



# **ASTRAL ATTACK AND DEFENSE**

**(being The EQUINOX In  
BRASIL  
Volume I, N° 3)**

**For**

**MARCELO MOTTA**  
**(Frater Parzival XI°)**

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by  
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Translator's Preface  
Camille Perkins

This book has until recently, been available only in Portuguese. Motta did not see any reason to translate it into English as he felt that Dion Fortune's work, *Psychic Self-Defense*, said everything that was needed to be said in English. However, with my interest in studying languages, and PJ's interest in Motta's philosophy, we both felt it was still worthwhile to attempt a translation of the work to the best of our ability. In other words, we saw it as a self-study in both language and Thelema. And so, after five years of intermittent, slow and tedious work, trial and error, PJ and I are pleased to present to you our translation into English.

To give you an idea about my background, I developed a fluency in Spanish after four years of study. Spanish was not my native language, nor did I have any experience with Portuguese. In spite of this, I could grasp the general meaning of the Portuguese. Spanish and Portuguese are, after all, sister languages. But like so many things, to actually translate it was easier said than done. I was inexperienced at Portuguese and the manuscript was much larger than anything I had translated in learning Spanish, so I decided to use the Altavista and FreeTranslation websites to obtain a very crude translation. This needed several corrections in grammar and context.

In addition to this, there were certain words that remained untranslated and I simply couldn't translate them as I realized that they were words particular to Portuguese only, as I pointed out to PJ. Brazilian Portuguese especially, had its own subtleties of character as well as colloquialisms, or figures of speech. And I didn't know any Portuguese speakers. I was left with the option to use google to search for the words in Portuguese context, wherein I could grasp a fairly reasonable judgement as to their meanings.

For example, the sentence, "o tiro ile sair pela culatra," literally translates into, "...the shot leaves by the butt." But in context means, "the opportunity had passed him by." The word, "gama vibratória," which appeared numerous times throughout the book, literally translates to, "vibratory gamma," but in context means, "vibratory ray," "vibratory wave," or even simply, "vibration." And "aranha caranguejeira," was obviously a type of spider, but "caranguejeira" was untranslatable; in a search I learned it was a tarantula.

At this point we made a final review and I went over chapters one through three as I thought they needed more attention to detail. The final step was to write our prefaces and edit the manuscript for printing format.

We think we have accomplished what we set out to do, that is, to present an adequate English translation of this book which had for so long been widely unknown in the Western world. And we got much "food for thought," in the study of language as well as Thelema. We invite you to read and hope you enjoy it.

Editor's Note  
Paul Joseph Rovelli

Marcelo Motta had a rash, hot-blooded temperament that leaves his reputation somewhat tarnished for those in Thelema who found little appreciation for such behavior as his personality led him to exhibit. And his celebrity in Brazil, coupled with the socialist takeover of the Brazilian government certainly didn't help contain him, nor his infamous bravado. Though, if you read through his body of work and take his writings on their own merit, you must ultimately discover that he contributed a strong body of work to the development of the Thelemic philosophical system.

While not everything he ever wrote may stand the test of time; especially some more controversial ideas on sexuality amongst other topics, Astral Attack and Defense easily stands as an iconic example of his brilliant insight and experience. Motta himself dismissed the value of the work as he felt Dion Fortune's book, Psychic Self-Defense, provided everything the English speaking world needed to know; negating the value of translating his Portuguese work into English.

For one with a familiarity of both Motta's and Ms. Fortune's work, it is easy to find her stamp all through Motta's writing on this subject. But there's yet so much more that is provided for one with the desire to approach the subject with a uniquely Thelemic perspective. My footnotes throughout this work, attempt to either amplify what Motta is saying or to put it into context. There's certainly enough technical information to fortify the work of the practical Mage. And some of the experiences described in the book are quite extraordinary.

While Motta has written numerous commentaries to various Thelemic holy books and other works by Crowley, and enough to earn him a place in the development of this philosophical system, there are only a few completely original works that come to mind. These are Letter to a Brazilian Mason, Calling Children of the Sun, The Coins of Ge Yuan along with the present work. And with the first two aforementioned documents being really introductory for the public, and the Coins being a more symbolic production, Astral Attack and Defense stands apart; giving us a greater understanding of Thelemic philosophy and Thelemic science.

## PUBLISHING NOTE

It was our intention to publish, following the number of this first volume of The Equinox in Brazil, Parts I and II of Book Four, by Frater Perdurabo, under the title *Yoga and Magic*<sup>1</sup>. However, slow sale of The Equinox of the Gods, which is already foreseen, led us to modify our plans in publishing the works of Aleister Crowley to create more accessible writings for the general public. Those interested in this series, which we can say is unique in the publication history of the Occult in Brazil, are invited to consult the *Publication Plan* at the end of this volume. Critiques and suggestions will be welcome. Requests for subscriptions will be even more welcome!

For reasons apparent to those who would be cautious, we advise correspondents to send their letters by *registered mail*. In the event that they do not receive a reply within a reasonable period or in the event that their letters are returned to them as undeliverable, please write again. Any response received from us that contains statements opposing the principles of Liber OZ, also included in this volume as part of the Appendix, or that seem to defend or sympathize with Roman Catholicism in general, and with the Nicean Creed in particular, *did not actually come from us*. As per the O.T.O., how much more does the A.'.A.'. abhor any ideals, whether they be religious, economic, or political, that try to coerce the public through threats, emotional blackmail, or repressive mechanisms.

For those who have ears, let them hear.

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<sup>1</sup> This was published in English as the Oriflamme. We don't know at the moment, whether or not it was also published as Motta's The Equinox in Brazil.

## Preface

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

The dissemination of occult knowledge is bigger at this moment than at any previous time of history. At the same time, the inauguration of the New Aeon, which occurred in April 1904ev, completely revolutionized the conditions of psychic development. The passwords and the religious signs of the old initiatic fraternities, along with the established religions had lost *all their magick power*. That is a fact only a few people have even become aware of.

Books of witchcraft, low magic, and passive psychism even gather on the bookshelves of bookstores with treatises on parapsychology. Unscrupulous quacks even believe in "doctors" of this new science. The fact is that no serious university in the world exists that gives doctorate diplomas in parapsychology. The subject is studied in many centers of education, but only as a branch, or specialty, of psychology or psychiatry. People who allege to be "educated parapsychologists" are as much liars as those who allege that a man existed called "Jesus Christ." Such a man did not exist: the magickal current of "Jesus Christ" was a formula of power in the past Aeon, which, pronounced with faith, protected against attack; but it does not protect anymore. On the contrary, those that use this name run danger of attracting the influence of the dead currents that still circulate (by virtue of the momentum acquired during centuries of magnetization), but which no longer have any link with the spiritual hierarchy that watches over the destiny of humanity.

When the author of these lines was twelve years old he had already made a study of Occultism. On one certain occasion he suffered a magical attack during sleep: a maleficent entity looked to acquire control of his nervous system, or "chakras." Feeling the attack, he reacted while sleeping; the entity perceiving that it had been identified, withdrew in the direction of the opened window. He cried out, according to the instructions found in the authorized books of his curriculum:

"I exorcise you in the name of Jesus!"

Upon saying this, the entity (enveloped in a black mantle and with a black brimmed hat) stopped its flight and let out a challenging burst of laughter. Then, still laughing with disdain, it left for the window. The boy then woke up, seated in the bed, with a foot out, the hand raised in the exorcism gesture that I still make in my sleep, sweating cold, back in the direction of the window; and the memory of that outburst of laughter that shocked me for its jeering. It was the first time I perceived that the ritual words of Christianity had lost their power over the spirits. I only came to understand the reason eleven years later: the inauguration of the New Aeon.

The dissemination of occult knowledge puts weapons and resources at the disposal of the unscrupulous to influence the unsuspecting without whom perceive that their well-being is under attack. The spiritual law of the New Aeon is *Do what thou wilt*. However, this Law is for all. Those that seek to improperly influence their freedom are then likewise looking to restrict their spiritual autonomy; and as it is written; AL I.41, *the word of Sin is Restriction*.

In the past, the spiritual currents of the diverse religions provided its believers with some defense; but the modification in the terrestrial polarity, as we've already stated, made the words and signals of these religions impotent, or self-deceptive. If you believe the name "Jesus Christ" has

force, and some being approaches you when you invoke this name, you of course will conclude that it is a sincere and good entity, and will not be on guard against attack. It happens, however, that this name now is part of the dead current. If you to try use it to defend yourself, it will not have any value, and any maleficent entity can use it for being deceptive. As it says AL i 49: *Abrogate are all rituals, all ordeals, all words and signs.*

This is one of several important points that the majority of writers on magical obsession and attacks forgets or avoids (!) to mention. In our book we will give numerous practical examples of defense against the most diverse types of occult attacks. These examples will be taken from our own experience, or the experience of our disciples and colleagues. We will avoid telling any phenomenon, which we do not have personal knowledge of. Everyone already heard talk of a friend who has a friend that has another friend who saw a record flying, or spoke with St. Germain personally!<sup>2</sup> The lies and exaggerations are described with sincerity and even good faith in the majority of occult books, but the ethics of the Organization, which we belong to, would prevent such madness off hand. The examples that we cite are registered, and the origin will always be mentioned. In some cases, however, mainly with those that originate from the experience of living people or our disciples, we take the freedom to change names or places, to protect serious and dedicated people against the false persecution of fanatics or the idle curiosity of false enthusiasts.

With the dissemination of the literature of false occultism and "parapsychology," attacks against the psychic integrity of other people are likewise becoming dangerously common. The average person, for the time being, still has not become conscious of the type of thing that is attempted by unscrupulous people who know little of the powers of the human mind, and so dedicate themselves to using it for ignoble ends. Because of our specialized interests, we enter into contact with victims of such attacks. Many times we were consulted on the best way of defending against glamour, suggestion, hypnotism and unhealthy magnetic allure. Still had our interests, we even enter in contact with men and women who we can call initiates, and of Masters: we have seen phenomena that exceeds in depth and reaches those gotten in any seance, or those that are claimed as "miracles" by the most diverse religions. We have participated in combats in the subtle planes, and received the support of that occult police force that, under the authority of the Secret Chiefs, keeps guard on all the nations. Already there were occasions where, as all the Initiates in some stage of their lives, we were forced to that magical vigil in which the Aspirant does not dare sleep while the sun is below of the horizon; already we confront that smashing pressure that only undoes itself during the phase of the waning moon, and the force of a magnetic attack wears off and erases.

It was by way of contact with those people who knew our interests, and who looked to us for consultation that led us to write this book; but it is necessary that we should make a careful distinction between what is really a psychic experience and what it is only autosuggestion or a psychosomatic disturbance of physiological origin. It is not easy (for cautious occultists) to be sure that the person who complains about a subtle attack, is not merely suffering from his own tumultuous stress, or is not physically ill. Hysteria, psychosis and glandular disturbances in general are, at least for the time being, more common than a legitimate case of - for example - possession or demonic obsession; nor does the public know, much less the theologians, what an initiated occultist wants to say when he talks about demons. All the possible factors have to be

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<sup>2</sup> Franz Hartmann, on one certain occasion, published a picture that, according to him, was given to him by Helena Blavatsky, with the declaration that it was a picture of him in his incarnation as Cagliostro. It happens, however, that it went by a copy of a picture of Two Kings of Prussia, and the original is still hanging in a German museum! We do not know if Franz Hartmann lied impurely, or if the Master amused himself at his cost.

considered when we investigate a phenomenon that somebody alleges to have been caused by an astral attack; and in the pages that follow we will try to describe the methods of defense against this type of crime, as also the way to perceive those cases that before would have had to be at the same time in the hands of a neurologist, a psychiatrist, and of a surgeon.

We must, on the other hand, still prevent the imaginative or suggestive people against the study of this book. It would be preferable that they do not take us seriously, and face what only follows as another story of fantastic horror, or scientific fiction. This work is intended for serious students and those that feel besieged by the problems that it describes. It is necessary, in these psychically turbulent times, to better open the eyes of evolved men and women as to the nature of these forces with which we come increasingly, more and more in contact with as humanity moves forward.

Love is the law, love under will.

## CHAPTER 1

### SYMPTOMS OF OCCULT ATTACKS

Modern science advanced so much that it has reached the threshold of Occultism. We know nowadays that the material appearance of things is pure appearance; that the solidity of physical substances is an illusion of our senses. A block of granite is a union of differently charged particles moving in complex orbit: were it possible to provide a link with the system of forces that keeps them separate, the particles of the granite block could be compressed to fit on the head of a pin (clearly maintaining the same weight). An impenetrable steel wall is not, really, impenetrable: if we could neutralize the mass of our bodies, we would pass through the steel with the same ease with which water drains through the holes of a bolter.

Our own bodies are no more than miniature universes. The particles that compose our bodies are enmeshed in an incredibly complex system of orbits that swim in a magnetic field. Occultists speak of the astral plane, of the emotional plane, the mental plane, the etheric plane. All of this is nothing more than energy fields vibrating in diverse speeds, all interpenetrated and concentrating an infinitesimal focus that, for our coarse senses appear as the "solid" meat of which we are composed. Thus the call of scientific materialism never existed. It does not differentiate between the substance and the energy, and that is what we call "dead" and only one of the modifications of the infinite ocean of life.

In the Etheric Plane (invisible to our five senses) at this point, difficult to observe even with our more sensitive scientific instruments, phenomena continually occurs that we do not normally notice that however, can produce echoes in that which we would stipulate to call "material plane." It contains beings composed of energy subtler than those, which impress our minds through the physical senses: beings that move in a vibratory manner such as fish swim in the ocean. There are also, men and women whose minds have been especially trained, or that they possess since birth a special aptitude to enter into this invisible ocean of energy in an analogous way to that one where a diver imitates the fish in the physical sea. There are also occasions where, as well as in the physical sea a tidal wave occurs, or a levee breaks and the subtle energies invade our physical minds and affect the course of our lives.

Normally, this does not happen. Our own incapacity to perceive these subtle forces protects us against them; but the ratio of sensitive human beings is increasing, and will continue to increase during the New Aeon - one of the reasons why this book is necessary. There are four main conditions under which the veil that separates us from the Etheric Plane can be involuntarily breached. First, there are places on the surface of the earth where the astral forces concentrate in mass.<sup>3</sup> (That is, most of the time, the result of an accidental combination between certain geologic structures and certain chains of terrestrial magnetism; but with equal frequency, such places are used, necessarily in virtue of these characteristics, as temples for diverse, and to the successive times, religions, and this results in one of these rare, but essentially natural portals, between the material world and the Invisible one).

Second, we can enter into conscious or unconscious or accidental contact with people who are, consciously or unconsciously, dealing with these forces. This by the way, is the form most common of occult "attack;" the one that originates from the ignorance or the imprudence of our

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<sup>3</sup> Editor Note: The Geodetic centers of ancient Egypt and Greece, forming an octave of sacred groves as well as the lay-lines of Europe where the Cathedrals of Notre-Dame immediately come to mind.

fellow human beings. Rarely are such situations intentional and rarely are their aggressions deliberate. A car can skid and kill a passer-by: it would be unjust to call the driver an assassin. We can give our hand to a person, and in this same instant the person can touch, accidentally, a displayed electric wire; is it fair to accuse this person of being malicious because of the shock we received? We should always be vigilant as those attacking us may not know they are doing so and even their own unhappiness may be the cause of their mishap. For this and other reasons (that we will provide later), we do not have to respond to an occult attack with another attack; it is only necessary to efficiently control a force by raising it above of the plane where it manifests.

Third, our interest in occult phenomena can surprise us as we ourselves, become the type of person that we mentioned in the previous paragraph (this, by the way, is an inevitable consequence of the initiatic way). Another one of the reasons why we wrote this book was for providing those who are inexperienced with some elementary data with security. If we enter into contact with the subtle forces without regarding the laws that regulate these forces, the result could be disastrous; in the sense were we to ignore any natural phenomena where these forces might become imbalanced and upset, causing an appropriate reaction to restore equilibrium, making us the victims, as we were the disturbing force.

For example, if we were to invade the territory of a wild lion without taking the precautions necessary, is well possible that the animal would attack and destroy us; but it will not be just to say that the lion hates us personally, and that it desires to harm us. After all we can reckon that he is not invading us, we are invading him.

Finally, there are certain pathological conditions of the human body that produce a weakness of the veil that normally separates them from the Etheric plane, with the result of that the subtle forces invade our nervous system. Whatever the origin of occult "attack", a feeling of fear without conscious cause, and a sensation of oppression and emotional or moral weight are frequently the first symptoms. To the degree that the situation progresses, nervous exhaustion commences. In certain cases, the corporal fabric is gradually consumed until the person becomes practically skin and bone, and lies in bed all the time, feeling too weak to move himself. This last phase is, happily, very rare. In the event that appropriate measures are not taken, deterioration progresses until physical death. Almost always a vampire perpetrates the attack. We will cite more examples as we proceed, and we will describe the appropriate methods of defense.

More commonly, nervous exhaustion and mental disturbances are the effect of a magical attack. The victim has nightmares, which he does not remember upon waking up, but begins to distrust going to sleep. At times, the disturbance in the subtle planes leaves special marks on the physical body. One account we investigated produced the mark of an animal hoof, as if the person had taken a violent blow; another one, marked deep scratches under the skin, without breaking the cutaneous surface, seeming as if the victim had been in the claws of a gigantic cat. Such marks pass as routine injuries and go unnoticed for a period of time. Unusual odors, without any perceivable physical origin, are also a possible symptom of occult attack. The smell is usually described as that of rotten meat, that comes and goes of suddenly, but while it manifests, one has no doubt as to its presence: any person, sensitive or not, can smell the stench.

It would seem unnecessary to insist that the possibility of some material explanation must first carefully be sought out before attributing such occurrences to the Etheric Plane, as this is exactly when the supernatural elements of a phenomenon would seem so evident. For example: an Aspirant of our acquaintance telephoned us one day, terrified, announcing that she was under attack. We ran to her house, where effectively we noticed, in the living room, a peculiar smell of

rotten meat. But opening the sofa-bed, demons with the corpse of a mouse that, having ingested poison that the owner of the house put in a hole, takes refuge there to die.

We must also always keep in mind the possibility of a deliberate fraud, exactly where this seems impossible. The science of the illusionist, for example, is so well perfected in our time that it can produce the appearance of the most amazing miracles. The multiplicity of quacks is so great that those serious investigators with scientific training only tend to consider parapsychological phenomena legitimate when observed under conditions of rigid control, and not in the presence of a professional illusionist. Recently, an international quack appeared on Brazilian television, alleging to be capable of warping metal objects and to influence the functioning of long-distance clocks. Little did people know that this individual (who started his career as an illusionist, in partnership with another youngster who still accompanies him until this day, and assists his manipulations behind the scenes) was convicted in his native country for trying to use hypnotism to pass for fortune-telling and thaumaturgy, and always refused to produce his miraculous "phenomena" in the presence of professional magicians. He had been exposed by the international community of illusionists wherever he displayed his talents.

Recently a researcher wrote, in a well-known, international scientific publication, that when he wants to find a case of door bells that touch without apparent cause, beaten mysterious, inexplicable water fall, oil or blood of the ceilings of the rooms, and other such apparently psychic phenomena, he leaves soon in search of an employee or person of the house that would show symptoms of hysteria. Roman Catholic priests, when in the presence of diabolic possessions, would make well in pondering the unnatural restrictions that are imposed by the religion "Christ" following unfortunate persons. But, as everybody knows, without "Satan" it would not have "Christ", and possessed of the devil Roman Catholic, as we will see ahead, only appears to boast the theology of the Romans.

Initiates do not have any interest in "proving" the existence of the Etheric Plane. They would not be initiates if they had no personal experience of the subtle planes, and those parts of human consciousness that are of the same vibratory nature as these spheres of energy that official science is finally starting to study. We know that the Etheric Plane exists. Therefore, when an unusual manifestation of the subtle forces occurs in the material world, we seek to study the situation with the greatest possible objectivity. The solution should not be to assume this is a case of magickal attack based on any preconceived notions without first examining the available evidence. The first step, in every case, is to call an available doctor or psychiatrist to help us. If the phenomena cannot be treated as being an illness of the nervous or glandular system, or be explained in terms of abnormal repression of the natural instincts of the human animal, then it is time to consider our experience and to apply our specialized tests. It is clear that there is more to the man than body and mind. We are spiritual beings revealed on this plane, and body and mind are only the clothes of a traveler that crosses a strange land.

## CHAPTER 2

### ANALYSIS OF THE NATURE OF AN OCCULT ATTACK

When an occult attack is deliberate, its more common form is a combination of telepathy with suggestion. Before going into more detail as to the mechanism of this type of attack, we will give a concrete example. Some years ago, a colleague of ours, having just graduated college, was invited to occupy the position of director in an educational institution in the interior of the country. Her immediate subordinate was a tall, lean, dark man, extremely Catholic, but who belonged to an organization of Dutch origin called "Lectorium Rosicrucianum" and it was rumored that he had the "occult" knowledge that one gets from this kind of an organization<sup>4</sup>. This individual, as was verified later, became disgruntled because of the nomination of our colleague for the position, which he had held his own ambition for. He also maintained a certain influence over the faculty with some strange cases of nervous exhaustion being reported during his tenure there. Along with this, the predecessor of our colleague seems also to have been affected as she resigned the position for "health reasons."

Our colleague, at this time, was not yet interested in occultism, though her experiences with this gentleman would lead her to the study of the subject. She was extremely young, credulous and sensible; the primary reasons why the position had been offered immediately, after her brilliant university career. Although admiring the efficiency of her immediate subordinate, who offered to take care of all the administrative details for her, "preferring work over play," as he said, she also felt an instinctive antipathy for him. This antipathy became highlighted when her subordinate mentioned his association with the "Lectorium Rosicrucianum." Our colleague attempted to control her repugnance, but she felt that her assistant, in some inexplicable way, was conscious of it. At the time, as well, our colleague already had a firm and scientific attitude with regard to religious subjects, and was known to be an Agnostic. The fact that she did not go to Mass on Sundays, in a small and extremely Catholic city, was the main reason (as she only came to know later) used against her by her assistant, in long letters written to the proprietors of the college, insinuating that she, because of her attitude, was working against the parents of the pupils along with the institution.

Within her first month of management our colleague had her first serious disagreement with her superior. He was an extremely fiery-tempered man who did not tolerate the least disobedience to his orders and that was the reason why he fired a maid without any advanced warning or recompense. The woman complained to management and our colleague took the case to the attention of her subordinate, gently pointing out to him, that only she had authority to fire employees of the institution. Instead of admitting this indisputable fact, the man replied that she knew perfectly well that the maid was dishonest and negligent in her duties. After that, staring deeply into her eyes, he repeatedly cited the shortcomings of the maid, in a clear and firm voice, saying: "And this happened, and that happened. You know what happened. You know that she did this."

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<sup>4</sup> The "Lectorium Rosicrucianum" seems to follow the "progressive" theological line of a group of dutch Jesuit priests that were responsible for one recent "modernization" of Roman catechism, very possibly influenced by the fulminant critique in [Letter to a Brazilian Mason](#). It is obvious that this "Lectorium" does not have any link with the old Rosicrucians, whose first rule was that nobody ever publicly used the name of its Society, nor admitted to being a member.

Fortunately for the maid, at this time our colleague had the habit of keeping a diary in which she carefully recorded the events at the college. Were it not for this, according to her own testimony, she would have believed the accusations. She at first decided the matter in support of her subordinate and immediately removed herself from the presence of this plaintiff. Feeling herself so stunned and exhausted that she went directly to her room and slept until the following morning. She says she then slept for ten hours without waking up and in the morning, consulted the daily report. She discovered that the accusations of her assistant were not true and made a call to the secretary.

“He disciplines well,” she said to her, “I do not want to oppose the decision of my colleague. But I know that the accusations by him are unjust. You will have his pardon, and a letter of recommendation by my own hand.”

This was the first error that she committed. When agreeing to fire the maid unjustly, she was submitting to the perverse magical will of her subordinate. But as we said already, she was young and inexperienced. A few days later the "maid," encouraged by her victory, came back to work. She got into an argument with one of the valued professors of the institution, who gave her an "order" and she reacted virulently, saying to him that she was a professional and not a slave, and that she did not receive orders given in this tone from anyone, not even from the director.

The method of action by the subordinate was identically the same. He went to the office of our colleague and demanded that she fire the professor. In clear and firm voice, and with his eyes settled on her third eye, he made calm and repeated affirmations to her. Our colleague recounted later to us that, to her astonishment, she was seen agreeing in a high voice to her subordinate as to the most serious accusations against the professor. The same nervous exhaustion and fatigue had possessed her, and eventually she agreed hastily to firing an innocent man and left from the room, alleging a strong migraine. But at this time, when leaving the room, she strangely felt for the first time in her life a sensation: when walking, it was as if her feet were not, in her words, "in the place where they should be."<sup>5</sup>

Arriving at her room, our colleague fell again in a deep sleep that lasted until the following morning. Upon waking up, she felt deeply ashamed of her actions the previous night. She then again, consulted her daily report, and verified that all the accusations that her assistant made against the professor were entirely baseless. However, she had agreed to all of them after five minutes of constant repetition! One could imagine her confusions as she could not figure out how she had been capable of agreeing to as much slander, but she felt instinctively that her assistant was responsible for her weakness. We can imagine her anger; she got dressed, went to her room and ordered a call to her subordinate. Thus she said to him as he entered the room:

“Mr. N., I am reviewing the case that was presented to me last night. The accusations were completely groundless. It is the second time that you did this, and after a third time I will be forced to ask for your resignation.”

The tall, lean, dark man of penetrating eyes was completely unperturbed. Looking fixedly at the young woman, fifteen years younger than him, he said to her in a firm and calm voice:

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<sup>5</sup> The sensation occurs when the feet are touching a firm surface and is similar to that produced when we step on a thick carpet very poorly attached to a wooden floor; indicating that the etheric body, which is the immediate part of the physical body, is out of balance with this.

“The one who will be asked for her resignation is you. Before leaving this office, admit that you are incompetent and that you do not have confidence in yourself.”

However much could be said against the ability of our colleague, who was barely an adult, and was still in her first job, self-confidence is a thing that she, we can testify, never lacked. She immediately answered that if N. had doubts as to her capacity for the position she could express them by writing directly to the proprietors of the college, then she would have the pleasure of responding to accusations, and present some of her own in turn. Instead of talking back or arguing, the man looked at her with fixed eyes and repeated, in a clear and firm voice:

“You are incompetent, and you know it. You do not have confidence in yourself, and you will admit that you do not have it.”

“That is not true,” our colleague protested; “I work well, and you know that I am doing a good job.”

This was the second error that she committed. If she had more life experience, or a modicum of occult training, she would have left the room immediately. At this time, she was seeking to dialogue with her opponent, who merely repeated his two previous phrases, and continued repeating them as one long cry. Our colleague entered her office at 10am; she left at 3pm. During this interval of time, according to her, the man repeated this poisonous mantra some hundreds of times<sup>6</sup>. She entered alert, young and full of health; she left in total mental confusion and physical exhaustion, and was sick for over a year.

Far from a lack of self-confidence, her problem is that he had too much of it. The person who is self-confident to the extent of finding oneself capable to face a battle unarmed, is more than self-confident, he is reckless. The mental force of the ambitious assistant was to the mental force of our poor friend as the force of a battle is to that of a human being. She felt, instinctively, that she had admitted to being incompetent and indecisive and her life would never more amount to anything of value. She all but totally ignored the technique to defend herself against this type of attack, which consisted simply of not paying attention to it. When arguing and arguing with her adversary, he was unconsciously admitting that she gave value to his opinion and affirming the existence of intellectual loyalty between the two. This second error aggravated the vulnerability established at the outset, and before she realized what was happening she was mesmerized. Gradually, everything around her was becoming unreal, as if in a dream. Her range of vision seemed to become narrower each time, until only the dark and lean face and the penetrating eyes of her attacker were visible.

Again she felt in the extremity of her legs and even lower that her feet were not touching the ground. At this moment, a curious phenomenon occurred. She distinctly heard an inner voice cover the voice of the adversary and say to her:

“If he believes that he has won, he will relax the attack and you will be able to escape<sup>7</sup>.”

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<sup>6</sup> In order to do this for so many hours in a quarrel with another person, a high degree of training in concentration is necessary as well as a vast reserve of nervous energy. As a human being, the subordinate was a very poor representative; but as a hypnotist, he was notable. The difference between a true and a false initiate is frequently only a question of development of the Moral Body, called *Buddhi-Manas* by the Hindus and *Neschamah* by the Cabalists. See the diagrams in the *Equinox of the Gods*.

<sup>7</sup> Our colleague, even so ignoring this fact at the time, is on to past life initiatic work. The voice was of one of the Invisible Watcher, whose attention was attracted by the attempt to destroy the mind of an aspirant to the Hierarchy.

Our colleague followed the advice immediately. She says that she humbly asked for pardon for her subordinate, for all she has done in life and for all she could still do. This, by itself, as we will explain later, was not very serious; but in her inexperience and state of weakness she committed one third and serious error: when asking for pardon, she knelt in front of the attacker<sup>8</sup>. This finally interrupted the hypnotic suggestion, he touched her head and "pardoned her," very satisfied with his work. Our colleague went back to her room and threw herself, dressed, down on the bed. Her mind was completely dazed. Some hours later a teacher, noting her abnormal absence from the supper table, came to her room and tried to resuscitate her. But she remained stunned, and refused to go down to the refectory. They had brought food up to her room, but she did not eat. Some colleagues came to visit her, but her subordinate did not appear, even though he had been informed of her condition.

This situation continued for three days, at the end of which, the family that had been prevented by the professor watching over her, appeared at the college. Her parents had asked her what had happened, but our colleague did not know how to explain the situation; her mind was blank. Any memory of the session with his subordinate had disappeared completely<sup>9</sup>. All that she knew and felt was fear: a constant fear with no apparent reason. It was not fear of some thing or person in particular, but it was terrible, nonetheless. She lay in bed with all the physical symptoms of intense fear, dry mouth, the palms of his hands sweating, the heart beating and a quick and shallow breath.

The family, obviously, was immensely intrigued, but as it could not discover the reasons for the situation, were forced to attribute the symptoms to a nervous exhaustion. She was excused from her position for health reasons, and his subordinate was placed in her place<sup>10</sup>. At the advice of the family doctor, she was taken to the farm of a relative in the field, to rest and to recuperate.

But recovery was slow. The intensity of the symptoms of fear diminished, but she continued to tire with abnormal ease, as she had been deprived of her natural vitality, and was completely apathetic and without initiative. After six months on the farm she received a visit from a childhood friend, a student of occultism. This person, perceiving the nature of her state, gave her a cautious but persistent interrogation. Little by little the forgotten circumstances had arisen to her consciousness. It was an extremely difficult experience for her. In fact, the memory of the attack produced an emotional shock almost as great as the actual attack. But finally she was able to rid herself of the sensation of fear that accompanied her for the past six months. Her physical state, however, only improved gradually, and it took six more months to recover. The family doctor had prescribed tranquilizers; these are very harmful in cases of nervous depression produced by attacks in the subtle planes, they cause a lethargic response in the etheric body. The friend, who was a Probationer of the A.'.A.'. , consulted her immediate superior. The sick person was advised to regularly take doses high of vitamins that strengthen the nervous system, and to strengthen herself by physically exercising with moderation but persistence. She started with walking, each time longer; from there she passed to swimming and riding. In six months she was back to her normal state. A complete explanation of the mechanism of the attack was given to

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<sup>8</sup> This mystical position must never be used inside of a magical circle, and in the most special conditions. See Book Four, Part III, published in the *Oriflamme* (Vol. VI, No. 5). [Ed. Note: Motta originally intended this essay to be a part of that series.]

<sup>9</sup> This loss of memory of events that attack the integrity of the ego is a mechanism of internal defense, and sufficiently common in cases of psychic trauma.

<sup>10</sup> This man still occupies the position, much appreciated by the proprietors for disciplines and economy with which the college is directed. The quality of education decayed in the establishment, therefore only professors of weak personality and little preparation resign to work there; but this does not affect the owners, who are interested in obtaining profit, nor worries the majority of parents of that city, therefore the adopted moral line is the official line of the present regimen: an orthodox and scrupulously intransigent Roman Catholicism.

her, and this really helped her to recover. It was an immense relief to know that something real, concrete, and even normal (for initiates) happened to her. One of her worst fears was that everything had been a product of her imagination, and that she was going insane.

Having returned to her normal state, she affiliated herself with Our Order where her progress has been exceedingly swift. Her experience with occult attacks has provided her with inordinate ability to help people in similar situations. And several of the cases told in this volume come from her Magickal Record. The technique used to attack this young woman was suggestion, pure and simple, but suggestion emitted with such concentration of will that its impact on the nervous system of the victim was immediate and lasting. There has not been any evidence that the criminal attempted to strengthen the long-distance suggestion, in which in case he would have telepathically. It is very probable that our colleague would have recuperated faster from the attack, if she had not knelt in front of the aggressor. This magickal position has been fixed in the collective unconscious as a form of submission for milleniums.

A magickal suggestion, whether directed to ourselves, or directed to other people, functions better visually and physically, rather than verbally. The cerebral centers of human vision are intimately connected to those of movement, and much more developed than the language centers. It is not efficient to give verbal orders to our subconscious mind, since we are, and as the young woman that we just mentioned, people of a certain cultural level, we are accustomed to verbalize our reactions. For the average person to say "Do this," or "Do that," is much less productive than to visualize the situation that results from us doing what is desired that we do.

For example, let's assume that a shy young man wants to woo a pretty young woman and suspects he might be at a loss for words when the moment comes; if he visualizes himself stammering, sweating cold, and repeating mentally to himself, "Don't do this," or "Be confident," he will gain little. The visual image will impress the subconscious mind with much more force than the verbalization. In most people, the subconscious mind will absorb the impression of nervousness and of ridicule and it will not give enough attention to the suggestion not to act thus. The young man would be much better off by visualizing himself coming close to the young woman smiling and confident, and talking to her with confidence and a clear voice. In fact, it is not necessary even to say "Do this," mentally, even though doing so obviously allows us to strengthen the entire process.

This psychological fact is well-known nowadays by specialists in propaganda, who take the utmost care with the visual details of their announcements, whether in posters, television or cinema. In the past, this technique was used for diverse religious cults in the execution of dramas or liturgical "mysteries."

Auto-suggestion is a part of magical training, it only becomes really efficient when executed in conjunction with action, word and thought, as well as with persistence and tranquillity of spirit. We must, in addition, carefully select where and how to apply its force. For example, it is inefficient to search to free ourselves from bad habits through negative suggestions: "Don't do this," or "This is wrong," visualizing at the same time what we do wrong. It is much better to use positive suggestions that cancel any habit while establishing in our psyche the contrary habit. Let's assume that we are sluggish and we do not like to read, we must look to create mental images of ourselves that are alert, active, applied and studious. We need not occupy too much of our time in such images, it is enough to reserve just a few daily minutes for them. But it will be of great aid to execute our visualizations every day at the same hour, no matter what. We are instinctively, creatures of habit. Drop by drop we will fill a swimming pool; or, given enough

time, an ocean. Also, it is part of the experience of hypnotists that, the more time left for a habit to form in us, the greater will be its permanence. Let us not hurry them, therefore: in the perfecting of our proper character, at least, haste is the enemy of perfection<sup>11</sup>.

The same methods that are efficient in the creation of good habits are efficient in the creation of bad habits, whether in ourselves, or in another person. Let's assume that we desire to attack another person psychically. Since we all live inside the same diverse planes of energy, each of which have a vehicle composed of the proper substance belonging to that plane<sup>12</sup>, we can, intentionally or by accident, establish telepathic contact with someone we desire to influence. That is relatively easy if we are in constant contact with this person. If we are not, it is very advantageous to possess a magnetic link of some type that allows us to tune into them.

In the majority of cases, suggestions made for this process are not recognized as coming from another person, but are accepted by the victim as if it came from their own psyche, which wouldn't be if one worked with a trained occultist, having experience in introspection and control of his own vehicles. A skillful magickian seeks to create suggestions that harmonize with the natural trends of the attacked person. Once the seeds of thought have fertile roots planted in the ground, they will be developed until eventually the plant will go up above of the level of the subconscious mind and grow into the conscious mind. Suppose that we want to ruin someone, and we know that he is an extremely proud person by nature. However, we seek to exacerbate his pride to the point where he will act as a megalomaniac, projecting himself onto friends, antagonizing acquaintances, provoking enemies. The person will seem to cause his own ruin, and he will not understand how stupid was the point of ruining himself.

It is unnecessary to comment here that true initiates, and Thelemic initiates in particular, never use such processes to influence other people, whether for good or evil. The Thelemic method of influencing other people's behavior consists of showing, in one definitive situation, all the possible alternatives to the conscience of others, and then waiting for them to choose the alternative that they desire. Frequently, this alternative differs from any of those that we can suggest to them: how can a man conquer the universe of another man? "So with thy all; thou hast no right but to do thy will. Do that, and no other shall say nay."<sup>13</sup>

This is exactly the process that should be used in the education of children. We do not have to try to influence them towards direction of our preconceptions; how can we know that they do not bring, within of their internal star, a very superior solution for the many problems that we judge to have satisfactorily resolved? And we should never hinder them from being conscious of all the factors of life, like the excuse that he is not old enough. How do we know that they are not wiser in their infancy than we are in our age? All spontaneous curiosity must be encouraged; all questions of their own device must loyally be answered with the maximum objectivity and frankness that we are capable of; and all interference in the choices and interests of the child, however "well-intentioned" it is, must be avoided.

I remember myself once, on the beach, when a ten-month old toddler, trying to walk in the sand, fell continuously; the mother, diligent, each time hurried to lift him up. Finally, exasperated, I said to her:

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<sup>11</sup> It is the consensus of the most diverse initiatic schools that the minimum time we allow to establish a new habit in the psyche is a solar station, or three months.

<sup>12</sup> Ultimately, it is possible that everything exists in one sole vehicle, disclosing itself in a series of vibratory gammas: or at least one such possibility is suggested by the idea of continuum, the equations of Einstein, and mainly by AL I.26.

<sup>13</sup> See the Equinox of the Gods, AL I.42-43.

“Dear lady, let your son stand up alone! Do you not want him to walk?”

The woman, sufficiently surprised, left the child in peace. Then looking at me with an air of one who would participate in a fight, he stood up stumbling and tottering, and recommenced to walk. A little while later he fell again, but arose immediately, and so continued his training to exist efficiently in our universe.

It is clear that there are situations where we should restrict a child: letting them ingest poison, for example, would be against common sense, but to hinder an adult from taking poison consciously is against common sense also.

This is the Thelemic attitude. Seeking to influence others for what we consider "good" is the most idiotic presumption we are capable of. Essentially, we are trying to impose our values on the next person, and to make them our puppets. This behavior is dangerously close to the spiritual practices of the "Black Brothers."

Thelemites only use methods of subliminal influence to defend against psychic attacks. Every human being has an unanswerable right to protect his or her own integrity. If, at times, the aggressors persist to the point that the only solution is the dissolution of one's physical vehicle, be patient. Death is also an initiation. But normally this is not necessary.

## CHAPTER 3

### USE OF THE ASTRAL BODY IN OCCULT ATTACKS

The expression "astral body" comes from the Middle Ages, and was originally used by the astrologers of the time, in an attempt to explain how the influence of the stars acted on the physical substance. According to them, the physical body contained inside of itself a duplicate astral substance, that is, a subtle substance of the same type as the influences radiated by the celestial sphere (of which the Earth, of course, was considered the center); and it was through the impact of these influences transmitted by the astral body to the coarser body that the stars influenced human life.

Astrology fell in discredit during the nineteenth century ev, which was the century of great advances in materialistic thought. But the development of physics and chemistry has led modern scientists to accept the possibility of very subtle radiations to be transmitted continuously through the sidereal space. The experiments with Kirlean Photography, initiated by the Russians, indicate that all living beings are encircled with an aura of energy of a gamma wave invisible to the naked eye; and modern biologists have started to admit the influence of the apparent movement of the sun, and the real movement of the moon, on the life in the surface of our planet, including human life.

The initiates, however, never held any doubt as to the existence of an astral body; but they go further than this. They state that the astral body is composed of diverse structures, each one of a specific vibrating gamma wave, and each one with a determined function. The Hindus, and mainly the Buddhists, have made a very deep analysis of the vehicles that compose the astral bodies of the medieval mystics of Occident.

Certain people have a greater developed astral body than the norm, either due to deliberate training, genetic inheritance, the magnetic influences of where they live or the people with which they enter into contact with. For example, trained Initiates, are themselves, developed to a high degree, but not of a degree high enough to have overwhelmed the Ego<sup>14</sup>, possess intensely magnetic, disturbing personalities for sensible people who are not accustomed to the existing presence of psychic force in high tension. In circumstances in which the Aspirants already of a certain development extend the conscience of the internal vehicles with greater ease, those that are not prepared can become extremely disturbed by the constant presence of an Initiate. Therefore, advanced occultists who, without having yet reached total balance and destruction of one's powers, and allow the profane to enter in one's circle, are being imprudent and even indiscreet. But they cannot, in all fairness, be accused of abusing their faculties. They emanate force involuntarily, due to its high internal load. The initiates of higher advancement<sup>15</sup> always live away from the multitude, they not only need isolation for their work, but know its influence produces a violent psychic reaction in the profane.

Some time ago, a colleague of ours whom we already related to, having reached the Degree of Philosophus in the A.°A.°, established an Abbey of Thelema in a place that we will not specify, where his immediate disciples could go for training and magickal retirements. One of his Neophytes, very well intentioned, having known a man who said he was interested in psychism, requested permission to bring his company for a visit. As we've already said before, our

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<sup>14</sup> An apparent paradox of the invocation work is that we start by strenghtening them and developing them to the highest possible degree, and then finish by destroying the fortified castles that we erected.

<sup>15</sup> Mainly, the Dominus Liminis and the Adeptus Minor.

colleague is extremely self-confident, and assented to the visit of a profane one. The conditions were unique, according to the Neophyte, it was purported that he was on the verge of a nervous collapse, and perhaps the atmosphere of the Abbey would assist in his recuperation.

The profane person was an extremely sensible and scrupulously clean person, and with a pronounced repugnance for dirtiness of any type. His special sympathies in psychism were the theosophical works of Max Heindel. He followed a strict vegetarian diet and was extremely meticulous about his hygiene. His obsession for personal cleanliness and that of his environment, his vegetarianism that he declared to be the result a deep repugnance for violence and blood, and his incessant interest for mysticism had impressed the Neophyte as spiritual signs. Unhappily, when our colleague assented in the visit, he was still not aware of the characteristics of the visitor, which he would have immediately recognized as symptoms of an extremely restrained sadomasochistic temperament.

When the visitor, whom we shall call Mr. N., arrived at the Abbey, a curious incident occurred. The Abbey had a gardener, who in turn had a dog, an extremely friendly and lumbering vagabond, whose favourite occupation besides picking fleas was sleeping in front of the gate. N., having jumped out of the taxi that brought him from the station, and paid the price of the trip, went beside the animal to pet it. The dog got up and left whimpering with his tail between his legs, going further into the yard, where it did not leave until lunchtime, to the great astonishment of its owner, who had never seen the animal to act thus. The gardener declared later that since the first day he distrusted N., because of his dog's reaction to its initial contact with the visitor.

After this initial incident, N. made an excellent impression on the staff of the Abbey, also on our colleague, who was not present at the arrival of N. and would only come to know of the case with the dog some days later. He was a quiet man, good-natured, with a sense of humor, intelligent and cultured. His opinions and ideas about the Occult, differed radically from those of the staff of the Abbey, but did not cause any harm during the day. The visitor spoke of Magick with the Abbey and its inhabitants, and expressed disappointment in the fact that only one separate room had been reserved the performance of it. And he assumed that he would sleep in the same room of the Neophyte responsible for his coming to the Abbey. Our colleague explained delicately to him that the Neophyte was to sleep alone, as he was executing certain practices that were a part of his training program, and N. seemed to be satisfied with the explanation.

That night, the Neophyte woke up from a deep nightmare, feeling, as he wrote in his daily journal, a weight that oppressed his chest. Right after waking up and arising, it seemed to him as if the atmosphere of the room was impregnated by an unhealthy influence. He executed the proper rituals of banishing for his grade and went back to sleep with no more incidents.

The following morning, however, during morning coffee, he mentioned his nightmare, and to his astonishment all the other members of the community had noted that they, too, had had nightmares during the night, with exception of our colleague. This circumstance clearly indicated the necessity of comparing notes on what had happened to each one of them. The nightmares had all been of the same type, as well as the sensation of pressure in the chest. At the height of the discussion, N., who had twisted restlessly in his chair since the first moment nightmares were mentioned, protested very nervously:

“Please, do not speak of such morbid things that make me feel bad!” In deference to the visitor, the subject was dropped; but our colleague, who felt the peace of the community was very important, and at a time when it was under his watch, felt that the Abbey was under some form of attack. It was not normal that all his students had had the same nightmare, and on the same night.

The only new influence in the house was from N., therefore he decided to keep an eye on him. As he later commented, it still did not occur to them that the events could be caused by him; it was simply that the entrance of a profane person represented a breaking of the circle<sup>16</sup>.

That night, one of the Probationers of the Abbey, feeling a premonition, covered the entire house at bedtime; trying doors and windows to see if they were secure. She met with N. (he came out of the bathroom) in a corridor, and so asked what he was doing.

”I am with the impression that there is hostile influence in making the rounds?” explained the young woman, “a thief, or something similar.”

N. gave a laugh; “That’s silly!” He did not advance to lock the entranceways; “The danger is inside of the house.” He went to his room and closed the door with a key.

The Probationer however, continued her work to verify that everything was locked up tight, and then going to her room, did not lock the door as it is never necessary in the Abbey, where the privacy of everyone is respected with the utmost severity. Despite this, she passed a normal night, not having any nightmare.

The same, however, did not occur with the Neophyte responsible for the arrival of N. By two o’clock in the morning, he had the most terrible nightmare of his life, and woke up sweating cold, as if somebody was forcing him to keep lying, or lay on him. When sitting down in the bed he distinctly saw the head of N. floating in the air at the foot of the bed, fading in and out, and fiercely showing his teeth as if he were anxious to bite him.

“It was the most malignant thing that I’ve seen up to now,” he later, wrote in his journal. Instead of trying to get back to sleep, or to perform the banishing rituals, the Neophyte felt so shaken up that he left his room and knocked on the door of his superior, our colleague, who also was sleeping uneasily, and woke up immediately. He listened to the story of the Neophyte with focused attention and then asked a few important questions. As result, the Neophyte disclosed that N. had recently made a homosexual advance towards him, that he politely refused. Between Thelemites, of course, homosexuality is neither shameful nor criminal, only an act of personal choice. Our colleague was not shocked by the revelation that N. had such appetites, but the situation now was clarified.

“He’s gone back to sleep?” he said to his disciple; “Leave this to me.”

The Neophyte returned to his room, feeling relieved. Our soror waited for him to lock the door, and traced an astral pentagram in the center of the threshold, facing outward. Then she returned to her room, where she executed one drawn out divination of the Tarot. The Neophyte spent the rest of the night calmly, with a deep recuperative sleep. In the following morning, the disposition of N. at the coffee table was shocking: he was deeply pale, his hands and lips trembled continuously. Our colleague, observing this, asked about the events that had occurred during the night. At this time, they had learned that the women, even though they did not sleep comfortably, didn’t have any nightmares; but two youngsters had declared that they had again experienced a sensation of weight and discomfort on the chest.

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<sup>16</sup> It is reasonable: a Magickal Community is normally protected, not only by the rituals of banishing that are made daily, but also by the invocation rituals. The psychic atmosphere then reaches a high-voltage state and when imbalance enters the psychic life of the community the normal vibratory gamma of the community is then even further enhanced. In these circumstances, a chaotic influence can only manifest on the outside if it has some focus of affinity within the circle. This is the origin of the legend that a vampire can only penetrate in a house with the consent of some person from within the house.

“Only on the chest?” said our colleague, not without malice, “Or also on some other part of the body?”

At this moment N. arose so brusquely that his chair was hurled to the floor.

“Stop this!” he cried out; pulling his hair, “Stop torturing me!”

While the circumstances, with the exception of our colleague, were contemplated in amazement, he cried out a series of frantic and foolish accusations against the company. The accusations were persecutory and insinuating. They turned themselves toward the Neophyte responsible for his presence in the Abbey and accused him of cruelty, coldness and jeering. Finally, covered in tears, he ran from the room and went to lock himself in his room. The situation would be comical if it wasn't pathetic. The circumstances made themselves evident. One of the young women started to laugh, and stopped as suddenly as she started. The eyes had come back toward the head of the community.

“N. is passing through a initiatic ordeal?” said our colleague, “Don't worry, leave this to me.”

While the congregation finished the morning coffee with little colloquy and more gravity than of custom, our sister went to the kitchen, filled a basin of water where she dissolved a little of soap, made certain signals and pronounced certain words and went to the room occupied by N., where she traced in the center of the threshold of the door a pentagram pointing with respect to the inside. Normally, with the passage of the sun above or below of the horizon, the magnetic force of these signals dissolves and it is necessary to remake them. But the sensitivity of N. was such that he did not leave the room until the morning of the following day, when our sister was personally searching for him. It is needless to say that the community slept that night calmly, without any incident.

During the following day our sister had a long conversation with N. He was educated in the city of Minas Gerais as a strict Catholic, his family being fanatically religious. In his adolescence, he had been ordered to a seminary, where, as is unfortunately common, he was conditioned to homosexuality by one of his teachers. Although the family had desired that N. follow into the Roman Catholic priesthood, such did not happen because when the youngster was eighteen years old he was caught with his teacher in sexual activity. The teacher, as it happens, accused N. of tempting him and insisted on the relation, and the unfortunate seminarist was forced to leave the establishment in disgrace.

Our colleague, based on his conversations with N., and the long divination with the Tarot, arrived at the following conclusions: N. had a sensible and impressionable temperament, which perhaps was not born with homosexual tendencies, but has been conditioned to this type of activity by a profligate priest. The shock of being banished from the seminary by the Roman Church antagonized him, so that he leagued himself with the type of emotional and elementary mysticism that more is resembled to Romanism, that is, theosophy and Max Heindel, without being accurately Christian. The homosexual activity exacerbated trends of sado-masochism and produced an abnormal development of the etheric body. In the highly charged atmosphere of the Abbey, the astral body of N. exteriorated unconsciously during sleep, and looked to satisfy his frustrated appetites for the Neophyte's refusal to have relations with him. In the first night, everyone had been attacked, with the exception of our colleague, whose aura was far too strong to

be affected; but in the second night, having made his magnetic choice, the astral body of N. attacked only the men, and the youngest among these, starting with the Neophyte who attracted him the most.

When the situation was explained to N. by our colleague he felt extremely dismayed by his behavior. Our colleague calmed him, pointing out that nobody is responsible for his acts nor did anyone become conscious of them until afterwards. N. was in the Abbey more than a week, well-liked by all; but all night our colleague took the precaution to seal the threshold of the door of the visitor with a pentagram traced with water and soap, pointing with respect to the inside, in order to hinder the astral of N. from exteriorizing during sleep and leave to "frighten" the rest of the inhabitants.<sup>17</sup>

The example that we are about to give is one of unconscious astral attack. It is necessary that the reader understand that each one of our "bodies" or planes of consciousness (if you prefer) has its own 'center' of control, analogous to the physical brain. Let us ponder, for example, the way our physiological functions normally are executed without any necessity of intervention of the conscious mind. The reflected nervous system is put in charge of the maintenance of our physical health, leaving our consciousness free to exercise volitional faculties in order to execute another type of work. Let us think, for example, what our life would be like if we had to breathe consciously to live! This, by the way, is a phenomenon that at times occurs in the practice of Pranayama.

There are people who have an extremely developed astral body, as a result of deliberate genetic inheritance, or deliberate or involuntary training. If such people do not keep the astral body under control, it will tend to digress beyond the physical body, which is fairly dangerous. As in the case of N. his astral body, stimulated by homosexual practices, later dynamized by the magnetically charged atmosphere of the Abbey, projected itself attempting to satisfy the restrained appetites of its owner. It may happen that the astral body at random, wandering in the astral, can be either attacked, or even captured, by a hostile influence. This happens frequently with the practitioners of spiritualism, mainly the Kardecistas, who do not take even minimal magical precautions by testing or selecting the spirits, which they give full access to their subtle vehicles, their temples and their homes. The aura of certain spiritual mediums, in consequence, is an astral filthiness.

What is worse, its unhealthy influence is infectious. Pitiful sentimentalism, emotional negativism, morbid receptivity are only some of its effects. Nervous illnesses, of the skin, injuries of the muscular system and the spine, lack of mental concentration, tendency to exaggerate or lying, and even robbery are other symptoms of the imprudent medium. The exceptions are very few. Men and women of a high degree of true personal integrity and firmness of character have auras that inhibit the lowest entities, mainly if they select their associates, as occurs in legitimate Candomble. But unfortunately, such cases are the exception, and not the rule.

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<sup>17</sup> The purpose of the soap was to provide a clamp for the magnetism: pure water is an excellent conductor, and for this it does not accumulate. It could have used salt, or some other substance; but the soap serves in such a way as any another, and is cheaper. As we already said, if it intends that the protection be constant, it is necessary to renew it at the rising and setting of the sun, occasions where the magnetic atmosphere of any place suffers radical alteration.

If the aura of a sensitive person is part of an astral body developed by genetic inheritance,<sup>18</sup> and the people do not exercise nor dominate its subtle vehicle, this will tend to wander in the astral and to frequent the magnetic chains with which it acquired affinity in previous lives. In certain cases, the astral body can be more developed than the volitional faculties of the physical body in the present life, and similar phenomena to that of schizophrenia can occur. From the initiatic point of view it is highly undesirable, but some mediums and "psychics" are proud of such situations.

On one occasion, an individual who desired to acquire psychological domination over us declared to us that he talked constantly with our Astral Body, to which 'he gave advice.' Perhaps this can occur as we previously stated; but if my Astral Body says to do things that contradict what I say to it when I am in my physical body, you will not be talking anything at all with my Astral Body, but with some elemental or demon trying to impersonate me.

The gentleman in question, seeing his opportunity now behind him, moved away from us. We discovered later that he was dealing as a skillful swindler, specialized in exploring the megalomania of pseudomystics; used a false name and already extorted enormous amounts of money from diverse Brazilian occult societies. The technique of this particular swindler is dependent upon a majority of occultists not having the faintest idea of what the path of Initiation is really about. Such unfortunate persons more than often accept the idea that their astral bodies are capable of appearing to their disciples automatically and without their conscious knowledge. The disciple starts to say to the master what he supposedly said to him while he was magically manifesting. Before the master realizes, he will be accepting the things that the "disciple" told him that he had said to him in his magical appearance. From this point on, the true master is the disciple.

What must be clearly understood is that the faculties of human beings that represent the spiritual Individuality, the Will, and the Understanding are completely above any astral manifestation. They are beyond the Abyss, and the astral body does not exist beyond the Abyss. As it is said in the Book of the Law, AL I.8-9:

**"The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs, and behold my light shed over you!"**

The Khabs is the star, that is, the flash of the Fire, the Holy Ghost in each human being, whether man or woman. It is the term that the ancient Egyptians used to describe the Astral Body of the Initiate. This Astral Body corresponds to the Body of Light of the Christian mystic and is comprised of the several purified and harmonized inferior vehicles of one's being. It is this Astral Body that is dissolved voluntarily by the Exempt Adept when crossing the Abyss.

Identifying oneself with the Khabs, the Initiate activates the Ajna Chakra that corresponds with Hadit in the Hindu system. As a result, the Cosmic Energy concentrates in the Sahasrara, corresponding to Nuit, and the Light of the Stars especially to the Initiate.<sup>19</sup>

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<sup>18</sup> We use the expression "genetic heritage" where others could say "work in previous incarnations." It does not come to the case which of the two expressions describes the facts better here, therefore the practical result of it is the same. We are not interested in the problem - if it is what the problem is - of the survival of the soul. We are sufficiently interested, however, in what the "soul" does in its present existence.

<sup>19</sup> Editor Note: Cf. AL II.62: "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body."

The etymology of the subtler Hindu terms for Adhi and Anupadaka, are similar to the corresponding Egyptian terms, Had and Nu. Perhaps this suggests that both the initiated chains had the same origin in a more distant past; in the legendary Atlantis or the legendary Mu.

That is a subject that may only be of interest to historians. Considering them in a practical manner, it is of absolute necessity to control the astral body, and to always keep it under the domain of those faculties in us that represent our True Will.

Initiates of a well-developed astral body, but of low integrity, can very be dangerous, not only for the profane but also for other initiates. The reader should not assume that a well-developed astral body is an automatic signal of high spirituality; this would be the equivalent to assuming that a weight-lifter of enormous strength is necessarily a person of superior feelings and noble intentions. We will cite a sufficiently illustrative case; the experience of an initiate of the old Golden Dawn, currently reformulated as the Outer Order of the A.L.A.L.

In the first year of this century, Aleister Crowley, who rose up quickly in the degrees of the Golden Dawn, instituted a magical examination of the Order and its chiefs, having concluded that the organization lost its link with the spiritual planes, destroyed it occultly.<sup>20</sup> One of the few people of value who still belonged to the Golden Dawn on this occasion was Violet M. Firth, better known of occultists by the pseudonym of Dion Fortune. Mrs. Firth wrote a series of articles appraising English occultism, describing the spurious maneuvers of false initiates, but without relating directly to the Golden Dawn, which was her only contact with magic and mysticism at that time.

Unfortunately for Mrs. Firth, her degree was well below that of Crowley, and she started to feel strange threatening sensations and hidden pressure. To follow, she started to have experiences of involuntary clairvoyance. This was alarming, since trained initiates do not have involuntary psychic experiences except in extraordinary circumstances. A kardecista medium would be happy to suddenly see the manifestation of a "deceased" that appears before him, but a trained occultist will interpret the phenomenon as a breaking of the separation that always must be kept between the diverse planes of consciousness. As Mrs. Firth said herself, when telling of her experience:<sup>21</sup> "In the method for which I was trained we are taught to keep the diverse planes of consciousness strictly separate, and use one specific technique to open and to close the vestibules. In consequence, people rarely experience a spontaneous psychism: our visions resemble the ones of a scientist using a microscope to examine previously chosen materials."

The psychic experiences of Mrs. Firth had accumulated to the point in which, in her normal state of vigilance, she started to see demonic faces appearing and disappearing at a glance, at any time, and when busy with any subject. At this point, she had already started to suspect that she was under attack, and correctly attributed the attack to the series of articles that she had published denouncing abuses in pseudo-occult fraternities; but she still did not identify the aggressor, and later she wrote: "To my surprise, then, when receiving a letter from a person who I considered my friend, and for whom I had the utmost respect, it left no doubt as to the source of the attack that I was suffering, what I could expect if I continued to write my articles!"

The person in question, whose name Mrs. Firth did not disclose in her story, was the wife of the pretentious "chief" of the golden Dawn, denounced by Crowley, who used, improperly, the name

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<sup>20</sup> The initiate who thus proceeds has to assume the karma of the destroyed organization and to create, in the physical plane, a new organization that fills the gap left by the other and does not suffer from the vices and defects of it.

<sup>21</sup> Editor Note: We did not endeavor to find the original sources of Dion Fortune's quotes; but merely translated as best we could, Motta's recordings.

of "McGregor Mathers."<sup>22</sup> Moina Mathers, sister of the French philosopher Henri Birgson, took pains for her husband in the conflict with Crowley. However the Mathers' could do little against Crowley, an initiate of a degree superior than them;<sup>23</sup> but the case of Dion Fortune was another matter. As she herself wrote: "I can say with all honesty that until receiving this letter I did not have the slightest suspicion that this person was involved in the accusations that I was denouncing. Evidently I had gotten involved in subjects far more serious than what I had thought."

Many criticisms can be made about Dion Fortune, but she never lacked courage to fight (except with Crowley, who she never understood, but whose workmanships she brazenly copied, and who she instinctively respected).<sup>24</sup> Meditating on the situation, she arrived at the conclusion that the publication of her articles was necessary, and were inspired by the Secret Chiefs. The series of articles was already complete, but had been only partially published; she could have prevented the publication from continuing. She decided to let the series be completed.<sup>25</sup> Continuing to cite her story:

The Spring Equinox had come. I must explain that this is the most important time of the year for occultists.<sup>26</sup> Great tides of force are flowing in the Internal Planes, and are very difficult to manipulate. If one were to have astral danger, usually the situation comes out at this time. There are also certain meetings that occur in the Astral Plane, and many occultists appear outside of the physical body. In order to do this, we have to put ourselves in a sort of trance, and then the mind is free to travel. It is usual to ask someone who understands these subjects to be on guard beside our physical body while it is empty, in order to hinder it suffering any damage.<sup>27</sup> Usually, when we are suffering an occult attack we seek at any cost to remain at the normal state of consciousness, sleeping during the day and remaining awake and meditating when the sun is below the horizon. But, as bad luck occasionally imposes itself, I was obliged to leave on an astral trip on this occasion.<sup>28</sup> My attacker knew this as well as I.

Therefore, I executed my rituals with all the precautions that I could launch at hand: I gathered a group of disciples carefully selected to guard the circle, and sealed the place of the operation with the usual ceremony. I did not have much faith in this last precaution under the circumstances,

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<sup>22</sup> Mentioned in Liber LXI "A History Lection," under Moto S.R.M.D.

<sup>23</sup> Even though Mathers bragged about being Adeptus Major, and proclaimed equal dignity for his wife; both had not exceeded the Degree of Practicus, while Crowley already was Dominus Liminis, just before receiving Liber AL.

<sup>24</sup> Editor Note: Since Motta's writing of this tome, we have uncovered evidence that Dion Fortune had come to recognize Crowley as 'the Beast' and told him so (indirectly) in a letter. Cf. *Quest for Dion Fortune*, by Janine Chapman; pg. 153: "The acknowledgement I made in *The Mystical Qabalah* of my indebtedness to your work, which seemed to me no more than literary honesty, has been used as a rod for my back by people who look on you as *Antichrist*. I am prepared to dig in my toes and stand up to trouble if I have got to, but I don't take on a fight if I can help it nowadays because it wastes too much time. I am fully aware that there *will* come a time when I shall have to come into the open and say: this is the law of the New Aeon..."

<sup>25</sup> This decision, in the face of a personal threat whose gravity she did not underestimate, was that it made possible her passing to the Degree of Zelator.

<sup>26</sup> This type of categorical assertion demonstrates the limited occult development of Dion Fortune, who in her existence never passed to the *Internal Order*. The equinoxes are as important as the solstices. But it happens that the stations of the year are opposing in the two hemispheres. For example, the day of "Corpus Christi" of ancient Roman Catholicism is a heathen festival of the northern hemisphere, and corresponds to the first moon that follows the Spring Equinox in that hemisphere. But in the southern hemisphere, the Autumn Equinox falls at the time that corresponds to the Spring Equinox in the northern hemisphere, and vice versa. The "Nativity," which corresponds to the Winter Solstice would have to be celebrated in June in the south hemisphere, and not in December, and "Corpus Christi" in the south would have to follow September, so that these festivals could really correspond to the magical forces that they would have to commemorate.

<sup>27</sup> This precaution is unnecessary for initiates who had reached the Degree of Adept, but is useful in the lower degrees, and mainly for the beginners.

<sup>28</sup> Again, this caution alone seems useful in the lower degrees. In the higher degrees, the hostile pressure is welcome, therefore it purifies the astral of its coarser elements; and above the Abyss, the conception of "evil" or "good" loses all meaning. The person who tries to "attack" a Master of the Temple, for example, sees its chain re-echoing on his own self, for reasons that would be clear if one only pondered the qabalistic symbolism of this Degree.

since my attacker was of a much higher degree than mine,<sup>29</sup> and such a person could pass any of the seals that I knew to impose. More or less, the seals would protect me against the lower forces. The method of executing these astral trips is highly technical,<sup>30</sup> and I cannot explain myself here on the subject. In the language of psychology, one handles autohypnosis through a symbol.<sup>31</sup> In accordance with the chosen symbol, we get access to the different sections of the Aethyr. The trained initiate, therefore, does not wander through the astral as a disturbed ghost, but comes and goes through certain corridors. The task of my enemy, therefore, was not difficult, since she knew the time I would have to make this trip, and the symbol that I would have to use to leave my body.<sup>32</sup> For this reason, I knew that I would have to face opposition, even though I did not know in what form this opposition would appear. Astral trips are in reality discerning dreams where we hold back all our faculties of choice, power of will, and discernment. Mine always start with a symbolic colored curtain,<sup>33</sup> through whose folds I pass.

Thus I passed through the curtain on this occasion, saw my enemy waiting for me, or if another terminology will be preferred, started to dream of it. He appeared to me in the robe of his Degree; that is magnificent,<sup>34</sup> and barred my entrance, saying that by virtue of its authority it forbade to me to use these magical corridors.<sup>35</sup> I replied back that she did not have the right to bar me only because she was personally angry with me, and that I appealed to the Secret Chiefs, which in such a way as we were obliged. Then started a battle of wills in which I felt the sensation of being hurled into the air and to fall from a great height; and I perceived myself in return to my body. But my body was not where I had left it, but huddled in the most remote corner of the room, where everything was knocked down and spread as if a bomb had blown up

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<sup>29</sup> This total erroneous assertion proves the low degree of development of Dion Fortune. It is simply inconceivable that a member of the Degree of Adept, that Mrs. Mathers affirmed (with her husband) to possess, acted in the way that Mrs. Mathers acted on this occasion. Moina Mathers was, as Mrs. Firth herself, only a Neophyte; however stronger and more magically experienced than her colleague. One must never confuse magical aptitude with spiritual progress. The Degrees of the A.'.A.'. mark periods of training and of perspectives in the evolution of the race: magical or mystical powers are only details of the process. It is by that it is declared that any human being can, at any time, to proclaim the Degree of Magister. But whoever makes this immediately attracts for oneself that ordeal which is called the 'Second Death.'

All Spheres of the Tree of the Life of the qabalists contain in themselves a kind of projection of the entire tree, as well as all human beings contain in themselves the genetic potential of all humanity. The progress in each Degree, therefore, reflects and extends the progress in the entire Tree. The central vision of the Neophyte is called the 'Vision of the Holy Guardian Angel.' The person who has had this vision, that corresponds the Tiphereth of Malkuth (that is, it reflects the experience of Tiphereth in the Sphere of Malkuth), can confuse it, if to leave to affect for the Ego abnormally stimulated by the practical ones, with the Vision of Tiphereth, that is called Knowledge and Conversation of the Holy Guardian Angel that is so beautifully described in Zononi, by Bulwer-Lytton. Whoever has the Central Vision of Malkuth and is left deluded with the idea that he had the Central Vision of Tiphereth, of course naturally stops progressing. One tries to execute the Operations of the Adept, instead of dedicating more to the Operations of the Neophyte, that lead to the passage of the Degree of Zelator. Such was the case of Moina Mathers and her husband: the egoistic vanity took them to lose themselves in the illustrious spheres of the lower Astral, where the Sephiroth are reflected in demonic forms. Risking their path, their psychic health, and even human reason, to reach the one that inspired the vibratory center of the organization. Violet M. Firth, unknowingly, was executing exactly the type of operation that would take her to the Degree of Zelator with the involuntary aid of her enemy and former-colleague.

<sup>30</sup> In reality, it is extremely simple, and Dion Fortune is only giving esoteric airs. The only condition *sine qua non* is that the person gets a legitimate magical contact with the current whose symbols are being utilized.

<sup>31</sup> This erroneous assertion is another fruit of the low iniciatic degree of the author. Hypnosis is a phenomenon of *Manas Rupa*, or the Mental Body, and can occur without other vehicles being affected. This confusion as to the diverse planes of consciousness is very common in those who have never practised Yoga and Magic in a systematic manner.

<sup>32</sup> This goes to say that the meeting would be made through a symbol provided by Mathers, and one hour determined for her to "visit" the Secret Chiefs in an Astral Temple. However, since Mathers did not have any more access to Secret Chiefs, having gotten lost in the Astral, the images of the Secret Chiefs present in these meetings were only astral images formulated by Mathers himself, with the unconscious aid of those who believed in him. The formation of astral images is easy; from there, the danger of deluding ourselves on this plane. Our worst enemies are our preconceptions and vanity.

On the other hand, the pureness of intention and a genuine aspiration can raise a mere astral image to the category of a magical link with the true Secret Chiefs. This was the case of Dion Fortune on this occasion.

<sup>33</sup> That is, an invoked color magically in harmony with the symbol or symbols. See Book Four, Part III.

<sup>34</sup> Really, it is a misfortune that, for the majority of mortals, the habit makes the monk/nun!

<sup>35</sup> This is a presumption of the Neophyte. There is nothing that tests a human star more than wanting to laugh at anything except its own internal development. In true occultism there are no secrets; there are only truths that, however simply they are explained, cannot be understood without experience and preparation.

there. Through the reflexive phenomenon, the astral fight was apparently communicated to my physical body, which did somersaults around the room while the agitated group of guardians removed the furniture from its path!

The experience me left a little intimidated, therefore it had not been pleasant. I admitted to myself that I was defeated, and that I had been banished successfully from the Astral Plane; but I also understood that if I accepted this defeat my occult career would be finished. Likewise, a child who ends up falling off a horse must be replaced immediately in the saddle, or it will never have the courage to ride again, I felt that I had to take my astral trip again at any cost. Thus, I told my disciples to calm down and reformulate the circle; because we had to try again. I invoked the Secret Chiefs, and exteriorized myself again. Subsequent to this, there was a fast and hard struggle, and I projected into the astral plane. I had the Vision of the Secret Chiefs, and returned. The fight was finished. Never more did I have any problem. But when I took off my clothes in order to go to sleep that night, my sides very were painful, and with a lens I examined the skin in a mirror. From the neck to the waist I was covered by scratches, as if I had been in the claws of a gigantic cat.

I told this story to some friends, occultists that in the past had been associates of the person with which I had this problem, and they had said to me that she was well known for this type of astral attack: a friend of theirs, after an argument with her, had a similar experience: and she was also covered by scratches from sharp nails. But in this in case, however, the person was sick for six months, and he had moved completely away from occultism. Dion Fortune, or Violet M. Firth, continued her report of this experience mentioning the mysterious death of a young woman, found naked in the brushes of an Irish beach in circumstances that indicated that she was making a magical invocation. Her body was covered by similar marks, and Moina Mathers was also associated with it. But then we are now leaving the land of occultism to enter the land of gossip. It had been some time after Mrs. Mathers as well as Mrs. Firth died, and such marks continue to occur.

The author of these lines already discovered magical attacks on her body afterwards. They elapse from extreme dilation, with consequent hemorrhage, of the peripheral hair follicles. The hemorrhage leaves similar marks and scratches. We do not need, therefore, to attribute astral attacks to the soul of Moina Mathers, or to the unfortunate family of cats. The marks are really the result of etheric pressure on the physical body; but they elapse normally from any type of psychic fight, which produces the phenomenon of "stress" in the flesh of the organism over time.

## CHAPTER 4

### THE VAMPIRISM

The traditions of people in all lands include that of the vampire: vampire stories are found among the oldest fragments of the literature of humanity.

In the nineteenth century even an English writer, Bram Stoker, published a fantastic romance called *Dracula*: in this romance he includes the given folklores connected with the phenomenon of vampirism. Although the plot of the romance was insolent and childish, the central figure, the vampire "Count Dracula"<sup>36</sup>, greatly fascinated the subconscious mind of people who were considered civilized and rational and that today the name "Dracula" is immediately associated with vampirism. Literally hundreds of theatrical films and parts have been produced, successfully, around the subject; romances imitating the workmanship of Stoker still are edited in all countries.

Perhaps the biggest glamour of the workmanship of the English romancist, who never more wrote anything so successful, is the wealth of folkloric data of the European interior on the vampire. The "facts" given by Stoker on the vampire, its behavior, its manifestation, are extremely well described. The tradition that garlic drives away the vampire; that it cannot enter in a residence without invitation from someone he finds there; that vampirism is infectious; that the vampire can assume diverse animal forms; that the only way to kill a vampire is to destroy the body, or at least make it unusable for biological functions; all of this is based on the folklore of the diverse nations of Europe.

Up to what point does it deal with facts, in the scientific sense of the word, and at what point does it deal with superstition? Let us see; point by point.

That garlic is a repellent for certain types of entities on the astral plane is a known fact of occultists; but it does not follow from this, absolutely, that it must be disgusting to the vampires. Let us assume, for example, that the vampire is of Italian origin: we will be able at least to think that the garlic is a repellent, when the kitchen of its country uses this temper so liberally? One does not have to judge that the paragraph above was written as fiction: the cultural conditioning of an individual is always a factor in its form of manifestation in any plane, the same as in the case of a vampire. A talented film director, Roman Polanski, recently made a film on vampires. In one of the scenes, a frightened maiden raises a crucifix in front of a vampire. He laughs with delight and says to her: "You are with the wrong vampire!" This vampire, in the film, was of Jewish origin.

Although the scene is fictitious - the film is a comedy of black mood - the film director touched upon a point of great occult importance: the symbols of one determined religion only frighten those who believe the validity of that religion. Therefore, it is totally useless to try to use Christian symbols to drive away entities that belong to other religious chains, mainly the Jews, that have long known that no Jesus Christ ever existed, and that the entire career of the Roman Catholicism is based on a skillful swindle.

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<sup>36</sup> Dracula is an historical name: there existed a Prince Dracula in the Balkans, a man of extraordinary cruelty; but he was not a vampire. If cruelty were synonymous with vampirism, half of humanity would already have consumed the other half in blood.

As for the impossibility of a vampire penetrating into a residence without the assent of whoever lives there, this, as already we said previously, is a superstition whose source is found in the fact that nobody can be magically attacked without having a point of affinity between its psychic structure and the attacking entity. But it is clearly that a vampire - or any another type of entity - can penetrate in any environment that is not magically defended. For the entity to remain there, however, it is necessary that it finds an abutment, an affinity, and the superstition about the entrance of the vampire is based on this.

Of all the superstitions surrounding the vampire, only three are important from the scientific point of view:

1. The idea that it is necessary to destroy the physical body of the vampire, or make it unusable for the operation of physiological functions.
2. The idea that the vampire can assume diverse animal forms.
3. The idea that vampirism is contagious.

The importance of these superstitions consists in that they are not superstitions, but even verifiable facts for occult work.

Before going into detail on the three points above it would be convenient to observe that vampirism is a phenomenon that manifests with diverse degrees of gravity. We are all familiar with the experience that the aura of determined people exhausts us of energy; and by the way that this same current occurrence is not so invariable. For example, a person our friend can, on a determined occasion, be depressed or magnetically weakened, and on such occasion he will tend to absorb our energy while on another occasion perhaps gives the exact opposite, and lets us absorb his energy. This type of magnetic interchange must be considered normal. It is part of the normal fluctuations of the vital forces in human society.<sup>37</sup>

Also, a person who has suffered a nervous exhaustion, or who is recouping from a serious disease, can occasionally be so weakened that he absorbs the prana of other people as a dry sponge attracts water; and not only from people, but from animals and plants. (Plants, mainly, are extremely sensitive to the interchange of vital energy, and in such a way are as capable of supplying it as absorbing it. From there, depending on our temperament, the vitalizing influence of forests and forests, or the depressing influence of marshy and unhealthy regions<sup>38</sup>). Such cases, though they technically fall into the definition of vampirism, are not deemed to be pathological in the exact meaning of the word<sup>39</sup>. True vampirism consists of the deliberate absorption of vital energy by human beings to draw out the existence of entities that, without this parasitism, would dissolve as part of a normal evolutionary process.

It now becomes evident that vampirism is an astral phenomenon, and related mainly with those sublayers of the astral that the Hindus had called *Linga Sharira*, or *etheric body*. It is for this reason that it is convenient to destroy the body of a vampire. The corpse of a soul becomes attached to the land (and this, essentially, a vampire always is) becomes a magnetic focus, a species of base of operations for the astral entity. For as strange as it seems to the profane, it is

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<sup>37</sup> Editor Note: For more on this, Cf. Dion Fortune's [The Esoteric Philosophy of Love and Marriage](#).

<sup>38</sup> Editor Note: Animal magnetism and lycanthropy are also strong forms; it is curious that Motta misses this, considering his own experimentation with bestiality.

<sup>39</sup> Editor Note: For more on this, Cf. Dion Fortune's [My Demon Lover](#).

not the astral body that is the base of manifestation for the physical body, but exactly the opposite. The astral body is like a car, and the physical body its garage. For this reason, the vampire always searches to be in contact with the physical body, if possible, to prevent its decomposition. The ancient Egyptians, sages of this close relation between the astral and the material, looked to preserve the corpse of the deceased as much as possible, mainly of the priests and nobles.<sup>40</sup> The mummification had as its purpose to preserve, or to assist to preserve, the integrity of the astral body of the deceased, during the biggest space of time possible.<sup>41</sup>

We do not have space here to enter deeply into this subject; and the intention of the Egyptians was absolutely not to encourage vampirism. However, the legends of the vampire are related with unfortunate cases low Egyptian initiates that, once they exhausted the natural resources of the astral, made use of the vital energies of live men and women.<sup>42</sup>

The idea, therefore, that the destruction of the body of the vampire is an efficient way to destroy its powers fails to have its validity; but it is nonsense to believe that the destruction of the corpse is immediately followed by the death of the vampire. The astral body will survive, even so without the material base that stabilized it. However, at once its load of energy is depleted, and it will be wasted slowly in the Second Death. It is this destination that terrifies the entity that manifests as the vampire, and if it will be able to postpone it through the absorption of the vital energy of other human beings, it will do thus.

From what was written above we can deduce that it is safer, we will say even more hygienic, to speed up the dissolution of the physical body of the deceased of that who looks to preserve it. The habit to embed corpses inside of boxes (and frequently embalmed!) is the same stupidity from an ecological point of view. The meat in decomposition subdivides in diverse organic chemical substructures that (for example) make the ground fertile and the vegetation more propitious. The corpses would have to be embedded in fields of plantation, or gardens. The hospitals could first be joined, for scientific ends or organ transplants; and after thus used to assist the living creatures, could be converted into protein and seasoning. The recycling is a normal process of nature, and a cemetery is a crime against the soul and the world. If the pyramids of Egypt had really been erected as tombs, they would be monuments to human stupidity.<sup>43</sup>

The idea that the vampire can assume diverse animal forms is the fruit of the experience of centuries. It is clear that an astral body can assume the most varied forms, and it is important to

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<sup>40</sup> In ancient Egypt, nobility and the priesthood were synonymous. The children of noble families were trained in the temples, and the Pharaoh -- the Great House -- was, in theory, a Master of the Temple. While these requirements had been (relatively) respected, Egypt remained great. At the moment where they had been relaxed, the country started to disintegrate. But even then it would last five thousand years.

<sup>41</sup> The so-called "Book of the Dead" was not really for the deceased/dead: it was the standard manual of Astral Travel, and it was assumed that all Egyptians of noble family/birth used it daily, to strengthen its body astral to the point where this would resist the Second Death. The book was placed in the tombs because it was about/dealt with a personal copy of the deceased, and assumed that its natural magnetism, coming from/provided by the manuscript, would be an additional magnetic link with the astral. [Translator Note: Work on tombs began as soon as a king was born.]

<sup>42</sup> (4) There is, moreover, a mystical or initiatic aspect in vampire legends, which in this sense are reflected qliphoths of hierarchical realities. The Tomb of Christian Rosenkreutz, for example; or the vision of the Master as a powerful vampire that threatens and destroys the mundane psychosomatic structure of its disciples.

<sup>43</sup> (5) The pyramids were special initiatic and accumulative temples of cosmic energy (the "kisses of the stars"). None was erected by "slaves under the whip": the egyptologists now know that they were erected by selected groups of workers, at times of work scarcity. [Translator Note: These were the farmers during the annual flooding, or inundation, of the Nile river.] These workers were paid by the national treasury and fed by the warehouses of the crown, that thus/and so contributed to diminish the unemployment at the same time that it stimulated the initiatic religion. The work conditions had been described by the same laborers in registrations cut by them in the enormous rocks of the construction. Legends of whipped and sacrificed slaves were spread by the Jews and, later, by Herodoto, that only knew Egypt when it was already in decay/decadence, and came from the land that invented "democracy," that is, legalized slavery.

understand that the vampire is an astral manifestation.<sup>44</sup> The ingenuous popular belief thinks that the forms that the vampire assumes are always awkward: bats, demons, etc. But a vampire that assumed forms that disgust or intimidate the mass of humanity would not last long; as the saying goes: it is not with vinegar that one attracts the flies! On the contrary, vampires always assume forms that can fascinate the emotions of its victims, searching to form a bow of empathy with these. This empathy can be sexual, religious, or purely affective; once the bow is formed, the vampire can drain the vitality of that which had fallen under its allure. We will give some concrete examples to clarify this very important point.

In January of 1903 Aleister Crowley was in Paris, where he found a former university colleague who seemed considerably insane. Crowley asked if there was anything wrong. His acquaintance, who knew of Crowley's interest by occultism, requested of him:

“Help me free my lover from a witch!”

It was an unusual and sufficiently interesting invitation. Inquiring to the identity of the witch, Crowley was informed about what he dealt with (according to the colleague) of a vampire that possessed some artistic endowments and was shaping a doll, which she intended to magnetize with magical energy in order to follow through with her desires.<sup>45</sup>

Crowley didn't blink when hearing this: in his pilgrimage through the Golden Dawn, he found fools capable of even greater nonsense. He tried to calm down his acquaintance, pointing to the fact that a woman with such an idiotic plan could just as well be a sick person, but not a dangerous one.

“But she is living in the house of my lover,” the other insisted; “and is draining energy from her, I am certain! Please, help me!”

Crowley agreed to go with the other to the residence of the lover, to make a visit. The young woman, whose appearance was very sensible, received them in such a way that she demonstrated to be charming and generous without a doubt.

“My colleague said that she has an artist of talent living with her,” said Crowley; “I would like to know her.”

The lover, as a good English person (exactly as accustomed to in Paris), immediately invited the visitor to take tea with her and her guest. The boyfriend, who had a business commitment, said farewell, leaving a last pleading glance to the magus. The lover (who we will call Ms. Q.) presented the sculptor to Crowley. The supposed vampire was a middle-aged lady, even healthy; and totally insignificant at first sight. Ms. Q. left the two alone in the room and went to prepare the tea.

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<sup>44</sup> There are documented cases of living persons/people who kill to drink the blood of their victims, but such cases are not of vampirism, but insanity, which soon takes this form by virtue of the condition of a perturbed/disturbed mind, led by legends heard in infancy, and by the profusion of literature, films and theatrical plays/works/pieces on the theme/subject/topic of the vampire.

<sup>45</sup> It is pathetic how pseudo-occultists confuse the planes. The majority of people search/look for in magic a way to gain money, or love, or glory and power, without making effort; and in this vain hope, after a little while such sluggish ones start making more effort, in more inefficient directions, that they would expend and take if they looked/searched to achieve their true ambitions by playing in the stock market, or improving the physique, or entering into politics.

Crowley, convinced that his former colleague was blinded by extreme jealousy, and that the guest, who we will call Mrs. M., was a totally harmless person, even though perhaps half crazy, saw on a console a reproduction in bronze of the head of Balzac, a writer who he admired. Taking it in his hands, he sat in a chair a little ways from Mrs. M., who accommodated herself in a sofa, and started to contemplate the sculpture.

Little by little he felt a strange sensation of diversion, very pleasant, as if he were dreaming himself woken up.<sup>46</sup> Something watching, calming, but at the same time very erotic, moved along the sides of his hand, going up in the direction of his pulse. Raising his head, he perceived that Mrs. M. left the sofa without making any noise, and was now inclined on it: her hair was untied in a cloud of clusters on her shoulders, and the tips of her fingers were caressing his pulse.<sup>47</sup>

Mrs. M. was no longer the woman of middle age, she was now one full of young vitality and extraordinary beauty.<sup>48</sup>

At this moment Crowley perceived that his colleague was right, and that he was in the presence of a hostile influence of great occult power. If he for a few seconds allowed himself to appreciate that beauty, exactly conscious that it was fictitious, all his magical power would be neutralized by the vampire: totally involved in her magnetic web, he would become a doll in her hands, to be a manipulated toy and eventually abandoned when he no longer interested the owner.

Calmly he arose from the chair, acting as if nothing extraordinary had occurred;<sup>49</sup> and placing the bronze of Balzac back on the console, he turned to Mrs. M. and, reclining against the marble, began a magical conversation with her; that is, a conversation that superficially was in form the most polishing and impeccable social treatment, but the interior of which lacerated the malignant heart of the vampire, and burnt its black viscera as if each word were a drop of acid.<sup>50</sup>

Mrs. M. fell back; but after her first instant of distressing surprise she came back to the charge and advanced again in his direction, even prettier and fascinating still. She was now fighting for her survival, but not without (if only for) the vital energy of a new victim. If she lost, an abyss would open ahead of her, the abyss that all woman who were once beautiful and whose personality is attached to one's flesh feels ahead of herself when she is arriving at the middle-age: the abyss of the lost physical beauty, the decrepitude, wrinkles and baths. The smell of man<sup>51</sup> seemed to fill the entire etheric body of a feline agility, of an irresistible beauty. Moaning an obscene word, she searched to glue her scarlet lips to his.

Crowley held her by the arms and, keeping her away from his body, struck the vampire with her own malignant chain/current, in the same way as an assassin sometimes is found dead by his own weapon with which he attacked its victim.

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<sup>46</sup> The delirium is a form of half/semi-exteriorized astral. By the fact of being a passive, and sufficiently receptive act, it can very be dangerous in bad company. It must, in any case, be avoided by occultists, being an involuntary and dispersive act.

<sup>47</sup> The delirium of the magician is a powerful and insidious magnetic attack on the part of the vampire, using it to advantage herself by the contemplative state where/in which he found her.

<sup>48</sup> Having established a magnetic contact with Crowley's aura, the vampire makes its etheric, half/semi-exteriorized and half-materialized body, to assume an appearance that pleased him.

<sup>49</sup> That is a magical attitude, extremely difficult for a person who has not practised mental concentration. Compare it with the reaction of our colleague during the attack by the assistant, which we previously described.

<sup>50</sup> The conversation is conducted in two planes simultaneously, the physical words being chosen as symbol of the magical intention that is radiated through them. This is a practically impossible technique to a person who has not had systematic trainings in yoga and magic.

<sup>51</sup> Each sex possesses a basic corporal/physical aroma/scent, radiated through the skin, that when we are in good condition of health and have good hormonal balance acts as attraction for the opposite sex.

A blue-green light seemed to shine around the head of Mrs. M.,<sup>52</sup> and then the silky hair lost the color and the texture and became of a dirty gray: the soft skin was full of wrinkles; the sparkling eyes had erased into double/twin hollows. The young woman of twenty years disappears, and ahead of it she was no longer the healthful middle-aged woman, and thus/but was a sixty-year-old woman, bending, decrepit, corrupt.<sup>53</sup> Mumbling curses, Mrs. M. ran away from the presence of the magician.

Having meditated on this attempt of attack, Crowley arrived at the conclusion that Mrs. M. was too insignificant to show enough power to fascinate him, and that she, even though really a vampire, is used by forces of evil more powerful than herself, that they had taken her as a focus of manifestation. As a result, she incited certain occult inquiries that had taken her to discover a powerful group of false occultists, who fought for years before destroying her completely; but the history of this battle is beyond the scope of this chapter.

We end by giving an example of a vampire using (or trying to use) the sexual allure in order to formulate a magnetic link with its victim. Mrs. M. was, also, an example of a vampire that forms a link of friendship with its victim - in this case, Ms. Q.. After her meeting with Crowley, Mrs. M. lost all her unhealthy power and became only an old eccentric.

The number of cases of vampirism with origin in religious devotion is practically countless. The process is very simple: the astral body of the vampire assumes a form that is like the object of the devotion of a determined person, or group of people, and through this astral image it forms a magnetic link with its victims. Then it proceeds to drain a few of their vital forces through the devotion that they dedicate to it.

This process is impossible when the religious feelings of a person reveal in a level of conscience raised enough to exceed the vibrations of the body of desires (the Kama-Rupa of the Hindus). If the religious veneration is of a high level of spirituality, a vampire has no possibility of manifestation, because these entities only exist in the lowest/vulgar astral planes. People of a high and pure religiosity, therefore, are safe from vampirism. But the lowest type of religiosity is at the mercy of vampires. People whose religious feelings are only a form of frustrated sexuality or unhealthy sentimentalism are the natural victims of this type of vampirism.

Even occultists can fall into a trap. We will give a more immediately interesting example the serious candidates to Thelemic initiation. There exists a very serious occult operation, called in certain systems, "Invocation of the Holy Guardian Angel." A known Aspirant of ours launched the execution of this magical operation without being prepared enough for such. The invocation, in accordance with the method used for it, would have to last six months; but approximately two months after having initiated the series of invocations this Aspirant saw an imposing/impressive and venerable man appearing in her magical laboratory, whose aura, according her description, "was so holy that she felt compelled to kneel down in front of him." This character affably declared to her that the Magician was Abramelin,<sup>54</sup> and that he was appointed for her spiritual Instructor.

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<sup>52</sup> The etheric magnetism in high tension became visible because of its use to materialize the form of fascination/allure. The repercussion process is not difficult for trained initiates. Crowley attracted to his etheric body all of the vampire's energy, and then struck her with her own/the same vital force that Mrs. M. extracted from her victims.

<sup>53</sup> As punishment, the Adept creates the mental image that Mrs. M. feared, and implanted it in the etheric body of the vampire. The aging process was sped up by repercussion in the physical body.

<sup>54</sup> "Abramelin the Magician" was the pseudonym of an initiate who lived a little before the Renaissance and was responsible for many cultural and religious developments of the time. A book based on his teachings, and in part (supposedly) of his authorship, will eventually be published in this series.

This Aspirant was initially trained by a true Thelemic Adept; but with his death, she refused to listen to the advice of the hierarchic successor of the deceased. She avidly accepted the vision she received, and started to follow the "instructions" of the entity manifested to her. As a result, she usurped the title of an O.T.O. initiate, opened a "lodge" without permission, ordered members of this "lodge" to assault the residence of deceased Instructor's widow to steal books and manuscripts that he, when deceased, would bequeath to the O.T.O., and of which the widower was the Zelator, and currently she is in the middle of being processed for complicity in robbery, plagiarism, and misrepresentation)<sup>55</sup>.

It is a fact that one of the forms of the "knowledge and Conversation of the Holy Guardian Angel" occurs in the plane related to the Body of Desires, and that a form (Rupa) symbolic of the "Angel" can then appear to the aspirant. But, as it is written "You will know them for their fruits": the validity of any mystical or magical experience is in the evolutionary effect that it produces in the personality of the person who has the experience. It matters little, from the point of view of humanity (or of the point of view of the Universe), if our spiritual ecstasy was pretty or pleasureable. What matters is whether it was ecological. The initiates define the spiritual advancement of the human being as the greatest efficiency in the promotion of universal harmony.<sup>56</sup> If its ecstasy does not bring benefits to the universe in which you live, the formula that composes it is not Love, that encourages interaction and communication, but Hatred, that creates division.<sup>57</sup>

The "mystical" or "magickal" visions of "saints" constantly occur in all religious systems. In the nomenclature of the yogis, such visions are forms of Dhyana that is the mystical experience that precedes Samadhi, which is the true mystical experience the yogi, aspires to. In Samadhi there is perfect identity between you and the experience; therefore the manifestation of form, or a separate entity from yourself, is impossible. As the Bagh-i-Muattar says: "Allah is atheistic: He does not adore Allah!"

The Christians who had experienced visions of "Jesus Christ," or of the "Virgin Mary," for example, are experiencing projections in the astral plane by the intensity of their own desire. If they become attached themselves to such visions, they run great danger of being slaves for entities of a low nature. The incredible religious persecutions of some Christians against others and against members of other cults, the amazing cruelties of the Roman and Protestant Inquisition, had its origin in the attachment on the part of believers to visions of this type.

As Eliphas Levi (the previous incarnation of Aleister Crowley) in one certain occasion to an ignorant slave said:

- Who is it that you want to see?

- Adonai.<sup>58</sup>

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<sup>55</sup> Editor Note: Motta is referring to the infamous 'Solar Lodge' of the emerging Caliphate O.T.O.

<sup>56</sup> This absolutely does not mean to say that death, war, pain, crime, violence, etc., are "inharmonious." Death and life, pain and pleasure, love and hatred are simple polar regions of the universal aspiration and expiration. Love as well as hatred is unethical when it does not promote universal well-being. This well-being must be defined as free functioning of all the units that compose a system. In the words of the Book of the Law: "So with thy all; thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

The lion as well as the lamb is necessary to the universe. Do not conclude that the lions must stop feeding from lambs, or the lambs must stop feeding from grain, which, in an ecological system, in turn is fed by dead lions.

<sup>57</sup> Notice that hatred, when directed towards another person, is (by the initiatic, and mainly Thelemic, point of view) a form of Love, while that love, when directed exclusively towards ourselves, is a form of hatred.

<sup>58</sup> Adonai is the cabalistic title of the Holy Guardian Angel See the Zanoni, by Bulwer-Lytton.

- Do you know it is Adonai?

“No, but I want to see him again.”

“Adonai is invisible.”

“I saw him.”

“Adonai does not have form.”

“I touched him with my fingers.”

“He is infinite.”

“He is almost my (same) height.”

“The Hebrew prophets said about Him that the fabric of his mantle, from east to west, sweeps the stars of the morning.”

“He wore a necktie and coat.”

“The holy scriptures say that nobody can see Him and continue to live.”<sup>59</sup>

“His face was kind and good-tempered (jovial).”

What can one do in this case? How can one convince a simple soul that the Jesus Christ of the Evangelists is only one symbol of the Adept, or that the Universal Virgin is too sublime to be concentrated into a simple human form?<sup>60</sup> Especially when we know that the Christ as well as the Virgin are archetypes that exist, in one form or another, in each and every subconscious human mind?

Even as it says in the Book of the Law: "Be not animal; refine thy rapture!"

The initiate only passes beyond the Vision of the Angel to a true communion with the Angel when he perceives that it is only the Vision that separates them.

What yogi will reach Samadhi when feeling satisfied with Dhyana?

It is necessary to take the utmost care with astral visions. The astral plane is infinitely plastic: the substance that composes is always ready to assume the forms of our desire or our fear. For this reason, the astral (like everything/all else in this world) is a double-edged weapon. We can use it for a much more ample self-analysis than that we can get through the most talented of

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<sup>59</sup> Compare with the Greek tradition as well as the "Vision of Pan." The "Vision of the Holy Guardian Angel" is not the same thing as the Hindu "guru"; it is about a much higher experience. Some form of the "Knowledge and Conversation" occurs at each grade of Thelemic initiation, with the only exception being of the Crossing of the Abyss, in which the Angel abandons its client ("Lord, Lord, why did you abandon/forsake me?"). Each perception that one has of the Angel increases and extends the previous perception; its manifestation as an entity (Rupa) is only one of the steps in the relationship. See Liber LXV, one of the Holy Books of Thelema.

<sup>60</sup> As it says the Book of the Law: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous! (See the Equinox of the Gods, page 3, verse 27.)

psychoanalysts; but we can also use it to increase our illusions and our autism to the point of becoming permanently insane.

Everything is a function of the way in which we live. The simple souls that become attached to the astral visions cannot be blinded to the point of causing harm to society if the average emotional tone of society were raised significantly higher. This brings up the axiom: Everyone has the government that he deserves. In the same way, all of humanity has the religion they deserve.

We have been in Brazil since 1961 e.v. Using all of our magical force, it took us sixteen years to impregnate (infiltrate) the Brazilian masses with the view that love must be free, and that divorce is a good and necessary in any society.

How much more time will we take to impress the collective mind with the necessity of a *true* democracy?

Vampirism with its origin in affectionate links is even more insidious than vampirism of religious origin, because pure human affection is a more generalized tendency than religion. One of the most common manifestations of this type of vampirism is found in the relationship between relatives, mainly parents and children. Mrs. Violet M. Firth, already cited, declared in a book, her treatment of occult attacks (unfortunately already very outdated):

"In the course of my psychoanalytic experience I found a group of cases where there was a morbid dependency between two people, most frequently mother and daughter, or between two women; in some cases also between mother and son. I am of the opinion of that which Freud calls "the Id Complex" which is a unilateral (one-sided) phenomenon, in which the "soul" of the mother absorbs the psychic vitality of the child. It is curious to note the age is always the physiognomy of children victims of this complex, and how the personality is prematurely ripened. I convinced some patients to show me photographs of them as children, and I was given an impression with the tense and worried expression of the infantile physiognomies, as all the problems of adult life weighed on them."

An exception in this diagnosis of Mrs. Firth must be made: familiar vampirism occurs only after puberty. Until reaching puberty, it is the children who always absorb the nervous vitality of parents.<sup>61</sup> Maternal or paternal vampirism can only be diagnosed after normal development of secondary sexual characteristic of a son or daughter.

We will cite an example from our own experience. In those days, as is common in the initiatic life, in which/where material circumstances constrict us, we were living on a modest pension in Rio De Janeiro where we knew a couple, mother and son, who lived together even though the son was more than thirty years old. The mother was a quiet lady, of an amiable character, with very expressive eyes that radiated an impression of great affection, not only for the son but also for the world in general. The son was physically a man of normal physique, with a sufficiently positive personality; a good talker. As much as we could see, in the forced contact of people who are neighboring in the boarding rooms, next to us they lived in the greatest harmony and seemed perfectly normal.

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<sup>61</sup> This is one of the reasons why Adepts are dedicated to works that demand a maximum exploitation of the vital energies to prevent producing children in the physical plane.

But in the second year of our stay in the boarding house the son asked to speak to us in private and recounted to us a strange history. According to him, every/each time that he started to establish sentimental relations with some woman, the mother constantly would kneel to pray in front of an image, that they had in the room, of the "Immaculate Conception"; and sooner or later something happened to breach the relationship of the son with "another."

At first we presumed that this unusual consultation was another one of many traps that was set up by monitoring agencies set against us by the catholic hierarchy.

"Why you are telling me all of this?" I asked him.

"I don't know. You have the air of a person who can give advice. I knew another young woman recently, very good person, she liked my mother a lot, you know? But the mother is already praying... I am afraid of losing this young woman, in the same way. And she knows, I am no longer a child."

After some discrete questions, we concluded that the youth was of good faith, and was led to consult us by intuition. The description of the case was sufficiently curious. Mother and son lived together since the death of the father, fifteen years before, and slept in the same bed. The mother never directly criticized the young women who were presented to her by the son, treating them with the utmost courtesy; but, whenever a new candidate appeared, she prayed in front of images for hours (on end) all day long. More than once the son woke up during the night and turned to see the mother kneeling in front of the image, praying.

"I do not quite know exactly what is happening?" he said; "I meet a young woman, and enthusiastically, present her to my mother. Some days pass and my enthusiasm weakens. I lose the will to date the young woman; I lose interest in seeing her. It is always like that."

"Your problem is very simple, I told him; if you really want to keep this young woman, make an effort to destroy the image that your mother prays in front of."

His eyes widened.

"But I cannot do this! Mother has had that Immaculate Conception since she was a young woman, when she was a student of nun college!"

"If you do not destroy the image, we replied; I doubt much that you will get married one day. Your mother is using that as a focus of will to keep you imprisoned."

"But if the image of the Immaculate has this power," he pondered uncertainly; "it will not be because God does not want that I should marry?"

"If God does not want you to marry, what difference does the image make? Even if it is destroyed, you will never get married. But if, as I think, your mother is using the image to carry through her desire to keep you imprisoned, she is abusing a religious symbol for material and egoistic ends."

"But why is she doing this?" he lamented.

There are occasions where it is necessary to be diplomatic.

“I do not doubt that she has the best of intentions,” I said. You know, for mothers we are children our whole lives. I perceived that he still hesitated and added: “Look, the choice is yours. I will not destroy the image for you. Because, even if I destroyed the image, you would gain nothing from this. The gesture has to come from the bewitched one, or the witchcraft will not be broken.”

Again he widened his eyes; we believe that the idea of an image of Catholicism is able to be used in witchcraft had never occurred to him.

After a moment, he asked: “How can I destroy the image?”

“In the simplest way. You have to make it unusable for the purpose of prayer. Break it in pieces and put it in a garbage can. But take care so that the garbage can is not one that your mother has access to; if she can put together the pieces of the image, the witchcraft will be even stronger than before.”

Two days later he caught us again and confided that he removed the image out from the room, broke it into diverse pieces, and on the way to work put the pieces into a public garbage bin.

“And the most peculiar thing,” he whispered; “is that the mother did not say a word when she entered the room and did not see the image!”

In the love of this youngster with that particular young woman (we we regret disappointing our more romantic readers) did not last, for reasons that we will explain ahead; but some months after the destruction of the image the mother developed cancer symptoms and before the end of the year she died. The current of force, losing its point of support, re-echoed against her.

This is a possibility that always exists in vampirism cases: that the vampirism, lacking its fang, loses the force and dies. We did not mention the possibility to our client because we were certain that he would not have destroyed the image in that case.

People of superficial mentalities or under developed moralities will ponder here, perhaps, that we encouraged the son to perform a magickal matricide. This was absolutely not the case. If the vital forces that the mother was using to conserve her life and energy were natural to her own organism, the destruction of the image would not have caused her any physical harm. No human being has the right to stay alive at the cost of the prana of its fellow creatures. For initiates, death is a stage of life.

We already mentioned that vampirism is contagious: the love of this youngster with the young woman which led him to destroy the image did not continue because (we can all agree) he started to show her the same type of unhealthy jealousy<sup>62</sup> that the mother had with him.

"Tell me whom you walk with, and I will tell you who you are" is one of these truisms that everyone repeats without paying much attention; however it is a formidable truth related in magick and mysticism. The vampirized person, losing his energy, tends to absorb the energy of

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<sup>62</sup> Jealousy, far from being a "test of love," as the profane ones think, is one of the worse manifestations of egoism that a human being is capable.

others, and is encouraged thus to make himself a vampire (to be a vampire himself), who desires to increase his sources of feeding. Learning the tricks of the vampire at the cost of his own experience as a victim, he starts (most times without becoming aware of the fact) to use the same techniques as his executioner. Using yet another truism, practice makes perfect: in much less time than we would think possible, the victim becomes another evildoer.

George Cecil Jones, one of the only two members of the Golden Dawn, besides Aleister Crowley, who had the ability to attain the level of a true Adept,<sup>63</sup> had on one certain occasion a curious experience. Even Mrs. Firth, Dion Fortune, asked for his help in a rare case of mental disturbance that came to her knowledge. (Mrs. Firth was one of the first psychoanalytic women in England).

A colleague of Mrs. Firth accepted as a patient a certain youth from an illustrious family, which exhibited periodic symptoms similar to epileptic attacks; and to be able to monitor the progress of her patient with the utmost care, she assented to housing him in an apartment that she shared with another student, not of psychoanalysis.

A very strange phenomenon started to occur when the patient was living in the apartment: all night, almost at the same time, the dogs of the neighborhood started to furiously bark and howl, and in the same instant a drawn window, that she had given for a veranda, opened and a cold airflow pervaded the apartment.

Immediately afterwards, the housed patient entered into convulsions, and then she suffered a prolonged collapse.

Although the drawn window was closed with a key, and even barricaded, it still opened; and it was this unusual fact that led the colleague of Dion Fortune to appeal to her, whom he knew was interested in cases of this nature. Mrs. Firth inquired on the antecedents of the patient, and knew that he had a second cousin, also from a noble family, who had been discovered in one instance in France, during the war, practising necrophilia with the corpse of a German.<sup>64</sup> Thanks to the influence of his family the young necrophiliac was not ordered to a military prison, but placed under the responsibility of his family as a case of insanity. The youth showed symptoms similar to those of the cousin, with periodic nervous attacks followed by a prolonged coma, and was placed under the care of a nurse.<sup>65</sup> But the nurse, like everyone else, took off on vacation; and on this occasion the sick person was placed under the care of his cousin.

It happened that the cousin also had homosexual tendencies, and the sick person incited intimacy. On a certain occasion, the necrophiliac bit his partner in the neck during the act, with such force that he began to draw blood.

It was after this particular occasion that the cousin started to show the same symptoms of epilepsy as the sick person/one, which led his family to place him under the care of the Dion Fortune's colleague.

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<sup>63</sup> He is known in the A.'.A.'. by the initials of his Magical Name, D.D.S. See "A Lesson/Lecture of History."

<sup>64</sup> The First World War; sexual relations with corpses, and even sexual attacks (rape) against the wounded, occur in every war; they are one of the most unpleasant aspects of this type of favourite diversion of the governments.

<sup>65</sup> It is noticed that even though the young man had once been caught practising a homosexual act with a corpse, it did not occur to his noble family that he would be safer, in the circumstances, to be placed under the care of a nurse. It is that at the time "it wasn't good" to have a woman providing a young man with "intimate care." We are forced to the conclusion that the social hypocrisy is a form of collective madness.

Mrs. Firth visited the apartment and examined the young man. She evidenced that he was anemic. It was as if he were resigned to die.

Approximately at 9pm, the same curious phenomenon repeated; the dogs of the neighborhood had started to bark and howl, and the drawn window, even though/although barricaded with an armchair, opened and a cold gust of air invaded the bedroom. When arriving at the room of the young man, he let out a shout, a curious mixture of pleasure and fear, and after turning from side to side in bed, fainted.

“This is not epilepsy,” Mrs. Firth told her colleague; “but something (even) more diverse.”

“Can you do anything?” asked the other.

“Maybe not, but I know somebody who can.”

Mrs. Firth went to procure George Cecil Jones, and after being under supervision arrived at the conclusion that Mathers had lost contact with the Secret Chiefs. The Adept attentively listened to the symptoms of the case and finally declared that he would like to be present during a nervous attack of the patient of Mrs. Firth's colleague.

“They always occur more or less at the same time,” Dion Fortune said; “between 9:30 and 10pm.”

“What time, in general, does the cousin goes to sleep?” Jones asked.

The idea had not occurred to Mrs. Firth. She inquired by telephone, and learned that the cousin generally went to bed at 9pm, the time that his nurse retired to her own room and went to sleep.

“Certainly,” said Jones, “I would like to be present during the next attack.”

Jones, an esteemed pharmacist and very well-married,<sup>66</sup> explained to his wife that he would probably spend the night out; and at 8pm was in the apartment of Dion Fortune's colleague.

At 9:30pm the dogs had started to bark; the drawn window opened softly; a cold flow of air pervaded the room.

“A very unpleasant entity just came into this apartment,” declared Jones; “He is there in the back of the room.”

“I don't see anything,” Mrs. Firth's colleague declared.

“Me neither,” Dion Fortune confessed.

“Turn off the lights,” the Adept said.

Two lamps were turned off and the women were able to see a kind of very foggy brightness in a spot indicated by him.

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<sup>66</sup> In contrast to Crowley, who at the time had three lovers and a bad reputation!...

“Put your hand in that”, Jones said.

So they did, and experienced a light itching, similar to that produced by a cramp in a sleeping limb.<sup>67</sup>

Jones went towards the drawn window and, dipping his fingers into a cup of water with soap that he prepared beforehand, pronounced certain words and sealed the opening completely. In the center of the floor he traced an inverse pentagram, following a particular form of tracing,<sup>68</sup> and pronounced a name in a low voice.

“He is leaving the room!” exclaimed Dion Fortune, following the bright fog with her eyes. “He will not be able to escape,” said the Adept; “All the access ways are marked. I left the window for last just so that the entity could enter.”

“How are we going to destroy it?” asked Mrs. Firth.

“We are not going to destroy it,” said Jones; “I am going to absorb it.”

The bright fog, the only thing that the two women could see with their physical eyes, withdrew step by step through the entire apartment, moving towards doors and windows to only run away from them. In the room of the patient, he, with wide eyes, followed the entrance of three people (between them an almost unknown one that previously came to his room no sooner than to wet the window and to make cabalistic gestures in the air) which seemed to follow something that only one of them could "see," and the subsequent exit of the trio, always in persecution of something impalpable. Mrs. Firth commented later that the expression of the young man had been very funny, and that it was a shame that in the occasion there was not a time nor disposition to laugh.<sup>69</sup>

The entity finally was trapped in the bathroom of the apartment, whose base also had been marked by Jones; and when it tried to leave again, the Adept put himself in front of the door, recommending to the two women that they stay outside. Step by step, Jones advanced towards the "bright fog" and finally "entered" it.

Mrs. Firth, in a highly glamorized version of this incident, declared that, when finished absorbing the vampire, Jones fainted. This did not happen: the Adept was hardly affected, and recovered after sitting down and drinking a bit of cognac.<sup>70</sup>

The result of this brief sensational adventure was not only that the patient of Mrs. Firth's colleague but as well, his cousin had stopped suffering "epileptic attacks" and had recovered their health. The ex-combatant, however, continued to be homosexual, and during the rest of his life he became a celebrity in the high British society for his excesses. These excesses, however, had been always of a mundane order, without any occult symptoms of vampirism or other phenomena. The patient of Mrs. Firth's colleague confessed to his psychoanalyst that he always felt he was being

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<sup>67</sup> Muscular sleep is produced by partial or complete exteriorization of the etheric double, and the itching results from its return to the physical body, when the electric contact with the nervous centers is retaken ganglion for ganglion. The Chinese therapeutical system of acupuncture is based on these centers where the etheric double is directly connected to the physical body.

<sup>68</sup> See Liber O, one of the Official Instructions of the A.'.A.'., to be published in this series as an appendix for Book Four Part III.

<sup>69</sup> It must be observed that in this particular occasion the patient did not suffer an "epileptic attack" nor did he faint; and that he never presented any more of these symptoms after this.

<sup>70</sup> The absorption process consists of synchronizing our astral body with the entity. To do that it is necessary to "love it." Normally, only an initiate of certain advancement is able to do this without serious damages to him or herself, therefore it is necessary to accept the absorbed entity as part of one's karma.

attacked by some "spirit" when he had a crisis; but he did not dare say this to anyone, from fear of being considered crazy and interned in an insane asylum.

Jones, when interrogated by Dion Fortune as to the origin of the vampire, declared that it was not an incarnate human being, nor the astral body of a human being, but just a shell abandoned by some person of parasitic habits (such as a gigolo, a pimp, or certain types of catholic priests and married women), which are attracted to the battlefield by spilled blood; perhaps even the astral body of the deceased with which the cousin keeps abnormal relations. The origin of the entity mattered little: due to the circumstances, it was able to form a magnetic link with the soldier; and later did the same with his cousin, at the moment in which the bite on the neck spilled blood.<sup>71</sup>

One should not conclude that a bite on the neck or any other part of the body, drawing blood, is indispensable to the manifestation of a vampire, or results fatally in vampirism! The phenomenon is of an electromagnetic, or etheric, nature, to use the nomenclature created by the Theosophists to translate the Hindu terms.<sup>72</sup> The manifestation of vampirism can occur without any apparent mark on the physical body.

In some cases, however, of increasing and inexplicable anemia noted by conventional medicine, it is possible to find substancial marks on the body, therefore the responsible entity exists in the threshold of the physical world, as in that case we just mentioned. But such marks are never as coarse as the traditional twin pricks from the Bram Stoker romance or vampire films! When we suspect that the organic emaciation is caused by a vampire, we must examine the skin of the patient with an large lens. The lens will make visible miniature punctures similar to that of insect bites. According to Dion fortune, these punctures concentrate more on the neck, mainly underneath the ears, around the surface of the arteries, or (in the case of a woman) on the breasts. But Mrs. Firth lived in a very modest time, and she did not mention that such punctures must also be looked for on the inside of the thighs, between the buttocks, and in the groin or in the pubis. In such cases where they are noticed on the body of people whose personal dwelling environment eliminates the possibility of them being caused by fleas, chinch-bugs or mosquitos, then it will be time to consider the possibility of a vampire -- which can also be incarnate, very much alive and well, and able to go to the beach in full sun on Sundays!

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<sup>71</sup> Blood (but not menstrual, which is free from karma), semen and vaginal secretions form the most powerful links with the astral plane, through the so-called "etheric" sub-plane.

<sup>72</sup> Those who judge that the Theosophists (started by Blavatsky the genuine one, and toended with those two unscrupulous quacks, Besant and Leadbeater) had "access to the private wisdom of the Masters of the Himalaya" to produce their works, are disillusioned: the Hindu mystical philosophy always existed openly in documents that can be examined by any interested party; but as it was written only in sanskrit, few people were made familiar with it. Credit is owed to Blavatsky for calling to the attention of the western world the undeniable psychological wealth of Hindu thought, which led to Brahmanism, which then led to buddhism. But Besant and Leadbeater had tried to use the society established by the Russian Master for purely mundane and political ends. Krishnamurti said it.

## CHAPTER 5

### THE INHUMAN INHABITANTS OF THE ASTRAL

There exists on the subtle planes of energy, beings in various stages of evolution, even on this plane. The folklore of all peoples and all times mention those beings under diverse names: gnomes, sylphs, salamanders, undines, fairies, giants, ogres, angels, demons, etc.

The abundance of names and descriptions seem infinite, but should be attributed to the fact that the Astral is so plastic and flexible, thus disposed to assume the forms of our desire or our fear. The appetites and cultural attitudes of diverse human nations produce differences in the manner in which the living species of the subtle planes manifest themselves in the imagination of children, visionaries, or artists from such nations. That which Scandinavians call the "troll," for example, is the same type of entity that the Germans call ogres, the French giants, Arabs "afrit," indigenous Brazilians "curupira," and ancient slaves collectively (in chains) called "sacis," which make up part of the entity which modern Candomble calls devil.

These entities were called elementals by the ancient "Rosicrucians," because they had been determined to inhabit the astral sub-planes corresponding to one of the mystical elements of Fire, Water, Air or Earth.

Before we enter deeper into the study of those (such) creatures and their relationship with humanity, we need to briefly touch on the subject of "Evil" and "Good." Anyone interested in occultism should already have heard that "Evil" does not exist; all serious writers on the subject are unanimous on this point, and Christian religionists accredit the "Devil," or "Satan," as a hostile creature to humanity, and dedicated to its destruction. Recently, the "Pope" Paul VI came to the point of publicly affirming the existence of the "Evil," without which, naturally, there can be no "Christ"; then, if there is no original sin by the malice of the "Devil," what need is there for the sacrifice of "Jesus"?

The reasoning of the Pope is infallible for the Christians, they are incapable of understanding that, if the "Only Son of Our Father," was sacrificed 2,000 years ago to "save" humanity from the "Demon," the sacrifice does not seem to have had the least impact. The majority of human beings continue as stupid, as egoistic, and as mean as ever; especially Christians! It has been said, even, that the acts of Christians had been good prior to the influence of the Roman and Greek "Pagans" and we hesitate to respond to this.

It is very good to deny the existence of "Evil," and the majority of dilettantes in occultism should feel very happy knowing there isn't a malignant power in the Cosmos deliberately seeking to oppress the human species, but that same majority doesn't understand that, if "Evil" doesn't exist, neither does "Good," and there is no cosmic power deliberately seeking to save the human species from the consequences of stupidity. The situation was very well expressed in a very deep short poem by the North American writer, Stephen Crane:

"A man said to the Universe: Sir, I exist!

"It is doubtful," replied the Universe; "But the fact does not give me any sense of responsibility for you."

This is the hard initiatic reality: "Good" as well as "Evil" does not exist in the Universe nor do we each have a personal right to live.

For the shark, "Evil" is the fisherman's harpoon; for the tarantula, "evil" is the sting of the hunter wasp which was inflicted the day before; he lives but paralyzed, sustenance for the larvae of the wasp. For stupid men, "evil" are the men of genius that try to make them think.

Certainly, in intolerant and irritated Judea under foreign domination, Jesus the evangelist, if he had existed, would have been executed; by the way, in present-day Judea, he probably would have had the same end. But in modern Russia he would be put in an insane asylum or, in the a worst case, deported to Siberia. In the U.S.A. he would probably immigrate to California, where any idiot mystic can arrange the means to found a cult (with as much ease for an idiot as a mystic); in Brazil, with so many miracles, miracle-workers, and messengers, he would be capable enough to pass unseen.<sup>73</sup>

The "Devil" represents those aspects of the Universe that provoke our apprehension, fear, repugnance, or quite frankly, our hate. There exists, for example, an anthropologic axiom: the god of a conquered tribe always becomes the devil of the conquering tribe. This is part of the process of absorption of the defeated culture by the winner; since the religion of a people focuses the ambition of self-expression and autonomy, it is necessary to destroy the religion and replace it with that of the given conquerors.

Sometimes the opposite happens, as it has in India during continued centuries, because the religion of the conquered is so much more sophisticated than that of the conquerors that they started to adopt it and being, gradually, assimilated into the culture, which they had thought to defeat. Such was also the case of the conqueror of China by the Mongolian nomads.

We have, for example, Bezelbub, a traditional demon in Jewish mythology. The name comes from the Hebrew phrase Ba'al Zebuh, which means *God of the flies*, and was originally part of an invocation of Al, "God" in Hebrew, against the flies, which in a hot or dry region such as the Middle East can become very uncomfortable.

It so happens that Ba'al was the name of God between (among) one of many other Semite tribes of the Middle East. In that nation, the dead are not buried; they were cut into pieces and the flesh was spread in the plantation fields,<sup>74</sup> where they rotted and swarmed with flies. The Jews, who aspired to, and eventually acquired (using methods usually recommended by the prophets of "Jehova;" genocide<sup>75</sup>) the lands of that tribe, adopted the name of that god, as a reminder of the act that they disavowed, among this demonic hierarchy, *Ba'al Zebuh* were the initiatic words of the prayer: (*oh*) *God of the flies!* Among the Jews, this happened to mean *The god of the flies*. It was a sarcastic form, by which they reference the divinity of a defeated and exterminated tribe.

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<sup>73</sup> Perhaps not: some years ago, there appeared in a northern city a man announcing that he was Jesus Christ, come back to the world; when the police intervened, the population was ready to crucify him for the sins of the world, greatly encouraged by him. I wrote a script for television based on this authentic case, which, is, certainly has not been produced to date!

<sup>74</sup> A very common habit among tribes that practised human sacrifice, Cf. Letter to a (Brazilian) Mason. The Tibetans, even though they did not practise human sacrifices, also left corpses to the elements of nature.

<sup>75</sup> It seems ironic, but in reality is an effect of racial karma, that the Jews have suffered at the hands of the Nazis exactly the same type of infamies that they imposed on the "gentiles" at the time where the iron and fire were conquering Palestine.

We examine, meanwhile, the psychology behind that measure: it means that "god," the force, the potential (power), that is capable of protecting an animal as annoying and insignificant as the fly can be a "god," the "respectable" force, the potential (power), has to (must) be a "demon"! In this there is a decision, on the part of lesser men (and these, dirty fanatics of bad blood), as the creatures that know of God and the creatures that "do not know." But if the flies do not know about "Jehova," then something exists in Christianity that does not belong to "Jehova"; and if something exists in Christianity that does not belong to God, then it exists without (outside of) God. (Then something exists beside God/then something besides God exists.)

And so, before we know it, we fall upon the simplistic religion of the ancient Persians, with Ahura Mazda, the "god of light," personifying the creator of all, "friendly," and Ahriman, the "god of obscurity (darkness," personifying the creator of all that which offends our prejudices

Very practical, very comfortable: that which pleases and strokes our egos comes from "God"; that which opposes us, which makes us uncomfortable, which irritates us, which humiliates us, which makes us ridiculous or failures, comes from the "Devil."

Then we see in the Middle Ages (and that dark age lasts even today in certain parts of the world) nations that go to war invoking the same God to destroy their adversaries; who in the name of a God of love and mercy burn their fellow men alive; or cut up women, young and old; that in the name of a God they consider omnipotent, omniscient and omnipresent they kill, condemn and persecute those pioneers in their own method who discover something new, that try to extend the concept of the Universe (and therefore that of the Creator of the Universe) beyond the limits of the fear and intolerance of the Theologists and the church fathers.

Galileo was tortured and condemned for saying that the earth is not the center of the Universe; is it that the wise man didn't see that in saying this, he had been actually saying that man is not the favorite creature nor the most noble of God's creations?

*Satan* is a word that comes from the Hebrew *Shaitan*, which means the opposer, that which disturbs us; and the Hebraic word, *Satanás* in Latin, is no more than a corruption of the Sanskrit word *Sanatanas*, which means eternal, and which even now, in the Hindu tradition, is still attributed to the three persons of Trimurti (Brama, Shiva and Vishnu) and the three feminine divinities which correspond to them<sup>76</sup>.

There is no doubt that the ancient Jews had cultural and commercial contact with the countries of the orient. Through their wanderings and changes, they sought desperately to secure their existence as a tribe along with their cultural heritage. They deeply feared the religions of the more advanced nations they came into contact with, so they instinctively held to themselves that they were nobler and superior to the others.<sup>77</sup> From then on, the word *Sanatanas* became associated with the idea of an adversary or enemy.

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<sup>76</sup> Editor Note: The feminine counterparts to the gods of the male Trimurti are called their Shakti; their divine force, manifesting to maintain a balance with the demonic Universal forces. Without their Shakti, the Trimurti gods would have no power. Lakshmi is the energy of Vishnu; Parvati is energy of Shiva and Sarasvati is the energy of Brahma.

<sup>77</sup> All religious aspiration is initially a projection of the religionist's frustration into a form where its frustrated dreams come true, or where a comforting explanation of its failure is provided.

The rejection by the Jews of the Hindu concept of divinity was a political act; and the imposition of their far more vulgar and solitary concept, over the eastern culture was a magickal operation through which the Jewish people even today morally dominate the philosophy and ethics of Europe and the Americas.

Christianity, in the end, is nothing more than a branch, an extension, of Judaism.

Do we mean with this that the theological Satan does not exist? Yes. Do we mean with this that there are no demons? No.

There certainly exists, entities of other lines of evolution which we can call demons;<sup>78</sup> it is more childish and, in certain cases, even insulting, to think that the creatures which occultists call *demons* are manifested conforming to the theories of Christian theology, and primarily those of the Roman Catholics.

The "demons" that blind the possessed people of Roman Catholicism, for example, are artificial elementals, or shells, even though they are telepathic projections (that is, personifications) of attacks by the "possessed" or even the "exorcists"; rarely are they *demons* in the sense that occultists attribute to this word. And when they are, it always has to do with the least evolved beings, in other words, the children of that determined evolutionary form we call *demons*. They are *playing*, at our cost, certainly; but don't we too have children that play at the cost of other forms of life? Or is it that one would think (outside of Roman Catholic schools and seminaries) that to hang an old can from a cat's tail or from a dog is less uncomfortable for the unhappy animal, than to have a demon in tow attacking us and for the so-called demon be a human being?

Maybe it would be prudent for us to give a definition of the principal forms of life that can be found on the "Astral Plane." Aside from even these very definitions that have been given before, perhaps we can provide some clarity to the reader beyond that which may already be obtained from other sources. We have, however, to make two exceptions:

First, our classification is not absolutely definitive; to the measure that our knowledge extends, new types of entities are added to the list; and to the measure that we, as human beings, evolve, our perception of those entities, those with which we maintain contact for thousands of years is extended.

Second, a classification will be made from the initiatic point of view, in increasing order of importance. The initiated define the "importance" of a form of life in terms of capacity, which that form of life has in order to comprehend and control its environment. This, by the way, is Darwin's definition, who in our lineage is considered one of the major Adepts of our race.

**1. Artificial elementals.** This type of entity was not, that we know, previously described in Brazil. The artificial elemental is a form raised by the magician on the astral plane. It is raised by the magician's will and imagination, and imbued with a parcel of vital energy from its creator. It serves - depending on the force, the intention, and the grade of spiritual evolution (that is, of moral maturity) of the magician - as a weapon of attack, as a spy, or as a watcher or protector of somebody or something in which the magician is personally interested.

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<sup>78</sup> The word "demon", by the way, comes of the Greek daimonium, and meant simply what the Christians had later called Guardian Angel. It was an entity that inspired the human beings, and in such a way (so) could be "good" as well as "bad."

The formation of such creatures is dangerous for the magician, even/that they are absorbed by another magician, not only does the creator lose energy as a magical link is formed with him, meanwhile he can be identified, and even attacked. In spite of the inconveniences of the process, many magicians raise such forms in the astral. The aspect of these false elementals can vary greatly, and we should not allow them to engage by appearance when we find them. Frequently a form raised with hostile intent is molded in accordance with our preconceptions and seems "lovely" or "friendly." Also, frequently a form has a disagreeable aspect just to scare us and keep us bothered, but is not really hostile. It is a scarecrow.

Entities formed in this manner do not have individual existence: they are a part of the magician that raised them, in the same way as our eyes, arms, or legs, are part of us. It is exactly this magical link with its creator that creates a vulnerable point in the aura; but one cannot deny that they can be quite useful. Let's suppose that a magician has executed a magical operation and wants to observe the results, but at the same time has other tasks: he raises an artificial elemental and leaves it watching the results of the operation, with the order to call the attention of its creator in case of necessity. This saves much energy that could, in another form, be dispersed if the magician himself were forced to keep his attention fixed on his work.

A sub-variant of the artificial elemental is the *egregore*. This is an artificial elemental that, projected in the astral, is adopted by other magicians (or other human beings in general) as a focus of imagination and of will, and grows in power from generation to generation. The astral images of the "gods" of men are always egregores. They are the egregores that are manifested in that mystical experience which the Hindus call Dhyana. Egregores are always connected to the religion we grew up in, or with the culture into whose values we were conditioned. Mystics that are left blind by these images come to dynamize them with their energy. Many egregores, reaching a certain level of concentration of force, become vampires.

Such cases should be differentiated from true vampirism: the egregore does not "intend" to vampirize, because the egregore does not have its own will. When we are vampirized by an egregore, we become victims of our own psychic immaturity, of our own desire for a "secure refuge" for our existence. The case is similar to that of the fabled cat that licked lime only to enjoy feeling the pleasure of its own blood. No cat is so stupid in real life! But many human beings are. Masturbation (masculine as well as feminine) is not provoked by egregores, that are normally fed by our devotional energy; but if the masturbatory act takes an egregore as a center of concentration of the mind, this energy can also be absorbed by the automaton, that thus expands its existence into other planes, and becomes even more dangerous. Ritual sacrifices of animals or human beings have exactly the same effect. In this sense, especially, all mankind has the religion that it deserves, and its "god" is made in its own image.<sup>79</sup>

**2. Shells.** As a rule, shells are the remaining portions in decomposition of the astral bodies of disincarnate human beings. But shells also can be vestiges, in the astral, of entities of other lines of evolution that reach the same degree of psychic cohesion than the human being. The principal difference between a shell and a false elemental is that the shell generally functions in as many planes as the human being whom it pertained to know while alive. A shell can, therefore, exist simultaneously in diverse astral sub-planes. The shell is a type of cadaver: it keeps the form of its former occupant for as long as it has the power to do so. This space of time can vary considerably. However long it is stuck on the lower planes as a human soul, its shell will continue

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<sup>79</sup> See Letter to a (Brazilian) Mason, where the origin and development of the egregore of "Jesus Christ" is clearly traced (delineated, chronicled).

to exist after death on the lower planes. They are the shells that are manifested in seances as the souls of the dead. The shell of a person of low morality is often more dangerous than any demon.

In the case of advanced initiates, the force that vitalizes the subtle vehicles is almost immediately absorbed and transmuted unto the higher astral planes (related to that sub-plane of the Astral which the Hindus call Buddhi and the Hebrew Cabalists call Neschamah). The advanced initiate, therefore, does not leave vestiges in the inferior Astral. Those people who claim to be in contact with the souls of those great geniuses who were responsible for the evolution of humanity are lying or being lied to. In the best cases (if being lied to!) they would be in contact with some artificial elemental raised by an Adept, or with some egregore raised by adorers of the legendary image of the Adept. In the worst cases, they would be in contact with some mischievous elemental, that has fun at the cost of credulity and the moral laziness of the human being.

The only way to obtain legitimate contact with the spiritual essence of the great initiates is through Samadhi. The danger that the shell represents depends, generally, on the importance that we attribute to the shell, and on our affinity with the type of appetites that the shell had expressed while its possessor was alive. Persons of low mentality and vulgar appetites become the focus of attraction for the shell, and if links of empathy are formed, such shells become that which occultists call "larvae," that is, vampires feeding themselves on the vital energy of human beings that allow them into their auras.

There does not exist in the Universe a foreign entity to humanity that is dedicated specifically to human progress; but the spiritual Hierarchy of our species is formed by members of our own species that progressed to the point of perceiving that their posterior individual advancement depends on the advancement of the species as a whole. The intent of the Masters to "assist" us (and they do so effectively!) is purely selfish: they want to perfect their perception and know that for that to happen, it depends on the collective perfection. They know that while the average human being not to evolve past a certain vibratory gamma (ray), they, the Masters, cannot pass the next evolutionary Grade either. In their effort to accelerate the racial evolution, they are only seeking to accelerate their own evolution. By the way, they would be more ridiculous than a theologian if there was any other motive: is it perhaps that the human species is more important to the Universal Mind than, for example, the ants? Whoever wants, then, to enter into legitimate contact with the Masters, should do it in the highest elevated spheres of the subtle planes, called Buddhi, Atman, and Nirvana by the Hindus, and Binah, Chokmah and Kether by the ancient Hebrew Cabalists. Anything below that plane will be fatally false and prejudicial to not know that the conception which arises in the human mind is immediately cancelled by its opposite.

**3. Properly Called Elementals.** These entities, that the medieval "Rosicrucians" (Rose Cross) described under the names: Salamanders (Fire), Undines (Water), Sylphs (Air) and Gnomes (Earth), vary, as we already said, by the astral appearance from country to country, and cultural nucleus to cultural nucleus of the human race.

It becomes suitable here for us to take a moment to explain, or try to explain, the conception that the medieval mystics had of the Four Elements. They associated certain forms of the manifestation of material substances with certain currents (gammas), or sub-planes, of the Astral. For example, a river pertains to the Water Element; more or less it occurs with any other form of liquid. Solid substances are associated with the Earth Element; gases of any type, including vapor of water and smoke, with the Air Element; and any form of combustion, including explosives, are attributed to the Fire Element.

None of this contained any hint of a scientific classification of the elements, in the sense that the modern chemist gives to the word element. Those mystics were interested in the material appearance of things only as an assignment of certain subtle forces that they perceived in themselves and in their surrounding environment.

The parallel between the Four Elements of the medieval mystics and the Tattwas of the Hindus is perfect: Agni or Tejas corresponds to Fire, Apas to Water, Vayu to Air, and Prithvi to Earth. The classification of the Hindus, meanwhile, went further, and they admit three more mystical elements, Akasha, Adhi and Anupadaka. From these, the medieval mystics reveal only Akasha, that which they call the Quintessence, the Element of Spirit.

In reality, Akasha is not the Element of Spirit. Its principal function is to serve to coordinate and (in a certain sense) and merge the inferior Four Elements. Its principal quality consists in harmonizing the four "blind" forces (this is, purely reflexive, or automatic) in an energetic network. In this, its property is very similar to the chemical element that reflects the action of Akasha on the physical plane, carbon.

The true Spiritual elements are Adhi and Anupadaka.<sup>80</sup> They correspond to the "chakras" (or nervous plexus) Ajna and Sahasrara, meanwhile Akasha corresponds to Visudhi, the cervical plexus.

The elementals, existing and moving in specific currents, have the capacity to stimulate the human being in the direction in which they vibrate. This is due to the fact that their presence or proximity accelerates the circulation of our energies through the plexus to which they correspond.<sup>81</sup> The contact with the elementals, therefore, is fascinating: the salamanders stimulate our heart and our positive sexuality; the undines stimulate our sentiments (feelings, emotions) and our negative sexuality (or sensual receptivity); the sylphs sharpen (incite) our intellect, and the gnomes develop our sense of relative proportion to things.

There is danger in the contact with elementals for human beings whose Will is not corresponding to the element of Spirit, or Akasha: that is our capacity to reunite the "blind" Forces of our surrounding environment and organize them in forms that are useful to us as human beings.

That stimulus which contact with the elementals provides is analogous to the stimulus provided by psychotropic drugs. Those who do not have sufficient spiritual equilibrium to dominate the purely reflexive reactions provoked in their nervous system by such substances run a great risk of becoming corrupt in their use. The same occurs with the relationship with elementals. As Eliphas Levi said, "The love of the mage for such entities is foolish, and can destroy him." Magicians that establish "pacts" that is, form personal and intimate magnetic links of affinity with the elemental, only have two alternatives from that moment forward: to dissolve the elemental into its spiritual structure, or to loosen the cohesion of the elemental forces in his own being, with them then being slowly absorbed by the vibratory frequency of the intruder. In such cases the elemental acts in a

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<sup>80</sup> That is, at the present level of our knowledge. It is very probable that there are even more subtle and profound vibratory gammas (ranges, rays).

<sup>81</sup> It is impossible, however, to attribute each of the chakras to an Element in particular with exclusivity, therefore all the Elements are simultaneously present in the physical chakras, associated and harmonized (the degree of harmonization depends on the initiatic grade of the individual human being) by the energy of Akasha. In a very general way, however, we can attribute Manipura (the Solar Plexus) to Fire, Anahatta (the Cardiac Plexus) to Air, Svadisthana (the Umbilical Plane) to Water and Muladhara (the Sacral Plexus) to Earth. The initiatic process stimulates the manifestation of the complementary sub-elements in each one of these vortices of force: the Kundalini Serpent is the symbol of this transmutation and interaction of the elements. The subject is beyond the scope of this treatise.

form analogous to the vampire, but should not be held responsible for the process, which is purely unconscious. The elemental cannot have any intention of destroying the human being, which probably even it loves, in the measure of its capacity to experience such emotion; but, by very nature of its being, it will have a destabilizing effect on the constitution of the human being that neglects it.

There exists an enormous number of elementals incarnate in human form; this is due to the fact that rarely a couple maintains sexual relations with the conscientious desire to produce a human being. The purely sensual unions frequently attract only elementals to incarnation, therefore developed human beings need certain currents of higher order in order to acquire form.<sup>82</sup>

Such pseudo-humans form the legion of "featherless bipeds" of Diogenes. One should not be thinking that it suffices to have human form in order to be a human being. The initiates define as human beings as only those creatures sufficiently developed to function as microcosms; that is, as stars (or Pentagrams) incarnate. For us to have this definition, any "human being" below the Grade of Adeptus Minor of the A.'.A.'. (or its equivalent in another system) is human, at most, only in potential.

The principal difference between an elemental and a human of a low evolutionary grade is only that the human contains in himself the capacity to function in other vibratory ranges beyond that sub-plane of the Astral from which the elemental derives its form and substance.

Because more control than a human being can acquire of a specific element, any elemental of that element will always have a greater capacity to act in that element, and more knowledge of that element. We can say, by analogy that the human being is to the elemental as a professional diver is to a fish. Nevertheless the diver, in spite of his inherent incapacity to move in the ocean as easily as the fish, is a superior life form to the fish; in accord with the doctrine of Charles Darwin (and our own doctrine) that notes the superiority of one life form over another.

Certain authors classify the elementals as more advanced or behind on the evolutionary scale in terms of the element to which they belong: they say that the Gnomes are the farthest behind, because they belong to the Element Earth, that is so dense; and the Salamanders are the farthest ahead, because they belong to the Element of Fire, that is so "subtle." This is perfect nonsense; the elementals are not more or less ahead in themselves, the same way as human beings. There are stingy, rough (vulgar, base), brutal Gnomes that are attracted to the neighborhood of human beings that exhibit the corresponding vices in their own aura. On the other hand, there are the patient, prudent, profound and wise ones that gravitate to the neighborhood of geologists, paleontologists, thinkers and people who exhibit the moral qualities corresponding to those Gnomes. There are troublesome Salamanders, dry by a succession of intense and ephemeral emotions and passions, that procure affinity with superficial, coleric, impatient, and agitated men and women; and there are salamanders that yearn for refined sentiments and volitions that naturally they tend to sympathize with men and women of noble character, elevated sentiments, and pure aspirations.

On this subject, more than with any other, tell me who you go with, and I will tell you who you are. The elementals instinctively feel that they are incomplete creatures; just as the lowest always

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<sup>82</sup> This absolutely does not mean, as certain imbecile theologians claim, that the sexual act must only be practised for the procreation of the species, as is the case among animals; the refinement of the physical joy (pleasure, gusto) only occurs in society where sex is considered to be a healthy appetite, and worthy of being practised even as a form of prayer.

aspire to be part of a microcosm. For them, it is natural to gravitate to the energetic atmosphere of beings that have the capacity to function as microcosms. The people that radiate energy in the subtle planes tend to attract the spontaneous attention and collaboration of elementals; and the type of elementals that are attracted will always depend on the person's level of psychic development, and not of the element to which the elemental belongs. However advanced the human being, primarily it is the subtlety, sensitivity, ethereal and psychic attraction of the elemental and the intensity of desire for harmony and of knowledge on the part of the elemental that seeks to enter into contact with the human.

It would be erroneous on the part of Aspirants, to always give preference to elementals most advanced over those left behind, among those that are presented to serve them: For the heaviest jobs, the baser elementals are more capable. You do not ask a concert pianist to work in the garden, nor place a stupid bully as an ambassador.<sup>83</sup>

There exist certain magickal rituals, called Rituals of the Elements, that are used by occultists to establish contact with the elemental forces. These Rituals are not "better" or "worse" than, for example, the rituals of Candomblé. The type of entity that attends to the call will always depend on the level of evolution of the person that is calling. The advantage of the magickal ritual over others is that the names and symbols used automatically select the level of development of the entities invoked: malicious or perverse entities do not dare to show themselves. On the other hand, spiritually underdeveloped people that utilize those rituals probably will not obtain any result, as the invoked forces, recognizing the aura of a profane, will scorn to approach. For us to matter to more evolved beings it is necessary to prove that we are at least as evolved as they are. Only brutes are going to be impressed morally by brute force.

Certain authors question and advise against intimate sexual contact with elementals incarnate in human form: they affirm that the elemental is incapable of proceeding with "morality." They say that the elemental does not have "conscience," and is incapable of love and dedication, and exhibits malice and minimum opportunity.

Such affirmatives are very relative. The elemental is a highly ethical creature, we define ethics as consistency among our words, our thoughts, and our acts; but the ethics of an elemental is not human ethics. When the elemental is incarnate in human form, it needs to try to control four forms of energy simultaneously. Notice the situation of a knight mounted simultaneously on four horses, each of which tries to gallop in a different direction. The human being does not have preference for any of the four, and therefore, instinctively seeks to equilibrate them around the Center,<sup>84</sup> in which the elemental, due to its own nature, prefers a particular direction. Consequently, it will never get to equilibrate its four horses around a stable center.

It is not right, therefore, to condemn an elemental incarnate of "indecorous," "unethical," or "immoral" conduct. An elemental trying to function in human form is in a position of such great disadvantage that it deserves our patience, and even our sympathy.

Let us suppose, for example, a very common case: the marriage of a human being with an elemental incarnate in human form. It is not true to say that the elemental will not love us; but it is useless to hope that it is "faithful" in the Roman Alexandrian sense of false modesty. The

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<sup>83</sup> That is, not that you be a Marxist or a northeastern "colonel."

<sup>84</sup> If the Four "Blind" forces are revealed (manifested) in equal intensity and in diametrically opposing directions, the Center is in "Free Fall." It is the "eye of the cyclone," or the "voice of the silence."

elemental is naturally attracted to all intense experiences: the most important force for it is always the one that is closest. An elemental husband will come from the arms of a lover to those of the wife, and will demonstrate as much affection for her as he had shown in his relationship with the lover. He will be extremely perplexed, should the wife accuse him of falsity and indifference. He loves his wife; the proof is that he is with her now! Was he with another woman? Yes, but what matters is that he is with the wife now. Each moment was made to be lived with all possible intensity. Life is so short!

This point of view is very similar to that of a child, and this is precisely how we should face the incarnate elemental; as a child. By the way, does there not exist a certain poetry, a certain beauty, and even a wise lesson in this attitude of grasping life with both hands while it lasts? Human beings that assume this attitude have an immense advantage over the elemental to be able to assume it in the four directions of force, instead of only in one; and can acquire much experience, and absorb much experience (vitality), in the short period of just one incarnation.

4. Angels and demons. It can seem strange to the profane that we classify these two types of entities together; but it happens that angels as well as demons belong to the same astral species, and the differences between them are at the same time much simpler and also more complex than what the Christian theologian imagine. It is erroneous, and even dangerous, to view the angels automatically as "good" and the demons automatically as "evil." The best description of the general characteristics of angels and demons and of the differences between them is in a poem in prose of a great English mystic, poet and painter of the 19th century, William Blake, called "The Marriage of Heaven and Hell."<sup>85</sup>

In general, one can say that the angels are conventional, formalists. For an angel, the letter of the law, whatever the law, is sacred. Now the demons are creative, critical and pragmatic. The demons are always disposed to interpret the law, whatever the law is, in accordance with the convenience of each particular situation. Angels do not have original intelligence; they are dogmatic, and scrupulously loyal to their cherished principles. For example: an angel that accepts the Roman-Alexandrian dogma would take its rationale to its logical end; it would approve of the Roman Inquisition, and see the torture and immolation of human beings in public exhibitions as a necessary act in order to satisfy the enunciation of dogma. Demons are rebels and individualists. A demon would be able to accept to Roman Inquisition, and collaborate with it; but would do this only to amuse itself. Many demons take pleasure in destroying the physical structure of human existence, which they consider to be a disturbance in the terrestrial ecology; or they simply like to see a human being suffer. The angels do not like to cause suffering; but they they do not hesitate to cause it, if in so doing they will prove their dogmas and beliefs.

To the degree in which angels as well as demons develop and rise in the evolutionary scale, they, as any entity endowed with an inkling of intelligence, tend to absorb the points of view of other entities, and by understanding them better; eventually, even to harmonize them with their own. Consequently, the most developed angels as well as demons are dedicated to the spiritual progress of the human species, and form themselves into certain phalanxes (or "Bands," in the nomenclature of Candomblé) on the subtle planes in order to cooperate with the human hierarchy in the evolution of all species in the solar system according to the needs of our galaxy, the Milky Way.

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<sup>85</sup> To be published in this series, with annotations by an Adept. William Blake was one of the incarnations of Aleister Crowley.

This is done, apparently, without interfering with the needs of the Cosmos as a whole. The Book of the Law, Liber AL vel Legis, published in The Equinox of the Gods, called by demons "the bible of Hell" (because it is the first human Law that demons can accept together with the angels<sup>86</sup>), is the first step for a formulation on the physical plane, of the laws that rule the Solar System in the Cosmos. Nothing of this type has ever before been given to humanity. All of the previous laws were only a preparation for the Book of the Law, which will be, naturally, followed eventually by other formulas, yet more ample and cogent. In a certain, very limited sense, (but which perhaps clarifies for some readers as the principal difference between angels and demons in the present evolutionary moment), angels can be attributed to the anabolic process of the aggregation<sup>87</sup> of force, and demons with the catabolic process of the dispersion<sup>88</sup> of force. But we should remember that anabolic as well as catabolic processes are aspects of the metabolism, and that the whole healthy organism needs to maintain an equilibrium between both in order to stay healthy. To the degree in which they increase in comprehension and perspective, angels as well as demons perceive the necessity of balancing the pairs of opposites, and the essential harmony behind the Principal of Polarity.

Let us elaborate by following the (so-called) "angelic" hierarchies of the Hebrew Cabala; adored by Christianity. We should remind the reader that, contrary to what Christians think, these hierarchies include as many entities dedicated to "construction" as well as to "destruction"; or, in the vulgar language of theologians, "angels" as well as "demons," and that the activity of those creatures should not be automatically associated in our minds to mean either the concept of "Good," or the concept of "Evil."

1. The Flames. The Flames that correspond to the first sphere of initiatic consciousness, or Malkuth are Elementals that have reached sufficient perception (in order) to understand that their aspiration to become Microcosms can be better realized through an alliance with the human species. They are called Flames because they frequently assume this aspect in the perception of clairvoyants. It is the most rarefied form of each element.<sup>89</sup>

2. Angels (aforementioned). These entities correspond to the Sphere of Yesod, or the Foundation. In their majority, they are at the most advanced stage of Elementals, because they are united to the psychic structure of some Spiritual Being on the level of Microcosms; but rarely become microcosms, themselves, in this period. The appearance that they assume varies greatly, depending on the preconceptions of the human beings that enter into contact with them.<sup>90</sup>

3. Archangels, that correspond to the Sphere of Hod. Just as the Archangels are rarely Microcosms in themselves, the majority are allied with the psychic structure of some hierophant of the past. Those among the Archangels that attain psychic autonomy frequently have a

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<sup>86</sup> Editor Note: This is a veiled way to discuss the formula of the 'Grey Man,' the next step in human evolution.

<sup>87</sup> Editor Note: The Alchemical 'Coagula.'

<sup>88</sup> Editor Note: The Alchemical 'Solve.'

<sup>89</sup> Each mystical Element is subdivided into five sub-elements. For example, the Earth Element is subdivided into Earth of Earth, Air of Earth, Water of Earth, Fire of Earth and Spirit of Earth. The Spirit Element is "black", that is, it absorbs all manifestation in itself; the most rarefied form that the elemental substance can manifest is as a Flame, which color varies in accordance with the basic elemental energy. The confusion between the Element Fire and the Element Spirit elapses (comes) from this, and the letter Shin, the triple tongue of fire, in Hebrew, taking on the magical correspondences of Fire and Spirit. The spiritual source of all elements lower than Akasha is by nature Akashic—and invisible. See AL:I.60 and AL:II.49-51 in the Equinox of the Gods. The true Light of the initiate is the darkness of the profane.

<sup>90</sup> The desire to communicate requires the adoption of a vehicle, or intelligible symbol, that facilitates communication. An angel, however, will reveal itself as a resplendent creature of white wings, or as a creature of bat wings, horns, and pointy tail, to the person that has the same preconceptions as the Christians do; but it will assume entirely different forms to communicate with human beings of other religions. As well, in certain cases they directly reveal themselves to the consciousness of the person with whom it enters into contact, without assuming any form (Rupa), because that person does not have preconceived ideas as to how they "should" manifest.

traditional name, and a set of traditions and legends, related to its manifestation. Such was the case of Gabriel that revealed himself to Mohammed, which should not be confused with the Gabriel that normally appears when the magician carries through certain rituals. The difference between the two, however, only becomes apparent to initiates of a certain Grade.<sup>91</sup> In the Hebrew Qabalah the Archangels are called Sons of God (Beni Elohim), or "princes." This because Kether, the Crown, is called the "King" and represents "God" - and the Sons of the King, naturally, are the princes...

4. The Elohim, or Gods. These entities, called "Princes" by Christian theologians, which can cause confusion with the previous class, that has the same name in Hebrew, are also called "Principalities" or "Princes." They are attributed to the Sphere of Netzach. Even though the Elohim rarely attain the dignity of Microcosms, but in their overwhelming majority they are absolutely loyal servants to the evolution of the human species.

5. The Kings, or "Melachim," are related to the Sphere of Tiphareth. They are known in Christian theology by two different names: "Virtues" and "Powers." The "Virtues" are of an "Angelic" nature, that is, passive; the "Powers" are of "demonic" nature, that is, creative or active. The majority of Melachins reach the dignity of Microcosms. They manifest themselves, usually, directly into the psychic structure of persons with which they enter into contact; and very rarely enter into contact with any human being that has not reached the initiatic grade or plane of consciousness that in Thelemic nomenclature is called Adept. The word "king," used in the Book of the Law, refers to the type of entity that reaches the grade of evolution of that phalanx and not to the ridiculous "kings" created by diverse religions (particularly the Christian!) in order to maintain an alliance with the political and economic power and control over a specific population.<sup>92</sup>

6. The phalanx related with the Sphere of Geburah (that corresponds to the Grade of Adeptus Major in the Thelemic system) are the Dominions, called in the Hebrew Cabala Serpents of Fire. (The analogy with Kundalini is not coincidence). These entities also, in their great majority, reach the dignity of microcosms, and are (naturally) of a "demonic" nature, that is, active or innovative.

7. The following phalanx are the Thrones that correspond to the Grade of Exempt Adept and the Sphere of Chesed, whose symbol is a king seated on his throne.<sup>93</sup> These entities are of "Angelic" nature, that is, conservative and receptive.

8. The following class of entities is in the Hebrew Cabala called the Splendours, and attributed to Binah; but the Splendours are entities of the same species as the Thrones, yet acting in a "demonic" manner, that is, dynamic; or of the same species as the Dominions, but acting in an

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<sup>91</sup> However great our spiritual comprehension, the more profound our perception, and more ample our perspective. The most evolved entities see "God" in everything, even things that are "ugly" or "malignant."

<sup>92</sup> Tiphereth, the Human Consciousness, is the Center of the Ruach, and the Angelic Entities that correspond to that sphere of consciousness are called Kings because Tiphereth receives a direct ray from the Crown, Kether, through the influence called the High Priestess, which represents the Holy Guardian Angel, or Adonai (see the diagrams in Equinox of the Gods). But from the point of view of the Supernals, these "Kings" should not be called kings but princes, clearly; and so they are attributed to certain systems of symbolism. The confusion comes from where a few human beings even now reach sufficient advancement to deal with these entities; but practical experience prevents deception. The subject, again, is beyond the scope of this treatise.

<sup>93</sup> Chesed is the Christian "Godfather" (father-god): it is the symbolic image of that Sephira that the Christian mystics obtain in their Dhyanas. Now Geburah represents a fighting king: its title in intervals of the Old Testament is "Lord of the Armies." (The diverse "names" or "titles of "God" utilized in the Old Testament are always related with the Spheres of Consciousness of the Hebrew cabala). Chesed, also called Gedulah, is the "Divine Mercy." Traditionally, one asks for clemency or favors from a king when he is seated in the room of the throne, granting audiences. Geburah is the "Severity" or "Wrath" of "God"; and it was not considered prudent to ask favores or clemency from a king in the din of a battle!...The Vision of "Amen," in the Apocalypse, is an attempt to unite the two Dhyanas, Geburah and Gedulah, into one symbol.

"Angelic" manner, that is, passive, in their respective Sephiroth. The confusion is, again, due to the little practical experience of the majority of Cabalists as well as theologians. It is pure nonsense to attribute "Splendours" to Binah, that is always revealed under the form of Shivadarshana, that is, Darkness or Annihilation, and is felt by less developed mystics as an "oppressive" and "malignant" influence.

9. The Cherubim, called "Living Wheels" in the Hebrew Cabala,<sup>94</sup> are the true phalanx of Binah. They are described as creatures of four heads, because they represent the complete equilibrium in the Akasha of the Four Directions of the Cross; and are called Wheels because their equilibrium is dynamic: they exert the Four Forces in all directions. The tradition in which a Cherubim guards the entrance of Paradise refers to an initiatic secret. See the Seal of the Order of Thelema, that is the Seal of the Beast 666. The hieratic images of the Hindu and Tibetan deities frequently have a multiplicity of arms as rays of a wheel, and four heads, one in each direction of the compass. Again, this is not about mere coincidence. The Cherubim are normally attributed to Chokhmah, and not to Binah; but this is confusion due to their natural force that emanates from that Sephirah.

10. The Seraphim, or Holy Living Creatures, normally attributed to Kether in the Hebrew Cabala, are in reality the phalanx of Chokhmah. Kether, indifferiated, beyond all pairs of opposites, is not yet sufficiently known by the human species for us to speculate on its manifestation.

The entity that corresponds is always the Lord (or Lady) of the Aeon, the deity that occupies, by a station, or phase, of the Universal Movement, the "throne of Ra." In this Aeon, it is Heru-ra-ha. See Liber AL, Chapter I, v. 49; Chapter III, v. 61, in *The Equinox of the Gods*. The less we talk about it, the better, thus we speak less nonsenses! One of the many aspects of their manifestation is broached in the Eight Poems of the Guardian of the Flock, by Fernando Pessoa. Before we conclude this chapter, it would be prudent to make an observation about the concept of Microcosm. We said that certain inhuman entities reach the same grade of evolution as our species, and are microcosms, the same form as us; but many angels and demons reach the structuralization of Akasha without being considered equal to human beings, as we already said, the influence of Akasha is automatic: it coordinates the Four Elements because this is its power.

A creature of the subtle worlds can, therefore, show all the symptoms of individuality without being an individual, in the sense that a human being is an individual. Without an infusion of the two elements above Akasha, that is, Adhi and Anupadaka, no entity can be considered on the level of a human being. The perception of the genuine spiritual existence of the entities with

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<sup>94</sup> See Liber AL, the Book of the Law, Chapter III, verse 55, in *Equinox of the Gods*: "Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!" "Mary inviolate" is an egregore grown by the psychic fear of Love (which means to deliver itself to an external influence, non-egoic). Far from symbolizing, as the Christians claim, the "pure spiritual love", "Mary inviolate" symbolizes hate and rejection. The Christian "chastity," as is interpreted by Roman Catholic theologians, is a betrayal against the Universe: an attempt to maintain the ego intact, "immaculate," "untouched." That egregore has to be destroyed, in the mind of the true mystic, by the influence of the Wheels, or Cherubim, before the true Vision of Binah can be obtained. This vision unites those two apparently "opposite" and "hostile" archetypes: the Immaculate (Virgin) Mary and Diana of Ephesus, the Great Universal Whore. Together they are revealed as the "Woman clothed with the Sun" of the Apocalypse. This is a subject of very difficult comprehension, naturally, for mystics trained in Roman Catholicism or in certain Protestant sects, Buddhists, Hindus, and even Muslims. Love, in the spiritual, magickal and mystical sense of the word, is a positive virtue: it consists of the union, and not the rejection of union, as the consciousness of other living beings. For us to exist as Egos (an absolute necessary thing for the time we are incarnate) it is necessary for us to be always conscious of ourselves as separate entities. But in order to amplify our Egos, that is, for us to evolve, it is necessary that we always incorporate new experiences to our psychic memory; and this is only possible through Love. The Great Whore represents that part of the initiated soul that is open to the influence of All; but for the individual consciousness to be able to be maintained, Ahamkhara has to continue active: this is the "Virgin." As in all living processes, the Whore and the Virgin should alternate in the common human consciousness, and should be united in one sole symbol in the initiated consciousness. The Whore of Babylon, intoxicated with the blood of the saints, riding the Beast 666 (six-hundred and sixty-six is the cabalistic number of the Solar Intelligence, or Binah of Tiphereth), is the same Virgin Inviolate: it is the Diana of Ephesus and the Artemis that was delivered only the Father, that is, to All, and as such remained virgin; the Cup that she carries in her hands is the Holy Grail.

which we enter into contact is a part of the initiatic ordeals. Another exception must be made: the classification that we just made of these "angelic" and "demonic" entities relates only to the lowest plan of manifestation, called Assiah by the Hebrew cabalists. To the measure that we extend our perception, we understand that certain entities (that we considered extremely advanced) are in a rudimentary stage of development; while other entities (that we considered behind) were expressing a wisdom and an elevation beyond our capacity of perception at the time that we enter for the first time into contact with them. Thus, for example, the tradition of that country of the earth is under the tutelage of an "Archangel" does not have to be interpreted literally. The Christian mystics, of course confused by virtue of the inefficiency of their system of research, tended to call "archangels" any entities that they perceived to have authority over "angels". In the case of Brasil, Ishmael ("ShMOAL in Hebrew) has numeration 441, that it reduces gematrically to the number 9, the number of Yesod, the Foundation; but it is evident that an Entity enabled to spiritually represent the energies that create and keep a country will have to be on a plane of consciousness sufficiently above of that of a "normal" angel. It may be that Ishmael is an Archangel; but if so, it does not deal with an archangel of Assiah, in the sense where Gabriel reveals himself in certain rituals is an archangel. But these subdivisions and trifling details are of purely relative value. As we already said, the more advanced an entity is, any entity, the more it tends to see "God" (or, you prefer, the Spirit) manifesting itself in all things and all beings. It is part of the Oath of the Master of the Temple to interpret all phenomena as "a particular dealing of God with his soul". An old saying in English exists that we can translate as: "Beauty is in the eye of the beholder". Therefore, everything that exists is sacred and divine for the true saints.<sup>95</sup>

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<sup>95</sup> Without us confusing the planes, certainly. The spiritual valor of toothaches or the intrinsic sanctity of arsenic does not mean that we should not consult a dentist in one case, or avoid a highly concentrated ingestion in the other!

## CHAPTER 6

### BLACK MAGIC AND WITCHCRAFT IN ASTRAL ATTACKS

Before we enter into the subject of this chapter it would be convenient to define our terms. We already said that there exists an axiom in anthropology: the god of a conquered tribe always becomes the devil of the conquering tribe. If we do not keep this axiom firmly in our memory, we will tend to commit the worst deception in substance that is commonly called "black magick" and "witchcraft."

The conception that the initiates have of those two concepts is very different from the superstitions of the profane. We define black magick as any mystical or magickal activity that opposes the evolution of the human species; and we define evolution as expansion and deepening of our cosmic consciousness.

This means that the use of subtle forces for the production of material results is almost always black magick. If the evangelical "Jesus" had existed, and had he produced the "miracles" described in the Roman-Alexandrian falsifications, he would have been what initiates call a "black magician."

We in no way mean to state that such "miracles" are not possible. They are realized daily in many parts of the worlds, principally by spirits. But from the initiatic point of view they are undesirable phenomena. The forces of the subtle planes should be utilized to augment our knowledge and capacity in those planes; not for us to reconstitute physical health, or prolong our material existence, or for us to raise so-called "good luck" in terms of fame, "love" and fortune.

To utilize our energies of the highest planes in order to "better" (improve) the conditions of our existence in a lower (baser, vulgar) plane of consciousness, and not progressing: we are descending the evolutionary scale, instead of going up.

There exists, it is certain, a harmony and interaction between the planes: we utilize our increase in consciousness on the subtle planes to better the conditions of our existence in this and in other planes of lower existence; but the forces utilized should always be those that we dispose in the same plane in which we desire to cause changes, and the processes should always follow the natural and biological line of our psychosomatic structure.

When a son or daughter decides to leave the Roman Catholic religion, frequently the family requests a prayer mass for the soul of that son or daughter. This is what initiates call black magic(k) or witchcraft: it is an attempt to utilize psychic forces in a telepathic attack against a human consciousness, with the goal being to force him or her to adore the norms of conduct or thought that is not his or her own.

This type of witchcraft is the most common, and we still do not hear a voice at least to rise in Brazil in order to reveal it as the crime that it is.

When, on the other hand, a macumba (voodoo dancer/priest) makes a mandinga (mandeka - spell, chant, prayer, mantra, trance) for you to find love from someone, or the favor of some authority, this is also black magic(k) or witchcraft; but from the ethical point of view there exists a very

important difference: the mandekan knows, and admits, that he is executing an enchantment, whereas the priest (and the family) claim that they are asking helping from "God" to bring a "lost sheep" back to the pen!

There is a very big difference between the preparation of a talisman for, let's say, attracting the favor of women, and the administration of a "love filter" to a particular woman! In the first case, we produce a concentration of astral energy that will tend to attract to us women that are disposed to being attracted; there is no invasion of the psychic privacy of such women. But the second case is about a criminal poisoning. The first case is low-level, elementary magick, but admissible. The second case is black magick.

To try to impede, or subvert, the free expression of any living being's spiritual will is a form of black magick. The Book of the Law says: "Thou hast no right but to do thy will. Do that, and no other shall say nay."

It is known that it is part of the Task of the Major Adept (Adeptus Major) of the A.'.A.'. (or its equivalent in another system) to obtain the perfect control of their magickal powers and to utilize them. But the Adept only utilizes them under the guidance of their Angel, that is enabled to show them where the utilization of such powers serves the execution of the True Will of the Adept, and where their utilization would mean interference with the True Will of another living being.

There are magickal operations that seem very innocent, and that the profane, or even just a Neophyte of the A.'.A.'., executes without bringing harm to himself; but which an initiate of a higher grade would abstain even to consider. "But always unto me," says Our Lady Nuit (The Book of the Law, Chapter I, v.51). That is: our progress should not interfere with the universal movement. The ecology has to be respected.

However advanced an initiate is, and the more indecisive he seems to be acting, the more time it will take to come to a decision. Is he not one of the Guardians of the World's karma? You'll find that he needs to consider all of your appetites or aversions; but, what about that patch of grass there in the in the bed of your garden? Or that elephant trumpeting from the other side of the earth? They too are also factors in the equation of the Master.

How, then, will we consider that which the vulgar call "black magick" and "witchcraft"? Simply in terms of the anthropological axiom to which we've just referred. The historical examples we are about to show are almost exclusively attributed to "black magick" and to "witchcraft" as they are defined by cultures where Christianity predominates; but analogous considerations will be made to other religions and cultures as well. The process is always the same.

Since humanity began to organize into tribes, two different types of cultures have existed: the farmers, adorants of the Sun; and the hunters, adorants of the Moon. The farmers plant, or raise cattle; the hunters live inside the natural ecological process, limiting themselves to altering it only to feed or dress themselves.

Many anthropologists are of the opinion that the hunter tribes represent the oldest form of human civilization, and that agriculture is a relatively modern invention of our species. Be what it may, the history of Europe is tied to the conquest of the hunter and nomadic tribes by the agricultural tribes that emigrated from Asia to the West; or, in other words, the triumph of the adorants of the Sun over the adorants of the Moon.

The European tribes and the British islands that adored the Moon had used lunar horns as symbols of leadership or of nobility; by valuing animal skins, they were lesser in stature than the adorants of the Sun and were unaware of iron. They lived in the forests or in the mountains. The Greeks called them fauns, the Romans satyrs, the Anglo-Saxons, they called them "dwarfs (imps, goblins)" or "people of the fairies."

The religion of those people consisted of the adoration of the Moon in its three aspects: Maiden (or Virgin), Mother, and Crone (Hag). Their form of government was matriarchal, and priestesses presided over their religion. They did not practice human sacrifice, but practiced sexual liberty, even inviting strangers to share a common bed as a gesture of homage or courtesy. They celebrated orgiastic rituals during the equinoxes and the solstices. Homosexuality (feminine as well as masculine) was part of their rites. The partner of the Supreme (High) Priestess also used lunar horns on the forehead as a diadem, and because of this it was popularly called "The Cuckolded One" or "The Horned One." (Pan)

With the arrival of the agricultural tribes, those which started to invade Europe in great waves three thousand years ago, the conflict between the culture of the adorants of the Moon and the adorants of the Sun became inevitable. The agriculturists destroyed the forests in order to plant; they were patriarchal, and considered women as the property of men; they sacrificed human representatives of the tribal god during the Spring Rites, to assure abundant harvests or offspring; a successor was immediately named, and because of this it was said that the God incarnate, or vicar died and resuscitated every year, exactly as the Sun "did" everyday.

The contact between the two cultures, as hostile as it was, necessarily caused an assimilation of mutual customs. Patriarchy began to be practiced among the hunters, and matriarchy between the agriculturists; readings explaining the conflict between the two types of societies were incorporated in their religious rites. Eventually, a certain level of coexistence was reached. The multiplicity of gods between the European tribes during the historical period of the Greeks and Romans simply indicated the tolerance mutually practiced between those diverse cultures. The interchange between the priestly classes brought the formation of a pantheon of gods, those which were associated with one of the "seven sacred planets": Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. It didn't matter which god or goddess was adored locally; if the divinity could be attributed to one of the "seven planets," their followers mutually recongnized each other, and were assimilated, in spite of the apparent differences between their respective cults.

The advent of Christianity changed all of this. The Christians inherited from the Jews the vices of Israelite dogma with none of the virtues. The Christians were patriarchal, "monotheists" and intolerant of other faiths, except for the Jews, but had not assimilated the Hebrew Cabala, nor the highly refined concept that the Jews had of Jehova and his relation with his prophets, or seers. As a result, the history of the "catechization" of the European tribes by Christians (though it has been edited, censured and even forged by the Roman-Alexandrian patriarchs) is a bloody shame and a bunch of lies.<sup>96</sup>

Religious persecutions and slaughters lasted for centuries: one hundred and fifty years ago, the Christian "mages" were still burning alive those few remaining of the "Horned One" that they could get their hands on. That they didn't understand the nature of a "Horned One," and even of a

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<sup>96</sup> For greater details on this subject, which is beyond the scope of this book, read [Letter to a \[Brazilian\] Mason](#). Order directly through the O.T.O.

"Horned Lady," is only an aspect of the ignorance and exaggeration of the fathers of the Inquisition, infected by hysteria; the stresses and moral deformations of an unhealthy religion.

The readers should understand that there had existed, and still exists, diverse religious rites related to the Mother Tradition, the Moon. Followers of those rites, hiding in the most remote locations, or swearing among themselves the utmost secrecy, preserved their traditions in spite of all of the slanders, and the follies that were involved when the Christians were able to get their hands on them.

Witches and male witches were faith healers, people aware of the curative powers of plants and minerals. The major part of the scientific discoveries of the Renaissance has its origin in the knowledge perpetuated by those very feared and mysterious people. We know that Paracelsus, for example, considered by many as the father of modern medicine, frankly declared in writing that he would learn more from the healer women of the countryside than in the medical schools of the diverse European universities. By the way, Paracelsus died embittered after having written diverse works denouncing the charlatanism and the greed of his colleagues.

Understand that legitimate witches and warlocks never adore "Satan," which was an invention of Christian theology. But it matters not what name they gave to their deity: for the fathers, it was always an assumed form of the "Prince of Darkness." This intolerant tendency endures even today in Roman Catholicism and Christianity in general; but it is carefully hidden in public.

Joan of Arc was really a witch, that is, she belonged to a prohibited cult, same as Giles de Retz (who, by the way, took the position of "Horned One" in his coven). Joan was burned alive, and resurrected after death as a "saint"—the dead don't speak! When Giles de Retz, the famous "Blue Beard," was accused of sacrificing various hundreds of defenseless young children in the dungeons of his castle. His judges were priests and noblemen that desired his lands, and after his death his estate and fortune were distributed among those "judges." No skeleton of a child was produced during the trial: the evidence against Giles de Retz was limited to the testimony given by two employees that he fired for dishonesty.

These two cases are mentioned because they deal with very well-known people. But hundreds of millions of similar cases are repeated throughout century. It is true that the court records of the proceedings against the witches consists of confessions, made by those same witches, under great duress. The records do not mention, however, that such confessions were extracted through dreadful tortures: the victims were tortured until they replied "Yes"; the "No"s were faced only as reluctance on the part of the defamed heretics in confessing their "sins" against "Jesus Christ."

In case readers do not understand the mechanism of the processes, we will give a concrete example.

Scene: torture room.

Inquisitor (comfortably seated on a berth with his colleagues and a scribe): Woman, you confess that you kissed the anus of a black goat in such and such a month, and that that goat was Satan in disguise, and that the next day you kissed So-and-so (some such woman) on the face, and as a result she died of smallpox in the summer?

Prisoner (female; having the flesh of the breasts slowly/gradually pinched by red-hot iron pincers/pinchers): - No!

Interrogator: - The power of Satan even impedes the mouth of that unfortunate wretched woman. Continue the torture until she confesses.

Eventually, the prisoner shouted a "Yes," or moaned a protest so indistinct that the interrogator was able to interpret her answer as affirmative.

Interrogator: Blessed be the power of Our Lord Jesus Christ! Write, let us remember that the prisoner confesses that she kissed the anus of a black goat on such a night, etc. etc.

What an opportunity to release the repressed anger and the morbid imagination brought on by his repressed sexuality! And to alert any person with the faintest idea of psychology that sado-masochism was a constant in the equation of Christianity?

The literature of the processes against witches, or of bloated tracts about witchcraft written by the inquisitors,<sup>97</sup> gives an idea of the abysses of perversity that the human being is capable of, but for a healthy mind, perversity is in the judges, and not in the victims.

We do not mean, absolutely, that there were not sporadic cases of legitimate abuse of occult knowledge on the part of "witches"; but the frightening cruelty of the inquisitors surpasses even the worst crimes that their unhappy victims could have endured.

As for the many "witches" that were, truly, adorants of the theological Satan, their case dealt, clearly, with mental patients. What method was used for their cure!

We establish, therefore, that when we speak of "witchcraft" or "black magic" in this chapter we are referring to the types of practical or mystical magic that initiates consider harmful to the evolution of our species and is not "satanism" or "witchcraft" as any ramification of Christianity defines them. In fact, as we already mentioned, the case of masses prayed by the soul of people that do not agree with our precepts falls within our classification of harmful practices.

We will deal with "satanism," and with other even more harmful aspects of Christianity, in the chapter about the dead currents. We will observe here only that "satanism" did not stop being a revolt against the restrictive and autistic aspects of Christist theology and practice, and as such, was a step in the direction of freedom, although formulated in terms of the Christist's own sick theology that they had hoped to move away from.

Having defined our terms, it is clear that witchcraft and black magick are practised daily in all parts of the world. When, for example, in the Soviet Union an dissident is placed in a psychiatric hospital for "treatment," this person is a victim of a magickal attack, which is as bad as it is immensely efficient. Drugs that deform the personality are combined with suggestion and hypnosis in the "treatment" of these unfortunate people. It is frightening that many of them reappear, some months or years later, to declare publicly that they are adepts for the Soviet Communist Party.

It is even more more frightening when some resist for years, and keep insisting that there is something missing in the system; even decades later as patients in such hospitals!

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<sup>97</sup> Several of these tracts were recently translated from Latin and published by a Jesuit priest as "serious" studies and proofs of the necessity of using the same methods to combat "satanism" in the modern world!

Perhaps the reader is surprised to find us giving such an example here. What do the cases of these people have to do with seeing "witchcraft" or "black magick"? We simply want to emphasize that the initiatic definition of witchcraft and black magick includes cases like these. The process is also not exclusive to the Soviets: it has been regularly used in so-called "free countries" for more than half a century. Not only rich people are declared insane, and interned, while their relatives "administer" their property, likewise scholars or scientists who offend the effective standards are constantly placed in asylums. Three recent examples in one of the most progressive countries of the world, the United States of America, had been the writer Ezra Pound, psychologist Wilhelm Reich, and recently Professor Timothy Leary.

Ezra Pound was placed in an insane asylum for having declared himself in favour of the fascists in World War II. He was one of the greatest American poets, and was free for some years. If someone among our readers finds that Pound does not deserve our affection because he was a fascist<sup>98</sup>, this reader sufficiently runs the risk of sympathizing with the position of the medieval inquisitors: that the fact of us being "true" and the others "mistaken", gives us the right to restrict them, or to try to change their opinion through punitive methods. This, by the way, is a position that the fascists would warmly approve of!

The difference between the pillories of the Inquisition and the brainwashing of the politically modern "psychiatric" hospitals (whether left or right) is a difference of degree, and not of type. The oppression is not less intolerable because it leaves torturing the body to concentrate itself in the spirit.

Wilhem Reich was placed in an insane asylum for insisting that children should be permitted, since coming of age, to observe the sexual activity of adults. The shock of being interned unbalanced his mind, recognized as brilliant, and died sick (which he wasn't before being interned). Professor Timothy Leary was placed in an insane asylum for defending the use of LSD, and freely teaching its manufacture. Recently he was freed, and he has made conferences against the use of psychedelics, programmed by governmental authorities.

These men are only some among many. From the initiatic point of view, "witchcraft" and "black magick" are simply special cases of Restriction - which is the only sin admitted Adepts.

Returning to our original point, we can now deal with those special cases of restriction of someone else's will in which the methods of restriction used function on the subtle planes and of little known faculties among those that compose the psychosomatic structure of the human being.

To bewitch, it is necessary to possess a magickal link with the person we intend to influence. This magickal link should be something which exists, at least in part as a material substance (therefore we are trying to utilize subtle forces to produce a bewitchment on the physical plane), and that it is magnetically attuned with the victim: an object of its constant use, or impregnated with one of the natural secretions of its organism: tears, sweat, blood, semen, vaginal secretions. Strands of hair work as well, likewise, nail clippings, and even feces. However, the menstrual blood (contrary to what uninformed authors say) cannot be used, because it does not contain personal traces. In mystical terms, it is "free of karma." It can serve as magickal food, but it will not form a link with the woman who emitted it. It is known that menstrual blood is as sterile as distilled

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<sup>98</sup> Editor Note: During this period in history, many Americans were clamoring for a fascist dictator to lead them out of the depression. It was the innovation of Roosevelt's 'New Deal' that headed this off. And for a brief time, Roosevelt effectively had dictatorial control of the country. That is how he got his program through Congress.

water. For similar reasons, blood or semen (or vaginal secretions, if it be the case) of initiates above a certain grade also are magickally sterile. If these substances were utilized as magickal links for witches, the bewitchment will inevitably fall back upon the witch.

Being in possession of their link, the witch seeks to create an astral current utilizing it as a focus. In theory, the affinity of the vibration with the aura of the person that he desires to reach will create that with which the astral current transmits itself in the direction of that person, and hits him.

This is the theory. In practice, many obstacles can present themselves; first, the ability of the witch to produce a sufficiently strong current; second, the magnetic circumstances on the part of the proposed victim; third, the psychosomatic constitution of the same.

If the witch does not have magickal development, he will be unable to produce a current strong enough to radiate in the victim's direction.

If the victim is geographically far from the witch, or on the other side of the ocean, or in an island, or surrounded by healthy people that admire him, again it will be extremely difficult (in the majority of cases even quite impossible) that the current will reach him. (Certain exceptions to this rule will be mentioned in the chapter about the dead currents).

If the supposed victim were that which is commonly called a "strong spirit," this is, a person of robust health, happy temperament, and little imagination, it will be extremely difficult that his subtle vehicles can be impressed by a hostile current emitted by one sole person, nevermind how adept this person.

Unfortunately, in the majority of cases in which magickal attacks of this type occur, the victim is also interested in magick or occultism, and will tend to possess an active imagination and a sensible temperament. In such cases, he can become vulnerable to the influence of bewitchment.

There are various methods recommended by occultists to neutralize the witch. First, naturally, is to destroy the magickal link. More often than not this is not possible, by not knowing its whereabouts. Others here follow:

1. If the hostile current is more intense at night, place sharp swords in the victim's quarters. They act as lightning rods, dissipating the current. (Papus, that is, Dr. Gerald Encausse, who represents the O.T.O. in France, advises that in extreme cases the person sleep with a crown of iron with points on the head. Personally, we doubt that anyone could sleep comfortably in such a condition).
2. Place a saucer containing some fast-evaporating acid, like nitric for example, pure or diluted, in the patient's room. The evaporation of the acid provokes an atmospheric reaction in which the electromagnetic conductivity increases to such a point that the concentration of forces in the etheric plane becomes extremely difficult.
3. Convince the patient to live on an island, or to sleep in a house built over a current of subterranean water. (Likewise a network of sewers for this end).
4. Astrally mark the patient's residence, and as an additional precaution make him sleep surrounded by a magickal circle. It is not difficult to create a magickal circle in the Astral; it is enough, for example, to trace with a gesture a circle around the patient's bed, and to imagine that

a barrier of smoke is rising at the level that our hand moves, projected by us. The patient himself can do this, remembering, however, that upon the rising or at the setting of the sun the force will dissipate; and also that, if he leaves the bed for some reason during the night, it will be necessary to redo the circle upon returning.

In extreme cases, it may be necessary to keep the victim under the guard of an initiate, or at least to identify the attacker astrally and annul its force.

As the patient's subtle vehicles are under attack, it will be necessary to compensate for the necessary physiology of certain substances which are spent in large quantity by an organism overwhelmed by nervous tensions, emotional suppression, or mental perturbation. In these situations, vitamins of the B complex are the most important, principally the nicotinic acid,<sup>99</sup> which should preferably be absorbed in the form of nicotine, in solid doses of at least three grams per day. (Such doses are discouraged for anyone with gastric irritations). Also vitamin C should be taken, let's say three grams a day; but in maximum doses of 500mg every four hours, then more than this each time it is not absorbed by the organism.

Food should be light, but highly nutritious; and it is convenient that the victim stays busy with normal chores, but that he avoids magick, mysticism, and especially spiritism, as long as the attack lasts.

In case a fear of dying presents itself, the person should be encouraged to cultivate a sport, which involves a certain physical danger; but there is nothing better to combat an imaginary danger than the development of courage in our character.

The phase of the moon should be brought into consideration: astral currents are more easily formed during the crescent, and the frequency increases when the full moon approaches. With the new moon, the energy dissipates, and the witch has to "recharge" his current to return to the attack. However, even the most powerful of witches will give up if you resist his attack for three consecutive new moons: he will have to at least spend an equivalent period recuperating before trying again.

Besides the simple formation of an astral current, the witch can work on the victim in more direct forms: he can send an artificial elemental to effectuate the attack, or a legitimate elemental over which he obtains control, or a demon, or himself in his own astral body.

As we already said, the sending of an artificial elemental involves a certain risk for the witch: if the artificial elemental was identified and absorbed by the victim or by an initiate, the force of the bewitchment will become greatly diminished, and the hostile current will reflect back onto him.

A legitimate elemental should be handled like a simple instrument, it rarely possesses the moral capacity to perceive that it is committing a reproachable act. Elementals are those which, as a rule of thumb, produce the phenomena associated with the movement of objects, explosions, what comes from water and other liquids, disagreeable odours, spontaneous fires. Elementals can be scared away by burning perfumes that are undesirable to them, that is, those that are "contrary" to the elemental force.

A Neophyte of the A.'.A.'. once convinced a friend to disconnect from an elemental spirit. Shortly thereafter, small inexplicable fires started to occur in the residence of the Neophyte. At first she

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<sup>99</sup> Editor Note: Nicotinamide is discussed in the GCL document: [Liber Vox Viva Voce vel Video](#).

thought she had a problem with the electrical wiring, or that her kids were playing with matches behind her back; but the repetition of the incidents left her to conclude that a salamander was responsible. The Neophyte rewrote her immediate superior, who advised her to burn benzoil, rose, or myrrh, or a mixture of the three in equal parts, in the direction of the four cardinal points, daily, after each sunrise and sunset. The Neophyte did this until the next lunar cycle. The fires stopped and never happened again.

There are roots that are repugnant to the grosser elementals of any whatever element: the easiest to acquire are garlic and onion. Hang cut garlic in rooms, leave it there for a full day and night, and burn it the following day, frequently driving away definitively noisy or malicious elementals. Country people of Europe follow a recipe obtained from ancient "witch" adorants of the Moon: when they are about to receive a visit from someone who is considered linked to suspicious influences, they put cut onions in the living room or in any other room of the house that they calculate the suspected person will enter, and burn those onions in the kitchen fire so that the visitor leaves.

It is very probable that modern deodorants have a similar effect in many cases; but the evidence on this feeling is not even sufficient for us to include here.

If the attacker uses demons, the situation becomes a bit more serious, then it is evident that he possesses occult knowledge; for there is no other way to influence such an entity. Witches who use demons are magicians, and can only be fought by other magicians. The use of a demonic entity in the obtaining of purely personal ambitions is very dangerous, since the limited affinity with the entity will stimulate, in the witch's psyche, an exaggerated development of demonic qualities.

Some magicians are very imprudent, we will say even irresponsible, in such matters. On a certain occasion, an individual asked a favour from a certain dervish, who, as a sign of gratitude, put one of his "familiar" at the service of the benefactor. The entity was capable of making objects appear or disappear, or be invisibly transported through a short distance; and the benefactor, who was a man of very simple intelligence, purposely made a career as a streetcorner magickian.

"Very good, but be careful," the dervish told him; "the demon will try to rob you."

For some time the benefactor of the dervish was highly successful in producing astounding tricks of illusion; but eventually he started to steal some money from letters that he made disappear during the spectacle, and ended up being put in jail. The demon returned to the dervish.

We cannot accuse the dervish of the robberies committed by the "magician" under the influence of the entity; but we find that it is, at the very least, probably unlikely that a simple mind such as that of the benefactor could resist the insidious influence of the entity, and putting the two in contact should be avoided. We even consider that this imprudence on the part of the dervish was greatly influenced by the company of spirits under his command and is undesirable for any balanced magickian.

Many "miracles" can be executed by demons; such miracles always have a price. No one who has not yet reached the Knowledge and Conversation of the Holy Guardian Angel is capable of efficiently dealing with demonic entities, and witches that use such entities to attack or prejudge his fellow man by initiating a type of conduct that can result in a total dissociation between the personality (or Magickal Being) and that Spiritual Trinity without which no type of entity can be called human.

However, the purpose of the evolution of our race is to make us gods, not demons; and the purpose of the demons that lend service to a human being is to become, themselves, part of a microcosm; eventually, to reach being microcosms themselves; *not* to transform the people they serve into demons!

It is correctly perceived that demons do not act destructively on the personality of the witch by deliberate malice. A demon is an entity that exerts a certain type of force that radiates on a certain vibratory level. The contact with that entity always tends to produce exaggerated character traits, in the area of the force that it generates.

The "penalty" that we pay for being microcosms is that we evoke in us all the tendencies to which demonic entities may be inclined; and if these tendencies are stimulated by contact with demons beyond the point of equilibrium, we can no longer control the demons; we become like the demons, ourselves.

In this is a mystery of human perversity. The demons are not guilty, *because they are not perverse*. Perversity is only possible for an entity capable of disciplining his natural tendency of conduct. Only a microcosm has the capability of being perverse, then only a microcosm is sufficiently complex to have, at any moment, diverse alternatives of action on the various planes on which he or she exists.

It is necessary to understand that demons are not "malicious." They are simply entities with certain forms of manifestation. When children torture animals or insects, and delight in this type of action, they are under the influence of demonic entities; but the demonic entities do not see animal or insect torture as we do. For them, they are not connected to the activity, and are releasing pent up energy. That these forces, manifesting on the material plane live organized and (relatively) conscious lives, is but a perception from our plane of existence, not from the demons' plane of existence.

When a hunter kills an animal to eat the meat (and true hunters have respect and even an affection for the hunt!), he is using demonic energies in his act; but the intention from the act is within the ecological limits of the universe. Animals also kill to eat.

The so-called "temptations of the saints" are related to this problem of perversity. In certain phases of initiatic development, no matter which system we practice, we forcibly attune ourselves to influences on the subtle planes that exist at that same vibration of energy at the moment that we are acting. However, in advancing ourselves to a certain point, we perceive that "good" and "evil" only exist for microcosms: at each and every moment, it is necessary to decide, on our own responsibility and risk, that an act will be "bad" or that an act will be "good" for us. This perception that "good" and "evil" are related, brings down upon us, the entire karmic weight of our conduct. The smallest things bother us, as we are under the influence of forces that become critically unbalanced with the slightest mistake. We develop a fear of doing<sup>100</sup>, and this is the worst fear that we can have.

These phases in our psychic development are analagous to the onset of insanity, and we can end up in a state of psychosis if we do not manage to maintain self-control. Nor should one be thinking that we could only become alienated in the direction of "Evil." We can unbalance ourselves as much by excess of our "vices" as we can by the excess of our "virtues." The current

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<sup>100</sup> Editor Note: cf. AL II.30: "If Will stops and cries Why, invoking Because, then Will stops & does nought."

miseries of humanity do not result from demonic obsession, but from a thousand years of excessive dedication to the "angelic" side of our personalities.

Torquemada, who was a far worse monster than Nero (if Nero was indeed a monster!), was obeyed by "angels," and not by "demons." The first path in the direction of knowledge consists in a frank and objective evaluation of nature of all of our values. Hypocrisy is the worst enemy of initiation. We can hope more of a witch that ashamedly admits his evil, and the vainglory of it, than that of a "Christian" that justifies his cruelty and meanness in terms of necessity of dogma (this being a Protestant or Roman Catholic), that is, of an absolute and fixed definition of "good" and "evil." What Messiah can give vision to a blind man that doesn't want to see?

To combat an attack initiated by a witch by way of a demon it is necessary, then, to prevent, even the least expression of anger, the smallest temptation for unbalanced conduct, the smallest expression of jealousy or envy and the smallest manifestation of fear - including the fear of fearful terms! On the other hand, it is necessary to control our vanity, our pride of our "virtues," and our sense of moral "superiority" over the demon or the witch. In short, it is essential to find ourselves the psychosomatic balance in all directions - because we, as microcosms, exist in all directions.

It is written in one of the Holy Books of Thelema:

Liber Tzaddi, v.33-40:

I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.

In either awaits you a Companion; and that Companion is Yourself.

Ye can have no other Companion.

Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'

Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'

I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!

Beware, beware, I say, lest ye seek after the one and lose the other!

My adepts stand upright; their head above the heavens, their feet below the hells.

Under the attack of demonic entities it is necessary for the victim to maintain absolute control of himself. This is due to the fact that a demon can only act over us through our psychic affinities with it. It is not so difficult to maintain self-control: the most important thing is not to neglect the small details. As Lao-Tse said, if we do good deeds while they are easy or unimportant, occasionally we will be doing more difficult and important things without too much difficulty. And if we neglect small irregularities of conduct, by the simple fact of such smallness, eventually we will be able to see ourselves committing enormous faults of conduct, which we exaggerate an immense force in order to neutralize.

If we have a modicum of self-control, we can identify those tendencies in ourselves that are being exacerbated during an attack, and maintain a firm hold over them. It is possible, including (and having happened) that our self-command awakens the admiration and respect of the demon to such a point that this encourages him to serve us. This is much more possible for the demon, generally despises the witch that sent him: to execute a magical attack through a demon it is necessary that the witch attunes himself to such a mode under the demonic influence that he becomes a demon, himself. More developed demons instinctively feel that witchcraft weakens the human will to the point of becoming obsessed by the influences that they represent. (But very low demonic entities are not sufficiently perceptive to make such a judgement).

As strange as it seems, attacks perpetrated through demonic entities can provide a priceless opportunity for spiritual growth for the victim, should he manage to maintain power of himself. The demonic influences will clean the subtle faculties of the attacked of all excesses, impure and residuous. Being dispersive forces, they will only allow those energies whose cohesion cannot be destroyed to remain. In alchemy, the symbolism of this type of operation is given in the aphorism: "One must have gold in order to make gold." Gold in a brutal state, combined with other metals, is obtained in a pure state through the process of putting it in a solution of vitriol (sulphuric acid). The "base" metals are dissolved by the acid, and only the gold remains.

Alchemy always exists on different planes simultaneously. In the material plane, vitriol is simply sulphuric acid; but in another plane it symbolizes the demonic energy of dissolution through which all slags are removed, leaving only the pure spirit, symbolized by gold. The word vitriol, in itself, is a "notariqon," that is, the letters are the initials of other words, which in its union form a Latin phrase with mystical significance that can be translated as: "Visit the depths of earth; thus you will obtain the hidden stone." In this is also the symbolism of the "descent of Christ into hell," without which "redemption" is impossible<sup>101</sup>.

There exists only one solution capable of dissolving gold, and it was for this reason called "Aqua Regis," or sovereign water. This "water" symbolizes that black and insidious water, the Bitter Sea, the Dead Sea, the Ocean of Binah; also, the Waters of Forgetfulness in which the souls of the dead bathe in the Mysteries of Eleusis. Chemically, "Aqua Regis," was a mixture of one part of nitric acid with three to four parts of chloric acid.

In any contact with demons it is necessary to maintain a calm and firm attitude. It is necessary not to insult such creatures, in spite of all provocations they do to us in order to perturb our self-control: they have as much of a right to existence as we do. That they do not have a right to do so is restricting us in the execution of our True Will, and in this point we can interpret it with all vigor. But we should never get angry with or fear them. We should also not argue with them. Silence, concentration and conciseness of gestures and words, when these are necessary: this is the way to deal with demons.

We should never forget that these creatures are a part of the universal ecology. We eat beef. This is part of the natural economy of the earth. But we are being very stupid and egocentric if we judge that the bull and the cow "had been created" just to provide us with hamburgers! All living species fight for their self-perfection. Without a doubt, the ingestion of bovine meat introduces certain vibrations of heavier order into our psyche. But this permits us to live and act in environments where vegetarianism only leads to intolerance and impotence. On the other hand, at our ingestion of bovine beef provides one a magnetic link between a more evolved species (us) and a lesser evolved one, that introduces our current in the psychic atmosphere of the species whose meat we ingest. This interaction benefits the evolution of the species from which we eat. It is for this reason (among others) that vegetarian people for "moral reasons," and not only by dietary necessity, are fools and egoists.

We should emphasize once again, in conclusion, that demons do not attack a human being deliberately. In case of attack, some interest of another plane will be stirring the entities used. At times the influences behind the demons are not malignant; some Masters use demonic arms to test their disciples or to help them (without them knowing!) in the purification of their vehicles. When

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<sup>101</sup> Editor Note: While it may seem strange to see Motta using Christist symbolism. The symbolism in its mystical interpretation is regularly used by Alchemists to explain their processes by convention. Motta may be trying to demonstrate that he is not a "Puffer," the derogatory phrase given to pseudo-Alchemists.

one deals with an attack from a witch, if the demon utilized falls under the control of the attacked person, the spiritual destruction of the witch is inevitable. To execute a magickal attack through a demon it is necessary that the attacker attune himself to such a form with the demonic influence so that he becomes a demon, himself.

We can talk now about witches that use their own astral body in magical attacks. As we observed before, they run an extremely high risk; consequently, few witches dare to do so since they do not have a sufficiently developed astral body. This is not only possible, as some witches are very strong astrally; principally in the etheric or pranic plane. Magical powers are a guarantee of moral elevation or spiritual progress on the part of those that they possess and use. Many human beings of low evolution can execute surprising feats in the astral.

Miracles, true or false, never prove anything. The principal purpose of miracles described by the "evangelists" and falsified by Roman Alexandrians (for example) consists of distracting the attention of readers of the philosophic banality or ethical superficiality of the "message" of "Christ."

There is only one advantage (but this is considerable) in the use of our astral body in an attack: a human entity, being a microcosm, cannot be prevented from penetrating a circle of seals and defenses that are normally maintained as impermiabile against entities of any other type. (This, by the way, is applied to any entity that reaches the dignity of the microcosm, not only the human being).

This same advantage, however, presents certain risks. In 1964e.v., when the sinister forces of the Roman-Catholic revolution were at a peak, we executed a banishing ritual when we felt the entrance into our astral body of a Roman priest who, daringly, but at the same time frightened by his own fear, pronounced these words: "Jesus! Maria!" while he sought to integrate his astral body into ours. On the plane in which he was doing this, the operation probably seemed very easy to him, since not only was our astral body slightly developed, but we had also been profoundly wounded by a previous magical attack by a priest (who could have been the one we were currently involved with, or another; we are not going to identify his physical form, only the astral vibration).

Even so we felt slightly offended by the distrust of our visitor upon entering into contact with us, and very insulted by the invocation of illusory forces in our aura, and our grade demanded that we give plenty of liberty to this consciousness because, as it is said: "to be in one's house," and to enter or leave as one so desires. All the same, in the lowest plane, we have desired to banish him from our aura, not that it would have been possible: astrally he was much stronger than us, and compared to the solidity of his astral body, ours was like a mist around a stone.

But, as Fernando Pessoa said in his *Ultimatum*, prophesying about the New Age, the super-human will be, not the strongest, but the most complete. Some days after his invasion of our circle this priest, who had published a book about the "Eternal Alliance," promised by "Jesus" to his "disciples," he was in a bookstore signing autographs when he was assuaged by a heart attack and fell dead.

We will not raise a finger against this individual. His death occurred by his intimate perception, after contact with us, that his entire existence was based on falseness and error. Anahatta is the coordinating center of the psychic energies below the Abyss.

## CHAPTER 7

### THE DEAD CURRENTS

It is written in the Book of the Law: "Abrogate are all rituals, all ordeals and signs."

This means that ALL of the religious currents of the past aeon have lost contact with the spiritual planes. Those great initiates who had given origin to it left it in Silence, uniting their forces with the current of the New Aeon.

Thelemites should make a banishing gesture upon encountering any person embracing the habit of any religion of the dead aeon. This is for two reasons: first, because the aura of these people is a focus of stagnant force; second, because many members of these clergies are, literally demons incarnate.<sup>102</sup>

The moral and emotional tendencies that made possible the amazing persecutions and religious slaughters of the past exist in the collective psyche; they are not disclosed openly only because the constructive forces of the race kept them under control. Exactly thus, occasionally they lose control of themselves: the slaughters in Vietnam serve as a counterpoint to the communist purges in the Ukraine, Poland, Hungary, Chekslovakia and other countries of the marxist block; the recent genocide of Hitler can be contrasted with the slaughters (carefully censured in periodicals) of Englishmen and Palestinians, perpetrated by Jews in order to establish the State of Israel. Biafra, Uganda, the Congo, Angola, the Phillippines and Cambodia are still more recent; some continue as a source of headline defamations (and always censured, on both sides).

Only a very ingenuous reader will think that the simple act of removing the spiritual force of a current instantly destroys the manifestations of this current on the physical plane. The inertia of the material world demands a great effort to incite us in any movement; but for the same reason, once the movement is incited, a force will also be necessary to immobilize it; in theory, an equal and contrary effort.

However, Initiates do not waste time in spending energy in such a way. When a current's spiritual force ceases, the forces dynamized and applied to other deeds, including a new current; and the former impulse follows its natural course of automatism until its "impact" is completely depleted.

There exists in this, a perfect analogy to a human cadaver. The spiritual force responsible for the cohesion of cellular mass that is manifested as a living body is retired to death; but the material shell does not immediately dissolve with it: it goes decomposing little by little in diverse cellular groups, which goes on being absorbed by other living processes in its turn, keeping in mind that (as we previously observed) this ecology is not interrupted and disrespected by embalming or other equally illogical methods.

In the same way, Christianity, Brahmanism, Islamism, Buddhism, which are the four great religious currents especially cursed in AL:III.49-56, did not instantaneously disappear in April of

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<sup>102</sup> The gesture consists in moving one of the hands in an arc diagonally in front of the body and behind, deviating at the same time the view and saying clearly, exactly if in a low voice, the words: Apo pantos kakodaimonos, that in Greek means, "Behind me all spirits of discord." The same gesture and the same words should be made and pronounced upon entering in any building in which those religions are celebrated, or which habitually contain members of their clergies.

1904; though the original subtle force endured. These currents are slowly disintegrating, decomposing into factions and litigious groups. The most advanced members of their respective clergy are aligning themselves with the Law of Thelema, in this way, apparently, giving a new impulse to the groups they command. But as the structure of the Law of Thelema is totally diverse from the theology of these religions, gradually these subcurrents of "reaction" stimulate the fastest disintegration of the original orthodox theological body.

Zen Buddhism, for example, as practiced by Suzuki, the excellent Japanese mystic, has nothing to do with the superstitious and prejudiced Buddhism that infested Asia for centuries. Sufism, as boasted by the subtle Gurdjeff, totally differs from the Islamism that shouts death to the "infidels." The doctrine of Vivekananda, inspired by his master Ramakrishna, is nothing like the Hinduism that suffocated India for centuries of superstitious and stupid passivity; the noble mysticism of Martin Buber, the Jewish philosopher, is nothing like the bloody cultural narrowness and tribal elitism of the mosaic orthodoxy.

These men, feeling themselves attuned to the spiritual vibrations of the new aeon, sought to interpret their currents in terms of the Law of Thelema, and having felt very successful; since, as it is written, the Law is for all: but still, the end of the Law is to be fulfilled, and to supercede the spiritual tendency of all the laws that precede it. But by so doing, it is inevitable that it destroys the assumed force of those original currents of the old aeon. The orthodoxy of the religious currents of the old aeon are predestined to disappear.

There is only one religious current of the old aeon that has not exhibited, since April of 1904 e.v., any renowned leaders. This current is Christianity. All attempts at reformation of this philosophy have been reactionary; it is not an evolution that the Christians have sought, but a regression. They do not aspire to progress, but to regress.<sup>103</sup>

This is due to the fact that Christianity has been a false faith since its origin. With the canonization of the Nicean Creed, the Roman-Alexandrian patriarchs completely transferred the spiritual current of the Great Initiate that preached Gnosticism through the Middle East, and was known as Dionysus. He was the true initiator of the Christian current, incorporated into the New Testament as the fabricated figure of "Jesus," who was originally the Master of Righteousness of the Essenes, and as the Prophet Ionas ("John the Baptist") among others.<sup>104</sup>

However, when our life is based on a lie, we only have two alternatives: recognizing that the foundation of our existence is false, and to radically change our conduct and point of view, or to persist in our falsehood at whatever price. With the confused and distorted attempts of the Roman Church to adapt their liturgy to the new prevailing current, and the desperate piecing together of the Christian dogma that they are generally attempting to instill in us, it would be ridiculous to say that the Christians deserve any sympathy from enlightened minds. They do not deserve this.

Christianity is, as it has always been, the assassin of science, of art, of philosophy, and individual liberty, especially the freedom of thought, in all countries in which it has assumed economic and political power. When a belief is false, essentially untrue, it is unbalanced; and its social effect is destabilizing. Marxism, for example, has started to exhibit exactly the same symptoms in the countries where it became dogma. Only the attitudes, initiatives, ways of thinking, and even scientific discoveries that do not contradict the "official religion" are permitted to the Soviet or

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<sup>103</sup> This tendency is revealingly duplicated in the fanatical Zionism of the Far Right Orthodox, that had been reproached by Martin Buber, the last Israeli thinker being so respected by Arabic Palestinians as by his own correligionaries.

<sup>104</sup> See [Letter to a Mason](#). Order directly from the O.T.O.

Chinese citizen. But when dogma, for some reason, suffers a setback, it also follows that the people revolt and they generally, will contradict and undo their previous words and actions.

What is the root of this insanity? Very simple: it is the fear of dying; not physically, but morally and intellectually. If the priests admitted for a moment that the Creed of Nicea was a whole lotta nonsense, they would have to abandon the cloth and work like honest people; the international ramifications of the Vatican would have to abandon the mask of religion, and to pay tax like any other business.

If the Sovietic and Chinese controllers admit that Marx not only exaggerated and erred in his philosophical and political formulations as, also, are surpassed by the discoveries of psychoanalysis, of genetics and sociology,<sup>105</sup> they would immediately lose their authority and the resulting privileges derived from it.

A sacerdotal class has to maintain its dogma at any price, or to resign itself to death as a class and as dogma!

But the price of all progress is a change; and change is a specific part of death.

Those that fear losing their life will never become initiated; and those that fear the recurrent pain and discomfort of admitting their errors and the attempt (at least!) to reformulate our values will never accept a new idea.

The hatred for such people of any circumstances, or any other person, who brings to their mind the necessity of change and the inevitability of change, is as great as the their fear of dying. And if these moral and intellectual cowards be in pivotal positions in the socio-cultural structure, they will seek by all methods, even the most indefensible, to destroy any circumstances, any people, that seek to bring the reality to life.

Eliphas Levi wrote, by way of magical chains: "The Magus must be isolated at the beginning and difficult to approach, so that he may concentrate his power and select his points of contact; but in proportion as he is austere and inaccessible at first, so will he be popular and sought after when he shall have magnetized his chain and chosen his place in a current of ideas and of light."<sup>106</sup>

Up until then all is well; but let us suppose that, instead of "choosing his place in the current of ideas and light," the magician desires to create a new current of ideas and light?

In such a case he can hope for the most tremendous trials [tests], and the most implacable persecution on the part of all those that feel that the creation of a new current will play in detriment to the current of which they are already a part.

What is a heretic, besides being someone whose ideas we do not approve of, and by his existence we feel threatened?

When Aleister Crowley died, a Roman Catholic magazine of ecclesiastic circulation published in Latin the following text on the circumstances of his death: "On the day of December 2, 1947 the English press announced the death of Aleister Crowley, described by a Jew as the most perverted person of England. Upon being asked, on occasion, about his identity, Crowley replied: 'Before

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<sup>105</sup> See the Political Intentions of the Order. Requests [orders] directly to the O.T.O.

<sup>106</sup> Dogma et Ritual

Hitler was, I AM' - a deliberate blasphemy against the scriptures. Before leaving this world, the witch of 70 years of age cursed his doctor, who, very correctly, had refused him morphine because Crowley had been distributing it to minors. 'Now since I am going to die without morphine, you will die shortly after me.' And this happened. The Daily Express journal on the day of April 2, 1948 related that the funeral of the black magician would provoke protests from the Municipal Council of the city of Brighton. The council member J. C. Sherrot declared that, in accordance with reports that he received, Crowley's funeral was celebrated with the complete ritual of black magick. His disciples had recited infernal invocations, the "Hymn to Pan" composed by Crowley himself, the "Hymn to Satan," written by Carducci and the Collections of the Gnostic Mass, composed by Crowley for his Satanic temple in London.

In this interesting document there are diverse errors, not to mention accusations that we start to detail:

Crowley never, in his entire life, "distributed drugs among minors."

Crowley's doctor never refused him morphine, nor was he cursed by Crowley, nor did he die shortly after that.

The "reports" received by the Counselor Sherrot had been supplied secondhand - exactly as the article cited above. The "Hymn to Satan," of Corbucci, was not recited, however this is a poem of "Satanism," that is, Roman Catholicism alleges it to be so. As for the "Hymn to Pan," it could be read, in the brilliant translation from Fernando Pessoa<sup>107</sup>, by any interested reader. The Collections of the Holy Gnostic Catholic Church will be opportunely published in this series, as well as the integral text of the Mass. They do not make any reference to the "Christianity" based on the Creed of Nicea.

Beyond these surprising falsehoods, in the document in question there are still certain deliberate disfigurements of the facts, to point:

Crowley was called "the vilest man in the world" by an English Jew that happened to hear the lecture of some pornographic poems that Crowley had written and published in his youth. These poems have been deliberately based on the sexual allusions described in the canonic stories of the "Lives of the Saints."

(The purpose, clearly was to demonstrate the stressed sexuality that results from forced celibacy. On another occasion, the genial magician wrote a series of poems in dedication to the Goddess Isis, based on Egyptian texts, and maliciously published them as being for the "Virgin Mary." This resulted in eulogistic criticisms on the part of Roman-Catholic publications. Shortly afterwards, Crowley published a new edition of poems, in their original form, and added the laughable critiques of the Roman Catholic theologians as an appendix. The purpose, clearly, was to indicate that the "Virgin Mary" is a mere imitation of the Egyptian Isis. Unfortunately, instead of understanding the lesson that was being given to them, the Roman priests were angered even more against the Magus of the Aeon, and redoubled their accusations and persecutions against him).

Crowley said, "Before Hitler was, I AM" on the occasion which he publicly declared that Hitler had been excessively extreme, and that the destruction of Nazism became necessary. He had just been informed that the Nazis burned the German edition of the Book of the Law, as well as the

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<sup>107</sup> Editor Note: This document, originally written in Portuguese for a Brazilian audience, explains this statement.

translations of his works in German; he had declared the O.T.O. illegal, and placed Karl Johannes Germer, German King of the Ordo Templi Orientis at the time (a later successor of Crowley as Outer Head of the Order, and our Instructur), in a concentration camp.

Few people know that the 'V' of Victory is the signal of the extended thumb, used exactly at the time in which the reaction against Nazism started, had been launched by Crowley on this occasion. See AL:III.26.<sup>108</sup>

If we were to correct here all of the exaggerations, and to denounce all the falsehoods and slanders perpetrated by Roman Catholicism against Crowley, we would have to write a series of volumes, and for what? Ye shall know them by their fruits. We mentioned the publication above simply to bring to light for our readers the fact that it is very easy to lie about our enemies, when we use language that is only spoken currently by our tribe, and in a publication that only circulates among them.

There are decades of publishing in Brazil that have perpetrated the most deplorable slanders, not only against Crowley, but against many other talented and just men, without giving these men any opportunity to clarify any misunderstandings or to defend themselves against libel. However, the social consequences of ostracism and even persecution elapse from such inscrupulous publications. It is the famous "black list." We we will deal with these cases in depth in the chapter about Occultism and Politics. Here we are interested most especially the magical and magnetic aspects of hostility of these dead links.<sup>109</sup>

The spiritual death of a magickal link does not exempt the people that are the target of hostility from this chain and the damage the chain can cause while the magical impulse endures. And if these people are attempting to create a new chain in order to eventually substitute it for the dead one, the hostility will become indescribable.

When a chain "dies spiritually," this simply means that the Initiate that created it retires to Silence, or incites another work. It is like an army that lost its highest commander-in-chief, with a subtle difference: the army can name another commander-in-chief, but in magick it is the Commander that names the army!<sup>110</sup>

The dissolution of a spiritual current is equivalent to dispersing an order. This order is felt by the most advanced minds that belong to the chain as emptiness, a bewilderment. The Saint of the Saints lost the Presence; the Prophet called his Lord, and he didn't answer.

Members of the chain, in such cases, have only two alternatives:

1. To procure a new chain, or to establish [found] one of its own motion. For this it is necessary, in the first case, to endure pain and suffering due to the need for a total psychic revolution in

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<sup>108</sup> "These slay, naming your enemies; & they shall fall before you."

<sup>109</sup> Editor Note: Here Motta is referring to "links" in a chain; we can surmise the chain that connects us to our race.

<sup>110</sup> Editor Note: This is a very important point. In the mundane world, an army may seek a leader in order that it continue to fulfill its function; like the machine that it is. The army then is a blind force and should be differentiated from the chain of initiates that informs the core of our racial existence (along with the personal benefit that Initiation brings, of course!). In this spiritual plane, the leader forges his or her own chain and inaugurates a school or program as a guiding course for human evolution. This means that once the Master has moved on; no attempt should be made to find a new leader or guiding link. Rather, it will be up to the next Master to come along to start something. The old chain can only devolve into a blind machine, serving a new Master who is more than likely not, a Master at all. This is the unconscious motive of the herd mind that when combined with the egos of half-initiated followers of the Master, causes the many splinters that evolve when the Master disappears and no longer directly controls the current.

order to gain for oneself, the moral determination, patience and courage necessary for all tests to follow that are the second case!

2. To take heart from the guts,<sup>111</sup> and to continue our activities as if nothing had happened; to search until, if we are sufficiently ambitious, to occupy the throne of the Master, that we know now is empty.

We should note that the hierarchal succession of the representation of a current in the physical plane is always from this ultimate form. The King is dead; long live the King! But the same does not happen when a current dies. The spiritual source of a current is not a man. He is not even a "king": he is a God.<sup>112</sup> However, a God does not die; unless a God retires, it is because he decided to change the form of His work. In this case, those that persist in maintaining the form abandoned by the God are opposing His evident intention. They are being against the Universal Movement; they are seeking to regress, and not to evolve.

Therefore, those that try to maintain intact a dead current exert a harmful influence on their fellow men. Frequently, their intentions are the best possible. But the laws of nature are inexorable. The natural laws are the only divine laws: if we give poison to a thirsty man, believing that we are giving him water, the sincerity of our belief will not stop our victim from dying poisoned.

If such is the case with legitimate currents, as much the case as in a current such as Christianity, that was false from its beginning! Its "success" was due to the fact that the vibratory current of the past aeon made possible the psychic activities practiced by Christians. A method of Theurgy frees; but all religion restricts. The central dogmas of Christianity are restrictive: the idea that the king should die by his subjects eliminates the possibility of exceptional individuals surviving and enriching the social mass; the "sacrifice" is expected of them, and not succession!<sup>113</sup> The idea of "virginity" impedes the healthy psychic exchange; the promise of "heaven" and the threat of "hell" keeps the people morally immature, servile psychically to a "rewarding" or "punishing" paternal image; and the basic doctrine implicit in all this, of "good" and "bad" as absolute and opposite concepts, does not occur from an disguised Manicheism: it produces even today the notorious disparity between the words of Christians and their acts. The whole of Christianity is schizoidism.

It is easier to die than to live honorably; and easier to yield than to fight; and easier to abstain than to act. The activities praised by the originators of the Creed of Nicea were easier than the true Christian activities, praised by Dionysus<sup>114</sup>: these demand an opening of the ego, an expansion of our perspective, an ecological adaptation to our surrounding environment, with the consequent uncomfortable risks. It is easy to love the one close to you when he is only a replica of yourself; it is not so easy to love him, as much as you respect him, when he not only defends a theory of the universe totally different than yours, but even on the surface he seems happier and more successful for it!

"Love your neighbor as you love yourself," although, means nothing at all to him that is given by Christians. It means to give the same value to the other ego that we give to our own ego; to understand that the expansion of our perspective (that is, the increase of our knowledge) depends

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<sup>111</sup> This curious expression of popular wisdom signifies the electro-magnetic operation of creating in which the Manipura Chakra functions in the place of Anahata.

<sup>112</sup> Initiations that cross the Abyss are called "Gods." The founder of a current is always a Magus, that is, an Initiate of the Second Sefira above the Abyss. See the diagrams in THE EQUINOX OF THE GODS.

<sup>113</sup> See Liber AL, ii, 21 (page 11 in EQUINOX OF THE GODS).

<sup>114</sup> See Letter to a Mason for a more detailed study on all of this. Requests [orders] directly to the O.T.O.

on the assimilation of a plurality of values, or points of view. This absolutely does not mean that we should abandon our point of view in order to adopt that of another person: the idea consists in uniting the two different points of view, and through this act to reach a new point of view which, by being a combination of the two, will forcibly be more ample than the two. True spiritual growth demands, therefore, a constant modification, progression and constant expansion of the psychic nature.

What is unknown is fearful: the ego of another person is a threat to our autism. But, as the Latin poet said, "Count your age by your wounds." And as Crowley himself in one of his epistles said to his disciples: "Conquer all aversion in yourself, control your repulsion. Assimilate all that seems poisonous to you, and only in this will you then profit. Those that prevent suffering, either mental or physical, always remain insignificant men, and there is no virtue in them. However, care not to fall into that heresy that considers the suffering and self-sacrifice; those bribes offered to a corrupt God as payment for some imaginary pleasure in some imaginary life-after-death; nor, on the other hand, ideas that destroy your complexes, judging that thus you will lose the power to create happiness through the contrast between your perspective and that of other people. But in each Wedding,<sup>115</sup> if one is courageous and affirms and spiritual ardour of the Orgasm, fixing it in some talisman, this is either a work of Art, Magick, or Theurgy."<sup>116</sup>

This egoic opening, this state of permanent empathy with our surrounding environment (which, from our point of view, the egos of our fellowmen are part), needs a constant disposition of trying experimentation. Change, that is, modification in our psychic constitution. (this is, by the way, the normal attitude of healthy children: a constant wonder towards the world). It needs, moreover, a lot of moral courage and physical energy, therefore as all pure souls know, there exist disagreeable trials, and even fatal ones, that can reach us; principally if we enter into contact with closed minds out of fear or hatred.

A young woman recently became our A.'.A.'. Probationer. This woman, after having executed the Star Ruby Ritual<sup>117</sup> suffered constantly from major difficulties; during the moment of invocation, she would get completely dizzy and lose her senses.

The invocation of the Star Ruby invokes all astral forces that surround the executor and concentrates all of them around energy center called Ajna by the Hindus. When this young woman's case came to our knowledge, we concluded that she must have been under a permanent attack from some hostile current; someone was trying to keep her from controlling here ethereal Ajna.<sup>118</sup>

During a questioning about her background, the woman told us the following: when she was nine years old she had been removed from a public school and put into a catholic school,<sup>119</sup> through

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<sup>115</sup> "Alchemical marriage," in the nomenclature of the medieval mystics. Equivalent to the word Samadhi in the Hindu nomenclature. "Adni," however, speculates that "samadhi" is only with the "Lord" - Adni, or Adonai, is Hebrew: note the similarity. The Hebrew word is derived from the Sanskrit word, through the contact of the Semites with the Adorants of Adonis in the Middle East. But the major yogis (Ramakrishna, for example) always expand the concept: Samadhi should be practiced with all beings and all things. Compare with the Book of the Law, I.26: "the omnipresence of my body."

<sup>116</sup> The word, "Orgasm," is, currently, a synonym of the Alchemical Wedding, or Samadhi. The reader conditioned by the Christist hypocrisy should not think that the finality of this note is to exclude the sexual orgasm in the category of mystical ecstasy. On the contrary, the sexual orgasm is the only form of Samadhi available to any human being in the present evolutionary stage of our species. Anyone can obtain it, whether they are untrained or Mystics.

<sup>117</sup> A perfected version of the Lesser Ritual of the Pentagram. See Book 4, Part III, Appendix, which will be published in this series.

<sup>118</sup> The etheric Ajna controls the nervous energies that equilibrate the two cerebral hemispheres. Because of this, among other reasons, lobotomy is an absolutely reproachable operation. Note that recently a pseudo-occultist book, written by a charlatan of certain literary ability, recommended precisely that mutilation as a method of activating the "Third Eye"!

<sup>119</sup> The father, of northern ancestry, was educated in a Catholic seminary, while the mother was educated as a free-thinker.

the persistence of her father. This school, whose name we will not mention here, had a very curious method of discipline. For example, when a student was called to the black board to write something down and would make a mistake, the nun teacher would grab the child by the hair and forcefully would erase the mistake on the black board with the child's face. A disciplinary mistake was corrected in the following manner: the guilty child would have to kneel down on corn cobs, and the other pupils would parade in front of her and each one of them would slap her in the face.<sup>120</sup>

These two forms of punishment were the most common, but on occasion something more serious happened with the girl who would later on become our Probationer: she was exorcised.

The reason for her exorcism was the following: during a class of gymnastics, the children would wear a special body suit with short sleeves and short pants. As the nuns considered this outfit to be very daring to be worn over the skin; for that reason, it was a general request that during the gymnastics the girls would have to wear a camisole underneath it and the uniform's shirt over it.

Unfortunately, for the child, the first time she attended gymnastics, she ignored this request; she simply took off her skirt, shirt and camisole and wore the bodysuit with her underpants on when suddenly one of the nuns (a Portuguese teacher) entered the gym bathroom and saw her. The girl was summoned to the school's chapel where a priest, after hearing about her outrageous crime, exorcised her formally in the presence of the nun, according to the Roman ritual.

This happened in 1960 e.v. only a year before we returned to Brazil. The place was Rio de Janeiro, presumably a civilized city.

After this incident, the girl who was nine years old still remained in the school for another three months, but she would cry every morning before going to school. Finally, her maternal grandmother, in a visit to the family, observed this conduct and told the mother that it was not normal for her granddaughter, a healthy and happy child to react in the manner when it was time to go to school. Specially given that in the public school that she attended previously, she never reacted that way. The girl was then removed from the school, but through a formal request from her father,<sup>121</sup> she was placed at another catholic school.

Two months after leaving the school where she had been exorcised, the girl, whose health had been very robust until then, suffered from typhoid fever. Since then and until she came into contact with us, her health had been very frail: she suffered from asthma, and had periodic, intense headaches. These were diagnosed by a psychiatrist as "dystrophia," and her nervous strength wore out easily,<sup>122</sup> forcing her to take prolonged rests.

It was not easy to elucidate the above facts: the woman herself had forgotten them, as it usually happens with us when we have a traumatizing experience during our childhood.<sup>123</sup> But having

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<sup>120</sup> This occurred in the decade of the sixties era vulgaris, and not, as it can be thought, in the Middle Ages! It is a variation of the famous "running pole," that was the favourite diversion of the veterans in the playground at the time we returned from the Military College of Rio de Janeiro. Later this, and other types of violent "trot," was prohibited by the (then) Colonel Jair Dantas Ribeiro, to whom we are grateful, not only by this as by our having at our request, dispensed from the lessons of catechism, that we abhorred.

<sup>121</sup> Even so the parents had disowned her, at this time it was the father that paid for the education of his daughter.

<sup>122</sup> This "psychiatrist," who was Roman Catholic, said to the mother of the young girl that she became schizophrenic before twenty years of age. Note that this type of prediction is clinically impossible.

<sup>123</sup> It is the so-called "psychological block," which Freud described so brilliantly. It deals with a process of self-defense: the experience is so painful that, remembered by a child of little experience can completely deform the development of the personality. However it is relegated a forced forgetfulness, in the same way as the physical cells encircle and block a focus of organic infection. Therefore, is it necessary that the trauma arises to the conscience in adult age, by which the personality can examine it, judge it, and coordinate the experience that it represents with the rest of his psyche. If that was not done, the personality will never be completely

become familiarized with the circumstances, we explained to the young woman that she was under constant magical attack by the sickly current of Roman catholicism;<sup>124</sup> that the exorcism had been a form of bewitching, having been even more cruel for having been perpetrated against an innocent child; and that her aspirations to become a Thelemite, that is, a woman of the New Aeon, exacerbated the dead currents against her.

–We told her, "You only have two alternatives: to either abandon Thelema completely, or persist in your rituals in spite of what happens.

–She replied, "I am afraid of becoming insane."

–We told her, "We all are afraid of becoming insane. In the occult, the price of mental sanity, as well as the price of liberty, is always a constant vigil. The slaves have a false sense of security, but free men and women have the will to decide at each moment upon a conduct on their own. This responsibility is a weight. Moral autonomy is rare because it contradicts the tendency to inertia, which is enormous in the physical world. You were born with the animic vibration of the New Aeon; this was what the soulless ones of that school sensed and it was that which they tried to destroy. It is up to you to decide."

The Probationer persisted upon her work. Her strife to control the hostile forces that attacked her during the execution of the Star Ruby Ritual took one year; but eventually the symptoms of fainting lost their intensity and finally disappeared for good. Currently she is a Neophyte in the A.'.A.'. and her symptoms disappeared completely as well.<sup>125</sup>

Still on the subject of magical currents, Levi has in the same book, the following adage:

All enthusiasm propagated in a society by a scheme of intercourse and fixed practices in common produces a magnetic current, and is maintained or increased by the current. The action of the current is to transport and often to exalt beyond measure persons who are impressionable and weak, nervous organizations, temperaments inclined to hysteria or hallucination. Such people soon become powerful vehicles of magical force and project efficiently the Astral Light in the direction of the current itself; opposition at such a time to the manifestations of the force is, to some extent, a struggle with fatality.

When the current has a legitimate spiritual source this influence described by Levi is ecological, that is, it is biologically progressive for the individual as well as his/her environment. Examples of this type of current is that initiated by the medieval "Rosicrucians",<sup>126</sup> which flourished during

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adult, that is, integrated. One of the methods used for this re-examination is psychoanalysis. By cautious and controlled use of certain drugs (LSD, among others, for example), the process of psychoanalysis, which sometimes takes years, can be realized in a few days - which does not stop being one of the reasons that certain psychoanalysts, that charge a fortune for one session of analysis, indignately reproach the use of psychedelics for any end! Another method was that which we used here.

<sup>124</sup> Besides having been put in another college of nuns, the young woman was, at that time, completing her studies in the "Pontifical Catholic University of Rio de Janeiro," where she entered, still, on the insistence of the Father!

<sup>125</sup> The dysrhythmia results in an energetic disequilibrium between the two cerebral hemispheres, and is very common in times in which we have to decide between two courses of action, principally when one of the courses attracts us in terms of our individuality, but contrarily the cultural conditioning of our environment.

<sup>126</sup> It is necessary to emphasize in a categorical way that the only legitimate document over this fraternity was the Fama Fraternalis, published in the seventeenth century by Johann Valentin Andréa. One of the conditions that the members were sworn had been never to publically identified as "Rosi-crucian." [Rosy-crosses] Consequently, any group or movement that uses the name "Rose-Cross," or affirms to represent that ancient organization, is fooling or is being fooled [deceived or being deceived]. But: any affirmative of some historical figure, being dead or contemporary, was or is a "member of the Order," and is ipso facto false; then [so] a "Rosicrucian" can only be known as such by another "Rosicrucian," and in such a case none of the two would publically affirm the legitimacy of the other. Andrés, for example, published the Fama anonymously, and never affirmed being a member of the society described by him. Certain pseudo-occultists come to the point of declaring that the fraternity has its origin in ancient Egypt, which denotes their ignorance. It is obvious, from the lecture [reading] of Fama Fraternalis, that the symbolism has its origin in Europe and the Middle East, and that the organization has as intention to defend and propagate the doctrine of Dionysus, that is, the true Christ current. The

the Renaissance and during the growth of the scientific spirit which resulted in three social revolutions: the American, the French and the Russian.

When a current has no spiritual root, but is rather a deviation, or a mislead or a qliphotic reflection of the original current (such as conventional Christianity and especially Roman Catholicism), it tends to restrict the individual's freedom and patronize the social masses. Thus, persons who are mentally weak, sentimental or with tendencies toward hysteria become demons, that is, poisonous foci for the sickly magnetic influence of the current. They are the dead who think they are alive, and who speak the false language and false thoughts of the legion to which they belong.<sup>127</sup>

In 1961 e.v. we volunteered to print, here in Brasil, the first edition in the world of Liber Aleph, one of the most brilliant works of the Master THERION. On this occasion, we received the following warning letter from our Frater Superior, SATURNUS X<sup>o</sup> O.T.O.<sup>128</sup>

To print and publish this book is a great magical Act. If you succeed, you will have passed a high initiatic test. You offered to do this voluntarily; therefore I do not doubt this as being part of your True Will. But do not underestimate for a moment the obstacles that will be raised against the book and against you: you will discover that the most hostile forces will use foolish tricks, subtle tricks, unfair and greedy tricks to try to hamper your Work. Strange insinuations will deviate you or make you doubt everything. I am writing you this one to your new address, hoping that it is secure.<sup>129</sup> I will state nothing else about personal matters, but only affirm that you would be wise not to trust ANYONE outside your circle.

This letter would have been extremely helpful to us if it had arrived at the time it was sent; but it was sent, through a puzzling mistake of the post office, to Bolivia and only arrived in our hands three months later, when we had already passed thought the ordeals he was referring to.

Every person who faces the blind, automatic impulse of a dead current will experience the same type of difficulty and obstacles. As Eliphas Levi said:

Diabolical obsessions, and the majority of nervous diseases which affect the brain, are wounds inflicted on the nervous mechanism by perverted Astral Light, meaning that which is absorbed or projected in abnormal proportions. All extraordinary and extra-natural tensions of will predispose to obsessions and nervous diseases; enforced celibacy, asceticism, hatred, ambition, rejected love, are so many generative principles of infernal forms and influences.

There is an outbreathing and inbreathing of the soul, exactly like that of the body. Whatsoever it regards as felicity, that it inhales, and it breathes forth ideas which result from its inner sensations. Diseased souls have an evil breath and vitiate their moral atmosphere – that is, they combine impure reflections with the Astral Light which permeates them and establish unwholesome currents therein. We are often assailed, to our astonishment, in society by evil thoughts which would have seemed antecedently impossible and are not aware that they are due to some morbid proximity. This secret is of high importance, for it leads to the unveiling of consciences, one of the most incontestible and terrible powers of Magical Art. Magnetic respiration produces about the soul a radiation of which it is the centre, and thus surrounds it with the reflection of its own works, creating for it a heaven or hell. There are no isolated acts, and it is

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"Rosy Cross" movement can be made magically responsible by organization, by Reformation, by Renaissance that followed the Reformation, and by cultivation of the scientific spirit, with its consequent social revolutions. Thus [therefore], the "Rosicrucians" were the most incarnate and best fated enemies of Roman Catholicism.

<sup>127</sup> Fernando Pessoa, the great Portuguese Thelemic initiate, upon differentiating the false Christianity of the Dogma of Nicea from the true Gnostic Christianity, created a neologism and called the Roman-Alexandrian theological thought "Christism." If the readers have difficulty in facing how dead the pseudo Christianity of the Roman Catholics and their diverse variations, the Protestant sects, then consider Marxism-Leninism, another sick current, a disfigurement of the Law of Thelema, which is starting to present exactly the same symptoms.

<sup>128</sup> Karl Johannes Germer, the favourite disciple and successor of Crowley in the worldly command of the O.T.O. and the Order of Thelema.

<sup>129</sup> We decided to rent a post office box, because our earthly father, who was a spirit of the Kardecist line and hated Thelema, confiscated our correspondence, influenced by the shells that infested his aura. Unfortunately, the household spying was replaced by the spying of the multiple secret services that searched, and continue to search, for the correspondence of Thelemites.

impossible that there should be secret acts; whatsoever we will truly, that is, everything that we confirm by our acts, remains registered in the Astral Light, where our reflections are preserved. These reflections influence our thought continually by the mediation of the DIAPHANE,<sup>130</sup> and it is in this sense that we become and remain the children of our works.

The Astral Light directs the instincts<sup>131</sup> of animals and offers battle to the intelligence of man, which it strives to pervert by the enticements of its reflections and the illusion of its images.<sup>132</sup> It is a fatal and inevitable operation, directed and made still more calamitous by elementary spirits and suffering souls, whose restless wills seek out sympathies in our weakness and tempt us, but not so much to destroy us as to win friends for themselves.

Those who abdicate the empire of reason and permit their wills to wander in pursuit of reflections in the Astral Light, are subject to alternations of mania and melancholy which have originated all the marvels of demoniacal possession...

The Church in her exorcisms has consecrated the belief in all these things; it may be said indeed that Black Magic and its darksome prince are the true, living and terrific creations of Roman Catholicism; that they are even its special and characteristic work, for priests invent not God.<sup>133</sup>

Recently, as we already mentioned, Pope Paul VI publicly declared the necessity that "Christians" (that is, members of his heresy) defend the existence of the Devil, without which, obviously, there is no theological justification for the existence of the Church of Rome. We have transcribed the following part of an exorcism recently executed in a convent of Franciscan nuns in the United States of America:

Exorcist: In the name of Jesus and His Blessed Mother, Mary the Immaculate, that bruised the head of the serpent, tell me the truth: who is the chief, or prince, among you? What is your name?

Exorcised: (barking like a dog from hell<sup>134</sup>) Beezlebub.

Exorcist: You call yourself Beezlebub.<sup>135</sup> Are you not Lucifer, the prince of demons?

Exorcised: Not the prince, the leader, but one of the leaders.<sup>136</sup>

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<sup>130</sup> Editor Note: Levi defines Diaphane in this way: "I speak of the imagination, which the Kabalists term the DIAPHANE or TRANSLUCID." Motta had replaced this with the Portuguese word for Astral, and he even cut off the end of the sentence.

<sup>131</sup> The astral light is inert, and always inclines towards the direction of the least resistance; however, it is easier to be animal than to be human. Levi gives here (perhaps involuntarily) a "fatal" tendency to the astral light, which it does not possess. The magnetic agent simply tends towards equilibrium, that is, silence. But this "silence" is the existence at the root of instincts and reflexes. The perversion is the risk which man runs in the search for becoming human; or, in the ironic words of a sage, "Man is a monkey that went crazy, and decided to descend from the tree-branch."

<sup>132</sup> It is erroneous to say that the astral light "gives combat" to the intelligence of man: it is the perfect agent-reactant [action-reaction]. It is the multiplicity of choice, stemming from our existence as microcosms, that can produce confusion or deviation in our behaviour. This is the price that our entity pays for liberty: the necessity of choosing, each moment, the best behaviour, always incurring the risk of erring. Our certainties and successes are erected on the base of the errors of those pioneers who were our antecessors. As Crowley said well: "No one can act without erring; before erring from not acting!" Where would we be now, if Galileo, Luther, Darwin, Einstein, and countless others had feared to act?

<sup>133</sup> Dogma and Ritual of the High Magician, diverse tracts [excerpts, parts].

<sup>134</sup> This, and other colourful descriptions, should not be imputed to our style. They are in the original, from the authorship of a priest named Carl Vogl.

<sup>135</sup> Note that, although the exorcist is talking with a woman, a person with an identity and a name, he operates in a way that exacerbates the illusion that she suffers, directing his conversation with the "demon" instead of the patient, and thus telepathically moves the flow of the dialogue in the direction of the morbid influences of the dead current to which he as well as the exorcised are linked.

<sup>136</sup> This response follows the traditional demonology of Roman Catholicism. The telepathic empathy between the priest and his victim produces a dialogue in which it is (or the shells that infected/infested his aura) intuitively divined the response desired by the exorcist. This type of empathy exists also in psychoanalysis, where it is called rapport. The principal weakness of the psychoanalytic method is that, with the psychoanalyst not being a totally balanced person, he will tend to read his own psychoses and stresses in the responses or psychic problems of the patient, or (which is even worse), he will tend to find a proof of the theories of a determined school of thought to which he belongs, in detriment to the necessities of the sick one. It is for this reason that the use of psychedelics, or then, the self-analysis provided by the techniques of magic or mysticism, are preferable, despite its special risks, to the orthodox methods of analysis. The danger of the bad analyst (and this constitutes the norm!) is avoided, without speaking about the abusive cost of the analysis session.

Exorcist: Therefore, you were never a human being, but are one of the fallen angels, which with egoistic pride wanted to be equal to God?<sup>137</sup>

Demon: (with smiling teeth)<sup>138</sup> Yes, that is correct. Ah, how we detest you!

Exorcist: Why are you called Beezlebub, if you are not the prince of demons?

Demon: Enough; my name is Beezlebub.<sup>139</sup>

Exorcist: From the point of view of influence and dignity, you must have a position close to Lucifer; or do you come from the lowest choir of the angels?<sup>140</sup>

Demon: In the past, I belonged to the choir of Seraphims.<sup>141</sup>

Exorcist: What would you do, if God made it possible to atone for the injustice that you committed against Him?

Demon: (With demonic jeering) Are you a competent theologian?<sup>142</sup>

Exorcist: For how long have you been torturing this poor woman?<sup>143</sup>

Demon: Since she became 14 years of age.<sup>144</sup>

Exorcist: How was it that you dared to enter this poor young girl and torture her in such a way?<sup>145</sup>

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<sup>137</sup> This form of questioning is permitted in the tribunals in civilized countries (we are not referring to Brazil), because the interrogators are seeking to obtain a preconceived response from the mouth of the interrogated. Note the emphasis given to the fact of the "demon" not having ever been an incarnate human: the exorcist is anticipatedly defending himself against the possibility that the "possessed" is a medium, and that the entity which talked through the being is a "soul of a dead person," which would be spiritism, a theory to which the Church of Rome does not admit.

<sup>138</sup> The author of this story, upon transcribing the dialogue, never referred to the exorcised, but to the "demon," from the start; it was we who imitated him, by motives of clarity, until now. Note the splendid style: "smiling teeth." The descriptive notes that accompanied this story are as symptomatic of the mental and moral level of the participating priests as the "dialogue" itself.

<sup>139</sup> This is the first response that indicates that the obsessed woman could be in contact with a legitimate demonic entity: there are Four Great Princes of the Evil of the World, as is described in the Sacred Magic of Abramelin the Mage, and Beezlebub is not one of them. The disdain of the entity in explaining this to the exorcist is behind the fact that entity was present in order to develop the faith of the circumstances in the false theology of Roman Catholicism; and the tragicomedy of the exorcism was a pure theatrical representation to this end. We repeat that demonic entities cannot be controlled except by people who are in contact with their Holy Guardian Angel, and are obedient to Him.

<sup>140</sup> This question gives a painful indication of the moral attitude of the exorcist. The words "influence" and "dignity" are extremely suggestive, as well as the concern with hierarchic position.

<sup>141</sup> That, obviously, is a dirty lie. The entity is amused because of the unconscious snobbery of the exorcist. What is difficult for theologians to understand is that the "Fall" is a theological invention. There never was a "Fall." The process is evolutive, exactly in accordance with the premises established by Darwin. When the Hebrew mystics presented the existence of the Abyss, that is, of that hiatus which separates the man from God which exists inside each human being (see The Book of the Law, Chapter I, vv. 1-4; Chapter II, v.6), they could have been two different attitudes to express this intellectual fact: 1) They could admit that man is an imperfect creature on the path to perfection; 2) They could declare that man was a perfect creature (Adam in "Paradise") who became lost to himself by carelessness. By pure egoic vanity, they had chosen the second explanation: he is more romantic in being a "nobleman in exile" than being a plebeian on the way to becoming a newly rich one! However, we remember a celebrated reply to them about an enriched plebeian to a "nobleman" who remembered his humble origin to him: "My nobility starts with me; it ends with the lord."

<sup>142</sup> Note that now the disdain, deserved, that the entity has for the exorcist.

<sup>143</sup> More cautious than most, the exorcist directs the conversation towards more useful subjects.

<sup>144</sup> That is, when she reached puberty, and the unnatural restrictions imposed by the false "Christist" morality forcing her to restrain her libido that was probably well above the average and which is a signal of good physical health. Notice the ready and frank reply of the entity. If the exorcist had kept his questions in a climate of objectivity and healthy interest, it is probable that he would have earned the respect of the entity. Unfortunately, he cannot escape from his deep-rooted prejudices.

<sup>145</sup> Note again the concern of the exorcist in establishing a theological explanation for the situation. The more cogent question in the case, without a doubt, must have been: "What will be necessary for you to stop tormenting her?" The very use of the verb to dare is a provocation for a demonic entity.

Demon: (disdainfully) So am I not the same father that introduced us into her and cursed her?<sup>146</sup>

Exorcist: But why did you, Beezlebug, take possession of her? What god permits you?<sup>147</sup>

Demon: Don't say nonsense. So I do not have to obey Satan?

Exorcist: Then, you are here under the orientation, and by order, of Lucifer?

Demon: However, could there be any other way?<sup>148</sup>

It would be useless for us to continue to relate this case of exorcism, which resembles dozens of others. After many apparently miraculous phenomena, after many "dialogues" and many mutual xingamentos on the parts of the "demon" and the "exorcist," the "efficacy" of the Christist rituals became "sufficient" to "cure" the sick person. Later, this pamphlet from which we translated an excerpt was published to "prove" the existence of demons, and the glory and authority of the Church of Rome.

What the Roman Catholic theologians conveniently forgot is that these cases of "possession" and "exorcism," abound in all religions, all sects, in all parts of the world. The sequence of stories is always the same: the demons are manifested, become sufficiently uncomfortable to attract the attention of the community religious leaders, and after a period which can vary between hours and months are removed, "destroyed" by the efficacy of the rites of exorcism of the creed to which the "victim" belongs.

There does not exist, in the entire world, a documented case of exorcism in which the "possessed" belonged to another religion not of the exorcist's, or in which the "possessed" was a convicted atheist since birth.

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<sup>146</sup> This very important point completely escaped the understanding of the exorcist, as if he was waiting for a theologian. The entity was explaining to him that it had been the abnormal conditions of life imposed by the girl's father that had produced the psychic disturbance where she encounters now, thirty years later.

<sup>147</sup> Note again the theological concern. The patient's situation is secondary; what is important for the exorcist is the proper schizophrenia of the Roman Catholic concept of "good" and "evil."

<sup>148</sup> Note again that the entity avoided the two questions of the exorcist, answering with questions that sound like answers, but are not. The entity had attempted to give to the exorcist an indication of the psychic situation of the "possessed," and the cause of this situation: the bad paternal orientation [parental behaviour] during adolescence. But the exorcist's concern with theologies, and his (evident) total indifference for the human being of the exorcised young woman, the desperate disdain of the entity, that awoke the disdain of the entity, who started to subtly lie and jeer at him. The exorcist was not worried about curing the young woman: he was worried about proving the existence of demon possession, and (mainly) the existence of a demonic commander; that is, the existence of the "Devil," in the Christist direction. This concern made him a toy in the hands of the entity. For example: it is evident that the exorcist confuses Satan with Lucifer, and this amuses the entity. In reality, there are Four Princes of the Evil of the World (so-called): Satan, Lucifer, Leviathan and Belial; and Beezlebug is under the command of Belial, not Lucifer or Satan or Leviathan. One should not believe that the entity that revealed itself through the sick person was Beezlebug: cases of "possession" are qliphothic manifestations, and the aura of the medium (therefore all "possessed" are simply a medium, that is, a person sensitive to the subtle influences, whose aura is in a state of disequilibrium and chaos) becomes a home to larvae, elemental shells, base and coarse demonic influences. The dead currents concentrate around such unfortunate people, who become a focus for them. The term for this state of things is "Many." Call me Legion - says an obsessory entity in an evangelical fable - because we are many. It is necessary to carefully distinguish the psychic influence of "Many" from that psychic influence which is called "All," or "Father." "All" is a balanced influence, while "Many" is necessarily unbalanced. The situation can be visualized in terms of a field of forces of physics: if we are to calculate the gravitation of a system of forces with a base only in "many" of the focus of force, our result will be erroneous, therefore it will not include all factors. But if our calculations include all the components of the system, our result will be correct. The True Will of a person can be defined as the result (or function) of the position in time and space (in all planes of existence) of the person in relation to the remaining portion of humanity. In the calculation, "All" is as important as "One," that is, the same person. The analogy with the calculation of the orbit to stars or planets in astronomy is instant: "Free fall" in space results from the balance of the system of forces of which any object in space is a part. Satellites "fall freely" around planets, these "fall freely" around stars, these move inside of the system of the galaxy that one belongs to, and the same galaxies move in relation to other galaxies. As Crowley said: "Collision is the only crime in the Cosmos." Just as collision, when it occurs, is accidental and ephemeral.

If it wasn't for an occurrence of "possession" in other religious systems, the Roman Catholic theologians would allege that one could only be saved by the "intercession of Jesus Christ" to the people who accept the Creed of Nicea. But it seems to us that, if Jesus Christ had really come to the world with the intention of saving the whole of humanity, as the Christians declared, he would be entity so powerful that he would have dominion over the demons that obey the unfortunate "pagans"! But, was it perhaps that "Jesus Christ" was so intolerant of members of other beliefs, as much as are his propagandists of the cloth? Even so, the priests of other beliefs seek to "banish the demons" from bodies of their correligionaries - a fact that Roman Catholic theologians did not seek to mention.

It is not worth the trouble to prolong ourselves here as to the inherent sophisms in Christian theology: from all accounts, they do not differ as much as the sophisms in any other theology, including Marxism-Leninism. The blind faith is invoked as a virtue to cover the nonsense of a false reasoning, and the evidence of the facts is always less important for the fanatic than the veils of his dogma. A North American comedian recently published a joke in which a person came beside a fat person and asked him:

How many religions exist in the world?

- Only one - replied the fat man.

- Then, why do so many diverse denominations exist?

- To break the monotony.

We would like that the illustrious priests of the most diverse creeds have sufficient knowledge to perceive the good sense contained in this response!

Finally, we want to point out that this chapter should be a pre-requisite for and studied in strict connection with the chapter that follows, "Occultism and Politics." The readers should remember that the socio-economic structures (that is, politics) of any nation always results in the code of morality practiced by that nation; and from which the major smashing of the codes of morality in the modern world has its origin in some religion of the past aeon; therefore, they are always related with some of the dead currents. The present worldly ethical confusion and disorientation results in the Passage of the Aeons.

## CHAPTER 8

### OCCULTISM AND POLITICS

Invariably, pseudo-esoteric organizations (mainly the numerous "Rosicrucian orders" and "Templars" that infest the modern world, each declaring themselves to be the only legitimate representatives of the original current!) claim in their public propaganda that they do not have religious or political ends. Such declarations would be idiotic if they were sincere.

It is evident that *any* system of thought or conduct that is presented as valid to society will tend to awaken followers; and it is evident that having so many followers, it will have more influence on the society in which it manifests. This influence obviously can only be measured in political terms.

In all epochs and in all countries, the new currents of thought have been examined with suspicion by governments, which naturally, represent the thought of the "established order"; and frequently innovators have been incarcerated, persecuted, boycotted, or even assassinated, when the "established order" comes to the conclusion that those new currents threaten their hegemony.

The "established order" is that of the popular or "official" currents of thought in the country in which the new current is manifested; and the people in whose hands is the political or financial power<sup>149</sup> are always preoccupied with the appearance of some new current, that may represent a potential danger for their hegemony.

To differentiate religion from politics is a task for the sophists; it is obvious that the dominant religion in a determined culture will mold the laws of that culture; consequently it will control, behind the scenes, the manifestations of the social and political order of the culture over which it rules.

However, the promoters of the pseudo-esoteric organizations that do not have religious or political ends should be interpreted only as a mechanism of defense. Throughout history, the systems of intelligence from the most diverse nations have attentively watched the development of any religious movement; and frequently have intervened in such movements.

Socrates for example, was condemned to drink hemlock because the Athenian aristocrats feared the great influence that he had acquired over the good young men of their city-state. But the execution of Socrates was followed in a few years by total destruction of Athens at the hands of Sparta, which indicates ("success is your proof") that the noble Athenians committed a grave error upon eliminating the great initiate that that philosopher was.

The government of Constantine procured alliance with the Roman-Alexandrian Church because it predicted that Christianity was going to surpass the old religions. Having established their alliance with the emperor, the Roman-Alexandrians and independent Christian sects had used the secular power they acquired to destroy everything; and within only a decade came the invasions of the Barbarians, who eventually completely demolished the Cesaerean politics. And their subsequent failure also proves something! The Roman-Alexandrian church alliance, though later

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<sup>149</sup> In capitalist nations, political power is a function of financial power; but the problem of innovative minorities presents the same, or even worse, in socialist nations, although they order it both established and represented only by high bureaucrats.

divided into Orthodox and Roman Catholicism,<sup>150</sup> always aligned themselves with the leaders of European countries, which invariably proved to be destructive to the local political authority, and relatively beneficial to the local religious authority. As the Master THERION says:

Now in the Growth of States by Organisation came, stepping stealthily, a certain Security against the grossest Perils, so that a few Men could be spared from Toil to cultivate Wisdom, and this was first provided by the Selection of a caste Pontifical. By this Device came the Alliance of King and Priest, Strength and Cunning fortifying each the other through the Division of Labour.

So presently, O my son, this first Organisation among Men, by a Procedure parallel to that of the Differentiation of Protoplasm, made the State competent to explore and to control Nature; and every Profit of this sort released more energy, and enlarged the class of the Learned, until, as it is this day, only a small proportion of any man's work must needs go to the satisfaction of first will essential and common, the provision of shelter, food, and protection. Verily, also thou seest many women made free to live as they will, even o the admiration and delight of the Sage whose eye laugheth to contemplate mischief. Thus the duty of every Unit towards the whole is diminished, and also the necessity to conform with those narrow laws which preserve primitive tribes in their struggle against environment. Thus the State need suppress only such heresies as directly threaten its political stability, only such modes of life as work manifest and proven hurt to others, or cause general disorder by their scandal. Therefore save and except he interferences thereby with the root laws of common weal, a man is free to develop as he will according to his true nature.<sup>151</sup>

So then, all is good; but let us assume that whether a "heresy" is, in reality, a necessary social innovation? As for this the Master says:

Know that a Mind can only apprehend those Things with which it is already familiar, at least in Part. Moreover, it will ever interpret according to the Distortion of its own Lenses. Thus, in a great War, all Speech soever may be understood as if it were of Reference thereunto; also, a Guilty Person, or a Melancholic may see in every Stranger an Officer of Justice, or one of them that are banded together to persecute him, as the Case may be. But consider moreover that the Mysterious is always the Terrible, for Vulgar Minds. How then when a New Word is spoken? Either it is not heard, or it is misunderstood; and it evoketh Fear and Hate as a Reaction against Fear. Then Men take him and set him at naught, and spit upon him and scourge him, and lead him away to crucify him; and the third Day he riseth from among the Dead, and ascendeth into Heaven, and sitteth at the right Hand of God, and cometh to judge the Quick and the Dead. This, o my son, is the History of Every Man unto whom is given a Word.

The final success of a Magus is inevitable, because the Word that he pronounces represents the Unconscious Will of all of humanity (or then, he would not be a Magus); but in going through the necessary stress of his attainment, the human vehicle of the Magus can suffer, and even die. As it says in the Book of the law, Chapter I, verse 53: "**Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee.**" Or, in the words of Master THERION:

Now therefore thou seest how Men take the Son of Science, and burn him for a Sorcerer or a Heretic; the Poet and cast him out as Reprobate; the Painter, as deforming Nature, the Musician, as denying Harmony; and so for every New Word. How much more, then, if the Word be of Universal Import, a Word of Revolution and of Revelation in the Deep of the Soul? A new Star; that is for the Astronomers, and maybe setteth them by the Ears. But a new Sun! That were for all Men; and a Seed of Tumult and Upheavel in every Land.<sup>152</sup>

When the great English philosopher Bertrand Russell was in the United States, the Roman Catholic hierarchy in that country arose heavily against him, and finally got his contract with the University of New York cancelled because Russell was "immoral."<sup>153</sup> Until the return of the philosopher to his native country, the American yellow press, especially the one financed by Jesuit organizations, was unanimous in demoralizing accusations and anecdotes (in its false or

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<sup>150</sup> See [Letter to a Brazilian Mason](#).

<sup>151</sup> Liber Aleph, Chapters 124 and 125.

<sup>152</sup> Liber Aleph Chapter 117

<sup>153</sup> Russell advocated marital experience for the young with a three-month trial period, and condemned Christism.

warped majority) against him<sup>154</sup>. The intended persecution that the Roman hierarchy set against Wilhelm Reich during this intern in the United States resulted, eventually, in mentally shaking the great psychologist, whose days ended in an insane asylum.

Crowley was banished from Cefalu, Sicily (where the first Abbey of Thelema in the world was established), due to surreptitious accusations made by the Vatican before Mussolini's government; with it following that the official order of deportation was delivered. The yellow press was of one accord in printing absurdities and accusations of the same type that, decades later, had been printed against Russell. The more intelligent readers may want to know how the Church of Rome does this. It is relatively simple. The diverse religious organizations of the Roman Church have specialized publications that frequently circulate only in Latin (the one which we already attributed to them and that gave a false and scandalous description of the circumstances of the Master Therion's death).

Hundreds of thousands of members of the Roman clergy in diverse countries are familiar with this type of "information" (which is accepted in such a way with blind faith more than reason; as it is impossible to be Roman Catholic without having renounced common-sense). However, in all countries where the Vatican functions it always has a certain amount of laymen closely connected to the Catholic clergy, wanting for reasons of religious faith, wanting for financial connections.<sup>155</sup> These people, previously uninformed, are alerted, through these specialized publications, whose "facts" they accept whether by good faith or for economic interest; whereby they start to use their political or financial influence to burn the life from the accused.

Perhaps a concrete example, taken from our own experience, clarifies the process. In 1960 e.v., when we lived in the United States of America, the local American police beat on our door; according to the officer, he had received an anonymous letter that accused us of homosexuality, drug use, seduction and bribery of minors for the purpose of trafficking narcotics. (Notice the complete analogy with accusations made against Crowley after his death, in the Roman Catholic publication in Latin that we already related, and an excerpt of which we translated). Normally, the American police do not act when receiving an anonymous letter; but, being Thelemites, we were already quarry for the F.B.I.'s attention.

A few years earlier, a typical case occurred in New York with our Instructor. The Nazis placed Mr. Germer in a concentration camp, but the arrival of the Allies in Germany made his release possible, and he came to the United States, to join his mistreated wife. In New York he dedicated himself to correspondence with his disciples and the coordination of the Thelemic movement in diverse countries, while Mrs. Germer mainly worked as a piano teacher to support them both. F.B.I. agents had been sent to the residence of all his pupils, to "make an inquiry" about her person<sup>156</sup>. As a result, she lost the majority of her pupils, and thus most of her modest monthly income; Mr. and Mrs. Germer were forced to move to an inner city, where his correspondence continued to be examined, and his personal life exposed.

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<sup>154</sup> A story of these events exist as an appendix to one of Russell's works, that I am not Christian, written by one of many North American professors whose respect and admiration it always won and conserved [kept].

<sup>155</sup> The Vatican is an immense carefully managed financial empire. In the United States of North America the Roman Church has only invested more than one hundred billion dollars. (Nobody even dared to search how much it has invested in Brazil; but it is known, at least, that it is the main proprietor of the nation's property).

<sup>156</sup> This very type of maneuver was used by the F.B.I. In the fifties, professionally to demoralize the people, for one reason or another, awoke the suspicion of their megalomaniac and Catholic directory, J. Edgar Hoover.

In our case, the local police took an additional precaution in compromising themselves: a detective sergeant brought a marijuana cigarette and “found it” underneath a piece of furniture<sup>157</sup> in the room we rented. We were withheld for forty eight hours while a specialist examined our room and clothes, in the hope, perhaps, of finding some tons of heroine, cocaine, LSD, etc. Unfortunately for him, he found nothing, and at the end of forty-eight hours we were ranked in freedom. But, meanwhile, the main purpose of the maneuver was obtained: we were booked in a penitentiary to which we were criminally lead<sup>158</sup>. We now had a criminal register in the United States, and even though we had not even been convicted or even accused of a crime.

Upon being freed, we immediately wrote to Mr. Germer, informing him of the event. He answered us explaining that the purpose of the whole operation was in discrediting us and getting some type of criminal register against our person; but as we returned to Brazil shortly afterwards, the first shock ended, and we forgot this experience.

Our return to Brazil, however, did not alleviate anything for them, therefore whoever the people that we worked with, they were informed of our homosexuality,<sup>159</sup> of our vice in drugs, and of our morbid interest in that infamous black magician, Aleister Crowley. Former colleagues of ours in the Military College had been sent to investigate us; our correspondence was searched and, more than once was stolen (among other things, an Open Letter from the O.T.O., that in the rejection sent by Mr. Germer, never arrived in his hands); and our person was always treated with suspicion, disdain, and even open enmity. It must be observed, verily of the truth, that our attitude did not tend to produce more tolerant behaviour on the part of our adversaries. This was in the time that preceded the military blow of 1964 e.v., where the country divided into two basic factions: the Communists (of hard or "festive" line), and the reactionaries, or Roman Catholics<sup>160</sup>.

However, we were articulately anti-Communist, as much as anti-Catholic; in these circumstances, where would we then find a friend? Our Instructor wrote us a letter, which we still have, saying that our attitude was suicidal. We responded back to him: Me? I will stand on the side of Heru-aha<sup>161</sup> against the entire world; and if he wants, the world will tremble under my feet. We do not know if the world trembled under our feet; but we are here, alive, moderate and gentlemen in possession of our faculties, working for that which we consider reason and common-sense.

However, it was not easy to survive the years that surrounded 1964 e.v. The forces that gathered in this country were quite powerful. Brazil ran into the danger of sliding to the extreme left, with all its horrors of tyranny and mediocrity, or to the extreme right, with all its horrors of tyranny and privilege. The Brazilian people, weighed in with the leftists, who were voted into power in April of 1964 e.v. Eventually, they headed towards socialism<sup>162</sup>; as neither the left nor the right forms of totalitarianism interested them.

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<sup>157</sup> This technique is always used when it is wanted to fully compromise an undesirable person, in any country. Verily it was used in the United States during McCarthyism.

<sup>158</sup> That is, we are photographed as criminal, and our fingerprints were taken, even though we had not been formally accused or condemned for any crime. Our conduction to a penitentiary is also illegal; we must have last our period of detention in the local police station, until being ranked in freedom or formally accused: in this last case, and only then, could we have been booked. Abuses of this type are now much less frequent in the United States: a decision of the Supreme Federal Court demands that the Police inform the prisoners of their constitutional rights.

<sup>159</sup> It is interesting that people do not consider the fact that accusations of homosexuality alone cannot be made without any real evidence connecting the participants to the acts with which they are accused.

<sup>160</sup> It is clear that Roman Catholicism was, for many rich ones, only an excuse to defend their property. It is obvious, also, that Roman Catholicism was conscious of this fact, and used it in facing the advantages of a firm alliance with political power.

<sup>161</sup> See the Equinox of the Gods for greater details on the great Spiritual Entity that is of the New Age.

<sup>162</sup> The trends of the present military government are, consciously or unconsciously, in this direction, which we strictly disapprove for scientific reasons. See The Political Intentions of the Orde, order directly to the O.T.O.

Meanwhile, as we were continuing with our task of Initiation, we were called to return to Brazil by the spiritual forces responsible for the integrity of the country. There was nobody there who was qualified to resist the onslaught of demonic currents, which were destructive, and attempting to vampirize the Brazilian people.<sup>163</sup>

But, as Initiates we carry through our Task, we pay its price in our human person. The Communists hated it, because they instinctively felt that we participated in their defeat, although they did not know how; the rightists hated us because, having obtained their "victory" with our magical aid, we neither applaud nor united with them.<sup>164</sup> We survived, yes; but we only survived. The simple dignity of decent professional employment was denied to us.<sup>165</sup> Wherever we looked for a job that could place us in a position of direct influence over the public, there were always voices in the background evoking suspicion or slander upon our person. The leftists called us fascist; the Catholics called us Satanic; the extreme-reactionaries called us disfigured Marxists; the security forces, though more generous, considered us a scapegoat! As our career was centered in the mass media (specifically, cinema and television), it is clearly obvious that our mundane success in these activities would have been eschewed as much by the losers as by the winners.<sup>166</sup>

Therefore, we suffered hunger, and difficult ordeals. Yet as Levi says:

Then it is that mercenary men seek to humiliate the prince of knowledge by perplexing, depreciating, or sordidly exploiting his labour, the slice of bread that he deigns to need is broken into ten fragments, so that he may stretch forth his hand ten times. But the Magus does not even smile at the absurdity, and calmly pursues his work.<sup>167</sup>

We would not dare to say whether we smiled or remained calm. On the other hand, we were sufficiently perturbed by the evidence of hostility, even the persecution that we felt upon our return. In fact, we became suspicious (naïve as we were) of why it is that the initiatic ordeals we were going through at the time had mentally unbalanced us, and we were becoming paranoid. We mentioned the situation in a letter to our Instructor, who replied to us:

An Initiate that executes a work in favour of humanity<sup>168</sup> is crucified. Then, after three days (Jesus), or more accurately, thirty years<sup>169</sup> or more, he will be resurrected.

That is part of his True Will. The God<sup>170</sup> knows of this all the time, while He executes His Work (self-destructive). This to me seems so obvious, and so a part of nature, that I do not try to understand the suprise. If you execute some work in favour of the New Aeon that is initiated, you

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<sup>163</sup> Editor Note: It is interesting that Motta feels somehow, he is a potential saviour for this country. This is quite presumptuous and self-aggrandizing on his part. How he could feel that he alone would have the power to overcome the zeitgeist of the mass consciousness tells us something of his character.

<sup>164</sup> Without our presence here, the history of Brazil, and consequently the history of Latin America, would have been very different from 1964 e.v.

<sup>165</sup> Editor Note: Motta's was a screenwriter for Brazilian television and was a public figure; having even written lyrics for Raul Seixas; one of Brazil's most popular musicians.

<sup>166</sup> In 1964, some months after the blow, USIS (United States Information Service) decided to establish informative television programs. In our capacity as a bilingual scriptwriter, we were offering our services to them. The person in charge of programming, to whom we suggested a series of comic programs, warning the population about the sophisms of Marxism, said to us: But it is written in a way that makes the people hate Marxists. We replied to him: You forget that the Marxists are also Brazilian citizens; I do not intend to stimulate hatred between brothers. It is obvious that we did not get the job, and our file as an undesirable increased; not only in the C.I.A. but in the S.N.I.

<sup>167</sup> Editor Note: From *Dogma et Rituel de la Haute Magie*

<sup>168</sup> On the occasion, we were printing, right here in Brazil, the first world-wide edition of Liber Aleph, in English, for our Instructor.

<sup>169</sup> Because the Saturn Cycle is thirty years, and the initiatic degree that he was referring to was Master of the Temple, which corresponds to the Sphere of Saturn; Binah.

<sup>170</sup> The God, because, as we already mentioned, initiates who cross the Abyss are called "Gods." They are Spiritual Entities.

will awaken the enemy, the antagonism, the hatred of all those that are clinging on to the past. If you are successful in the work, you will overcome the anger. In the final account, it will probably not destroy you (due to the balance of forces); but, as a warrior who goes to battle, you will be have to suffer some wounds and scars, which are marks of honor and glory. A.C. (Aleister Crowley) was always very conscious of the fact that, all the times that some of his more important works were published, he had to 'hunker down', to say the least.

After these letters, he did not want us to die nor to support the firewords. Our Instructor ultimately forbade us to die, saying that we did not have the right at a time that the Order needed us; therefore, we supported it. The years passed (unhappily); we arrived at the initiatic degree necessary to replace our Instructor, who readily retired and left us in his place; and we are here. We will not elaborate on these years, a time that we are not writing into our biography. It is sufficient to say that during those years, it was totally impossible to work in our career of choice, and we were reduced to lecture English in free courses. Last year, we got to publish the Equinox of the Gods in Portuguese. (This publication was made with the generous aid of some Brazilian citizens and a citizen, whose names I do not mention only because of the desire to save them the type of "attention" that I have received from the "established democracy" of the last sixteen years). In this time, some months after the distribution of the book, the Brazilian "police" came knocking on our door. They had received a denunciation (whose origin, sufficiently declared, was from the "servants" of security) that we were homosexual, addicted to drugs, solicitors of minors for trafficking, etc., etc., etc.

We must observe, in honor of Brazilian police, that at this time nobody had the "genteelness" of "finding" marijuana cigarettes, or any other type of illicit drug in our residence; but as a result of this visit we lost our job in one of the English courses in which we lecturing.

Even for ignorant persons regarding this kind of maneuver, the coincidence between the accusation of the American police and of the Brazilian police, with sixteen years between them, should be outstanding. The interrogation that we were submitted to clearly showed our American "criminal file" to have been put at the disposal of the Brazilian "Security Service.". However, for the people who do not understand these subjects: The statute of limitations for crimes (with the exception of murder, which is never limited) in the United States of America is seven years, after which the government is prohibited from prosecuting, and the record is erased.<sup>171</sup> But somebody kept "our criminal file" for sixteen years (illegally and improperly); and has been, all these years, extending the courtesy of "informing" all Brazilian governmental organizations, so that we work at our own risk.

Notice that this "courtesy" has always been extended on our behalf, and the information was always confidential. We were never given the opportunity to explain, to clarify, or at least to defend ourself; and the anonymity of the authors of the allegations were always kept in absolute secrecy to denigrate our character without any danger to them. Then the commissioner who invaded our residence that of a Brazilian citizen to search our belongings, our person, and our lifestyle; opposed in showing the warrant that took him to such initiative, doubtless because it included the identity of the informants, not to mention the instigators.

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<sup>171</sup> Editor Note: Motta is wrong here; first off, no record would be kept if an arrest has not been made. But in the event of an actual prosecution and conviction, no criminal record is ever completely erased and the only possible erasure is an expungement, which is only good for certain low-level misdemeanors; and even then, the record of the expungement is maintained.

In a recent incident, where we had to return with the police, the commissioner asked for us to describe to him our experiences with LSD, and was extremely surprised when we declared to him that we had never in our lives ingested this drug. Clearly it had been insinuated to him that our mystical experiences had been produced under the influence of acid, LSD. We must declare here, doubtless to the surprise of many people, that none of the deep mystical experiences of Aleister Crowley, or any other legitimate initiate, as well as ourselves, was ever obtained through the influence of psychedelics.<sup>172</sup>

These substances are of immense value in the process of self-analysis, and the attainment of a deeper knowledge of diverse levels of consciousness that we are capable of; but they are totally useless in the attainment of initiation, since these experiences always estimate Two, that is, the Ego and the Non-Ego, or, in a manner of speaking, the Adorer and his God. One cannot have spiritual advancement without contact with another Entity that is not ourselves. Or until, which We are not ourselves!

This absolutely does not diminish the value of “strange drugs” for those whose psyche is so ossified by dogma, by routine, or by the cultural conditioning; that they are incapable of perceiving the mystery and beauty of life without some chemical aid. (Not to mention the undeniable value of them all as stimulants or relaxants, and not innocuous and useless, if used with the necessary caution and self-control). We remember a certain occasion where one elderly lady, an employee of the “Censorship Service” (The pathetic child of the totalitarianism that Brazil inherited from Roman Catholicism), heatedly defended, in our presence, the repression of psychedelics, saying: I find that it is possible to acquire mystical experiences without using drugs! This lady smoked five cigarettes in fifteen minutes while we spoke; of tobacco, obviously!

We didn't reply at the time; but we would like to observe here that, without a doubt, we personally never needed any drug to see God (or what we judged to be God); but this does not hinder the fact that many of our fellow creatures need some help to shake the clay of the land from which their bodies are formed; nor does it hinder the fact that all human beings have an inalienable right, without anyone else's interference, to choose what they want to eat and to drink (not to mention the right to earn<sup>173</sup> the absolute freedom of food choice, while living in a decent society).

It must also be observed that through history (and same as the present) cultural groups exist on the face of the earth whose religious experience includes the use of psychedelics. For example, the Mexican Indians, Sufi sects of the Middle East, diverse branches of Brahmanism in India. And the historical records of such cultural groups have shown more tolerance and human warmth than the history of Roman Catholicism in particular, or of Christism in general.

It is interesting that the campaign against alcohol and other psychedelics in capitalist countries was primarily stoked by Roman Catholic organizations. This campaign dates from 1904, when the Book of the Law was given to the world.

The problem of drug trafficking, as well as the one of repression of the habits of social minorities through restrictive statutes, is a subject that is beyond the scope of this book. We can only declare (once again) that no country can really call itself civilized while trying to intervene in the particular life of its masters (that is, the citizens, which, in one form or another, pay the wages of

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<sup>172</sup> Editor Note: Motta is clearly wrong here; there are numerous experiences that Crowley wrote of. Note also that Crowley was addicted to Heroin and a cocaine user by medical prescription. More importantly, the exploration of consciousness is a necessary step towards attainment and Crowley wrote extensively on what he learned from ingesting various psychotropic substances.

<sup>173</sup> Editor Note: It seems that Motta means, the right to earn the money in order to have a choice of what food to consume.

public administrators). True initiates in such a way disapprove of censorship or restriction of any type as much as doctrinal persecution or empty allegations. It must also be observed that the Roman Catholic hierarchy is able to avoid, in any formal case of slander, defamation, or police persecution, being accused of having any responsibility for such abuses. First, because it makes use of repression agencies where it has influence<sup>174</sup>, in the only source of confidential information; second, because the Roman Catholic hierarchy never publishes official direct criticisms against its enemies; such criticisms, while explicit, are always for internal circulation, and frequently (as we already mentioned) in Latin.

At the time we wrote Letter to a Brazilian Mason<sup>175</sup>, we were only aware that it was popular with the Roman hierarchy because a security agent who lived in the same hotel as us, and who was a Roman Catholic (by the way, this is redundant: if they are not Roman Catholic, they are not admitted to the Brazilian “security services”), said to us that the Episcopal Palace of Rio de Janeiro was sufficiently disturbed by our case.

For what reason? We asked him.

“Because of that letter you wrote and are distributing.”

He was one of the people to whom we gave a copy, and it was he who pointed out the location of the Episcopal Palace of the Roman Church (which by the way, close by), whose location until then we had not noticed. We started to make the ritual gesture of banishment each time we passed its door.

For an occultist, the hostility of the Roman Church is always a signal that one is a serious occultist, and that the work he is doing is useful and legitimate. We already mentioned that when any occult organization grows beyond a certain point, it starts to worry governments, and consequently receives the “attention” of security services. What we did not mention is that, if the organization demonstrates (after a preliminary audit, a preliminary persecution, and a preliminary attempt at restriction), to have sufficient vitality to continue developing and to acquire a greater influence over society, then it invariably receives a proposal of political alliance on the part of the powers that be. This, at great indignation of the official religion, which remains in the position of the “chaste woman” who was “faithful” to her husband during her youth, and is abandoned for another young one in her old age.

If the occult organization accepted this type of pact, it dies spiritually; true mysticism is incompatible with purely mundane interests. Legitimate initiates can love their native country deeply (as Crowley loved England, Fernando Pessoa loved Portugal, and we love Brazil); but above this feeling they must place their love of humanity, which is their true community, and the universe, which is their true geopolitical sphere! In common parlance, if our love for “God” does not transcend our love for all else, including our own self-esteem, we do not truly love “God.”

Throughout history, many organizations that have concentrated on the theurgic method have fallen in the fatal trap of agreeing with society and their financial and political motives. As a result, these organizations have not only lost contact with their original current, but have caused

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<sup>174</sup> Most of the members of the North American police forces is coming from Roman Irish, and Catholics. The Brazilian forces of security are all Christians who will not be Christian cannot be a member.

<sup>175</sup> This document had been written a few months before the first of April 1964 e.v., and was sent to a doctor in Petropolis a mason, which, instead of showing it its?irmcos to the masons, as they are requested, destroyed his copy. This mason, by the way, had an image of Jesus Christ in his doctor's office, and tried to convince us to go visit a Roman priest in Petropolis with which he was in contact. Obviously we refused.

immense damage to humanity. The case of Christianity, we repeat, is one among many: we only give emphasis to its failure because of its extreme and deleterious influence on Brazilian society. But even though organizations that had been, in the past, legitimate and serious for far longer than Christianity (for example, Judaism), they deteriorated in the Passage of the Aeons. Another example, that harms us more intensely, is the Osirian Freemasonry. We personally know of individuals in this movement (that was so costly to us, and of which we were one of the founders) who are simultaneously agents of security services and the financial agents of cartels in some countries. One of them, a "mason" of high degree, who proclaimed himself educated in psychoanalysis<sup>176</sup>, and was a Zionist agent<sup>177</sup>, admitted to us on one occasion, in an arrogant moment of imprudent loquacity, that he was the reincarnation of the "Count of Saint-Germain!"

Really, if that initiate had been, at any moment of his life, the unscrupulous charlatan who is described in the works of Theosophists, it is possible that this "psychoanalyst," international spy, financial agent of suspicious, intriguing interests and slanderer, was that reincarnated imposter.

But if the "Count" was, as Cagliostro, a true representative of the true initiatic fraternities, he could have used government for the purposes of human evolution; but he would never have been used by them. Initiates can be murdered, imprisoned, defamed, deported, exiled, but they cannot be bought.

All the innovators of human thought are, necessarily, disturbing influences to the established order. Humanity needs such innovators to progress; at the same time, it fears them. All economic systems and politicians tend to seek maintaining the status quo through successive generations of human beings. This trend is not necessarily a crime; it is a fact. It can only be classified as desirable or undesirable in terms of common interest.

What is, for example, the common interest of the Brazilian nation? We doubt that the current government knows. In 1964 ev., Brazil opted, undeniably, for a variant form of communism. We say undeniably, because when the peasants finally rebel, they add an irresistible force to their number. The Brazilian mass population did not embrace the sophisms of Marxism. If it had, the current situation would be very different.

This does not hinder the fact that "democracy" mainly as is interpreted by the pluto-buro-ecclesiastic oligarchy that currently prevails and rules-- is also a set of sophisms. Systems of government are always empirical; to try transforming them into Sacred Decalogues is the normal trend of the lazy and of opportunists.

Any new idea is a threat for a government that fears real security; and any government that does not believe that it really reflects the tendencies and aspirations of the majority is an insecure government. The most successful nation on the face of the earth, relative to the others, is without a doubt the United States of America, therefore it is a nation where the law subordinate, and more amenable to the criticisms of the individual citizen, than in any other nation.

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<sup>176</sup> We must comment here that to get diplomas is as easy and as little significant as getting comends of governments or patents of Osirian masonry. A psychoanalyst cannot be faced with respect if he will not have, previously, formed in medicine or psychiatry, and preferably in both.

<sup>177</sup> Zionism started as a legitimate emotional, spontaneous, leaven between the Jews: its justification was the undeniable persecution and ostracism which they suffered in all countries where Christianity had to be able politician. But, since the foundation of the State of Israel, the financial power international Jew (which it kept carefully alheido while Palestine is not busy) has infiltrated in the new nation for purely material reasons, usurped the original aspiration.

We do not mean that Brazil must imitate the American system: our historical and geographic reality is altogether different. We are a hybrid nation: the true Brazilian possesses in his veins the blood of three races that compose the human species, the white, the black, and the yellow (in the "minds" of Americans they are only one variation).

For two years, we wrote the lyrics and composed the music of a song based on this concept, and the censors were pressured to stifle it; not because it was subversive, but because it was ours, and it was frank. Then from this, some governmental propaganda has echoed our concept, and recently they used our idea in certain songs without emulating our frankness. We do not resent such maneuvers for moral reasons; by all accounts, plagiarism is the only resource of the mediocre. But we resent the financial funding that was taken from us by the censorship, not only in this, in several other musical initiatives of ours.

However, censorship is only one of the weapons of a system that is so morally weak and is so acutely sensitive to its vulnerability that it interprets the least criticism as a threat. Psychic stability produces tolerance, and even the will to progress; that is, to move. Stable politics produces freedom of speech, respect for the citizen (who, after all accounts, in any country, is the ultimate master of any employee, from the lowest street-sweeper to the most upright marshal) and constant defense of human rights<sup>178</sup>.

The only way for Brazil to really discover the direction that it is heading in, would be for the government to allow the free expression of all the existing political factions in the nation; including the legalization of the Communist Party, or any other extreme ideologies. This requires, equally, free access to information, and even to publicize where this information comes from. Therefore, censorship would not only have to die, it would also have to never be revived.

We do not intend here to suggest, not for a moment, that the intention of any government, including the current Brazilian government, is either malicious or perverse by instituting restrictive measures on individual freedom. Especially in a country like Brazil, colonized by Christians, censorship and restrictive laws can seem very natural. After all accounts, the Creed of Nicea was the first step towards autism taken by the Roman Church; the psychic illness of Catholicism does not date from today, and has usurped the moral formation of all those who were subjected to its conditioning since infancy.

The intent of governments in establishing restrictive measures is always to maintain the "ruling order," which they sincerely believe to be the best possible; but the idea that order is synonymous with restriction is a dangerous fallacy for a country that also includes the idea of progress in its motto. Let us assume, for a moment, that the ideologies of either the Marxists or Roman Catholics, could be imposed on any country; and let us assume that this system was as sound as is declared by the central committees or the courts: even then, eventually such a system would become suffocating and restrictive. We cannot overstate that fact: progress is the fruit of the Law of Change. Evolution, whether individual, of a species, or of a nation, depends on the acceptance and integration of new facts, even when disagreeable, in our idea of continuity.

The maintenance and evolution of a species never depends on fixed values, but on the assimilation of environmental changes and biological adaptation to such changes. Living creatures move from form, from nature, and even from function, even though they do this with the same slowness with

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<sup>178</sup> We say that plagiarism is the resource of the mediocre; and we would like to point out here that the so-called Declaration of Human Rights of the UN is a brazen plagiarism of Liber OZ, made by people that do not even dare to mention the original or its author.

which the geological ages occur. The importance is not to resist the one that is new, and to integrate it into our experience. This is the scientific method, and the method of true mysticism; this also must be the method of religion, therefore of philosophy, therefore of morality and patriotism.

It is our duty, therefore, to encourage, and not to fight, any person who feels he has a new idea; that each one expresses his idea, and fights for it, but that no one searches to impose its certainties on others through dogmatism or force. What has real value for the nation will demonstrate its value by spontaneous acceptance, slow that it may be, by our compatriots; as it is written: Success is thy proof. And what has value only for the individual, being completely limited in its scope so as to have no value for the greater society at-large is still a part of the inalienable right of the individual.

Whether your idea is of value to the society, or of value only to the individual, if it were expressed in a society corrupted by uncertainty or fear you can expect persecution, espionage, ostracism, slander, and even violence against your person. This is the result of the insanity of egotists placed in positions of authority: the deeper your idea is, the more it will be feared by the moral dinosaurs that infest your country, who fantasize that they are “commissaries of the people,” the “priests of the One and True God,” or “defenders of the Homeland.”

The techniques used to spy on you are currently so sophisticated that it will practically be impossible to prevent their spying on you. For example: a device exists for sale in civilized countries, that you can adapt to your telephone. Dialing any number in the catalogue, your device will enter in contact with the telephone that corresponds to that number, which will function as a transmitter. Through this process, you will be able to not only listen to any lead telephone conversation through that telephone, but also any conversations between people who are found within a distance of three meters of the device; this, without the necessity of establishing a clandestine line of contact.

Recently, in 1964ev, people linked to the Brazilian government expressed admiration for the depth and breadth of knowledge with which the North American intelligence services had, and of all the actions taken, whether by the official government, or by the revolutionary movement. But at the time, the device described above was a North American state secret. There were not too many Brazilians selling out to the C.I.A., informing the organization of the movements of their countrymen (although some clearly had done so). The C.I.A. did not need many spies: there were enough of these devices connected to their telephones. The natural Brazilian loquacity did the rest.

The fact that this type of electronic instrument is now public, and freely sold, simply indicates that something even more sophisticated occupies its place in the armory of espionage in developed countries. As the system of international links through satellites is encouraged more and more, it is likely that certain governments can listen to the private conversations of people in any part of the world where there is a telephone linked to the international phone net.

The same process can, evidently, be applied to large electronic computers. The armies as well as governments in general are using these instruments of calculation all the time, which are sold by a few companies. We do not doubt that the most secret programs of governments in countries that buy computers from more developed countries are known by the intelligence agencies of these countries the moment they are put into these computers for processing. Do you want to know what is going on in a Latin American Republic? Sell a computer to their bureaucrats!

This is but one example of equipment used by the invaders of other people's privacy. In our time, "secret" societies can only be secret to the extent that one has the necessary experience to understand the teachings offered by these societies.<sup>179</sup> Masonic signals and passwords? This is child's play for the infiltrators.

Crowley said well: Mystery is the enemy of truth. True secrets are inviolable because they need years of patient application and internal maturation. It is for this reason that the A.'A.', whose practices are openly published, continues to be a mystery to all the spies who approach it. It is not that we desire to hide the truth from these people; just the opposite, nothing would please us more than to see them understand what we try to explain to them. But how can a student who poorly understands multiplication tables understand explanations on integral calculus?

Therefore, do not bother yourself too much with curiosity about their understanding of your ideas. Seek to measure the success of these new ideas, the essential depth of them, and above all else its real newness, by the irritation of the defenders of the established order in not being able to understand you, even when you painstakingly speak to them in the simplest and clearest of terms.

And, if by chance the statement of your proclaimed new idea is followed by the warm congratulations of your government, beware! Remember the case of the famous Athenian orator who, directing the mob, was subtly interrupted by applause and becoming perplexed, turned to his friends and whispered to them anxiously: Did I say something dumb?

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<sup>179</sup> Editor Note: In other words, without the proper study and work, the abstract concepts of these occult teachings would be incomprehensible and therefore, confusing at best to the uninitiated.

## CHAPTER 9

### OCCULTISM AND THE PSYCHE

The word psyche, though little used in Portuguese, defines the set of living processes of any living creature. In reality, it is impossible to separate them, therefore normal consciousness, that is, egoic, is purely subjective; we only know, normally of our environment through the modifications which it provokes in our mind and emotions. To know the Universe as what it really is, becomes necessary to develop faculties beyond the (so-called) five felt. The mind of the (so-called) normal man is incredibly confused, and the repercussion of contact with the surrounding environment can provoke as many mental riots as those disclosed as illnesses of the physical organism that are revealed as insanities.

For some time, we were sought by a young couple that got our address from a mutual acquaintance, who was indiscreet enough to tell them that we were a great expert in occultism. Although we do not like to talk on such subjects with the profane, in deference to our acquaintance<sup>180</sup> we heard the couple's problem. The husband's sister had been attacked by an inexplicable illness, which periodically caused an excess of pressure from the spinal fluid, provoking convulsions similar to epilepsy.

We prepared a Tarot divination, in order to see if we could be of aid to these people, and the result of the first manipulation of the letters indicated that the problem was of a financial type. When declaring this to the couple, the husband vehemently denied that it was so.

When this occurs, the operator is advised to completely abandon the question, therefore affinity between him and the consultants does not exist; consequently, he could not be of aid to them.

In this particular case there was an affinity, but it was not in good faith: as we discovered later, the problem really was financial. The sister's illness was causing extra expenditures to the family, and the brother, motivated to travel to Europe with his wife, was looking for a quick and cheap solution to the problem consulting a sorcerer, in his case, us! He wanted to because he was not consciously at ease with his reasons, and by shaming us, denied that his primordial concern was the money. Yet in this case, we agreed to back away from the querent immediately, as we could not be of any help, due to his hypocrisy or lack of perception of his own reasons.

Unfortunately we are not perfect, and for this reason and always we do what we must: we were disturbed by the couple, and we did not even have the courage to send them away! Love must be under will: the relationship was a pure waste of time and a waste of energy, which could have been more efficiently applied elsewhere.

Against the rules, we continued an interrogation of the couple, and got the following account: The sister, until recently, was married to an official parachutist, who, according to them confessed to the family, that he was involved in violent activities after 1964 e.v. She belonged to one of the "apparent" secret groups of the extreme-right, responsible for the torture and slaughter of political prisoners. A year earlier, he broke up with the wife and was now living with a mulatta who

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<sup>180</sup> A Probationer who was eventually severed from the Order.

belonged to a “terreiro”<sup>181</sup> of Macumba.<sup>182</sup> Although living with another, he was not content with completely moving away from the wife, who he visited regularly, and tried to mollify and make her accept a bigamous situation.

Recently, at his instance, the mulatta came to visit the wife, who refused to receive her in the house. After this date the mysterious periodic attacks started where the wife fell and she convulsively spasmed.

The brother confided to me that his sick sister firmly believed that she had been bewitched by the husband’s lover, and asked me what to do to verify this. We explained the defense methods to her, which we already detailed in this book, and suggested to consult an umbandista<sup>183</sup> on the subject, since she had the possibility of an attack by somebody of that line. We also suggested to him, the possibility of the problem having natural causes, and wrote a list of vitamins and dietary supplements for the sick person, recommending that she discover if there is some relation between the moon phases and her mysterious attacks.

It was not long before we saw him again; a month later he came back, looking for us, with his wife. According to him, they made use of the recommended methods of defense, and consulted a mae-santo,<sup>184</sup> but the problems continued. He asked us to see his sister. This we refused to do. The sister was Roman Catholic, as well as he and the wife, by the way; and accepting without any reprobation the clandestine activity of the husband as a torturer and murderer: her moral indignation against this dated solely from the beginning of the conjugal infidelity! He was not the type of person for whom we would make an effort to expend any magical energy that could more ecologically be applied in other directions. However, after asking different questions to the brother, we arrived at the conclusion that the case was not about an astral attack.

There exists magical tension on the part of your sister. We told him. The husband is suffering telepathic pressure from the people who were hurt by his activities, and the tension re-echoed onto his sister, because she is more sensitive than he.<sup>185</sup> As if this was not enough, she let herself be affected by feelings of rancor against the other woman. Her state of nervous tension was very great, and exacerbated periodically under the influence of the lunar phase.

“What do you advise?” he asked.

Continue to feed the dietary supplements to her in high doses, and convince her to forgive and forget; if possible, to receive the lover from the husband, and deal with her, I do not say with friendship, but at least with dignity and decency.

Again he insisted for to see his sister.

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<sup>181</sup> Editor Note: A terreiro is a ritual site or house of worship of the Macumba religion.

<sup>182</sup> Editor Note: Macumba is a Brazilian religious cult of African origin; a form of Voodoo.

<sup>183</sup> Editor Note: An Umbandista is one who follows Umbanda; a syncretic religion that blends Roman Catholicism and Kardecist, an Afro-Brazilian religion.

<sup>184</sup> Editor Note: A priestess in Afro-Brazilian religions, such as Umbanda, Candomblé and Nação.

<sup>185</sup> This frequently occurs: A person is absorbed in a cloud of telepathic hatred, but at the time of being affected, is someone familiar, but sensible, who becomes the victim. It is clear that this is not fair; but there is no "justice" in the Universe, only cause and effect. Karma is not a moral law, it is a manifestation of the inexorable law of natural selection. The human must progress only to the fact that intelligent cooperation is more productive for our species than a wild and dull egotism. (Cf. The Political Aims of the O.T.O.). But the "nobility" of the cooperation between individuals is only a psychological projection of the sentimental. The Universe demands compensation of forces, not justice. It is for that reason the Goddess of Justice was represented as blind among the Romans. Also it is for this reason that no human law that contradicts the facts of nature can really be ecological, that is, really just.

Listen, we told him, to be honest with you, your sister's problem does not concern us. Our energy is not infinite, and should be saved and used sparingly. Initiates are not super-men, only men and women with certain knowledge. If yogis belonged to the Thelemic movement, then the situation would be altogether different. There I would then feel obligated to intervene.

At this moment we saw passing on the face of this young man an expression of repulsion and disdain. We perceived that he judged that we were suggesting that he convert himself to our religion as payment for treating his sister. His visits were attempts of taking advantage of us, that is, to get a good bargain, therefore it was wise that we did not charge for such consultations; though he disdained us.

It is interesting, the greatness of soul of the Christians! They pursue us, insult us, they slander us; and yet they hope to use us occasionally for a favor. Truthfully, to give is more saintly than to receive when we are the ones who are giving, and a Christian is the one who is receiving.

We are much too gracious to show the door to the people, but finally this young man realized that he had depleted his credit with us, and left never to return.

Eventually we learned, through a mutual acquaintance of ours (we requested that he be more discreet in the future about our address and availability as a healer), that this couple left at last for Europe, and that the sister was interned in a nursing home. Emotional problems cause the physical organism frequent repercussion. (Cancer, for example, in the majority of cases is of psychosomatic origin). The symptoms of his unfortunate lady seemed to be of an occult attack, but in such a way that however much we could inquire, the origin of her problem was an internal conflict.

Such cases are most common, and as the vibrations of the New Aeon intensify, they will become more common. People are becoming more and more conscious of their telepathic and empathic contact<sup>186</sup> with others. We live inside of an ocean of energy, which we are a part of; and to the degree that our vehicles are improved and refined, so the greater becomes the necessity of harmonizing them and integrating them; not only in relation to ourselves, but in relation to society in general. On the other hand, the reverse of this is very common as shown above, and injuries of purely organic origin can re-echo in the subtle bodies appearing like the symptoms of an occult attack.

On one certain occasion, a lady of "high society" was admitted into an occult community. This lady came recommended by one of the members, but with an exception: her husband, a well-known man in the political world, opposed living with her, and threatened to intern her in an insane asylum. Apparently, she suffered from obsession, which caused periodic bouts of scandalous behaviour that was putting her husband's public career in danger.

This patient was kept under observation by the members of the community, and for one and one half months, the environment about them was completely exempt from abnormal phenomena: she appeared to be happy, charming and attentive. In the seventh week, however, her behaviour changed. She became intensely agitated, and suddenly accused the administrator of the community of making her starve and physically attacking her. The founder of the movement of

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<sup>186</sup> The telepathic contact is essentially mental, and occurs at the level of the Manas (or Ruach); the empathic contact is essentially emotional, and occurs at the level of Kama-Rupa (or Nephesh). Certain people have more capacity for one than for the other.

which the community was a part had investigated these serious accusations, and he arrived at the conclusion that they were totally baseless. A few days later, the same patient forgot what she had done, calmed herself, and came back to be the happy and accommodating person that she was before.

Seven weeks later, however, the restless symptoms reappeared. She declared that malignant influences were attacking her, and that they came from a closet in her room; she gave to walking half-naked by the residence and trying to seduce the other members sexually, men as well as women, reacting with verbal and physical aggression when rejected, though the rejection was polite. These symptoms, also, disappeared some days afterward.

As the community was always carefully sealed magically, and the patient, in particular, was under magical protection, it was concluded that an astral attack could not be the cause of the illness. The regularity of the symptoms suggested a related organic cause with the feminine physiology. The patient was taken to a clinic and submitted to a rigorous gynecological examination. It was determined that one of her ovaries was infected, as well as her appendix. The manic-depressive symptoms were a part her menstrual cycle, which was extremely irregular and painful. The patient was treated for appendicitis and prescribed antibiotics until the ovarian infection disappeared. With the regularization of her menstrual cycle, the symptoms of "obsession" permanently disappeared. The situation was explained to the husband, who received the return his wife happily. Until the present date, she has not had any resurgence of the problem.

It would have to be evident to any person endowed with a minimum of common sense that an illness modifies, and can even deform, the personality of people; and this even when its cause is purely organic. The malfunctioning of the liver was related for centuries to the idea of irritability and depression; the word "hysteria," comes from hister, uterus in Greek, and for centuries it was judged that it was an exclusively feminine illness.

Modern scientific research indicates that the majority of so-called insanities, except organic injuries in the central nervous system of the patient, are caused by metabolic disturbances. A North American physiologist for years had been experimenting in the treatment of schizophrenics by the application of massive doses of nicotine, and had cured a great number of mental patients, to the consternation of psychoanalysts, who see their theories of purely mental illness, as well as their large fees, threatened!

Note that schizophrenia is normally considered an irreversible insanity. However, this physiologist was able to rehabilitate patients who had already been interned residents in asylums. Note, also, that the patient had continued to take massive doses of nicotine daily, for the remaining portion of his life, otherwise within a few months the symptoms of mental insanity would reappear. This indicated that he was treated, definitely, of a metabolic deficiency whose cause was still not identified. The research continued.

This absolutely did not hinder the fact that many cases of schizophrenia can have another cause: not all schizophrenics react to the therapeutical-chemical treatment. However, it becomes evident that the first step in any schizophrenic case, is to try the application of nicotine, which was already known among occultists, in conjunction with the defense against occult attacks.

Another aspect, which has been little explored (much less commented) in Brazil, is the influence of dietary deficiencies in personality disturbances. Brazilian proletarians are accused of idiocy, stubbornness, irrationality, prejudice, and particularly the poor ones, of dishonesty. But it does not take into account that the Brazilian proletarian earns so little, and lives in an environment so

lacking in dietary substance, that it cannot be hoped for his personality to function with efficiency, as in the case of a high intelligence (and perhaps especially in one such case). For example, a poor person's food is basically cassava rice, flour and (when he has it) black beans. If rice were at least a staple, this would already prevent innumerable illnesses. The Chinese stayed alive (and they had demonstrated to their intelligence and capacity) for centuries where they had fed on rice almost exclusively; but this rice was, and is, a staple.

If the wheat flour which composed the bread of the poor person, the rice that he ate, and the milk that (at the time) he drank was a staple, it is likely that the Brazilian proletarian would be more intelligent and active. Now, as for being so docile, this would already be another very different case altogether!

There is no great difference between the principles of nutrition for the occultist and the principles of nutrition for the professional athlete: occult work in such a way spends as much, or more, nervous energy as a great physical effort. The basic principles are the following:

1. Not eating refined foods. This means, to not eat bleached flour of wheat, or refined flour, or sugar, or any other product that is not as close as possible to its natural state. Not to eat bleached white rice, or white bread, or candies made with white flour, nor desserts that contain white sugar. On the other hand, to ingest whole-wheat flour, rye, honey, sugar cane juice, fruits, vegetables (preferably raw or stewed and ingested with the rind) and legumes (ibid) at will. Eat brown rice and coarse cassava flour. Mix, whenever possible, so-called wheat "bran" (normally reserved for the feeding of animals) with soups, stews, gravies, etc. As a substitute for natural sugar in regimen cases, use calcium ciclamate, never sodium.

2. To eat meat in accordance with our physical necessity, and not our "moral principles" (if they are ours, and not infused by a third party). In other words, if the meat gives you a bellyache, do not eat it; but if it gives your conscience pain, remodel your conscience in accordance with common-sense. In our experience, nothing can be hoped from the vegetarian who is a vegetarian for "moral principles" but hypocrisy, falsity, and a subtle perversity which, in its own way, is as frightful as the coarse cruelty of the old inquisitors and modern torturers of the political police. There is no moral crime in consuming the substance of other living creatures; eventually our own flesh, as well, serves as food to others; and it is sublime impertinence on the part of vegetarians affirming that plants resent less when being ingested by us than animals. How would they know? The human cruelty and indifference of the vegetarian Hindus have been proverbial throughout time: even today, the India of the "Maharishis" is one of the few countries in the world where a newborn is deliberately crippled so that a beggar grows.

3. During magical trainings (or athletic), ingest nicotinamide, ascorbic acid, leavening of beer and oil of wheat embryo (rich in Vitamin E) in moderate but constant amounts.

4. Do not force brusque and irregular efforts upon the brain or the body; to gradually, methodically, persistently and patiently seek development of our subtle faculties, in the same way as the sensible athlete performs with care by gradually developing his physical musculature.

There is another type of psychosomatic disturbance that we must mention, therefore it is one of the most common, and the most difficult to cure: the one that results from a close feeling of guilt.

Perhaps a concrete example is of aid in clarifying the mechanism. Some time ago, a lady of determined temperament came to us requesting initiation into the O.T.O. Though she came a third time, we still treated her with more precaution than usual, submitting her to diverse tests. Eventually it became obvious that she wanted to “negotiate” with us: she would enter the O.T.O., as long as we cured a bewitchment of which she was submitted and which hindered her from becoming a lyric singer.

It was clear that in the O.T.O., as in any serious Order, such “negotiations” are impossible; but, without any further interests, and out of pure curiosity, we made inquiries regarding the circumstances of the witchcraft.

We discovered the following: This lady was really, in her youth, a lyric singer of breath (pardon the pun); but her singing was mentored under the direction of a professor who was an occultist, and on a certain occasion, coming to terms with him, defied him. The professor, angered, launched on her the curse from which she would lose her voice. And she, effectively, lost it. Our contact with this lady brought us to the conclusion that, although a good person in her essential character, she was really ill-tempered and reactionary. The professor launched upon her a criminal hypnotic suggestion; as we already clarified at length in this volume, unfortunately very common in a branch of thought where egoic disorder reigns. But the suggestion was firm, and it held, because subconsciously the victim admitted that she offended the aggressor; and moreover fixed all her anger on this particular incident. In short: this lady lost the voice to punish herself for her ill temper. Had her vocal aphasia only been caused by the unscrupulous suggestion of the professor, a simple word from us, perhaps even the recognition of the problem, would have been enough to cure her. But this lady condemned herself, and was fulfilling the "sentence" which was imposed, even though using the "curse" of the professor as an excuse; we could forgive her, in which case we would assume responsibility for it in our aura. But Thelemic initiates do not do this. We are not here to enslave our fellow creatures psychically, but for conducting that internal release which results in true psychic maturity.

We held the perception of this lady that we could not agree with her: membership in the O.T.O. is not a subject for bargaining. She got angry with us, as was proper for her temperament, and went away. However, we recognized her for her undeniable generosity (very common, by the way, in people of a fiery temperament); she was one of the many sources that had contributed to the publication of the Equinox of the Gods.

Cases like that of this lady are abundant: "Saviours" take advantage of such unfortunate people to produce "miracles." We remembered a hermetic anecdote, told by a respected North American theatre director. In a conference of students of dramatical art, a youth asked him—Sir, have you had a failure in the theatre yet? - Several - answered the director. At times he does the best he can, and works the best he can, and believes firmly what he does; but even with all of this, the result is a box office failure which the public did not accept. And what do you do when this happens?—I forgive myself—the director answered. The same people, who punish themselves for their failures, even though they do not see it, are vain people. Self-punishment is a symptom of egoic vanity (and is that which was so common among the Christist "saints"). We are not perfect: we are creatures who evolve and aspire to a perfection, which we will have to abandon (if we want to continue progressing) at the moment we reach it. We must, for our own protection, always preserve our sense of humor and our sense of perspective. Any common Christist "saint" is able to cry about his sins, real or imaginary. Happy is that one rare mystic or magician who is able to laugh at himself.

## CHAPTER 10

### THE MIRACLES AND HALLUCINATIONS

At the time where Aleister Crowley was already called “the vilest man in the world,” by the yellow press of his country and by Roman Catholic publications in Latin, there was a bookseller in London whom he highly esteemed for his honesty and devotion to literature specialized in occultism, from whom he ordered rare books, and whose store he regularly visited. On one of these occasions, the bookseller complained, being half-serious, that, despite Crowley’s reputation as a “wizard of black magic,” he never saw the the magician perform any miracles.

Crowley pondered. "Pay attention," he said, "and just for this, I’m going to do something that I rarely do. "Close your eyes."

The bookseller happily closed his eyes.

“Open them,” Crowley said.

The bookseller opened his eyes. His bookshelves, a few seconds before overloaded with precious first editions and volumes, were completely empty. Imagine the proprietor's anxiety! But after a moment Crowley told him to close his eyes again, and when he reopened them his stock had returned to normal.

It would be unnecessary to add that the bookseller would never again demand "miracles" from his strange customer<sup>187</sup>.

On yet another occasion, the famous "satanic" host was invited to a social meeting in London by one who liked to collect intellectuals among his guests. It was night, winter, and the fireplace was extinguished. In a tone of craftiness, the "intellectuals" present suggested that Crowley use his magical powers to set fire to the fireplace.

“Sure, why not?” said the magician.

He made a gesture and pronounced a word: the firewood in the fireplace immediately blew up in flames.

No more about magic was said for the remaining portion the evening.<sup>188</sup>

These miracles are sufficiently rare, and without a doubt mediocre if compared to the scrupulous nonsensical phenomena attributed to Crowley by people without conscience; what is of importance is how much of it was never denied by the author, and was told by people of relative probity and exemption.

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<sup>187</sup> This bookseller was Mr. John Watkins, whose store still exists in London, a highly respected man in his circle of activities. This story was recounted by himself, and never by Crowley.

<sup>188</sup> This anecdote came to be told in an anecdote in By a Man of the World published by the renown celebrity humorist Punch, in England.

There is nothing fantastic in such phenomena; they are not "greater" or "better" than those attributed to diverse thaumaturgists through time, among others, the legendary "Jesus" of the Christists. But true initiates rarely execute actions that seem to oppose natural laws,<sup>189</sup> and detest "miracles" of the type which produce collective hallucination: first, because phenomena are not tested, they lack the moral probity of its authors, lack the validity of the doctrines defended by them; second, because any "miracle" represents a waste of energy, which can more efficiently be applied in other projects, such as, for example, the spiritual evolution of the human species.

Our situation came to be embarrassing: aspirants coming before us with pleading eyes, and noticing that they hoped to get from us, at least, the traditional halo; they aspired to the resurrection of the dead they became clearly and sufficiently annoyed when they perceived that we were not making use of emulating the theatrics of illusionists, the verbosity of quacks, or the dishonesty of politicians.

We never aspired to show the traditional "siddhis" of Patanjali: the only college in which that was allowed is that one helping the people who so aspire in the search and discovery of their True Wills. We can do no more than to guide and advise. In this search, each aspirant has to take the first step. It does not surprise us, therefore, that why the majority of our alleged "disciples" give up halfway, is because they perceive that we are far from being disposed to sacrifice ourselves for them, we wait patiently<sup>190</sup> for them to make themselves work, and if necessary to sacrifice, not only for themselves, but for the Order, and even for us!

But ours is a separate case: Certainly Crowley possessed magickal powers; but with the same certainty, he rarely used them. Like all true Masters, he abstained from mixing the planes. Phenomena carried through by initiates can be executed in two main ways: either through telepathic projection on the part of one who has been trained, or through entities of the subtle planes that, by one reason or another, are made to obey the magician. In the case of Mr. Atkins' books, Crowley could have visualized the empty bookshelves, and projected this visualization onto the brain of his acquaintance, accurately producing a momentous hallucination analogous to that one produced by a hypnotic suggestion; or he could have commanded one of his "familiaris" which directly stimulated the false perception in the brain of Mr. Atkins.

In the case of the firewood that struck fire, it was a telekinetic phenomenon. Certain initiates have, by constitution, ease for the production of some particular type of elemental phenomenon. Crowley simply demonstrated to his affinity with the Fire Elementals.<sup>191</sup>

Such phenomena would be pathetic if they were taken seriously, by the magician as well as by his followers. Much more importantly, Crowley's "miracles" were a product of the undeniable psychic revolution that dated from April of 1904 e.v., when he received the Book of the Law it was written: There is success.<sup>192</sup>

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<sup>189</sup> Editor Note: The whole idea of Christism is dependent on the superstitious idea of miracles in that God is said to both exist and act outside natural law. But indeed, God is nature as nature is of God and nothing exists outside this. To defy natural law is to defy reality; a false idea about the nature of miracles and thaumaturgy. Indeed, the thaumaturgist is in reality more familiar with natural law than material science, which is why his or her acts seem to be miraculous. This ties in with an old saying: Today's miracles are tomorrow's science.

<sup>190</sup> Well, not always.

<sup>191</sup> Nor it is necessary to be an initiate to have the capacity to produce this type of phenomenon. The manifestations of the so-called type "poltergeist" are invariably activated, or by the proximity of sexually frustrated adolescents, or hysterics.

<sup>192</sup> Editor Note: Motta seems to suggest here, that one cannot produce such phenomena without accepting Liber AL or that because Liber AL has been received by Crowley, such psychic phenomena becomes possible. Indeed this must not and cannot be the case; there have been and are plenty of talented people that are able to produce the same phenomena, such as hypnotists, who have no interest in spirituality, and other thaumaturgists who existed before Liber AL had been received and who exist and have existed since Liber AL has been received, but have and have had no interest in or even have rebuked the book.

They say that "Christ" the evangelist resurrected the dead, and even himself. It is a shame that, in sixteen hundred years of Christism, he has not been able to resurrect honor or charity among the Christians.

Even when magical phenomena are legitimate, they are rarely efficient: the author of the Sacred Magic of Abramelin, for example, claimed to have revived a dead person and reanimated the corpse with only a demon<sup>193</sup> to guarantee the dynastic succession of a noble family of medieval Germany; but the successor of the deceased (who was still younger in age at the time when he actually died, and would have then been neglected by an uncle) lost, in a few years, by pure incompetence, the inheritance that was so affectionately and "miraculously" guaranteed by the magician.

He claimed, also, to have raised two thousand illusory<sup>194</sup> soldiers to assist one of his noble friends in a battle where he, otherwise, would have been outnumbered; as the history of the time proved effectively, an amount of unexpected and unknown soldiers came to strengthen the rows of that aristocrat. But, though the magician's protege won the battle, he ended up losing the war.

At a more recent time, the so-called Master Philippe, a French initiate who arrived at the degree of Adept, but who endeavoured to an inecological line of magical action, protected with his powers, the Romanov imperial family, for whom he had favours, and prophesied them that while he was alive, they would have nothing to fear from the Bolshevics. But at the death of the magician, the whole family of Czars was decimated, and Russia entered into the exaggeration that is Communism. Karma, that is, the Law of Compensation, is infallible. Scholars are those initiates who always take it into account in their work! The Universe is regarded as a continuum; there is no action without a possible reaction. As it says in the Classic of Purity:

Ah! Contact with everything,  
touch lightly, and accurately,  
of everything the mantle,  
exempting however, outside of each Act!

Who will have this, arrives  
little by little, a sigh,  
to the ancestral Mystery of the Tao  
and adds in its Removing.

Men call it Master;  
But, who does it order?  
Reason-Motive of all living creatures,  
it does not order anyone!

Lao Kun<sup>195</sup> the Master said:  
The Adept who is expert  
never has a goal, while a pathetic  
one always keeps looking.

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<sup>193</sup> Notice strict similarity with legends of "zombies" of Haiti.

<sup>194</sup> That is, materialized demonic entities in human form.

<sup>195</sup> Lao-Tse. The author of the Classic of Purenness, Ko Yuen, was one of the incarnations of Aleister Crowley, who at the time was a disciple of the author of the Book of the Tao. The Book of the Tao as well as the classic of Purity will eventually be published in this series, with notes from Crowley himself.

Who also possesses the power  
of the hidden Teh.  
Who has little shows it, however:  
he always has something to do.

Who shows to be able,  
Who which sees treasure,  
People is without art, at least part  
of the Tao, and even of Teh.

The use of demonic entities is always dangerous for the ecological balance between the planes. These entities exacerbate and strengthen egoic movements. It is possible that Crowley used such entities in John Watkins' bookstore; if it was so, notice that the magician chose the type of phenomenon to be carefully produced with two basic purposes: 1) Satisfy Watkins' ingenious desire, whom Crowley esteemed for his probity and character; 2) Discourage the bookseller of any kind of repetition of phenomena in the future, to the threat he sublimated with the possibility of enormous financial damage.

So much subtlety and wisdom contained in the planning and execution of such a banal phenomenon! Even if Crowley had not directly used demonic entities in his production, he still would have exerted the same precaution; just as the human being exists on all planes, the human being partakes of the substance of all planes, and it is dangerous to disturb the normal relationship between them. This occurs any time that a "miracle" is produced.

In December of 1929 e.v. a highly respected specialized English magazine, The Occult Review, published a 'Letter to the Editor,' signed H. Campbell, with the following text:

Desiring certain information that I could not get in the usual way, I appealed to the System of Abramelin, and for this I prepared a copy of the appropriate talisman, perfecting it to my best ability and in accordance with my sparse knowledge and experience<sup>196</sup>. After executing the ritual, I went through the process of cleaning my astral temple. A practice based on little knowledge is always dangerous: my ritual was imperfect<sup>197</sup>, and everything I did only served to make the talisman useless, as I couldn't get control of the invoked entity. This seemed to be merely a crude indiscretion on my part, and up to a certain point this was so; what I want to make clear is that my knowledge of this particular system, and therefore my ritual, was imperfect. Anyway, there was no method shown to me to fight this particular entity, once provoked.<sup>198</sup>

Now, note the results. Unfortunately it is not certain on what date the phenonema started, but the first indication that there was a problem must have appeared by the turn of the 3rd of March of 1927ev. I could calculate the date because, as had previously verified, the manifestations were always stronger with the new moon, and before I had to go to bed. On this occasion I remember having been subtly awakened, with a vague feeling of horror oppressing me. It did not

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<sup>196</sup> H. Campbell was a probationer under the instruction of Mrs. Firth, "Dion Fortune". The System of Abramelin must only be used by people who had reached the Degree of Lesser Adept of the A.'.A.'. or its equivalent in other systems. The talismans are set in motion by surplus demonic entities that nobody who has not reached the Knowledge and Conversation of the Holy Guardian Angel - that is, the total harmonization of their faculties - will be able to even hope to control.

<sup>197</sup> The ritual was not imperfect; but it was not enough to banish the demon in charge activating the talisman. In any case, it would be nonsense on the part of H. Campbell to banish an entity that he had just invoked to execute a certain work! Catch a tiger by the tail.

<sup>198</sup> Notice the ego of the aspirant, and his total incomprehension of who is the legitimate spiritual authority. The knowledge that he had of the System of Abramelin was as perfect as can be for a profane person: the System is opened and clearly described. The ritual he used was not imperfect: he was the user of the ritual who did not have enough development to keep the invoked force under control. The word "to fight", employed in relation to the demon who was charged with activating the talisman, is particularly foolish. The attitude that he suggests is equivalent to calling a specialist to execute a definitive work, and then to desire that the work be carried through without the specialist present! This blindness, unfortunately, is sufficiently common in people who are interested in occultism: they think that the magical work depends exclusively on any rituals. To try to command the spirits without sufficient moral force, or without being under the guidance of someone who can, is - to say the least - quite foolish. H. Campbell decided to use the System of Abramelin without the knowledge or consent of his instructor, and which he knew perfectly well - being only a Zelator - he was incapable of using!

have to do with the horror that accompanied a nightmare: it was as if it was an emotion which was being provoked in me from some external source to myself, which it could be repelled by a force of will. This happened in the moment in which I arose, and I thought no more of the subject.

Once again, on the 2nd day of April, or on the approximate date<sup>199</sup>, I was consumed by the same sensation; but considered it to be nothing more than a severe nightmare; regardless of the fact that in my sleep, I was being disturbed as we approached the Full Moon. Yet, upon reaching the full moon, the nights were again peaceful.

"The new moon on the 1st of May brought a repetition of the problem. At this time the sensation of horror was very strong, and it needed an almost intolerable force of will to dissipate it. Also, it was on this occasion that I saw for the first time, the entity that was quickly blinding me. It was not really ugly in aspect: Its eyes were closed, and it was bearded, with long hair on its back. It seemed to me like a blind force gradually awakening itself for the task."<sup>200</sup>

Now, there are three points which I should make very clear before continuing with this story: in the first place, I was never attacked twice in the same night. In the second place, when I speak of physical phenomena experienced by me, much like windows crashing, or voices, they never (with one unique and absolutely inexplicable exception) were actual material phenomena, but simply hallucinations. This brings me to the third point: None of these incidents occurred when I was sleeping. Always, I felt waking up with the terror enveloping me like a cloud, and fighting to disperse it. I already had nightmares; but no nightmare arrested my mind for minutes on end, as this thing did, nor did they take me to jump from a window of more than three meters in height.

The first indication which I had that these visits were absolutely abnormal came on the 30th day of May. By the stroke of midnight I was subtly awakened by a voice shouting: "Beware!" Immediately I became conscious of a ruby serpent coiling and curving and extending itself underneath my bed, and straining its head outside to the length of the floor. It was at the point of striking me when I jumped to my window, and fell in the garden, in a seedbed of roses underneath my room. Fortunately, my only injury was a bruised arm.

After this there was complete peace until June 30th, when the true climax came. I saw the thing again on the night of the new moon, and would note considerable changes in its appearance. Especially, it seemed very much active, and its long hairs had transformed into serpent heads. On the following night I was awakened by a violent racket, and fell from the bed. I then saw that a great vermilion obelisk that crossed the eastern wall of my room and was now supported against the wall caused the racket. It had smashed into the wall as much as the window, but it had not reached my bed, which was in a niche on the left of its trajectory. In its transit the obelisk broke all the mirrors into pieces, and the wooden floor as well as the top of my bed was covered in splinters and shards. At this time, the hallucination must have lasted some minutes: I did not dare to move myself from fear of cutting myself, in order to reach the matches – that I knew would be my salvation<sup>201</sup> - I would have to reach over the bed and again risk cutting myself on the splinters. However, in my soul, I knew all of this was false, but was not able to move. I could only stand there, powerless, looking at the destroyed room, in a state of impotent terror.

And now comes the most extraordinary part of all this. When I finally dominated the obsession and returned to bed, completely exhausted, I knew that the only sound that I made that night was when I jumped from the bed to the wooden floor. Moreover, my room is at least one hundred meters away from the rest of the house; however, the following morning, at coffee time, my family asked me why there was such a great noise in my room during the night.<sup>202</sup>

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<sup>199</sup> That is, on the following New Moon.

<sup>200</sup> The reader does not have to conclude that this vision really represented the "appearance" of the demon charged with dynamizing the talisman. The imprudent wizard's apprentice formed a magical contact with an entity of a certain plane, with the intention of making it work for him; but as he did not have sufficient psychic maturity to control the evoked force, the energy turned back to him, instead of towards the talisman, and started to activate the same vibrations in his subtle body as he himself had intended to put into the talisman. The vision was a formularization in intelligible terms of what was happening: the entity, being a part of the subconscious forces (or "subterranean") of the aspirant, even then interconnected with these same dormant forces in the aspirant, just like receptor-transmitters, and were being activated in an abnormal way. Not having control of this process is totally analogous to the formation of cancer in the physical organism. Like any other entities of the subtle planes, the "demons" do not have any particular form in the way that they manifest in the way that human beings conceive the idea of "form" (Rupa). They can appear in the most diverse forms, also in the form of "light angels".

<sup>201</sup> Note the psychological situation: the aspirant felt that if he lit a match the illusion would disappear (indicating that he associated, as is yet the case of many people, the idea of darkness with the idea of "evil"); but he did not dare move, afraid of cutting himself on glass shards that he knew were pure illusion. It is for this reason that the preliminary practices of the A.'.A.'. (for example) include careful training in the techniques of yoga, which confer control of the mind.

<sup>202</sup> There was nothing extraordinary in this, but it was a dangerous symptom: it signified that the obsession was starting to be telepathically transmitted to the people related to him. It is thus that "miracles" start to spread.

After this, I perceived that I ended my illusion. I had not endured these events without responding; but I perceived that it was impossible for me to try to control the force that I put in motion. In desperation, I appealed to a good friend, who, I knew, had much experience with these things. He did not hesitate, and came immediately to my aid; from that day on I never tried anything like this again.<sup>203</sup>

This is a case that I hope serves as a warning for those reading this confession of my stupidity, so that they take utmost care in dealing with all the published systems of Magick, and do not use them in any form, until they have complete control of the invoked entities.

"Miracles" do not always need the use of a trained mind projecting telepathically, or the obedience of an entity of another evolutionary line. The magician who trained his astral body, for example, made use of "power" outside the normal—in the technical sense of the word. On one occasion Allan Bennett (known in the A.'.A.'. as Jehi Aour) was going down a London street when he was confronted by an individual who warned him not to believe in magic and he challenged the mystic non-believer to show that Magick exists. Bennett touched the skeptic with a finger; he fell as if stricken, and spent some days in a coma. This exploit cannot be duplicated by just any one: it indicates a great development of the astral body, and high control of this.

The magician simply hit the astral medium, and the disorganization produced in the astral body from this re-echoed in the physical body. Nor do we believe for a few seconds that it was Bennett's intention to kill the profane, as he could have done this if he had wanted. On yet another occasion, Crowley (who learned the rudiments of magic and yoga with Bennett) was in a vulgar environment, among some strangers, with a jukebox playing loud cheap music; exasperated, the magician shouted: "Lower this thing or I will kill everyone inside!" The gramophone was lowered immediately. Notice that the people present did not know Crowley's identity in his purely mundane consciousness; but the Magus represents our entire species, and on certain levels of the Buddhi Manas (or "Moral Body") he is immediately recognized when he radiates on that level.<sup>204</sup>

Some reader might ask here what could have happened if the gramophone had not been lowered. In our opinion, Crowley would have astrally attacked all of the people present. This, without a doubt, is not a worthy act of a "Master" in the pitiful sense that the theosophists Besant and Leadbeater give to this word; but the Master, while incarnate, is a human being like any other in his physical base, and has his moments of impatience and anger. One of the few incidents of the New Testament that we consider genuine is attributable to some true Jewish mystic, and that which describes the conflict money changers in the Temple. It proves, in our opinion, a moral license that was never been proven by the Roman Church; a license much higher than any other which can be extracted from the ridiculous "miracles," or the sadomasochistic "crucifixion."

It cannot be overstated to repeat again that the astral body really exists, and can be developed, systematically and carefully, by any human being. Unfortunately for the hasty ones, its development also demands more patience and persistence than the athletic development of the physical body, because the astral body is a recent acquisition (in terms of thousands of years) of our species. Genetic inheritance allows a relatively fast physical development, because it has been thousands of years since our species quickly developed the physical body to face the problems of the material environment. The astral body is a recent development, a specialization; or, even a

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<sup>203</sup> The "good friend" that he referred to was Mrs. Firth, who was also not qualified to use the System of Abramelin, but appealed to George Cecil Jones in favour of his apprentice. The Adept took on himself the load of demonic force that his disciple activated. The punishment of the imprudent one consisted of making this a public confession of his situation.

<sup>204</sup> This faculty of the Magus extends itself to his representatives and disciples. On a certain occasion, in the old Plaza of the Carioca in Rio de Janeiro, we entered into colloquy with a perfect stranger over the political situation, shortly after the "revolution" of April of 1964 e.v.. Suddenly he looked at us with an entirely new expression on his face and said, laughing: "Ah! Now I am recognizing it." Obviously, he was referring to our initiatic degree and function in the country.

luxury. Its development is still so rare that the necessary genetic code for this is yet not automatically programmed; or if it is, that it is in only so in a minority of individuals in each generation. Astral phenomena, consequently, is not well-known, and surrounded by legends, exaggerations, rumours, and lies. But it exists. What is even more interesting is that it seems to contradict the laws of matter in certain directions. For example: we know that in the laws of physics two bodies cannot occupy the same place at the same time; but such does not occur in the astral, where "spacial interpenetration can be processed in the same moment of time."<sup>205</sup>

Another very curious phenomenon is temporal imbalance. In his autobiography, Aleister Crowley relates a series of experiments conducted with a Sister of the Order, in which he visited her astrally, even though separated by thousands of kilometers in physical space. Both recorded in detail the incidents of such visits, and were able to show that the descriptions coincided in such a way as to eliminate any possibility of imagination or dream. But a interesting situation became clear: frequently, Crowley's visits had finished for Crowley before starting for the Sister.

The experience of Crowley and the Sister is not unique: other investigators have proven that time - such as we understand it - is a dimension that suffers alteration by astral phenomena. This alteration is still not determined mathematically. Scientists are starting to become interested in the study of electromagnetic radiations of biological origin, and it is possible that a person inquiring on the part of future researchers will come to establish the variables of this equation. Researchers of occult phenomena should before anything else study the rudiments of mathematics and the scientific method (as such this is explained, by example, in the works of the brilliant French physicist and mathematician Poincaré). We already know that we are not the only intelligent species inhabiting this planet: the crustaceans, among others, are equal us in complexity and amplitude of reasoning, and recent experiences with the anthropods seem to indicate that they are much more intelligent than our ancestors suspected.

We should bring into account, as well, that the evolution of all living species is interconnected; the more one increases in intelligence and perception, the others will seem to increase as much, or really increase, in wisdom and perspective. The Anglo-Saxon saying "Beauty is in the eyes of the beholder" can be equally applied to intelligence. It is not true that stupid people perceive the inferiority of their intelligence; if it were so, they would at least have in themselves the seed of progress. For the stupid one, everyone is stupid, and even moreso than himself: therefore he does not get to perceive the motivation that impels better intellects. But for the intelligent person, life is a continuous discovery whose interest it expands and extends.

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<sup>205</sup> There exists, definitively, a relationship between the planes: the intensity of physical energy seems to be proportional, within certain limits, to the astral energy, and viceversa; but any astral system of measurement will vary in relation to the physical phenomena. In what proportion, and in what way, could only be established by future researchers that apply the method of Science to the aim of Religion.

## CHAPTER 11

### SEX AND OCCULTISM

Our interest in occultism dated from our puberty, or rather, eleven years of age. At age seventeen, we were in a bookstore (which at that time was excellent, and had a sufficiently filled section on occultism) looking through the books in new search of something, when we were met by another reader, who started a conversation with us. He was a youth sufficiently older than us, perhaps twenty-five years of age, of healthy aspect, who confessed to us:

“This subject of occultism fascinates me, but I have a tremendous problem: my sexual appetite. All the books I read said that people have to control sex, but I don't get it: I am always needing a woman. Is it that there is no other way to face the subject?”

We know that this young man instinctively felt that we belonged to a "lineage" that could give him a solution to his problem (if it is that health is a problem); but unfortunately for him, the society which we then frequented, pretensely "Rosicrucian," had been adulterated by the moral failure of its leaders, and not given sufficient or frank instruction about the subject<sup>206</sup>. We eventually established contact with a legitimate "lineage", and received instruction about sex; but our unfortunate interlocutor was by then only a memory, which had occurred to us through the years, and occurs to us now while writing: will he have gotten to free himself from the fiction that abstinence is a sign of health?

In one of her books on Tibet Mrs. Alexandra David-Neel<sup>207</sup> told a sufficiently wise anecdote: A young Tibetan woman walked by a forest when she was met by a hermit known in her village, who fed and venerated her. The hermit tried to rape the young woman, who reacted and ended up running away. Arriving home, the unfortunate virgin related the incident to her family, who roundly disapproved it. - But then you refused the use of your body to a Samyasi! What better karma could you have than to lose your virginity at the hands of a saint? They immediately returned there, apologized to the hermit, and offered her! The obedient young woman did thusly; but having discovered the saint, who was meditating next to a frozen stream, she offered herself candidly to him, he refused saying: - I am thankful to you, but I do not need these things. It happens that the rajah who governed this judicial district was dying at the time you passed; and at the same time there was a donkey copulating with a mare in a neighboring field. I did a favour to the rajah, and tried to provide an evolved body for his next incarnation, but you refused him, and now he is excessively late: the rajah was by the donkey and the mare, and went to reincarnate himself in the the donkey's body. It is obvious that that is only one anecdote, and sufficiently biting; but it illustrated a fact that few people understand, which is:

The motives of an initiate, when he practices any of the acts that are practiced by the profane, differs sufficiently from the motives of the profane. The sexual act, as we already said, is one of

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<sup>206</sup> We categorically repeat that any organization that openly uses this name cannot, by definition, have any spiritual or historical link with the original movement of the medieval "Rosicrucians." The decadence of the organization that we frequented was doubtless a product of its pretense. The founder belonged to the O.T.O. and was, also, in personal contact with our Instructor (who then we had not yet met) and with Crowley; but corrupted his knowledge with purely personal purposes. However, his karmic connection with legitimate initiates made possible to us an eventual contact with the Thelemic current; but that only occurred in the measure in which we disapproved and moved away from the activities of that particular "order" with which we had affiliated.

<sup>207</sup> That she received from years of being an Occultist and initiated among the mundane—in the land of the blind, a cyclops is king, though he pretends that he is also blind.

the few forms of samadhi which when making use of any human being, does not take into account their degree of evolution; and is therefore a precious instrument for those of our species who understand that everything which exists is holy. Sexual abstinence, if faced as an absolute rule, is not a test of virtue, but of cowardice. To abstain from an act because we are capable of profaning it is, occasionally, a measure of prudence; but adopted as a life rule, it reveals moral weakness and lacks discipline in our vehicles. The law of physics that is enunciated as, "Nature creates nothing, nothing is lost, everything is changed," is applied biologically to every other aspect of the space-time continuum. Those who abstain from sexual activity accumulate the nervous energy that would normally be spent in copulation. As a result, disparate during sleep in involuntary emissions, it provokes a magnetic hypertension that eventually becomes a focus of magical force. But this force is rarely healthy; therefore it is a product of an artificial process of conservation. Celibates, when they are not guilty of the greatest deliriums, provoke nervous disturbances or sexual excesses in their environment, through telepathic repercussion. It is well known, for example, that cases of "demonic possession" recorded by Roman Catholicism always occurred in monasteries or convents.

Surrounding circumstances exactly parallel such manifestations in other sects which practice forced celibacy.

We remember a certain occasion when, still mere disciples, we entered with our Instructor into an American monastery and we observed that the aura of a certain monk by whom we passed was very tense with magnetic force. Our Instructor laughed and said, "Of course! He masturbates!" But our Instructor was deceived: the individual in question had an ardent temperament, though he abstained from sexual activity. This loaded his auric force; but this force was unhealthy. The magical force that we develop in ourselves through the expansion of all of our faculties in all possible planes is an *ecological* force – that is, in harmony with the Body of Nuit. The Torquemadas, the Savonarolas and the Hitlers are all products of a restrained and unhealthy sexuality; when not in their own bodies, in the body of people with whom they have karmic or environmental affinities.

For the pure, everything is pure. For the saint, everything is holy. For the true initiate, sexual activity is, along with everything else in his life, "a particular dealing between God and his soul." Since the sexual act involves all of our vehicles simultaneously, it can and must be used as a form of prayer. Liber VII says<sup>208</sup>:

21. *I love Thee, I love Thee.*

22. *Every breath, every word, every thought, every deed is an act of love with Thee.*

"Don't you know that you are the temple of the living God?" said a great initiate to whom the Roman Church who captured and tried. It is a vile lie that we can only encounter God beyond and despite the body and the appetites of the body. On the contrary: It is necessary to descend into the hell which exists between our animal genetic inheritance, and domesticate its ferocity, harnessing them to the Chariot of the Guardian of the Holy Grail – that Guardian whose armour shines with black light, and who is nameless and faceless; whose mantle is the bedspread of mottled remnants of the Rainbow, mentioned by medieval alchemists.

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<sup>208</sup> One of the Holy Books of Thelema. It describes the Initiation of a Master of the Temple.

It is not sexual repression which is necessary, but Direction – that symbol of Will which in the Tarot is represented by an Arrow.<sup>209</sup>

For Initiates, therefore, every type of activity can become sacred: it is for this reason that all of our acts are channeled in the direction of genius, which can (due to the insufficiency of our language, and to the under-development of our faculties) be symbolized by the words *Union with God*. Thus, the sexual act – whether it be heterosexual, homosexual, self-sexual, or inter-species – is not only a natural and healthy form of self-expression but can also be used as prayer, as a magical ritual of invocation or evocation, and for the perfecting of the subtle vehicles which exist, potentially, in every human being.

As for the self-sexual form of the act, there is an exception to make: it is an activity that should be avoided as much as possible. We know that mundane psychologists and sexologists allege that masturbation is harmless. We deny that this is true. It produces, in the majority of cases, an egoic perspective which can lead to autism, and which significantly diminishes the capacity of healthy psychic exchange with other egos. The magical theory of sexual activity is profoundly studied in the O.T.O., and the Frater PARZIVAL XI<sup>o</sup> document entitled, Field Theory of Sex, that can be directly ordered from the Order by those interested, and establishes the necessary safeguards in the tract.

Dogmatic restraint to the sexual instinct are extremely harmful to racial progress. The Roman Catholics, for example, are free to consider the act of copulation as a "sin" if performed by their clergy, or by unmarried laymen; but they do not have any right to try to impose their opinions through laws and statutes (as they had done for centuries) on those of their fellow men who find joy, and even sanctity, in this "libidinous" act. If the Catholics find that copulating is a sin, which proves their intentions by their acts, and they completely abstain from copulating; thus they will disappear more rapidly from the surface of the earth, which will be less polluted.

The restrictive syndrome of Roman Catholicism originated from the cult of Attis (one of the forms of the Sacrificed God), which was popular in the Middle Ages. The priests of Attis ritually castrated themselves. The majority of "patriarchs" of Roman Catholicism (among them, the Origines, who bitterly persecuted and massacred the Gnostics) were self-mutilated. This form of insanity elapses from an exacerbation of egoic pride, and denotes an unhealthy fear of the Universe, or Non-Ego (Not-I). It is, obviously, a form of autism. This illness is gradually being eliminated from the species: legends as the "Fall" and "Original Sin" descend from it. The syndrome includes the guilt complex, that is, inferiority, which is a form of that essential hatred-fear that is one of the aspects of activity of Antakharana.<sup>210</sup> Its exaggeration deteriorates to the Buddhi-Manas, a characteristic disorder of the "Black Brothers."

Socially intolerant attitudes, applied to whatever form of activity or current of opinion, become extremely harmful if transformed into restrictive statutes. We studied the psychological effect of Roman Catholic morality on the Brazilian culture. The native "machismo" is so exaggerated that it immediately suggests, to any person with a minimal knowledge of psychology, a great subconscious doubt as to their virility. Scientific inquiries in countries more civilized than Brazil lead sexologists to the conclusion (disturbing for the "supermacho" Brazilians!) that homosexuality, far from being an exceptional and rare "vice," is one of the normal phases of

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<sup>209</sup> Sagittarius. See the Diagrams in the Equinox of the Gods, and the Temperance, or Art card, in the Tarot.

<sup>210</sup> Editor Note: Antakharana is an internal instrument such as the mind, the intellect, the ego and the subconscious mind.

sexual development in adolescence. In the United States of America, for example, it stood verified that in every five men of the population three had homosexual experiences between infancy and adult age.

Perhaps there is some Brazilian man (probably a "professor" of "morals and civics," or a professional torturer of the political police) who is disposed to allege that this proves that Brazil is a better country than the United States. But the truth is that homosexuality is even more common in Brazil than in the brother country – or perhaps, father country. That is a fact that has already been verified in the Nineteenth Century by Sir Richard Burton, the famous English anthropologist, who included Brazil, a country that he visited, among the nations with the highest occurrence of homosexuality on the earth!

Note that although three in every five American men have had (or admitted) homosexual relations during adolescence, which equals to seventy percent of the male population, the percentage of adult men practicing homosexuality continues to be relatively minimal. That indicates, perhaps, that homosexuality is simply a phenomenon of emotional immaturity – at least, if practiced with the exclusion of other forms of relationship. Even in such a case, it would not be a phenomenon that affects the social well being as much as the violence committed by police, the great power of military soldiers, or the unbridled corruption of politicians.

The Brazilian man of our generation has a curious moral double standard, which permitted him to be as promiscuous as he wants, but which prohibited the women -- especially his -- from doing the same. This same moral standard was applied to homosexual relations: the "active" partner was considered "normal," but the "passive" partner was called the "deer," and was mocked and persecuted by the same "normal" – when not using him; as a rule.

Meanwhile, if the sexual norm consists of relations with the opposite sex, what opinion could we have of a man who is capable of experiencing an erection at the sight of another man's body, or through the caresses of a brother of the same gender. The biological reality is very different. Homosexuality (masculine as well as feminine) reigns in any environment in which the sexes are segregated, as, for example: penitentiaries, boarding schools and barracks.

The title of "deer" amounts to the culture of those pre-historic hunter tribes and adorants of the Moon to which we already referred, where the partner of the "High Priestess" was called "The Horned One." We remind the readers that this religion included complete freedom of sexual expression in their rites. The cults of Bacchus, Pan, Priapus and Dionysus were their remnants in historical epochs: these cults were detested and persecuted by castrated Roman-Alexandrian patriarchs.

One of the principal factors that contribute to Brazilian homosexuality is the Roman Catholic habit of separating the sexes at puberty. It is well known that colleges of nuns and colleges of priests abound in homosexuality. This Roman Catholic idiosyncrasy is not limited to Brazil: in a conversation with psychologists, published in English, a woman commented that in a college of friars, in the United States of America, the nuns recommended to the students to not use varnished shoes at parties, because the young people, contemplating the reflection in the surface of the shoes, could see their private parts!!! We are reminded of the story of the old woman who was complaining to the commander of a military company about the indecency of the soldiers who took nude baths in the Rio Grande.

“But my lady,” said the commander, “the river where they are taking a bath is ten kilometers from the city where you live.”

“Yes,” said the old lady, “but I am using binoculars!”

Sexual repression has worse consequences. As we already said, the majority of psychologists are nowadays, of the opinion that homosexuality is a normal phase of adolescence. If we do not pay undue attention to it, if we do not condemn its manifestations, and if we do not permit the insults and humiliations that are flung at their practitioners, it is possible that the number of those who would become adult homosexuals would tend to decrease. The actual situation is quite ridiculous: when the Brazilian police invaded our residence, accusing us of being homosexual and trafficking in drugs, the source of the accusations (which were eventually dismissed as a result of the slanders) was composed of homosexual directors and an overwhelming majority of homosexual professors of the masculine sex: the very supervisor of the subsidiary<sup>211</sup> where we worked was homosexual, and more than once surprised us by bragging to a colleague of the same preference of his amorous conquests among his students.

Recently the "gay power" movement in the United States suffered a setback at the hands of a christist woman of certain popularity as a singer<sup>212</sup>, who prevented, in the state in which she lived, the passing of a law prohibiting discrimination against homosexuals on the job. The core of the campaign of this woman against homosexuals was the question: "Do you want your son to be propositioned by homosexual professors"?<sup>213</sup>

But it so happens (as all people of good sense are tired of knowing) that homosexual proposals abound, principally in schools and colleges, even though declared homosexuals are hissed at or persecuted. If it were possible for homosexuals to be known as such without suffering persecution or prejudice, it is not only probable that the number of such proposals would diminish, along with those that would be accepted. Once the attraction of what is "prohibited" or different is eliminated, they will come to the conclusion that their normal tendencies were for another type of activity.

Thelemites affirm that "normal" is a statistic quantity, and not a dogmatic absolute. In simpler words: Thelemites acknowledge that normal men and women copulate, most of the time, with the opposite sex: but they could, occasionally, demonstrate an anomaly of sexual conduct, without desiring to be "normal" for this reason. From the Thelemic point of view, what is important is that any act practiced (be it homosexual, inter-species, inter-racial, or heterosexual) is *spontaneous* on the part of all practitioners. To violate the other's body -- just like an animal's body -- against the will of its inhabitant, is a flagrant form of Restriction, which is the only Sin that we admit and condemn without reservation.

Our constant defense of the rights of minorities at any level of activity -- political, economic, religious, social or sexual—always arouses suspicions as to our "masculinity" by all the sexually stressed temperaments of those whom we enter into contact. (In Brazil, unfortunately, that even represents a statistical majority of the population!) We are followers of that infamous "black magician," Aleister Crowley, who was not only a practitioner of homosexuality as well as heterosexuality, but even highly affirmed that such activities had spiritual and magical valor! Yet

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<sup>211</sup> Editor Note: Motta worked in the television industry in Brazil, as a writer. His connections with academia seem to also be well established.

<sup>212</sup> Editor Note: Anita Bryant won the Miss America Pageant and went on to a successful singing career.

<sup>213</sup> Editor Note: Anita Bryant actually said: "As a mother, I know that homosexuals cannot biologically reproduce children; therefore, they must recruit our children"

we defend his doctrines, and yet we defend homosexuals, which is a signal that we are homosexual. However, we also defend the right of Roman Catholics to be Roman Catholics, but for this reason we were never accused of Christism!

The few homosexual experiences that had (and in which were not ashamed to show a little humanity, or a little passion, or a little feeling) occurred in our abnormally frustrated adolescence by a biological parent who was raised in the Roman Catholic *Minero*<sup>214</sup> seminary, who in our youth was still conditioned by their emotionally inhibiting education. It has been years since we practiced homosexuality, not even as a magical operation. It is ironic that on the occasion in which the police invaded our house, under the anonymous accusation that we were among other things, homosexual, the only thing they could discover about our sexual life was that we occasionally copulated with one of our students, who was (we could assure) sufficiently mature in mind and body.

It was this same student and sexual partner who related to us that, in the college of nuns which she attended, a semestral gynecological examination of the students was customary, to verify if their hymen was still found intact! This exam was made with the country's consent, and the students made a line for such an end in front of a medical doctor's office. Meanwhile the students of the masculine sex congregated to jeer at them and occasionally, to mock those women who failed the exam. This college was pointed out to us by the same young woman, in the state of Baixada Fluminense. We did not mention her name because we consider it typical of many other Roman Catholic educational institutions throughout Brazil, especially in the interior and in small cities.

We have been told, by adolescent youths, that there are certain colleges of priests in Brazil where the internal pupils take showers with *nightgowns*.

Apparently, the view of the naked human body can be offensive to the eyes of men dedicated to God. (Even so, if God exists, it was his word that created the human body!) This moral dichotomy of Catholicism is reflected in the incessant campaign of the Christists against any elevation of human sexuality above the level of quadrupeds. For the Roman priests, the only legitimate purpose of the sexual act is procreation. Birth control, divorce, free love, sexual experimentation, sexual technique, subtlety in sex -- all those preoccupations, which elevate an obviously animalistic activity above the level of brutes, and enrich with aestheticism and even with religiosity, are apparently odious for the self-proclaimed representatives of a man whose only recommendation (if we can trust the official records of Christism!) was *Love one another*.

Behind these restrictions, these pressures, these phobias, there is more than a resentment of magick and the magickal potential of the sexual act: there is a deaf and lethal hatred against the existence of other perspectives of the Universe that are not accepted by the theologians. Loving God is not difficult for them; "God," in the end, is simply a reflection of one's own vanity and pride. But to love thy neighbor—literally, and on all planes—that being the final courage of true humility and true charity, is very difficult. Not even honest and true hatred (which, from the spiritual point of view is a form of love) is possible: their weapons are always hypocrisy, insinuation, and slander. Nowadays, as in the days of Nicea, the Christists hug from the front, and stab in the back, all those who do not desire to be a part of their moral stagnation, their intellectual dogmatism, their emotional sado-masochism.

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<sup>214</sup> Editor Note: The word 'minero' is a Brazilian, Portuguese term for the inhabitants of the Brazilian state of Minas Gerais and also the characteristic dialect spoken in the heart of that state.

Christist sado-masochism in general (and Roman Catholicism in particular!) is visible in any image of "The Passion," with its requiems of blood and tears. But let us observe for a moment using our reason and our common-sense: we are told that we should be filled with admiration for the suffering of a man who, if he had existed according to the imbecile sophisms decreed in the Council of Nicea, would have had over his fellow men the immense advantage of being a man only in appearance, and a god in reality. Meanwhile, for centuries, millions of human beings suffered, at the hands of the adorants of this man, tortures far worse than his; and which are enjoyed from the advantage of a pseudo-divinity!

We remember that thus the Military College (which we then attended in Rio) accepted among its faculty a chaplain, the first act of his was to examine in secret the books of the College Literary Society. As a result, various magnificent and serious works "disappeared" from the catalogue, among them a *History of the Inquisition* in two volumes, where not only the favourite tortures were described, but were also illustrated with engravings of the time. "Jesus" the evangelist, if he had existed, would not have suffered at the hands of pagans even a part of the celebrated torments, products of a diabolical cruelty, which his "sweet" followers inflicted for hundreds of years on men and women whose only crime was having the human dignity of refusing to accept a crapulous creed.

Sado-masochism is always the result of a repressed sexuality. Priests who, being endowed with nervous energy and animal vitality, fulfill the precepts of their belief and practice abstinence, become psychically sick; and the many (each time more numerous) who pretend to be abstinent in public, but who in private alleviate themselves in one way or another, become hypocrites. As the sexual act is one of the most profound forms of conscious expression (on all the planes in which it exists), its improper restriction cannot help but create various moral diseases in the celibate. The false and perverse conception of "chastity" infused by these sick and hypocritical priests are reflected in the laws and customs of the Brazilian nation; it is not admirable that we are so behind in economic and political progress in comparison with the rest of the civilized world; therefore political and economic progress are simply reflected in intellectual and moral progress.

One should not think that the harmful influence of Christism on human society is the depth of deliberate malice. In theory, the goal of any system of mysticism is Union with God (whatever our definition of "God" is); but in practice, at our minimal ability or negligence to control our physical bodies; the goal can become the defense of Ahamkara (or Ego) against all possibility of change. However, Union assumes Love, and Love assumes Change; we are spiritually born in the measure in which our Ego modified and amplified when including the experience of those other Egos with which we enter into contact. Union of Opposites is essential for the movement of the spirit and the other Ego that is not ours is always a form of the "Opposite" -- or "Adversary". That is natural. It is the normal reluctance of Antakharana (the faculty which composes and maintains our Ego) in accepting Change, which produces in us that deaf and close hatred which always accompanies true Love, and is only dissolved (for some time!) in the moment of Ecstasy, or Orgasm.

Mystics who permit this repulsive tendency of Antakharana to annul the contrary tendency, become like those machinators of the Hindu concept: they refuse to see, refuse to hear, and refuse to speak.<sup>215</sup> They submit themselves to the hard knocks of Reality so painful to them that, if they did not cause so much evil in the world by their cowardice, we would feel sorry for them. The fear of "Evil," of "Eternal Damnation" and of "Sin" is sincere in these people: the structure of

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<sup>215</sup> Editor Note: This is the typical behavior of the 'shut-ups,' as found in Liber 333, Cap. 89

their theology has always been unhealthy since that unfortunate occasion in Nicea when they saved their "Jesus" -- the symbol of their own egoic aspirations -- from the necessity of Change upon making him "divine," that is, "immutable."<sup>216</sup>

For such badly trained or unhealthy mystics, the mere existence of men and woman who, without accepting their dogmas or accepting their prejudices, get to laugh, to love, and be happy, is an unspeakable provocation, an intolerable insult, and (which is worse for them!) is a threat against that web of sophisms, vices of conduct, and unhealthy feelings through which they strive to keep their Super-Egos intact. The follies of the Inquisitors were two hundred years ago, or the follies of the Censure in the present moment, have the same psychological origin. Goethe's Faust demanded that the moment stopped, because he was Beautiful; but true Beauty consists of the succession of moments, wanting them to be "beautiful" (that is, pleasant to the Ego that perceives them, such as that is structured in the moment in which they occur), or whether they are "ugly" (that is, they suggest to the Ego that something exists in the Universe outside its presently false stability). It is not possible to progress without changing; and if the fact that it is also not possible to regress without changing seemed sufficient motive for us to avoid change, then we are like those "professional soldiers" which the Book of the Law refers to, those who do not dare to fight.<sup>217</sup>

We do not see a better way of ending this chapter than citing the words of a great English poet and mystic, William Blake<sup>218</sup>, who wrote them over two hundred years ago and who, since he had the happiness of living in a semi-civilized country, was not burned in a bonfire, nor shot in dungeons, nor cut by censorship:

"As the catterpillar chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys.."

"Prisons are built with stones of Law, Brothels with bricks of Religion."

"The **weak** in courage is strong in cunning."

"You never know what is enough unless you know more than enough."

"No bird soars too high if he soars with his own wings."

"He who binds to himself a joy Does the winged life destroy; But he who kisses the joy as it flies Lives in eternity's sun rise!"

"For everything that lives is holy, life delights in life.."

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<sup>216</sup> Note that this was just a reflection of the Hindu "Atman." This type of error is not exclusive of any system; we all run the danger of falling into this worldview at any time. See Liber AL, Chapter II, vv, 24-27, in THE EQUINOX OF THE GODS.

<sup>217</sup> See Liber AL, III, 57, in THE EQUINOX OF THE GODS.

<sup>218</sup> The incarnation of the Beast 666 after its incarnation as Cagliostro, and before his incarnation as Eliphas Levi.

## CHAPTER 12

### THE FAMILY AND OTHER SUPERSTITIONS

In 1963 e.v. we published a book entitled Calling the Children of the Sun, which was the first Thelemic publication in Portuguese since the writings of Fernando Pessoa, the great poet and Initiate. In this book we introduced the A.'.A.'. and the O.T.O., and harshly criticized Communism, which was then the philosophy in vogue among the liberals and threatened to politically dominate the government. (In 1964 e.v. we ordered the destruction of the edition, since we did not want to be identified with the extreme far-right reactionaries and which we knew would result in the so-called "Revolution").

However, the book had sold a reasonable amount of units and had brought to us a small number of correspondents and candidates for Initiation. In 1965 e.v. we met as guests in the residence of one of these disciples, and teasing her eight year-old daughter, we said to her: "For the time being you're still too young to flirt with me. Ten years from now I will kiss you."

The child must not have understood the expression; she was flirting with us, really, but that flirt was the spontaneous and innocent activity of biological development. However, upon saying this to her, we noticed that we had been deceptive as to her stage of intellectual development: she looked at us with an expression of such malice that we were impelled to collect ourselves to Silence and leave the room.<sup>219</sup>

Some days later the father (who was present, along with the mother, at our conversation with the daughter) questioned us harshly, directly accusing us of trying to hypnotize the daughter for our future "use."

"You are being ridiculous" we told him. "Can't you see that it is the sexual jealousy you have of your daughter that leads you to speak to me like that?"

"I am not sexually jealous of my daughter!" he responded. "This insult is proof of your obsession with sex! I only want to protect her innocence!"

We could not tell him that innocence was a thing that his daughter did not have, at eight years of age; which would only go to increase the father's sick jealousy, and harm the youth's development during puberty and adolescence. We decided, then, that the most convenient thing to do in this situation was for us to leave his house, and so we did, never to return.<sup>220</sup>

We still exchanged correspondence with this disciple for some months after that incident; finally, his insubordination and disrespect led us to cut contact with him.

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<sup>219</sup> The sexual precocity was due to the experience of the father, which, before marrying and becoming a respectable bourgeois, he had confided in us that he worked as a pimp and had been supported by women.

<sup>220</sup> We were put up in a house of that disciple at his invitation, and unwillingly; we knew that the auric vibrations of an initiate of the grade that we then had could exacerbate the ego of beginners, and we prevented this possibility at the time of his invitation. He insisted, and we yielded. It is needless to say that this was an error that we will not come to repeat.

Twelve years later this same individual again entered in contact with us. We submitted him to a preliminary test of obedience, in which he passed; and accepted him as a disciple once more. Later, however, we had a feeling that he would not change in any way; his attacks, and his deaf hatred for us<sup>221</sup>, continued as before. We had taught this man a magical formula of great power<sup>222</sup>. Upon entering into contact with us again, he offered to send us his Magical Diary of the past twelve years and he did. We ascertained that, with the help of the formula of power that we supplied him, he had sufficiently improved the quality of life of his family; but we also determined that it was dangerous to oppose him in anything. Among other cases, it cited a high ranking military man who indirectly harmed him in a business deal; a little later, the daughter of this military man suddenly died from an illness. A trader tried to deceive in a contract; this trader fell seriously ill, and a son died in an automobile accident. The Diary indicated that our disciple associated the misfortunes of these opponents with their interference in his activities.

We wrote to him, harshly reproaching him. You call yourself a Thelemite, we told him, but your psychology seems like that of any Middle Age witch.

He replied to us, furious, saying that we did not have the moral authority to accuse him, since we tried to hypnotize his daughter for her to serve us as a concubine. "Or do you find that it is an attitude of an Initiate to decree to an eight year-old girl that you will kiss her in ten years? And the girl's Will, is it not taken into account?"

We read this letter with deep astonishment: we thought that the stupidity and obstination of pretentious candidates to Initiation could not surprise us any more; and here was a denial. Obviously we forgot, the incident, as well as the girl; but the father's insistence brought us back to the scene in our memory. We could have tried to explain that we never intended to force the girl to submit to us (!); but the explanation was so obvious that to offer it to a pretentious candidate for Thelemic initiation would be a farce. Aside from this, we were sure that this man would not believe us; he thought that we were lying. He simply renewed contact with us to "prove" to us that we did not have any more "power" than him over his daughter; to prove that he was more powerful than us. We sent him, therefore, the following lines:

"I am very sorry that you feel so inferior in relation to me, and would die with pleasure to avoid my existence oppressing you in such a way; but unfortunately I have previous commitments which I consider to be of greater importance than the comfort of your purely mundane ego.

"As for your daughter, I had forgotten the girl's existence, but now remember that I perceived in her a certain grossness of sensorium (kama-rupa), which she no doubt inherited from her father. She will have to procure another partner or partners for this end. I make sincere votes, in benefit of her progress in this incarnation, that she finds someone a little more refined than herself, and sufficiently more refined than her father."

The purpose of this letter was to test the disciple's egoic control, as we already foresaw, he failed in the ordeal, which made it possible for us to completely cut contact with him<sup>223</sup>. It may seem

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<sup>221</sup> The disciple always hated the master, in a certain plane of consciousness: the pain of the Ego upon perceiving the presence of the Non-Ego. Initiatic progress depends on the capacity of the disciple of maintaining this rejection (a product of the reaction of Antakharana) under control, and obeying the Instructor.

<sup>222</sup> For which he was still not prepared. This was another error that we are not returning to commit.

<sup>223</sup> A member of the A.'.A.'. is obliged to his disciples while they do not disobey an order given on behalf of the Order. Never before did we give a formal order to this man, who obliged us to receive him in turn when it came to our endeavour of twelve years of silence. The order that we gave to him, in this case, was simply that he fulfilled the commitments that he himself established with us.

incredible that, nowadays, a person interested (or one who says he is interested) in parapsychology could ignore the work of pioneers such as Freud, Adler, Jung, Stekel and Reich. But in Brazil anything is possible, even censorship and "directed liberty". After all, what can one hope for a country that permits itself to say that it is the most Roman Catholic country on the face of the earth?

We hope that our readers, at least, have already heard about the Oedipus Complex and the Elektra Complex; but it is possible that they have not reflected on the existence of the Jocasta Complex and Agamenon Complex!

Maternal as well as paternal love, as long as they are normal and healthy, are purely animal instincts. There is no reason to celebrate as "divine" or "superior" the feelings which humanity, frequently exhibits with less perfection than other members of the class of mammals (or even the same members of other classes of their phylum!). When the feeling that a mother, or a father, has for their son, or their daughter, leaves the level of instinct, it enters, inevitably, into the level of the libido. Any feeling of human affection is basically sexual in its origin, as Freud said; and it is for this reason that men who jeer at homosexuals, or who humiliate them while they use them, are suspected of similar pleasures. Such men, in general, have a "bosom buddy," or belong to a favorite gang, or have annual reunions with college or university fraternities.

Eça de Queiroz<sup>224</sup> defined the family, on a certain occasion, as "a group of egoists licking their own boots." In what concerns egoism, this fine epigram is applied to any human group; the problem consists in that egoism can become excessive, as in the father's case (typically a Brazilian super-father) referred to above. This subject of genitor's possessiveness (or perhaps we should say *genital!*) was delicately dealt with by Kahil Gibran in one of his poems:

*Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you,  
And though they are with you yet they belong not to you.*

*You may give them your love but not your thoughts,  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
which you cannot visit, not even in your dreams.  
You may strive to be like them,  
but seek not to make them like you.  
For life goes not backward nor tarries with yesterday.*

In turn, in Calling the Children of the Sun we published the following lines:

A word to tell You of the education of children. Your children do not belong to you, and parents who give their offspring their own name, followed of *Junior*, are satisfying a sad vanity. If you yourselves as you are and if you really loved your children, the last thing you would wish for in the world would be that they should resemble you.

In the New Age, more and more children will be born in each family that do not belong to the vibratory scale of the parents. This is because, in accord with the predictions of all seers in the last two hundred years, the family is no longer the unit of society. Vibratory scales that kept together for centuries, members of the same kind reincarnating constantly in the same genetic stream, are forever sundered. The individual, man or woman, is the unit of society.

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<sup>224</sup> José Maria de Eça de Queiroz is considered one of Brazil's more important literary writers.

The family is but the first group of individuals to whose presence the new soul is subjected. Therefore, ye parents, if you would have the respect of your children, do not demand it as a right; prove by the example of your deeds that you deserve it, and your children will confer respect upon you as a prize you have earned. This is ever the Law: awaken virtue in thy inner self, and thou shalt see with surprise how virtue lights up in the hearts of others.

Gone is the idea of family links. It takes time to die because of the inertia of the human mind, drilled by the habits of four thousand years (for the family was already formed in the Aeon of Isis, which preceded that of Osiris; only, then the mother was the chief of the family). But its convulsions, as those of the Catholic Church, and generally speaking, Christianity, are the convulsions of death. The more parents reinforce their authority, the more children rebel, and they do well. Man's country is the world, his world is the universe, and his family is all mankind.

Is a God to live in a dog? No! And if by chance a God is born in the midst of a dog pack, and is asked to chew bones like the rest, what do you expect, but that the God outraged withdraw to the midst of his kind, or, in a fit of anger, decimate the insolent dogs until, scared, they stop bothering him and begin to obey him as it is proper?

*The slaves shall serve.*

Would you raise your children well? Treat them as fresh incarnations of divinity, gods newly-descended into this world, green heralds of the heights, messengers of that mysterious world beyond the grave whither you are bound. Allow them all opportunities to acquire knowledge and experience, and let them choose freely among all the opportunities you allow them. Do not limit them ever but in the things that common sense urges, that is, in the conservation of health and the discipline of intelligence. It is well to command a child not to put its hand in the fire, but it is even better to explain to it that fire burns the unwary, and give a demonstration. When your son or your daughter reaches the age of responsibility, that is, puberty, moment when the Fire manifests itself for the first time through the whole flesh, or the Water springs through the portals of life with its sweetness and its joy, do not try to put out the fire, do not try to dam the water. Rather teach the boy and girl all you know of the reproduction of the sexes, which is little; teach them how to avoid involuntary conception, natural tendency of the impulsive self; teach them the rules of hygiene that keep the creative apparatus free from the so-called venereal diseases; and, thus done your duty, let your children walk freely through the wide world. If you had care to respect the judgment of your children from the cradle, if you tended with care your inner virtue, thus resonating in the inner virtue of your children, if, lastly, you trained your children to fear nothing and to be free, they will love without harming and without being harmed, and will fly higher and further than you ever reached.

What greater source of pride may parents have, than see how their children surpass them in everything? And there is in this simple and healthy egoism, that if you make of your children freer men and women than you are, and stronger, they in their turn will make of you ever) stronger and freer men and women when you reincarnate in their midst. Each child that is born and grows healthy and free is the hope of mankind. Water then the flowers, O men, if you would someday gather the fruit!

These ideas can be considered noble, or stupid, by readers; the problem is that they are not, really, *ideas*: they are conclusions based on facts.

This chapter carries as a title *The family and other superstitions*. What is a superstition? Dictionaries define the word as meaning exaggerated attachment to some belief or dogma without basis in facts. But even though humanity, as Fernando Pessoa said well, tends to be stupid, it is not stupid to the point of spontaneously attaching to what is not practical. A superstition, therefore, is an exaggerated attachment to some fact, or set of facts, that was once practical and adequate upon human well-being; but which stopped being so, for some reason.

However, the most common reason by which attitudes stop being practical is the evolutionary process, that is: the Law of Change.

In pre-historic times the family was a source of union and force for a group of human beings; together they were more efficient against other groups, or against the great dangers that they faced.

In historical times, before the industrial age, even the family was useful -- but principally useful to the parents, whose principal reason for having children was the attainment of workers in farming or in an artisan to whom they did not need to pay wages.

In modern times, with the industrialization of cities and the mechanization of agriculture, the family stopped having economic direction. Children, not being for the very poor or for the very rich, are a burden and a disadvantage.

Note that there never was, in the formation of the family, any true feeling of "love" or "friendship." The legend of "brotherly love" is denied by the legend of Jupiter killing Saturn in order to inherit the throne; the legend of "fatherly love" is denied by the legend of Jehova banishing Adam and eve from Paradise; the legend of "maternal love" is denied by Cybele, emasculating her son Attis in order to keep him imprisoned.

The reality is very much different: The family is not only "a group of egoists licking their own boots", as it is a telepathic circle of conformism and inertia. As the Master THERION wrote:

In all systems of mystical or magical training, the first condition that the Aspirants must fulfill is to place the family once and for all, outside of their circle. The Evangelists insist clearly and persistently on this. Christ himself (that is, anyone who is designated by this title in the passage) reneged his mother and his brothers (Luke, viii, 19). And he repeatedly conditioned the disciple to total renouncement of all familial links. Nor did he want to allow a man to attend the father's burial!<sup>225</sup>

I think that the definition of the problem should include any group of people that have interests in common which they hope you share. Our group, our club, our firm, our party, our country: any one of these can sufficiently be irritated if you interest yourself in subjects which have nothing to do with them. But the family is the classic type, because their attraction is so potent and persistent. The conditioning started when you were born: your personality is deliberately repudiated and contorted to adapt to the code of your parents; and the knowledge that you have of zoology is so imperfect that you are always sure that their Ugly Duckling is in reality a Black Sheep.

The whole force of the family is in the fact that it is only preoccupied with the family; its magical formula, therefore, is necessarily hostile to a goal as exclusively individual as is Initiation.

The renouncement of individual liberty on behalf of a group, arduous it is, enabled the survival of our species in pre-history; but in modern times it is not necessary for us to keep a group conception that was only really useful to troglodytes.

We all know that the "revolution" of 1964 e.v. was made by Roman Catholics and had "family" as a group tactic. The pretext of this financial undertaking on the part of shady interests was precisely that "atheist materialism" would go to "destroy the family and Christian values." As for the "Christian" values, we already sufficiently discussed them in Letter to a Brazillian Mason, and we do not want to repeat what we already said fifteen years ago. As for the family, perhaps it is a suprise for the ingenuous, but nobody defends the family, and the conformism and moral apathy that it represents, like Soviet or Chinese totalitarianism.

The existence of the family diminishes the possibility of revolt against the System -- whatever the System is -- because it diminishes the initiative and the spirit of adventure of each individual citizen.

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<sup>225</sup> "Let the dead bury the dead."

We remember that when the United States entered into the Korean War, it discussed the possibility that Brazil would send an expeditionary force as Canada did, for example. We were in the family circle on this occasion when the subject was entertained.

“If Brazil sends a expeditionary force I would go,” we said.

Our mother heard us with amazement; “Why will you go?”

“Because I am in the reserves and I am a student of the Military College. Aside from this, I detest Communism.”

“You will not go!” Our mother shouted; “If it is certain, I will cut your index finger so that you won't!”

Well, at least it was only our index finger that she wanted to cut. However, at the time, we came upon the story of Attis, and we found that it would be prudent to leave the vicinity of anyone that considered any part of our body their particular property; and so we did so soon as we we came of age. We were living in the United States, and we only returned to Brazil after the death of Jocasta.

Which brings us to the consideration of another very popular superstition, "maternal love." As for this, the Master THERION has to say:

[You] declare enthusiastically that the love of a mother by her behalf is something that men can never understand<sup>226</sup>; and you seem to decide that this argument is irresponsible!

Well, some men, at least, try to understand it; among others, Émile Zola enters, with her romance *La Terre* under her arm.

Will he go to back up the romantic poet and talk to us about perfumous roses and about the brightness of the dew in the moonlit night? No way. *A Terra*, for him, is really the mother of all human beings: the sole source of our essential food; to the land we are chained by our inexorable bodies, our irresistible necessity of living – and dying.

Is the thesis not sublime? And how Zola demonstrates it? Simple: A cow is giving birth to a calf in a stable; at the same time, the cow's owner is giving birth to a child in the farmhouse. The writing describes the two events simultaneously; he polishes one for another in such a way that soon the reader loses the thread and does not know if it is the cow that is "giving to light" or if it is the woman who is having the calf.

The thin porridge accumulated from a billion sentimentalists cracks in vain against this ugly cliff of naked truth.

But – you will say – it is ok, Zola is describing the part of a country woman, a rustic person and of raw emotion. This excuse does not fit, O Aspirant to Secret Knowledge! Under the effect of anesthetics, the most refined ladies of the highest social positions and with the best religious reputations are capable of telling torrents of dirty things that would shame the grossest shrews of the slums.

From there we concluded that even though our existence is tied to the animal and vegetable kingdoms, as long as we remain slaves to acts of compulsive material habits, we will continue being dragged away from any ideal flight of the imagination that tries to break the chains that anchor us to the mud. But there is another aspect of "maternal love" that is urgent, practical, and independent of philosophical considerations. What do we find, in practice, as a consequence of this "sublime" and "sacred" instinct? The magical formula of man is to extend himself outwards; that of the woman is to move inwards, within herself.<sup>227</sup>

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<sup>226</sup> A letter to an American disciple; written a few years before dying.

<sup>227</sup> Note that the dual formulas are complimentary; Crowley is here condemning the sentimental fixation of the disciple on only one aspect of the polarity of the vehicles.

However, as Jung already perceived in his first book, and explicitly declared, the first task of manliness— of the "hero"—is to escape from the mother. However, in the son's case, as his masculine formula, it is easy 'to bite the hand that feeds him'; but the daughter does not have a club<sup>228</sup> nor a sword<sup>229</sup>; her only hope is to catch a man as the mother did; the amoeba that is born by fission, nourishes itself by extending its pseudopods to envelop any particules that come within its reach; she is a parasite of her own female parent until the fission is complete.

The formula of the woman normally manifests as the possessive instinct; it frequently masks itself in the "protective instinct," but the essential truth is that her impulse is to devour. From there the mortal idea of "the home," where she can digest her victims in safety and slowly do so.<sup>230</sup> However, when people hear someone saying that a mother is "so good," "so dedicated to the daughter" — how miserable for the daughter!

She never permits her to decide for herself, not even in the smallest things; she is chained hand and foot to her "decent Christian home"; she is a domestic without vacation nor salary. Neither will she be able to escape, unless the mother's vampirism manifests itself in the form of selling her in an auction to the "highest bidder."<sup>231</sup>

Is it necessary to add that the "good mother" is usually not conscious of all this, and that she will read this simple description of the facts with revulsion and indignation? But the truth is this: the feminine formula is Death: the "return to the Great Mother" is the catastrophe of the hero in legends.

It should be unnecessary to add the conclusion; on the other hand, perhaps be it better that I add it: Anyone who doesn't want to destroy always and forever any vestige of this instinct in himself or herself, pulling out all root and roasting it with Fire, is not in the position to take the first step in the Path of Wisdom.

It is not with these few but very well chosen words that I propose adding to my popularity in the ladies clubs in the United States<sup>232</sup>. Approximately ten years ago an acquaintance of ours, Jewish and Zionist, brought us to visit his relatives in Niterói. It was the first contact we had with an orthodox Israelite family, and we had an opportunity to observe that the complexes and related attacks with the family are not exclusive to the Roman Catholics.<sup>233</sup>

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<sup>228</sup> The drumstick.

<sup>229</sup> See AL iii 11, in The Equinox of the Gods.

<sup>230</sup> We remember the readers again (and principally [mainly, mostly] the female readers) that this letter was written to a woman, to which Crowley in another letter suggested that she adopt, as a Magical Motto of the Probationer, the words "Yod Fiat," that is: "That the Masculine Spiritual Creative Power manifests in me."

<sup>231</sup> Editor Note, observe the traditional wedding ceremony; the father gives away the daughter to the husband who then promises to assume the role of the father in taking care of the daughter, who supposedly can't take care of herself.

<sup>232</sup> The disciple Jane Wolfe, was an American citizen.

<sup>233</sup> By the way, the concept of the family used by Christists is a direct inheritance of the recommendations of the Old Testament. Among the primitive Jews, living in inhospitable regions and even among invasions from foreign lands, it was convenient to maintain the group spirit as inflamed as possible; and this is why the prophets did, always speak, overtly, in the name of "Jehovah." There is not any religious system in which the idea of the family in the troglodyte style is as stimulated as the Israelite system; and the amount of Jewish super-mothers and super-fathers, in result, surpasses even today, as much in number as in intensity of atavism, the number of Christist supermothers and superfathers. This, clearly, was in great part due to the "persecution" that the Jews suffered at the hands of the mage followers of "Jesus": the Jews were perhaps the only people of the land forced to maintain intact the emotional syndrome of the troglodyte family by external circumstances appended to their aspirations. This served, also, to refine this cultural group: during a thousand years the incapable or less intelligent Jews were summarily eliminated from the genetic current of the group. As a result, the Jews today form one of the most efficient and intelligent cultural groups on the face of the earth, and the most recent generations are always on the vanguard of innovators of the arts or sciences.

Among the members of the family there was a young woman of twenty-five years, intelligent and attractive, who worked in a position of responsibility in a commercial house; and in a given moment her relatives started to impress upon her the great advantages of getting married and forming a family; especially, on the sweetnesses of being a mother and having children. Observing the facial expressions of the young woman while her relatives spoke, we were brought to make the following commentary:

- Personally, I do not like seeing a pregnant woman. I find it ugly, grotesque, and animal. It reminds me of a cow at the point of giving birth.

While the constrained relatives (and perhaps shocked) stopped talking for a moment, the young woman gave us a look of understanding and gratitude. When the conversation recommenced, the relatives had passed to another subject. Upon leaving the residence, our acquaintance exclaimed to us:

- You do not have a drop of sense! That girl does not want to marry, and you still saw and said a thing like that in front of her!

We did not reply to this comment; but what occurred is that we had felt the young woman's reluctance, and we had felt that its origin was necessarily a repulsion by the stupifying of the spirit that pregnancy represents. Our intention was to bring her own motives to consciousness, and to prove to her that she was not alone in the world, nor was she abnormal for her reactions.

In our opinion, we did not diminish the possibility of the young woman becoming a wife and establishing a family by the production of that catharsis: on the contrary. Decisions on the human level should only be taken in healthy conscience. Women that recognize and admit that pregnancy, birth, and motherhood are purely animal activities, are nearly always the best mothers: they are the least to try to imprison and enslave their children.

The legend of the "Virgin Mary" - that is, about a woman that conceived without copulation and gave birth without pain - is a pathetic attempt by the false Christist mysticism to avoid the perception, on the part of humanity, that the "Family" - far from being holy - is a cultural dinosaur on the path to extinction. We reproduce here an excerpt from a letter published in a Brazilian journal of major circulation during the "Holy Week" of 1979 e.v. by a Roman priest:

"...nothing impedes us from admitting that Jesus himself, being born to suffer, wanted to save his Mother the pains of childbirth."

It does not say that Mary's childbirth had been painful. What it says is that she was driven to him with a radiant enthusiasm and animation of love (common in almost all mothers) about which the song *Magnificat*<sup>234</sup> is a good example. It says also that in the stable, with her newborn son, she was serene and silent.

It is clear that for the Catholics the childbirth of Our Lady was quite different from all other childbirths. It is natural that we do not enjoy that, even, we feel wounded and hurt with any thing that is said in detriment of the human and divine greatness of the mother that we love and revere and that we take as ingenuous any attempt to cast doubt over her nobility.

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<sup>234</sup> Editor Note: The *Magnificat* (also known as the Song of Mary) is a canticle frequently sung (or spoken) liturgically in Christian church services.

"...Allow us one final observation. This nonsense will not become offensive to the Virgin, but it is, without a doubt, a disservice to motherhood. To show most mothers demonstrating a lack of control and fear does not help future mothers to live jubilantly, with radiant expectation, for the hope of their children and the happiness of seeing them born. The film, watched by young people, by young women that hope to be a mother (sic), will offer a false image of childbirth, and will go to sow an insecurity and apprehension and consequently, (sic) it will do great harm."

It is really fortunate that times have progressed, and the Roman Catholics cannot relieve their theological "wounds" and "hurts" in the same form as they did during the time of the Inquisition. The most interesting thing is that the above letter was written in protest to a pseudo-documentary about "the political conditions that caused the execution of Jesus," shown in a noble schedule by TV Globe, the most Roman-Catholic of the Brazilian TV channels!

Note the characteristic dichotomy of the Christist dogma, and particularly of the Roman Catholic dogma: the father protests because the "documentary" shows the "majority of mothers" feeling the pain of childbirth; following it, he alleges that this exhibition will go to discourage future mothers from increasing the world population; but he emphasizes, simultaneously, that the only woman who was exempted by the system from pain, and the resulting discomfort of childbirth was the "mother of God."

As a custom, the Roman Church gives nothing, and wants to take everything from the human race. We could then suggest to this father, who does not want the women to exhibit a lack of control nor fear, to recognize the nature of conception and childbirth, himself, in order to see how it is good.

The guilt complex and the desire of being punished is inspired in the Christist almost right from the cradle: the entire religion celebrates the apotheosis of pain and suffering. To suffer is to atone; to atone is to be saved; to be saved is to not go to hell, where surely they will go to stop everyone who does not belong to this "holy religion."

We say, high and good naturedly, some truths: pregnancy is an ugly and uncomfortable burden; childbirth is a disagreeable and bestial event; the children in the actual world, represent such a financial burden that only a minority of human beings are emotionally capable of enduring the load of nervous tension that results from the creation of a family. This minority includes very few Christists. The same religious training that they receive fails to prepare them for the realities of life.

We remember that, in a class more advanced than that course from which we were expelled, we introduced in English the subject of test tube babies to contemplate in conversation. We suggested that soon the women will be saved from the burden of pregnancy and the suffering of childbirth; once established that the egg was fertilized, it could easily be extracted, without pain or trouble, and put in an artificial womb where the necessary nutritional substances could be carefully dosed according to the development of the fetus. (That is neither a dream nor science-fiction: the experiment was already performed, under enormous secrecy, in many parts of the world).

One of the young women present heatedly protested against the idea.

"I want to suffer the pain of my son's birth!"

Note that she said *son*. Some more questions brought to light the following facts: this girl recently underwent plastic surgery to correct an over-sized nose; she was engaged, and was extremely jealous and possessive; and was a student of *cursilho*.<sup>235</sup>

For those of our readers whose knowledge of psychology is rudimentary: people of both sexes who are naturally endowed with natural physical beauty tend to be least jealous and possessive than those of more common appearance who, for some reason, doubt their capacity to attract someone of the opposite sex (or even their own!). Were it not for the conditioning provoked by a thousand and sixty years of Christism, it is likely that the attitude of the more attractive members, of both sexes, towards sexual "infidelity," would be as mature and balanced as that of the natives of the Archipelagos of the South Seas before the invasion of the Christist missionaries<sup>236</sup>. Added to the inhibitions of this girl her conditioning as a student of *cursilho*, it is not admirable that she expressed a desire to suffer without necessity!

The idea of that which nauses us pain and suffering to obtain more value from which the things that we get without difficulty is, evidently, irrational: it comes from the concept of the Sacrificed God, which so much influenced the IndoEuropean cultures, mainly the Jews and Christists. *To sacrifice* means, simply, *to consecrate*; the association of this idea with painful sensations and situations is a masochistic conditioning that (inevitably) includes a subconscious current of sadism.

The origin of this conditioning was brilliantly studied in "*The Golden Bough*" by the great English anthropologist Sir James Frazer. This book, that for obvious reasons was never even published in Portuguese, traces the analogies between the various cults of the Sacrificed God in the European continent, and their origins in the pre-history of Europe and Asia. This monumental work is divided into various volumes, each one covering a god who dies and ressurects. "Jesus" only occupies one of the volumes.

From the scientific point of view -- that is, of organized common sense -- pain is a symptom of error or inefficiency. Physiological pain (that is the origin of *any* emotional or mental concept of suffering) was established to let us know that there is something wrong with relation between our psyche and our surrounding environment. The idea that there is a special moral value in suffering is a cultural and acquired characteristic; it is not a normal tendency (that is, healthy) in any living species; especially not in the human species. The great Fernando Pessoa, on a certain occasion, wrote these striking lines:

"Love is what is essential.  
Gender is only an accident  
It can be equal  
Or different  
Man is not an animal:  
He is an intelligent flesh,  
Though sometimes sick."

Animals rarely experience pain during birth; and it is known that in certain primitive tribes the women simply choose a solitary place and find when the hour of birth arrives; and they do it without crying out, without moaning, and without necessity of a midwife or obstetrician. The fact

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<sup>235</sup> Editor Note: *Cursilho* is a word of Spanish origin that represents a program called: "A short course in Christian living."

<sup>236</sup> The great Mark Twain once made the cruel observation that really it was lamentable that the natives of the South Seas did not have the slightest idea of what hell was before the invasion of the missionaries.

that childbirth is becoming progressively more painful for the civilized woman indicates that humanity is distancing itself each time more from its purely animal origins; the "meat" is becoming more "intelligent," consequently more complex and more sensible. However, it is necessary to use the intelligence if we want to alleviate the flesh!

The cursilhos are attempting to adapt the Roman Catholic theology to the socio-political-economic conditions of the end of the Twentieth Century<sup>237</sup>. These attempts are predestined to failure while the Creed of Nicea continues being the official decalogue of Romanism. Meanwhile, the sadomasochistic conditioning of the average Brazilian appears in the most surprising and unexpected forms. See, for example, the following anecdote, extracted from the journal "*The Pasquim*," who is the present spokesman of the "vanguard cursilhist":

"...This happened in Central America or the Caribbean, thereabouts. They were saying that the priest was a Communist, agitator, subversive. There, on Sunday, everyone was at their Mass to see what the priest had to say. And he started:

"My dear brothers, let us today speak of our most beloved General, our well-loved Supreme Leader."

The staff of the Secret Service later arranged themselves in the banks of the church. And the priest continued:

"As we all know, he is our beloved master, the best son of our native land, the man that suffered for us all to be happy, the most important man of the whole earth, the sanctified conductor of our elect nation; he is just and magnanimous, of an incomparable goodness..."

The congregation all scared, hearing the words of the priest, calmed the agents, after the priest said everything according to the orders of the figurehead. In this the priest gave a pause. And then he continued:

"Therefore, my brothers, I am sure that we can compare our beloved leader to the most perfect man that there ever was on earth. Can we? And the faithful shouted:

"We can!"

"That means;" said the priest, "that our Leader is exactly like Jesus Christ?"

"He is!" shouted the faithful.

"Then;" said the father. "if he is like Jesus Christ, why is it that the people do not leave from here and do not crucify this ungrateful one?"

To the average reader, conditioned not only by his education in a Christist environment, as genetically (and artificially) selected by a thousand years of persecutions, tortures and genocides, this anecdote can seem funny. But it is dismal to all the Christs - among which we can count Socrates, Giordano Bruno, Michel Servet, Galileo, Henry IV of France, the Admiral Coligny, Sir Francis Bacon, and an infinite amount of others. The Brazilian socio-economic-political

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<sup>237</sup> We know by the way, that a great part of material taught in cursilhos was inspired by criticisms made by us about Roman Catholicism, in more than four-hundred letters to the spies and informants (disguised as candidates of Initiation) written between 1964 e.v. to the present.

conditions are such that the most absurd nonsense occurs if nobody rebels. For example, recently a Brazilian homosexual fashion designer appeared repeatedly on a television program; once his popularity with the public was established, he started to bring his highly esteemed mother to attend the program, and fill her with little tokens of affection and gifts, to the delight of Cybelistic<sup>238</sup> matrons. Eventually this modern Attis got a fat commercial contract with the channel on which he appeared—the most Roman Catholic of all—and after this gave interviews to journals and magazines defending the Roman-Catholic idea of "family"!!!

That reminded us of a cruel observation by the North American writer Dorothy Parker: in a reunion with friends, all of them lesbians, these friends started to tell her stories of their love life, and complained to her about relationship problems; cruelty, jealousy, infidelity, emotional adjustment, etc. Dorothy Parker was widening and widening her eyes, and finally could not contain herself:

“And all this that you are complaining about is nothing!”

At once, the others widened their eyes.

“Is it nothing?! Do you think it can actually be worse?”

“It can!” exclaimed the malicious Dorothy, “Just think: and when the children start coming?!”

Feminists (who are attacked in Brazil, and whose movement is constantly distorted by false representatives of feminism, all of them Christists!) never get the equality that they so much desire, and that they so deserve, although the disadvantages represented by pregnancy and maternity remain. It is true that the woman was exploited for milleniums; but this did not occur because men are *more* egoist or wicked than women: it is the simple and direct result of their purely animal feminine disadvantages.

It is advisable that the feminists perceive that men are not the villian of this tragic-comedy that the troglodyte family represents: the villian’s own existence is animal, that the intelligence secures (and can) transcend. The only way for us to be true women (or for us to be true men!) is to remember that, before we belong to a determined gender, we belong to the human species. Were the men to have babies, and the women left to "sustain the home," the variables of the equation would change place; but the terms would remain exactly the same.

There are no traditional and absolute villains in nature; we did fall from the sky, nor did we sin in paradise, whether by one’s own or by another’s fault: we are but only one living species evolving in the Universe. Recently, we developed senses of perception that caused us problems from which the majority of other animals are spared (at least for the time being). In this book, we got to deal with some examples of these types of problems. It should not be lamented (at least in our opinion) that such problems exist: they are the price that the "flesh" pays to be "intelligent"; and they are not absolute, nor decreed by any divinity (!). Who aspires to scale the mountaintops should remember that the sun’s rays reach the mountains. "Who does not risk does not eat," says the popular saying; and, again as the genial Pessoa said:

"Is it worth the trouble? Everything is worth the trouble if the soul is not small."

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<sup>238</sup> Editor Note: Cybele in ancient mythology was the anthropomorphic goddess of the fertile Earth.