

## WARRIORS LVX

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

### Words From the Overseer

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

Greetings of the Equinox.

The Equinoxes are a time of change so let us remember that stability is change and be ready for shifts in circumstances. As day and night balance so manifests the factor infinite and unknown. If our base is well established the shifts produced ripples, however if our base is not well formed those ripples turn to waves and often disrupt our lives. Seek to establish a sound base so that you may enjoy the gentle play of the waters rather than struggle against those waters.

Blessings of the Equinox to all.

Love is the law, love under will.

Fraternally,

939:

Overseer of H.O.O.R.

### ARTICLES

*Excerpt from a correspondence between Marcelo Ramos Motta and his then Aspirant, Euclides Lacerda de Almeida, on the subject of christism.*

1 September 1966 e.v.

Dear Sir,

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

I am answering here your letter dated 30 August.

There has never existed a "personality" named "Jesus Christ." There have been, however, a certain number of Adepts who manifested during the Aeon of Osiris whose spiritual office was identified with this name. None of these Adepts was a member of the Roman church. Christian Rosencreutz having been one of them.

There has never been a "Master Issa." This is an invention of Roman priests with the ultimate goal of prolonging the popular belief in an evangelical "Jesus." You will easily understand that the "authority" of the church of Rome is solely based on the idea, or the dogma, that its founder was the evangelical "Jesus." If the fable fails to convince, the authority of Rome becomes a deception. The church of Rome is battling for its political and economic hegemony while trying to convince the unwary that its dogma is based on facts. But it is not.

The hypnotic current of Romanism is a fact, as it had to be, that infiltrated all pseudo-

masonic rituals of the past Aeon of Osiris. The fact that you were "exalted" to the grade of "master mason" is capable of expressing the doubts outlined in your letter is a proof of the degradation of the Osirian freemasonry, with which we have nothing to do with and never will.

Certain initiates, over period of time, have employed the symbol of "Jesus" to try and free the unfortunate who accept such symbol as a reality. In such cases, you will notice that such initiates sought to insist on the fact that "Jesus" "wanted" men to save themselves, etc. They even sought to use these symbols as a way of entering into the New Aeon. Their idea was that children needed fables and if fables can conduce to the slavery of the Creed of Nicaea, but they can also lead to the freedom of Thelema. Among these initiates, one can mention Rudolf Steiner.

We ourselves were never of the opinion that children need fables; children need facts. The "patronizing" and paternalistic attitude of such initiates has an indelible taste of that which represent the slime of Romanism.

Man is not born into sin, neither need salvation. Man is not only a Child of God, but he is God manifested in the flesh. Do what thou wilt shall be the whole of the Law.

You will understand much easier why you are in a state of semi (if it is in fact semi and not complete!) that the idea expressed in the above paragraph is terrifying for the weak and the incapable; to be free is to be on your own. There is no one to help you, there is no one to save you if you would "fall." This is the abomination of Desolation that the "Devil" - in this case, me - is offering you!

Well, this is the price of freedom.

Love is the law, love under will.

Marcelo Ramos Motta

## Female Gnostic Saints

### Hypatia of Alexandria

By Soror Anlala

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

This is the second article in a series of short biographies that attempts bring to life women whose lives, initiatic paths, worldly and spiritual attainments and deeds deem them worthy of the title of a Gnostic Saint.

Hypatia of Alexandria ( (born circa 350-370 e.v.; died 415 e.v. ) was an Alexandrian mathematician, alchemist, teacher, magician, philosopher, musician, astronomer and astrologer who lived in Alexandria, Egypt, at that time a province of the Eastern Roman Empire. Unlike most women of her time, she occupied a prominent role in society. She was a renowned teacher of philosophy of the neo-Platonic school and respected for her unusually bright mind as well as her talents in mathematics and philosophy. She rose to prominence due to her father, Theon of Alexandria, himself a mathematician and editor of the works of Euclid and Ptolemy, and incidentally the head of the famed Alexandria Library, an institution that resembled more a modern university than a book lending service.

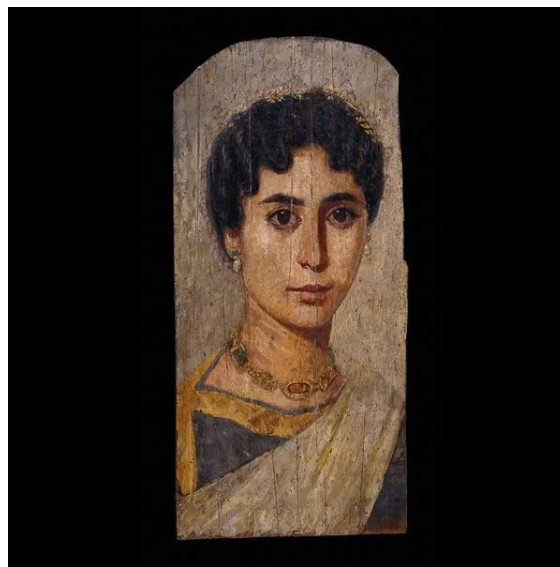
According to the few extant reports about her, Hypatia far outshone her father in astronomy and mathematics. She was born and raised a pagan, and nothing is known about her mother or siblings, but Theon must have held her in a high place since he gave her the name of Hypatia derived from *hypatos* which means "the highest one."

(It is important to open a parenthesis here to discuss this father-daughter relationship and how it relates to attainments of women throughout the ages. Until recently, many women, most notably women in science, were only able to rise to prominence due to the

influence or facilitation of a male relative, being that a father, a brother or in very few cases, a husband. This by no means diminishes the abilities or talent of those women as family support was the only means express that allowed women to exercise their talents. A woman, although a genius, was not allowed to participate in politics, society, business and to say the least, science. Until the advent of the Aeon of Horus they could not be acknowledged. Therefore, beware critics who arguments about family privilege to diminish the value of work done by women during the oppressive Osirian Era or any era previous to the liberating New Aeon. In fact, not until quite recently have we learned that female scientists played a crucial role in several discoveries throughout history, but due to the oppression of the female sex, they remained anonymous or credit for their work was attributed to their male relatives and quite often, their husbands! Think of Caroline Herschel, the sister of William Herschel, who is usually credited with the discovery of Uranus. She survived her brother by twenty-four years, finished up his work on astronomy and went on to discover a number of comets. This subject is too vast to be discussed in such a short biographical treatise.)

Hypatia was not the only female teacher of philosophy of her time as the Neoplatonic school accepted female philosophy teachers, but she was indeed the most prominent and successful one and the one who professed her knowledge openly and publicly. Others existed but did not attain to the breadth of Hypatia's influence. According to historical sources, "Hypatia would wear her philosopher's cloak and walk around the center of town and publicly interpret Plato, Aristotle, and the work of any other philosopher which she had studied in depth." However, the fact that she taught in the open is doubtful as she held a much higher clout than a street philosopher, and the author seems to be encouraging the reader to see her as another Socrates, a busy man whom Plato depicted in his highly fictionalized dialogues as having the time to stop and talk every rich

wastrel sitting about wasting their time in public in the agora. Nevertheless, she appears to have been a devoted instructor who accepted students from afar. She played a prominent role in civic life and was loved and adored by her audience.



She authored several treatises, including *The Astronomical Cannon*, researched and notated information about numerous celestial bodies and improved the design of the Astrolabe. In the area of mathematics and algebra she authored 13 books including a commentary on the arithmetic of Diophantus of Greece in which she proposes solutions to many Diophantus's problems. Her fame became even more prominent because she was both a female and a pagan in an era of transition between paganism and the rising powers of the Creed of Nicea.

What makes Hypatia so special to give her the title of a Gnostic Saint within our Thelemic tradition? She, together with the many names of men mentioned in the Canon of the Thelemic Gnostic Mass, contributed to the Work and the continuous line of Adepts throughout the ages. During a period when a woman's worth and work was commonly seen as limited to that of a mother, housewife or sex worker, Hypatia unapologetically displayed

her intelligence, wisdom and knowledge. She never seemed to have felt abashed by the all-male presence in her surroundings, many of whom held very powerful positions of influence within the civic life of Alexandria.

On a magical level, she also used her influence to entice more members into her pagan sect, including the governor of her city. He was so enticed by her that he stopped going to church, attracted several church members into his house and created his own circle of non-believers, so-called.

The reader must keep in mind that Hypatia was born and lived a generation after the Council of Nicea, which took place in 325 e.v., and which established the religious farce known to us Thelemites as "christism." The Council defined the dogma and established the power of the Church of Rome which was to dominate the western hemisphere for centuries, corrupting the traditions of Christian Gnosticism.

Unfortunately, the data available about this Gnostic Saint is limited. Most of the biographical information about her is given by her student Synesius who had traveled to Alexandria to study with her. Through their letters, some information can be drawn about this brilliant mathematician and philosopher. Other information about Hypatia comes from that well known repository of information about late antiquity, the 10th Byzantine encyclopedia, *the Suda*. The third source is from *The Life of Isidorus* by Damascius, the final head of the Platonic Academy in Athens, who, unlike her later theological detractors, was, like Synesius, her contemporary.

Her personal life was the subject of much speculation, many claiming that she was celibate and died a virgin. This assertion seems highly improbable as during those days celibacy had not yet been imposed by the Roman church upon unmarried females, especially pagan ones. Thus, what has been said about her personal life is based on writings of men who could only judge a woman as being either a "saint" or a "whore." At a time when

women did not generally enjoy the privilege of public life, the courage and ability to teach and be admired by many male students of philosophy and mathematics ruffled the feathers of those men unable to deal with an empowered woman.

Hypatia's life remains a fascinating topic due to her uniqueness. For example, the Spanish film industry released an English language film in 2009 e.v. titled, *Agora*. Ironically, this had limited success in English speaking countries, but broke box office records in Spain! The narrative is loosely based on the philosopher's life leading up to her tragic and untimely death. Although largely fictitious, the film brings public attention to the horror of religious fanaticism at Hypatia's time. In one scene, Cyril, who despises and envies Hypatia for her intelligence and influence, delivers a speech in a library which was converted into a church; here he cites the Bible and its edict that women should remain submissive to men, he then condemns her in public evoking the word of "God" and asking the audience to pray with him.

The events portrayed in the film leading up to Hypatia's assassination give social and religious context to the establishment of the Creed of Nicea which was establishing itself firmly at around the late 4<sup>th</sup> Century e.v. when Hypatia became the victim of a political plot and assassination. Tension was high between pagans, christists and Jews living in their distinct districts of Alexandria. For one thing, the belongings of all Jews who inhabited the city were confiscated by the rising powers of the Church of Rome, and Jews were forced to flee the city. It is within this context that Hypatia became the focus of a conflict. Due to a conflict in the street between Christians and pagans, the Bishop (Amonyous) was killed. In a eulogy written for him, Hypatia is cited in it as "being devoted to all types of magic... she beguiled many people through her Satanic rites, including the City Governor." Shortly after the eulogy was delivered, a christist sect named *Parabalani* followed Hypatia on the streets and

murdered her with tiles and tore her body to pieces, finally burning it inside a church. This was one of western's history's first cases of "witch burning."

Hypatia's profession as an astronomer also made her influence a danger to the emerging christist theocracy: astronomy and astrology were studied and practiced together, and to practice the art of divination was considered a serious offense. Hypatia had breathed fresh air into the Alexandrian school, soon to be destroyed by the political influence and power of the Church of Rome. In 391 e.v., when many philosophers fled Alexandria in fear of prosecution, Hypatia stood her ground and continued fearlessly to teach her students who came from afar to admire not only for her intelligence, but also her reported beauty.

Like many other Gnostic Saints before and after her, Hypatia's life stands as an example of the thread of Adepts that is linked throughout time. Her courage, resilience, scientific and magical attainments as well as her superior intelligence deem her the title of Female Gnostic Saint.

Love is the law, love under will

### Sources:

*Hypatia* by Nancy Nietupski from "Alexandria : the journal of the Western cosmological traditions" Grand Rapids, 1993.

<https://blogs.dickinson.edu/classicalstudies/2017/02/16/hollywood-and-history-agera/>

*The Life of Hypatia* by Socrates Scholasticus, from his *Ecclesiastical History*.



## BOOK REVIEWS

*Key Words for Astrology* by Hajo Banzhaf  
By Frater Procedebo

The great advantage of this book is that it describes every astrological constellation in a few words which evokes images instead of giving you a rather long intellectual interpretation, which I - from my end - found always frustrating when it comes to interpreting birth charts. It also deals with what Jung named "the Shadow", i.e., the rather unloved and not so welcomed parts of ourselves.

While the book gives you in its own way an interpretation of every single constellation, one will find at the end of the book a small table that helps you write one's own interpretations. As in most cases, the biggest advantage of this book is also its biggest disadvantage: especially for beginners in astrology who might need to read a more detailed explanation about the planets, aspects, celestial signs, etc., in order to get to a more in-depth understanding of the art of understanding oneself. Furthermore, I only read the book in German. Hopefully, the words in the English translation are as striking and powerful as its German original!

Nonetheless, a book I would highly recommend for beginners in astrology, and which might also be inspiring for the more advanced student.





### Astrological Book Review #3

by Stewart Black

THE AMERICAN EPHEMERIS FOR THE 20<sup>TH</sup> CENTURY, 1900-2000 AT MIDNIGHT. Revised Fifth Edition. ACS Publications, San Diego. 1995 e.v.

**And**

THE AMERICAN EPHEMERIS FOR THE 21<sup>ST</sup> CENTURY, 2000-2050 AT MIDNIGHT. Revised & Expanded Third Edition. ACS Publications, New Hampshire. 2010 e.v.

*This is the third of a series of thirteen book and film reviews aimed at helping the student of the theory and practice of Astrology taught by Aleister Crowley in Magick without Tears (Unexpurgated, Commented) find and assess necessary research tools.*

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

Surprisingly, *The American Ephemeris* contains nothing specific to America, except perhaps disdain for British colonialism! Compare its contents with the nationalist chauvinism of *Raphael's* which insists on misnaming U.T.C. (Universal Time Coordinated) by the colonialist term G.M.T! U.T.C. has been accepted worldwide as the proper name for international time in respect of the 0° longitude meridian since 1972 e.v. (Greenwich Mean Time is only the name of a time zone!) Years ago, I had assumed, without looking beyond the cover of *The American Ephemeris*, that it would contain tables of houses particular to U.S. cities and other information useful mostly to Americans. I was wrong: there is nothing specific to America except the name on the cover, and I regret not buying my copy decades ago. It is the most affordable midnight ephemeris anywhere on earth. Most modern Astrologers find calculating a horoscope starting at midnight on

the vulgar calendar date simpler as it removes the step, and possibility of error, in which you need to figure out whether to subtract or add the birth time from U.T.C. at noon. Perhaps maudlin and bleary eyed British Astrologers enjoy being as fixated on the glory of the Sun never setting on the British Empire at noon over Greenwich as the idiots in their country are on the glory of escaping present reality by the fantasy of returning to the 'glories' of the Dead Aeon under Brexit.

Every page of *The American Ephemeris* contains tables of planetary ingress, lunar aspects as well as dates and hours for lunar phases. The lack of tables of planetary aspects is not really a drawback as you can find these at a glance if you have learned the tricks from Mayo's *How to Read Raphael's Ephemeris* (see Astrological Book Review #1). The only drawback, in my opinion, is the lack of tables of planetary latitude and declination that limit the Astrologer's ability to judge the 'beneficial' or 'detrimental' strength of any aspect or conjunction.

**Verdict: Highly recommended.**

Love is the law, love under will.

Astrological Book Review #4 by Stewart Black

TABLES DES MAISONS. PLACIDUS LAT. 0°-66°. ENGLISH - FRANÇAIS - DEUTSCH - ESPAÑOL - ITALIANO. 20<sup>e</sup> ÉDITION. Aureas Editions. Paris. 2004 e.v.

*This is the fourth of a series of thirteen book and film reviews aimed at helping the student of the theory and practice of Astrology taught by Aleister Crowley in Magick without Tears (Unexpurgated, Commented) find and assess necessary research tools.*

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

After you have learned to find the planets places using an ephemeris, you will need a table of houses to find the cusps of houses. The *Aureas Tables des Maisons (Tables of Houses)* is the most accurate and complete I have found in thirty years. Published regularly in France, this reference book comes in five languages in the same volume (French, English, German, Spanish and Italian) and is the only Astrological work I know that is as considerate to Astrologers in the Southern Hemisphere as to those in the North. The prefatory essay, a mere page in length, 'Example of Utilization of the Tables for the Southern Hemisphere,' is the most concise and complete set of instructions for working through the mathematics of using a midnight ephemeris to calculate the sidereal time at birth that I have found. It is nearly impossible to find instructions for doing this that are not strewn across 300 pages of a poorly written Astrological treatise. Fernando Pessoa had reason to complain about badly written books! Even *Raphael's Guide* (see Astrological Book Review #6) leaves out the necessary steps you need if you live outside the U.K. time zone! You can't even Google a decent explanation of how to do this!

As a bonus, *The Aureas Tables* contain longitudes and latitudes of 3,500 cities. I am grateful for the precise geographical information it supplied me while setting up horoscopes in Kenya, whilst I lived in Nakuru County, in the south of the equator. The paper is extremely durable, and the size compact, 15 x 1.4 x 21 cm, comparable to *Raphael's Ephemeris*. It fits snugly into a purse. In comparison, tables printed by *The American Ephemeris* and the *Koch Tables* printed by AFA require half the space inside a brief case!

On the down side, some users have complained that they would prefer the cusps listed exactly 4 minutes apart rather than at intervals close to four minutes, but I have not found this a hindrance.

**Verdict: Highly Recommended.**

Love is the law, love under will.

Stewart Black

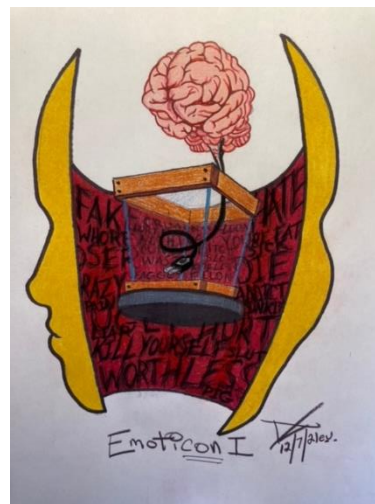


Illustration by Frater MAT APR

## OTHER REVIEWS: MUSIC

### Two Little Songs & One Radio Station

By Frater Procedebo

Especially in absolute insane times like the ones we live in right now again, I like to listen to international music. My Brothers of Metal might not mind this time to pop music.

These two songs were released already a while ago, but I like them nonetheless. The first one is in Spanish, the second one in French:

Karen y Los Remedios – “Canario”  
Plaisir de France – “Cogne mon Coeur”

Whoever is interested in listening to international songs like these two songs should go to:

<https://www1.wdr.de/radio/cosmo/index.html>

Unfortunately, the website is in German, but clicking on the play button in the upper left corner will start the radio show. Broadcast time is Central European Time, but

according to their website they play all night long. Fair warning, the selection of songs might differ a lot.

## POETS' MANSION

### NIGHT'S KNIGHT

By Marcelo Ramos Motta

(From *Literary Works of Marcelo Ramos Motta, Poesias*)

I am the knight of the nights!  
And I go on galloping the roads,  
Amidst the most dreadful darkness!  
My eyes launch fiery faggots,  
I scorch the leaves upon which I tread on,  
While passing by, I gallop to the beyond...

I am the sovereign of the waning moon!  
And the witches, at this moment,  
Whisper my name while letting out a sigh.

On the infernal nights of the Rising,  
And here, on the Sabbath, I ride ahead,  
My eternal and somber ride

The angels upon the heavens fear my name,  
If I approach them, the light dissipates,  
Lightening sparks! A storm breaks!  
There is no fearful beast that is not tamed,  
That does not tremble before the light that consumes,  
And the lightening of hooves through the road!

If you wish to invoke me, at the crossroad,  
Stand up like a sword and draw up a circle on  
the ground;  
Say my name in a loud voice  
Three times, then you will hear the galloping of  
the cry,  
That brings me into the invocation!

I will give you gold, silver and other riches  
That deep within, your soul desires most ...  
In exchange, I will ask for your salvation!  
And, upon death, you will go to Hell  
Where Evil, which is eternal, resides,

As it does Good, passion and hatred!

I am as the eternally condemned,  
Who runs to expiate his sins,  
Who runs without ever stopping!  
My fate is that of a rebellious angel,  
Whom, although loving God, lets out a scold  
Of harsh anger - foaming mouth!..  
I am the foundation of the shadow,  
And, at times, I rest upon the burning lava of  
the volcano!  
Then, I cry the tears of the fire  
that form this grand and glorious game  
Of colors, which is called eruption.

I sleep upon the kernels of the greedy,  
And dance upon the head of the hateful,  
And nest within the breasts of the whore...  
Taking upon the shape of the snake,

I smoothly slide in the flesh,

Caressing it, until it loosens itself to insanity!  
I am the eternal guardian of the Portal  
That every mortal who wants  
to penetrate the Mystery must pass through!  
And by feet, he shall triumphantly climb me,  
The one who frees himself from his song,  
In search of the false peace of the hermitage!

I am the guardian of the Great Path!  
I am the specter of that legend,  
That speaks of Adam and of Paradise,  
And one day I will reign here on Earth,  
While above, the souls hovers The promise of  
the hailstorm!

I am the knight of the nights!  
And through the roads I gallop,  
Amidst the most horrendous darkness,  
My eyes launch blazing sparks!  
I burn the leaves I step on,  
While passing, galloping specter!



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