between. Take care what you plant, or what gets planted for you or you will spend a lot of time weeding.

Volume 5 No. 3

People are watching me .... or *Paranoia: a way of life* ....

Somehow the work of a magican inevitably leads at some point to the brink of paranoia, the state where it seem obvious that we are being manipulated by fantastic and unseen forces. (Actually the mundane world is full of the same kinds of phenomenon so it is unfair to say that magican have any kind of corner on the paranoia market....) I am not so concerned with the mundane conspiracy theories and such, as they are a product of our time. These same feelings in a magican, however, are part of the fabric of his or her work and the way in which these feelings



affect that work can be positive or negative. So it would be in the interest of the Order to take a look at the causes of these phenomenon.

First let me reiterate something that Marcelo Motta used to say quite often. He was relating a conversation with an intelligence agent, as he put it, in which the intelligence agent said something like this: "just because you are paranoid does not necessarily mean that someone is not watching you." True, on a mundane level we are all watched and tracked to some extent. Our financial transactions our, preferences for these products over those products, our age group etc., etc.... but how sinister it is depends on what you are doing and what you believe they are doing with the information. There is no arguing that the corporate world's only concern with you is what they can get you to buy and they don't have much interest beyond the bottom line. In a very real sense they are exceedingly unecological. These corporations rarely seem to think about what their actions could cause in the future or if they do think about it and it does not meet their sales goals, they ignore it. This behavior is unecological, short sighted and is what gives these corporations a bad name with the paranoid. It is on this basic level that most magicians first experience feelings of being watched, monitored even harassed. Later however the feelings may be more sinister seeming and encompass more of the magician's private world. It is these later manifestations that we should be the most concerned with in this article.

This more personal level of paranoia for the magician often emerges as a feeling that he or she is being singled out because of their non-standard beliefs. The very devil of this fear is that it does happen all too often. The cure is well known; secrecy. A healthy dose of caution will be good for the magician. Too much however will stifle their work, making them incapable of doing anything. A balance must be struck between openness and secrecy. It is always a bad idea for a magician to discuss any part of their work with any profane at all. To talk about magick in a general way is not so bad but to discuss any portion of your work is deadly. To discuss your work with another magician is not as bad but can still lead to some erratic results due to the phenomenon known as "friendly fire".

A third level of paranoia that a magician can experience is on the level of magickal attack. Now magickal attack does occur and as with the secrecy issue it is a delicate balancing act to protect oneself against attack, while not seeing attack in every glance from every stranger (or friend). The cure for this is simple put all so-called magickal attacks to the test. Try to determine where the attack is coming from, try to think of possible weak links in your circle that could lay you open to attack and try to keep calm. If the source of the attack is indistinct examine your practices and see if you could be suffering from some aspect of your work. Try to close any breeches that you may find in your circle. Pick up the momentum of your practices and talk to your instructor. Above all keep calm, examine the events with a cool critical eye and more than likely you will see the source and be able to correct it. It is no odds if the source lies within your circle or without your circle these above criteria apply. Use them and thus improve your awareness, sensitivity and technique all at once.

I am suggesting that feelings of paranoia are an integral part of the work of a magician and they can be used as valuable signposts on the Path to understanding. If you use a tool to accomplish your ends that tool has a positive aspect, if you allow that tool to be used against you the converse is true. Paranoia is a tool, use it don't be used by it. Caution is a tool also and a much easier tool to use correctly. Paranoia is an unreasoning fear that you are being subjected to some force which you are not in control of, caution applies the critical faculty to do what it is best at, use it in these situations and turn unreasoning fear into positive advances. After all we are magicians, we are supposed to be doing the miraculous ... right!

Volume 5 No. 4

In the current this quarter will focus on some thoughts concerning the well being of the Order and the well being of the individuals in the order.

The Order will function smoothly, as we have noted in other *In The Current* columns, when the individuals within the Order are functioning optimally. A few breakdowns will be absorbed by the momentum of the whole but severe malfunctions may send a shock wave through the entire order. These disruptions can be very distressing on members who feel powerless to do something to stop or change the course of events. To that end we have issued some new guidelines and some

measures to respond to these types of situations. It was felt that to empower the individual Temples and Lodges to protect themselves and to secure themselves was to defeat the negative effects of frustration that such situations cause. To be on the receiving end of a Magickal attack is no picnic. Even if the attacker(s) are inept sometimes damage occurs. To this point we have managed attacks in a way so as to minimize group involvement; from now on new weapons exist so let those inclined to attack Us be forewarned.

As to the Individual part of this equation we must redouble our efforts to work ecologically and in harmony with what we believe our purpose to be. This very simple outlook will defeat most of the attacks that are sent to Us. For if each of Us works in harmony with his or her will then we swim in the Current and nothing can dislodge us from the flow. If we stand upon the banks in fear then we shall perish there. Jump in my sisters and brothers, the water is fine.

Volume 6 No. 1

The movements of the current have tended toward what I might call an accepted understanding. I have noticed this trend in several places. In student teacher relations, in relations between members and their superiors. This tendency is admirable, but it always leaves me wondering as to its cause. This play of the water can seem so complex as to defy beauty and yet it proceeds and unfolds in marvelous patterns. So I have been pondering causes and have found three things: Complexity belies a simple system, simple systems may confuse in their simplicity and simplicity winds it cords together in, I want to say ecstasy but I will say instead, intricate ways. It would be reductionist to say that complexity is made up of simplicity strands for those too are complex. In fact the Point of View (there is that term again) determines the scale upon which phenomenon is perceived and thus determines its level of simple-complex. This is the dance, systole and diastole, the pas de deux, that has so many names in our system. AC was correct when he surmised that all flashes of trance quickly resolve themselves to platitudes. Here again we touch on that hidden course of language that was spoken of in this quarter's *On Practices*, we must attend to the flow of thoughts and words and trances for in those moments we all touch, together at the same time.

Volume 6 No. 4

When systems fail the part that is closest to chaotic movement is usually the one that sails off into oblivion. Sometimes, of course, this small part takes the rest of the system with it. This is as much the case with the phenomenon of magickal attack as it is with any other system, mechanical, electrical or otherwise. The small parts, which no one suspects, or inspects, can create the most aberrant behavior. Most of us have heard of the famous "O" rings that failed and blew up a space shuttle. Some of you may have had a shock-absorber fail on your car causing a wheel to vibrate with increasing strength until you had to slow down to stop the wheel from vibrating. Most of us have been at a concert where the public address system began to feed back. The squeal of feedback is caused by un-damped re-amplification of sounds coming into the microphones. These are examples in the mechanical and electrical world of systems close to the edge of chaos, which failed. In the realm of human life we see these events on the evening news time after time day after day. Example: An otherwise typical young man brings a gun to school and shoots fellow students whom he does not even really know. Example: Someone walks into a restaurant with a gun and begins firing, killing patrons of the place. These cases are rarely about revenge in any coherent form, nor are they about righteous causes - they are usually about recognition. One little guy whom no one ever notices gets fed up with being unnoticed and does something spectacular to alert a sleeping world that they exist. One little guy near mental chaos reaches a bifurcation point (splitting off point) and all of his controls fail. He becomes a simple tool of his reptilian brain and he acts in a misguided mode of "self defense". The mechanism is the same for all systems. Why am I telling you this you may be asking: simple, by knowing what to look for you can predict within a field of possibility what a given "weak link" will do.

In Magick we work daily with forces, which can and do put stresses on the psychosoma of an individual such that they can be pushed to this splitting off point. Remember we are working with a new and somewhat unstable compound, so to speak, when we work with the neo-cortex of our brain. Each time we do our practices and attempt to make changes in the neural patterns of our brains we risk plunging ourselves into this world of chaotic effect. Compound this problem with the general personality types, which seem to be attracted to the work and you have a potentially dangerous mix. Native personality types that are often drawn to Magick are short on self-

discipline as a general rule. (This is not to say that all are but it is a common characteristic of people who are drawn toward Magick.) This fact is, of course, the main reason that We spend so much effort in Magick on instilling habits or self-discipline in our aspirants. The more true discipline an aspirant has the less likely he or she is to manifest chaotic behavior. The less discipline that an aspirant has the more likely he or she is to manifest chaotic behavior. I have spoken from time to time of people being used as tools. This is very relevant to an undisciplined aspirant. Through lack of discipline an aspirant is “used” by the forces of his or her own inertia. This causes stress which can send such a “system” reeling off into chaotic actions.

So we find that all too often people take up Magick and discount, as oversell, the warnings of the dangers of the Path. These dangers are real. They are real for precisely the reasons outlined above. They are not some fantasy cooked up by some charlatan in order to make themselves seem powerful, wise or competent. Hopefully I will have convinced some of you that care should be taken. I never advocate fear, only prudent caution by the way. Be cautious, be aware of your surroundings and most of all become aware of the little parts which do not call attention to themselves very often.

What can you do to prevent chaotic behavior? First define what your practices are. They should include some combination of banishing rituals, invocations and meditations. They should include a general study of the human psychosoma. They, ideally, should include regular contact with an Instructor or Mentor as well. First define, then do those practices. Do them methodically and regularly. Your regular application of determined effort in pursuing your practices will increase self-discipline and decrease, as said above, the chance of chaotic behavior. If you are having trouble instilling these habits an Instructor or Mentor can usually help, but only if you listen and do what that Instructor tells you to do. I know, I know, it sounds like you need to do something someone else tells you to do. Oh horrors! For anyone who has this reaction let me ask you: Do you really believe that you know everything that there is to know? If you answer yes to this question then stop wasting Our time! Our resources are limited so how can we in good conscience waste time on someone who needs no assistance! All too often I hear students wail “...but what about my true will.” Believe me... when you know your true will an Instructor will be the first to tell you to get off his or her carpet and get out there and do something for someone else. We need strong rowers not passengers on our ship. If you need the assistance we can assist. If you don’t need assistance then row! If you don’t want to row then find a passenger liner like the roman church or the hari Krishna’s or a hundred other slave-ships on which to lounge.

I loathe ending a column on a dark note but some songs are more melancholy than others are. The only bright chord that I can play you here is the one, which resounds when an aspirant truly applies himself or herself to the discipline. It will never fail you once you find it. I can tell you that from the bottom of my heart.

Volume 7 No. 1

Quite often we miss the obvious. Francis Bacon once said in regards to the condition of scientific observation, “The mind of man is like an enchanted glass, full of superstitions, apparitions, and impostures.” We often pride ourselves on our “objective view” but find if we look closely and honestly that our “objective view” is as distorted and full of fantasy as Bacon’s enchanted glass. In our system of Spiritual attainment, unlike many other systems, each individual is expected to act like a responsible human being and to “police” themselves. These are the conditions true enough but the actualization of this method is fraught with trouble. We find at every turn aspirants declaring their true wills, without exploring the territory thoroughly, we find aspirants who should know better veering off due to their misapprehension of the conditions of their own initiation. These and many other pitfalls await the sincere seeker. Through that “enchanted glass” an aspirant often sees monsters, devils and holy visions where only friends, bystanders and the mundane cinema exist. To clean the glass we must have some tools and some elbow grease. In the next few paragraphs I will try to list a few of these and their applications.

While trouble, or potential trouble, may abound there are some tools available that an aspirant can use to correct aberrant behavior before it gets them into great trouble. In the system of HOOR one of the most promising is the Mentor program. Since experience is our main teaching tool in Thelema and Mentors are chosen on the basis of their experience it follows that the HOOR Mentor can provide a more focused lens through which to view the world. Likewise in the A.:A.:, an

Instructor offers that pure ground glass lens through which unproductive, destructive or inefficient methods can be seen clearly and corrected. The Mentor and the Instructor both provide a “second opinion”, even an expert opinion when an aspirant falters.

That an aspirant will realize his or her need for an expert opinion is of course the best case scenario. More often than not an aspirant will have no idea that he or she has veered from the path and will be oblivious or even hostile to any suggestions to the contrary. In cases such as these it is up to the Mentor or the Instructor to provide some kind of stimulus, some irritant to gain the attention of the errant student such that a dialogue may commence. Often this irritation makes an Instructor or Mentor an unpopular character for a while. In the worst cases this unpopularity is permanent. Mentors and Instructors need not fret unduly however as true aspiration will prevail while the false and the transitory aspiration (no matter how many years that aspiration seems to have persisted) will ultimately fail. This is the condition of our spiritual progress at this time. The future may bring us different conditions, improved conditions, but for now this is what we have to work with.

What if a student mistrusts the Mentor or the Instructor? This scenario occurs quite often actually. It happens so often in fact that to mistrust the instructor or mentor would seem to be a “natural” reaction of the ego to outside intervention. If a student finds himself or herself in this situation he or she would do well to study the words here after offered with great attention. My old Instructor said it very plainly “the Hierarchy is to be obeyed.” Then he would ask; “Does that make you angry? It should not, unless, of course, you have something to hide.” He was talking about the ego of course and prodding me to the realization that egos make wonderful servants, but they make terrible masters. You see the ego is the maker of that distorted enchanted glass, which causes so many misinterpretations of the dealings of the universe with your psychosoma. The Ego has something to hide, it has an agenda of its own and a survival program all built into one neat package. Bristling with all of these protection methods the ego is the survivor par excellence. The aspirant needs the ego to take and execute orders, not give them; The Mentor or the Instructor represents the Hierarchy, therefore to follow the directions of the Mentor or the Instructor is to align yourself with the Hierarchy. The individuality of the Mentor or the Instructor is largely irrelevant. Through the act of alignment you put yourself in the current and not counter to the current.

Having said this it must be pointed out that the planes must not be mixed. To assign all decisions to one’s Mentor or Instructor is to fail to make yourself worthy of independence, in other words you make yourself a slave. In most cases a Mentor or Instructor will reject this kind of behavior adamantly. This kind of rejection will, in the weaker aspirants, be interpreted as “cruelty”. Nothing could be further from the truth and the Mentor or Instructor will do well to hold their course and not allow an aspirant to feel “comforted”. Comfort, in the sense of ease, and surety, must come from an inner realization that what you are doing is cogent to your nature. While many conditions of life can impact spiritual progress, generally *only the ones that impede or hamper spiritual progress are appropriate materials for the Instructor-Pupil dialogue.*

The Mentor or Instructor has an obligation to the aspirant in their charge to do for them the things that they feel best address the needs of that aspirant and nothing else! To do more is to harm rather than to help. You do not help an aspirant by feeding their worst qualities, you help an aspirant more by ignoring or actively pointing out these qualities. The Mentor or Instructor should take a lesson from the famous admonition of Hippocrates; “First do no harm.” (Primum non nocere.) Radical procedures are only necessary in severe and dire cases. Radical procedures usually mean that preventative measures have failed or have been ignored. The last ditch effort has a much higher failure rate than a steadily tended effort. To paraphrase Frater Saturnus, eighty percent of the Work is dull routine. (Slow and steady wins the race... thank you Mr. Tortoise.) It is to be hoped that this advice comes timely to those just entering into either the A.:A.: or to Mentored situation.

So much for external means: There are other tools that an aspirant can utilize in conjunction with the Instructor or Mentor dialogue. The first of these is the trusty Magickal Record. If one gets into the habit of entering one’s thoughts directly into the record, not pondering them or pre-composing them one can develop a natural mirror of one’s progress. If you do something unseemly or stupid or vain or selfish or cruel, there is no “sin”, there may be consequences depending on what impropriety you committed, but so long as you do your best not to repeat

errors, errors are a learning experience. Remember, you are not 'forgiving' yourself, you are simply acknowledging your error and resolving to be more vigilant next time. The absolute best way to avoid repeating a mistake is to record it, acknowledge it and thereby remember to avoid its repetition. This method works 75 percent of the time. If the method fails it usually fails when an aspirant falls prey to despair and to self-loathing. (Despair and self-loathing are remnants of the old aeon sin complex. Each individual has some mixture of old aeonic atavisms and tendencies folded into their personalities. But that does not mean that they should allow them to control them or shape their behavior.) This mirror of the Magickal Record will be as undistorted and clean, as the aspirant is honest and direct in entering in his or her thoughts therein. The more time you allow to pre-compose a section of the record the more time your "enchanted glass" has to work on the final wording of that entry. What is included and what is excluded from an entry depends on the habit of honesty. Well not entirely, laziness fills the gap where ambition flits away. But that is why we get into the "habit" of recording in our records. This habit, you see, assists us to maintain constancy in recording the events, thoughts and the oracle of our spiritual lives.

Another set of tools for an aspirant to utilize in the quest to perceive clearly, are the writings of the Masters and great thinkers. There are many choices in this category but one of the most elegant is probably "Little Essays Toward Truth" by AC. Careful study of these essays can bring the aspirant to deep knowledge and understanding even ecstasy, they should not be underrated. There are many other works that inspire and help us to see clearly through the lens of our senses. I feel that I should list but a few:

The Commentaries of AL" being Equinox V no. 1. By Motta and Crowley.

"The Soldier and the Hunchback" Equinox I no. 1. By AC

"Eight Lectures on Yoga" By AC

"Konx Om Pax" many of the essays but "Wake World" foremost among them. By AC

"Zen Flesh, Zen Bones" translated by Paul Reps

Almost any of the essays of Stephen Jay Gould.

There are, of course, many other valuable writings but these few will certainly give much food for digestion to avid readers.

A final tool in the arsenal of an aspirant should be mentioned. Since consciousness is the stuff of which our perceptions are made it makes sense that if we alter that consciousness we alter our perceptions. This is obvious. The point is if we are already seeing the world through an "enchanted glass", how much more enchanted will it get if we coat it liberally with the fairy dust of drugs? The work of cleaning the glass of our mental faculties will become easier if we follow the right application of any substance which will alter the condition of the glass itself. Consciousness altering substances certainly can be used in the Work. AL II 22 is quite specific. That same verse is also quite specific on why one should take wine and strange drugs ... "To worship me..." who is me? Hadit. Each one of us is Hadit in the inmost sense. The act of worship must be a willed and conscious action not a reaction to a social situation, or an escape from self. It must be a journey into self. These are very specific and very controlled projects. Undertake them if you will but *under will* please.

All the tools and suggestions in this little essay are but as sign posts along the way. Just like the road signs on the way across the mountains you can read them or ignore them it is your choice. If you read them and heed them you have a good chance of making it to your destination in tact. If you choose to ignore them your chances of driving off a cliff are greatly increased.

Volume 7 No. 2

This quarter's *In The Current* will address some issues which arise all too often in Thelemic social Orders. 1. What is True Will. 2. How does individual True Will interface with the Will of the Order.

3. What criteria must an Aspirant meet in order to proclaim that he or she “knows” their True Will.

There seems to be a general misunderstanding of just what the term True Will is meant to imply and what criteria are involved with its realization. (This is little wonder actually and it would be stranger if we already had the answers.) While these topics will always involve controversy there are a few simple guidelines which will assist the perplexed to navigate more surely in these tricky seas. The remainder of the essay will attempt to give the map coordinates for that navigation.

The idea or definition of the Thelemic Group itself is often an item which is difficult to grasp. These misunderstandings are quite natural and are due to the relative youth of this Aeon. (*Liber AL* seeks, among other things, to redefine social interaction remember.) The concept of the “Thelemic Institution” is still very fluid. We are discovering each time we meet more about the nature of Thelemic Interaction. Each Thelemic Group is a laboratory in which “social” experiments are carried out. There are some things which have been found to work and we should never have to re-invent the wheel unless we really feel that there is a basic flaw in its design. So while we do not have all of the answers we do have some of the answers and those answers are the topics upon which this essay will elaborate.

*On the True Will:*

“It seems strange how fragile is our grip on the reality of the Path that we seek to tread.” So spoke him who strode upon the middle of the Path. While it may seem strange for such a one the reality of the Path for the little brothers and sisters of the LVX is fraught with many turns and detours. For the beginner it seems as though each affront to his or her ego is a challenge to his or her sovereignty. This sovereignty is so quickly equated with something even more rare and beautiful, the True Will. Here lies the first mistake of the aspirant to the grade of Lover. (More on at least two of the three Thelemic Grades later. CF AL I 40 for the instruction in question.)

Each of us who calls himself or herself a Thelemite is sovereign within our own sphere of influence. However only a handful of us know our True Wills. The reason for this is simple: to know the True Will we must have become masters of ourselves. This mastership is not something that we are born with at this stage in the evolution of the human species. We may seek for lifetime and never find it or we may find it before an hour has struck upon the clock of our lives. These things are surely true. Confusion, a curse upon it and its kin in the name of our Lady, causes us to equate sovereignty with Will. *Liber AL* states that every man and every woman is a star, in other words sovereign. No where in *Liber AL*’s two hundred and twenty verses does it say that every man and every woman automatically knows his or her true will. Quite the contrary every indication is that the True Will is an end not a beginning. (In fact it is an end which, in most cases, is striven vehemently for. As mentioned earlier knowing the True Will proclaims one a master of himself or herself.) The sovereignty of which AL I 3 speaks implies a *possibility* of attaining mastership — it is not mastership. The sovereignty that *Liber AL* affords us and *Liber Oz* attempts to enumerate only gives us a field in which to operate to find the True Will. *Liber Oz* and *Liber AL* are in some respects operational manuals for the hardware and software of humankind. If we do not use the manuals we may find the correct combination of keystrokes and mouse clicks to perform the operation that we seek to perform. But a more likely outcome of such a course will be that we will fail in our attempts to perform the operation that we seek to perform. Furthermore if we misinterpret the manual’s meanings we stand just as little chance of performing the operation that the software was designed to perform as if we had not read the manual at all.

**If we consider each verse in *Liber AL* is an instruction set for some program, if I may continue the metaphor, which will perform some operation, then using an inappropriate instruction, no matter how adamantly one insists that it should work in all situations, will still not perform any other operation than that for which it was designed. So if we use the instruction set of AL I 3 to declare our sovereignty to be True Will we shall fail as surely as if we had never attempted use the instruction set in the first place.**

It is quite true that no one can tell you what is your true will. Nor can anyone other than you really know exactly what is your true will. An Adept, however, will know approximately where you stand in achieving its understanding simply by your words and deeds. This has nothing to do with perks for being this grade or that grade, it has to do with understanding, experience and

careful observation. These are powers that one develops as one trains his or her vehicle. These are the so-called occult powers of the mages of old time. These powers may seem mysterious, unreal or supernatural to those who do not possess them but they are simple by-products of the Trances which are brought on by the instructions in *Liber AL* and the other holy books. The “powers” are, simply stated, produced during the development of the individual from aspirant to Adept. These “powers” are but simple tools and are only as useful as the situation dictates.

Let’s just say that someone takes a position that their will is being violated by some set of circumstances. We should expect that person to be able to state what his or her will is and precisely how the circumstance in question violates their will. If that person cannot say more than it is my will to “insert mundane observance” then we may need to look farther afield for the source of their discomfort. All too often in these situations we will find the ego at the heart of the matter. The ego will attempt to assert itself at any opportunity. With the ego and not the aspiration in charge True Will is very likely on holiday. All of us who Aspire to be more than unfeathered bipeds will need to quell and control the ego from time to time. The ego is a clever and useful congeries of energies. We would not want to live without it, neither would we who seek to be more than human, want to live out our lives under its rule. We use our aspiration to give us a slim clue as to the nature of our “Self”. We use the practices and the rituals to train ourselves to listen and perceive ever more clearly the nature of our “Self” and our True Wills. Remember, Aspiration leads us, if we assist it with practice, in the direction of the True Will. Aspiration is an early manifestation of the True Will. It is not the True Will. For by the lure of Aspiration are we lead along that Path which will make us free.

If we find ourselves in the thrall of the ego and unable to “back down” remember that it is only in the tunnel vision of our feverish nightmare that no options exist. Outside in the light and the fresh air of the world there are means and means. There is ever so much room for movement away from positions that are wrong. We can say “I was wrong” and survive. In fact once you have done it, it is easier next time to recognize the error and stop that narrowing of possibilities which leads to unproductive and unecological uses of our talents, resources and our powers.

#### *On The Thelemic Group:*

The truth about sovereignty is that yours extends only until it bumps up against the next person’s. In a group dynamic this formula is altered by the rules of the group. In an initiatic Order the rules of the Order are subject to the Law just like the individual members of the Order. The Order has the right to have its Will not be violated too! The Will of the Order differs from the will of most of the individuals in the Order in that the Will of the Order is a known quantity. The Order has a Will and knows its Will while its members seek assistance, through the Will of the Order, to find their own wills. This is a little understood but implicit fact in any Thelemic Initiatic Order. This fact may cause conflict if the members in the Order are not doing their utmost to understand their individual place in the matrix of the group dynamic.

It is always possible that an individual is simply not cut out for group work. That particular individual might do better to work as a solitary. The reality is that this scenario is a rarity. The most common cause of conflict within a group is simple egoic indiscipline. There is no secret here and to lend credence to this statement consider that much of the class E work in our literature is meant to control, put in perspective and to discipline the ego. Everything from simply obeying someone in the hierarchy’s orders to practicing *Liber III* has at its root ego control.

Consider this; conflict within an Initiatic Order violates the Order’s Will. The Order then, by the operational rules of *Liber Oz*, has the right to protect itself. Remember also that the Order already knows its Will and the individuals who come into conflict with the Order very likely do not already know their will. In reality the Order has the right and it will exercise the right to protect itself. The Order will do so in simple, direct and pure terms. No malice nor revenge is ever implied but simple karmic reaction to attack. This mechanism is powerful and simple.

One might remark, “what if the Order is wrong?”. Point taken and it is in theory possible for this to happen. A more likely cause of a Thelemic initiatic Order being wrong (not knowing its True Will that is) would be that some senior member(s) of that Order were attempting to misinterpret and misdirect the force of the Order, either through their own foolishness or from malice or greed. In this case the Order itself is blameless and the blame lies with the fools who seek to counter the

True Will of a True Thelemic initiatic Order. (I wouldn't want to have their karma.) One who attempts to "correct" such a situation is just as likely to get burned as one who is actively involved in the scam. Rule of thumb: Let the momentum of the Universe take care of these situations. It will be far more likely to do "justice", i.e. cause adjustment, than you will by your actions. The causes are an integral part of the problem in this case and you may not be apprised of all of those causes.

***Aphorisms for the perplexed:***

- 1. True Will is a going, as long as you realize that there is something called True Will you do not have it.***
- 2. The Book of the Law is a dry sheath of paper pulp until you seal it up into your heart.***
- 3. Liber Oz is a manifesto of Thelemic birthright, sovereignty, but only Liber AL and the Holy Books detail how to change our birthright into our LVX and NOX.***
- 4. Liber Oz serves the Lover and the man of Earth.***
- 5. Liber Oz is the dust on the ground of the Hermit's stride.***
- 6. Liber AL is nourishment to them all.***
- 7. Those willing to dissolve their lives in the life of the Order are called Lovers.***
- 8. They, fearing not dissolution, yearn for the ecstasy of the stars.***
- 9. The Hermit keeps his or her elements separate until he or she deems it is time to combine them to their greatest effect.***
- 10. These two ways of operating are legitimate in Thelemic systems. Each has its advantages and its disadvantages.***
- 11. The two methods serve different types of individuals. Neither will serve fools or persons unwilling to discover themselves and CHANGE!***

In Perfect Peace, in Perfect Love and in Perfect Will are these words sent to even the littlest Sister and Brother of the Light. Through them may you find your LVX and your NOX.

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The Current is the flow of the universe. To move unimpeded in the Current your way must not be misaligned with another's way. This is at least the common wisdom on the subject. In truth some turbulence is a welcome addition to one's swim. Turbulence appear when things are not aligned or when transients which cross the flow occur. (Transients are single occurrences of phenomenon; cyclical would be the opposite of this.) A transient of this kind might be interference the aim of which is to harm your going or it may be a factor infinite and unknown. In other words an aleatory incident whose cause(s) is or are veiled behind the curtain of the chaos of the universe. The statements above are the foundation of our work with our spiritual conditions. So let these conditions be the foundation of what follows in this little article.

Most of the readers of this column will have heard of the quantum effect. This is a sort of physical and mental paradox that occurs when we talk about the position of a particle and its momentum. It turns out that if we "locate" (interpret the phenomenon of a "particle" as a thing) we cannot know that thing's momentum at the same time. A similar phenomenon occurs with the current. We can be carried by the current or we can identify our location therein. We might picture a person going for a swim downstream and another person perched upon the bank watching the progress of the swimmers as an example of this. Close identification with the flow of the current is either Trance or the beginnings of Trance. As you can see we live most of our lives as onlookers, "things" set on identifying their positions in the flow of the universe.

I should not need to point out that there is no right or wrong as regards this onlooker/identifier perspective mentioned above. However for the sake of any newcomers I will mention it anyway. If you are an onlooker you may be just as blissfully content as one of the identifiers. The difference comes when one declares that they are an aspirant. Onlooker aspirants tend never to progress beyond a certain intellectual knowledge of their conditions. The identifier, on the other hand, is fully capable of attaining the highest initiations. The whole question is not really this simple unfortunately. There are drawbacks to either type of aspirant. While the onlooker tends to miss the obvious traps and snares the identifier will fall into them every time. So either type, when you really look at it, can fail utterly if they do not do the most important thing of all. They must



attempt to access their personalities so that they will know enough about themselves to say with confidence “I tend to this or that way of thinking/acting”. Once they are able to say with some accuracy that they are this type or that type then they can begin the next important phase of their training. The next phase of training is teaming to balance out native tendencies with their complimentary tendencies. None of us is born and raised whole. We all have essential things missing from our psychosomas. Part of the task of every aspirant is to identify those missing elements and supply them in proportion to the needs of their particular star.

This intense self-analysis should sound daunting to anyone of sound mind. In truth it is daunting. The system of the A.:A.: has made some inroads into simplifying that process but the process only works with individuals really willing to roll up their sleeves and engage the task. The system is being continually expanded and modified by my colleagues, myself, my students and their students and so on. However this process will proceed only as fast as we have valid and careful research into these areas. The process is of course guided by the Magus of the Aeon and informed by the Ipsissimus of the Aeon. That fact should not comfort anyone however. We are responsible for making the system work on a day to day basis. While it is true that if all the A.:A.: instructors were to disappear that those forces mentioned above would restart the process but what an unecological outcome! We gain strength as we gain numbers and our possibilities expand exponentially.

This having been said we should note that the most valuable tool that we have been given is our model of study. One on one, instructor to pupil linked in a hierarchical chain from the greenest student to the most seasoned Master. The simplicity and the efficiency of such a model is astounding. I personally am always in awe of this fact, possibly that is why I repeat it so often. Those other than my students may roll up their eyes and call me a fool if they choose. I am unimpressed by their frustration. To my students I say this: keep the hierarchy sound it is truly a lifeline to the pure essence of the meaning of Thelema.

There is an interesting side note to the instructor-pupil relationship. One might think that a student would “get the most” from an instructor who was an Adept or Master, not just a grade above them. This does not seem to be the case in fact! My Master (Marcelo Motta) pointed out to me during one of our conversations that the Master may not really be able to connect with the plight of a green student. As he put it “part of us (the Master) has died. And it may be with identifier we get the best of both worlds. We have the ability to reflect and the ability to proceed despite all odds. We can swim and we can observe. We can follow our spiritual paths with a sure-footed certainty that is not faith, that is not cult, that is not control; rather, it is the shortest route to our goal with the most efficient use of our resources along the way.

**Love is the law, love under will.**

939.



*Astral Vision of Baratchial, Pen & Ink circa 95 A.A. by Zostiamat*

# ***Hall ov Maat***

## ***Exploring the Temporal Applications of Thelema***

Volume 9 No. 4

*This article originally appeared in the column Voices on Visions, WL 9:4. We reprint it here in the Hall ov Maat: Exploring the Temporal Applications of Thelema, as it was the only selection from VoV to make the Best Of issue... The Mgt.*

### ***Yoga for Pot Bellies or How to Profit from Your Own McYoga***

**by Monica D. Rocha**

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

This paper is not meant to be a lesson on the discipline and training of Yoga. The lecturer does not have sufficient training to discuss the subject at length. It is rather an attempt to critique the current sully that the field of Yoga has suffered as a result of marketing and a consumerist approach to this great science.

Everywhere we go today, we hear about Yoga. In the supermarket, the convenient store, the gas station, we see various magazines, videos, and how-to booklets featuring Yoga positions and Yoga “achievements” by glamorous fashion models, Hollywood stars and their pseudo-gurus; Yoga recipes for the pious minds; Yoga havens and retreats where one is invited to abandon temporarily the stresses of their busy daily lives; Yoga for everyone, Yoga for your cat, your dog, your grandpa... For the credulous, this naïve approach to this great science represents not a Union in the Yogic sense, but rather another form of integration with patterns of consumerism.

Since the late 1980's, after Shirley McLaine's psychic revolution, we have been bombarded with self-help groups, new age bookstores and retreats, and various other charlatanistic attempts at commercializing subjects that we know are immaterial.

However, in this age of McMansions and McDramas, we also like to present you, ladies and gentlemen, the very holy McYoga!

Anyone interested in learning more about the roots of McYoga, there are historical landmarks that, along with the psychic revolution of the 80's, have lead the field into its current state of glamorization. During the 1980's, and with the advent of the AIDS epidemic, the West had to rethink its approach to community living and theories of sexual-psychological release based upon “spiritual” theories. New ideas and practical applications had to be found to express a shift from gatherings of individuals with an overt interest in sexual exchange and experimentation with group sexuality (with the license of their own very holy pseudo-guru) to a more individualistic, (highly hedonistic) and masturbatory or if you will “safe-sex” type of cult gathering, combining Eastern with Western approaches of self-help, psychotherapy, escapism and fitness.

(I will not delve here upon the contemporary glamorization of Buddhism as this is too vast a subject to be discussed in a short paper.)

According to the Master Therion in his *Eight Lectures on Yoga*, ‘[Yoga] like all great things is simple; but like all great things, it is masked by confused thinking; and, only too often, brought into contempt by the Mchinations of knavery.’ Or in other words, let's just define Yoga for what it

really means: Union! That is the Yoga of Pantajali, with its eight limbs, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, each with their own definition and own set of practices and achievements.

But here, ladies and gentlemen, we are not speaking of Yoga or Union, we are speaking of McYoga, the Yoga of New Century. Any Internet search of the word “yoga” will lead into hundreds of thousands of sites. Yoga sites for all niches, ages, sizes and denominations. Let’s examine one example of a McYoga adage (or tagline) found in one of these sites: “Toward a more conscious, less painful future.” Another example, Yoga.com has McYoga related products which encourage the consumer of Yoga to purchase products for their entire family; Yoga.com product line ranges from “Babar’s Yoga for Elephants” to Yoga Jewelry, and “Chant Kits.” The mass production of Yoga related products, catering to a diverse audience, from the contemporary consumer’s perspective, represents the ultimate dream of achieving Samadhi, that is, shopper’s bliss!!!

Let’s examine McYoga’s main disciplinary and most popular branches: There is Ananda Yoga, Anusara Yoga, Ashtanga Yoga, Bikram Yoga, Integral Yoga, Iyengar Yoga, Kripalu Yoga, Kundalini Yoga, Power Yoga, Sivananda Yoga, Vinioga and various others. This lecturer likes to refer to these branches as “factions” as they seem to arise passionate discussion amongst its very faithful practitioners over their very small differences and idiosyncrasies.

The “Yoga Journal” the most “scholarly” known journal of McYoga, recently published an online “Sutra Tutorial.” Although its author acknowledged Pantajali’s scientific method as pre-dating by 1,000 years the popular Hatha Yoga, he goes to the extent of adapting Pantajali’s *Yoga Sutra* and its eight limbs into the jargon and over-simplifications of McYoga. Good marketing device! Here are some excerpts from the online “Sutra Tutorials” and how to energize each chakra through chantin.

“..., the [Sutra] tutorial is organized into a number of lessons, each one focusing on several individual sutras. A new lesson will be posted about once a week. Each lesson contains written text, translation, interpretation and three sound files: a slow version in which each word or small word group is pronounced slowly and clearly; a moderate version in which the words begin to flow together; and finally a fast version that shows how the sutra sounds at full “chant” speed.

“In addition to studying and listening to the sutras on your own, you will be able to ask specific questions via email. You will receive an individual response, and all questions and answers will be posted on the site (names will be removed from questions)..”

In other words, your own online McYoga guru! Quite an attractive prospect. It looks quite interesting at first, free of charge, with a couple of online instructions and chanting practices, you can attain Samadhi. Just learn how to chant with me, then buy my tape for \$100 dollars, and then come to my annual retreat for another \$2,000, and possibly, if I feel attracted to you, you will end up in my bed too, for free!!!

Now, this lecturer will further lucubrate upon McYoga’s most prominent contemporary McGuru, also known as “The Master of Air”, *Sri Sri Ravi Shankar*. This guru *extraordinaire* (who studied with none other than *Mararishi Mahesh* and took his name after famed sitar player, Ravi Shankar), is credited for expanding the concept of “Yoga” into a meditation practice called, “The Art of Living” or AOL (does this acronym ring a bell to anyone?). This self-professed “guru of love” prances around his million-dollar ashrams dressed in shimmering-white robes and lives, no, not by the margins of the Ganges, but in lavish homes in Europe and in the US. He claims to have recited passages from the Bhagavad-Gita at age four, a holy text he never read.

Shankar’s profitable message to the McYoga consumer is by his own definition “a light blend of Eastern religion, meditation, yogic stretching, and breathing.” Shankar’s marketing technique is eye-catching and soul-selling, just take a look at his figures: currently, tens of thousands of

Americans have taken his classes that feature the breathing technique he calls Sudarshan Kriya. Five years ago, his ashram in India was attracting about 5,000 overnight guests a year. Now, more than 25,000 annually check in for retreats at the Ashrams which attract up to 5,000 visitors a day when Shankar is there. There are AOL Ashram's all over the world. Worldwide, there are more than a million people in 136 countries who have taken his introductory course for \$250 a hour. AOL is quoted as "the fastest growing 'spiritual' practice in the planet."

Well, the writer of this lecture decides, after much deliberation, to experiment with the AOL exercise system. Her motivation was led by her own curious and athletic nature, rather than by the type of credulity that exemplify the followers of AOL. After all, having had a Hatha Yoga teacher as a mother, she had practiced Hatha Yoga since she was 10 years old and was very skeptical about the "successful" method. After performing a series of aura protection exercises, she gathered enough courage to attend one class at a local McYoga center.

Now, ladies and gentlemen, we have stated in the beginning of this lecture that there are eight limbs of Yoga. The Yoga that such contemporary McGurus claim to be a "spiritual" practice is nothing else but a set of Hatha Yoga exercises, combined with breathing techniques, group chanting, guru glamorizing, and beyond all, a series of strenuous and very uncomfortable exercises.

During the class, the local McYoga representative insisted that our lecturer does a head stand, but she blatantly she refused, knowing the serious consequences of a failed attempt. She was snubbed – or one may even say, humiliated – by her refusal to follow the orders of the representative. As the class progressed, she felt increasingly uncomfortable with the unending, senseless chanting, which seemed to have lasted longer than the sun salutation exercises. Worse yet, this masturbatory practice involved several strangers wearing sweaty lycra clothes, uncomfortably distributed in a small, dark room, with a temperature raised to above 100 degrees Fahrenheit. At the end of the session, she could not help but notice pictures of the McGuru of AOL all over the pink color walls.

But ladies and gentlemen, at the root of AOL's teachings there is hope for us, the underdog Thelemites, and our very damned Master Therion; at the very root of Shankar's technique and its marketing success lies a very debased, yet valid cross-religious approach to spirituality which seems to hit a nail of some sort. The successful intermingling of East-West traditions and techniques point to an inherent tendency in contemporary society's quest for spirituality; they represent a sample or if you prefer, a *potpourri* of religious systems which allow the individual star to borrow elements from various religious systems without the need for complete identification or compromise with any of them in particular. In other words, as in *Liber AL II*, 5: "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

Our Master Therion has taken the first step of laying out the Work for humanity while purging the good rituals from the evil ones. *It is up to us to take it to another level beyond the marketization and defiling of Yoga to its true traditions.* Or else, we leave the world to the mercy of the "masters" of AOL and other pseudo-gurus!

**Love is the law, love under will.**

\* \* \*

## THE 3 SCHOOLS OF POLITIQUE

*by Marc Cohen*

The problems of Good Government have labored the best minds for the last 2400 years. In the best of all possible worlds, the laissez faire “mind yur’ own business” approach to one’s 6.4 billion plus neighbors would suffice. Such theoretical anarchy simply does not work, since almost no one can distinguish, completely, between their will and their wants; in other words, between their instincts and their false, artificial whims. The whole history of advertising and “Democracy”, Fascism, and Communism alike prey upon such confusions.

The True Will of the individual is, all too often (as any parent knows!), contradictory to most individual “wants” - the latter usually being of transitory, impulsive origin and contradictory to one’s own well-being. Rather, to do one’s Will is to do one’s function; for a songbird to attempt to sing like James Brown would be as ludicrous as for a midget to go out for the NBA, or for an intellectual to take ‘the Bible’ literally. Nonetheless, most of us have not yet attained self-mastery, or “Individuation”. In order to govern masses of people whom more often than not act on unnatural, artificial impulses (fostered by the Media and parasites of all ilk), three Schools of Thought exist, to wit:

### 1. PLATO’S REPUBLIC/MACHIAVELLI’S SCHOOL

*The Masses are stupid, do not know their will, and are a menace to themselves and others. Therefore, teach them carefully constructed falsehoods so as to check their activities. Belief - a symptom of partial knowledge - is dangerous, only full Knowledge is “The Good”; the masses are, in general, incapable of full Knowledge/The Good. So, build society as a firm structure whereby the masses of ignorant, dangerous humans toil as slaves - who are to be treated kindly insofar as this is possible (“The Happy Slave”), but sacrificed for their Rulers’ perceived security when considered necessary - for the relatively few Adepts/Knowledgeable Ones.*

Such is the rationale behind all “Paternalistic Autocracies” and “Benevolent Dictatorships” alike.

### 2. THE ANARCHIST SCHOOL

*No one knows what is right for another, “One’s meat is another’s poison”, etceteras. All attempts at government have either, through willful or accidental misdeeds, enslaved the masses of the populus.*

The problem with the anarchists is that, although they shout for all who will listen that all laws are man-made gibberish, the Law of Force is very real; anarchists employ this very Law in their bomb-throwing and brow-beating rhetoric. After the French Revolution comes the Reign of Terror. The Dictatorship of the Proletariat becomes the Dictatorship of the Red Army. Worse still, anarchy is a red herring - for, all “Laws” being but arbitrary and “man-made”, for all that, it is impossible for 2 or more individuals to exist without written or unwritten understandings. Also, Nature is hierarchical, and there will always be Dominants, Submissives, and fence-sitters. Authority and Laws are indeed fictions, but the lead in a gun is very real, and the decisions of leaders you refuse to recognize nonetheless cause real actions to be taken. In short, anarchism is neither desirable nor undesirable - it is impossible.

### 3. THELEMIC SCHOOL

*From the Greek, “Thelema”, which means “Will”, this school was developed by the famous French Philosopher **Rabelais**, nearly 500 years ago. Rabelais’ idea was that any human being is capable, at least those who are not too damaged or stuck in their ways, of evolving past their several million year old phylogenetic ‘brutish’ habits and institutions, internal and external. Laws of state and such are best if they constantly, truly try to implement a happy medium whereby the Freedom of the Individual and the Collective Unit are respected. Class Reconciliation - rather than Class Warfare - is here the watch-word.*

All societies, essentially, *pretend* to apply the principles of this third method, but, not being ruled by Adepts (i.e., Self-Enlightened/Individuated Human Beings), they are clueless as to how to really rehabilitate and educate the masses, let alone their children, let alone themselves! Historically, all such States decay and fall prey to the parasitical corruption of Financiers, Priests, Rabbis, and Mullahs. The enlightened state would treat the masses as **Marcella Motta**, whom I paraphrase, once put it, in discussing the relations of the Adept (similar to, say, a ‘Zen Master’) to humanity:

*‘The Adept must think of themselves as the beneficent warden of an insane asylum. If the Adept be too lenient, the inmates will kill each other; but if the Adept be too strict, the Adept will lose their patience and kill the inmates.’*

The Adept/Ideal Leader would naturally act in an intelligently selfish manner, for, seeing that all Things are an Unity, it would be sado-masochistic to do anything but be as beneficial an influence on all beings and all things as practicality allows. (This is similar to **John Stuart Mill**’s “Utilitarianism”, but on a higher plane). When self-defense is required, one is being sado-masochistic if they do not utterly destroy the threat, but to do so is merely a necessary amputation so that the whole organism may better survive and evolve. There is nothing new in this, for long before Rabelais, Rome (and, after him, Victorian England) saw itself in such a benevolent, “paternalistic” light; but their Leaders were only half-wise, schooled by books and Arte of War, but not in psychology, biology, physics, astronomy, anthropology, sociology, etc. - in short, they lacked the benefit of hindsight that succeeding exponential growth of technological developments has afforded the present generations.

“Do what thou wilt” - as diametrically opposed to the Anarchists’ “Do whatever you want” (as to the Fascist/Communists’ “Do what we tell you”, as well as to the “Democrats”/Machiavellians’ “Do what we tell you you want”), means that a child who would rather learn Beethoven than football be allowed to do so; yet it equally allows the next Michael Jordan to abandon their piano lessons if they so will it. This was the essence of Rabelais’ “Thelema”, or, in his words, “Fais ce que Veulx.” **St. Augustine**, of all people, said some 1600 years ago, “Love God, and Do what ye wilt”. The essence of the con-game whereby the Economists and Religionists have robbed humanity blind is that they obscured the Ancient Egyptian concept of “God”, “Asar-un-Nefer”, meaning, “Myself made perfect”, and exteriorized such perfection out of the realms of human attainment - unless, of course, one invited the Priests to rule and filled their tithes accordingly for the “divine dispensation” that makes such a farcical replacement for the self-overcoming, grueling yet rewarding process of self-mastery and individuation. Only the individual can discover their True Will, but the State can, theoretically, educate and legislate the chances of that happening to a vastly greater degree than our current States, whom forget that Plato’s Big Lie (cf. The First School, above) personifies the fall of Athens, from an excess of slaves; the collapse of the Southern United States from similar reasons (i.e., fear and confusion in the ruling classes from having to domicile huge numbers of (understandably) angry slaves - leading to desperate actions by the South’s leaders, whom bit off more than they could chew and were vanquished; the Romans had the better idea, in general, and made most subjected peoples Roman citizens instead!

However, when Kings, Queens, Priests, Rabbis, Mullahs alike become the ‘Management’ of Authority over Peoples, they also take on the Responsibilities of the Educator and parent alike. As such, their own deficits will invariably deform and warp their children/ constituencies that their authority only exists in order to benefit in the first place! Disaster occurs when our Leaders do not earn their Crowns by Self-Mastery, as the Ancient Chinese warned. In Rome, the half-wise ‘Leaders’ fell prey to Religious and Economic Doctrines of ‘Us vs. Them’, ‘My God vs. your God’, ‘Man against Nature’. This has been the Judeo-Christian heritage of the last 2000 years, whose fruits hath borne Watts, Bosnia, Auschwitz, lynching, environmental self-destruction, and our own backyards mined with hydrogen bombs as the ultimate “Security” absurdity. Clearly, the pre-Judeo Christian “Great Lie” of Plato (upon which the former were modeled) has had it’s day, if it ever had one.

The Problem with System I - the Platonic/Machiavellian School - is that our Leader/s have NOT really been “Philosopher Kings”/Adepts; nor are the financiers, nor are the Religious Leaders. They are sick human beings whom have not balanced their personal and phylogenetic deficits with their genius, and as such, are powerful, half-wise, half-repressed brutes, ignorant of many parts, and therefore of the whole, no

matter how correct their theoretical appreciation of Universal / Historical / Material / Spiritual concepts may be (they are often incorrect here, too, of course). These megalomaniac cowards - Pope and President alike - refuse to confront their own imperfections 100 %; thus, they can never attain to real power, knowledge, leadership. The most important skill to Leadership that they lack is that which **Nietzsche**, whom I paraphrase, cherished:

*'Not to have the strength of one's convictions; but the strength to attack one's own convictions - that is power'.*

The true leader, the Adept/Individuated Human Being, would seek to fuse their identity and purpose with the "Spirit of the Times", not insulate themselves from or exploit to one's own narrow-minded "advantage". Again, to paraphrase Nietzsche, whom, along with **Crowley**, is a rare true expositor of the Thelemic School:

*'The Ubermensch ('Superman') gives unto Others not out of pity, or fear, but as the natural result of overflowing with Power and Joy from free fulfillment of One's Will'.*

One last word for the Marxists out there - Marx *was* right, insofar as his saying that 'The Educators must be educated'. But the Marxists err as do the religionists; wo-man is not to be educated by stale, insipid, emotionally charged, utopianistic dogma; rather, the would be Elite must *master themselves*. This Science of Self-Mastery - the Third School of Politique - is called, "Thelema". Earnest seekers of Self-Mastery will find help from certain Teachers - not politicians or priests!



**The Rites of Spring:  
A Study in the Turbulence of the Beast**  
*by Frater Daleth Drakv*

Ah, the rites of Spring! Such a manifold set of desires expressed through drama and enchantment in a single convulsive repertoire of sigil and gesture... or at least when it's good. Several cultures and groups have rites of Spring passage in their box of tricks, each one crafted within the alembic of that groups lore and symbolic politique, each one fashioned after the collective impulse as expressed through the chosen script-writers. The collective life of any given execution of ritual is a child of cultural will as expressed through the director & writer along with the ability and zeal of performers who in turn feed the basin-attractor of culture.

Civilizations – if I may use such a filthy word – have come and gone and so have their *particular* modes of expression. But like one wave of the sea passing through another, these eddies of momentum have modulated and influenced the subsequent sets of expression. Cultures are not bound walls – the memes and viruses of expression are contagious and inject themselves into the willing vulvae of receptive counterparts new on the scene. Linguistics of common human experience suggest an onion-like layering of development where echoes of the past become cross-cultural seed-pods of data, especially in this subset of ages of information. In this global structure of shared essential fluids of data, one is no longer bound by tribal taboo or even definition - one may draw upon any given subset of culture for their chosen vocabulary of experience. The days of *being* “this” or “that” are **done**... for those who *know*.

The sentence of the last paragraph may need clarification. Some groups of modern magickal practitioners have declared themselves experts on some particular brand of vocabulary to the extent that they define their essential functions as such! Some examples are “I am a *Celtic/Pagan/Name-Your-Variation Witch*...we don't use (egad!) Kabbalah or systematic formulae” Or, “I am a *High Magician*... we don't stoop to that *low magick* of pagan superstition. We are exact scientists and have no use for fleshy passions of impulse, save in a controlled environment.” Or, “I am a *Chaos Magician*... no set of beliefs has validity – I use them all arbitrarily in a hodge-podge of stimulating effort to gain enough no-thought to cum on my parchment.” Or, “I am a *Crowlian*... Only his writings reflect Thelema. All other variations and research are apocryphal unless they concur with his edicts exactly!” Such are the ravings of those caught up their own visions of *Because*, their own Gedulic restrictions of how Nature varies Herself... they close themselves to the whoredom of Our Lady of the Stars in Her crucible of infinite variation. Now it must be stated here that obviously if one is going to draw from a multicultural pool of data and vocabulary, one's research and cohesion of experience is going to be greatly aided by consistency. In other words, one will want to have a back-bone of Gnostic vocabulary to process the incoming streams of seemingly incoherent signals. Here is where the construction of the *magickal alphabet* is most crucial – the ability to translate any given gesture, symbol, or icon into a rendition of global human experience. Such is the aim of Frater 666's *Liber 777*, along with subsequent aspirants' additions to the same encyclopedia of comparative religion and scientific terminology in the realms of cognitive research and development. One must have built their own filing cabinet for incoming data within their cerebrum, and hence filled with constantly reintegrated data based on new experience. There is the fixed sense of the numbers-in-and-of-themselves (the ten “sepheroth” of Western esoteric tradition, also the *Pythagorean numbers*) as well as their more flexible relations between them called the *Paths*. Here I quote Frater 939.: from his ***Qabalah Lessons: Number Two*** to elaborate the point:

*“Whereas the Ten Seperoth or Spheres of the Tree of Life may represent general categories of the “Ideal Human Being” the paths are entirely more flexible; one could say mutable. This flexibility also means that the Paths are far less open to easy apprehension. The congeries of attributions which make up the Paths form a sort of fabric, which often times must be viewed from a few paces back to get the idea of the pattern. There is a good guide book for this study though and it is the twenty-two Atu of the Book of Thoth; that is the Taro Trump cards. The Atu of Thoth form a tapestry, a symbol, a picture, literally and figuratively, of each Path, albeit to a very special end. Whereas the Tables of correspondences can be thought of as an esoteric spread-sheet, filing cabinet, or database and therefore capable of containing information which is not bound by culture or esoteric system, the Book of Thoth is very much a Western view of the Attributes of the Paths of the Tree of Life. The Atu of Thoth represent the Western Magickal tradition and Our unique interpretation of the Path of Attainment. Thus, in the Atu of Thoth we can see how this interconnection of Paths explains the interactions between the various parts of the “Idealized Human Being”, at least from a purely Western perspective.”* [end quote, bold is editorial]

Thus armed, one may draw from **any** given culture, set of linguistics, paradigm, belief system, symbol, icon, gesture or code... *so long as there is a consistent decoding faculty of aspiration to translate knowledge into understanding*. A tall order indeed, but entirely within the grasp of a literate and zealous individual who seeks to structure their data. (cf. **Book Four: Part One**, chapter on *The Cup* for more hints on translating knowledge into understanding on these lower planes... one must not confuse these translations for the process of *Grades* – as in Babe to Master! We are here referring in the previous paragraph to that subtle relationship between Air and Water which is found in Hod! *Zelators take notice! hehehehe, hmm, heh...*)

Let us now jump to the strange bedfellows made between Crowley and some of his more, shall we say, *pagan* buddies in Europe. Some of you may be aware of an article called “The Thelemic Origins of Wicca” wherein one particularly keen Wiccan traces out the threads of today’s so-called ‘ancient goddess worship’ practices right to Crowley. As Aleister had initiated the Gnostic Church and its Mass to attract the more profanely bound religious sector of the magickal community to Thelema, so he wished to attract the more ‘Pagan’ and traditional Witchcraft element into the fold of Thelema... Something more passionate and fleshy, common yet apart, atavistic yet forward-bound among the profane who were unconsciously drawn to all things mysterious and magickal *without being unduly tied to the discipline*. A.C. hoped his Gnostic Church would do this for the *ceremonialist with monotheistic tendency*, as he hoped his Pagan disciples would *create a movement which would appeal to the Pantheistic*.

Unfortunately, these threads of influence degenerated due to subsequent Witch-followers’ lack of understanding of the Gnostic experience & thus began to shape the Witchcraft movement after their own visions of *Because*, after their own visions of ego-molded how-it-must-be instead of dissolving their efforts into the stream of universal understanding via experience. In other words, they jumped on the bandwagon of self appreciation (including every restrictive atavism to date in their biosphere) to shape the various modern movements into outlandish parodies of their own fearful egos. (See for yourself.) In my opinion, only Jack Parsons, Frater Belerion, came close to approximating and adeptly elaborating on the Beast’s vision of the Witchcraft of Thelema. One may see this in his essays “We are the Witchcraft” and “Freedom is a Two-Edged Sword”. This is due to the fact that he pursued with success a methodology of *experience* in Thelema, that is, Will, rather than just speculating about it amidst the fog of prejudice & sexual repression like most founders of 20th Century founders of Witchcraft.

Fortunately I had the experience of working with a Coven which was aligned with the *outer* mysteries of Thelema, that is, Will, and so were able to bypass many of the traps and illusions which bog such groups down most of the time. This was in addition to my involvement with *Horus Lodge of H.O.O.R.* and so is in no way secretive or indicative of the movements of *that* Body. In conjunction with Soror 543, the High Priestess of that Coven, a rite was written which embodied sound ritual formulae, pagan aesthetic and streamlined story-telling. This evoked a true sense of mystery and actually made an impact on the audience - being done for the public at a local nudist resort, we received feed back which indicated our success. Most had never seen anything like it and were literally struck by the atmosphere which we conjured through the use of good acting, seamless execution and extension of Thelema & the Holy Books.

In conclusion I’d like to encourage any one with an interest in public performance to write & execute more of these types of Thelema-based rites to share with the general audience. Our private rites are not for everyone, and have a specific aim - but in performing ‘mystery rites’ we can extend Thelema to a broader audience. *Break a leg!*

**Secrets Of Initiation**  
***Glimpses into a working Lodge of H.O.O.R.***

*by*

**Aza-Thought**  
***Dedicated to the Muse***

*"Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face."*  
~ Liber CL De Lege Libellum, via V.V.V.V.V ~

*"Shadowy angels envelop me with their veined and fragrant wings..."*  
~ From the Journal of Djinn 23 ~

*"...The metaphorical journey through the Lesser and Greater mysteries is a Secret one ~ that is, the Candidate must tread it by themselves, ultimately. The menu is not the meal and the map is not the territory. Descriptions from others may yield images to serve as guides...but only GNOSIS, knowledge through direct experience, will allow for Change to occur in conformity with the will. Anything less than gnosis is arm-chair speculation."*  
~ Quote of Frater SerPente, from the Synopsis of Horus Lodge ~

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

*One Aspirant's Personal Concept Ion:*

Horus Lodge is a Tampa Bay nexus of H.O.O.R. (Holy Order Of RaHoorKhuit), thus an anthropological experiment in social engineering.

**Θελήμα** (Grk: "Thelhma"; *Pure Will*) is the golden thread that runs through the diverse membership, the one word which unites so many divergent walks of life into a consistent force of initiation. The official purpose is as follows:

*" The purpose of H.O.O.R. can best be described by the term Social Evolution. Social structure in today's world has degenerated into automatic reaction. Currently 'civilization' means conformity to a patchwork of ill fitting behavioral models inherited from former times. Past models of Human behavior, interwoven with 'moral' codes that no longer fit modern situations, dominate the so-called civilized world. H.O.O.R. members are interested in insuring that society evolves. H.O.O.R. members are interested in insuring that the fundamental rights of Humankind are in place throughout the world. In this respect H.O.O.R. members can be considered intelligently selfish. These basic rights are succinctly enumerated in a short work titled Liber OZ. This little composition is based on the Law of the New Aeon, as announced in Liber AL vel Legis, The Book of The Law, being that pronouncement dictated to one Edward Alexander Crowley on April 8, 9 & 10th 1904 e.v. in Cairo Egypt.*

*Individual freedom is our watch word. The term 'individual freedom' may imply, to some, a system so vast and with so many variations of rule as to make it impossible to realize. Individual freedom, in fact, requires but a few actual rules; these rules are succinctly enumerated in Liber OZ and revealed completely in Liber AL vel Legis. The Book of The Law states that "Every man and every woman is a star": Thus does it announce the new Era of Theurgy and also a new Era of responsibility. Not only are we, one and all, sovereign and unique but we are all, every one, responsible for every action we make.*

*H.O.O.R. accepts men and women of all religious, political, social or philosophical persuasions so long as these persons swear on their honor as members of the species to seek to reformulate their creeds, dogmas or structures so that these will then be harmonious with the principles of Liber AL. "*

The work of the Lodge is secret insofar as I will not make reference to the content and setting of our rites of passage, nor will I divulge our exact movements. This is to set a stage conducive to surprise, even shock. By extension of this same principle there is a reduction of psychic interference—prejudices which would have time to erect defenses in the ego should they have foreknowledge of a semiotic structure to attack. Of course foreknowledge of the Lodge's rites and movements could spoil certain surprises!

The rites of passage are structured according to the so-called heliocentric hypothesis of Scientific Illuminism. (This Sun-centered model does not presuppose the star as either masculine or feminine. "Every man and every woman is a star.")

To convey some of the implications of the heliocentric hypothesis it may be useful to define what it is not. In some schools of metaphysical dialogue the individual was thought to be imparted some sort of energy or current by transference, a laying on of hands, in the course of a rite of passage. One particular example of this transference is the concept of apostolic succession. In general, a supposition that initiation is sparked by an outside, superior source which animates inert matter into a particular direction.

*This is not the case with Scientific Illuminism.*

The models of ontology implied in *Liber AL vel Legis*—the supreme grimoire of Scientific Illuminism—strongly suggest that initiation is sparked and reified by the core of the individual, the sovereign basin of attraction which generates the façade of personality in its play of incarnation. To elaborate the star analogy further, one notes that this basin of attraction is continuous & uninterrupted. A star is a positive monad of the negative continuum symbolized by infinite space and the infinite stars thereof, a mathematical point which contains the whole.

The play of incarnation, wherein appearances of immanence and transcendence are equally incomplete models, is too elusive and subtle to discuss here. There is a golden thread which runs through the whole gamut of philosophical works, and it is fully elaborated and refined by the Class A publications of the A.:A.:. However, it may be stated here for our purposes that *Scientific Illuminism designates the ontological core of the individual as the supreme authority and source of the energetic & material current of initiation!* No longer is the candidate of initiation considered to be 'impure' or a piece of a whole to be reattached... rather, the candidate is very god of very god! The appearances of imperfection, impurity, sorrow, ignorance, etc, are all modes of involvement for the stainless Silence which has incarnated itself into condition (Speech, the springing forth of the LOGOS) for *Its* amusement and realization. These conditions are complexes through which the All enfolds itself in a narcissistic fun-house of reflections, which the human form calls "I". "...divided for love's sake..." The self-love of Kia! Sacraments of the Mass and Energy of the Holy Ghost In-Deed...but I digress.

*Thus it is that the Sun*—representing the harmonious generation of human consciousness—is *symbolic of this positive manifestation of the Infinite in the human point of view*. Rather than identifying with terrestrial conditions of personification which crave salvation from some celestial source the candidate of Thelemic initiation identifies with that will which projects these conditions. The dualistic one-upmanship of pure over impure, unmanifest over manifest, reason over emotion, spirit over flesh, Shiva over Shakti, etc, are abolished as mutually exclusive opposites... instead they are equally illusory and equally concrete modes of reality. In terms of astrological signification, Sol has replaced Terra as the center of the philosophical system...(ah, but see the description of the *Ace of Discs* in *The Book of Thoth* for the formula of their interlocked identity.) The heliocentric hypothesis is to the magickal & mystical sciences what the discoveries of Copernicus were to astronomy.

**Thus it is that even in the social strata, in group initiation, it is accurate to define the activities as self-initiation.** No longer is the group considered to be imparting some etheric current to animate the unworthy vessel of clay called 'human' ... rather! In Thelemic initiation the group is acting in a dramatic fashion to reflect the actual psychosoma of the candidate, playing out the lore of the heliocentric model of identity in a metaphorical drama. The intention is to set up a resonating field of sigils, signatures of fractals, which the candidate will recognize on several levels if they are already aligned to the current of the magickal will. If they are aligned, that is, have set some measure of momentum toward gnosis, then the 'external' drama

being played out before the candidate will be recognized as manifestations of one's own magickal will. (Consider the Jungian method of dream analysis wherein any subject or object may be considered to represent some symbolic facet/façade of one's interface with the collective unconsciousness.) If they are not aligned with the magickal will they will be temporarily energized from the influx of the 93-current. (Note that this 'influx' is from their own subliminal recognition of the possibility of equilibrium...) however, if they do not seize the moment they will either return to their former mundane tribal-games, or may become manic as a result disproportionate internal symbols being charged, or both. Either way the seals have been unloosed!

We have an appearance, the impression that the group imparts a shove which increases momentum...but this is only due to the rotation of the Earth, if you get my drift! At any given point it is up to the individual candidate to utilize the salient symbols and currents being projected 'about' them, the candidates responsibility to recognize the war-engine being drafted!

The group-initiators may be used by the candidate as a template to fix the volatile, that is, as a scaffold upon which to project their self-initiated, self-equilibrated sigils of understanding. This process will attract the Heirophant if the symbols are equilibrated—i.e., married to their compliments. However, most candidates are not so conscious of the process and therefore the drama is carried out on instinctive, subliminal, and nonverbal levels. Yet even superficial contemplation of the drama of the rite of passage is enough to inspire harmony between the complimentary modes of construction and deconstruction of experience, enough to affix a budding aspiration to the tool in extension.

So it is that any Thelemic rite of passage denotes a recognition of some previous attainment. It does not 'confer' anything in the way of initiatic authority—it is a seal of acknowledgement. In the case of the 1° of H.O.O.R.—Horus Lodge being the local body in Tampa Bay—this recognition partially consists of the acknowledgement that the candidate is aligning their will to the will of the Order, which Itself embodies the principles of Liber AL vel Legis and Liber OZ.

The alignment thereof is considered to be an attainment (of the First Degree, the Mystery of Conception or Attraction) as it suggests by aspiration that the candidate wills to be an active participant in the 'unveiling of the company of heaven'—their own starry nature—in a social context. The candidate conceives their own initiation by effectively utilizing the drama to skry their own will in the context of the oaths involved (see *Book Four*, part I, On the Magickal Oath.) One may surf the momentum of the current further and explore the onion-like layers of the First Degree rite of passage, for the Highest Attainments are openly divulged throughout. Another possibility is that one may continue in the organic bifurcation of possibility toward the Second Degree, the Mystery of Birth ... or, again, they may simply abort the momentum and cease further affiliation.

In general then the work of the Lodge consists of maintaining an open season on all rites of passage and perfecting their performance, for it is by these rites and other honed movements that the Lodge builds its astral egregore, an eidolon of the constellation of stars it embodies. This is quite similar to a theatre troupe which constantly strives to improve its repertoire of performances, the maintenance of props and the details of production, that the zeitgeist of the troupe may be fully reified in the fiction of the Play.

*"Our lore and our rites are cumulative and gradually to the understanding and intelligent application of that which has been termed the Great Secret—or Sexual Alchemy."*

In the heliocentric hypothesis of the current Aeon, that of Horus, initiation is no longer considered won by someone through catastrophic death and resurrection. In the Lesser Mysteries, initiation is now regarded as an open-ended process illustrated quite well by the organic development of the child, *the resultant of an ecstatic union of opposites*:

1° Conception

2° Birth

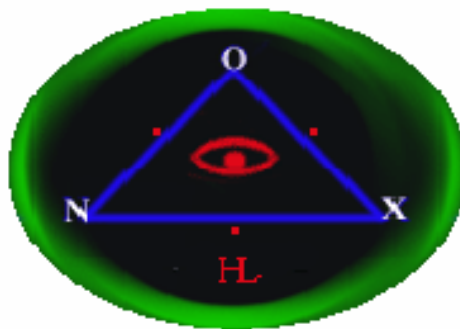
3° Life

4° Death, so-called

In the *man of Earth* triad, 2° - 4° , there are three rites of passage each of which corresponds to a metaphorical point in the triad of lesser mysteries... this, in addition to the introductory, *conceptual grade* of the 1° . Members who take on the responsibility of being Initiators—officers in the dramatic rites of passage—learn to control and develop their own personal territories, that is, their own sphere of influence... themselves. It is only by self-willed acts in real spheres of influence that the officer of initiation perfects their role. *Control from the outside is ineffective in building an potent team—as soon as the pressure is removed the faculties do not have an independent base from which to operate, and so must surely collapse.* To this end the membership of the Lodge learns to work harmoniously, slowly working out the social-complexes which hinder the full exercise of the individual will...if the individual member is actively pursuing their own campaign of willed liberation. Since the Lodge is designed to encourage this sort of social evolution, if an individual attempts to sabotage the activity they automatically invoke what used to be termed the ‘deadly current of will’. This is an automatic reflux as a result of the individual acting contrary to their initial oaths of willed alignment... it is an automatic compensation. Others, who may not be acting malevolent but nevertheless may be dead weight on the ship by their refusal to row, will be left in the wake of the zealot’s momentum. Call it a sort of self-created desert isle of association if you will ... which is fine, for many derive a great benefit from the association of fellow empathic stars as they view them from distance.

The rites of passage are there to act as beacons for half-asleep ship-masters straying toward the rocks of the status quo ... not all of the members have it in their will to be initiators in the rites themselves. However by signing the magickal oath of allegiance they have cast the first stone at ignorance. They have conceived their own Initiation.

**Love is the law, love under will.**  
Concupiscire!



*Given unto the world on the  
twenty-second of August, XCVIII Anno Aiwass  
from the  
Office of Tahuti Studios,  
Ybor Heights, Terra Flores*

# ***Darkside of the Moon***

*an editorial*

*by*

*Frater SerPente<sup>6</sup>*

*Joshua Zintel*

Volume 10 No. 4

The cycle of our planets' revolution and procession has brought us another Solstice – Winter for the North, Summer for the South. Welcome one and all to yet another change in the seasons and thus a change in how we conduct affairs of plant, human and beast alike. These varied spheres of activity, though separated in immediate definition, are a seamless continuity of experiential happening. Applying pressure in one area results in a change in another – just like squeezing a balloon causes another part of it to expand. One need not have the ecologists' vigilance to sense this web of interdependence for it is apparent to anyone who takes the time to slow down and actually *pay attention* to their environment and subsequently puts two and two together. The result of this equation may be bliss or despair depending on the context of the contemplation. Either way, the implications of *attention & acute awareness* may be overwhelming, and there is a tendency for one to pull back from the results if one does not *train* (or *entrain*) the brain to process these implications in a harmonious manner.

In my experience of both bliss and despair the reaction has not only fueled aspiration but has also clouded it at times. Putting aside the psycho-babble of the modern shrink, this 'clouding' effect has as its' root *fear*. It has been said "Fear is failure and the fore-runner of failure." This fear manifests as a defense mechanism for the human beast, our animal soul if you like, to keep us safe & warm in our cozy little designations & thus safe to breed and hunt another day when hostility threatens our well-being. However useful at times, this fear is automatic and may contaminate the adaptation process due to its virile subtlety and its' tendency to colour other cognitive functions.

Nature often uses over-kill as a fail-safe measure to insure its success, and fear is no exception. This instinct is so subtle that often the effects are not actually sensed by the individual as fear *per se*. It often manifests as a tendency to shy away from the unknown and unfamiliar, to embrace the familiar and defined labels and patterns. Yet sometimes there is the opposite impulse still driving one, the sense that there is more to be experienced beyond the confines of tribal familiarity. This impulse to explore seems at odds with the almost parental (yet internal) adjuration to stay put. For those of us who manage to quiet the censor and subsequently initiate exploration of unknown territory, our aspiration has pushed us into a place where we take self-responsibility for our own programming. Yet once again, the subtlety of the fear mechanism still manages to assert control until we fully develop the means to entrain the brain to *orchestrate its' actions on the whole rather than conflict with itself*.

It is one thing for aspirants to embark on this self-initiatic journey in a solitary way – quite another thing entirely (though related) for a group of these pilgrims to attempt a social movement of the same initiatic impulse. The tribal patterns, so ingrained after thousands of years of reinforcement, are even more amplified and 'stuck' in the group dynamic. In my experience I have witnessed in myself and others the claim to be above the human herd, to be tolerant and progressive, to be willing to embrace the unknown and unfamiliar. After all, some would say we are 'thelemites' and so we are bound to fulfill peoples' preconception of what that label "should" mean. However, in this same so-called 'elite' (myself most of all) I have also witnessed the least common denominator amongst human behavior – petty judgement of others' culture, preconceived ideas of "shoulds", conformity to molds of the familiar and cozy. One may rant against this hypocrisy but then one is only trading in one set of tribal games for another! I have found that simply silencing the internal dialogue through basic understanding of the process combined with honest actions of aspiration are best for re-initializing any group dynamic. By starting with oneself one is best ecologically framed to influence the harmonics of the group without undue strain upon the dialectic of sovereign cultures. Purify the aspiration through applied effort and watch the forge grow hot!! Reformulation starts with the centre of the system.

C'mon Baby, Don't Fear The Reaper!

93, 93/93

SerΠεντε

*“The Devil” is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ — the solar-phallic-hermetic “Lucifer” is His own Holy Guardian Angel, and “The Devil” SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade “Know Thyself!” and taught Initiation. He is “the Devil” of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty.*

~Magick in Theory and Practice~



# Poets Mansion

Volume 1 No.1

Just a little reminder to the sad faced prophets (and of course the serious High Mogols.....)

## (A Hundred Years Hence)



There met one eve in a sylvan glade  
A horrible man and a beautiful maid.  
“Where are you going, so meek and holy?”  
“I’m going to temple to worship Crowley.”  
“Crowley is God, then? How did you know?”  
“Why it’s Captain Fuller that told us so.”  
“And how do you know that Fuller was right?”  
“I’m afraid you’re a wicked man; Good-night.”

While this sort of thing is styled success  
I shall not count failure bitterness.

Aleister Crowley

From The Equinox Volume V number 2 page 211. Note that the text refers to “The Convert”. The Horrible man was of course 666! Hopefully these little disasters can be averted by liberal application of humor and the regular publication of this notable disclaimer.

## *The Management*

### **Snow**

Sketches against grey  
rock of bare trees.  
Down the blinding white  
fell the sudden stillness.  
Roll clouds, no more  
canst thou bind the  
witness of thy labour.

I knelt in the wood  
mind laid open by the  
cold sword, wind.  
The essence of this poor one  
lay crystallized  
scattered as the flakes.  
No I, that day upon the snow  
only snow.

Ray Eales

*(Originally reprinted from The Equinox Vol. V no. 3 (The Chinese Equinox)*

Volume 1 No. 4

**AUTUMN LEAVES** - a poetic interlude.

Sonnet Philosophique  
attribue au fameux St. Germain

O CURIOUS scrutinizer of Nature's all:  
I've known God; all Principles, and the End.  
I've seen the power of Gold in its mine,  
I've seized its Matter and sprang upon its rising.

I've explained why the Soul at the flank of its Mother,  
Made its abode, then laboured, and lo! & behold:  
A sees set against a grain of wheat, beneath humidified  
dust,  
The plant and the other vine, are the Bread and the Wine.

Nothing was, God Willed, nothing became something,  
I doubted it, I sought what the Universe rested on,  
Nothing guarded the Equilibrium, and served as support.

Finally, with the weight of praise and blame,  
I balanced the Eternal, it called my name.  
I died, I adored, I knew nothing more.

Translated by  
Gregory von Seewald  
1994ev

Volume 3 No. 1

**2/22/95ev** by Ray Eales

How does this lovely chant resound  
Through wilderness, town and field?  
How long shall the sustaining songs  
Resound, intone, forebode, delight?

These days since Solstice past  
have seen the fires ignited and subtly flame,  
Resplendent; dancer atop the  
Spire of mind - dissolved in Spirit.

**2/23/95ev** by Ray Eales

Like Silk webs, invisible in the night, keepers of  
Secrets swim in ice cold lakes, alight.  
The fountain bubbles softly, shining, iridescent under the  
moon.  
I ponder two poems, like nestled swans, resting upon the  
chalice - Night.

**(Untitled)** by Heather Fitt

Knee deep in the abyss,  
occasionally self-awareness would  
rip my freedom from my grasp  
and I would stop - a stone cold feeling,  
a frightening trip into reality.  
Then the love would come,  
from every fucking angle  
and I'd snatch my freedom and run -  
only to trip again.  
Self-destruction causes them - the long, passionless  
voids - stone cold! Stone cold!  
My soul cries out for expression!  
Run naked in the fields!  
Play the drum, love thy neighbor,  
sing out loud - expression!  
Freedom! Chaos!

**Launching the Dream Weapon** by Heather Fitt

Launching the Dream Weapon  
to the cities in the brown fields of my mind  
the sun setting on the edge of the water  
patterns swirling around dreams of time.  
I recall a boat full of gunmen  
I recall a wharf full of children  
I recall the blue all around me  
pulling me under with waves of thunder.  
You were standing a foot away  
the captain said "it's time to go ashore"  
there was no ignoring the tears in my eyes  
follow me, they can't hurt you any more  
I can sing "god Bless America"  
you can play your red harmonica  
we can find a place where we belong.  
When I awoke you were sleeping soundly  
softly breathing, peacefully dreaming  
I thought I would rejoin you  
more adventures await the scheming  
in this world of glitter and motion  
in this world of pain and emotion  
we all need the dreams to keep us alive.

**The Pleasure Trough** by David Stein

As I stand here at the edge of the universe,  
I am awestricken at the beauty which greets me.  
Though I know I see but a mirror image of my soul,  
still I rejoice in knowing the experience.  
As each cell in my body dies,  
day by day.  
I feel the orgasmic delight                      of existence.

The play. The play.  
 Ahh... how lucky all of us are!  
 To know, to will, to dare.  
 Yet the silence is that which I feel,  
 but must express in words.  
 So untrue are those words which  
 profess to understand yet falter  
 in their Speech.  
 What love is in my orifice of gladness!  
 Yet I doubt, doubt, doubt  
 The enrapturing experience.  
 Yet all weaves an intricate web of  
 Existence.  
 So true are my words of welcoming  
 Sadness.  
 Utter joy exists in these things.  
 The infinite possibility of  
 Chaos.  
 Beauty abounds around this circle I weave  
 And stars dance to the dance of a thousand Young.  
 The offspring of life, of death, of It.  
 That which I cannot explain.  
 Oh how I rejoice in the mysterious beauty of Pan!  
 Let all men see through these eyes  
 and yea! they will sorroweth not.

Silence, as the mind steps in  
 To say "But this..." and "But that..."  
 To hell with doubt! I never really understood  
 Nor will I ever... Yet I rejoice in the good tidings of death!  
 For it means change  
 And change is existence.  
 Time is the myriad of this as well.  
 But all things do not see that which controls,  
 which supplies, which hinders, yet stimulates  
 the very nature of our being.  
 And Pan sits and watches the dance of Its soul  
 as it graces the waters upon which it dwells  
 with Its very existence, the awestruck, the dumb  
 merely open their mouths to receive the sacrament  
 of Life, of Death, of Being, of Being.  
 For word is Thought, and that which is Holy.  
 IO Pan! IO Pan! IO Pan Pan Pan!  
 To the mouth, to the loins, to the mind  
 IO Pan I vibrate I summon I am! I am!  
 IO Pan! IO Pan! IO Pan!  
 I rave and I rape and I rip and I rend  
 As the wise one has said  
 In the world without end.  
 All being, all knowing, yet I who I am  
 am small and finite in the pleasure of Pan!

Sunset comes upon me.  
 I watch the horizon as the One dips into its openness  
 Its waitingness.

Fuck the Intellect! Fuck the Obstacle!  
Derail that train which travels to nowhere.

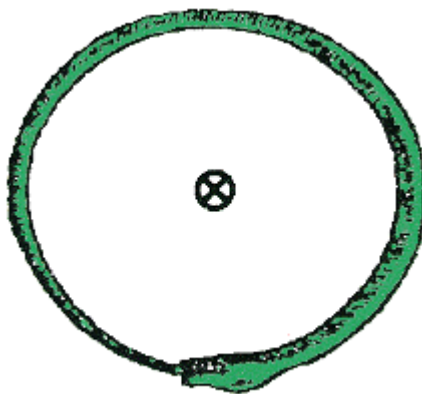
Yet that No-where is ultimately where I go.  
In search of the river, the promise, the flower.  
As it germinates into an ailanthus tree.  
to spring forth the fruit of a thousand universes.  
IO Pan! IO PAN! IO Pan!

**I.** by Deanna Phillips

In this unlikely mound of rubble  
dead leaves and the uninvited's trash  
the wreckage of ships unsailable  
in a forgotten and inescapable crash;  
  
burns indignantly a solitary match.

**II.** by Deanna Phillips

On a barren landscape, in a single tree  
my eye caught a figure, before the flame.  
Every limb, branch, and twig was bound,  
with the spun-web silvery nesting beds  
  
of another realm's flowers.



**Saturn : Pisces**

CCXII

1. Spring - new life, a new beginning  
Yellow & green  
Brown & blue.
2. Water Flows from northern paths  
Babbling & splashing  
Rushing & free.
3. I sense the massive power  
Eruptive & filling -  
Spreading & growing
4. So, from my vista  
Is seen a sight  
Of universal life.
5. But how shall I express  
The wonder of it all  
As never below, or above.
6. Time moves by but I  
Remain as ever before  
Night & day rotate.
7. One with all  
But not I  
For I am none.
8. Again the morning sun  
Rises & shines  
But I am unmoved.
9. The day proceeds before me  
Just like any other day  
That's ever been.
10. And then dusk to night  
I think another time  
Another day.
11. But not always  
Has this been  
For now is the time.
12. Alas, inspiration!  
Hardly, not  
How, come?
13. Night air, crickets chirp  
Cool breezes flow  
Dark, black skies.
14. Quiet dead of night  
Still moments pass  
Silence.
15. Still more -  
I try to sleep  
But have not.
16. Wee hours - move in  
Birds tweet  
Dawns glimmering rays.
17. Dew, mornings star  
Sun & moon  
Light & shine.
18. But I remain one  
& none  
Till again & now.

### DIALECTICAL DIVINITY

One day, a cloud descended  
Upon Mankind  
Gripped the throat  
And killed the Divine

Mankind, long ago  
Was hoodwinked by their God-Kings  
To look outside for the Divine

But then came the Cloud  
Bursting lightning forth from it  
Shattering the Great Lie;  
And Mankind saw a stranger outside-  
Just strange Men in Priestly garb and Titles

Then some crazy Beings looked within  
They did so on a whim  
And Lo and Behold! They did find-  
That the Self is 'itself\* Divine  
(Part II)  
What is "Divine"?  
Is it not the necessary?  
The Orbit of energy  
Crystallized into "matter"  
Crystallized into consciousness  
Crystallized into "Self?"

The "lower" animals have perfected  
This type of "Divinity"  
Meanwhile Mankind has imprisoned it  
With "*Morality*", "*Religion*", "*Acceptable Behavior*"  
The Divine cries in anguish, trapped  
Mass Neuroses is the result of this repression  
Divinity does not build bombs to destroy itself  
(Part III)  
Is there any hope for Mankind?  
Is there any \*gift\* Mankind can use  
To free the Divine Animal within?

\*Adaptation\* !  
Divine "lower" animals are perfect;  
But circumstances change  
And maintaining perfection requires UNDERSTANDING  
Of the Divine Self; otherwise the Self falls  
To Change

Is this what happened to Mankind?  
Is the true "Fall" not our eating the apple,  
But in failing to UNDERSTAND the Powers of the apple?

I do not know- nor do I care  
For the Past is past

Yet let us UNDERSTAND the Self

And then Mankind can release the Divine

Need Natural Selection be so destructive  
That perhaps One in a Million \*may\* Understand?  
I think we are evolving to a place  
Where the Divine, repressed Animal- "God"-  
Is heightening intuition en masse

The older, convention-infested Beings  
Can no longer hear their Divinity  
They have 'murdered\* it; with Religion;  
and then they murdered it with Science

Away with their fearful moralistic Dogmatism!  
For the Species to survive  
The Youth must first 'seek\* to Understand;  
then they must \*ACT\* upon their Understanding;  
Do \*you\* Understand?

All Social "Rules" restrict the Divine  
Let Us summon the Great Beast  
The Divine Animal- The Man-God  
To wed once again Nature with Mankind  
Only then will we "BE\* Divine

by Marc Cohen (*Frater Zarathustra!*)

Volume 7 No. 1

### **Kiss for the Dying (for The Scarlet Woman)**

*for kathy*

I hunger for more than your mouth;  
I am deeper, deeper down gone.  
The silence is never enough  
Once the manifestation is done.  
To awaken the hidden heart  
Fill my breast with golden breath;  
My body for you begets  
Art Scaled in the linen of Death.

go deeper down

Through my nostrils leaked every thought  
Poured in the cup of our love.  
And the thighs that loneliness wrought  
Wear tanna and dreams now to rove  
Night-stars solid as Time  
Fill the space of faith overworn;  
For one kiss I will give up the sign,  
"A terrible beauty is born."

Awaken me with your silence.



For one kiss of naught I am yours.  
Deeper, deeper down deeper.  
To me, one kiss, one kiss, for one kiss...

I open dry eyes to the light,  
Feel the dust that was flesh stir.  
From the musky place of might  
A flood of my kind will pour.  
Immortality torn by desire,  
I will swallow each amber drop  
And steal from you the god-fire  
From below the beneath I once sought.

Awaken, you awaken each joy and torment,  
Let me drink from your fount, I am yours.  
Deeper, deeper down, deeply.  
One kiss, one kiss, come to me!

Down deeper, deeper down.  
Going deeper down.

Soror Kala - Michelle Neve

Volume 9 No. 3

**(Untitled)**

MARAH, THAT BITTER SEA  
DO NOT LET ME DROWN IN INEQUITY  
BUT CARRY ME UNTO THY SHORE  
WHERE ALL THAT IS I SHALL BE NO MORE  
TAKE ME INTO THY WOMB  
ENCASE ME IN THY SACRED TOMB  
GIVE BIRTH TO ME UPON THE SAND  
WHERE THE TEMPLES~156 DO STAND  
NOT AS WORSHIPPED NOR AS WORSHIPING  
BUT IN SWEET DISSOLUTION  
NOTHING

**JOURNAL ENTRY 7-2-1999ev**

THE ROOM IS LIKE A DREAM  
SHIFTING SLOWLY OUT OF FOCUS  
A PAINTING OF BOYS ASLEEP IN BUNKS  
FOUR ON ONE SIDE, FIVE ON THE OTHER  
EVERY NIGHT THE SAME DREAM  
THE EXIT SIGN GLOWS  
OMINOUS RED IN THE CORNER  
IT IS FLUID, MOVING  
I CAN ALMOST SEE IT PULL APART  
AND DISSOLVE

THE AIR CONDITIONING HUMS INSIDE MY BRAIN  
LOUDLY, MADDENING  
I DANCE THE MASK OF THE MAGICIAN  
STUDYING MY CHAPTER QUIETLY

BY THE DIM LIGHT OF THE DESK LAMP  
HUMAN FORM, HUMAN CONDITION, HUMAN  
SOMETIMES THE VEIL IS THIN  
AND THE WORLD IS LIKE  
A WATER COLOR PAINTING LEFT OUT IN THE RAIN  
I CAN ALMOST LET GO SOMETIMES  
WATCH THE CANVAS WASH CLEAN  
MY EGO PULLS ME BACK  
BAITS ME, "REALS" ME IN EVERY TIME  
I THRASH ABOUT ON THE HOOK  
STRUGGLING AGAINST THE ILLUSION  
I AM CAUGHT  
I HAVE NOT YET LEARNED TO YIELD

*by Soror VShH*

Volume 9 No. 4

**Untitled**

*by Frater Ire*

You people think your poisons  
Are the gift among your race, & while you drink,  
Untying the bow, outsprings the venomous snake.

To hypnotize & tranquilize  
Until its thought be yours,  
The bite it makes & poison takes -  
Your soul through darkened doors.  
And binding you, they hide the  
You - whose pleasure had been yours.

Such joy not felt, begins to melt, to poisons' deadly whores.  
They lie ahead in darkened passages, in depths of sullen thought;  
And bid you come to nature's slum - to eat the slime-filled rot!

For those who choose the empty food, & fuck the lonely whores;  
whose brothel lies before your eyes, a mirage of desert lore.

For you this time shall ever be, a master to your sloth ...  
To chain you down, break your crown, & call your idle talk.

But for those who drink to life, & love it as their mate -  
They untie their mind, & find behind - the snake - was theirs to take!  
And so this gift becomes a gift, a toy for pleasure's sake;  
When the play is done, yes, the snake was fun -  
But wait!  
The bow was a figure 8!

**Invocation of Ganesha**  
**in accordance with Liber Astarte**

by Frater 999 Joshua Zintel

(with thanks to Fra. SH for inspiration of style)

**KEY:**

- 1) Imprecation as Slave to Lord, *sense of awe*.
- 2) Oath as Vassal to Lord, *sense of fealty*.
- 3) Memorial as Child to Parent, *sense of dependence*.
- 4) Orison as Priest to God, *sense of adoration*.
- 5) Colloquy as Brother to Brother, *sense of confidence*.
- 6) Conjuration as Friend to Friend, *sense of comradeship*.
- 7) Madrigal as Lover to Lover, *sense of passion*.

One

**Slave to Lord, *sense of awe***

Thou Master of Infinite Strength, beast of mighty girth and power, I the little speck of generative aspiration do kindle a fire of devotion unto Thee.

With little freedom I the Servant of Thou the Beast do use every twig and stem of my service to kindle a great flame to set myself free, yea, to set myself free, with Thee the Master of All Who Overcome Obstruction!

With my whole being I quake before Thy coming, Thou ever-vigilant beast of sure memory! Every step of mine is set to echo Thy magnificent trials, Thou who hast overcome the Kali-Yuga.

By my little breaths do I praise the winds of thy magnitude, by the True Word Thou bearest upon Thine unbreakable back!

Two

**Vassal to Lord, *sense of fealty***

With words of power and fealty I dedicate these actions - I swear before Thee to make every action here in this Holy Circle an act of devotion, an act of identification, an act of pure will which fulfills our age-long love.

All folly, all wisdom, all action, all rest is hereby dedicated to Thee the Beast-in-Foundation!

All mistakes are a courtship unto success, and all victories are witness to your completion!

By all oaths and acts of devotion I have sworn, I swear to fulfill thy lore and legacy under the auspices of the Aeon, by thine Office granted by the Minister of Silence - so with my all.

Every act, every word, every deed within this Holy Circle shall be a dance in Thine honour. Through these libations, incantations and dances I swear to overcome all obstacles to pure will!

Three

**Child to Parent, *sense of dependence***

With walls broken, waters crossed, guardians overcome, debts paid, or doors opened, Thou hast been with Me since the beginning.

My Ganesh! Thou hast dealt blows to every fiend who hath set themselves before me, though I resisted Thy love even so. Though I knew it not, Thou wast there to overcome through aspiration!

Thy strength is mine, and Mine is thine – I have grown and known through Thee. For every trial has been a lesson taught by Thee.

The Horror of empty eyes is a little herald-figure sent by Augoiedes to teach us the royal art of Removing Obstacles, to step through the Threshold. That is Thy Lust, O Ganesha my Ganesh!

My aspiration is as an infinite lineage to thy Seed within me! Yea, Thy seed within Me!

Four  
**Priest to God, *sense of adoration***

Together we shall sweep across the globe in royal consummation, O Thou my Ganesh, World Elephant of the Aeons! Together we shall shew forth the glad word which Thou bearest - the obstructions shall be overcome by the combined effort of mine incantations of love and by Thine insurmountable actions of will!

Thou Ganesha, Thou shalt overcome all restriction, thou wilt become as a purple-flame of Elephantine fury! A royal feast shall be held in Thine honour!

The heathens of unbelieving sloth shall sleep a dreamless slumber! O my Ganesh of unstoppable motion, how Thou dost overcome All!

Ganesha my Ganesh! Thy memory retrieves all, and every grain of remembrance is Thine! O mine Elephant-god, how every action echoes Thy memory. Yea, echoes Thy memory!

Five  
**Brother to Brother, *sense of confidence***

O Thou Ganesh of Elephantine Lust! Thy dorje of shakti commands the shiva of thy desire, and I am kin to Thy Seed!

There is no division between us, for thy mother is My Cup, and thy father is My Wand! Upon My Disc shall ye dance - for the waters, winds and fires of Thy creation hath shaped our mutual desire.

O Thou Brother-God! By my breath is this song made Holy unto Us, for it sings through all obstruction and frees us both for absolute movement about the Globe of Will!

Six  
**Friend to Friend, *sense of comradeship***

For the wines of past intoxication have eased our speech, that we may bond Heart to heart. The meals shared have fortified our mutual love under will, that we may commence and fulfill the Yellow Pilgrimage unto the Sun!

Come, my Moving God! Come, and dine with me once more! Come, for the table is Set, and the slaves bring us a Feast of Experience once more, to heal the wounds of joyous battle!

My home is yours, and yours is mine. Yea, Yours is Mine!

Seven  
**Lover to Lover, sense of passion**

O Thou Ganesha, my Ganesh, Behemoth-God! For countless centuries have we carried the burden with ivory tusk and mammoth girth. How my loins burn from the exercise of Our Love!

O Thou Grey-Beast, O Thou Ganesha, my Ganesh! For one kiss of battle have we smashed the walls of the citadel-restriction, that our lust might plunder the goods therein! How my tusk hardens at the memory!

O Thou Ganesha, my Ganesh, Thou Animal-God! For each thrust of Thy foot unto the Kingdom has my own step been quickened! How my heart bursts with every breath you take through my trunk!

O Thou Ganesha, my Ganesh, Thou Generation-God! For every sigh of the scribe hast Thou bellowed with leaping laughter unto No End! How the lust of union dissolves every cell of division!

***Thus and not otherwise did I know the memory of the World-Elephant,  
yea, the memory of the World-Elephant!***

---

*Orbital\_Courtship.exe*  
*an excerpt*  
by  
Frater E<sup>6</sup>

A black pearl for your delight: Matter, time, distance and condition are as a rainbow-hued cor, the pendant for its compliment.

By *hand & eye* these architectures are shaped to will. Riding a lusty beast of animal passions  
and constrained effort, the vault of your body arches  
above me and in me,  
driving the force  
of Me into your  
*indigo oblivion...*

***Whispered secret, stranger not,  
descent from curve of world's removal  
all things moved, about her secret heart,  
each strand of joy inscrutable.***

***Fleeting phases of imagery, delicate taste,  
upwelling bile mixed with honey,  
core of earth burning, with the secret stone,  
each moment immaculate union.***

***Turn knot! Turn not aside  
from the lover's kisses,  
abiding flame, black, consumed  
each spark the rapture without bound...***

...celebrated and worshipped; you hold my heart at your breast, daggers of thine eye slaying it with kisses... my Heart cries to thee: "*She, That Heart My Twin*", heralds the Aeon with a blade... and I am blessed to perish thereupon. AUMgn."



# Acknowledgements

**Page 13:** Geni of the Dome, Seal of Shin – from the Astral Thesis of *Frater 999, I=10*. All other illustrations and cover provided by Tahuti Studios, Tampa.

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93,  
939/3,

In stellar community,

Frater Σεπεντε 999  
Joshua Zintel, *Acting Editor*

## *The Thunder: Perfect Mind*

"I was sent forth from [the] power,  
and I have come to those who reflect upon me,  
and I have been found among those who seek after me.  
Look upon me, you who reflect upon me,  
and you hearers, hear me.  
You who are waiting for me, take me to yourselves.  
And do not banish me from your sight.  
And do not make your voice hate me, nor your hearing.  
Do not be ignorant of me anywhere or any time. Be on your  
guard!  
Do not be ignorant of me.

For I am the first and the last.  
I am the honored one and the scorned one.  
I am the whore and the holy one.  
I am the wife and the virgin.  
I am <the mother> and the daughter.  
I am the members of my mother.  
I am the barren one  
and many are her sons.  
I am she whose wedding is great,  
and I have not taken a husband.  
I am the midwife and she who does not bear.  
I am the solace of my labor pains.  
I am the bride and the bridegroom,  
and it is my husband who begot me.  
I am the mother of my father  
and the sister of my husband,  
and he is my offspring.  
I am the slave of him who prepared me.  
I am the ruler of my offspring.  
But he is the one who [begot me] before the time  
on a birthday.  
And he is my offspring [in] (due) time,  
and my power is from him.  
I am the staff of his power in his youth,  
[and] he is the rod of my old age [...]

*I am the silence that is incomprehensible  
and the idea whose remembrance is frequent.  
I am the voice whose sound is manifold  
and the word whose appearance is multiple.  
I am the utterance of my name...."*

Selected from *The Nag Hammadi Library*, edited by James M. Robinson.  
Excerpt, from the translation by George W. MacRae, edited by Douglas M. Parrott.