

WARRIORS LVX

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

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Words From the Overseer

Today I write on the Irreversibility of the Path.

Care Fraters and Sorors

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

The winter solstice reveals to us a time of stasis. Rather than rue the death of winter rejoice at the clarity this phase of nature allows. Solstices are points around which the turning from systole to diastole of nature's system is easily apprehended. 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 steadying themselves for the onrush of Spring.

Love is the law, love under will.

Fraternally,

939.:

It is written in the Task of the Zelator of the A.:A.: the second line of point 7 "Yet let him/her remember that being entered thus far upon the Path he/she cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss." In reality there is no return on any level of Initiation. The consequences may not be so dire at other points in the initiatory path but the experiences gained in the journey along that path preclude the traveler from ever 'going home again.' Strolling along a path on a pleasant day in the woods when we turn to see our progress we are greeted with the sight of the lovely climes from whence we have just come. When we desire to return to our home we reverse our direction and go home. When we travel on the initiatory path if we turn around to see from whence we have come we see our progress thus far. If we should then decide to retreat from that progress and return from the direction we have come we find that the continuum closes and we are left at the blank wall of madness.

Humans are complex systems whose very integrity depends on a certain amount of chaos, chance, non-linear movement or the factor infinite and unknown. Complex systems when they change cannot be "rewound" like linear Newtonian motion. The motion path of a complex system will be unique both forwards and in reverse. "You can't go home again."

Circumstances change according to the Paths we take. When we follow a certain line of study we

modify ourselves according to its tenants and according to our understanding of those tenants. If our understanding is true we modify ourselves ecologically and we create a system which flows smoothly from the source. If on the contrary we modify ourselves with a false understanding or even self deception of the principals which we seek to study we create a state of friction against ourselves in so doing. As an example those who study the Rose Cross will know that their circumstances change regarding the vulgar and the profane. Thus they can never view the profane in the same way as they did before they modified themselves according to the study of the currents of Ophidian Magick.

Equally the Minor Adept within can not find love only Love until he or she gives all to the Cup of Our Lady. All who follow the ways of Magick will know then that thus modifying themselves in some way or other precludes them from ever viewing themselves as they once did. Nor should any one of these lament over this condition for as Liber CLVI says "And this is the grace of God, that these should be thus. And this is the wrath of God, that these things should be thus."

Love is the law, love under will.

Faternally,

939.



AC's Past Incarnations: Weaving the Threads of the Thelemic Current

By Monica D. Rocha

In The Confessions, Aleister Crowley defines incarnations as "successive phenomena causally connected but not identical. It would have been incorrect for the Buddha to say 'I was that holy hare'. He should express the facts as follows: There is a consciousness of a tendency to perceive that holy hare and this man Gautama Buddha, as the collections of impressions in which the one partially determines the other. This connection tends to produce the illusion of an ego whose experiences include the phenomena associated, then with the hare, now with the Gautama."

It is a well-known fact to Thelemites and others interested in the life and works of AC, that he has claimed to be the "re-incarnation" of various important historical, artistic and initiatic figures. Reading AC's definition of incarnation in The Confessions, one can further elaborate that incarnations, as a way of immortalizing the soul and give continuum to the existence of the "spirit," are indeed successive existences of a sentient being on the physical plane. That is, for the reader who might subscribe to the idea that incarnation is an observable and acceptable phenomenon.

Marcelo Ramos Motta often spoke of incarnation in many of his writings; in Astral Attack of Defense, for example, Motta mentions the fact that "the human fetus does not have a soul until after the first three months of gestation, when the fetus takes upon the form of a human being in its most recent evolutionary stage, therefore making it possible for a 'soul' to incarnate." Of course, there are also legions of featherless bipeds, that is, soulless humans being born every second, who never fully evolve to become a human star. Motta further elaborates upon this issue by adding that, given the exponential grow of population in the planet, there are only so many souls to go around, thus let's just assume that a good portion of humanity is in fact composed of featherless bipeds -- or maybe reincarnated hares?!

To the more skeptical reader, however, I would like to propose a different approach to AC's frequent use of the term incarnation. The book in which AC most thoroughly discusses incarnation is undoubtedly in The Confessions. Most of the readers will be familiar with the fact that when AC was 6-years-old, he was called by his mother the "Beast 666," or the reincarnation of it. This rather prophetic and determining childhood experience might have given him the first hint as to his own future path as the Prophet of the Aeon of Thelema.

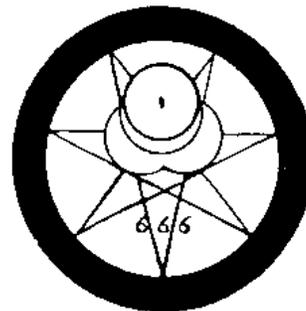
Within The Confessions, we find many intriguing references to incarnation. In the first chapter, while narrating his own childhood in the third person, AC states, "subconscious memories of his previous incarnations, or the Eastern soul of him, he was from the first perfectly at home on a camel." In this passage, AC was explaining his fear of horseback riding versus his familiarity and liking of camel riding. Here AC leads the reader, or his followers if you will, to get a first glimpse of the complex influences that were to shape his Initiate personae. Not only riding camels felt natural to him, but he can specifically point its familiarity to his "Eastern soul." Within the same chapter, AC further elaborates upon incarnation, even referring to his younger self as a "medium" in the same manner in which the word is used in spiritualism. "The explanation can hardly fail to imply the existence of an immanent spirit (the true self) which uses incarnations, and possibly many other means, from time to time in order to observe the universe at a particular point of focus, much as a telescope resolves a nebula."

Further into The Confessions, AC gets more specific about his previous incarnations. He states, "I soon began to

acquire the Magical Memory to recall my past incarnations. I refuse to assert any theory of what this really means. All memory is re-awakening of ancient impressions. All I was doing was penetrating into the deeper layers of my unconscious self. When, therefore, I remembered my life as Cagliostro or Pope Alexandre the Sixth, I am quite willing to interpret the experience as a dreamlike imagination, a dramatization of certain deeper elements in my character. I must argue on the other side that my present life is, almost equally, an artistic representation of my nature."

Now, to the more skeptical Thelemite, the whole idea of the possibility of a re-incarnate soul might seem like the kind of stuff that takes places at séances. To that reader, I would like to propose here the fact that AC might have been toying with the idea of linking his existence to the lives of various Initiates in history, as a way of weaving the unbreakable link of the True Initiatic current to the Thelemic current. If the reader would carefully read this passage, s/he would understand that AC is in fact using his incarnations as a way of building up the "grandeur" of his magical persona, Interestingly enough, Marcelo Ramos Motta employs the same technique; during a recorded conversation with his pupils dated from 1980 e.v., Motta talks about "St." Paul as his "mystical predecessor." But Motta, instead of using the term "incarnation," uses the term "predecessor" instead.

Furthermore into The Confessions, in Part 6, AC asserts that, "On the theory of reincarnation, or that of immortality, there should be no more objection to dying than there is to going to sleep."



Here the reference to incarnation alludes to immortality, and the importance of detaching ourselves from our present and its encumbrances (I must quote Master Yoda here, one of my future incarnations, and say that, “you must learn to let go off the things you are afraid to lose the most”).

The reader might notice here how often the word incarnation is mentioned in The Confessions. In it, AC is not only asserting the grandeur of his magical personae (one could never underestimate his innate talent for marketing!) but most important, AC is creating a link between his present life and the lives of those who have made contributions to the current. Within this process, he is giving the reader the opportunity of looking at him/herself as an immortal, being and perhaps challenging her/him to do the same.

However, the ingenious of AC would not take himself too serious as to discuss such a subject without undermining the importance of it all. This technique was often employed by the Master as a way of allowing the reader or pupil the opportunity to balance the opposites. At some point in Part 6 of The Confessions, AC writes a passage which mocks at the idea of incarnation and bad karma when he recalls that, “in a previous incarnation, I either insulted a Buddha or wounded a universal Holy King, or killed my father and mother -- at least I can suggest no better a hypothesis to explain my having held up as much as four days at a time waiting for a steamer.”

Now, I will examine briefly Magick Without Tears where the word incarnation is often discussed. In it, AC mentions the word 13 times altogether. In his letters to his pupil Jane Wolfe, he uses the word to constantly remind the reader or the pupil of the importance of practicing the Magical Memory. He also employs

that technique to emphasize on the importance of studying, not only for six months (as much as we would like to believe that that would be sufficient!), but many incarnations, methods such as the Qabala and the I-Ching. But no where else in AC’s body of work can the use of the term incarnation be more persistent than in his autobiography, The Confessions. In this book we have AC himself, narrating in the third person what is supposed to be the history of his life. The various connections that AC makes therein about his previous incarnations are significant, even for the skeptical reader, who might view existence from a purely material plane and disregard the hypothesis of the existence of incarnate spirits altogether.

Some of the masters that AC makes claims as his previous incarnations were: Count Cagliostro, the enfant terrible of alchemy of the 18th Century of the vulgar era, a student of the Count of Saint Germaine, a preposterous scoundrel yet a high grade Initiate of the Ancient Freemasonry and the alchemical arts. Another is Eliphas Levi, the great alchemist and qabalist; Ank-f-n-Khonsu, the Prince of Princes in Liber AL, William Blake, the great English poet and naturalist, Ko Hs’uen, and many others, some of which are featured in the list of Gnostic Saints in Liber XV, or the Gnostic Mass. In Magick in Theory and Practice, AC makes a parallel between his life and the life of Eliphas Levi; in it he states that, “The characters of the two men present subtle identities in many points. Both seem to be constantly trying to reconcile insuperable antagonisms. Both find it hard to destroy the delusion that men's fixed beliefs and customs may be radically altered by a few friendly explanations. Both show a curious fondness for out-the-way learning, preferring recondite sources of knowledge they adopt eccentric appearances. Both inspire what can only be called panic fear in absolute strangers, who can give no reason whatever for a repulsion which sometimes almost amounts to temporary insanity. The ruling passion in each case is that of helping humanity. Both show quixotic disregard of their personal prosperity, and even comfort, yet both display love of luxury and splendour. Both have the pride of Satan.”

I would like to draw the reader's attention to the last point of this article; in it, AC is stating not only that the lives of these two initiates were dedicated to the work for humanity, that is, The Great Work, but the coincidences of their "quixotic" disregard for the personal needs. Herein the qualities of the Initiate who has decided to follow inexorably the Path that leads to the City of Pyramids is laid out clearly for the student to follow.

SATAN: A Brief History

by Marc Cohen

The term "Satan" has come to acquire many different meanings over time. This brief essay seeks to inquire into the etymological, symbolic and psychological origins of the infamous Name. Satan is often used to depict a quality akin to Milton's and Byron's "Satan"- the pride and what some would perceive as "arrogance" of a charismatic figure, unashamed of their own Strength and Beauty. But there is also the Biblical Hebrew term for "Satan" (Shaitan), which means simply "adversary" - the Serpent in the Garden of Eden parable that defied "God"/"Jehovah" and taught humankind Knowledge, which is a theme MUCH older than the Jewish fable. The Jews stole the "Fall" myth from the Babylonians and the even earlier Sumerians, just like they did the "Flood" story (which recurs in cultures all over the world) from "The Epic of Gilgamesh", a short little (what has survived of it and via major translation issues) story that the Jews (and hence, Christians and Muslims) got much of their theology from. No Satan in it, except for the wager of a King to turn a savage into a civilized human being; the quest for knowledge leaves the savage bitter at

having had his ignorant animal life disrupted (in some versions at least), and results in a tragic ending for the savage when the King (Gilgamesh) tries to win "Eternal life" by storming the heavens with the savage-turned-semi-civilized-man (Enkidu) at his side.

Back to Satan ... in the "Book of Job", Shaitan appears as "God"'s Prosecuting Attorney. The Jewish-Christian New Testament treats this Satan as a wholly "evil" figure, who is jealous of mankind for usurping the place of the Angels in God's hierarchy. Rather than 'serve in heaven', he chose to 'reign in hell'. Still another related tradition holds that Satan is "evil" because he loved man more than God, and taught man all sorts of things that God did not want man to know.

The root of this "Shaitan", where we get "Satan", goes back to Saturn, a Roman God of agriculture, astrologically related to principles of restriction and the cycles of the seasons/time. Further back in time we find the Egyptian "Set", a personification of the desert, the South, loneliness, and Death. These qualities were once considered the necessary harmonizing principles whereby the North, Water, Life, and abundance were balanced. But weak minds interpreted the myths either literally or anthropomorphically, and Set became the Evil Murderer of his twin-brother Osiris (The God of the Dead). Virgin Isis (stolen by the Jewish Messianists who were called Christians) gives birth to Horus (the Sun-God) upon finding the decapitated member of her slain husband (and brother in some myths) Osiris, one of many Virgin births in mythology preceding the Jesus-legend.

"Set"/Saturn/Shaitan all get the bad wrap as "evil", especially when the Zoroastrians come and declare a War between Good and Evil, which spills over into Judaism and later into Christianity via the Egyptian corruptions.

Also, way before the Jewish Shaitan, the Sanskrit speakers (called Aryans although who they were depends upon whom you ask, just like the equally problematic terms, "Israelites" and "Hebrews") had a term Sanatanas, which meant "eternal ones", in what is now considered "Hindu" mythology. (The "Hindu" school saw a Trinity in

operation in the Universe: Creation-Destruction-Preservation, personified and unfortunately anthropomorphized by the more literal-minded and thick skulled that seem to constitute the majority of Peoples throughout the Ages). "Sat", interestingly enough, in Sanskrit means "Truth".

"Satan" as used by the award-winning and incontinent band MONKEYMAN is based upon the character of the same name in the SOUTHPARK mythos, admixed with lots of self-effacing humor over the really stupid-yet-cool-because-it-pissed-off-our-parents Heavy Metal from our youth.

"Satanism" as in "The Church of Satan" originated as a mixture of atheism, hippies, showmanship/entertainment, and the same desire to restore pride of place to man and not the invented "Gods" who are supposed to enslave them, damn them, punish them for "sins", etc. It's a watered-down version of many deep and ancient philosophies, with 60's hippiness and Anton LaVey's salesman routine thrown in.

In another sense, "Satan", as Set the South, the burning desert, is the Sun -the "Father" of Light. Alexander the Great and other ancient Conquerors were known as "Son of the Sun", or "Son of God". The Egyptian Book of the Dead makes a direct identification with "God" as being represented in the macrocosm by the Sun and in the Microcosm by the Phallus. Even the Hebrew word for "Sun" and "Penis" is the same three letters, SheMeSh and ShaMaSh. Shamash was himself a Sumerian deity-name.

The now "infamous" 'Lucifer' was originally a semi-divine mythological creature whose name means "Bearer of Light". Beelzebub, another "Satanic" term by meaning though not etymology, is a

corruption of "Baal", the "good guy" God of the Babylonians. The Jews excelled at taking the Gods of conquered cultures and turning them into the bad guys - just like many cultures before and since them. It is the oldest political trick in the Book.

Lastly, Satan became a medieval moniker for the Pagan God "Pan", the All, and hence all of the "good" and "evil" qualities inherent in Nature - from a human perspective, of course. Those who couldn't handle the facts of nature and projected their fear as hatred upon Life invented "Evil". Quite a natural reaction perhaps but some among the Ancients once knew better, and revered Nature while fearing, loving, and respecting Her. (There is a very interesting Biblical verse, Isaiah 45:7, which will make you chuckle that even the Jewish Bible makes this fact known).



Poets' Mansion

MIND CONTROL

By Marc Cohen

Somewhere,
within this shell
this Numnut of mine Skull
Lurketh fixity of focus.
I close mine Eyes,
visualize the Point
of all Creation
And It is I.

This Point perceiveth not:
Consciousness,
and the Unconscious.

The illusion of doing anything else
other than this meditation!
Baits me away
a fool once more:
ill-disciplined
an American,
a bourgeois boob.

Strike me ye down,
with the lightning flash
and burn thou me up
till focus returns.

I can hear my thoughts and desires
Calling to me,
to join them,
to enjoin them

Beyond that I can sense, stillness.
And it is O.K. to be in agony,
so long as it hath bought
some victory over wandering attention.

O man, I have seen A thousand and one
cities of debauchery, each an attachment
beckoning me to pay it some attention

So I roll my eyes back in my head
Stick my tongue up to the roof of my
mouth
Blood bursts from my right eye;
I am trying too hard
... let go, always to let go
So hard to let go
It's all about letting go.

Damnit there is an "I" that ruleth
this roost of mine thoughts
And it is awareness of phenomena
Objective observation

Deny! I deny it! I deny I!
AUM.
Now where were we?

SHATTER THE DREAM

by Marc Cohen

Out of the altitude cometh I
Careening
'pon the slither of your screen
of Consciousness, so vital,
these words may or may not be.

Half-lifted up 'twas I,
by the Silent Speech of the Wayfarer,
Occupied my mind, and toured the town
of this occipital lobe.

Beyond vengeance have I come
To right the wrong of wandering
... Attention!

Oh thou Maya Mind of Mine!
The flesh doth deny thee,
I deny thee!

Access to the usurpation
of this mine Will to choose,
Identity, Mood, Focus

This "Prison of Flesh",
be but a landmark, whereby
One may sieve that which happens
... "to me"
From that which happens -
by me!

TV-screen generation,
vicarious atonement,
Bread and Circuses,
acting, posing,
Always to some audience
... even when NO ONE IS THERE !!!

Snap! The edit ream
need not go,
uncut,
To Waken from the Dream
of Wandering Thought
First open thine Eye!

Feel thine flesh!
Phantoms, thou hast no Power
Over my Will to Concentration!
Be thou not over serious!
(for straining encourageth fleeing reality)

MY TEDDY NAMED JESUS

By Monica D. Rocha

I have a fluffy little teddy,
As cute as it can be,
When I am sad and angry,
My teddy is there for me.

One morning I woke up,
As sad as I could be
I looked at my teddy:
T'was smiling at me,

So I decided to name it Jesus,
Since I find it rather cute,
And while looking at my teddy,
I realized it was mute.

I hadn't spoken for 2,000 years,
The poor teddy, it suddenly looked sad,
So I decided to set it free,
And cut off its head.

Now I have a headless teddy,
And it's as cute as it can be,
At least it doesn't just smiles:
It just lets me be.

A MOMENT OF WEAKNESS

By Dominic Catusco

I take a second and I pause
To reveal this painful discourse
Your heart whispered its pain
The core of the cause...I alone remain.
So I contort and mutate to conform,
To ideals your twisted mind has borne,
Though each new step eclipses your hole
Darkness clouding and veiling my soul.

A boy with a wound you can't see,
Is what resides in this man...in me.
So my smile conceals my contempt,
For myself and how I have bent.

In order to protect my love of all loves
I must annihilate all I ever was,
Leaving what? I cry out in despair,
"A fleshy corpse enjoying the air".

I am lost...I lose...you win,
To start a new life...where shall I begin?
Now the blackness I see as shelter,
Not a flicker of light within doth flicker.

It's cold...I'm hurt...who cares?
Within this core of
nothingness that you bear
This emptiness, this endless void-it's true
Is the source of my pain...
But it's within YOU.

THE DEFILEMENT OF SUNRISE

By Dominic Catusco

The pale hues of Sunlight
lift the Veil of the Night.
As a world awakens alit,
greedily soaking this precious gift,
A ray penetrates cool, still air,
bathing locks of tussled hair.

Brilliance splashes against a pale cheek;
your breath- a mist, as if to speak.
What magnificence would I hear,
brought by my beloved to my ear?

Widening, luminous current of Light
filling the room in ecstatic delight.

Every wave of Light caressing flesh,
a monument of nakedness-speaking
breath.
Cool, chilled air tightens tender flesh,
lovers lie virginous and yet enmeshed.

My heart it doth rage at this sight,
a warm, gentle touch-a lover of Light.
A menage-a-trois ever so divine,
the marriage of me and an angel of mine.

MY ROSE OF CAIRO

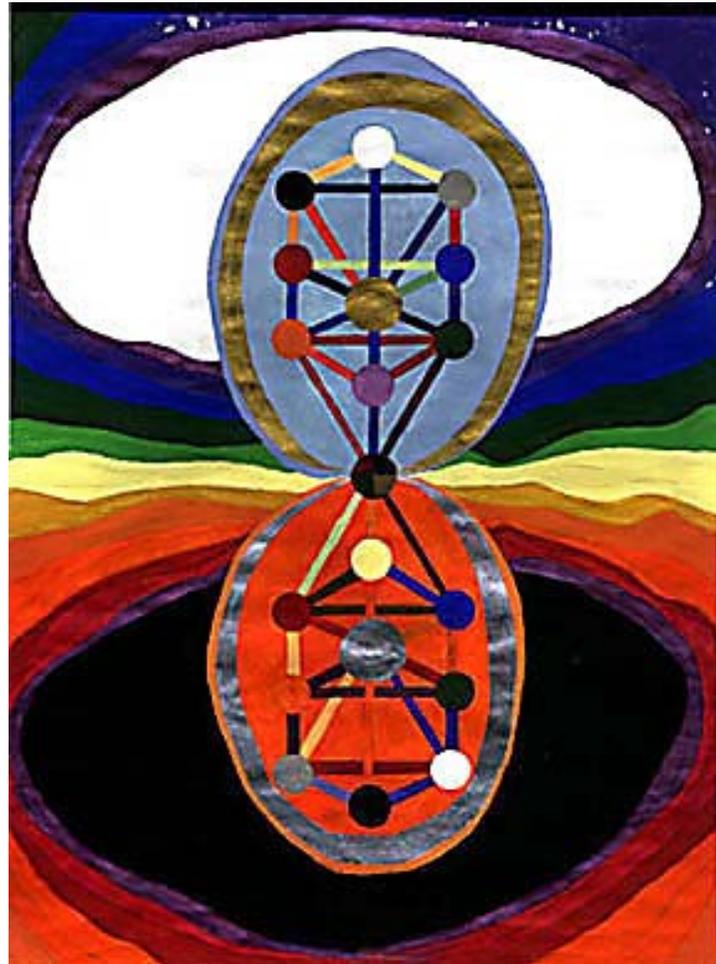
By Sean Mullen

Rose...Oh my Rose.
My Rose of Cairo.
My Muse wherein lesser Muses perish into
reason.
My Movement, my Heart...
My Mysterious Motivation.
Let Me Hold You....
Let Me Love You....
Let Us Perish into Not Being...
If but for a Moment.

Above the crowded streets of Cairo,
Let us pass into an Epiphany of Past
Epochs.
A New Aeon is here through Magickal
Means.
A New Word is Uttered....Thelema!

Artists' Corner

Balance Tree, by Dominic Catusco



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