

WARRIORS LVX

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

Words From the Overseer

Greetings of the Equinox to all. As Our Father Sol moves into the sign of the Ram let us meditate on that which is written in AL ii vv 6: "I am the flame that burns in every heart of man, and in the core of every star. I am Life and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

The equinoxes signify the pause in the breath of planetary life after the emptiness or fullness winter or summer; the inhalation or exhalation of the breath, after another manner, satisfying the promise of change from equilibrium. Let those whose task is Prana Yama contemplate this in their practices. Let those who will study Liber RV and strive to understand how this and that are one. May the balance of the equal night and day bring movement to your stasis and joy to your stillness.

Love is the law, love under will.

Fraternally,

939.

I write today on Drugs and the Astral Body.

"All Things are interwoven. The most spiritual Thought in thy Soul (I speak as a Fool) is also a most material Change in Blood or Brain. Anger maketh the blood acid; Hate poisoneth Mother's Milk; even as I shewed formerly in reverse, how Disturbance of physical Function altereth the states of Consciousness." Liber Aleph, De Harmonia Animae Cum Corpore, Chapter 52

Premise: The Simulacrum, which, we call the Astral Body is adversely affected by certain drugs and physical states of ill health.

Those of my students who have been with me for some time will attest to my insistence on not doing magickal practices when you are ill, or taking certain types of medication which inhibit the central nervous system. These classes of drugs include opiate-based painkillers, or synthetic narcotic drugs used to treat coughs or pain, certain antihistamine drugs (drugs used to combat allergic reactions) and others. The rule of thumb is if a drug's function on the central nervous system is to powerfully decrease stimulation or sensory input then its use should be avoided during magickal practices such as Astral travel, rituals of banishing, rituals of evocation or invocation and certain active meditations. The actions of these drugs cause decreased control of the subtle functions of the brain that perceive and monitor activities that I will call "spiritual". Spiritual activities should be generally defined as actions during which an individual attempts to become aware of and manipulate very subtle energies (energy fields), which, we as magicians assert, exist simultaneously with normal phenomenon and

perceptions. E.g. Spirits, Astral denizens, Daemons, Genii and various other egregore.

With perceptions dulled by drugs the operator is weakened in their ability to apprehend subtle bodies (energy fields), just as they are weakened in their physical animal bodies. Such weakness provides openings and gaps into which can flow obsessive ideas, currents which run counter to the current the operator is attempting to work with as well as full blown delusion. The outcome of such meanderings is easy to see. The deluded, obsessed or simply “off track” operator makes false assumptions and forms connections, which being false, are only to be undone and redone later. The amount of wheel spinning involved in these scenarios is truly monumental. Better to delay a practice than to do the practice impaired; for such a delay will be a small setback indeed when the much larger potential setback of practicing impaired is factored into the equation.

My students will also recall my warnings concerning the dangers of psychoactive substances. These substances stimulate the central nervous systems and while are not so prone to foster a loss of control have other dangers equally debilitating to the fledgling magician. Psychoactive substances are more prone to cause aberration in control. In other words a psychoactive substance, a stimulant, is prone to confuse the operator such that a particular phenomenon may seem to be one thing while actually being another. The actual cause of the problems created by drugs and magickal work are, in the end, the same for both depressants and stimulants. The problem arises in that faulty connections are formed in the brain during the use of these substances and these faulty connections must be unmade before progress toward correct

connections can be made. Depending on the level of control (number of effective connections in the brain) the operator has established, through practices of concentration, meditation, banishing and invocation the tendency to form false connections is lessened to the point that psychoactive substances may function as adjuvant to a particular operation. Please note the inexperienced aspirant (one who is still forming correct connections in the brain) should by all means eschew such use and develop the ability to reach states required for astral work, meditation and so on without the use of psychoactive substances; i.e. form correct connections. It is only the most experienced operator who can use such substances in a way that may, I repeat may, add some value to the trance or experience on which they are working.

A much more useful application of psychoactive substances is to use them to break a cycle of thought or to “recreate” the mind from some well-worn groove, or sterile path. This “recreational” use can be of value to any aspirant; Simply not in the context of any ritual or practice and only as worship as defined by Liber AL (see “On Wine and Strange Drugs” in this essay series for more information.) This kind of mental hygiene is of course useful, the only dangers being those warned against in our former essay mentioned above. Heed those warnings and comply with those conditions and the function of these substances can enhance your ability to face the arduous tasks which stand between you and the Beloved. Heed not those conditions and you will surely be thrown off the Path only to find yourself wholly mired in the shells of the Qliphoth unable to free yourself from your self made delusions.

Faternally,

939.:



Faithfulness to the Earth

by Frater Lex Pugne Vincendae
translated from polish by Frater Mutuant Omnia

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

On Saturday, May 15th, during his stay In Tunis(1), To Mega Therion dictated the following words to Alostrael(2):

"There seems to be much misunderstanding about the True Will. In argument people are always making assumption which imply as uncaused will. The fact of person being a gentleman is as much an ineluctable factor as any possible spiritual experience; in fact, it is possible, even probable, that a man may be misled by the enthusiasm of an illumination, and if he should find apparent conflict between his spiritual duty and his duty to honor, it is almost sure evidence that a trap is being laid for him and he should unhesitatingly stick to the course which ordinary decency indicates. Error on such point is precisely the 'folly' anticipated in CCXX, 1, 36 (3), and I wish to say definitely, once and for all, that people who do not understand and accept this position have utterly failed to grasp the fundamental principles of the Law of Thelema, and may be expected to get themselves into all those kinds of trouble which result from uncriticized enthusiasm about the 'revelations' which are made to them; their great Qabalistic discoveries(4) and similar mantraps."(5)

This short fragment is one of many that tie the philosophy of Thelema to the mysticism of Earth.

Unlike in the former Aeon, we aren't subdued to any eternal or transcendent law or God. Everyone is a star suspended in limitless space and the understanding of

our own unique orbit is possible only when one is true to what is inborn.

While taking actions which aim AT the widening of the frontiers of consciousness, we expose ourselves to series of experiences. These can manifest in various ways, beginning with extreme doubt and lack of feeling of sense, and ending with the weirdest of epiphanies.

Doubt is dangerous because it takes away our need for action and the sense of making any changes. Thus it carries with itself a specter of death and abyss, suspension in the void, lack of strength, lack of sense of direction. The easiest way of avoiding this trap is to pursue regular practice and train the will (6). Experience teaches, that he who regularly confirms himself in the righteousness of his deeds, needs not fear despondency. Although if he loses himself in this notion, he will eventually end up like Icarus(7).

The second kind of obstacle is In its nature a whole lot more subtle and deceitful. It's usually various epiphanies or visions, which are the unavoidable effect of duly done practice (8). The greatest problem with them is not that they are wrong and false – because in most cases they are a treasure house of inspiration and insight- but how we deal with them. It often happens that the ego under the torrent of energies and experiences becomes very attached to them, treating them in many cases as the final goal of practice, forgetting that they are but a reflex upon the surface of Fullness. When this occurs it manifests itself as various forms of Messianism – since it is easy to assume that if one has access to visions not visible to others then one is really special. It is not false prerequisites but wrong conclusions that one may reach (9).

Under the influence of a vision one may yearn to abandon the worldly life, to be able to sacrifice oneself to its message. This kind of attitude is totally mistaken because it makes us search for the sense of our existence in isolation of all its other elements, hence everything that lays foundation to spirit.

The Law of Thelema assumes a certain faithfulness to our own incarnation. It does not make

us reject what we are born with since all elements of our incarnation are equally important and the omission of any of them results in falsifying the image of the whole.

To know oneself is to know where one comes from. To realize everything that makes up our being. Only then can one know where one is going. This is why in Thelema faithfulness to the Earth- the heritage and foundation of each of us- is so important. Only he who knows himself can transgress himself.

1. This took place exactly AT 22:15 in the Eymon Hotel In the Arab Quarter part of town. The Prophet had ventured to Tunis after Mussolini ordered his exile from fascist Italy.
- 2, Alostrael is the magickal name of Leah Hirsing who was the disciple and magickal partner of Crowley AT that time.
3. AL I:36 “My scribe Ankh-af-na-Khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereon by wisdom of Ra-Hoor-Khuit.”
4. This clearly is an allusion to fr. Achad who published QBL the Bride’s Reception one year earlier, in which work he introduced the idea of inverting the Tree of Life.
5. Magical Diaries of Aleister Crowley. Tunisia 1923; Edited by Stephen Skinner; Red Wheel/Weiser, Boston, MA 1996
6. Traditionally this was done through the consecration of meals and the fourfold adoration of the Sun written down in Liber Resh vel Reguli.
7. Note also the fact, that Deadalus who taught Icarus before the flight, was the constructor of the Minotaur’s labyrinth- hence symbolically he was not only his father but also his HGA- the angel of Tiphereth.
8. What is more, to some degree they are needed because they allow to judge how far the adept has reached along the path.

9. In the most severe cases, which are beyond the scope of this work, this could lead to possession

Love is the law, love under will.

On The Morality of Chimps

By Soror E.A.E.A.

“the circumstance of utility, in all subjects ... is constantly appealed to in all moral decisions concerning the merit and demerit of actions”.

David Hume

Enquiry Concerning the Principles of Morals (1748)

Recent studies in a field of science known as “sociobiology” have shed some light on morality as a genetic inheritance from our ape predecessors. Contrary to what many theologians, moralists, and certain lineages of philosophers have been arguing for years, morality grew out of behavioral rules shaped by the evolution of our primate predecessors and choices that they made to preserve the interests and survival of their communities.

The groundbreaking book that discussed this was written by biologist Edward O. Wilson. Published in 1975 e.v., Sociobiology argued that, “the time has come for ethics to be removed temporarily from the hands of philosophers and become biologized.” According to Wilson and other scientists who have followed along the path, our human brain has a genetically shaped mechanism for acquiring moral rules, a universal moral grammar, which functions in the same as language and the way we learn language.

The recent discoveries, which have shed light on this important aspect of human evolution, have observed various communities of greater apes, most notably chimpanzees, and their emotional reactions to certain incidents that involved the survival and wellbeing of a member(s) of their community. Feelings of empathy, sadness and regret have been observed in our distant cousins; these are very similar to feelings that we exhibit today when the lives of our loved ones and our community is threatened.

Dr. De Waal of Emory University, one of the top scholars on the subject, argues that social animals, such as the greater apes, have had to constrain or alter their behavior in various ways for group living to be worthwhile.

In a Thelemic sense, or within a Thelemic society, when we think of Liber OZ we realize how much it speaks to this inherent, biological sense of morality that is hard-wired within our brains. It is also a Darwinian concept in the sense that the survival of the fittest comes into play. This applies to the community where the individual lives and the necessity to preserve his/her survival and the survival of members of his/her community.

Sociobiologists argue that human morality would be impossible without certain emotional building blocks that are clearly at work in chimp and monkey societies. This is expressed in concern for others and understanding of social rules as to how others should be treated. These studies have also found, interestingly enough, that every species of ape and monkeys has its own protocol for reconciliation after fights. For example, if two male chimps fail to make up, female chimps will often bring their rivals together (does this sound familiar to anyone?), apparently knowing by instinct that discord would make the community vulnerable to attacks by neighbors. Undeniably, these behaviors are a significant precursor of what we consider morality in human society.

In retrospect, with the development of the brain from the primate to the homo sapiens stage, there was an obvious evolutionary leap with further sophistications such as reinforcement of societal moral rules and, most notably, reasoning. Religion itself emerged thousands of years after morality,

according to data collected by sociobiologists.

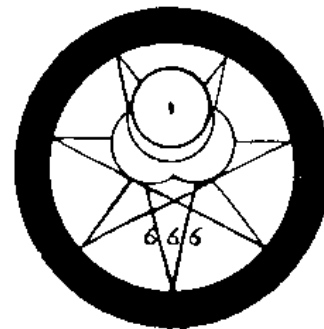
Theologians and certain philosophers refute these recent discoveries as they do not serve their “agenda.” But, as these studies clearly indicate, our emotional vehicle is as ancient as that of the apes. Research has indicated that this development began prior to becoming homo sapiens.

Furthermore, these pundits argue that the biological analysis cannot cross the gap between the “is” and “ought.” However, the building blocks of morality we are speaking of in the sociobiological sense are not “nice” or “good” behaviors, but rather mental and social capacities for constructing society. This debunks previous theories that natural selection was simply cruel; instead, it does show its nurturing aspects which favors survival and reproduction by all means possible.

David Hume, the 18th Century philosopher whose books are on the A. .A. . reading list, once argued, “moral judgments proceeded from emotions.” And, as we have all more than likely experienced, human behavior is a result of fast, automated, emotional judgment, and only secondary to slower conscious processes.

Thus, it makes sense that the emotional plane is a very old one, whereas our intellectual and reasoning planes seem to follow behind in a much slower pace as it is more recent addition to our evolutionary vehicles.

Isn't it a relief to learn that this scientific evidence might have just thrown away years of fictitious garbage created by theologians and judeo-christian philosophers to “keep the blind following the blind?”



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Portrait of David Hume
Scottish Empirical philosopher
(1771-1776 e.v.)

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