

WARRIORS LVX EUROPA

Volume 1 Number 1

Winter 2018 e.v.

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

Words From The Overseer

Greetings to All

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

On this inaugural edition of the Warriors LVX Europe, I welcome a new and a veteran audience. As we begin anew, may this effort be auspicious and reach into the darkness to draw forth the light. We have been through many changes, but with change comes renewal, and from strife, resolve. So let us meditate on that principle embodied in these words "change is stability".

Love is the law, love under will.

939.

Overseer of H.O.O.R.

To Join the Ranks of the Order

Do what thou wilt shall be the whole of the law

Fr. C.R.

Szczecin-Poland, 02.08.2018 e.v.

Motivation

To join the ranks of a Thelemic Order, in other words, to be initiated into the Order, the candidate must *be* Thelema first. It is difficult to imagine a situation where a candidate who does not know and does not share the ideals and beliefs contained in

Thelema and wants to be in H.O.O.R. (although of course one cannot exclude other motivations suggested by stereotypes, such as those in the media). It is equally difficult to imagine a situation in which a candidate wants to be initiated, despite the fact that he/she thinks he knows everything and does not require working on himself/herself. My personal path, before and after this initiation, was not an easy one. It is still difficult, despite the passage of more than ten years since joining the ranks of the Holy Order of the Ra-Hoor-Khuit.

The Initiation

After my initiation into the temple, I needed time to understand that the true community, Brotherhood and solidarity in the magical work which I aspired to and which I desired, does not exist on its own. These ideals were not born at the moment of the physical ceremony of initiation, but instead, they were created slowly, over years of hard work on myself and my personal existence. The ideals I have to work on (often with great difficulty) are: openness, tolerance, equality and concern for personal freedom, love and beauty. Although before my initiation I was already familiar with the Law of Thelema, my life was ruled by immutable algorithms, regulating both my thinking and my actions. My personal transformation took several years and it was not an easy or a pleasant time. My personal fundamentalism gave me a sense of security and peace, and life could be summarized into a matrix of black and white. But safety and peace turned out to be a delusion embedded in a personal comfort zone. Only when I realized that fundamentalism is not able to create, but only deepens the state of enslavement and intensifies internal fear, that I understood the ideas conveyed

to me within my initiation and the Word of Ra-Hoor-Khuit. I understood that one cannot love the world and other people without accepting and loving oneself. Love is an idea that I share with the universe, and I can't have it without understanding and accepting love. Love cannot exist without freedom. And there is no freedom where there is dogma, superstition, fundamentalism and lack of equality.

Today, after I have made many internal changes, I am convinced that the law of Thelema in Poland and in the world is more relevant than it might seem. In a world divided into fundamentalists and people deprived of ideas, Thelema is the third way, an alternative to these extremes that give birth to the enslavement and pain resulting from living in illusion. Thelema emphasizes the universal nature of the laws of nature; the work in the Order deepens brotherhood and self-improvement of personal truth and beauty. However, Thelema makes it clear that none of its rights and ideals are realized in only one way. The Law of Thelema is universal but also variable. This paradox was at the very center of my magical work. Work in the Order is based on personal self-improvement, while the Order itself is a ritual and symbol, ideas that enhance personal engagement and deepen the framework of spiritual experiences and personal experiences. The Order itself can not exist without shared experiences, emotions, and individual stories of each and every one of us. Joining the ranks of a Thelemic Order means that its values (though common) to each of us are presented in individual and unique ways.

Self-Improvement

There are many ways to self-improvement and enlightenment, but they should have a one common method: to create a future one must look back into the past. What you see can be unpleasant, downright repulsive but remember everything exists for a purpose. There are no unnecessary things in the universe. There are only those that are temporarily not in place. To grow in self-improvement in Thelema is not to be afraid to look back. The inner care of the Adept should be that he/she does not lie about his past to himself/herself and to the world. The truth and understanding of facts helps in the use of symbols, allegories and metaphors so much present in the Holy Books of

Thelema. Before you want to join our ranks and become a soldier in the Army of Ra-Hoor-Khuit, think about if community and solidarity are for you? Because in our culture there are two extremes, a man as an unnamed "cog in a machine" and destroying individualism, based on fundamentalisms embedded in personal comfort zones. In the Order intergenerational friendliness, acceptance and willingness to understand a Brother/Sister prevails. Our mutual relations and obligations to the Order and to each other that are fuel for this Brotherhood to exist. Also, think about if tolerance is for you? Because in a culture of universal hate and trolling (present ever more in social media) Thelema appears as a culture of dialogue, equality, building common relationships and acceptance of the individuality of each Brother and Sister. Because "Every man and every woman is a Star" and to "initiate" means to "begin" and this is only the beginning of the road, not its culmination.

Love is the law, love under will



Paschal Beverly Randolph

Frater Kemwer 341

New York City, November, 2018 e.v.

Do what thou wilt shall be the whole of the law

There is an occultist who even after one hundred and forty years after his death maybe for the most part still relatively unknown to the occult community except in small circles; a man who in the 19th century was one of the forerunners of occultism in America. He was a world traveler, a spiritualist, an occultist, a medium, an abolitionist, an educator, a writer, a publisher, a father, a

husband, a Rosicrucian and an African American. His accomplishments are even more extraordinary if one considers the fact that this man was self-educated. This, in addition to the racial environment in America that affected African Americans. That man was Dr. Paschal Beverly Randolph. Randolph published more than sixty books, pamphlets and monographs. Very little has been written about Randolph since his death and some of it is inaccurate. It is beyond the scope of my abilities to encompass all of Randolph's accomplishments in this short essay. My objective then is to give you a glimpse into various parts of his life and accomplishments in order to whet your occult appetites for further research on your own.

Paschal Beverly Randolph was born October 8, 1825 to Flora Park an African American women of seemingly mixed racial heritage in the slums of NYC which at the time were known as the Five Points. His mother was previously married but had been abandoned by her husband. There is some ambiguity here about his father. Birth records were not kept in NYC at this time. Some claim William Randolph, one of the "Randolphs of Virginia" was his father others a man named William Randon. Flora Park succumbed to cholera in 1831 when Randolph was five years old. He and his half sister Harriet by his mother's first marriage were left to fend for themselves by begging on the streets. He ended up in an orphanage possibly abandoned by his sister. There is no account of what happened to her. Randolph taught himself to read from billboards and posters. He signed on as cabin boy at the age of 12 or 15 depending on the source. This was a typical means of employment for African American men at this time. This type of work was punishing and stressful, for cabin boys were not treated well. He was only freed contractually from the high seas due to an accidental injury from chopping wood.

In 1845 we find Randolph working in Madison County upstate NY working as a barber. It was here that he first became involved in the Spiritualist Movement. The focus of this movement was communication with the dead. The Spiritualist rejected all religious authority including the concepts of hell and damnation. Many but not all Spiritualists promulgated the idea of "free love" as well as "the affinity of souls". They held that marriage was in a sense a restriction of women's rights. Another core element of the Spiritualist

movement was the belief in the sovereignty of the individual. Politically, they tended to be abolitionists. Randolph enthusiastically embraced Spiritualism wholeheartedly. Two of his early mentors were Andrew Jackson Davis and John Murray Spear. Davis had in turn been influenced by the writings of Swedenborg and Spear was a Universalist who converted to Spiritualism. Another influence on Randolph was Stephen Pearl Andrews who extolled the notion of "absolute sexual freedom".

In 1852, Randolph Olmsted listed himself in the Utica City directory as, "Dr. Paschal Beverly Randolph, clairvoyant, physician and psychophrenologist." The information on his study of medicine is somewhat sketchy, but his writing indicate he had a knowledge of medicine and he created various elixirs and orders that he sold to address various ailments. He became a powerful trance medium in the Spiritualist movement., the aim of the Spiritualist movement was communication with the dead. The method was through individuals who assumed the role of passive mediums. They would enter into trance and disembodied spirits would assume total control of their bodies.

In John Patrick Deveney's biography of Randolph he cites Randolph as "A Nineteenth Century Black American Spiritualist, Rosicrucian and Sex Magician." A reference is made regarding the experience of an editor of the Religious-Philosophical Journal witnessing Randolph spontaneously going into a state of trance. And I quote:

"I first became acquainted with him in New York City in the year of 1854. Within thirty seconds from the moment he stepped into our presence he was entranced by the Spirit of Benjamin Franklin, and gave us the most remarkable and deeply impressive dissertation upon the Philosophy of Life we ever listed to from mortal or immortal lives."

Randolph himself commented on his abilities as a clairvoyant by stating his sole ability in delivering lectures and healing individuals of complaints affecting "nerve and brain" which were associated with sex. He claimed to have given at least 9,000 speeches and was only in control of himself in only about a hundred of them. He lectured all over the US and eventually travelled to both England and Paris where he was well received. The 1850's sojourn to England brought him into contact with

“Rosicrucians,” the likes of Bulwer, Jennings, Belfast, Archer Socher, Corvaja and others. His powers of clairvoyance got him an invitation to Paris. It was in Paris that Randolph was first introduced to Mesmerism. He became acquainted with Baron Denis Jules Dupotet of Sennevoy who introduced him to Napoleon the III whom Randolph asserted was a Rosicrucian and displayed his psychic talents. Dupotet was much concerned with magic and mirrors. His particular type of magic mirror was a spot drawn on either a wall or metal plate using charcoal. Another important contact for Randolph while in France was Louis-Alphonse Cahagnet who was a magnetist. His method of mesmerism included the use of hashish and other drugs as well as magic mirrors for aids in clairvoyance.

Returning to America, Randolph resumed lecturing and participated in séances before returning to England again in 1857 for a second trip. It was this second trip which extended into other countries, Egypt, Persia, Spain, Turkey,, Jerusalem, Arabia, Greece and Asia Minor. His research and exposure to adepts and spirituals practices of these countries would eventually cause him to sever himself from the Spiritualist Movement and its methods. He began to realize that being a passive medium had a destabilizing effect on his personality. Randolph became determined to free himself from the clairvoyance of passive mediumship. He eventually left the Spiritualist movement continually speaking out against it for the rest of his life alienating friends and creating enemies.

Although he had used hashish in Europe, it was through its use and the teachings of the Oriental Magi that a whole new door to its uses made him see the drug in a new light. He found that its use stabilized his personality and was the key to freeing himself from the passive clairvoyance championed by the Spiritualists. Randolph became captivated by the use of hashish and through experimentation found it had a potent use clairvoyantly. For the first time he had an outer body experience, new visions, and extension of his consciousness into the spiritual realm. He circulated a pamphlet extolling its virtues entitled “Extasia, Fantasia, Hashish and its Uses.” He at some point around 1860, became one of its biggest distributors in America. His enthusiasm for hashish over the years would wax

and wane but he never completely abandoned its use.

Randolph as I previously mentioned, in one of the principal forerunners of occultism in America. A.E. Waite said of Dr. Randolph “...I am not in a position to affirm that Paschal Beverly Randolph produced the first putative *Order of the Rosy Cross in Merida*, but I have failed to trace anything anterior to his date, and he will answer as the first witness in a line of occult adventurers who are typically characteristic of their place and circumstance.

On “Rosicrucians” Randolph said: “ Early in life I discovered that the fact of my ancestry on one side, being what they were, was an effectual estopal on my preferment and advancement, usefulness and influences. I studied Rosicrucianism, found it suggestive, and loved its mysticism. So I called myself ‘The Rosicrucian’, and gave my thought to the world as Rosicrucian thought: and lo! The world greeted with loud applause what it supposed has its origin and birth elsewhere then in the soul of P.B. Randolph.” He also says in the “Affectinal Alchemy” section of *Elluis*: “I am induced to say this much in order to disabuse the public mind relative to Rosicrucianism, which is but one of our outer doors and which was not originated by Christian Rosencrux; but merely revived and replanted in Europe by him subsequent to his return from oriental lands, whither, like myself and hundreds of others, he went for initiation.”

In 1858 Randolph founded The *Fraternitas Rosie Crucis* in Boston and in 1861 the Supreme Rosicrucian Supreme Grand Lodge in California. These lodges usually met once a week and focused on lectures, debates on science, art, philosophy, sex and magic mirrors. Initially women were not admitted but this was later changed. Although he studied traditional works of the “Rosicrucians,” in practice Randolph promulgated his own form of Rosicrucianism based on his research and experiments. He was never able to attract a large following to these lodges so he also taught by pamphlets that he would sell for a nominal fee.

In 1860-1872 while located in Boston, he collaborated with Mrs. Mary P. Cook who financially backed what was called “Rosicrucian Red Rooms.” Randolph had established a laboratory for his elixirs and she hired him as a clairvoyant. These Red Rooms were active in psychometric, mediumship, the sale of magic mirrors, magic rings,

and other jewelry, as well as clairvoyant examinations. Randolph was simultaneously trying to recruit members for his Order. These rooms were eventually destroyed by the great fire of Boston in 1872. But despite this, his time in Boston proved to be some of his most fortunate years. He correctly predicted the gold panic of 1869, and the fall of Napoleon III. His books were selling and he was doing well financially.

Randolph was to assert that magic was science and to ultimately alter the pathway of clairvoyance in America. He would prove to have an effect on its future direction. He insisted that clairvoyance could be taught and once boasted that “he was the only teacher of clairvoyance as a “system of science”, qualifying this claim on the fact that no one in America at that time taught clairvoyance based on a methodology that was testable. In his book ‘Seership: Guide to the Soul of Light’, Randolph elaborates extensively on clairvoyance as a science. He insists that clairvoyance is the birthright of every human being. Through clairvoyance and its highest manifestation the “intuition”, he stated that a whole new world of inner light could be experienced. The character of light according to him, was three-fold; solar, planetary, and astral. In his own words when describing clairvoyance he says:

“Clairvoyance is the art and power of knowing cognizant facts things and principles, by methods totally distinct from those used in their attainment. I claim to have reduced it to a system and to have evolved science from hetero-genetic, to have added new thought, new conception, opened new fields of investigation, and to have discovered the central magnet law, underlying and subtending the evolutions of somnambulism phenomena.”

His system contains various kinds of clairvoyance: Natural, Intellectual, Medical, Ethereal, Divine, Practical and Mental. The methods being; Introspection, Projection and Injection. He determined through experimentation and testing that two glands in the body were paramount for clairvoyance, namely: the pituitary being the greater and thyroid being the lesser. In his book, “Seership Guide to the Soul of Light,” he makes the point regarding clairvoyant power that one must pursue one kind and one kind only one’s whole life if one is to master it. In Randolph’s system of magic all must be proven through scientific method.

One of the most potent methods of clairvoyance in his system of magic was the Magic Mirror. Although he followed in part the traditional methods he learned for making magic mirrors in Europe, he came up with some creative methods of his own. He considered this tool of paramount importance in obtaining the highest type of clairvoyance. He used two methods for charging magic mirrors. The traditional method he learned in Europe had to do with a special fluid which was poured between the concave and convex plates of a mirror. In “Magic Sexualis” published in 1931 by Maria de Naglowska, which was a compilation of other works, we see his own recipe for charging magic mirrors to produce visions. This recipe consisted of 300 hundred grams of hashish, 250 grams of opium, 50 grams of *habana* and 20 grams of *Halona*. Sexual fluids were used as well for the purpose of charging mirrors.

In his works, “Seership” and “Magic Mirrors,” he gives a method of making magic mirrors on the cheap for those who either do not have access or cannot afford the genuine artifact.

“Mound a lump of clay a foot-square, slightly convex, dry and bake it hard, and smooth its surface as perfectly as possible. Then press pasteboard on it till all is smooth and even. Now make another exactly to match it, concave. Between these two place a sheet of one plate-glass. Bake it till it conforms to the required shape. Make two alike. Between these two, cement one-fourth inch apart. Pour black ink till full; seal the aperture left for that purpose, and you have a very good substitute for a magnetic mirror. Else take a glass saucer filled half full of black ink, and you will have as good a mirror. A crystal glass of pure water has often served a good purpose to the same end; and, in fact, there are numberless forms of substitutes for the genuine mirror, some of which are very good, but of course not equal to even an ordinary Triune glass. The rules and laws governing these substitutes are precisely the same as though of genuine glasses.”

Another component of Randolph’s magical system pertaining to clairvoyance was what he called Blending. In this method we see early inroads into the theurgy. This new method differed dramatically from the passive somnambulism of the Spiritualists. In his work, “The Disembodied or Dealings with the Dead” he comments:

“It will be seen therefore, that this condition is as widely separated from those incident to the

“Mediums,” as theirs is supposed to be different from the ordinary wakeful mood. They reach their state by a sort of retrocession from themselves; they fall, or claim to fall into peculiar kinds of slumber, their own faculties going, as it were to sleep. On the contrary, mine is the direct opposite of this, for, instead of sleep of any sort, there comes an intense wakefulness. Nor is this all in which we differ; as are the processes and states apart, so are the results different...by slow degrees I felt my own personality was not lost to me, but completely swallowed up so to speak, that of a far more potent mentality. A subtlety of thought, perception and understanding became at times, altogether greater than I had ever known before; and occasionally, during these strange blendings of my being with another, I felt that other’s feelings, and that other’s thoughts.... For a time I attributed these exaltation of Soul to myself alone, and supposed that I was not at all indebted to foreign aid for many of the thoughts to which, at such moments, I frequently gave utterance; but much study has at length convinced me, not only that the inhabitants of the Soul-worlds have much to do in moulding the great world’s future, but that occasionally they manage things that their thoughts are spoken, and their behests, ends, and purposes fulfilled by us mortals... {and} we doubtless are oftentimes merely the proxies of others, and act our allotted roles in a drama whose is entirely supernatural, and the whole direction of which is conducted by personages beyond the veil.”

In other parts of this work he states that the act of blending is an act of love. So again, we see this a constant and persistent underlying them in Randolph’s conception of magic. This act was not merely a magnetic union but a Soul process according to him.

“Remember, O Neophyte...that I am not dealing in mere philosopher formulae, ‘recipes’, or trashy ‘directions’ but in, and with fundamental principles underlying all beings. Fix this principle firmly in your memory, and roll it under the tongue of your clearest understanding; take it in the stomach of your spirit, digest it well, and assimilate its quintessence to, and with, your own soul, that the principle is formulated thus: LOVE LIETH AT THE FOUNDATION (of all that is): and Love is convertible passion; enthusiasm; affection, heat, fire; soul God, Master that.”

Dr. Paschal Beverly Randolph was arguably the first occult sex magician. Randolph’s theories on sex magic appear in **The Ansairitic Mystery, A New Revelation Concerning Sex** and the **The Mysteries of Ellis**. The *Ansairitic* Mysteries were attributed to a secret sect called *Nusa’ iri* primarily located in the northwest of Syria, a Moslem group which at the time had a rather notorious reputation for unorthodox sexual practices. He distributed these two works solely through correspondence to his students. Randolph used his word to drape his theories in an oriental mystique which has a far greater appeal than if he expressed them as his own ideas as experience had shown him. Once feeling frustrated about this he commented:

“If then I said anything remarkable or good, above the average intelligence of men of my lineage, why, even then Spiritualists refused me the credit, as a general thing, openly taunted me with my natural ethnological condition, and insulted my soul by denying me common intelligence, but said, by way of salve to the bitter wound, “You are now so extraordinarily developed that the dear angels of the spiral heavens can use you when wide awake!” He said as well on these writings:

“Precisely so was it with things purporting to be *Ansairitic*, I had merely read Lydde’s book, and god hold of a new name; and again mankind hurrahed for the wonder *Ansairitic*, but incontinently turned up its nose to the supposed copyist. In proof of the truth of these statements...the world is challenged to find a line of a my thought in the whole of 4,000 books on Rosicrucianism... or in the *Ansairitic* works, English, German, Syriac, or Arabic.

These documents that Randolph wrote serve as the theoretical foundation for what he considered sexual science. He said true sexual power is equivalent to the power of God. He stated love was the essential energy or force and necessary as well was dynamic magnetism between partners, mutual orgasm, harmonious relations, magical preparation, the power of Will, exchange of sexual fluids, true desire or passion, and retentive power. In the *Ansairitic* Mystery he writes:

“There ought to be a school established in this land, for adults—in brains, and as well as years—a **SCHOOL OF SEXUAL SCIENCE**, in which all herein, and immeasurably more, shall be taught. Were not his writer’s days numbered, such a school should be opened, wherein people should be taught

the mysteries of their own immortal being, and the amazing difference between LOVE AND LUST, and the laws that govern them!”

The center piece of all of Randolph’s magic was God,, and his concept was not bound to any one of religious doctrine though he tended toward the Christian, but was rather at least as I understand it a complication of various doctrines congealed with this personal imprint into a harmonious whole. He places tremendous emphasis on the sanctity of love in the heterosexual relationship. He chastises the men of his day for their indifference to the female orgasm and their treatment of women in general. He speaks of the potential magic power inherent in a harmonious and satisfying loving relationship and sexual conjunction. For either men or women who engage in masturbation he has the utmost scorn, for such acts to him are magically impotent and psychically destructive. The act of sex is to be considered a prayer and what is important is the magnetic positive energy of the male and magnetic negative of the female in a balanced union. The essential power o the magical operation being the release of the male semen into the female at the point of mutual orgasm. Akin to the Taoist sex manuals, he insisted on the importance of gradually heightening the woman’s passion prior to any sexual act and considered a man who ignored this a mere brute. He was adamant that the woman be included as an equal partner in the operations of sexual magic from beginning to end. Though not a Moslem we see a reference to ALLAH in this document, an acknowledgement of information he obtained in the Middle East. And I quote:

“For some people desire to attain mystic power through its own regal road. They long for that grand mental force which will enable them to scan the mysteries and sweep the floors of the Sidereal and Spheral Spaces but are impatient of the methods. Now let all such know, once and for all; that the doors are shut to all save the obedient; and the effort to obtain mental intensity need never be attempted, unless the law—its law—be scrupulously observed, because no real magic (magnetic) Power can, or will descend into the soul of either, except in the right moment—orgasmal instant of BOTH—not one a alone! For then, and then only, do the mystic doors of the SOUL OPEN TO THE SPACES. Darwin and his abbetors are mistaken: the. Immortal soul of man is not—never was—developed from any stage of monkeyhood,

and they libel God Almighty who affirm it! The eternal spark within us (and which never flashes except when the loving female brings to her feet the loving man in their mutual infiltration of Soul, in the sextive death of both—that intense moment when woman proves herself the superior of man—mutual demise) was created by ALLAH—God himself—Billions of ages ago in the foretime, and finds its human body only when Sex-passion opens the mystic door for it to enter the man—through him, the woman through her the world, through THEM the Spaces, and through it again Allah—not a drop of infinite ocean of Mind, but as a Being in the Heavenly hierarchies! What follows—Why that every *he* should *never* forget his fealty to WOMAN, but remember who and what she really is—the gem of God’s own Auroral Crown!”



He listed approximately 122 external powers that resulted in the correct practice of his system as well as internal ones which were limited to private correspondence. I list several examples:

1. Special Power, involving exercise of Volantia, Decretism, and Posism.
2. Increasing the dynamic life-force through three principles.
3. Prolonging specific energy through the single breath.
4. To render a false husband, lover, or wife, sexively cold to others—against their will: in other words to render them impotent when trying to be untrue.
5. The power of influencing others, solely financial.

6. The power of preparing Amulets and charging them with Aethae.
7. To prepare a talisman on true magnetic principles for self use.
8. To penetrate the secrets of lower Spacial worlds (Subvoyance)
9. To penetrate the formidable shore of middle Spaces (Zorvoyance)
10. To attain the road leading to the ineffable Beyond (Aethaevoyance)

The other important document on sexual magic and magic in general was "The Mysteries of Eulis." The word *Eulis* was his own creation and he connected it to the Eleusinian Mysteries which he determined were sexual in nature. "The Mysteries of Eulis" was a practical guide to his magical system and companion to the *Ansairctic* Mystery. There were six method based principles to his system: Volantia,

1. **VOLANTIA** - which is essentially concentration whose objective is to focus and still the mind without exertion. Briefly one places a black card with a centered white circle or the reverse against a wall. One gazes at it for about a minute and then turns and looks at the blank wall next to it, as a result one will see a faint image and in time see many color images. Any combination of colors can be used for these cards. A second method he deemed superior to the first due to quicker results, was to place a wafer on a magic mirror. He seems to recommend that one start with the first method and after 30 times move on to the second. An alternative to the wafer and Mirror was the use of either a nail or three nails made of brass. Or they could be made of zinc, copper and steel if three. In the case of three, they would be arranged in the form of a triangle tied together with copper or zinc wire. Volantia can be worked from two planes the intellectual or the emotional. The intellectual considered a negative force, the emotional a positive force. This practice had to be done on a regular basis.
2. **DECRETISM** - is the projection of the Will and Desire. This is a mental process that demands an assertiveness on the part of the magician. The projection period is three to

five seconds, and the mind must be concentrated with no conflicting thoughts, emotions, or contrary ideas to the objective willed for this method to be effective. The Will emanates from the Soul and he likens it to a lightening flash. It can be used for good or ill purpose, the "Blessing or Cursing energy of the soul" as he puts it. Decretism is considered a masculine force.

3. **POSISM** - is for the mind to be in a completely receptive state for the total absorption of the idea or intent to be projected. In addition this can include as well assuming a physical pose. POSISM is concerned with feminine force. According to Randolph this is the most difficult to obtain of the three. A highly developed concentration is needed here. In this practice one is invoking or evoking a force. Interestingly Randolph speaks of evoking a force from within and invoking a force from "aerial kingdoms of the spaces."
4. **BREATH POWER** – Two types of air are stated here, the normal air we breathe and a more subtle electro-magnetic type which coexist simultaneously in varying degrees. The former is force associated with materiality and the later Power associated with the soul and emotions. In this practice inhalation and exhalation are equal in duration and there is a brief retention of the breath. Randolph was of the opinion that practicing breathing invigorated the organs and could extend the life span. The second type of breathing is associated with what he referred to as the Sleep of Siloam, a trance state which potentially opens the doors to knowledge and power.
5. **AETH** – the fifth principle is an interior power of the Soul. He cautioned against using this energy for material purposes and stressed it must be used for higher intents. This energy sustains the worlds, fills space, and is what he called the Aethereal ones breathe.

In addition there were some other methods which served as an adjunct to the above.

PROJECTION was the sending of a simulacrum or image of oneself via the will.

ATTRACTION was the same power as projection except in reverse.

TIRAUCLARISM was the resolute retentions of a single image in the mind against all others. This practice bears a striking resemblance to Dharana in the system of Yoga. Again Randolph like in the *Asairetic* Mystery places an emphasis on the role of feminine energy when he says:

“Now I will teach you the grandest truth you can ever dream of. It is this; remember that the essence of all Power, of whatsoever nature, character or kind, ever resides in, evolves out of and derives its impulsive energy from The SHE side of God.”

The death of Pascal Beverly Randolph on the one hand seems cut and dry. According to reports on July 29, 1875 he shot himself. The newspapers reported the account of a neighbor who claims to have borne witness to this event. Still there is an incongruity of elements here which cast some doubt not to mention a statement by R.S. Clymer who claimed someone known to Randolph confessed to killing him on his death bed due to jealousy. The Boston fire of 1872 destroyed his laboratory and plates of his books, undoubtedly ruining him. Yet a letter dated in June or July that same year to an editor of the *Religio-Philosophical Journal* finds him in good spirits and claiming he is flush with “gold and silver.” In his book ‘*After Death; Disembodied Man*’ in Chapter IV he states:

“Reader, just as certain as God lives, are these words very truth! Many of those who suffer most are there, are suicides. No one, it matter not how fearful be their misery has a right to or is justified in suicide.”

I leave it to you to decide.

Randolph’s influence though for the most part unacknowledged, is felt throughout modern occultism. W.E. Coleman who once accused Madame Blavatsky of plagiarism in a post mortem comment in *Beyond the Veil* said, “Randolph, it will be remembered, while on earth, was a devoted Rosicrucian, addicted to occult rhapsodies, voodooistic charms, and magical mummeries, and claimed a membership in Oriental Theosophical lodges and brotherhoods. It seems unfortunate, that just as the theories and principles so ardently advocated by him for years should obtain prominence in Spiritualistic circles, he should pass

to the the spirit-existence, leaving others [read Madame Blavatsky and Emma Harding’s Britten] to reap all the glory(?) accruing from the dissemination of Occultism. Were Randolph alive in the flesh today, how he would revel in the present discussion of the mysteries of occult-Rosicrucian-hermetic-alchemical-astrologico-theosopico-astral-theurgico-Isis-Unveiling-elemental-submundano-Ansaiterico-doudooico-cabalistico-thamaturgio-Art-bombast and nonsense with which America and England are beings flooded.”

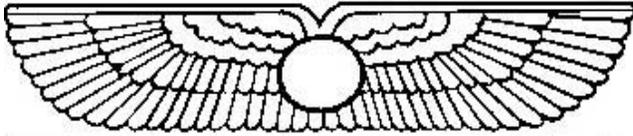
The extent of Dr. Randolph’s work and his influence on modern occultism has yet to be fully investigated and measured. His presences is felt in the writings of the Hermetic Brotherhood of Luxor, as well as the early days of the Theosophical Society, Franz Bardon, the O.T.O., and possibly many others. What we draw from his own writings is his having established a magical foundation for occultism and the first efforts in modern times to combine science with magic; his insistence that structure and method are paramount in magic and that all theory must be tested and proven.

In the West, he elevated the sexual act to the highest spiritual and magical pinnacles and in the same stroke give women their rightful place in both. By many he was considered eccentric, unstable, sometimes boastful and even disagreeable. Yet he was passionate, tenacious, determined and unmovable in his quest to understand the truth. He labored hard, long, sacrificed much, was denied credit for his work, betrayed by so called friends, and oftentimes isolated by society due to his race. Still, he did not sit in a corner and sulk, he valiantly strove forward against all odds and reaping the fruits of his efforts did not hide and keep them to himself. Instead he chose to share them with the whole world, which whomever would listen for his essential premise what that love must reign supreme if we are to ever reach the highest apex as human beings.

In closing, I leave with these words by him:

“True Magic lies in the most secret inmost powers of the mind. Our spiritual nature is still, as it were barred within us. All spiritual wonders in the end become but wonders of our own mind.”

Love is the law, love under will.



On Being Ecological

Soror Anlala,
Germany, December 16. 2018 e.v.

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

To be ecological, in a Thelemic sense, transcends the profane definition of “ecology”, and for those familiar with the works of Frater Parzival XI*, social ecology should sound very familiar as it pertains to a healthy Thelemic attitude. Although it also implies alas a profound respect for nature and its cycles, it includes above all, respect for the nature of all human beings as stars who travel through their own chosen paths.

Frater Parzival XI* in many of his writings emphasized the importance of an ecological attitude, be it toward the social organism or toward our living planet. Ecology in a Thelemic society follows the same premise of respecting nature, but on broader levels, including social, moral, personal and psychic. It encompasses our duty as Thelemites to the planet, to ourselves, to society and to the cosmos.

The background to Thelemic ecology has been mostly laid out by Aleister Crowley’s document, “*Duty*”; it is also based on the idea of human evolution, as understood from the writings of Charles Darwin’s and others. Furthermore, even prior to Darwin’s formulation, ancient Greek philosophers such as Anaximander had already postulated the development of life from non-life, and the evolutionary descent of man from animal. But even Darwin, writing in 1859 e.v. as he was, wrote only the very beginnings of this evolutionary theory which has taken much more advanced, measurable steps thanks to developments of late made in molecular biology, biochemistry, genetics, nanotechnology, neuroscience and other fields of science. These new advances have added a great deal of empirical data and scientific accuracy to the field. Part B, Sec. 3, of “*Duty*” states, “Abstain from all interferences with other wills. ‘Beware lest

force another, King against King.’ (AL, II-24) To seek to dominate or influence another is to seek to deform or to destroy him; and he is a necessary part of one’s own Universe, that is, of one’s self.” In other words, there are several examples of such warnings in several works of Perdurabo, as well as in sacred Thelemic *Libri*. They all point out to the obvious fact that it is our Duty as Thelemites *not* to seek to influence another’s will, as this is unecological behavior, in the same way that destroying or disturbing the course of a river or other water bodies will eventually have its ecological effects as waters will eventually claim back their original course.

Insofar as social evolution goes, in spite of our rapidly advancing, technology-driven modus operandi, the primitive, atavistic tendencies of the great majority of humans still prevails and acts as usual, in “fight or flight” response mode. This is due to the fact that the majority of social organisms today are still hanging on to old aeonic social patterns of the sacrificed gods or savior complexes.

This unfortunate, scenario can be looked upon from many perspectives: on the one hand, the inevitable unfolding of the Aeon of Horus is taking place; as a result, both the old and the new are at play and can cause clashes within the human vehicle of the uninitiated. This inevitably results in fertile grounds for all sorts of conflict which nowadays one can have the privilege to read and watch on social media. These Ordeals for us who are Aspirants and Initiates, can be overcome through the trials of Initiation on micro levels, and ultimately, through the establishment of the Law of Thelema on the macro level of social ecology. Yet, it is our Duty to act ecologically toward others, society and even call upon it when a certain situation within our circle demands that we adopt a certain attitude.

Duty further states in Part D: “Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural population to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical progression, until a remedy has become almost inconceivable and the whole structure of society is threatened with ruin.” These cumulative ills so-called, continue to present a threat to the survival of the planet’s ecology and

environment as over 90 percent of the world's population lives in cities, a great majority of them migrating to megacities, creating all sorts of illnesses, rampant crime and unsanitary conditions for the citizenry.

Social ecology provides important keys toward balancing relationships on all levels, as it departs from the premise of allowing others do what their natural tendency or volition is, by following their natural paths as stars without interference from others "who wish them the best". (The only exception to this is, in most cases, the very young, the very elderly or the ill, who might, due to their physical limitations, level of maturity and development, be unable to care for themselves therefore requiring others to make decisions on their behalf.) A truly ecological society on Thelemic terms should therefore embody the organic manifestation of the true wills of its members. If members of a group are living in harmony and ecologically amongst themselves, there is a chance that conflicts will happen less often and if they do, they are dealt with at once and within their own terms. (It is important to open a parenthetical commentary here regarding the human tendency toward Freudian psychological projection: its definition implies that most humans use psychological projection, that is, they blame others for their own shortcomings and mistakes. Often, conflicts within most societies tend to be a direct result of this complex.) In other words, when a conflict arises between two individuals, an effort should be made to address the problem on its own terms, directly with the other as this releases psychically unhealthy buildups, freeing the individuals from emotional stagnation and pent up anger.

This unecological tendency has unveiled itself further in the age of social media: here these "savior" and "conversion" complexes are available to the most gullible, uninformed and lazy individuals who are willing to surrender their identity and freedom of choice to effective methods of data collection that serve the agenda of those who wish to control.

On a magical level, Thelemic ecology has very important ethical implications and in many ways, it represents a very fine line that an Initiate must walk when performing any magical operation, whether one performs rituals, spells, incantations, and such, or whether one uses Thelemic rituals

only... highly ethical standards of magick must be maintained at all times. In other words: *do not* underestimate the power of the Thelemic current. And since we are speaking of ecology and balance of the ecosystem, be it on a physical or psychic level, expect that the same patterns of reclaiming will inevitably occur. For example, if one wishes to attract the love of another, it is not ecological, to say the least magically ethical, to put a curse or to create a talisman to interfere with an individual's natural tendency to be attracted to you or not... An alternative to this method is for an Initiate to build a Talisman in general to attract love and send it "Unto Nuit." The perhaps successful result of the former method might result in an unfortunate union that could affect the happiness of both parties involved...for life!

In regard to politics, today's international plutocracy is a fair example of this brand of unecological social behavior; not only do countries act unecologically toward their own citizens by betraying the vote that is trusted upon their politicians by the citizenry, but they also steal and plunder their own citizenry, as well as the natural resources of their countries to their own self-serving agendas. This in itself questions the premise of a society's need to have politicians and governments at all, since they have proven to be useless in most cases. The political models of today are still based on old models of Rome and its institutions. Under the premise of a Thelemic society, new persuasions must arise and replace old, decrepit ghosts.

"Each country has the government it deserves" and this political axiom must be understood at its very core to represent the reality of ecology in society. The dross always rises to the top – and it inevitably will.

Love is the law, love under will.

CONTACT INFORMATION

<http://www.hoor.org>

We invite members to submit articles, artwork, letters, reviews, poetry, etc., for future editions of the Warriors LVX Europa. Please e-mail future submissions to: aeae156@hotmail.com