

# WARRIORS LVX

Volume 13 Number 4

Winter 2006 e.v.

## The Official Organ of H.O.O.R.

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

### Words From the Overseer

The solstice is upon us again. It is time to reflect on the counter balances that move the universe and the Universe. Through the imbalance of the Solstices the engines of change are fired. We expect a new beginning either through the lessening or the strengthening of the Light depending on where we live on this globe of Earth. Here in the North we rejoice as our Father Sol returns to us and in the south they celebrate the lessening of the light of Him. In both cases the word is change through movement of opposites, in our lives as well we rejoice through these changes and use the pattern of the seasons to further our work with those opposites.

May the balance that momentum brings us support in times when the balances shift and may we ever embrace change and find fulfillment in its arms.

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

Fraternally,

939.:

**Today I write on modes of experiment.**

While contemplating a divination during the little Magickal Retirement of the summer of 2006 e.v., I found myself thinking of all of the different “spreads” used in TARO divination. I have always used a very simple five place divination attributed to the elements. I have always been impressed with this particular layout for its swift and succinct “answers”. I have always preferred methods devoid of pomp or overburdened with mechanical machinations. (For these satisfy only the vanity and the ego.) Simple, it seems, is best for me. Now I began to consider why this works for me and the most obvious factoid leapt up and presented itself to me. It works due to its limitation of terms.

When we add terms in mathematics it is said that we add dimensions. The more dimensions we add the more difficult a single solution to a problem becomes. As the number of terms of a problem increase linearly the difficulty of solution to that problem compounds exponentially. Therefore if we limit ourselves to the five dimensions of my TARO spread we limit the “anything from anything else” outcome. (Note here that I posit that if you are asking a question of your TARO reading that you would prefer an answer not another question or series of questions.) (Note ... further if that is what you want I suggest you write a book on New Ageism.) In other words, the possibility of gaining a



succinct answer to a question decreases with the addition of dimensions to the initial equation. So one well might ask if this is so why not simply concentrate on a question while shuffling the cards and pull one card as the “answer.” I say indeed why not! That would be a perfectly valid way to approach the problem. I would call that a snapshot method; a random sampling of the broad flow of the universe. The only issue with that particular approach might be that it lacks a sense of the continuum of the question and its resultant answer. In other words, some back story as they say in the film business. E.g., the answer “orange” might seem very mysterious if the question had been ‘when will I meet my one true love?’ However with a little back story one might find that “as the sun sets in the west the orange glow of the afternoon clouds will shine forth on her face.” Thus alerting you to the fact that sunset would be a good time to go out and look for your true love. Admittedly, a silly example of how multiple terms can provide more depth to the story of the divination but the reader should get the point anyway. We will call that ‘depth’ a matrix of possibilities. The symbolism of the five attributed to the ancient elements works as a series of snapshots and a matrix of possibilities in which one can have some latitude to interpret the meanings. Not nearly as vast an infinity as say, a 10 or more card spread. Such spreads are total wastes of time for any but the most fastidious, fiddly adepts ... and I don’t know any of them. Usually by the time one has reached adeptness one has made it that far by simplification not multiplication.

The title of this essay was ‘on modes of experiment’. I wanted to show by a common example the principle of simplification of terms. This principle applies to all of our work where we are attempting to explore some portion of the universe in order to cause it to yield to us its essential meaning thereby assisting our total knowledge and eventual understanding of our circumstances. In any experiment try to limit terms, get your results and compile your data; repeat as necessary. As conclusions are reached add new terms and in step wise fashion come to the completeness of understanding and experience. This method will serve to assure the most accurate results possible. If you only change one term and you get a new result you are close to determining that it was indeed that term and not another which caused the new result. If you change 5 terms and get new results, you have no idea which one of them was the cause if indeed any one was the cause and not rather a combination of them all. Thus you have added a mystery to a mystery rather than explaining one mystery with simple facts.

Love is the law, love under will.

Faternally,  
939.:

### **IN DEFENSE OF ALEISTER CROWLEY**

*This letter was written by Soror E.A.E.A. to one Mr. Geoffrey Powter, the writer of the most recent piece of yellow journalism published against Aleister Crowley.*

30 October 2006 e.v.

Dear Mr. Powter:

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

It was with great amusement that I read Chapter 7 of your book, Strange and Dangerous Dreams. This Chapter, which is about the late Aleister Crowley, whom you classify in your book as one of the “bent” characters, is filled with fallacies and inaccuracies of the most absurd nature. These need to be addressed in defense of the man who was once, in your own words, “the most accomplished mountaineer in the world.”

As a Student of the Mysteries for the past twenty years, and an open supporter and proponent of the philosophy and theurgy known as Thelema, as propagated by the late Aleister Crowley, I found the cover of your book of great appeal to me when I read a bland review of the same in the pages of a local newspaper. I not only immediately ordered a copy from Amazon (which by the way, has been returned and refunded), but enthusiastically advertised the title to many of my colleagues and members of the Thelemic community who share the same interests. I was keenly interested in reading your book, hoping to further shed some light on the late Aleister Crowley’s unacknowledged contributions to the field of mountaineering.

Upon reading Chapter 7 of your book which is titled, “Aleister Crowley: The Wickedest Man in the World,” I promptly concluded that the entire tone of the Chapter was going to be simply another Crowley-bashing publishing adventure. Furthermore, I could not help but realize how the publishing world today manages to bring to print such poorly done research. Looking at your sources, I could verify that your research on Crowley, except for the factual accounts from his early

childhood and youth, was mostly based on your own conjectures, idle talk within your niche (especially from the “wounded souls” of the Alpine Club), and of course, your own prejudices. Not only are your allegations about the man unfounded and false in spirit – the essential truth about every matter of importance in Crowley’s life are simply suppressed for the sake of mere sensationalism.

Two of these lies are so indefensible in point of fact, and so repugnant to every principle of fair play that they must be herein mentioned:

“Crowley’s new esoteric society, the Argentum Astrum (A.’A.’), involved a fantastically exaggerated version of the rituals of the ancient orders, complete with psychotropic drugs, bestiality, homosexuality, blood-letting and even rumors of sacrifice.”

To the extent that it is even worth commenting on the absurdity of such a statement, any researcher with the most rudimentary skills could very easily access information on the A.’A.’ and learn that that invisible and most Holy Order has existed under various names for many centuries, and its members do not congregate socially, neither do they know each other by name in most cases. The fact, Mr. Powter that the A.’A.’ is not a social order simply negates such egregious and libelous statement.

The conjectures and fabrications of the sort of yellow journalism which during Crowley’s lifetime were so purposefully meant to destroy his work and legacy are mirrored today in the works of mediocre researchers such as you, Mr. Powter. A man such as Crowley is ill-protected against enduring sensational calumnies such as yours, and the smarter-than-average reader must reckon, not with the real truth, nor with a balanced judgment of a well-rounded writer, but with a writer’s own prejudices and passions. Your endless prejudices about the man leave the reader wondering if in fact your Chapter was worth writing at all, given that Crowley’s achievements are so obfuscated by your

constant need to discuss other aspects of his life that are seemingly shocking to you, although they are completely unrelated to his career as a mountaineer. But, as previously stated, Mr. Powter, your sensationalism and abuse of Crowley's image - and your petulance to use his picture on the cover of your paltry little book – are a proof of your appeal to the uneducated masses.

However, of all the calumnies and lies contained in your writings, one of them stands as the most abominable and I will mention it here for the sake of its vilifying nature:

“It is tempting to give Crowley some degree of sympathy for the burden he carried after Kangchenjunga, and to see the proof of his turmoil in the fact that he never moved forward again in other areas of his life either.”

This statement would be laughable if it had not been written by an “inexplicable imbecile” such as you, Mr. Powter. If you had in fact bothered to have read Martin Stutin's biography “Do what thou wilt” as you claim to have, you would have been rightfully informed by that able researcher that:

“Crowley was one of the rare human beings of this and any age to dare to prophesy a distinctive new creed and to devote himself- with some success – to the promulgation of that creed. Adherents of Crowley the Prophet of

Thelema (we are not speaking here of self-styled Satanists who shave their heads and parrot random phrases from Crowley's writings) number in the low thousands worldwide – a less than imposing figure, but one fails to take into account a high level of organization, ongoing publishing efforts, and ardent devotion to the cause.”

Like you, Mr. Powter, many others have tried to explain the many contradictions and achievements of the man known as Aleister Crowley. But unlike you, many others have taken the time to research and present factual information, untainted with biased prejudice such as you, Mr. Powter.

I am going to end this letter to you on a lighter note, which again, confirms once again the publishing world's willingness to print the works of inexplicable imbeciles such as yourself. Your last paragraph in Chapter 7 clearly outlines your scorn against any person or group of people who are innovative and try to use their own ways of independently pursuing the art of mountaineering. It appears to you that, a new generation of party-doing young climbers are a “greater evil” than Crowley himself was. Thus, I ask you, Mr. Powter, what is your point in writing about Crowley and others who have dared to pursue mountaineering in innovative ways, besides a self-aggrandizing effort to criticize others while making up for your own mediocrity?

But then, what else could be expected from inexplicable imbeciles?

Love is the law, love under will.

Sincerely,

Monica D. Rocha



## **ASTRAL ATTACK AND DEFENSE FOR THE PROFANE**

*By Rick Reid*

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

The efforts of Soror E.A.E.A. and Frater 939.', along with the support of members of the Order, have led to a most important publication, MRM's Astral Attack and Defense. This publication, along with the previous publication of the Warriors LVX 10-year anniversary edition by Frater SerPente, and the recent upgrade of our website, serve to instigate in my opinion a new momentum for us all. It is in this spirit of furthering that Soror E.A.E.A. and I initiated workshops based on Astral Attack and Defense. For too long others have defined who we are and what we are about to the society at large. In America, A.C. has been maligned in reputation more than any man except possibly Benedict Arnold and actually Benedict may be only cutting a close second and I am probably being liberal. Soror E.A.E.A. and I having been talking for several years on how to "simplify" Thelema for the average individual, move it into the mainstream, and dispel these atrocious lies that have encircled the 93 Current. Up to now, our detractors have been aggressive in defining and marginalizing Thelema, thus it is time to seize the initiative and aggressively define ourselves. Though these definitions may waver depending upon who among us is doing the defining, at least *we* will be deciding the definitions.

Using the momentum of this publication, we decided to launch a workshop with AAD as a base with the

dual purpose of introducing the book while simultaneously introducing Thelema. In the first workshop the participants included myself, Rick Reid, Monica D. Rocha, David Stein and Marc Cohen. This first workshop took place in Manhattan, NYC on Nov. 4<sup>th</sup>, at Ripley Grier Studios. The turnout was not quite what we had hoped for, only three of my friends attended. Still, it is better to move incrementally than not at all.

The second workshop took place in East Haven, Connecticut, at the Sub Rosa Bookstore, our friends there have been more than gracious in hosting us, and in this case we had a much better turnout.

The main thrust of these workshops was to allow participants to experience Thelema on practical level via Astral Attack and Defense. Wo/man is a practical animal in my opinion and is attracted, magnetized if you will, toward what is functional in the everyday experience. The areas covered included auto-suggestion, psychic attacks, black magick, vampirism, witchcraft, and sex and occult.

In his book, MRM makes a strong case for these defined astral experiences in addition to others. For any one with an open mind it becomes apparent that these experiences cannot be cast aside as inconsequential. I have read Dion Fortune's book in the past and although I may be deemed prejudiced, MRM makes a much stronger case regarding these attacks and in contrast to Dion Fortune; he instructs one with methods superior to hers in defending oneself. The types of attacks in AAD occur on a daily basis in some form for many of us and most individuals have no awareness or means to enable themselves to rectify the problem. The publication of this book is timely in both content and practical use. MRM makes the case that the New Aeon brings forth sensitivity to the psychic experience unknown in the Old Aeon.

In the workshop it was first necessary to establish a magickal foundation for the participants. Frater 1/3 (David Stein) begins in both workshops with the basic definition of Magick from the Thelemic perspective. He moves on to discuss in a comprehensive manner Magick as it envelops the

every day experience. We discussed next the implications of auto suggestion and how many us are subject to these influences both directly and indirectly. It is paramount that we are aware of these influences for even a seemingly innocent or harmless interaction can result in our being influenced subtly against our will. In more modern times, we are subject to these influences via the media as well. Frater Zarathustra (Marc Cohen) who was present in the first workshop, added his perspective as well commented intermittently as we moved along. In both workshops Soror E.A.E.A. address the issue of vampirism, its symptoms, how to identify it, and its ominous implications in personal relationships.

In the area of witchcraft, one of the participants in the first workshop had been under magickal attack for years by a husband who actively courts black magicians in Haiti and South America. The commencement of separation through divorce brought a host of experiences unknown prior to the separation. A constant loss of money, impacted health, separation from friends, and derailed love relationships, ultimately bringing with it total isolation- not to mention constant fear. Now, one might put forth the supposition that the woman was heart sick due to divorce; that was not however, the case: the woman was *glad* to be free of the man. Other members of her family who live abroad started experiencing mishaps as well. These attacks have since been negated and the woman is starting to own her life once again. A similar instance is highlighted in AAD thus, stressing the need to be aware and know how to defend oneself.

Reading MRM's book enlightened me to understand a prior

magickal attack by a sorcerer who used his astral body in the attack. Fortunately, my work in Thelema quickly alerted me to the impending danger of this attack and it was negated.

Sharing our Thelemic experiences and AAD with the participants of these two workshops brought our subjects in a real awareness and respect of Thelema. Simultaneously, we were able to promote H.O.OR. and the Children of Zain Lodge through these workshops and hand out pertinent materials. Nevertheless, the promotion of AAD has proven to be challenging as we engage the community at large presenting ourselves as Thelemites.

It will be the continued aim of this Lodge to interact with the community conducting workshops and presenting Thelemic materials, exposing the public to the true Light of Thelema. For in truth, one can benefit from its light in the same way one benefits from the light of the Sun though one may not find cause to give it worship.

Love is the law, love under will.

Fraternally,  
El Qahar

## Poets' Mansion

### Dream

*Fernando Pessoa,  
translated by Soror E.A.E.A.*

I dreamed this existence of ventures,  
I dreamed the world was only love.  
I thought there was no bitterness  
And in the heart, no pain.

I dreamed of my tenderness being caressed,  
I dreamed of a joyful life,  
and that the mark of distress  
never left the scar of its misadventures on the human  
face,  
which the laws of God so rigorously impose.

I dreamed of everything blue and pink,  
And that luck,  
furiously holding itself off,  
ripped the sweetness of the dream I had.

By always dreaming, I had not dreamed  
That in this life,  
we dream while we are awake  
and that in this world,  
we live to dream.

### Afternoon Sun

*By Soror EAEA*

I've been startled  
by the green beauty of summer leaves,  
against the deep, blue sky.

An airplane crosses the sky,  
I see clouds, high,  
stretched like cotton,  
they move along smoothly.

The leaves dance with the full moon  
wind,  
it has been blowing since last night,  
it blows strongly still, during this day.

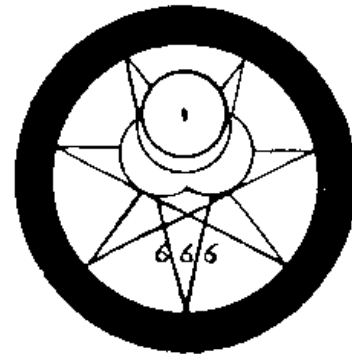
A smile is standing ahead of me now.  
must I interpret it as a sign of good  
things to come?

Hair shining against the bright afternoon  
sun,  
to whom I bid the proper salutation.  
If finally arose,  
from the depths of the clouds.

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**Please visit [www.hoor.org](http://www.hoor.org) for a complete list of  
Lodges and Temples in your area.**



**We invite members to submit articles,  
artwork, letters, reviews, poetry, etc., for  
future editions of the Warriors LVX. Please e-  
mail future submissions to Soror E.A.E.A. at:  
[LVXsubmissions@hoor.org](mailto:LVXsubmissions@hoor.org)**

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