



WARRIORS LVX

Volume 17 Number 3

Winter Solstice 2022 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.

Tipping points come on all levels of scale. The solstices are planetary tipping points, when the balance of the egregore slides of its own momentum to another state. We can seek to use this momentum to begin anew or close an old chapter. How we use this momentum is an individual decision. Being aware of these natural shifts is how we work with the current and weave natural energy into our lives.

Never waste this energy is the watchword of the wise. Heed carefully the tapestry of your being and make the adjustments which will enhance your world. Blessings on the solstice to all.

Love is the law, love under will.

Fraternally,

939.

Overseer of H.O.O.R.

ARTICLES

Secrets of Initiation:

Glimpses into a working Lodge of H.O.O.R.

by

Ser Pente

(Originally written 1999 e.v.. Revised 2022 e.v.)

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

H.O.O.R. lodges are bodies for social operations within the theurgy of *Θελημα* (Thelema) known as Scientific Illuminism. The law of Thelema is the golden thread that runs through the diverse membership, the one word which unites so many divergent walks of life as co-operators. While I am a longtime member, I do not speak for the order but rather as an 'energized

enthusiast' and participant. Beyond the synopsis below, I share impressions of the work of the order as they have come through my experiences.

The official H.O.O.R. synopsis is as follows:

"The purpose of H.O.O.R. can best be described by the term Social Evolution. Social structure in today's world has degenerated into automatic reaction. Currently 'civilization' means conformity to a patchwork of ill fitting behavioral models inherited from former times. Past models of Human behavior, interwoven

with 'moral' codes that no longer fit modern situations, dominate the so-called civilized world. H.O.O.R. members are interested in ensuring that society evolves. H.O.O.R. members are interested in ensuring that the fundamental rights of Humankind are in place throughout the world. In this respect H.O.O.R. members can be considered intelligently selfish. These basic rights are succinctly enumerated in a short work titled *Liber OZ*. This little composition is based on the Law of the New Aeon, as announced in *Liber AL vel Legis*, *The Book of The Law*, being that pronouncement dictated to one Edward Alexander Crowley on April 8, 9 & 10th 1904 e.v. in Cairo Egypt.

"Individual freedom is our watchword. The term 'individual freedom' may imply, to some, a system so vast and with so many variations of rule as to make it impossible to realize. Individual freedom, in fact, requires but a few actual rules; these rules are succinctly enumerated in *Liber OZ* and revealed completely in *Liber AL vel Legis*. *The Book of The Law* states that "Every man and every woman is a star": Thus does it announce the new Era of Theurgy and also a new Era of responsibility. Not only are we, one and all, sovereign and unique but we are all, every one, responsible for every action we make.

"H.O.O.R. accepts men and women of all religious, political, social or philosophical persuasions so long as these persons swear on their honor as members of the species to seek to reformulate their creeds, dogmas or structures so that these will then be harmonious with the principles of *Liber AL*. "

The work of the Lodge is secret insofar as I will not make reference to the content and setting of our rites of passage, nor will I divulge our exact movements. This is to set a stage conducive to constructive surprise. By extension of this same principle there is a reduction of psychic interference — prejudices which would have time to erect defenses in the ego should they have foreknowledge of a semiotic structure to attack.

The rites of passage are structured according to the so-called heliocentric hypothesis of Scientific Illuminism. (*This Sun-centered model does not presuppose the star as either masculine or feminine*. "Every man and every woman is a star." *Liber CCXX:i:2*)

A star is a positive monad of the negative continuum symbolized by infinite space and the infinite stars thereof, a mathematical point which contains the whole.

To convey some of the implications of the heliocentric hypothesis it may be useful to define what it is *not*. In some schools of metaphysical dialogue the individual was thought to be imparted some sort of energy or current by *transference*, a laying on of hands, in the course of a rite of passage. One particular example of this transference is the concept of apostolic succession. In general, it operated under a supposition that initiation is sparked by an outside, superior source which animates inert matter into a particular direction.

This is not the case with Scientific Illuminism.

The models of ontology implied in *Liber AL vel Legis* — the supreme grimoire of Scientific Illuminism — strongly suggest that initiation is sparked and reified by the core of the individual, the basin of attraction shaping the play of incarnation.

There is a golden thread in the themes of Class A publications of the A∴A∴. Scientific Illuminism reflects this by working out how Class A works reflect and Class D operate the *ontological core* of the individual as the supreme authority and source of the energetic & material current of initiation, the Hierophant within the individual.

Note the magical and mystical instructions encoded with the Scholion commentary to *Liber Samekh*:

"...in the new Aeon the Hierophant is Horus (Liber CCXX, I, 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child." (60.2.a5)

No longer is the candidate of initiation considered to be 'impure' or a piece of a whole to be reattached. Rather, the candidate's transpersonal core is "*very god of very god*" (Liber V). The appearances of imperfection, impurity, sorrow, ignorance, *etc.*, are all modes of involvement for the Silence which has incarnated itself into condition which is Speech, the springing forth of the LOGOS for Its amusement and realization. These conditions are complexes through which the All enfolds Itself and only *partially* expressed by that which the human form calls "I".

"...divided for love's sake, for the chance of union." (Liber CCXX i:29)

Thus, it is that the Sun is suggestive of this positive manifestation of the Infinite in the human point of view.

Rather than identifying with terrestrial conditions of personification which crave salvation from some celestial source, the aspirant unto Thelema through H.O.O.R. initiation identifies with that which *projects* these conditions. The old games of dualistic one-upmanship - pure over impure, unmanifest over manifest, reason over emotion, spirit over flesh, Shiva over Shakti, *etc.* - are no longer framed as antagonistic, mutually exclusive opposites. Instead, they are framed as equally illusory and equally concrete modes of reality that depend upon context.

In terms of astrological signification, Sol has replaced Terra as the center of the philosophical system (*but see the description of the Ace of Discs in The Book of Thoth for the formula of their interlocked identity*).

The heliocentric hypothesis is to the magical & mystical sciences what the discoveries of Copernicus were to astronomy.

Thus, it is that even in the social strata, in group initiation, it is accurate to define the activities as self-initiation at its core. No longer is the group considered to be *imparting* some etheric current to animate the unworthy vessel of inert clay.

In Thelemic initiations as we operate them, the group is acting in a dramatic fashion to *reflect* the actual strata of the candidate, playing out the lore of the heliocentric model of identity in a metaphorical drama. One intention is to set up a resonating field which the candidate will recognize on several levels *if they are already aligned to the current of the magical will* to some extent. If they are aligned, that is, have set some measure of momentum toward gnosis of Thelema, then the 'external' drama being played out before the candidate will be recognized as manifestations of one's own magical will and may be used to anchor and increase their own momentum in the constellation of aspiring stars.

Consider the Jungian method of dream analysis wherein any subject or object may be considered to represent some symbolic facet of one's interface with the collective unconsciousness. So it is with the dramaturgical substrate of our initiatic theurgy.

If candidates are not aligned with the magical will they will be temporarily energized from the influx of the 93-current. (Note that this 'influx' is from *their own* subliminal recognition of the possibility

of equilibrium). However, if they do not seize the moment they will either return to their former habits or may become manic as a result of disproportionate internal symbols being charged, or both. Either way, the seals have been unloosed if they even for a moment espied a potential to change in conformity with will. But growth will depend upon how much they embrace this through actions of consistent cultivation.

In group initiations, there is a dramatic *appearance*: the impression that the group imparts a shove which increases momentum. Still, at any given point it is up to the individual candidate to utilize the salient symbols and currents being projected 'about' them.

So it is that any Thelemic rite of passage denotes a *recognition of some previous attainment*. It does not 'confer' anything in the way of initiatic authority – it is a seal of acknowledgement.

In the case of the 1° of H.O.O.R. this *recognition* partially consists of the acknowledgement that the candidate is aligning their will to the will of the order, which itself embodies the principles of *Liber AL vel Legis*, its central unity Heru Ra Ha, and the ideals expressed through *Liber OZ*.

The alignment thereof is considered to be an attainment of the 1°, the *Mystery of Attraction* or *Attraction* as it suggests by aspiration that the candidate wills to be an active participant in the 'unveiling of the company of heaven' – their own starry nature – allegorically through the growth of the child Hoor in a *social* context. The candidate conceives their own initiation by effectively utilizing the drama to skry their own will in the context of the oaths involved (for contexts of oaths see *Book Four part II* chs. 6 & 13, and *Part III* ch. 16).

In the heliocentric hypothesis of the current Aeon, that of Horus, initiation is no

longer considered won by the *man* through catastrophic death and resurrection. Initiation is now regarded as an open-ended process illustrated by the organic development of the *child*, both source and resultant of ecstatic *Coincidentia oppositorum*, the union of opposites:

1° Attraction

2° Birth

3° Life

4° Death, so-called

Some may recognize the traditional stages of life which are here continued in our order, but we do not use these in the same manner nor do we attempt to reproduce these older, particular forms of lore. Instead, we are continuing the even older alchemical framework of using life-processes as metaphorical trellises for growth. Consider the Golden Dawn's derivation of their grade-names from the Societas Rosicruciana in Anglia, which were in turn derived from the Order of the Golden and Rosy Cross. And of course the A.:A.: grade levels are based on the Golden Dawn's – but not *operated* the same as them – just as the Golden Dawn's operations were different from the Societas Rosicruciana in Anglia, which were differently applied compared to the Order of the Golden and Rosy Cross's uses. This is intertextual tradition in the larger sense of syncretic enculturation and development of ideas in historical continuums. In the same way, H.O.O.R. starts with familiar patterns of older traditions but deploys them in fresh contexts and new narratives using CCXX itself as the supreme grimoire. This is to reflect the fact that three grades of Thelema are specified in CCXX *i:40*, and for us there are further divisions within those to reflect the gradual growth of the child.

Members learn of *themselves among others* as they journey from birth, through life, and into death (so-called) in their

allegorical journeys of passage, carrying out associated works.

By signing the magical oath of allegiance, they have articulated their own Initiation which may (or may not) blossom further.

Love is the law, love under will.

In stellar community,

Ser Pente

Female Gnostic Saints

Joan of Arc By Soror Anlala

Do what thou wilt shall the whole of the Law.

This is the third article in a series of short biographies that attempt to bring to the fore women whose lives, initiatic paths, worldly and spiritual attainments, and deeds deem them worthy of the title of Gnostic Saint in the Thelemic System.

Today I write about a very well know, aka „Saint“ by the profane, but who also deserves the title of Gnostic Female Saint in our System: Joan of Arc.

(A brief parenthesis should be opened here to discuss one important pattern that I have noticed while doing this research: there appears to be a common, very unfortunate “thread” that links Female Gnostic Saints, most notably those born before the advent of the Aeon of Horus: many have been either decapitated or burned at the stake. In the New Era, woman stands side by side with men, and gender is no longer a defining factor in one’s identity to many born into the New Aeon. However, the realities of the 51% of the planet’s population speaks otherwise. Daily atrocities are committed daily against the rights of women in countries such as Iran,

where chastity and primitive moral codes are imposed upon the daily lives of women and in Mexico, where young girls are killed daily, their bodies disposed of by the drug cartels. Even in the United States, in the year 2022 e.v., the Supreme Court has decided to take away a woman’s right to choose, therefore burdening an already overstretched public health system and endangering lives of many young women. All of this due to religious zealot judges appointed by the reactionary forces. This subject is too long for such a short treatise, however, having said that, today, the other 51% of humanity might not be burned at the stake as in the past, but the rights of women are constantly being put at risk by the dying patriarchal religious establishment. In other words, we still have a long way to go before we attain gender equity.)

A little historical background: "Jeanne d'Arc" in modern French; "Jehanne Darc" in medieval French, was born circa 6 January 1412 B.C.E. in the village of Domremy, France, during the series of conflicts which we now call the Hundred Years War. During her youth, Joan was known for being dedicated to the art of spinning and tending animals in her family’s farm. She was not found of dancing, socializing or any other things common to girls of her age. She lived a secluded life and dedicated her time to mystical trances in her encounters with what she would later define as „God.“ She had complete disregard for mundane matters and engaged constantly in prayer and meditation until she achieved what is known in our system as her first “state of a higher trance.” It was during that time of her early teenage years that she began to experience visions and bleak warnings about the future of France with the developments of an impending war.

At the time, France had long been torn apart by a bitter conflict with England (later known as the Hundred Years' War), in which England had gained the upper hand. A peace treaty in 1420 B.C.E. disinherited the French crown prince, Charles of Valois, amid accusations of his illegitimacy, and King Henry V was made ruler of both England and France.

According to the various historical accounts available, it was in the summer of 1424 B.C.E., that the young farm girl began to experience visions. She would later explain:

"I was in my thirteenth year when I heard a voice from God to help me guide my behavior. And the first time I was very much afraid. And this voice came about the hour of noon, in the summertime, in my father's garden..."

It was at this moment that an unexpected turn of events began to unfold. Joan of Arc said that for some time prior to 1428 B.C.E. the *saints* in her visions had been urging her to "go to France" (in its original feudal sense - the direct Royal domain) and drive out the English and Burgundians. A new chapter had begun for Joan of Arc and the various factions fighting for control of the Kingdom of France.

When Joan joined the French army, she started calling herself 'La Pucelle' or the "Virgin Maiden." Some historians have pointed out that the term also served a practical purpose: now that she would be associating and fighting along male soldiers, it was in her interest to distance herself from the primary role of the women who accompanied the army who were typically sex workers.

Joan's sexuality has been the subject of much speculation, including plays and romanticized stories based on such facts or theories. For one thing, from the moment Joan joined the French forces in the

battlefield, she was given an armor specially made to fit her body which was much smaller than that of her warrior colleagues, yet, even during imprisonment, she continued to dress as a man, transgressing the rules of the Church and provoking much anger and revolt in the clergy. She got away with this mode of dressing exceptionally due to her important role. She also wore a very short hair and was known to avoid male company outside the battlefield and often share a bed with other women.



Source: https://the-demonic-paradise.fandom.com/wiki/Jeanne_D%27Arc

After Joan was captured and imprisoned, she continued to dress as a male and yet, she identified herself as a woman. In the final proceedings of her interrogation the court records show that Joan's judges found her transvestism repugnant and demanded that she wear women's clothing. Joan of Arc's testimony in her own defense revealed how deeply her transvestism was rooted in her identity. She vowed, 'For nothing in the world will I swear not to arm myself and put on a man's dress.'" This courage to meet opposition of a christist society and to defy stereotypes to assert her sexuality and "dress the way s/he wills" - as a transverstite, is a notable aspect

that shows her disdain for conventions. This courage and determination clearly demonstrate Joan's higher level of attainment and a sharp, directed will with a purpose transcending the self.

In his "Banned Lecture at Oxford University," Aleister Crowley mentions the name of Joan of Arc in Connection with Gille de Rais:

"Gille de Rais was a comrade of Joan of Arc. We know that he had a passion for science, for the basis of his reputation was that he frequented the society of learned men. We know finally that he was accused of the same crimes as Joan of Arc by the same people who accused her, and that he was condemned by them to the same penalty. Here we have a person who, in almost every respect, was the male equivalent of Joan of Arc."

Another aspect of Joan's Gnosticism and perhaps the most important, was her talent as a seer. Through the various trances in which she communicated directly with an entity she named "Michael" or Michael the Archangel, she was able to foresee several events and avoid defeats in the many battles she fought to save her country. These visions and her links to the invisible gave her the ability to inspire and bring armies together to fight so strong and powerful her message was. This so-called communication with her "God" proved to be another major irritant to the clergy of the Roman Church since as it was considered to be absolute heresy. Her many visions and prophecies could place her alongside with other visionaries of that era such as "Merlin," Dr. John Dee and Nostradamus.

This very ability to foresee the future would also cost her life later on as nothing could be considered more heretic than one's ability or the mere presumption have the ability to communicate directly with "God," a privilege left only to the "authority of the clergy." Later on, her very visionary

spirit that had brought her country to victory was the very reason for her death sentence. The Roman church, as usual, used Joan for its purposes, to simply burn her the stake, then to "canonize" her when it was convenient enough to exonerate her from "sins" in order to profit from her popularity and historical significance!

Joan's trial was held in three parts. Technically it was an ecclesiastical (involving the church) trial for heresy (having religious beliefs that are against those held by the church), and later on, she was tried for dressing up in men's clothes.

Joan was convicted and she was burned at the stake in the marketplace of Rouen on May 30, 1431.

The narrative about Joan's life is a lengthy one and deserves much more elaboration than this short treatise, however Joan's spiritual and mystical attainments, her courage to challenge the norms of her days, her razor-sharp will with a higher purpose deem her worthy of the title of a Gnostic Saint.

Love is the law, love under will.

Sources:

Williamson, Allen. *Joan of Arc (Jeanne D'Arc) Biography*, http://joan-of-arc.org/joanofarc_biography.html.

https://en.wikipedia.org/wiki/Cross-dressing,_gender_identity,_and_sexuality_of_Joan_of_Arc#:~:text=One%20of%20the%20first%20modern,with%20little%20girls%20and%20women.



BOOK REVIEWS

Astounding Secrets of Devil Worshipper's Mystic Love Cult, William Seabrook

By Frater 370

Do what thou wilt shall be the whole of the
Law

William Seabrook was a reporter, journalist, adventurer and an interesting individual in his own right.

Most have had to write about Crowley from a distance. And even Israel Regardie who was his secretary had little contact with Crowley outside of his duties. Seabrook in his book gives us a unique glimpse into Crowley's life having befriended him over a period of four years. During Crowley's stay in Greenwich Village, the relationship was up close and personal.

Being a reporter, Seabrook does just that, he reports. He does not seek to influence us with his opinions but rather just gives us the information like a straight shot of whiskey and we can either like it or not. He neither tries to glorify him nor denigrate him, he gives Crowley raw with both his strengths and weaknesses.

He gives us a taste of Crowley's unorthodox methods of teaching akin to his Tantric counterparts which even today would shock most into moralistic epileptic convulsions.

We are introduced to the enigmatic Leah Hirsig and how she became his Scarlet Woman. Seabrook shows us Crowley at his Ceremonial best and other examples of what it means to be a Magus. And of course, Seabrook does not leave us wanting when it comes to Crowley's scandalous reputation which followed him from

England and continued with new scandals in America.

We are given a firsthand experience with an experiment by Crowley with individuals in his inner circle using the drug Hashish. If any like I do at times tend towards a sadistic sense of humor, you might find some hilarity here.

We are again reminded of Crowley's supreme dedication to the promulgation of Liber Al vel Legis by Seabrook's report of Crowley's sojourn to Aesopus Island. Even when Crowley moves to Italy to establish his Abbey of Thelema, Seabrook is still in constant contact with him.

In short, Seabrook's *Astounding Secrets of the Devil-Worshippers Mystic Love Cult*, is a rare snapshot of Crowley's stay in America. Anyone interested in Crowley's life may find this well worth reading.

Love is the law, love under will.



Astrological Book Reviews

By Stewart Black

Astrological Book Review #5

**MAGICK WITHOUT TEARS
(UNEXPURGATED, COMMENTED),
ORIFLAMME VOL. VI. NO. 3 (Letters 21
and 22) Aleister Crowley and Marcelo
Ramos Motta. Society Ordo Templi
Orientis International. 1983 e.v.**

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

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

This is a review of only Letters 21 and 22 of *Magick without Tears (Unexpurgated, Commented)*, *Oriflamme vol. vi. no. 3*) At the time of writing (2022 e.v.) this bibliophile treasure lists at \$1,388 on the Internet auction site EBay forty years after its publication. The heroic efforts of Marcelo Ramos Motta in reprinting it from the original edition of 150 copies have saved the complete edition of *Magick without Tears* from being lost in the timeline of history despite the vandal Israel Regardie bowdlerizing the text by removing more than 15,000 words in his 'edition.'

The restored text of Letter 21 explains Crowley's scientific postulates and theory of Astrology. The restored text of Letter 22 explains Crowley's method of setting up and reading a nativity. Regardie had cut out the six paragraphs that link Crowley's technique to the scientific method. Marcelo Motta's notes add humour, but more importantly clear headed perspective (his Moon is in Sagittarius trine with his Ascendant giving clarity of mind; Regardie's Moon is poorly aspected in Aries making him grumpy.) Regardie knew that idiots are more likely to buy occult books if they seem to be written by pseudo-scientific cranks.

Aleister Crowley, who always gave credit where credit was due, praises Abramelin for being the first to advocate a relatively modern scientific method in the practice of Astrology. He then advises the study of *Raphael's Shilling Guide* (see Astrological Book Review #6) and Barley's *1001 Notable Nativities* (see Astrological

Book Review #7). The *Shilling Guide* is actually Volume One of the two volume *Raphael's Guide to Astrology* first published in 1877 e.v., updated and republished several times over the next half century. Crowley's method is a refinement of Raphael's (Robert T. Cross). Again, a case of Crowley giving credit where credit is due. Barley's *1001 Notable Nativities* can be difficult to identify in a book catalogue as Alan Leo is usually credited as the author although he was only the editor.

I would like to thank the memory of Mr Marcelo Ramos Motta as I would not benefit from Crowley's scientific approach to Astrology without his efforts damning the opportunism, moral corruption and idiocy of Regardie, Weiser Books and the idiot pseudo-Masonic organizations that promote bowdlerized editions of Aleister Crowley's books.

Verdict: Highly recommended.

Love is the law, love under will.

Astrological Book Review #6

**THE GUIDE TO ASTROLOGY. VOL. I.
Catty and Co. Raphael (Robert T. Cross).
London 1877 e.v.**

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

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

In Letter 22 of *Magick without Tears (Unexpurgated, Commented)* (see Astrological Book Review #5), Aleister Crowley refers to this book as *Raphael's Shilling Guide*. Raphael (Robert T. Cross) re-edited his work several times from 1877 e.v. onwards,

so there are variations in later editions. It is worth acquiring a reprint of Robert T. Cross's 92 page booklet as a reference text as it is the only relatively modern source that explains the connection of the Native's appearance with the sign that rules the Ascendant House. Crowley based his technique for determining birth times by examining a person's face as taught in Letter 22 upon a refinement and application of this knowledge passed on by Robert T. Cross. Raphael's method is itself a distillation or refinement of the techniques of the chief British astrologers (Lilly, Gadbury, Culpepper etc.) whose methods were themselves refinements of even greater predecessors.

What are the shortcomings? The style can seem stiffly archaic to idiots who only read social media posts, the sexual morality is crabbed, and the description of physical characteristics linked to the sign on the Ascendant apply mainly to white people. This does not mean that Smith was a bigot, but that more complete information will become available when the method of science advocated by Thelema produces further results as the centuries of our Aeon progress. Another shortcoming is that the aphorisms in the appendix go unaccredited.

Volume ii is a summary of Claudius Ptolemy's Tetrabiblos (see Astrological Book Review #12), and does not directly complement the simplified and refined method described by Crowley in Magick without Tears.

Verdict: Highly recommended as this book is necessary to apply Aleister Crowley's method of Astrology as described and directed in *Magick without Tears (Unexpurgated, Commented.)*

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