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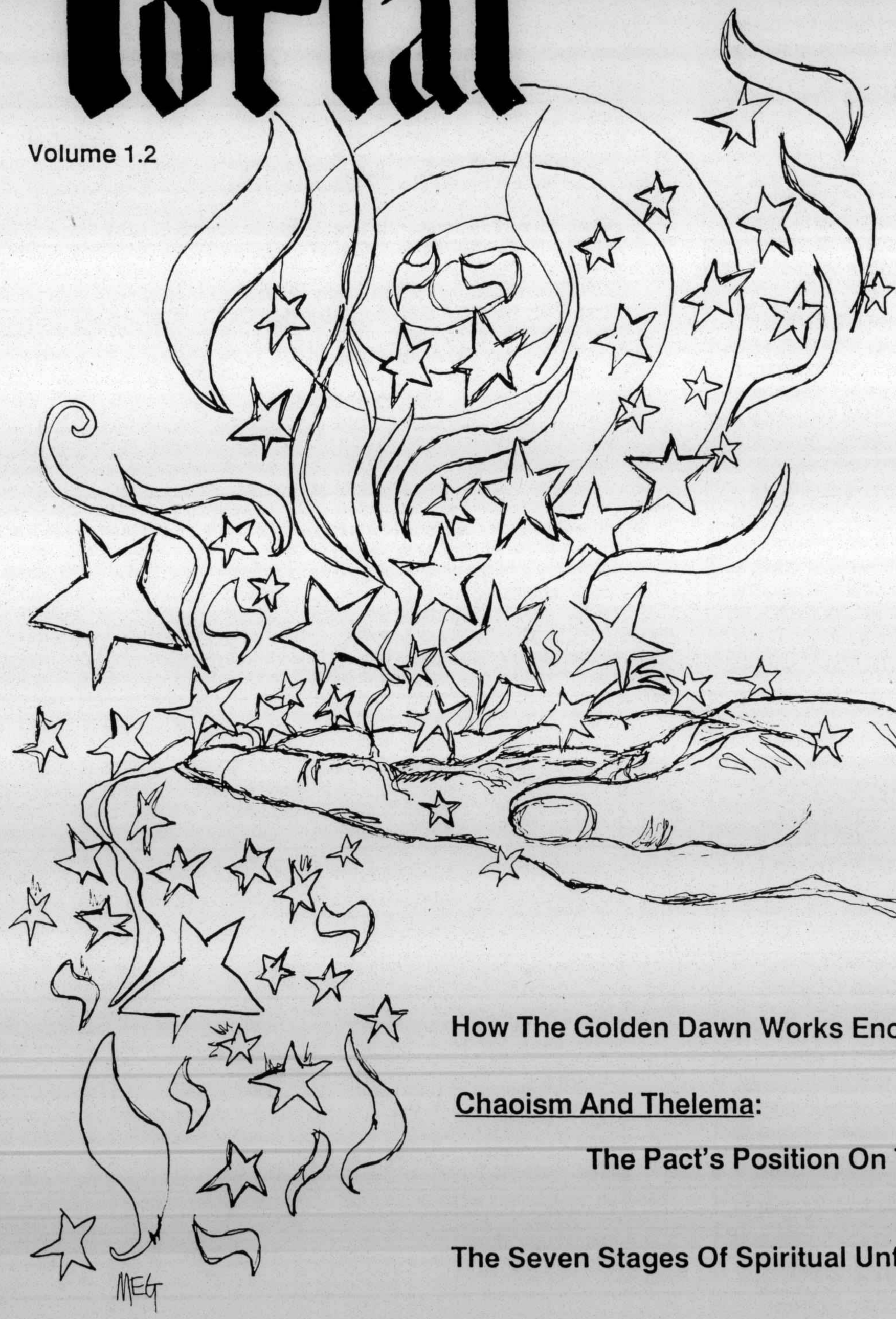

How The Golden Dawn Works Enochian Magic

Chaoism And Thelema:

The Pact's Position On The O.T.O.

The Seven Stages Of Spiritual Unfoldment

THE PORTAL
Volume 1.2
Spring 1989

A quarterly journal of High Magic and the occult published by the Hermetic society of the Golden Dawn, Ra Horakhty Temple.

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Standing at the Door...

After many complications, delays, and struggles, the second issue of the Portal is finally out. The masthead is a little different, but you'll find that the quality of the writers has not changed. People like Pat Zalewski, Pete Carroll, and Paul Clark continue to lend us thier inestimable talents and knowledge. This is an indication of the types of people who are interested in the success of this publication. A number of others whose names are also very well-known have promised us submissions as well. But there's no sense in ruining the surprise.

Those of you in the audience who would like to try their hands at writing are also welcome to send us your thoughts. Anything relating to the occult or spirituality, including opinions, reviews, letters, personal experiences, poetry, and practical how-to information is most welcome. I would particularly like to hear from those on the other paths who are looking for a forum to share their beliefs with others, or those who feel that their ideas of the Great Work are too controversial for other publications.

Submissions should be typed, double-spaced, 10-point type on white paper with one-ince margins. Computer printouts are acceptable as long as they are legible. The deadline for the upcoming issue is August 1, 1989. All submissions should be sent to the Portal, P. O. Box 5461, Santa Monica, CA 90405. Art submission of black and white drawings (no photographs or half-tones) would also be appreciated.

One last note, we have not now, nor have we ever had any affiliation with Falcon Press, USESS, the Israel Regardi Foundation, or the Golden Dawn Temple and Society. Because of the similarity of our names (the Hermetic Society of the Golden Dawn), many people have expressed confusion.

the Editor,
Richard Fichera

The Portal

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How The Golden Dawn Works Enochian Magic
Part II

By Patrick J. Zalewski Edited by C. R. Runyon

Pyramid Workings

Within the Golden Dawn's Inner Order, the R.R. et A.C., each of these Enochian Angel's dominion also covered astral planes as well. These were explored initially by formulating pyramids over each square of the Enochian Tablets. A correspondence system was developed using Order symbology such as the Tarot, letters of the Hebrew alphabet, geomantic characters, astrological and elemental attributions and even Egyptian god-forms. These symbols were the pictorial letters of a magical alphabet communicating a unique message to the deep mind. They helped the adept project through the pyramid into a specific realm of the astral plane beyond. The specific method for doing this is the microscopic/macroscopic technique[1] whereby the magician either makes himself very small and gets inside the pyramid -- or makes the pyramid very large and erects it over himself like a tent. Either way, he sits or stands over the sphinx, visualizes the colored sides with their symbols, meditating briefly on each, then focuses his attention upward toward the Enochian letter on the truncated top (remembering that these letters themselves are mystic sigils) and finally projects through into the astral plane above.

The main ritual element in this operation is a series of Enochian Calls, slightly modified from the original Dee manuscripts, and given in the Enochian tongue. Each of these calls is related to a specific angle of the four Elemental Tablets and the Tablet of Union.

The Enochian pyramid formation and structure is based on the Quaternary (the four elements) giving birth to the Quinary (the truncated pyramid top). This permutation can be likened to the Eastern philosophy of the five stages of human consciousness expressed in ancient Buddhist mandalas. As before mentioned, each square represents part of the universe in microcosm and macrocosm. Therefore it would be inappropriate to select various Enochian squares at random to project through without constructing a complete set of Enochian Tablets first. The construction and painting of these tablets is a necessary part of the process of personalizing the Enochian universe. Each square is a unique cell which holds the essence of the body itself; a window into the vast structure of which it is a part -- but which is difficult to penetrate on a broader front. By reaching for the nucleus of the cell we are subjectively reaching for the nucleus of the self.

As stated previously, each Enochian pyramid square has a number of associations attached to it that the student will be familiar with by the time he or she undertakes the pyramid process. These symbols can sometimes lead the student off the path of reintegration if they are not utilized correctly. The psyche may thus spiral off into one of these side areas, therefore it is important that these glyphs be thoroughly understood before a pyramid working can be undertaken. To insure this familiarity it is recommended that each symbol be previously skryed in a separate working; then the core essence of these supporting figures can be focused in the pyramid projection. In some Golden Dawn temples the adept was required to project into all twenty-two Hebrew letters, the sixteen figures of the Geomancy and each of the Tarot cards before a pyramid working could be undertaken.

When projecting into the pyramid squares, the aspect of the reintegration process the adept must face is the assimilation and transcendence of the archetype or God-form. The actions of each of these God-forms is described in the commentaries on the Neophyte ceremony (Z-1 and Z-3, ed.). As one enters the universe of the pyramid one should utilize this artificial archetype system so that eventually the archetype structure can be transcended and the symbols will take their place as a means of identification.

To consider that each Enochian square relates to a specific psychological structure in "inner space" is a misconception. Although the Golden Dawn teachings show remarkable insight into human psychological makeup, the Order clearly defined a space between mans psyche and the Enochian universe. Thus the individual must first delve into his own inner being of subconscious before the external influence of the tablets can be explored. If the desire is strong enough and the magical training has been correct then the psyche, with tremendous effort, will integrate with the Collective Unconscious in the culmination of the working. Through this process the ego relates to some aspect of the Enochian angel who governs the square of the pyramid that is being projected into.

Enochian Chess

Enochian or Rosicrucian Chess was initially developed by Wyn Wescott from the Indian game of Chaturanga, a four-cornered predecessor of medieval chess. In Enochian chess there are four sets of Kings, queens, knights, bishops and pawns; one set on each quadrant of the board, with each corner and set relating to one of the four elements. The game is played on special boards made up of only the sixty-four Serviant Squares from each of the four Elemental Tablets. These squares are painted in their full pyramid colors with all the associated attributions of the Tarot, Geomancy, etc. depicted on them. The game can be played by four people (or by two using an ally situation). There are two methods of play: the first is that of a standard chess game with some modifications; the second is that of a divination game in which the result of the play is meant to depict the potential happenings. This method may have been developed on standard chess boards, as the following extract from Eliphas Levi's, The Key to the Mysteries suggests:

"The game of chess attributed to Palamedes, has no other origin than the Tarot, and one finds there the same combinations and the same symbols: the king, the queen, the knight, the soldier, the fool, the tower and the houses representing numbers. In old times, chess players sought upon their chess boards the solution

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Chaoism And Thelema: The Pact's Position On The O.T.O.

By Peter J. Carroll

The technologies of magic have two main applications, either engineering your own head (mysticism) or engineering the world (sorcery or parapsychology). In the mystical tradition, miracle and sorcery are merely regarded as additional confirmation of success or even as undesirable side effects. Conversely, the sorcerer may regard mystical transformations merely as necessary internal maneuvers preparatory to the real business of bonding to the rules of reality. The relative degrees of emphasis put on mysticism and magical results tends to determine the character of any particular school of magical thought and its relationship to other traditions.

Aleister Crowley was far more of a mystic than a sorcerer. Rarely does he record even trying to force the hand of chance by direct magical effect, apart from a few odd money spells. Rather he tended to get what he wanted by first effecting some sort of internal transformation by invocation. Suitably armed with the resulting invincible self-confidence he would go forth and do what most people lacked the courage and imagination to even consider.

Amongst Crowley's fascinating and sumptuous array of techniques, culled from Goetia, Sufism, tantra, Taoism, yoga and shamanism we find what is now called "channelling". It used to be called mediumship or spirit possession. The experiences he most highly prized was the knowledge and conversation of his holy guardian angel, Aiwass, the dictation of the Book of the Law, and the general affirmation of his 'do what thou wilt' philosophy which came with it. Crowley's initial scientific skepticism was eventually abandoned when he finally changed his mind about there being no gods but man and he convinced himself of the reality of supra human intelligences with messages for humanity. This is the point at which Chaoism parts company with Thelema.

Indeed, it seems to Chaoists that if you don't make this suspicious leap of belief, then Chaoist philosophy and technique are the next logical steps in the development of magic or magick. It appears that once a magician finally nails his colors to the mast by accepting some belief as absolute, that creativity evaporates as it did for Crowley. When he said, "our method is science, our aim is religion", it seems he meant to create it rather than shoot it. This is a pity because a purely magical philosophy untainted by transcendentalism could have provided him with the correct ammunition for a good shot.

Despite his fabulous excursions into a variety of strange realms and identities Crowley seems eventually to have opted for a species of simple monotheism which is virtually a mirror image of the fundamental Christianity he tried to replace. If it is supposed that everyone has an as yet undiscovered "True Will", and that all these true wills have been arranged by an unspecified agency which miraculously ensures that they do not conflict, then "Do What Thou Wilt" is indistinguishable from "Do God's Will". The only difference is that whereas "God's" will is imagined to affirm certain acts and deny others, Thelemic true will generally has them the other way around. Crowley thus presents himself as the messiah of the unspecified god behind true will, or as a figure playing St. Paul to the new aeon Christ of Aiwass-Horus. By implication Crowleyesque behavior is a path to grace through true will while failure to be like Crowley is restriction and sin.

It may be as the physicist Bohr said, that the opposite of a great truth is also true, but the opposite of a trivial truth is rubbish. Thelema seems only to survive in those previously exposed to Protestant Christianity much as a Catholic Christian substrata is the natural breeding ground for diabolism. Thus Thelemic dogmatism appears as a species of intellectually middle market protestant satanism, which is due to disappear as soon as the crypto monotheistic transcendentalism underlying it is kicked away by Chaosim.

One could make a strong case for many of the nastier aspects of contemporary life being due to the wholesale adoption of Thelemic virtues by our culture as a whole. Do what thou wilt with scant regard for others, fortify your islands of social darwinism with engines of war, every man and every woman who can understand my classical Greek is a star, otherwise the slaves shall serve.

Crowley's Liber Oz has a certain naive sloaganizing appeal to it. Shouted loudly enough it blocks thought nicely. Useful enough when storming the palace, but a ridiculous liability that would have to be put hastily away if you achieve power. A democracy of free people would need something a damn sight more subtle to live by. The land of Oz is a myth that never was and never will be. Can we rely on true will central not to grant cosmic planning permission for some asshole to build as he wills, a dog toilet on my front lawn and kill me if I thwart him? Liber Oz is just a restatement of the old principle that might is right, which of course it isn't, although after awhile nobody notices the difference.

There's a certain perverse contra-intuitive appeal to the idea of experimenting with the direct obverse of philosophy which have become boring. But as post-protestant bilateral humanism and Newtonian science have become trivial and unsatisfying then the obverse of these principles, anarcho-fascist spiritual occult elitism is not a step forwards, rather it is merely one step sideways and another backwards. It is often most amusing to watch young liberal alternative types struggle with the hidden curriculum of a hard-core Thelemic dogma. It often seems that its secret appeal to them lies in precisely that authoritarianism they have pretended to reject. It's that old undergraduate fantasy of an anarchist master race which must think exactly like the person who proposes it.

It seems rather sad that much of the interest in Crowley now centers on his outer personality, his identification with one particular uninspiring inspired writing, an his naively simplistic sociopolitical morality besides which even feudalism or Marxism look half sensible. His early work with magical technique is his real achievement and

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The Present Day Hermetic Society Of The Golden Dawn
Part II
An Interview with Laura Jennings, Co-Chief of the Ra-Horakhty Temple

By Arlen Wilson

For those who aspire to attain a higher level of being through magic, is there any reason to work in a group?

Working in a group has a number of advantages. It has a hothouse effect. It intensifies, and accelerates individual growth. It also provides support. When one is working alone in these regions of the psyche, experiences are often created which one can find hard to handle. It helps to have "companions on the path" to communicate and share with. Working in a group with an experienced teacher can help greatly in these situations. Just knowing that others have come through similar experiences safely and sanely is a great reassurance.

But doesn't being in a group lessen your individuality?

No. One of the main goals of G.D. work is to become a stronger individual, to regain the personal power one has given away in the past. If it's the right kind of group the student should be strengthened and the individuality increased. You should look very carefully at any group and at the teacher, of course, before any commitment. You must make these decisions with true discrimination.

From what I've seen of your students and colleagues they seem well impressed with you as a teacher. But they certainly don't seem intimidated or overly reverent or worshipful.

I've always discouraged the guru/chela or hierarchical status with students or Temple members. I'm interested in relating as an adult to other adults, to "companions on the path" who are desirous of learning, growing and sharing knowledge. The only place titles and hierarchies belong, in my opinion is in Temple ceremonial, when one is acting as an Officer and assuming the relevant god-form. Of course, a Temple Chief has the responsibility of acting as Tiphareth for the Outer Order members. There is no kow-towing required.

Didn't the original Golden Dawn under Mathers have a lot of trouble on that issue, a lot of interpersonal hassles?

We've learned a lot since then.

You seem to be a very busy person, running the Temple, organizing public events like the one I attended, teaching numerous classes, private tutoring, running your lecture business....

If one really enjoys what they're doing it has the same effect as play. I enjoy everything - ritual, teaching, studying, running my business, etc. It's all part of the Great Work.

What's your definition of that term?

Bringing Kether to Malkuth.

And what's another way of saying that?

Bringing the Light of the Spirit to matter. Evolution of the human being to a god-like state. Shining the light of the Higher Self onto all aspects of one's life.

It sounds a lot easier said then done. It might even sound threatening to some people.

If it's threatening it may be because people resist change. I sincerely believe every human being *is* changing and evolving. We are just doing so at different rates. We should realize we have "all the time in the universe". There's no rush. There's no need for everybody to push himself. For each person the time to stop resisting change arrives. People see the Light for themselves - no one can help them or speed up their evolution by banging them over the head with a Lamp!

You were using Kabbalistic terms a minute ago. Do you use this vocabulary a lot in your work?

Yes. The Kabbalah is the basic system of philosophy we study and apply to develop students' potential. The Tree of Life is a glyph, a structure, a dynamic blueprint of all existence.

Besides learning and rehearsing the ritual, what else does a candidate for admission have to do?

Before initiation a candidate must complete the study of the Neophyte Curriculum. Working with a class, this can take about three months. People can work alone but covering the material in a class makes it easier. Then there is a test, both written and oral, which everyone must pass. Only then does initiation take place. Following that the real work begins. The Neophyte becomes a Zelator.

What does that mean?

Zelator is the first of the grades proper and is referred to as "1=10".

I don't understand your system of grades. I gather each grade has a title and numerical expression that goes with it but I don't understand what this strange use of numbers means.

The numbers have mystical meanings in themselves but on the practical level these numbers refer to the intensive and progressive work we do with the Tree of Life. "1=10" refers to Kether and Malkuth, "2=9", the next grade refers to Chokmah and Yesod and so forth. Those familiar with the order of the Sephiroth will get the idea. The grade of Adeptus Minor, for instance, is called "5=6" and is at Tiphareth. You need two numbers to express the relationship between the level of work attained and the ten Sephiroth. So the sum is always eleven.

I see. Or I guess I see. So what is the work at the Zelator level?

Kabbalistic work involves the traditional Four Elements. The element we work with at Zelator grade is Earth. It's an Earth hothouse. Your growth is quicker. You stay with Earth

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The Seven Stages Of Spiritual Unfoldment

By Paul A. Clark

The study of the Tarot in the Western Mysteries has too often been limited to its use in divination. This is due, in part, to the influence of "Book T" in the Second Order curriculum of the Golden Dawn. But the use of the Tarot for divination is a minor application. Its more important use is as a mediation focus for spiritual growth. The purpose of these articles is to examine the Seven Stages of Spiritual Unfoldment as exemplified in the last seven Keys of the Major Arcana. The Keys we will be examining are from either the Rider or B.O.T.A. deck.

They are:

Key 15	The Devil;
Key 16	The Tower;
Key 17	The Star;
Key 18	The Moon;
Key 19	The Sun;
Key 20	Judgement;
Key 21	The World.

Lay these cards out in a row. Take time to become acquainted with them as a group. These Keys mark the stages leading form normal mass consciousness to the fully awakened awareness of the Adept.

Key 15
The Devil, Bondage

Key 15 represents the stage of most of humanity. The majority of people suffer under the delusion of bondage. Yet this is the starting point of becoming "Homo illuminatus". And the first step on this path of renewal is to realize that the appearance of slavery to circumstances is an illusion. It is a lie. Remember, Satan is known as the father of lies. The word Devil comes from the Greek work "Diabolos" which means "slanderer".

It is a regrettable fact that many people live in fear of the problems that confront them daily. Their fear places them in even greater bondage. Remember the words of the old mystery text, which says, "fear is failure". When we face up to our problems and examine them with the cold light of illumined reason, we come to the revelation that the answer to our difficulties can be found in the problem itself. Hints of this principle are abundant in the picture. As an example, look at the loops of the chains around the necks of both the male and the female figures. Notice how loose they are. If the slaves were to examine their bondage and lift the chains from their bodies they would be free. Just so, the first step in solving our problems is to face up to them.

A second principle useful in dealing with problems is pointed out by the attribution of "mirth" to Key 15. A sense of humor is a necessity if you are serious about spiritual growth. Just look at the Devil himself. What a ridiculous collection of odds and ends! See those blood-shot eyes? Imagine what a hangover he's got! We must laugh at our fears. Our laughter will become the solvent that will cause fear to vanish like mist before the dawning sun. Paul Case stated it beautifully when he said, "He who loves God, laughs with God at the cosmic spectacle presented by appearances. He who loves man, laughs at the ineptitudes common to us all, and laughing, rises after he tumbles, as do players in a game".



The letter of the Hebrew alphabet assigned to this Key is ע - Ayin. Ayin means "eye". Also, with different pointing it can mean "superficial appearance" or "an outward show". These attributions point out the fallacy of the old adage, "seeing is believing". The special effects of movies such as "Close Encounters of the Third Kind", "Star Wars", and phenomena of optical illusions (not to mention LSD) illustrate this. We do not see with our eyes. They merely transmit nerve impulses to the brain, the real organ of vision. We must always make mental adjustments in order to interpret correctly what we see.

In freemasonry and on the Great Seal of the United States, the "All Seeing Eye" (Ayin) has always been a symbol of the overshadowing protection of Deity. Thus, the Devil, far-fetched as it may at first appear, has to do with what we normally refer to as God. In fact, a third meaning to the word Ayin is "fountain" and relates to the idea that God is the source of all that is. Case, in fact, in one of his notebooks identifies Key 15 as a representation of "the One Identity considered as the source of the forms and appearances of relative existence".

We all share the illusion of bondage. It becomes a delusion only if we allow it. The Devil represents the fundamental lie that is the "fountain" or source of all other deceits. This basic misconception is that there exists a reality called "Spirit" that is distinct and opposed to another reality designated "matter". From which we derive the further delusion that matter is real. Spirit, the product of philosophy, religion and mythology, is real only as an abstract intellectual concept. This lie is called materialism. It is symbolically represented by the half-cube upon which the Devil is seated and with the gesture he makes with his hand. A cube is a symbol for Truth. A half-cube, appropriately enough, represents a partial and thus incomplete perception of reality. The hand seems to say, "That's all there is. No need to look beyond appearances"

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Eliphas Levi

By Frater Zebzeba

In the study of recent Magic history, several names crop up repeatedly, one of those names is Eliphas Levi, the 19th century French occultist, the man who claimed to have summoned up Apollonius of Tyana[1].

Eliphas Levi, whose real name is Abbe Louis Constant, was born in 1810 and died in 1875. His best know books are Transcendental Magic, The History of Magic and The Key of the Mysteries which have been translated into English and are available today. Prior to the mid-nineteenth century there was no singular name for the body of ideas that we refer today to as esoteric. The French term occultism, was first used by A. D. Sinnet in 1881.

The son of a shoe-maker Levi was born and died in Paris. Levi was educated in Roman Catholic seminaries and was ordained a deacon in December 1835, though he never became a priest. His interest in the occult started in 1844 when he began to study the works of Cornelius Aprippa[2] and Raymond Lull[3]. Levi's contemporary occult influence emanated from J. M. Hoene-Wronshki[4], a Polish mathematician. It is believed that Levi was a student of Wronski, although there is no evidence to support that relationship.

Levi's wife, Noemi Cadiot, terminated their marriage in May 1854, which prompted Levi to visit London. He had not published yet and had little com-mand of the English language. Levi came to London with the reputation of being a great Magus. He carried with him letters of introduction to emanate persons, one such person was Sir Edward Bulwer Lytton, author of the Rosicrucian work "Zanoni" published in 1842. Levi attempted to earn money by giving private occult lessons but was hampered by the language barrier. He was also disappointed by London's Occult leaders who expected him to perform Miracles and practical demonstrations of Ceremonial Magic. Levi thought that Ceremonial Magic was dangerous on moral and health grounds, but was persuaded to perform a particular ceremony by a friend of Sir Lytton's. In this ceremony, detailed in his book "Transcendental Magic", Levi invoked Apollonius of Tyana. Levi returned to Paris in August of 1854 broke and homeless. He was assisted financially by Adolophe Desbarolles, author of "Les Mysteres de la Main". Levi now began to attract pupils who he inculcated in Qabalistic Philosophy. For the next 20 years Levi lead a comfortable life teaching and writing.

Levi returned to London May 1861 in the company of Count Alexander Branicki. They stayed with sir Lytton and according to A. E. Waite in his book "The Mysteries of Magic", all three performed magical invocations on the roof of the Pantheon building on Oxford street.

Levi studied the Tarot for 26 years, though he never published a complete Tarot manual, his allusions to the Tarot in his various books have had a major impact on occult wisdom. In the book "Tarot of the Bohemians" by Papus, the 22 trump cards were first related to the 22 Hebrew letters. This relationship between the trump cards and Hebrew letters is directly traceable to Levi's Qabalistic Research.

Notes:

1. Born during the reign of Emperor Tiberius (14-37 AD) or of Caligula. (37-41 AD) in a town called Cappadocia (now a part of Turkey). All known information about Apollonius comes from a biography written by Pholostratus (215 AD) whose patroness was Empress Julia Domma, mother of the then Emperor Caracalla.

   Apollonius was depicted as a wandering wonder-worker who traveled widely throughout the Roman Empire. He visited India and met with the Brahmins, was a Pythagorean who refused to eat meat or wear clothes made from animals.

   Apollonius is said to have rescued a man from Empusa or Lamia (a ghoul in the form of a beautiful girl). Keats re-tells this story in his poem "Lamia". It is also reported that he delivered the people of Ephesus from the plague by showing them how to stone the plague demon to death.

   During the 3rd or 4th century, Dioletian set up Apollonius as a rival to Christ and in a book titled "The Lover of Truth" published in 303 AD by Hieroles (an anti-Christian). A comparison was set up showing Apollonius had no large following among the pagans.

2. 1486-1535. A German writer, soldier, physician and Magician. His interest in the occult brought him into conflict with the Church at Dole in 1509 when he lectured on John Reuchlin's "De Verba Mirific" and the "Pimamder" of Hermes Trismegistus. His work entitled "De Occulta Philosophia" was seen as heresy by the Inquisition (about 1510). This work is a defense of magic, magic being the route one uses to acquire knowledge of GOD. The work also contains Agrippa's idea of the Universe with it's three levels or spheres. His other principal work "De Incertitdine et Vanitate Sceintiarum et Artium Atque Excelentia Verbi Die Declamatio" denounced the dogma that had grown up around Christianity and proclaimed a wish to return to the primitive practices of the early Christian Church.

3. 1235-1315. Raymond Lull (Raimon Lully) was a Catalan (a native of Catalinia, an old province of Spain) Mystic and Missionary born in Palma Majorca. He studied Arabic for 9

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Membership In Ra Horakhty Temple

By Laura Jennings



Due to the number of letters that we receive every month about Golden Dawn membership, I asked Laura Jennings, temple chief of the Ra Horakhty Temple to provide the Portal with the basic information. Following is the result of that request. -ed.

Expense

Dues:
$200.00 annually, amounting to less than $20.00 a month.
Grade Materials:
$25.00 per grade.
Postage:
$25.00 annually for out-of-area members.
Initiation Ceremony:
$50.00 when attended in person.

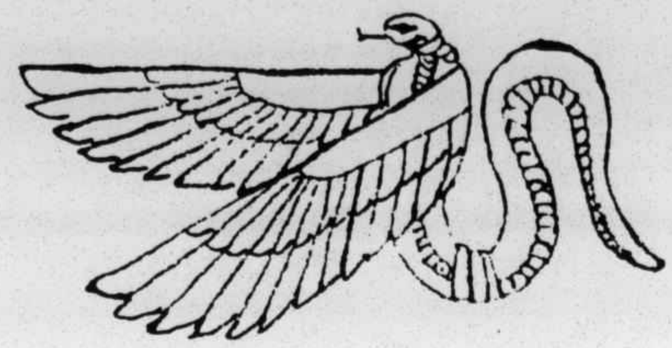
Yearly fees are payable in advance, as we wish to be certain the student is prepared to dedicate at least a year of his/her time. At the end of the year, progress of each student is assessed by the Temple to determine if further study is recommended.

Initiation

Held in the Masonic Lodge in Santa Monica. Out of area members have the option of coming to L.A., or to be initiated by proxy using one of our Temple Members. Instructions are given prior to that event.

Meetings

Regular meetings are held at the Masonic Temple the 4th Sunday of each month. At that time we perform full Golden Dawn Ceremonial initiations, or other rituals. We will be performing initiations on alternate days in the future, ans will continue the 4th Sunday of the month for various rituals. All members who have reached the grade of Zelator may attend ritual meetings. None of our meetings are open to the public.



Attire

For Outer Order Assembly: black robes with full cowl, red socks or slippers, and Masonic sash.

Temple Activities

1. Monthly ceremonial
2. Monthly business meetings, attendance is optional
3. Participation in various projects and charitable activities, at present we are planning work with the homeless.
4. The Portal: our quarterly newsletter. Any member, or person interested in the Western Occult may contribute articles, artwork, poetry or ideas. Members may work on productions of the newsletter.

Time

There is a requirement of 3 months minimum to complete the Neophyte curriculum. For each Elemental Grade (4) the minimum requirement is 6 months. One may take as long to complete the work as is required.

Tests

At the completion of each curriculum the student will be expected to pass an examination. It will include written material, oral questions and performance of ritual. Out of area members will be expected to pass the same examinations. The oral part of the exam will be by phone, and they will record their ritual portion on tape.

Goal

The goal of the work is to achieve balance on all levels, material, mental, emotional, and spiritual. The Outer Order grades are mainly dedicated to achieving this balance of the persona, preparing one for the Adeptus Minor grade, and the 'conversation with the HGA". This also equates with the Jungian alchemy, attaining a wholeness and in effect an evolution of consciousness.

Temple Advisor

A Temple Advisor is assigned to each member. He/she will answer questions regarding the curriculum or ritual, and also prepare the member for examinations. Out-of-area students keep in touch with their advisor by correspondence and tape, so his/her progress may continually be evaluated.

Curriculum

60% of the work to be done is experiential, such as ritual and other techniques. All of these processes are to be noted, as well as the changes which occur in daily life during this period, in the Magical Journal. Member is issued an initial Grade packet, containing the Knowledge Lecture, and additional material, as well as a copy of the grade ritual. Periodically during the grade study, other rituals are given, and other assignments required. Each student sets up his/her own schedule, and completes the work as he/she wishes.

Magical Name

The Neophyte must have a magical name (motto) prepared at the time

of initiation. It is the name by which members address each other in Temple. It should be a name or motto which expresses the magical goals and aspirations of the individual.

Background Required

A background in Hermetic studies, astrology, Kabalah, tarot, and related subjects is helpful - but not necessary. Many of our members began their studies without a great deal of occult knowledge. A desire for change, dedication, perseverance and curiosity are the only real requirements. Basic occult knowledge must be learned, which can be done by the individual on his own, or a number of classes are offered by Outer Order (schedule sent on request).

Optional classes which are offered for those wishing to attend are; Intuitional Tarot, Introduction to Golden Dawn Temple Work/High Magic, Introduction to Kabalah, Middle Pillar workshop, Advanced Tarot, Advanced Kabalah (Skrying the Tree of Life), Neophyte class, Zelator class, More classes are being prepared at this time.

Other Areas

We presently have members in many states and countries. We hope that some of these members will continue with perseverance thru the work and eventually establish GD study groups, where Companions on the Path may gather together to share ideas and mutual support. We also hope there are a few dedicated souls who will pursue the work into the Inner Order and possibly establish chartered Temples in other areas.

Information

Write: Ra Horakhty Temple,
PO Box 5461, Santa Monica, CA 90405

"As Gold is tried in the Furnace, so the heart must be tried by pain."
-Author Unknown

AIO
Transformational Classes

Our purpose in these classes is to create REAL CHANGE in all areas of life using the "Laws of the Universe" -- and to enjoy ourselves while doing it.

You have created all that exists in your world today by MIND, unconsciously. You will begin to UNCREATE and to consciously CREATE a new world for yourself.

Instructors

Members of the Hermetic Order of the Golden Dawn, Temple of Ra Horakhty.

Kabalah

Learn the practical applications of this Western philosophy based on the ancient Hebrew teachings. A step by step program of change.

Introduction To The Kabalah Workshop

Three and a half hours. This class covers all basic principles and ends with a guided scrying into a path of the Tree of Life.

Advanced Kabalah Ongoing

Weekly discussions of each of the thirty two paths of the Tree of Life, and a guided path working.

Tarot

This is not a fortune telling class. It is a powerful tool for transformation using ancient symbols.

The Tarot depicts the Soul's journey through Life. Through the Tarot the psychotherapist gains insight into problems and the artist gains access to a realm of symbolic imagery. All students begin to touch the inner knowledge at the center of their being.

Tarot can be used in healing, self analysis, divination, Kabalistic study and most importantly as a tool to create change in your present environment.

Intuitional Tarot
4 Sessions

Learn to use the Tarot as a means of opening your psyche, allowing you to explore your subconscious.

Advaced Tarot
4 Sessions

In depth work with each of the 78 cards with consideration of the symbology of color, number, astrology, Kabalah and Jungian psychology. (Prerequisite: Intuitional Tarot)

Minor Arcana Workshop
5 Hours

In-depth study of each minor arcana card, from all symbological points of view. Experiential exercises and practise reading for others. (Prerequisite: Intuitional Tarot)

Golden Dawn

The Hermetic Order of the Golden Dawn (1888) was the most famous and influential magical organization of the modern era. Their goal was to help member to "become more than human" by contacting and living under the influence of the Higher Self.

Some areas of study are ritual magic, Tarot, Egyptian god forms, Enochian magic, meditation, Kabalah, alchemy and astrology. The aspirant is brought through a calculated series of techniques, experiences or mental exercises which result in higher consciousness. The ultimate goal is to effect a bond with the highest good.

All classes are taught by Members of the Ra Horakhty Temple, which was chartered by the Thoth Hermes Temple of New Zealand, creating a link to the original Golden Dawn in London, England.

Neophyte Class

Three months, probationary grade. For students wishing to apply for Temple membership, or for those who wish to explore the GD system more from an experiential, active point of view.

(continued on page 11)

Mars Invocation

By Merilee Forestal

The following invocation was a turning point in my magical work and I would like to share the unfolding process. This process was three fold: 1) the purpose of the invocation, 2) seeking inspiration, and 3) the physiological and attitude changes.

Personally, one of my weaknesses is a lack of aggression and assertiveness. So, Laura Jennings, the Ra Horakhty temple co-chief and teacher of the Golden Dawn Initiate class, assigned me the duty of invoking Mars. In essence, I was to conjure up the sphere of Geburah within me.

Initially, I had distress over obtaining any inspiration. To help this dilemma, Laura suggested using the temple sword and meditation every night. I meditated every night for approximately two weeks and nothing happened. Then it transpired and I tapped into the Mars energy. The physiological changes were remarkable. In effect, I was unable to sleep. Energy surged throughout my body, cleansing and transforming. I became fire.

Performing the invocation has changed the way I perceive life. Now, I am much more direct in my dealings with people. Furthermore, the energy of Geburah is readily available when the necessity arises. For instance, any form of weakness and indecision can now be dispelled at a moments notice. This I attribute to the newly gained familiarity of the sphere of Geburah.

Another beneficial gain of the invocation is the supply of creativity that is waiting to be employed. With great Anticipation, I look forward to exploring the endless potentials and possibilities for the next ritual.

The Ritual:

Hail, Mars, ruler of red
Environment of Geburah
Where only fearlessness
Can tread.....

Come out from beneath
the embers so deep
Raise thy mighty sword
with blade all agleam
Impale upon it ruthlessly neat....
All doubts and insecurities.

I stand before thee
and want thy power
Thy energy and thy courage,
To cut away weakness
and false desire
To make me courageous and fair.

Impart to me your strength
Merge with me, Come with me
Oh gallant, tall and glorious Mars,
Walk through the fires
of conflict with me.

Uncoil the energy that lies beneath
Scorch me with passion and heat
And set my body ablaze.
Oh Geburah, how I want thee.

Burn me with your fiery eyes
Burn in my heart, my soul, my womb.
As the flamelet spits into a roaring fire
I emerge aggressive
from your flaming pyre.

My energy is sweltering
You are sweating and
burning within me,
And I am drunk on your severity,
I am Fire! I am Fire!

"Know yourself to be an Immortal Entity, a Star pursuing its way unhampered through the infinite heavens from eternity to eternity."
-Israel Regardie

Interview with Laura Jennings

(continued from page 3)

symbology and utilize all its correspon-dences exclusively for a period of time. All your Malkuthian material problems and earthly issues come up to be dealt with. All issues on the material plane, not just money, are dealt with in this grade. The student resolves these issues and at a certain point the uni-verse takes over. He then proceeds into the grade of Air.

The elements relate to different parts of our natures and the point is to address each one in sequence, to balance and integrate them into a whole. The aim is to become "more than human", a different and more complete being...

All this sounds like a tremendous amount of work and not to be undertaken lightly.

Yes, it's work, but as I've said, work you enjoy has a lot in common with play. And when you feel the gains you don't mind the work. There are rewards along the way. The rewards are commensurate with the work you put in. You wouldn't expect to present yourself to a Yoga teacher and immediately become a Yoga adept without a lot of practice. Dion Fortune, by the way, called the G.D. the Yoga of the West.

I'm impressed with the number of artistic, creative people who have been connected with the Golden Dawn. Is there an emphasis on those areas of expression?

The emphasis is on balancing out all the potentials of the individual. As for artistic expression, it could be that because it's often been the more intellectual types who were attracted, the balancing out process released their creativity. On the other hand, those who are not so inclined at the beginning may find they are developing an interest in science. As I have said, this work can give one the sense of unlimited potential. It unleashes the courage to tackle things one might not have tried otherwise....

Could the system be described in terms of integrating right and left brain activities?

Yes. One could kabbalistically consider the qualities of Chokmah and Binah. Incidentally we require students to have a good understanding of how the body works as well as how the mind works.

How does someone get in touch with you if they are interested in possibly joining the Golden Dawn?

Write the Hermetic Society of the Golden Dawn, P.O. Box 5461, Santa Monica CA 90405.

Include a description of your interests and practices, as they pertain to magical work. That would be an initial step.

A Question Of Spirituality

By Richard Fichera

Many times through the course of our lives, particularly if we are students of the occult, metaphysics, or philosophy, we ask ourselves about the meaning of spirituality. We want to know, by some measure, if we are pursuing and achieving our spiritual goals. Do we really have a grasp of the universe and our role within it? And how does that role change? Or can it? These are questions that I have certainly pondered, and are the very questions that brought me to High Magic. I am a seeker of truth, and while I have found some of what I sought, there is still much more to learn. To be certain that I was moving in the direction that I desired, I had to define some very difficult concepts, and one of those was spirituality. It is only recently that my definition has coalesced into a communicative idea. This is what I would like to share.

Those intimately familiar with Qabalah will recognize the three divisions of the soul: the Nephesch, the Ruach, and the Neschamah. From a psychological standpoint, these terms are loosely defined as the subconscious, including the world mind; the conscious mind, including the ego; and the superconscious respectively. It is the purpose of enlightenment, and Jungian psychology, to merge the Ruach with both the Nephesch and the Neschamah, creating a oneness with the universe and a oneness with the Divine. It is easy to confuse one or both of these concepts with spirituality, but from my experience, spirituality is actually something much deeper and more abstract.

There seems to be two relatively distinct types of religious experience. One is produced by environmental and body awareness, meditation upon external, arbitrary objects, and physical exercise or yoga. The other experience is brought about by deep, internal meditations, scrying, ritual, and the words of great teachers. Both of these experiences have great value; both are necessary. Each plays a different role in our psychic evolution, but only one of them is true spirituality.

It is not uncommon for the average "Sunday church goer" to eventually feel that something is missing. The phrase "recovering Catholic" was coined because of just such a situation, although it is by no means restricted to Catholicism. These people suffer from a lack of awareness of their integral role in the structure of the universe. They have been convinced that they are individual entities with no connection to the world they see around them. In fact, the making of such connections is often interpreted as bad, in the classic "heaven is good, earth is evil" philosophy. The thrice-great Hermes Trismegistus has also said, "for the World is the fullness of evilness; but God is the fullness of Good."[1] The Neo-platonists and Gnostics ran in to problems with this concept too, but those with an understanding of Qabalah, an understanding of positive and negative, of the manifest and the unmanifest, will finally see their way to clear thought. "Corrupt" or "evil" is merely a misinterpretation of the concept of negative and positive. Dion Fortune explained it this way: "...each Sephirah is negative in relation to the one above it by which it is emanated, and positive in relation to the one below it which it emanates."[2] In this way, Malkuth is always the most negative or "corrupt" sphere. But without this necessary "evil" where would we have our existence?

There is another type of person, who after having joined an occult lodge, finds themselves compelled to return to an organized church. It is almost a hunger that drives them there, something missing from their psychic diet. It cannot be fellowship, for the ties within occult orders are usually very strong, nor lack of knowledge, or a sense of belonging. Rather it is a lack of spiritual teaching, of guidance toward the One that is God. In some orders, one could be an atheist and fit in quite comfortably. There is so much emphasis on ritual, procedure, and meditation that the whole purpose for being involved is lost in the shuffle.

Yet, both of these approaches are needed, both unity with the All and unity with the One. God exists as both simultaneously. It was this very train of thought which finally lead me to a model for just such an image of the Divine.

Imagine God as both a Mind and a Body, not a physical mind and body, but a Divine, infinite Mind and Body. The Law of Correspondence plays an important role here in its "as below, so above" axiom. As the Kyballion states, "just as a knowledge of the Principles of Geometry enables man to measure distant suns and their movements, while seated in his observatory, so a knowledge of the Principle of Correspondence enables man to reason intelligently from the Known to the Unknown. Studying the monad, he understands the archangel."[3] Imagine that the Mind of God is the center of the universe, in the same say that our minds are the center of our existence or our "universe". The Mind of God is not located in a physical place, but rather in a "meta"-physical place or state of existence. Imagine that the rest of the universe is the Body of God, or physical manifestation of God, just as our bodies are the physical manifestation of who we are. God, being an infinitely perfect being is also aware of His entire Body at all times, just as we strive to do by merging our Ruach with our Nephesch. It is well known to psychology that while our conscious mind is not always aware of every aspect of our body, our subcon-scious is intimately aware of everything around us at all times. By merging with our subconscious minds, we would be consciously aware of our entire environment at every moment. We would live in constant realization of every other particle around us and the interplay between us and it. We would be constantly aware of every sensation of our bodies, both internally and externally. God, in his perfection, already exists in this state.

Therefore, what we have is an infinite Mind at the center of the universe, surrounded by all of infinity. We float about and evolve and have

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Enochian Magic

(continued from page 1)

of philosophical and religious problems, and argued silently with each other in maneuvering the hieroglyphic characters across the numbers."

The Golden Dawn philosophy of Enochian Chess has embraced all of the above and more. In the divination aspect of the game the squares of the multicoloured boards are also analogous to the twelve astrological houses and the four elements for each elemental section of the board. The chess pieces are Egyptian God-forms, most of which have already been encountered in Order symbolism. They are linked to the Tarot in the following manner: the King to the Ace, the Knight to the Tarot Knight, the Queen to the Tarot Queen, the Bishop to the Tarot King and the Rook to the Tarot Princess. Pawns are an admixture of elemental forces. These associations also extend to the Sephiroth as well.

Within the divination scheme a small white additional piece called the 'Ptah' is also employed. Each move is decided by the throw of a die (in a game dices are not used). The numbers indicated by the throw show what piece will move in accordance with its Kabbalistic association to the Sephiroth.

For example: if a 'one' is thrown, this relates to Kether and the King moves. If 'two' is thrown, then the Knight moves, due to his association to Chokmah and the Yod force or Abba, etc. Each player moves deosil, starting from the Air corner of the board. To decide which board is played upon one uses the elemental association to the boards and the four Tarot suits of Swords, Cups, Wands and Disks. The Ptah is placed in the square relating to the astrological house associated with the question. The Geomantic figure decides the angle on which the Ptah is placed. The diviner then tries to make the King reach the Ptah square. If he succeeds, then the answer to the question is positive, if not the answer in negative.

When the Golden Dawn first drafted the Enochian Chess papers they were skeletonic outlines because of the enormous number of variables involved in both modes of operation. In the years since, a detailed scheme has evolved.

Note

1. The description of this technique was prompted by my question during the lecture. It is only hinted at in the notes. I've used the anthropological term microscopic/macroscopic to describe Zalewski's instructions. In the O.T.A. we have found this technique to be one of the most important in magical visualization. We encourage the serious student to experiment with it. It might save years of frustration, especially in psychic center (chakra) work. -- C.R.R.

C. R. Runyon; biographical note:

Carroll Runyon received his master's degree in cultural anthropology from California State University at Northridge in 1980, specializing in Western ceremonial magick. He is the Magister of the Ordo Templi Astartes (O.T.A.), a long time student of the Golden Dawn and has been a contributor to GNOSTICA, THE CRYSTAL WELL and other New Age and occult publications.

One may occasionally hear or read in occult books that the original system of Dee and Kelley was more intricate than that of the Golden Dawn. This is not true. Their original scheme was more extensive, embracing seven systems. The Golden Dawn concentrated on only one of these, The Elemental Tablets. The G.D. carried this one system far beyond anything Dee and Kelley could have imagined. For example, the sub-system of Enochian Chess has in itself become more complex than the codes of Liber Logeath. The New Zealand Thoth-Hermes Temple has contributed several documents to this chess system.

When my wife Chris and I wrote the Tarot Section of the Golden Dawn Correspondence Course we included a sub-section on the astrological houses for each card. This was partially intended as a cross-reference for the Enochian Chess Divination Section. It is not only important for the King to reach the Ptah square to find an answer, it is also important to record the ensuing battle of the chess pieces to see how the event will come about. By referring to the Tarot Section, one can easily solve the puzzle of what is happening on the chess board.

In this two-part article I have covered the Enochian System of magic as developed and practiced by the Hermetic Order of the Golden Dawn. It does not encompass all of the modern experimentation either in regular Temples or individual retreats. Much work is being done currently in the Terrestial Victory or Thirty Aires system (Liber Scientia Auxilii et Victoria Terrestis). I am presently developing another of the seven systems for modern practice. Enochian magic probably has more serious practitioners today than it ever did in the four hundred years since its first revelation. It is a living, growing system with a rich heritage from the past and powerful promise for the future.



Spiritual Unfoldment
(continued from page 4)

In the Christian Qabalah, it is pointed out that the tempter in the Garden of Eden is called נחש, Nachash. By Gematria, the number-letter code of the Qabalah, Nachash is equal to 358. This is also the sum of the letters of the word משיח, Messianch or Messiah, "the anointed". Thus, we are told that the tempter and the agency of release and regeneration are identical! The One Source is the power behind both the appearance of bondage and liberation. We may transform the delusion of slavery into a means to release ourselves from all restriction.

The secret of the renewing transformation is the position of the Pentagram above the head of the Devil. Positioned as it is in the Key, the Spirit Point is dominated by the other four points of the elemental nature. This symbolically states that humanity is the pawn in a game of blind forces of nature. This is the way the profane see life. They believe themselves to be victims. If we place this star in its upright and proper position, the point of Spirit assumes its rightful place as the ruler of the four elements. Upright, the Pentagram tells our meditative consciousness that the Spirit we really are, is the creative potency of our Universe and the controller of our destiny. When we realize this important fact, then the delusion of bondage is seen for what it is -- a bad joke whose purpose is now past. Further, the Devil is transformed into the Archangel Auriel, whose name means "Light of God".

So learn to keep your sense of humor. Thus will laughter become the universal solvent that will break down the delusion of separateness and materialism. This will prepare us for the second stage of Spiritual Unfoldment known as "Awakening". Key 17, The Star, will be discussed in our next article.

Sub Umbra Alarum Tuarum.....

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Ra Horakhty Temple
(continued from page 7)

Zelator Class

Three months. First Elemental Grade of the Temple. Geomancy. Pentacle construction, ritual practices designed to balance the EARTH element of your personality. (Prerequisite: Neophyte class and initiation into the Temple)

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Astrology
Ritual Makeup
Candle Magic & Making Incense
Anatomy & Physiology For The Magician And Healer

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Spirituality
(continued from page 9)

our existence in this infinity that is the Body of God. We, in our evolution, spin around this center of the universe, or mind of God, making ever smaller circles until we have reached such a state that we can merge with the Divine Mind, the ecstatic union with the One that is God, as the Neo-platonists phrase it. These ever smaller circles represent levels of manifestation, the grossest being Malkuth in Assiah, the very center being Kether in Atziluth, working our way through an infinite number of levels, the levels of shadow, of angels, of archangels, of divinity. There are levels both above and below mankind, some "are beyond even the highest flights of the human imagination," as the Kyballion states.[4]

Using this model, we find two ways in which we interact with the Divine. We must become more aware of the universe, or infinite Body or God. This presents us with the feeling of being in union with the universe or the All. But we must also not forget to push ourselves toward the center of the universe or the infinite Mind of God. This gives us the feeling of drawing closer to the One, that one day we may merge in ecstatic union, when we will instantly be a part of the One and the All, just as the Divine is. This will be true spirituality.

Notes

1. Divine Pymander, Sixth book, verse 20; Yogi Publication Society, 1871.
2. The Mystical Qabalah, by Dion Fortune, chapter 17, paragraph 32; Samuel Weiser, Inc., 1984.
3. The Kyballion, by three initiates, chapter 2, page 29-30; Yogi Publication Society, 1940.
4. ibid, chapter 8, page 130; this chapter gives a brief description of each of the planes of existence according to Hermetic belief.

Enochian Magic

(continued from page 1)

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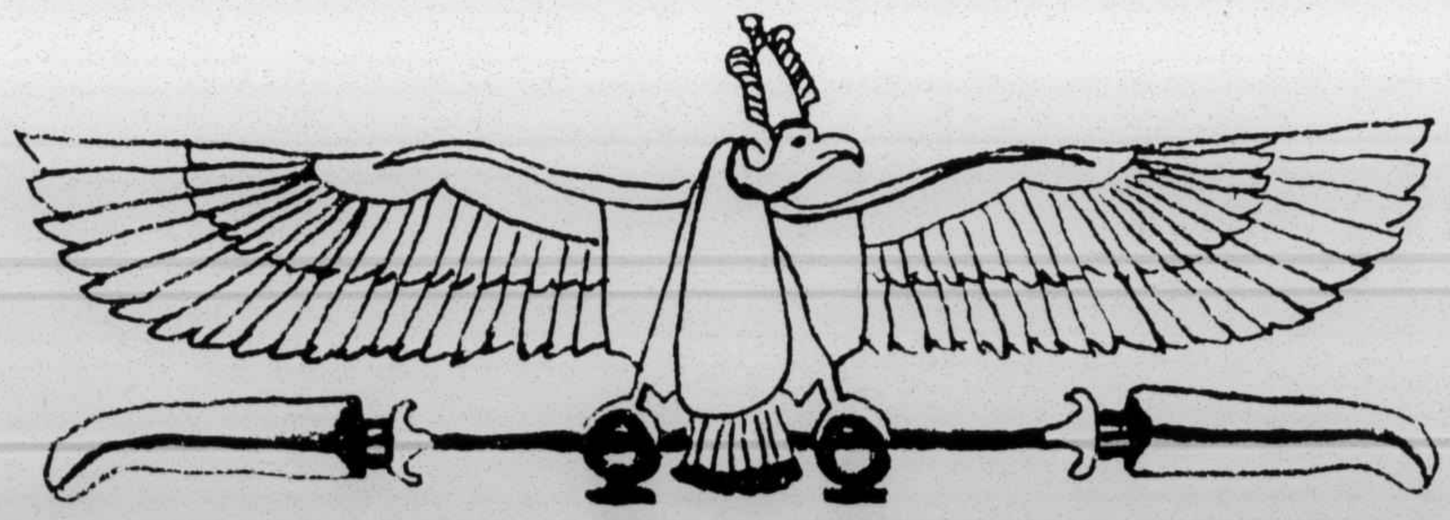

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Spirituality
(continued from page 9)

our existence in this infinity that is the Body of God. We, in our evolution, spin around this center of the universe, or mind of God, making ever smaller circles until we have reached such a state that we can merge with the Divine Mind, the ecstatic union with the One that is God, as the Neo-platonists phrase it. These ever smaller circles represent levels of manifestation, the grossest being Malkuth in Assiah, the very center being Kether in Atziluth, working our way through an infinite number of levels, the levels of shadow, of angels, of archangels, of divinity. There are levels both above and below mankind, some "are beyond even the highest flights of the human imagination," as the Kyballion states.[4]

Using this model, we find two ways in which we interact with the Divine. We must become more aware of the universe, or infinite Body or God. This presents us with the feeling of being in union with the universe or the All. But we must also not forget to push ourselves toward the center of the universe or the infinite Mind of God. This gives us the feeling of drawing closer to the One, that one day we may merge in ecstatic union, when we will instantly be a part of the One and the All, just as the Divine is. This will be true spirituality.

Notes

1. Divine Pymander, Sixth book, verse 20; Yogi Publication Society, 1871.
2. The Mystical Qabalah, by Dion Fortune, chapter 17, paragraph 32; Samuel Weiser, Inc., 1984.
3. The Kyballion, by three initiates, chapter 2, page 29-30; Yogi Publication Society, 1940.
4. ibid, chapter 8, page 130; this chapter gives a brief description of each of the planes of existence according to Hermetic belief.

Chaoism and Thelema

(continued from page 2)

it should by every serious magician's goal to build upon it.

Austin Osman Spare did much to advance the cause of post-Crowleyan Magic by stripping the techniques back to th bare bones of basic technology and belief structure. Spare and Crowley soon parted because Spare grew tired of the whole panoply of Crowleyan Golden Dawn style Kabalistic Transcendentalism and opted for simpler more effective sorceries and ecstasies. Considering that Crowley habitually demanded the wallets, worship, sexual favors, and sexual partners of his followers, it is not unlikely that they fell out on a personal basis as well. Crowley came eventually to accuse Spare of being a black magician for Spare practised magic for direct results and experiences rather than to confirm spiritual theories and grandiose messianic messages. Although Spare frequently conjured up various entities and beings to assist him in his art and magic, he did not fall into the trap of regarding them as necessarily independent of, or superior to, himself. Spare's view of himself or himselves was sufficiently all encompassing to accommodate everything he willed and perceived; beyond that, nothing was real. The Pact continues in the spirit of this tradition. The Great Work of Magic is to unlock the worlds within and to unleash personal powers for pleasure and profit. The formation of sundry cults, religions and codes of personal behavior are rather secondary matters, generally unworthy of the time wasted on them. The genuine magician is usually unconcerned with the current flavor of the surrounding sociopolitical environment and can live quite comfortable in hell if need be.

While the attitude of various O.T.O. groupings toward Pact membership awaits clarification, the Pact is usually prepared to extend the hand of welcome to anyone who can answer affirmatively the first question put to the candidate, "do you know that there may be no ultimate truths?" I'm afraid that no exceptions can be made for those who boorishly have to recite the Law of Thelema at this point.

Eliphas Levi

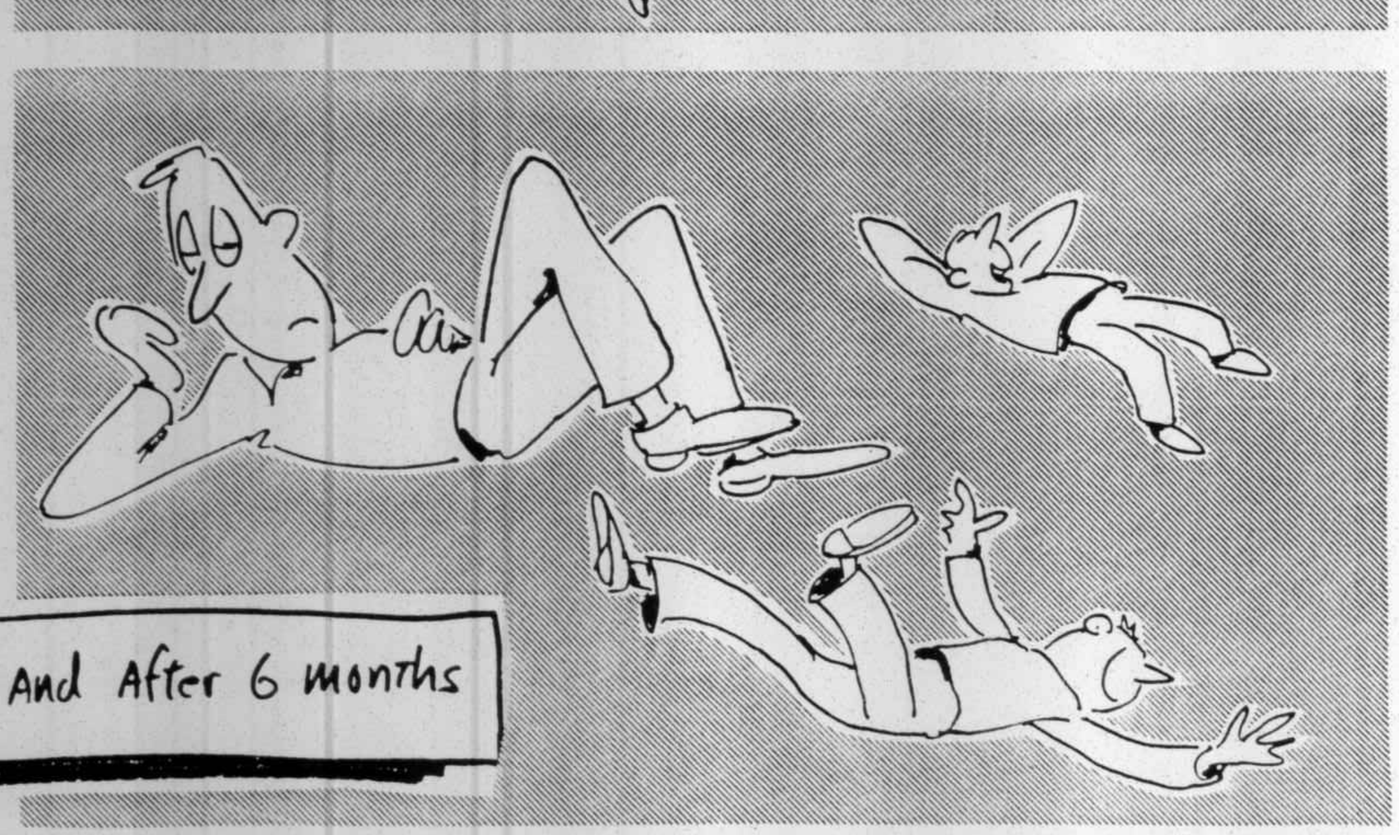
(continued from page 5)

years and in 1275 showed signs of mental exaltation. His wife (Blanca Picany) had his estate seized and administered by someone she considered more competent (of this world). He then retreated to Randa, visited Monpeillier and persuaded the King of Majorca to build a Franciscan monastery at Miramar where he taught Arabic for 10 years. He then visited Rome and Paris where he expounded his Christian Doctrine. Most people could not comprehend his teachings and thought him half-insane. Lull then sailed for Tunis and was imprisoned for preaching Christianity and finally expelled from the country. Lull continued to travel Europe speaking, eli-citing support for building schools and being rebuffed. He crusaded against Mohammadanism and at the age of 80 visited the city Bougie where he was stoned to death by fanatic inhabitants. Lull wrote "Ars Major", "Ars Generalis" and "Ars Veritatis Inventiva".

4. 1776-1853. Joseph Maria Hoene-Wronski, an anti-Tsarist, was born in Poland and died in Paris. He was called by his contemporaries variously a fraud, genius, madman and a divinity. His career lead him from misfortune to misfortune. He studied philosophy in Germany (1797) under the system of Immanuel Kant. In 1810 in Paris he developed his theory of THE ABSOLUTE, a system of ra-tional thought that leads to the knowledge of GOD. Wronski said that he had reached the absolute, but his proof is couched in math-ematical terms and is difficult to understand. Wronskie's sup-porters say the theory THE ABSOLUTE is derived from the essence of Kant's philosophy, but others say it is pure Qabalist philosophy. Wronski had been educated in Qabalistic thought as Freemasonry had permeated Polish life in anti-Tsarist circles. Wronski wanted to keep his occult knowledge to himself, but shared his knowledge with Eliphas Levi. Wronski was a frustrated inventor, whose ideas (a steam engine) met with failure for bureaucratic reasons. He was not a tactful or politically wise person. In 1873, 20 years after Wronski's death, Levi discovered a work room of Wronski's, a room Levi was never allowed in. In that room Levi found the Prognometer. This machine was constructed with an outer globe encircling an inner globe (covered with equations). The operator had only to adjust each globe to bring together the sum of all human knowledge.







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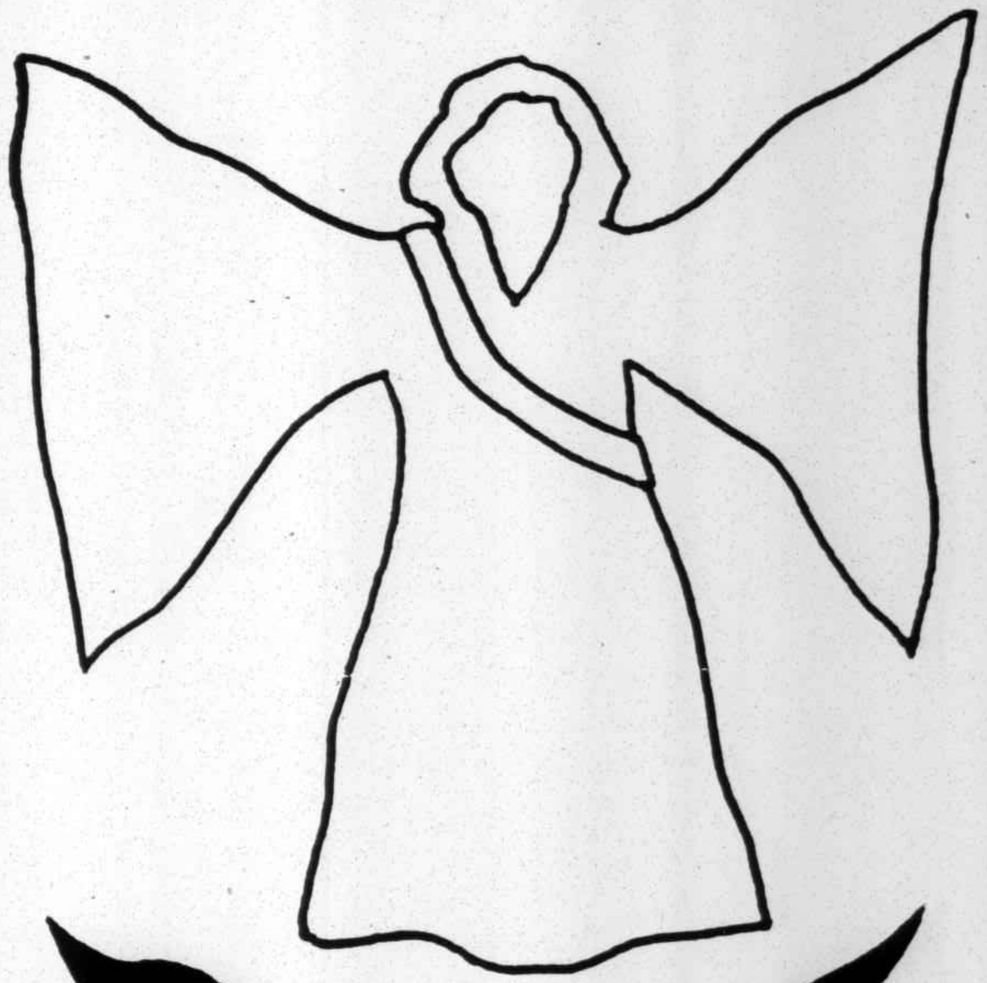

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