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

Words From the Overseer

Care Fraters and Sorors

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

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.

Love is the law, love under will.

Fraternally,

939.:

Thelemic Political Morality and Other Essays

**By Marcelo Ramos Motta
Commented by Ray Eales and
Monica D. Rocha**

Introduction

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

These essays, written originally by, Marcelo Motta are presented together as a service to the Thelemic community. It is always incumbent on Us to remind ourselves and by way of example to show the sleepy masses the view of our relationship with each other, through our "politics", that Thelema represents. But it is especially cogent at this time when so much of what was gained throughout the decades between the 1960's e.v. and the 1980's e.v. has been given up. I don't want to say freedoms were given up (as I do not think that we ever really attained to them) as much as the possibilities that were flowering for attaining them were given up. We need to get back to the idea that governments are for "the People" and not the other way around. We must take what is ours and demand of our servants that they SERVE US!

These essays provide some background and sound thinking on these tricky subjects. The contents of these essays are full of the rarest of things ... common sense. Please enjoy and learn and put into practice these most sensible and relevant ideas so that through our "intelligent selfishness" we might attain the freedoms which are our birthright.

Love is the law, love under will.

939.:

**SOCIETY ORDO TEMPLI ORIENTIS in
AMERICA OF THE POLITICAL AIMS OF
THE S.O.T.O.**

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

Much has changed in the field of human intelligence studies since Marcelo Ramos Motta first addressed it within a Thelemic society in this document, published in the U.S. in 1980 e.v. Our annotated commentaries have been appended to the original document; these will attempt to highlight recent discoveries in the field of intelligence and to bring up-to-date some of the important concepts that MRM began to discuss over twenty-five years ago.

First of all, it is important for the reader to bear in the mind the political context under which Motta was writing "The Political Aims of the S.O.T.O." This was the late 70's – early 80's e.v., that is, during the so-called "cold war" period, and in Brasil, more specifically, during dark days of General Emílio Garastazu Médici. More specifically, writing from Brasil as he was, this was a time when the country was struggling between two radical factions: the extreme right, led by the military junta who controlled the government after the so-called "revolution" of 1964 e.v., and the festive left, with its bourgeoisie-style "socialism."

There was an important reason for MRM to write what he wrote at that time; he was fulfilling a two-fold purpose, that is, he was educating the public in general about Thelemic Political Morality and, at the same time, he was pointing out the hypocrisy inherent in the political discourse of the bourgeoisie "socialist" intelligentsia. Unfortunately, as MRM had predicted, this so-called "intelligentsia" has taken a strong hold of the Brazilian government since 2000 e.v.; the Brazilian government has been infiltrated by such bureaucrats; they are nothing else but a corrupt, elitist and incompetent lot, making the Sicilian and Russian Mafia truly jealous!

It is sad to admit that after so many years, the situation that MRM was referring to on a political level, for both Brasil and the United States, has follow through the most direful paths. In fact, we would like to add that the U.S. has fully embraced the type of "corporate socialism" that MRM was referring to in this document, and Brasil, the type of self-serving socialism that works really well of mobsters and scoundrels!

Regardless of these societies' present bovine-like tendency to acquiesce to corrupt politics, there have been some significant advances in the field of science which are worth mentioning for the sake of the continuation of research on this area.

Moreover, we believe that the re-issue of this document with some updates, has an importance to all Thelemites during such a significant historical moment in the West.

Our annotated commentaries are in italics and bold to differentiate it from the original by MRM.

A note on the title of this piece: MRM issued several documents which all Society O.T.O. members were expected to read. This "On the Political Aims of the O.T.O." was one of them. One may wonder why the Holy Order Of RaHoorKhuit should be interested in the political aims of some other Order? The document is really not order specific at all but relates to Thelema in general. MRM simply put his energy into the establishment of the Society O.T.O. as the interface for Thelema in the physical world. While there are still true branches of the Society O.T.O. other manifestations have grown as well. Namely H.O.O.R. and we realize the value of the ideas contained in these documents. We, as was said earlier, have also realized that some updating is necessary.

Continuing in this vein I would like to mention that there are several other documents that will form a part of this series as well; "Thelemic Political Morality", "Letter to a Brazilian Mason" to name the others.

"Politics" comes from polites, a Greek word which meant "citizen", and which on its turn came from the Greek word polis, which meant "city". Therefore, the word "politics" means, etymologically, the science (or art) of life in organized societies. All political systems of our times have one point of agreement: all uphold individual sacrifice in favor of a group. Democracy, socialism, fascism, communism, are all based on this

concept. The Thelemic concept of politics is entirely different. It is structured in the most recent discoveries of the socio-biological sciences: genetics, ecology and psychology. We could add "parapsychology", but this is a mere branch, very little developed as yet, of psychology. These discoveries are so recent that they have not been emotionally assimilated by the collective unconscious. As a consequence, the Thelemic concept of politics is hard to understand. The author of these lines returned to his home country in 1961 e.v.. This country was originally colonized by Roman Catholics. For fifteen years he has experienced the hostility and the boycott, not only of the extreme right, but also of the extreme left in his nation. Curiously enough (or significantly enough), he has been more actively attacked by the "moderates" on both sides: the "festive left" and the "liberals". The attack is mainly under the form of surreptitious slander, innuendo, and blacklisting. He has been often described as a "fascist" by the left or as an "anarchist" by the right. *While writing this and other documents within that historical period and context, MRM very specifically mentions that he was neither of the right, nor of the left. Unapologetically, MRM made sure that in this ground-breaking document, which sets the tone for the political purposes of a Thelemic society in unprecedented ways, scientific truths were being heard. In it, MRM refuses to "make a pact" with the left; instead, he points out its patronizing and tokenistic view of the Brazilian proletariat.*

It is interesting to note by way of an anecdote MRM's strong belief that Thelema and its "politics" all come from one source, i.e. Liber AL and its practical problem solver Liber Oz and that those sources should provide the sole model for "political" dealings in the world by Thelemites so-called. At one of our many meetings with MRM (Frater Parzival as we all called him) it was mentioned that the "Libertarian" political party here in the US was a good party for Thelemites to get behind. Frater P. said in

his most uncompromising voice "Fuck the Libertarians ... let them join US!" Just so, let Thelemites remember that our Law is the bench mark for social, political and spiritual change in this Aeon. Indeed let them join US.

Let it be noticed that such "moderates" usually belong to the intelligentsia on both sides: intelligentsia being defined as people who make a living by intellectual means. We do not refer here to scientists or original thinkers, we refer to people who, not being gifted with sufficient creative originality to be great, become interpreters and self-professed mouthpieces of more creative persons' theories of discoveries: critics, teachers, hack writers, priests, newspaperpersons and politicians.

The overwhelming majority of mankind has no significant control over the mental faculties, but in the case of creative geniuses this is a secondary problem: such people use the intellect merely as an instrument of the Will, and their dynamism is so great that their intellect has no time to become confused or dispersive.

People with less creativity, but of active intellect, unless they acquire control of their mental faculties never rise above the mediocrity of pseudo-intelligence. They are conscious of their mediocrity, and manipulate their intellect anxiously in order to disguise it.

Interestingly enough these "mediocre" individuals find enough commonality with the truly ignorant to convince them that their best interests are served by voting for them in the general election. So while you may question their "creativity" you can't really deny their cleverness. They make fine livings for themselves, while making the poor ignoramus' who voted for them, poor and oppressed. They do so in such a way that often the victims of their cleverness praise them and call them by honorifics like "president", "congressman", and so on. They use fear, superstition, and false notions of patriotism to shore up their rotting messages. These "mediocre" individuals realize that the vast majority of featherless bipeds in any country or ethnic group or "religion" will not analyze what they say but rather take the instant gratification of the soothing unction of the lies that are told to them.

The writer of these lines is not a creative thinker: he belongs to the group he has just described. However, he has trained his intellect to be an instrument of his Will, and has allied this Will to the much more powerful and original Will of the Master THERION. He did this because, having decided to dedicate his life to the service of mankind, and recognizing his incapacity to contribute something really new to the progress of his fellow beings,

he began searching for some such quality in the work of other men. He met with nothing that could compare with the Book of the Law, and thus decided to dedicate his life to the promulgation of the Law of Thelema. If reincarnation is a fact, he hopes, through the living experience acquired in Service to the Law of Thelema, to become eventually capable to contribute, in another life, something as valuable as THERION's work to the world. If reincarnation is not a fact, he is sufficiently contented with the awareness that, allying himself to THERION's Work, he has contributed much more to mankind's welfare than if he had become a "socialist", or a "democrat", or had remained a mere intellectual, pretending to erect his own system to try to compensate his frustration at his inner awareness of his own mediocrity, as Marx did. The sole valuable contribution that Marx made to human progress was in calling attention to the need to include economic factors in the study of the great historic movements. But in emphasizing these factors more than those implicit in the work of Darwin and Mendel he erected a system of philosophy the only true purpose of which was to console mediocre thinkers, and convince them that they are as important to society as a great genius of a competent craftsman. *The mere mention of these studies by MRM in Brasil during those repressive times prompted many so-called "intellectuals" to label him as "reactionary."*

Marx may have deluded himself into thinking that his word would emancipate the masses. What he actually did was create a system of rationalizations by which they could be totally delivered in the hands of incompetent but self-satisfied bureaucrats.

SOME HARD TRUTHS THAT DISPLEASE THE INTELLIGENTSIA

The Thelemic concept of politics is based on certain scientific facts that demagogues avoid mentioning or deny:

First: The quotient of intelligence of any human being is a function of genetic inheritance; it cannot be significantly augmented by any means at present known.

What we call "intelligence" has been around for a long time; even Plato discussed similar variations some 2,000 years ago. Most early theories about intelligence involved one or more of the following: 1) the capacity to learn; 2) the total knowledge an individual has acquired; 3) the ability to adapt successfully to the environment¹.

Today's scientific view of intelligence is that intelligence is multi-faceted and consists of a hierarchy of abilities, with general ability (or IQ or "G" general intelligence) in the center, and more specific abilities, learning and memory, visual and auditory perception, processing speed, etc.) at lower levels of hierarchy.

Second: The cultural conditioning of parents is not genetically transmissible to their offspring.

It is true that intelligence, or what we would like to call "G" intelligence is genetically inherited. However, recent studies have pointed out that, for people living in prevailing conditions in the developed world, intelligence can be genetically variable and over a period of time, deeply affected by environmental issues. For example, in the United States, a marked IQ variation occurs within families, with siblings differing on average by around 12 points. Moreover, studies have shown that IQ scores are going up in the latter part of the 20th Century e.v. ². These rising rates can be randomly attributed to: better nutrition, smaller families, test taking mastery (this has been shown by controlled studies), more leisure time for problem-solving or simply other unexplainable factors.

¹ Woolfolk, Anita. Educational Psychology. Ninth Edition.

² This is known as the Flynn trend, named after American philosophy professor James Flynn. The Flynn trend, discovered in the mid-'80s, has been investigated extensively, and there's little doubt he's right. In fact, the Flynn effect is accelerating. US test takers gained 17 IQ points between 1947 and 2001. The annual gain from 1947 through 1972 was 0.31 IQ point, but by the '90s it had crept up to 0.36.

In addition, recent MRI renditions of brain imaging have shown that brain size correlates to IQ among adults of the same sex. A recent study of head growth of 633 term-born children showed that prenatal growth and growth during infancy were associated with subsequent IQ. The study's conclusion was that the brain volume a child achieves by the age of 1 helps determine later intelligence, and brain growth after infancy may not compensate for poorer earlier growth. This again, could be attributed to environmental issues and malnutrition, drug and alcohol abuse and other factors during pregnancy, not excluding access to health care, could significantly affect embryo development, and therefore, brain growth.

Third: The evolution of any species depends on the apparition of successful variations.

It is interesting to note that variations often are like butterflies that hatch out on a cold day. These fragile unviable manifestations we sometimes see as Instructors in the A.:A.: or as Lodge Masters or Lodge Members of H.O.O.R. (Actually any Thelemic group should see this phenomenon In fact I would go so far as to say that if you don't see these manifestations you are not really a Thelemic organization.) We see those individuals who have truly unique qualities. These qualities often predispose these individuals to great insight into matters spiritual but these same individuals can hardly undertake a mundane task without assistance from those more in command of their whole vehicle. Thelema draws these incomplete variations to itself as the manifestation of the Light of Humankind in the world today. Thelema also draws the more complete individuals as well; those whose insight into the spiritual, philosophical and moral progress of the species is intrigued by or fed by the true source.

Fourth: Psychological projection is the commonest disorder of the human mind.

It is so prevalent in the realms of politics, human relations and religions that often it is considered the norm of behavior rather than the aberration it actually is. To not take responsibility for your spiritual, intellectual, moral, physical self is easy. Blame "Gawd" (note saying "it was Gawd's will that such and such happened to me, to them etc is the same as blaming "Gawd". You are not taking responsibility, coward!), blame "brown people", blame "white people", blame this government or that one but do not under any circumstances look to yourself for the solution to your issues. This attitude is in fact what Frater Parzival used to call moral insanity.

How the Inteligentsia Interprets These Truths and How They are Interpreted by Scientists

The fact that the human intelligence quotient is a function of genetic inheritance means that the intellectual level of any person cannot be raised by education or conditioning. From the point of view of those who would have a "classless society" that is bad news. Statistical studies prove that the intelligence quotient varies inversely to the number of human beings. This means that the very intelligent are always a minority. For instance, only one person in a hundred has an I.Q. above 130 in the Stanford-Binet scale. To raise the intelligence level of society in general it would be necessary to control the reproduction of individual citizens so as to make it impossible for less intelligent males to fertilize women; even "better", to stop low I.Q. people from reproducing at all.

Various intelligence tests today are being used to measure IQ: the standard [Stanford-Binet](#) (which MRM used as the basis of his writings), and an array of tests such as the Universal Nonverbal Intelligence Test, the Raven's test, to name a few. As a definition, IQ or "g" intelligence tells one what a score is on a particular intelligence test compared to one's age-group. The test has a mean score of 100 points and a standard deviation of 15 points. What does standard deviation mean? It means that 68 percent of the population scores an IQ within the interval 85-115, and that 95 percent of the population scores within the interval 70-130. Anything above or below this range is considered to be very low or very high IQ's.

MRM further states that, "only one person in one hundred has an IQ above 130 in the Stanford-Binet

scale. Again, this statement still holds truth, but as we have already pointed out early on in this article, the fact that IQ's are going up in the past fifty years, does not necessarily mean that society in general is more intelligent now than before, as those of us who are alive today can attest to the general imbecility and mediocrity of most humans, human societies, governments and institutions created by humans.

Recent studies prove that certain individuals may have an I.Q. increase of up to 20 points in the Stanford-Binet scale, even when their genetic inheritance is statistically normal or inferior. These exceptional cases, however, were gravely undernourished in childhood, or abnormally deprived from stimuli during their development. For instance: a child who had been kept chained to a bedpost for years, on being freed and intellectually stimulated rose fifteen points in the Stanford-Binet scale in one year of normal living. But having reached its genetically normal limit, the child's intellect rose no more.

Another detail: such dramatic rises in intellectual level are possible only if the underdeveloped individuals are stimulated before adolescence. Once intellectual maturation has been completed in a hostile environment, it is impossible to stimulate the under nourished or under favored towards a rise in I.Q. by any means at present known. *This is not in fact the case (or perhaps no longer in the 2000's e.v.), as recent case studies have demonstrated that certain individuals who fall into the categories of under-nourished or under-favored can increase their IQ up to a certain extent after adolescence, provided that there is enough intellectual stimulation and that there is engaging and active learning taking place³. I will cite here the case of a man who committed a crime in the 1980's in Virginia and his IQ level was bellow 70 percent (each*

³ Albert Einstein, for example, experienced uneven success in his school years, and his genius in science and mathematics did not appear until his teen years.

state in the US has a different percent criteria of average IQ's, but in general an IQ bellow 80 is, in most states, the norm for classifying an individual mentally retarded). This same individual, who was in a mental institution and in his 20's at the time, spent about seven years discussing his case with his attorney and through these interactions, seemed to have learned a lot in the process and was able to improve 20 points in his overall IQ score. To his own misfortune, the fact that he tested within the normal IQ "range" after his trial, he was found guilty of the crime and placed in a real prison!

These universally established facts are angrily denied or stubbornly ignored by the intelligentsia, right or left. They are fought off to the point that those who mention them, or try to divulge them, are accused of being "reactionary" or "fascist" even in supposedly developed societies, such as the United States of America. Yet, these facts are vitally important. From them, educators can draw these useful conclusions:

1. It is vital that children should be properly nourished from birth to the end of adolescence.
2. They should receive abundant intellectual stimuli during that same period.
3. It is useless to try to raise the I.Q. of anybody past adolescence.

Again, MRM is speaking here of studies that are now "dated", that is, from the early 1970's.

4. Since the I.Q. is a function of heredity, we should attribute less emphasis to purely intellectual aspects of the education of post-adolescents, and investigate less known personality traits such as emotional stability, creativity, and spirituality.

5. A citizen's I.Q. level is not a fair index of social worth.

That is very well stated!

This last point is very hard for intellectuals to understand, because they tend to "project". We will try to clarify the problem with a concrete example. Some years ago, we were writing scripts for Brazilian television. An intellectual of festive-left tendencies, probably a spy, put the following problem to us: He knew two brothers, one a menial worker, the other a domestic servant in his household. Being a Marxist, this intellectual, who was financially well-off (the festive left always are!), sought to give the brothers a chance to improve their social status through study. The menial worker took advantage of this help, got a college degree and became a member of a professional group. The servant, however, showed no interest at all in going to college. His boss, the intellectual, told us that, although he scolded the boy

continuously, and pointed the example of his brother to him, he was unable to make him imitate the brother's "success".

We asked him: "Is he a good servant?"

"Excellent!"

"Does he tell you he's happy being your servant?"

"Yes, but he shouldn't be!"

"Why not?" we replied. "You do him a great wrong when you try to force him into a direction for which he is not qualified, instead of cherishing and respecting him for being what he is."

We remember to this day the glance of pure hatred this intellectual gave us. He never spoke to us again, and through his brother, who worked for the same T.V. chain (then in organization) we did, he managed to make our position inside the business so untenable that we were forced to resign. Years later, when we produced a full length motion picture on a very modest budget, we were accused, in a weekly trade magazine, of which the brother was the editor, of cheating our employees in pay. In point of fact, our efforts to pay everybody punctually led us to bankruptcy, from which only now we are beginning to recover. The film received such a "welcome" from the movie critics (all of them festive left) that it has not paid itself to this day.

In short, we were personally harmed and publicly slandered merely because this festive leftist believed that a "professional man" is better than a domestic servant.

*In 1983, Harvard University researcher [Howard Gardner](#) published a book titled, **Frames of Mind: The Theory of Multiple Intelligences**. This book challenged the traditional psychological view of intelligence as a single capacity that drives logical and mathematical thought. Instead, it proposed that all individuals possess seven independent intelligences. These, in combination, enable people to solve problems or fashion products with varying levels of skill.*

These "intelligences" are: linguistic and logical-mathematical (the styles of thinking measured most often on psychological tests or IQ), musical, spatial, bodily-kinesthetic

(including large and small motor skills), interpersonal (an area of strength for teachers, social workers, and politicians), and intrapersonal (self-knowledge).

This kind of stupid prejudice is not patrimony of leftist intellectuals. The rightist intelligentsia exhibits the same delusion that greater facility to store information in the intellect proves that a human being is more important than another.

The fact that an individual's cultural conditioning is not transmissible to this or her offspring was so repugnant to the Russian communists that in Stalin's time a Russian scientist was compelled to affirm the opposite. This scientist, Lysenko, until then universally respected by the international scientific community (which, however bureaucrats may dislike the fact, does not attach great significance to political or ideological differences), wrote a series of articles, and even a book, defending the concept that acquired characteristics are genetically transmissible. He was rewarded by Stalin with a well-paid high offices in Russia, but became completely discredited among world scientists.

We can understand that it may annoy pseudo-liberals that, no matter how well-educated or well-trained a human being may be, he or she will be unable to transmit his or her cultural background or social conditioning to his or her children: the children will have to undergo a similar training, and may not respond to it as well, or in the same way, as the parents. Taken together with the factor that the I.Q. level of anybody is predetermined at conception, this becomes a crushing argument against the "classless society" that is the socialist ideal. We cannot level down (or up!) "social inequalities" through educational processes at present known to us. *With the end of the cold war in the late 1980's e.v. and the advent of so-called "globalization" in the early 1990's e.v., the discourse of "social inequality" has shifted from the ideological/geographic divide of the socialist East and capitalist West blocks into to a "North" and "South" divide. (Of course, there are still exceptions to this rule, namely Brazil, South Africa, Australia to name a few) The nature of this "new world order" is decentralized, yet still conflict-ridden. Ideologies left behind as a solution to the world's inequalities, old religions come to play a greater role, thus creating a new paradigm in the world's geography between a "globalized," highly fragmented North, and a "tribal," untamed and rebellious South. This new shift in sync with a sweeping technological revolution, which opened up unprecedented opportunities for scientific research*

and advancement. And because the cold war is long over, these new scientific discoveries have become an aim in and of themselves. Toward the end of the last century, significant changes in the human landscape occurred in just decades. In this next century, technology "speed-up" will continue with major evolutionary consequences. The new Thelemic century is bringing enormous changes in all areas of human consciousness - social, philosophical, spiritual. We are compelled to understand these steps in our evolution and their consequences. To put the thing in simpler, though perhaps brutal, terms people who were born to be nickels shall never become dollar bills-unless by inflation. If by chance or design they are conditioned to speak or act as genetically more complex strains, they will be unable to transmit this camouflage directly to their offspring, who will tend (statistically), to be as nickel-prone as their genitors. Should we join these two factors to the third: the fact that the evolution of any living species depends on variation from the norm, - we will perceive that the educational tendency of all modern societies, either left or right-oriented, is totally inefficient. More, even: it is dangerous. We are trying to uniform mankind down to a single pattern, when we should be trying to stimulate diversity and non-conformity in every field of endeavor. And we have chosen as our yardstick precisely that faculty that science has proved to be static, automatic, not to vary with sufficient frequency through the generations: intellectual level.

One can argue that the current American public school system is working precisely toward achieving this goal, that is, creating mediocrity, by measuring intelligence through standardized tests which are limited, and limiting to any child with a brilliant mind.

This intellectual conformity that we are trying to impose on our neighbors is, ultimately, a psychological projection on that part of the intelligentsia in all countries.

A man who tries to "save" his neighbors is, in reality, trying to save himself. And when he defines "salvation" as an increase in intellectual capacity, he is unconsciously

admitting his dissatisfaction with his own intelligence. When he tries to level out all classes to his own status, he confesses to the world that he feels inadequate in his social status. In trying to "lift up" his neighbors, he is trying to lift himself up. At first sight, this seems a much "nobler" attitude than that of the egoist who is merely interested in his own progress and comfort, and to hell with other people. But the scientific fact is that the egotist is less harmful to human evolution than a man obsessed by the "savior complex". Why is this? Simple: the egotist is trying to establish a variation (himself) in the social norm. But the altruist, in projecting his own frustrations and desires on society in general, is trying to establish a pattern to which his neighbors should conform - - and this pattern, no matter how excellently utopic it may be, will always result in an increase of restriction, consequently a diminution in the number of variations, upon which any living species depends in order to evolve.

From the racial point of view, it does not matter in the least whether marxism is a "nobler" ideal than fascism. What matters is that both are attempts to restrict the progress of our species to a pattern imposed by a minority of its members.

Doubtless, an active thinker will ponder here that this is still a manifestation of the influence of variations (respectively, in this case, Marx and Mussolini) over the norm of mankind.

But what we should do is to establish a social attitude that encourages the manifestations of any variations and, at the same time, hinders those variations from restricting society against the individual citizen's Will. The political structure of any nation, in order to be truly scientific (as far as we can, at present, understand the facts of science), should be simultaneously fluid enough to allow the spontaneous appearance of both communism and fascism (still considering the above example), and rigid enough to stop adepts of either ideology from imposing their predilections on others through brute force, enforced dogmatism, or economic reprisals.

Now, in a Thelemic society, one would think that a diversity of intelligences and talents would be an asset. After all, we are interested in practical applications of intelligence in society, and how can individuals improve the entire lot of the human race. In fact, MRM is here asserting the importance of the theory of multiple intelligences and its use in a Thelemic society: that is, the fact that there is room in a society for the various types of intelligence, so long as they are put to

applicable and practical means and individuals are free to follow their own will and natural inclinations.

Further than an attempt to eliminate “social inequality” through educational and training processes, multiple intelligences are, in our view, an innovative way of understanding the functioning of the human brain and to make practical use of all individuals in a society. This theory basically means that human beings, as unique individual stars, have a multiple set of intelligences, most of which are not necessarily measured by one-single denominator IQ test. These intelligences are part of a non-linear way of thinking, in the sense that they do not operate independently and in fact, they are used at the same time, and complement each other, but depending upon the talent of each individual, his/her particular intelligence will be more enhanced at all times. The theory of multiple intelligences takes into account human cognition in its fullness, that is, people have a unique blend of intelligences and the biggest challenge as far as how to apply these intelligences to a Thelemic society is how to best take advantage of the uniqueness conferred on us a species exhibiting several talents. Needless to say, these intelligences can be put to constructive or destructive means.

These innovative applications provide a way of understanding intelligence as a particular “tendency” or “talent” of each individual star. IQ tests, although important in determining intellectual abilities, do not provide a full picture of an individual’s functioning abilities, and even if they in fact determine “standard” intelligence, they do not offer practical applications for those who test below the average levels of intelligence, or even above. I have known many PhD’s who don’t even know how to sharpen a pencil; on the other hand, I have recently met a man at a stationery store who had an obvious mental disability and he was undoubtedly the best worker in the entire store, capable of giving the most through

explanation about printers and printer cartridges.

As MRM would say, it seems pointless to try to level down mankind to one single denominator when we should be trying to stimulate the creativity and originality of human beings in every field of human endeavor. This is the opportunity provided by the multiple intelligences theory. A woman who is an intellectual dilettante will fail when she tries to convince herself she wants to be in the WNBA. A boy could have been a great chess player, but the fact that he grew up in a musical family and the practice of music and instruments was encouraged during his childhood, his chances of becoming a great chess player were jeopardized by his parents’ inability to acknowledge his talents in that particular area. Why should then, all individuals in society be trained to function on intellectual terms, that is, on a single denominator IQ, when many of us are so thirsty for the entertainment of sports, or yearn for the aesthetic beauty of the arts, love to listen to great music and enjoy the fun of dancing?

If there existed in the world at present a political and social structure satisfying the above conditions, that structure would be what we call (in our present stage of assimilation of the meaning of Liber AL) a Thelemic structure. *Departing from this principle, in a Thelemic society, schools and training institutes should be formed where individuals are encouraged to function within their own intelligence and understand the following: 1) how their brain works; 2) how to best apply their own particular intelligence and talent to practical matters in society; 3) how to re-map your brain and adapt to new circumstances. This will be, in our view, a more holistic approach to understanding the nature of our True Will and volition.*

The definition of our terms made us write this lengthy and somewhat involved prologue. We shall henceforth speak in simpler and more direct language.

ON SELFISHNESS IN POLITICS

The basis of Thelemic political philosophy is intelligent selfishness.

Cavemen did not begin to hunt in groups because they thought group work was "nobler". They began to hunt in groups because together they could kill bigger animals

more easily. The effort of each individual was smaller, and there was more meat for all.

Modern societies too often demand from the citizen more effort than he or she would exert individually, and offer less returns for the effort made.

When you protest, your Establishment (whether it be organized as a "democracy", a dictatorship, "socialism", or communism) replies, reminding you of your "moral duties" of humility, patience and self-sacrifice. All governments are unanimous in reminding you to think of what you can do for your country, and not of what your country should be doing for you.

In a thelemic society, it is the Establishment that must be a function of the individual citizen. The citizen should continuously ask himself or herself whether he or she profits by being a member of the society. If you give more than you receive to any community, your society is not well-organized, and it should be modified. If it cannot be modified, it should be destroyed, and a more efficient society erected in its place.

Certain moralists assert that it is good to train human beings in self-sacrifice. This conception dates from the Aeon of Osiris, and it is so emotionally ingrained in the human psyche that even Marx fell for it. *As MRM points out self sacrifice is a false notion. The notion is that if you don't sacrifice yourself (or your ideals or what have you) then someone must sacrifice themselves or their ideals in your place. Not necessarily so ... there may be no need for a sacrifice at all. Each situation must be understood and reacted to in kind. Like with like, apples with apples and oranges with the other citrus fruits. Forget the old aeonic notion that self-sacrifice is "good". Sacrifice means to make sacred ... you ... honey boys and oh honey girls are already sacred.*

The result of such training is always twofold: weak-willed individuals (always the majority), when trained in self-denial, become puppets of the strong-willed. These, trained in self-denial, automatically become leaders, in the name of the common welfare, and

unconsciously restrict and tyrannize the masses.

In the Middle Ages, people in Christist countries lived in the wretchedest conditions, while the clergy and the nobility lived in wealth and comfort under the pretext of consoling (the clergy) and protecting (the nobility) their vassals. These were exhorted to conform themselves to their painful circumstances, with the promise that, the more they suffered here on earth, the more they would enjoy themselves later in "heaven". *Well all I can say is that TV evangelists have obviously taken over where the medieval clergy left off. For they too empty the meager savings of the poorest and most fragile in our societies and leave them helpless and starving. Not to say that our "governments" are any less vicious in that regard.*

In modern capitalistic societies of the middle class, always the bridge between the rich and the poor, is becoming progressively smaller. The rich are decreasing in numbers and increasing in wealth (inflationed - it is debatable whether the increase is real). The number of the poor is increasing, but they are convinced that they belong to the middle class, and are surrounded with false comforts that help keep them psychologically enslaved to the elite, who manipulate them through the bureaucratic machine.

In communistic societies the disparity between the ruling class and the ruled is even greater than in capitalistic societies. A concrete example: two per cent of the population of the United States of America (four million people) control eighty per cent of the country's wealth. In the U.S.S.R., the Communist Party counts approximately twelve million members, of which only two million hold positions of real authority in the bureaucracy. The total population is greater than three hundred million, and puts up with their vassal status under the promise that their great-grandchildren will live right here on earth, in a heaven which is defined as "Total Communism".

However, total communism is a scientific impossibility, not only because of the four scientific discoveries previously quoted, but also because the chances of the genetic structure of any man or woman being duplicated through natural sexual permutation are less than one in seventy-six trillion.

So that all human beings could have the same tastes, the same talents, and the same needs (that is, so that they could all be equal and belong to only one social class), they would have to be homozygotes. And the chance of one homozygote appearing is of less than one in seventy-six trillion.

The promise of "total communism" is, thus, just as empty as the ecclesiastic promise of paradise.

In the two basic types of modern societies the attitude of the citizens and the division in classes differs very little from what existed in the Middle Ages of Europe, when Christism wielded power. A very small minority still controls the sources of wealth, and the very large majority depends completely on this minority who controls and manipulates.

Perhaps now S.O.T.O. members will understand what Thelemites mean when they speak of societies organized along Old Aeon lines as slave societies. If a human being is unable to move at will upon the earth (that is, if you lack only one of the rights claimed for you in Liber OZ), this human being is a slave.

Well, in the capitalistic world, especially in countries like Brasil, where this writer lives, a menial worker rarely has enough money to travel from town to town. In the communist world a citizen must have a special passport from the Party in order to move from one town to another. Such passports are rarely granted, since freedom of movement on the citizen's part implies a diminution of control on the part of the government.

Both types of societies are kept stable by the patience of the masses conditioned to the idea that the individual must sacrifice his or her well-being to the general welfare.

We ask: what welfare? Which average proletarian is free to see the world? To know his own country well? To eat what he or she wants, dress as he or she wants, amuse himself or herself as he or she wants? Or just to own his or her own house at a reasonable cost?

The average proletarian cannot even afford to pay for false comforts (such as, for instance a T.V. set) in cash. The abuses that the silent majority suffers at the hands of the elite are due to the fact that we are conditioned to the ideas of altruism, abnegation and self-sacrifice. Our tyrants do not tyrannize us from malice. They are as stupid as we are. The process is entirely mechanical. It is the "historical determinism" of a society psychologically organized along the lines of the Old Aeon: the Aeon of Osiris, the Aeon of Self-Denial, the Aeon of the Slave Gods.

We must teach each other that the only protection we have against this stupid and blind servilism is a healthy and alert egoism.

Let us help ourselves. As the collective unconscious say through the voice of an old saw, "God helps those who help themselves."

We are God. There is no other God than we.

OF THE PRESENT TENDENCY OF SLAVE SOCIETIES AND THE EXAMPLE OF BRAZIL

Karl Marx wrote an enormous volume merely to prove that capitalism leads invariably to communism.

In what concerns capitalism as this is practiced in so-called under developed countries, he was absolutely right.

But Marx believed that communism is the perfection towards which capitalism is just a transitory phase. Thelemites hold that communism is the final stage of decay of slave societies that practice capitalism along Old Aeon lines.

Let us consider, for instance, the example of Brasil, where this writer lives. Periodically, the benevolent despotism of the "rightist" government decrees an increase in the minimum national salary. Immediately afterwards, merchants raise their prices in exact proportion to the salary increase (sometimes much more), protesting deficits. The result is that the increase in the minimum salary means nothing. Prices rising, the buying power of the wage-earner remains the same--or goes down. What really happens is a progressive devaluation of the national currency, creating the so called "inflation spiral". *In 2008 e.v., some of these tendencies have fortunately changed, dating back from the brief but competent leadership of President Itamar Franco, who brought inflation under control since the inception of the Plano Real in early 1994 e.v. Although the "rightist" government which MRM was referring to in this document is no longer in power, the situation of the minimum monthly wage (also known as "misery salary") that he refers to, has not improved much.*

The minimum monthly wage was established so it should be the minimum amount any employer could pay his or her employees. But businessmen define the minimum salary as "model salary". If they could, this is the salary they would pay everybody but themselves.

Profits obtained with this policy of low salaries and high pricing, the businessmen apply in the expansion of their disruptive activities, or invest in enterprises larger than theirs, therefore even more disruptive. They grow progressively richer in paper, but the value of this

"wealth"--the true value, the buying power--slowly becomes inflated. The worth of one's money goes down. People who earn big wages feel the devaluation much less: if you earn from ten thousand dollars a month up, a monthly devaluation of two or three per cent does not affect you much. You will still be earning about seven thousand dollars a month at the end of the year.

But if you earn the minimum salary (which, in the richer parts of Brasil, is now eighty dollars a month), you feel the difference in your flesh. For a person who earns starvation-wages, a difference of two or three dollars a month represents less bread for one's children, or less fares to go to work. ***Currently the minimum salary in Brasil is at US\$270.00 a month; that is a great improvement from the time of MRM's writing, however, this "apparent" increase does not take into consideration other macroeconomic factors which negatively affect the "buying power" of the poor Brazilian working class.***

Money which the businessmen invest in their inflation-making enterprises, or in enterprises bigger than theirs, therefore even more inflationary leads to the formation of enterprises so large that they become cartels. Individual initiative, the survival of small businesses, becomes progressively harder. The giants of capital suck everything into themselves. The federal government starts interfering in private business (either in attempt to hinder the thieves or to help them). In either case, the federal government starts growing in the exact proportion in which the cartels, or the attempted cartels, expand. Eventually you have a tug-of-war in which the average citizen is the rope, and the government and the big businesses are the contestants. There are only two possible outcomes of this: the government wins, absorbs the cartels, and becomes the sole national monopoly. This is called "communism" or "socialism", depending on the extent and depth of the absorption. Or the cartels win, and the government becomes a mere representative of big business. This is called "democracy" or "socialism", depending on how the cartels handle their public-relation departments. ***The***

power of the cartels in Brasil now has reached uncontrollable proportions, with the drug illegal gambling cartels being the most powerful money-making machines behind corrupt local governments, especially the one of Rio de Janeiro.

In either case, the loser is the average citizen, who is now treated as a servant of the government, which calls itself alternatively the "State" or the "Fatherland" depending of the degrees of sacrifice it is trying to exact from its dupes.

The present tendency of Brazilian society (and Brasil is merely one among hundreds of "developing" countries) is towards socialism (leftist, or rightist. We remind our readers that leftist socialism is even more overbearing and paternalistic than the rightist.). This tendency is encouraged and accelerated by Marxist working in the government's bureaucracy or in the capital market. There are two means by which a country can be led into communism: the best known (therefore the most watched for) is to increase the abuse of the rich to such a degree that the poor rebel, and put the Marxists in power, with the results now evident in Russia and China. The second means, slower but also safer, is to promote the progressive interference of governmental bureaucracy in all levels of society, and the progressive infiltration of Marxist in the higher levels of the bureaucracy. This is the formula through which Marxist in underdeveloped countries will inevitably reach total control, if social-economic trends continue as they are everywhere in the so-called "free world". ***As mentioned before, the banner of "socialism" and "social justice" has been the tool used by many corrupt politicians in Latin America to elect themselves to power. The very fact that they have been elected demonstrates the level of desperation of the disenfranchised, starved and semi-literate masses, who know very little about Karl Marx, Leon Trotsky, social constructivism, "socialist" revolution and so on.***

Should there be a reaction in favor of capitalism (that is to say, in favor of the cartels that practically control the economy of "developing" countries), the result will be exactly analogous, although it will probably be called by different names. ***Globalization would be another good name for the "corporate" socialism which we have mentioned before. This system works really well in Latin America, so long as there is a "Yankee boot licker" in power.*** Total enslavement of the individual citizen by the State shall eventually stifle and absorb even the super-rich. (The majority of international cartels are already functioning in a purely reflex pattern, and use computers to help them along the way of the dinosaur.) This is a remarkable verification of Marx's

theory of historical determinism, with a sole (but important!) difference: neither total communism nor devouring capitalism, rather a triumph of the intelligentsia will be the bureaucrats everywhere, since only they are sufficiently humorless and mediocre to yearn for it.

It is this total failure of individual freedom that the Law of Thelema was proclaimed to avoid.

THELEMIC DEFINITION OF SOCIAL AND POLITICAL MORALITY

The social awareness of a healthy citizen should be nothing more than an extension of the human instinct of self-preservation. The morality of a healthy citizen should be the expression of intelligent egoism.

A citizen should sacrifice for society only those rights he or she considers less valuable than other rights he or she expects to increase be life in society. If you deprive yourself of any of your rights and, as a result, notice a decrease in still other rights which are more important to you, you have stopped being a citizen. You have become a slave. ***And here is the start to the decline of the slippery slope of all such machinations as "homeland security", "wars on terror" and "domestic spying". "They" say you must give up some freedoms so that "they" can protect you. When the citizenry are fooled by such arguments (themselves terrorism of the lowest kind) they become slaves of the slaves.***

When (for instance) I pay taxes, it is because I expect that the society in which I live (myself included!) will benefit by my paying. I expect that the government (my servant, since in paying my taxes I am paying its salary) will dedicate itself efficiently to my service.

If the government does not wish to work for me, it should not ask me for money. I dislike beggars, and do not give alms.

Also, with relation to my "neighbor"--that is, another citizen -- my feelings of human solidarity should be merely the expression of my personal convenience. He (or she) and I are two hunters after big meat. If he or she

helps to increase my welfare, I shall cooperate in increasing his or hers. But if he or she does not contribute to my comforts, I do not have the slightest obligation to help him or her: and if he or she interferes actively with me I have a MORAL DUTY to react, and to kill him or her, if need be, to guarantee my freedom. "The slaves shall serve."

If the two hunters, hunting together, are not going to get more meat with less effort, why hunt together?

Thelemites, therefore, always expect from society more than they contribute to it. Society must always pay back to the citizen MORE than he or she expends with it. Otherwise, why live in society? ***There is a subtle confusion here that should be addressed. It is not that Thelemites expect more from society Thelemites expect society to be what Liber Oz and Liber AL are. The implication of the adoption of Liber Oz and Liber AL is of course a good deal "more" than we currently get from our governments ... that is true! This is in no way "asking for too much" it is simply an insistence that the rule of the Law of the Aeon will be the Law of the lands and peoples of the Earth.***

If a business venture shows no profit, a sensible businessman liquidates his assets and tries something else. Any business venture MUST be profitable; and life in society is essentially a business venture.

A society that does not PROVE to the citizen that it is more profitable to belong to it than to be alone, or to be a member of another society, is a con game. It is a society that forces the citizen into the role of a person who gives more than he or she receives, spends more than he or she earns, wastes his or her life without sufficient compensation, works without being paid a decent wage.

This is the basic definition of a slave.

A Thelemite, therefore, measures the society in which he or she moves, at each moment, by the basic yardstick of his or her personal convenience.

Do I exert less effort to do my Will belonging to the society than I would if I did not belong to it? Then the society deserves to be called a Thelemic society.

Do I exert more effort to do my Will in the society than I would out of it? Then, the society is a slave society.

Thelemites maintain that social duty consists in the search for increasing personal advantage, at the cost of decreasing effort, on the part of EACH and EVERY citizen.

If ALL citizens defend their personal advantage, it is impossible for any citizen to enslave another. Society is compelled to function at maximum efficiency.

But as soon as any citizen ignores his or her personal conveniences in favor of a third party, or in favor of some abstract ideal of self-sacrifice, that citizen not only runs a danger of being enslaved but lessens the efficiency of society as a whole. In spite of what some sophists say, no chain is stronger than its weakest link.

Therefore, Thelemites, in order to protect themselves, in order to improve their environment, try to stimulate their "neighbors" to be intelligently selfish, to always defend their own. Of course, it is part of this prodding to give a personal example of behavior: a society can only be completely dedicated to the welfare of each citizen when EACH citizen demands that the society dedicate itself to his or her welfare.

If the Brethren consider what was written above they will perceive that it is so obvious, so simple, that it seems incredible that mankind could ever have thought differently at any time.

The price of the freedom and welfare of all is the vigilant egoism of each.

THELEMIC REFORM OF SOCIETY

Of course, a stupid egotist considers only his or her own short-range profit. Such is the case of the capitalist defined by Marx.

But a stupid egotist would be unable to impose his or her stupidity on other people if the entire society behaved selfishly too.

Therefore, Thelemites condemn and repeal any religious or political philosophy that has as its basis the concept of "altruism" or "self-sacrifice". It is essential to teach EVERYBODY to be selfish, to guarantee and defend their own primary rights as human beings. This is the existence and purpose of LIBER OZ.

It should be clearly understood that the Law is for all. The rights stated in Liber OZ are the basic rights of ALL human beings, regardless of color, sex, religious belief, political bent, or social status.

It should also be understood that we not only have the right, we also have the DUTY

to defend our basic rights against all those who would thwart them. Reaction to attempted oppression should be immediate, and violent, if need be. Albeit this truth may pain peaceful temperaments, brute force only understands the argument of intelligent force. From the Thelemic point of view, it is always better to kill an enslaver than to become a slave. Of course, it is even better to prevent enslavers from arising!

Enslavers prosper only in societies that preach conformity and self-denial. In Christist societies, for instance, the oppression of the big capitalists is the norm. In communist societies, the norm is the oppression of the high-placed bureaucrats.

Thelemites, therefore, want to live in societies where individual selfishness can be channeled so as to benefit all without harm to any. For such a purpose, certain political and judicial reforms should be encouraged:

1. Civil and criminal laws must be as simple and few as possible, and uphold the basic rights of the human being as these are defined in Liber OZ.

2. Since the purpose of any government is to serve the citizens, not to be served by them, it is necessary to prevent government interference with private initiative; at the same time, it is necessary to prevent private initiative's interference with the common welfare.

Unrestricted growth of private initiative forces the creation of government bureaus to interfere in the economy; the creation of such bureaus eventually encourages bureaucrats to forget that they are servants of the people, not their masters. We must avoid both the capitalistic oppression of too energetic individualists and the bureaucratic oppression so obvious in all countries that tried the marxist solution.

It may be much easier to do this than it is generally thought. One possibility would be to establish by law that any private enterprise pay twenty percent of its yearly profits as income tax, hold back thirty percent for the owner or owners, and distribute the remaining fifty percent directly among its employees, proportionally to the salary of each.

Such a measure would have the following basic advantages:

1. It would stop any business from growing inecologically. (The growth of most capitalistic enterprises under the existing systems is cancerous, that is: without the slightest consideration of its effect on natural environment or on the social organism in which the enterprise grows.)

2. It would stop the government from growing inecologically. (In the United States of America, for

instance, Franklin Delano Roosevelt instituted the "New Deal", through which, in theory, there would be a more equitable distribution of income through the population. Still in theory, whoever earned a million dollars a year would have to pay ninety percent of this income to the Treasury. The result of the implantation of this system was the growth of the federal government to a point where, after only thirty years of the "New Deal", the federal bureaucratic structure interfered with more than fifty percent of the country's economy. The giant cartels have finagled tax exemptions and loopholes, as expected, and pays much less than ninety percent of each million dollars of profit; but the little millionaire pays the ninety percent. The result also is that creative temperaments or innovative geniuses cannot establish themselves on a solid financial basis in North America without the "good will" of the bigger conglomerates-and this "good will" is measured in financial enslavement. The "New Deal" was thus a disaster from which the American people may never recover without a revolution, a catastrophe, or that most improbable of miracles: a voluntary reduction in taxes and bureaucrats.)

3. It would encourage the intelligently selfish to try to make money. (In Russian system, for instance, at first it was attempted to have a single salary, the same amount, paid to all citizens, no matter what they did. The attempt lasted exactly three months: the technical personnel who had worked for the Czar's government refused to accept this arrangement, and were able to impose their point of view for the simple reason that they were, at least at the time, irreplaceable. At present, the Russians have a system of salary incentives analogous to that of capitalistic societies. But since these incentives are pre-planned, and private initiative ruthlessly discouraged, variations from the norm exist in Russia at their own risk. Russians are stifled by conformity and bureaucrats.)

Under the system we propose, individual citizens with a talent for business would, in establishing their enterprises for their own ends, simultaneously enrich the economy, contribute new technical know how to their

employees and the nation, and increase the welfare of a number of their fellow citizens without any need for excessive governmental growth.

Again, at the death of a capitalist, twenty percent of his or her fortune could go to income tax, thirty percent could go to income tax, thirty his or her heirs, and fifty percent to his or her employees.

An objection might be raised here--by leftists!-- to the idea that the distribution of fifty percent of the boss's income should be proportional to the salary of each individual employee.

This reminds us of still another occasion when we acquired an enemy in the "festive" left. This person opined that a street sweeper should earn as much as an engineer, and we disagreed.

But the motive is very simple: in a healthy organized society, an engineer would be able to do the work of a street sweeper; but a street sweeper would be unable to do the work of an engineer. If he could do it, this would mean that a highly qualified individual had been forced into a social status much below his or her potentiality. In such a case, the society would be unhealthy.

But were we asked, "Is the engineer 'better' than a street sweeper?", we would have to answer that the parameters are not the same. According to our concept of social morality (which we do not impose on anyone, but which we consider eminently civilized), if the engineer were as honest and as competent in his work as the street sweeper in his, the two men would be "equal" in social merit. This absolutely does not change the fact that the engineer should earn more. If the engineer were not as honest and efficient in his work as the street sweeper in his, I not only would have no respect for him, but I would also have him fired at once--were it in my power.

Two days after the so-called "revolution" of April 1964 e.v. in Brasil, we were having a cup of coffee in a small bar, and the barman, speaking about the late conflict, said he sympathized with the ideal of the leftists, who had wanted to see a plate with the same kind and the same amount of food in front of every Brazilian.

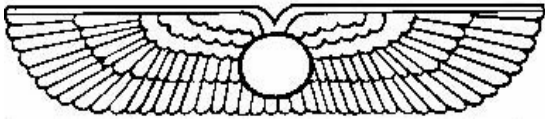
We told him: "What I would like to see is a plate with the kind of food each citizen preferred, and in a sufficient amount to leave leftovers, no matter how much they ate."

The barman gawked and exclaimed: "But that would be very difficult!"

As you can see, and intelligent barman; much more intelligent and socially conscious than the majority of modern politicians right and left.

Of course it would be difficult. But not impossible. And from the Thelemic point of view, indispensable.

Love is the law, love under will.



"While you look in the mirror, and see yourself, what great idiot, knowing that you are human, limited and that you use only 10% of your brain, animal! And you still believe that you are a priest, a doctor or policeman and that you are contributing with your part to our 'beautiful' social order"

Raul Seixas, The *Sociedade Alternativa* Manifesto

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: eaea156@yahoo.com

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