



# WARRIORS LVX

Volume 14 Number 3

Autumn 2007 e.v.

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

### Words From The Overseer

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

Greetings of the Autumnal Equinox to all. As Our Father Sol enters into the sign of the Balances let us contemplate that which is written in AL ii 26, "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." Let us further contemplate that which is written in the commentary thereon "This is a test for an aspirant of a certain Order. Those who have been introduced to the True A.:A.: know this test and will wear it as they work."

In this quarters part II of NOX the Mystery of Initiation is being published.

Love is the law, love under will.

Fraternally,

939.:

Overseer of H.O.O.R.

### NOX - The Mystery of Initiation

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

#### Part II

The signs of NOX are prominent in a number of Thelemic Rituals: Liber XXV (The Star Ruby - the preeminent banishing ritual), Liber XXXVI (a rather special case) and Liber V (The Mark of the Beast - an especially adapted invocation). This last is often the subject of questions concerning the signs and their significance. So I should like to spend some time remarking on it and its symbolism. I would start by pointing out the description of the ritual ... "Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus, adapted for the daily use of the Magician of whatever grade." To invoke something is to bring it within the sphere of the personal universe - query: what is it that we are bringing into our personal spheres when we use Liber V? Answer: The Energies of the Aeon of Horus. What does that mean? It means that we are attempting to align our bud will's with the Will or the Current set in motion on April 8th, 1904 e.v. in Cairo by the interaction of a praterhuman intelligence, Aiwass, and a human intelligence Frater Perdurabo. The result of this union in the City of the Roses was Liber AL vel Legis the embodiment, if you will, of the Current in language. I say embodiment in language, for Liber AL is very specific on this point; interpretations are dangerous, language is misleading (6), but necessary if progress is to be made (as the old saying goes "don't be afraid to go out on a limb, after all that is

where the fruit is..."). Here is how Liber AL puts it in the only Class A commentary to the book:

## **THE COMMENT**

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

**The study of this Book is forbidden. It is wise to destroy this copy after the first reading.**

**Whosoever disregards this does so at his own risk and peril. These are most dire. Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.**

**All questions of the Law are to be decided only by appeal to my writings, each for himself.**

**There is no law beyond Do what thou wilt.**

**Love is the law, love under will.**

**The priest of the princes,**

## **ANKH-F-N-KHONSU**

The idea that we can align our wills with That Will and thereby experience for ourselves the Trances of Initiation is what Initiation in this Aeon is all about and Liber V is an instrument, an engine for causing those changes to occur in the aspirant. The performance of Liber V is an alignment process, it is a preparation for the work that must be done to experience the Trances of Initiation. I suppose I should state that, no, this is not the only way to go about things but it is a viable way to go about things. In fact persons who have a special affinity for Liber V and have used it faithfully are of a special class of Initiates - they have in common a

central experience - which I won't, out of respect for their work, reveal.

A complete commentary on Liber V would take a paper equal in size to the one on which I have here embarked so I will not go into a point by point analysis of the ritual. Some readers are sighing a sigh of relief I feel sure, these will never know the experience of which I spoke in the previous paragraph but .... It will be interesting to note the occurrences of the NOX signs in this ritual and relate those occurrences to our central theme. During the second gesture - The Enchantment - the magician begins the circumambulations his/her first stop is in the North where he/she gives the sign of Puella (the Girl) invokes Air utilizing the Averse(7) Pentagram of Air and calls upon NUIT. The set of symbols NUIT - North - Air conjures the image of that far icy region; inaccessible, aloof, alone. Remembering that a concept like Nuit cannot be comprehended solely in the intellect and that all the planes of which an individual is capable must be excited at once, yet realized as separate, for any inkling of this comprehension to begin, one can, perhaps, intuitively understand the gesture. CF Liber NV and Liber HAD. (Continuity is the watchword in all of this.) With the idea of continuity in mind the reader may see the relationship between another set of seeming opposites and that is PAN and NUIT(8). Again this is only an intellectual idea and does not explain; but rather gives a rough map to the real experience of PAN is NUIT! In other words the magician proclaims and invokes the continuum, the space in which the work of initiation will unfold.

The Magician's next stop (after passing Boleskine - The Kiblah - and projecting the force which radiates from there) is in the South. Here he or she traces the averse pentagram of Fire and vibrates or cries HADIT. He then gives the sign of Puer (the Boy) signifying the concentration of a point from the "chaos" of the continuum - the bud will.

The third station is reached in the East where the averse pentagram of Earth is drawn and the magician cries Therion. The Sign of Vir (the Man) is

then given, signifying the thrusting forth of the bud will into its full extension in the phenomenal world or the world of Earth.

The fourth station is reached in the west where the averse pentagram of water is drawn and the name Babalon is called. Next the sign of Mulier (the woman) is given. Thus signifying the readiness of the continuum to absorb the Will. This is accomplished and the fifth station, Mater Triumphans (the triumphant mother), is reached. The process is now complete and the fruit of the union of these opposites is the will made manifest: the Child.

The first benefit of the habitual use of this ritual is that it leads the Aspirant, gradually, to an understanding of the processes involved in Initiation in this aeon. This understanding is not only gradual but it is cumulative and is probably rarely firmly grasped until the Aspirant has become the Adept. The second benefit of prolonged use of this ritual is, in many cases, the especial Trance, spoken of earlier, which can be attained thereby.

If Liber V invokes the energies proper for the Aeon of Horus then the signs of NOX therein serve to show the magician 1. how they operate and 2. how to operate them. There is not much more that can be said on this point as from here on practical experience takes over. As has been said before in this paper, "Rational" approaches are particularly barren in these instances. Still, the information and perspectives mentioned in these last few paragraphs should satisfy the "need to know" and open the way to experience for those truly interested in making Liber V a part of their practices.

It was noted earlier in this paper that the Mark of the Beast was related to NOX. This relationship is commonly presented as Nuit, Hadit, RaHoorKhuit in much the same way as Crowley related NOX to Menthu, Amoun, Isis Virgin. The relationship of the Mark of the Beast to Nuit, Hadit, RaHoorKhuit is said to be thus: Nuit = O, Hadit = . (the point at the center of the cross) and RaHoorKhuit = the X (the cross in the circle). There has even been a catalog of dogma put about as to how, in what order, the elements of the cross within the circle must be drawn. This common wisdom is all very colorful (as well as anal and neurotic) but it is meaningless. The fact is there is no "beginning" to this process it is reciprocal and infinite. Begin where you will, I promise you will end up somewhere..... If one accepts my thesis that the signs of NOX or the mark of the Beast signify processes then this last little smart remark is surely true. If one deifies and makes concrete these signs then I suppose "all hell will break loose" if you so much as think of drawing the X before the O. In either case the joke's on you..... sorry couldn't resist. The former joke is the Laughter of PAN and the latter is a fool's antics.

The Cross within the Circle is, however, a handy symbol and literally has a thousand household uses. For the magician any sign or symbol is useful if it has been consecrated, i.e. focused energy has been expended to fix the symbol within the sphere or circle of the magician. Signs like NOX or the Mark of the Beast come with a lot of residual energy, energy contributed by others to the egregorae (so to speak) of the symbol in question. These symbols are still absolutely worthless unless the magician fixes them within his or her Circle and this process also requires the expenditure of energy. Additionally in dealing with symbols such as the Mark of the Beast or the NOX signs the magician gains access to the egregorae of the symbol when he or she fixes that symbol in his or her sphere or circle. This group energy is then available to do with as he or she wills. This is one of those double edged swords, common in this art; that the energy can be used for anything, but the outcome of its use will always tend toward a certain basin of attraction. These are matters which

Adepts will understand perfectly and their Chelas will misunderstand completely... until they have had their feet put in the fire a few times. (Least I be accused of advocating the ritual burning of feet I should say that many students who put their feet in the fire become cripples for life, others learn to walk in the flames as did their masters.)

It has often been assumed that there is some connection between the Mark of the Beast and the NOX signs. This relationship is of course, given the material presented in this paper, more general than may have been suspected. But there is a relationship all the same. This relationship has to do with the way that Initiation works in this Aeon, the Aeon of Horus. Both of these symbols give us insight into and operative information about the process of Initiation.

Love is the law, love under will.

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Footnotes:

5. It is true that one can have "knowledge" of Babalon, She, in this case, spans the gap residing on either side of the Veil of the Abyss. For further study c.f. Liber 156 and the ATV called LUST in the Taro. This is a special function of Her that can be approached by two routes... but this is a story for another paper.

6. AL, iii 47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child

& that strangely. Let him not seek after this; for thereby alone can he fall from it.

7. Note: the Averse pentagram is used to symbolize the invocation of that part of Air which is not of the "Man/Woman" who invokes it, that which is as yet unknown, that which one wills into their circle.

8. CF Liber 650.

### A Review of Books

by Soror E.A.E.A

The Red Goddess: The Holy Whore by Peter Grey, Scarlet Imprint, Published by the Athaneum Press, London, July 7, 2007 e.v.

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

"We are all going to die." These are the last words of Mr. Peter Grey as he sadly writes the final sentence to his expensive and fanciful white book based on his personal research on Babalon and Her story. To that, one may suggest that Mr. Grey reads again and again, that verse in *Liber AL*, II, 21, that states: "Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live." What, then appears to be wrong with Mr. Grey's obsession with doomsday, mundane prostitution, beautiful people as the "chosen ones," and apparently, his own death? Within the copious diary entries of this volume, which is divided into Books I, II & III, the answer can be possibly traced to his claims to an "A.'A.'" lineage that stems from none other than the C.O.T.O. Now, the reader might say that I am immediately reacting according to my own personal bias against such a group; to that I must respond that "by their fruits ye shall know them," or perhaps, "by their books ye shall know them."

Back in the hot, humid days of July, I came across this title, and impressed by its presentation and supposedly "consecrated nature," paid a large sum of money for it, thinking that the Red Goddess would perhaps shed some light into my own personal research on the subject. I must admit to my

own chagrin that this was the typical case of “judging a book by its cover.” In fact, I was so interested in benefiting from the so-openly advertised “consecrations” that supposedly anointed each copy of the book, that I slept with it the first night. Yes, in fact, I slept with it for many nights. Before relying on my own very elusive reason as I acknowledge my inability to competently balance the opposites, I wanted to check the kind of magick that could have exulted from those “immaculate” white pages. To my own disappointment, and perhaps to that of the reader, nothing happen during those nights. In fact, the book smelled more like a sterile, brand new baby diaper!

Moreover, as a female thelemite, I was curious as to how deep this writer would go into the Understandings of the Divine Feminine. Although filled with some important historical information which weaves the history of the Goddess, or the divine feminine, which has been suppressed from Judeo-christist books, this book is nothing else but a *very* mundane approach to Babalon. This becomes even more obvious as Mr. Grey’s gross misunderstandings of Babalon are repeated throughout the book. I am by no means claiming here that I have a full understanding of Babalon, but the little bit of understanding that I have derived from my Instructor and my own research tells me that this individual is completely wrong in various of his assertions. For one thing, he commits the gross historical mistake of calling Inanna a “temple prostitute.” Although the marriage of the Queen of Heaven with the shepherd Dumuzi depicts the public worship of the Holy Alchemical Marriage, and temple prostitutes were a common feature in Babylonia, it has never been mentioned in

the annals of history the fact that Inanna was one of them.

Moreover, from a work of such seemingly inspired nature, I expected something with greater spiritual depth. Reminding the reader of doomsday is a common theme that feeds into the culture of fear of the West and pretty much fits the agenda of the religious establishment. In fact, Mr. Grey keeps on reasserting to the reader the relationship between *Liber AL vel Legis* and the Book of Revelations. Yes, we all know that Therion was obsessed with Revelations, but Therion went way beyond that.

Regarding impending doomsday, hear me out, Mr. Grey: it's very probable scientifically that we are causing the extinction of our race due to our predatory and self-destructive nature. This is merely science. But if Therion spent an entire existence devising a system that could, and would, and should provide an alternative for humanity to survive and become Gods and Goddesses ourselves, what kind of hope there is within the Light of Thelema? Well, insofar as the Red Goddess is concerned, during “our last days on Earth” we are to “fuck our brains out and intoxicate ourselves until doomsday.” That is the stuff of amateurs, Mr. Grey; anyone can do that!

The most disturbing assertion, however, in this book is the fact that Mr. Grey argues that Therion (whom he only refers to by his worldly name of Aleister Crowley) wrote *Liber AL* himself as a “form of rebellion against his parents and his religious upbringing.” Now, this begins to smell like the C.O.T.O.’s relentless campaign to re-assign the copyrights of *Liber AL* to themselves and continue to collect the lion’s share on all of Therion’s works.

One thing I have to say to Mr. Grey’s advantage and that is his candidness in sharing with the world at large his very personal research, and as a female, I find it courageous for a male (who is obviously not at Master of the Temple) to take upon the task of writing about the Goddess in her various forms and manifestations. Unfortunately, it is sad that the very

patriarchalism that Mr. Grey appears to combat in his book becomes the trap under which he himself falls into. First of all, I found it hard to follow through the "requirements" for a woman to "fulfill the post of Babalon," or whatever his shallow understandings of this is. Mainly, Mr. Grey prescribes that "the beautiful are the chosen ones of Babalon" and worse yet, he advises the reader: "if you don't have it, fake it" something to that extent. Whatever happened to overcoming your aversions? Or loving ugliness? Or beauty is on the eye of the beholder?

Moreover, Woman today is trying to become equal to men after thousands of years of being deemed a reproductive receptacle and an object of temporary admiration. I myself would rather be a general at an army, or a janitor, at least I don't have to pluck my eyebrows.

Thus, after solemnly meditating upon Mr. Grey's research, I shall rename his immaculate white volume "The Book of Li'l Ho."

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## Poets Mansion

### The Rose

By El Qahar

Rick Reid

Unassuming and lusting for Aleister she came, torn  
from the breast of a man too tame,  
No titles, no priestess, no magician she, just a simple  
woman so seemingly,  
Bonded to a man of wealth and name, staying in the  
background, he played his game,  
Chosen by the Gods, gave birth to a name, Horus  
she said, with a three fold claim,  
She spoke to her man not quite yet a beast, of a  
wonderful, sparkling, Star studded feast,  
Not to be a dupe to an oracular ploy,  
Aleister tested her with all that his mind could  
employ,  
Point by point all were slain, alas alack not one did  
she miss,  
thus he knew t'was was beyond the abyss,  
Three days he wrote with a vigorous hand,  
Still not accepting five years he ran,  
Branded by Horus and eating his magickal feast,  
He began to teach from the highest to the least,  
The Rose began to fade... fade.... fade away,  
Her name now a whisper in a long forgotten day,  
Nuit unfolding this whisper turns shout!  
All Children of the Sun who now move about,  
See how Rose Kelly did bloom in her day,  
Set the Great Beast, To Mega Therion on his way,  
Establishing the New Aeon, today...today.  
.....today. ....

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submit articles, artwork, letters,  
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