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Sir Myles na gCopaleen[1]: Forgotten Savant of the Golden Dawn

by Robert Anton Wilson

Sir Myles na gCopaleen (1868-1967) has been unfairly of carelessly excluded from most histories of the Hermetic Order of the Golden Dawn and appears to be little known outside of his native Ireland. It is the purpose of this brief note to acquaint American readers with this prodigious and egregious author, scientist, philosopher, explorer and Initiate

Born in Dun Leoghaire[2], a southern suburb of Dublin, Sir Myles attended Trinity College, Dublin, did post-graduate work at Heidelberg University (where he acquired the traditional dueling scar)[3] and traveled widely in Persia, Tebet, India and Chine. At 20, he was the first to translate the Tao Te Ching into Gaelic and at 29 established the Sir Myles na gcopaleen Royal Archaeological Institute and the Sir Myles na gCopaleen Royal Institute for Advanced Chronotopological Studies[4]. He was well known in social circles in Dublin and is said to have performed ably on the oboe, tuba, French horn and harmonica[5]. Like many Irishmen of his generation, he remained a lifelong bachelor[6].

At the age of 30, in 1898, Sir Myles was admitted to the London temple of the Golden Dawn as Neophyte but advanced rapidly through the grades, reaching the rank of Magister Pempli by 1900 when the tragic feud erupted between the Mather/Crowley faction and the Yeats/Farr faction. Leaving England in a High Dudgeion[7], Sir Myles returned to Dublin where he formed his own golden Dawn order in collaboration with Dr. Malachi Roland St John Mulligan, the well-known physician and poet who later became a Senator when the Irish Free State was formed[8].

Dr. Mulligan and Sir Myles governed the Dublin Golden Dawn in a just, mellow and flexible manner until the occasion on June 16, 1904, when Sir Myles achieved Supreme Enlightenment while attending the funeral of one Patrick Dingam at Falsnevin Cemetery. As he wrote in his diary, Sir Myles "experienced the Rising of the Kundalini, gold showers of light up and down the Middle Pillar, and an ecstatic awareness that Everything is Nothing."[9] Om Samadhi, he found himself on the 23rd Astral, where a committee of Sages - he mentions that Buddha, Krishna, Lao_Tse, Weishaupt and de Selfby were among those present - appointed him Ipsissimus Maximus Superhyperparagloriosum and appointed him to go forth and teach all men, women and dogs[10] to way to the True Path.

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How The Golden Dawn Works Enochian Magic

by Patrick J. Zalewski
edited by C.R. Runyon

Note: This modern 'Flying Roll' on Enochian theory and practice has been edited from the script of Pat Zalewski's talk on the subject given at Los Angeles during his recent Golden Dawn lecture and workshop tour. Mr. Zalewski is the author of Secret Inner Order Rituals of The Golden Dawn (Falcon, 1988). He lives in New Zealand and is heir to The Order's long established tradition in that country. Zalewski was a colleague of the late Francis Regardie. Although Patrick Zalewski is reluctant to publicly proclaim a rank or title in our present Golden Dawn revival, his credentials and remarkable practical knowledge of G.D. magic and ritual speak for themselves. Knowledgeable students will be particularly interested in the never-before-revealed Pyramid Visualization theory and Technique described in this article.

ORIGINS OF THE ENOCHIAN SYSTEM:

The Enochian system of magic originated on March 8th, 1581 through the efforts of Dr. John Dee and Edward Kelley. Kelley was the clairvoyant of the two. He became the channel of communication for the angelic entities which appeared to him in a "shewstone" or crystal. Over the next two years, Dee recorded the results of Kelley's contacts in a series of diaries.

On perusing these manuscripts (British Library: Sloane 3188, 3189, 3191, 3677 and 3679) it is evident that a new language with a rudimentary grammar had been passed on to Kelley by the angelic entities in these skrying sessions. Modern occultists have dubbed this language "Enochian", because the dictating angel's name was "Ave", who was said to have given the tablets to the Biblical Enoch.

Dee, Kelley and their wives traveled extensively in Europe in the 1580's. Kelley was in Dee's employ, having been hired for his clairvoyant abilities. Every detail of the skrying sessions was diligently recorded. Though the visions were mainly seen by Kelley, Dee also glimpsed phenomenon in the crystal on some occasions. In the very beginning of the Enochian contacts, an angel was said to have given Dee a special crystal to use in the seances. This shewstone aroused such curiosity that Queen Elizabeth the First journeyed out to Dee's home at Mortlake to see the crystal for herself -- but on finding Dee's wife gravely ill, she refrained from intruding.

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FEMININE ARCHETYPES

SEVEN 'GODDESSES' WITHIN THE FEMALE PSYCHE

By Arlen Wilson

The Golden Dawn system uses Hebrew terms and Egyptian god-names to call forth and make more conscious certain archetypes, or already existing potentials within us. But there's no harm in seeing what we can learn from ancient Greece. In fact, the Golden Dawn approach to Qabbala encourages examining other pantheons and even "putting them on the tree" to see how the creative energies and polarities relate to each other in different systems.

When Hesiod wrote down the rich lore of Greek mythology in about 700 B.C. some of these stories were already hundreds and perhaps thousands of years old. Through them one can glimpse a very ancient, very different order of society from that which later developed in Greece and elsewhere, as far as women were concerned. Echoes of this earlier era lasted well into the historical patriarchal period. In antiquity powerful goddesses were invoked by men as well as women.

There are many sources from which to learn of the seven major goddesses of Greece but Jean Shinoda Bolen's book, Goddesses in Everywoman (Harper and Row 1984) is one of the very best and has the advantage of being currently available in paperback. Dr. Bolen is a psychiatrist who is influenced in her practice by Jung but not limited by his view of women's psyches. As a woman, a physician, a wife, a mother, a scholar and in her quiet way an activist, she knows whereof she speaks. Her account of the goddesses follows Hesiod and other valid sources carefully, so we will follow her. She classes Artemis, Athena and Hestia as the independent, invulnerable goddesses. They are always strong, never victimized. They act rather than being acted upon. Hera, Demeter and Persephone are perpetually bound into relationships with others. They are the vulnerable goddesses and in the myths endure humiliation, rape and bereavement. However, even the vulnerable goddesses have, or achieve great power as they evolve in the course of their stories. The final goddess, in a class by herself, is Aphrodite, the Greek name for Venus. Bolen calls her the alchemical goddess because she literally changes the chemistry of all those touched by her.

Artimis was a wild and free goddess of the hunt, of the wilderness and all wild creatures. With her nymph companions she roamed wherever she willed. Although she hunted with bow and arrow and her aim was sure she was also a protector of

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Message to Readers

by Laura Jennings
Co-chief of the Ra-Horakhty Temple

We have received a number of letters recently from individuals asking if the Ra Horakhty Temple and the Hermetic Society of The Golden Dawn are connected to either Chris Hyatt, Falcon Press, The Israel Regardie Foundation (USESS) of the Golden Dawn Temple and Society. Ra Horakthy is and always has been a separate entity.

Although Peter Yorke, Patrick Zalewski (Thoth Hermes Temple, New Zealand) and myself joined as regular members at the inception of the Regardie Foundation, there was never any connection between our Temples, our curriculum, or our ritual work and the GDTs or the Foundation.

Totally apart from my affiliation with Ra Horakhty, I accepted the appointment of "Temple Chief of the Regardie Foundation" when Chris Hyatt offered it a few years ago. My acceptance was based upon Hyatt's interest in forming an active GD Temple, a study center where Foundation members would have access to Regardie's library and unpublished works. During the time I was Temple Chief, the Foundation moved in different directions. Since Peter, Pat and myself had interests concerned with the Golden Dawn System of Magic and in doing ceremonial magic, as well as providing a Temple where students can work through the traditional graded system - we all resigned regular membership some years ago. We wish them well in their endeavor.

At this time we wish to express our gratitude to Falcon Press for publishing the "Complete System of Golden Dawn Magic" and "Secret Inner Order Rituals of the Golden Dawn" by Pat Zalewski, which has made the writings of these two adepts more accessible to a greater number of individuals.

Falcon and the I.R. Foundation has also released the GD correspondence course. When Pat Zalewski wrote the course and donated it to Flacon, he explained that it was an introduction to the work and a means of creating a solid foundation for Temple initiation work. It gives one a good understanding before approaching the graded curriculum of a GD Temple. Working through the grades not only involves written work but a great deal of ritual work too. Ra Horakhty Temple is accepting applications from local as well of out of state members. All members work with a Temple advisor, have assignments and ritual work to do, and tests. After completion of the Neophyte grade and examination, members may attend monthly ceremonial meetings.

The Portal

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This is the premiere issue of The Portal, a newsletter from the Ra Horakhty Temple of The Hermetic Order of the Golden Dawn. We invite contributions, articles, poetry, feedback, letters from those interested in any facet of western occultism.

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English Occult Bands

by Bob Morris

The English musical occult underground grew out of industrial music, which started at about the same time that punk did, in '77 or so. Industrial music was purposeful "anti-music" designed to expose all that society hides and represses, and operated under the theory that modern society dehumanizes us so much that only extreme shock can awaken us from our trance. So, buzz saws against steel drums competing with synthesizer shrieks might be the "music" while brain surgery videos provided the backdrop. At it's best, industrial was a valid art movement that could, at times, provide an odd peace, akin to breaking through to the sun above the storm clouds.

The major industrial bands were Throbbing Gristle, Cabaret Voltaire, and SPK. Something happened to Throbbing Gristle on the way to the industrial armaggeddon, they pushed the industrial ethos so hard that it flipped over into agic. Crowley references began popping up in their albums. They broke up in '81, and all of the members have formed other bands with magical undercurrents. Genesis P_Orridge formed Psychic TV, Cosey Fani Tutti and Chris Carter started the aptly named Chris and Cosey, and Peter Christopherson began Coil.

Psychic TV is the most overtly magical. They have their own temple, The Temple of Psychic Youth, which appears to be a mixture of OTO and Scientology filtered through underground music. They've released dozens of records which vary wildly in quality from startlingly creative to wretched. One of their best is "Godstar", a "hyperdelic" gem about Brian Jones that outdoes the psychedelic masters of the 60's.

Chris and Cosey make deceptively simple music. At first it just sounds like normal synthesizer music, but the more you listen, the more you realize that there's layers under layers of music here. What seemed to be simple is anything but. They also like to sneak subliminals onto their albums. The magic here is mostly unspoken, except for pieces like "Send the Magick Down".

Coil is the most subterranean of the TG offspring. One of their first releases was "How To Destroy Angels" which is "ritual music for the accumulation of male sexual energy". Albums include "Horse Rotovator" and "The Anal Staircase" and their music is well-composed, serious, and coming from Heavy Magickal Territory. Gnosis magazine had an article about them a while back conducting a simultaneous ritual with a shaman in San Francisco.

One of the co-founders of Coil was David Tibet, who also started Current 93. At the time, Tibet was an OTO member, and early C93 albums reflected this High Magic background. Since then, he's explored medieval Christianity and Tibetan Buddhism, and also works with many other bands. C93's music is superbly crafted, deeply emotional, and can switch from hauntingly beautiful to terrifying in the wink of an eye.

Other magical bands include Death in June, Fields of Nephilim (with a song titled "Love Under Will"), Test Dept. (who recently went from ferocious industrial percussion to paganism), Royal Family and the Poor (who have songs in Enochian), and the Legendary Pink Dots (titles include "Casting The Runes" and "Golden Dawn").

Sir Myles na gCopaleen

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Unfortunately, Dr. Mulligan never accepted this astral initiation as genuine, and harsh words were exchanged between him and Sir Myles, leading to another of the long series of Golden Dawn feuds. La Tournier has, however, thoroughly refuted Dr. Mulligan's claim that sir myles was under the influence of 14 pints of Guiness at the time of his Illumination[11].

During Easter Week 1916, Sir Myles participated in the uprising[12] and was, like most of the Irish Republican Brotherhood, sentenced to death. This was commuted to like imprisonment in 1918 and Sir Mules was released after Free State was formed in 1922. He had spend his prison years working on his astounding but little known translation of the Finn Mac Cumhal epic into Homeric Greek and plying mathematical logic games with Eamon de Valera, later to become Prime Minister and President of Ireland[13].

After 1923, Sir Myles retired to his ancestral home in the Dun Laoghaire mountains. Prison seems to have left scars on him; all commentators agree that he made little efforts in the following two decades to teach the True Path to men and women, concentrating all his efforts on dogs ("a more honest and noble species,: in his opinion.) After 1925, letters to confidants in Ingolstadt reveal that he had achieved a high degree of communication with his canine Neophytes and had promoted two Irish Wold Hounds to Zelator. His love of animals increased withe his magical attainments and in 1926 he published his controversial Quadruped quatrains, Made up of translations from canine, feline and capricine poetry, which he had learned to interpret. By 1933, a Doberman had become the first Magister Templi in the Sir Myles na gCopaleen Order of the Golden Dawn and there many canine Adepti Exempti, Zelators etc, and two goats what had achieved the rank of Magus. None of Sir Miles's cats every advanced beyond Probationer, and only one vole[14] was ever advanced as far as Philosophicus.

In 1936, coming out of retirement, the 68-year old Sir Myles personally led the Royal Sir Myles na gcopaleen Paleo-Anthropological expedition to darkest County Kerry, where they found the bones of Corkadorky Man[15], the earliest known inhabitant of Ireland, who (as they discovered) had built all the puzzling and eldritch megaliths of the late Stone Age merely to confuse future archaeologists. "Wherever he came from," Sir Myles wrote,"Corkadorky Man was the first true Irish artist."[16]

The expedition revitalized the aging Sir Myles and in the following years he began writing his beloved philosophical column[17] for the Irish Times, which he continued until the 1950's, even though some readers continually complained about his puchkish habit of writing occasional columns in Classic Gaelic, Homeric Greek, Middle English, Old High German and other obscure argots. It was in these years that the elderly Sage of Dun Laoghaire published his celebrated "magical novels" under the pen-name, Flann O'Brien - The Third Policemen, At Swim-Two-Birds, The Dalkey Archive, etc.[18]

In 1960, Sir Myles visited the United States on a secret mission to consult with Israel Regardie. Nothing is known of this meeting and neither man ever spoke of it afterwards, but it was shortly thereafter that various versions of the long-suppressed Al Axif (or Necronomicon) of Abdul Alhazred[19] began to appear in occult bookstores.

Sir Myles died in 1967 in the Starry Plough pub on lower Abbey Street, Dublin, at the age of 99. His last recorded words were, "Another pint of Guiness, by good man." At that point he fell of the bar-stool with a massive cerebral stroke and was pronounced dead on arrival at St John of God's Hospital. When his last will was read, he had left his entire fortune to newly-endowed Royal Sir Myles na gCopaleen Pshyco-Pharmacological Institute[20], and had appointee one Gary Owen, a handsome pedigreed Irish Setter[21], as his successor as the Outer Head of the Dublin temple of the Golden Dawn.

Footnotes....

1. There is as yet no biography of na gCopaleen in English. The standard reference is O'Brien's A Chara, no caith tabac (Poolberg Press, Dublin, 1981.) The curious will also which to consult La Tournier's na gcopaleen, Homme on Dieu? (University of Paris, 1976), La Fournier's more pedantic but exhaustive na gCopaleen: l'Enigme de l'Occident (Editions J'ai Lui, 1983) or van Kooning's De Onbekende Filosoof (De Kosmos, Amsterdam, 1986.) The vile slanders of von Hankkpf (na gCopaleen macht eine grosse Dummbeit, Heidelberg, 1977) have long since been refuted by the later works of O'Brien, op. cit. and La Fournier, op. cit. and there is no basis of von Hanfkopf's claims connecting the sober, scholarly Sir Myles with the Ordo Templi Orientis, the Church of the Sub-Genius, the Campus Crusade for Cthulhu, the Priory of Sion, the College of 'Pataphysics of other unsavory assemlies of the depraved and demented.

2. Pronounced "Doon Leary." Timothy Leary's ancestors also came from there and O'Brien op cit suggests genetic-temperamental links between Sir Myles and the American neurologist-philosopher. Both men seem to have been incapable of keeping a straight face for three minutes consecutively, questioned Authority repeatedly, spend time in jail, etc.

3. There is no basis for van Hanfkopf's malicious assertions that Sir Myles was "drunk as a skunk" ("sie ein Polkatz kerflooey") at the time. Hamburger, an eye witness, cited by O'Brien, states unequivocally the Sir Myles "had only a drop taken the whole day long."

4. Chronotopology is the science of cultural temporary relativity, inspired by Sir Myles studies with Einstein and meditations upon the Irish character. The major theorem he himself announced was that, although there are 23 synonyms for manana in gaelic, none of them express the precise degree of urgency.

5. Sir Myles waltzed but never master the rumba. He shot but not at sitting birds. He smoked opium but only on Bank Holidays.

6. Rumors connected Sir Myles romantically with Mrs. William Wilde, Maud Gonne, Kitty O'Shea, Coutess Marcowitz, Mrs. Oscar Wilde, Lou Salome, Florence Farr, Mrs Patrich Campbell, Sara Bernahrd, Lily Langtry, Lillian Russel, Alice Pleansance Liddell, Dr. Marie Stopes, Madame Curie, Mrs. Lloyd George, Mrs. eAmon de Valera, Mrs. Malachi Mulligan, Sister Mary Immculata, Sister Many Luccia, Sister Mary Babalon, Leila Waddell, Mary d'este Sturgis, Pearl Buck, Clara Bow Mary Pickford, Marlene Dietrich, Sisty May Xavier, Shirely Tmeple, Margaret Mitchell, Lady Astor, Lady Rose Pottling-Shed, Peggy Ann Garner, Margaret OBrien, Wendy Hiller, Katerine Cornell, Siobhon McKenna, Anna Freud, Georgia O'Keefe, Hedy Lamarr, Betty grable, Doris Lessing, Mary Renault, mary McCarthy, Aleister Crowley, Vivian Romance, Anna Mangani, Liv Ullman, Marilyn Monroe, Sophia Loren, Finnoula flannagan an "six chorus girls in one night, in Hamburg" -- the last only on the testimony of the venomous and trecherous van Hanfkopf. None of these allege affairs can be conclusively proven of disproven. As O'Brien wrote,"Sir Myles was unusually reticent about private matters, even for an Irishman."

7. A model of English sportscar no longer manufactured.

8. In 1904 Dr. Mulligan and Sir Myles founded the secretive Society for the Revival of Paganism in an old military tower in Sadycove. James Joyce stayed there for five days in October 1904 and now the building is called The James Joyce Museum. Some visitors late at night claim to see Sir Myles's ghost wandering the battlements crying, "Unfair! Unfair!"

9. The Taoists similarly describe Enlightened Consciousness as "no mind" (wu shin;) the Cabalists traditionally refer to "the Head that is not a Head" and Aleister Crowley recorded his Illumination in the words "Nothing is. Nothing becomes. Nothing is not." this is a truth suitable only for the Grade of Magus and should not be confused with the Church of the Sub-Genius's mumbo-jumbo, "Bob is. Bob Becomes. Bob is not."

10 Buddha vowed to redeem "all sentient beings," Zarathustra claimed dogs to heaven, St Francis of Assisi preached to mammals and birds, and Father Matthew Fox of the Creation Spirituality movement is currently teaching that every newborn chick is a "manifestation of God." There is herein a Teaching suitable only for those

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Sir Myles na gCopaleen

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who have attained the rank of Ipsissimus or higher.

11. O'Brien cites the highly reliable Frankfurter as testifying that Sir Myles "had only a drop taken that whole day." As LaFournier points out, the funeral was at 11 a.m. and Sir Myles never had more than two pints before noon.

12. The old Golden Dawn feud still festered and Yeats carefully does not mention Sir Myles in his famous commemorative poem "Easter 1916," even though he was generous enough to mention Captain John McBride who had married the woman he loved, if one believes all the gossip one hears around Dublin. But, sure, the Irish will never say a good word about each other, faith, and that is the result climate, according to both Sir Myles and Bernard Shaw.

13. It was due to Sir Myles's tormenting him with the paradoxes of quantum logic that de Valera, formerly a math teacher, became interested in quantum mechanics and later, as Prime Minister, founded an Institute for Advanced Studies in Dublin, just so he could invite Schroedinger to come live in Ireland. As Sir Myles said about Dr. Schroedinger's appointment, "Sure, Dublin is the place for a man who can prove a cat is dead and alive at the same time."

14. This intelligent and playful mammal is often erroneously identified as a "water rat" in America.

15. The scientific world steadfastly rejected the wild accusations of the viperish van Hanfkopf, who always insisted that Corkadorky Man was a "fraud" assembled by Sir Myles out of anthropoid bones and graveyard robbings. Of course, von Hanfkopf did document his charge that seven out of the eight members of the Corkadory expedition were members of the Isis-Nuit Encampment of the Ordo Templi Orientis, but his further attempts to link Sir Myles with graverobbers and diabolists are universally rejected as unsound and unsubstantiated. As O'Brien once said in exasperation, "That German is the sort of man who will kiss your arse to your face and spit in your eye behind your back."

16. The pookah is an alleged six-foot rabbit that roams County Kerry and can cause bilocation in time. The first major Irish philosopher, Erigena, proved that dust contains God. No two clocks in Dublin ever agree. Swift was Dean of a Cathedral of the established (Anglican) Church and wrote treasonous pamphlets under 30 pen-names. James Joyce wrote a book, Ulysses, in which every character is living in a different Reality. Bishop Berkeley proved that the universe does not exist but God thinks it does. Oscar Wilde asked, "Are the commentators on Hamelt really mad or only pretending to be mad?" Gerry Adams, the man regarded by everybody in both Ireland and England as the supreme commander of the Irish Repbulican Army, continually insists that he is not the supreme commander of the Irish Repbulican Army. Liam O'Blaherty, considered to one Realist among Irish writers, once tried to establish an independent Irish Soviet Republic in one building in Dublin and began his Autobiography with he terse warning, "All men are born liars." aleister Crowley was of Irish descent, too, and wrote The Book of Lies (falsely so called.)

17. The most sagacious of these columns were published by Picador, London, as the Best of Myles. Still later columns have been found, written under the pen-names John James Doe and Harry Knowall, and have also been published by Picador, 1986 as Myles Away from Dublin.

18. James Joyce, never a man to lavish praise on other Irish writers, described At-Swim-Two-Birds as "the funniest book I've ever read." Graham Greene is another fan of the "Flann O'Brien" novels, an Irish actor, Eamon Morrissey, has written, directed and acted in one-man show made up of highlights from these works. There is no evidence supporting the absurd and incredible claim by von Hanfkopf that Sir myles not only wrote the novels under the pen-name Flann O'Brien. If O'Brien created Sir Myles, how could Sir Myles have also created O'Brien? (There is a mystery here only to be fathomed by those who have attained perfection in the rose Cross ritual of by 19th degree Freemasons.)

19. Sir myles was of the school of Islamic studies which denies that "the mad poet" Abdul Alhazred was really "mad". Indeed, as Price has written (a critical Commentary on the Necronomicon, Cryptic Publications, 1988) the Arabic word Quo'khu, loosely translate "mad" also means "intoxicated," seized with poetic power," "enchanted," "epileptic" and "stoned out of one's gourd" (among other things.) The basic meaning of the word, etymologically, merely means one who hears the Djinns signing and dancing and carousing at night. Sir Myles believed Abdul Alhazred "had a heavy hasheesh habit" but was "as sane a most poets, which is considerably more that one can say for most politicians."

20. Sir Myles's last years were mostly devoted to Psycho-Pharmacological research, and his notes and papers of this time reveal an extraordinary interest in the Alchemical Elixir, the magic mushroom of Mexico, the soma of the Hindus, the peyoti of the Native Americans, and similar neuro-potions. He corresponded extensively with Dr. Timothy Leary, Alan Watts, Alsous Huxley, Dr. Humphrey Osmond, Dr. Stanisleus Grof, Dr. Albert Hoffman, William S. Burroughs and Augustus Owsley Stanley. He even began a new novel, under the Flann O'Brein pen-name, about a man who writes a series of novels under a pen-name, and then under still a third pen-name, and in perfect pedantic German, writes a diatribe against the fictitious character created by the fictitious novelist.a nd which point the whole academic and occult worlds are eventually drawn into debates about events that never happened to a man who never existed and the charges made against him by another man who never existed.

21. Garry Owen is a direct descendent of the famous earlier Garry Owen owned by J.J. Giltrap. a professional breeder of pedigree Dogs - the only animal mentioned by name in Joyce's Ulysses. Th current Garry Owen is said to govern the Dublin Gold Dawn judiciously and with dignity, and as on Philosophicus has observed, "Sure we'd rather have this honest four-legged son of a bitch that some of the desperate two-legged sons of bitches who've set themselves up a Golden Dawn chiefs in places like Kerry or Liverpool."

"The Cthonos Working"
- A cassette tape by Peter J. Carroll -

reviewed by Naia Passo

The tape begins with Peter Carroll talking about Chaos Magic in general, then proceeding to the actual Cthonos Rite, which is a guided meditation through six underground chambers, each chamber having its' own magical meaning and purpose.

The first chamber is evocation, where the work is with entities such as homunculi and bestial creatures who are created or contacted by the magician. They can also be thought of as semi-independent parts of the magician's subconscious.

Divination is the purpose of the second chamber. Information is gathered by psychic means. Many types of divination are described, such as Tarot and I Ching, and Carroll suggests that the divination be used for events in the near future, as long-term divination may actually influence events.

Enchantment is third, where one can casts spells or create events through semi-conscious wishes.

Invocation is the working done in the fourth chamber, which requires total immersion of consciousness into the image of what is invoked, which are usually pagan dieties.

Chamber Five is easily the most intense part of this working. One descends into the Pit of Choronzon, faces him, and undergoes disintegration and finally re-integration.

After The Pit comes Illumination, the final chamber, where the magician modifies himself by remeding his weaknesses and strengthening his strong points.
Carroll concludes the tape by giving general advice to aspiring magicians, mostly in the form of cautions to start small and gradually work your way up. My favorite quote is "A sense of humor is what stands between the magician and madness".
(The tape can be ordered through The Portal for $10 plus $1 P&H. Checks payable to AIO.)

ENOCHIAN

(continued from page 1)

Dr. Dee died in 1608. Fifty-one years later, a selection of his magical diaries was published by Meric Casaubon under the title: 'A True and Faithful Relation of what passed for many years between Dr. Dee and some Spirits' (recently reissued by Askin Publications).

Twenty years after Casaubon's book, Elias Ashmole was the next British scholar to take an interest in Dee's diaries and to try to form a magical system from them. After Ashmole's death, most of his papers lay for years in a wooden chest before they were literally unearthed and sent to The British Museum.

The Enochian System can be classified into the following divisions:

1. Sigillum Dei Aemeth.
2. Tabula Sacta.
3. Liber Scientia Auxilii et Victoria Terrestris.
4. Heptachia Mystica.
5. Tablet of Nalvage.
6. The Four Elemental Tablets.
7. Liber Logeath.

It would be fair to say that these are merely the visible heads of a very intricate system that has not yet been fully explored even to this day.

Within the Hermetic Order of the Golden Dawn, Dee's manuscripts were heavily modified into a complete system of magic that involved ceremonial ritual as well as skrying (astral projection) and a four handed chess game that was a magical sub-system and also a form of divination. The basis of the Golden Dawn's Enochian system were the Four Elemental Tablets or "Watch Towers" (a fifth tablet, the smaller "Tablet of Union", attributed to spirit, is derived from a central cross that unites the other four).

Within the Inner Order of the Golden Dawn, at Zelator Adeptus Minor grade, the Concourse of Forces document was issued. This introduced another part of the Enochian system that dealt with the four Elemental Kings taken from the outer ring of the Sigilum Dei Aemeth. This waxen "Seal of God" was the planetary sigil on which Dee and Kelley had placed their crystal during most of their workings.

The published papers of the Golden Dawn show no further development of the system beyond The Tablets (with an elaborate pyramid skrying method for each square). The Enochian Calls, Rosicrucian Chess and a rudimentary attempt at an Enochian vocabulary (dictionary).

THE ENOCHIAN TABLETS:

Within Dee's Enochian system there were four Elemental Tablets or "Watchtowers" that he continually referred to. These were adapted by the Golden Dawn to represent the four elements of Earth, Air, Water and Fire, with an appropriate tablet being introduced to the candidate during each of the elemental grade initiation ceremonies.

The structure of the hierarchy of the Enochian Tablets starts with the Three Secret Holy Names which are taken from the horizontal crossbar of the Central Cross. Their power is absorbed by the Hierophant and projected into the etheric body of the postulate during the ceremonies. Their function is a very general. Like all the Enochian entities, they are parasitic in nature. They create in the aura what could be described as an astral shell. This shell is in many ways analogous to a telephone receiver. It establishes a link between the Tablets and the postulate. The candidate then can open his channel by invocation of the Three Secret Holy Names. Also, they fill the aura of the postulate with the very essence of the tablet, concentrating on the particular elemental aspect as directed by the Hierophant during the ritual.

The key word to describe their function is to 'connect' with the desired person or object. Once the initial bridge has been established, other forces subsequently invoked, use this connection as pathway to establish themselves and their particular functions within the aura.

In a broader sense, we find that each of the Three Holy Names is associated with the twelve astrological houses, so that when one has progressed through the four Elemental Grades of the Golden Dawn, The Holy Names have created a magical link with every aspect of human lifestyle. When these names are invoked they automatically set off a chain reaction, invoking all the other names of the tablets as well.

THE ELEMENTAL KING:

An Elemental King is taken from a spiral whirl around the central cross of a tablet. He is automatically activated by calling the Three Holy Names. But, as a particular force, he can be invoked directly by the magician making the spiral with his wand and vibrating his name. This action can stir the tablet into an active state very quickly. It activates stronger elemental aspects of the tablet and accesses the power directly so that the waves of force that are called into action are much stronger than those in the Elemental Grade ceremonies. In fact, the currents of the Elemental King are so powerful that this whirl motion of the adept, in Second Order rituals, must be spread out through all of the tablets arranged in a balanced Four Watchtower configuration. The King obeys the command. He activates the portal of the tablet and the area where the etheric energy field extends -- about six feet from the uncovered Watchtower.

The Elemental King is the force that conducts and projects the Enochian rays. He also fuses this energy with the power of the planets as well.

THE SIX SENIORS:

The Six Seniors are the next hierarchy in the tablets and their power of influence is planetary. They are directly under the elemental King, thus giving him control of more than one hierarchy. While the elemental King is made up of the power from more than one planet, the Seniors bring down this power and focus it to individual planetary needs. This force is transformed yet again to fit in with the overall elemental power of the tablets. Enochian rays are so strong that they can augment and even control the planetary powers to some extent.

The Seniors are not generally referred to or invoked directly, unless one has a specific purpose in mind. Primarily they are servants of the Elemental King and their names are used mainly in accordance with him. The names of the Seniors are used in certain rituals, such as the consecration of the Elemental Weapons, to receive and project the Enochian rays through the power of the planets. In this case we infuse a heavy planetary influence into the Elemental Weapons, giving them more versatility. For this reason operations with the tablets should be in proper planetary alignment.

CALVARY CROSS SENIORS:

These names originate from the Calvary Crosses of the tablets and exert their power on the angels of the Serviant Square. Their names are never called to act unless one wishes to explore the planetary force cast on a Serviant Square, thus isolating it from the elemental action of the square. This is usually done in astral projection work in the individual square.

ANGELS OF THE KERUBIC SQUARE:

These work directly under the Seniors of the Calvary Cross Square. From their unusual construction (they are formed from the first letter in each file above the arms of the Calvary Cross), they are considered regulatory, balancing forces. These angels are called upon when doing pyramid workings.

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ENOCHIAN

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TABLET OF UNION:

This is a smaller tablet that first appears in the portal ritual of the Golden Dawn and is the guiding force that binds the four Elemental Tablets together. The supreme name of spirit on this tablet is EHNB. This King is in direct contact with the Enochian Force that enters the Tablet of Union. His function is to meet the Enochian Ray as it comes into our solar system and convert it into a frequency we can receive. He is only called on when doing workings directly related to the Tablet of Union. It could be said that his function is like that of an Elemental King only more powerful. He receives power and transforms it to the other four princes under him: XCAI, who rules over EXARP, AONT, who rules over HCOMA, AMTO, who rules over NANTA, and PXAR, who rules over BITOM. Now these princes are never called unless a very special occasion demands it. They are of a spiritual nature and stand aloof from the elemental hierarchy.

ANGEL OVERSEERS OF THE ELEMENTAL TABLETS:

In Golden Dawn Temples each of the four Elemental Tablets had a cryptic device over the top of the Central Cross. This was the seal of the Angel Overseer. These four sigils were extracted from the outer rim of the Sigilum Dei Aemeth used by Dee and Kelley. It should be recalled that this ancient Seal of God is planetary and cosmic in design. Thus these guardians of the tablets are taken from the circumference of a magical celestial sphere. Their power is general Elemental. Only matters of great importance are handled directly by these angels. Their placement above the Tablets prohibits the Forces of Chaos from subverting the Elemental Hierarchies of the Watchtowers. To understand the true extent of their power one must grasp their encompassing function in macrocosm and microcosm. They encircle the universe and the self.

The fundamental basis for this scheme is in the Inner Order manuscript, "The Tree of Life Projected onto a Solid Sphere". In this concept the four Elemental Tablets are placed side by side over a solid sphere. The open areas at the top and bottom of this box are covered by the Tablet of Union. Applied to the individual, we have the edges of the human aura. Applied to the world, each square then covers an appropriate part of the planet. Expanded further, to encompass the heavens, the tablets then cover star systems and distant galaxies; all under the aegis of the Angel Overseers. When this conception is internalized, each Enochian Angel than governs from the smallest point out to immense star clusters.

(End of part one. Continued next issue)

FEMININE ARCHETYPES

(continued from page 1)

the young of all species, including the human. She as outraged by any injustices done to young girls and punished the perpetrators. She was not maternal; more of a strong and clever tomboy sister, gallantly championing her weaker siblings. She came to the aid of adult women also at times of extreme stress such as childbirth. She was the first midwife. As soon as she was born she helped her mother Leto deliver her twin brother, Apollo. She also single-handedly rescued her mother from a would-be rapist and punished him. However admirable, none of the goddesses are entirely "good" by ideal standards and certainly Artemis was not. However gallant, she could also be cruel and vindictive. When she thought he was spying on her naked she changed the unfortunate hunter, Acteon into a stag so he would be torn apart by his own hounds. According to Ovid she was already angry with him for over-hunting the region and endangering certain species. One could say she had environmental concerns. Although she enjoyed men none owned he and any man offended Artemis at his peril. The Roman name for Artemis was Diana. This deity is associated with the moon.

Athena, the goddess of wisdom, of judgement, of learning was, on the other hand, a friend and supported of men. Her calm prestige and cool, detached intelligence presided over Athens, the city named for her. Her sacred bird was the owl. She was the great strategist, the exemplar of foresightedness, of planning ahead. She cared for and steadied the state, its government and its armies. She was friend and advisor to the hero Odysseus during and after the Trojan was. She is portrayed helmeted and armed with spear and shield, champion and defender of the establishment. Unlike her wild sister, Artemis, she cares little for "women's issues". In fact her victims tended to be female. In her capacity as strategist she was invoked for many activities which required careful planning ahead. One of these was weaving. When a young girl, Arachne, boasted she could weave cloth more skillfully than Athena herself the goddess turned her into a spider, condemned to spin webs forever (hence our term *arachnid* for that whole family of creatures). In a more dreadful example of her lack of partiality for her own gender she excused Orestes for the crime of matricide. It is evident that each of these goddess archetypes has both positive and negative aspects.

Hestea was goddess of the hearth. She presided over and protected the sanctity of both home and temple. She is ruler of inwardness, of the sacred center. Her symbol is the circle, or a mandala design which leads the eye inevitably to its center. She was twin sister to Hermes. For a woman in whom the Hestia archetype manifests primarily, whether she is married or single, her home is her temple. Her home may be a normal human family dwelling or a contemplative religious establishment like a convent or an ashram. She carries out her duties with a sacramental devotion, making the humblest task into a meditation. She is unambitious and unworldly. Outward turmoil, the arena of male energy, does not get through to her or distract her from absorption in her own inward awareness. In her youth Hestia's quiet beauty attracted the solar deity Apollo and the god of the sea, Poseidon but she evaded them both in order to dwell indoors in her own kind of peaceful security. In Rome, as Vesta, she presided over the cloistered College of Vestal Virgins, a group of aristocratic priestesses on whose devotion and literal virginity the safety and survival of the city itself was thought to depend. Though Hestia may be in relationships her own inner nature is not determined or changed by them. Hence, along with Artimes and Athena, Hestia is classed as one of the invulnerables. All three are called virgin goddesses, virgin meaning self-determined, not dependant, rather than necessarily sexually inexperienced.

Hera, the queen of Olympus and consort of Zeus is an entirely different feminine type. She was a great beauty, described as "cow-eyed". She is madly in love with Zeus and her character is determined by his actions. There is one man and one man only for her. This makes her one of the vulnerable goddesses. She is strictly monogamous and chronically infuriated that her man is anything but. However, instead of wreaking vengeance on him she is out to get "the other woman". There is some indication that she had a more dignified aspect as Stately Wife, an ideal of fidelity among her actual cult followers. However, in most of the myths we have about her she is on the domestic warpath, out to punish any hapless female that captivates her husband's erotic fancy. The mythological landscape of ancient Greece is strewn with her victims, rival beauties who Hera in her wrath has turned into birds, stones, trees and animals. In one myth she finally leaves Zeus in despair and disgust, but he easily tricks her and wins her back. Her whole heart belongs to him. Hera has children but they are in no way as important to her as her relationship with her husband. Her emotional energy is tied into that bond. The Romans called her Juno, consort of Jupiter.

Demeter, on the other hand, is all enthusiastic maternal loving, caring, giving and cherishing. She is nourishing and nurturing. Her exuberant generosity brings forth the plants, trees, flowers and crops which beautify the hearth and provide for its animals and humans. The joy of this lady Demeter's life was her lovely young daughter, Persophone. One day as the girl was gathering flowers alone in a meadow the ground opened and up rose Hades, the king of the underworld. He seized the maiden and dragged her under the earth with him. Demeter was distraught, hysterical and sought her everywhere. The grieving mother roamed the wide world searching for her daughter, wailing and entreating the other gods to help her. None heard or answered her laments. The only exception was a shadowy deity of magic, Hecate, but while she could give information she could not do much else. Demeter learned that her daughter had been captured by Hades and was imprisoned underground. Finally, when she could get no response from the divine bureaucracy, Demeter, exhausted and discouraged in utter despair ceased all activity. As far as caring for the earth was

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FEMININE ARCHETYPES

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concerned she went on strike. She sat still and refused to promote any fertility whatsoever unless and until the gods relented and returned her daughter to her. Trees, plants and flowers withered away and died. No crops would grow. The whole earth was desolate. Finally, alarmed, the gods decided to force Hades to release Persophone, his unwilling bride, and sent Hermes to bring her back to the upper world where she and Demeter joyfully embraced. As a result of this happy reunion of mother and daughter everything started to grow again and the earth was adorned with beauty and plenty. However, since the girl had eaten three pomegranate seeds given her by Hades she was forced to return to the underworld for a part of every year. That part became the winter, while the annual glad reunion brought the spring and summer and the fruitful harvest. The Demeter and Persephone myth with its theme of cyclical death and rebirth was central to the Eleusinian Mysteries of historical Greece. In Rome Demeter was called Ceres (from whom we derive the word cereal), and her daughter was called Proserpina.

Persephone, herself represents more than one archetype. She is the loving and loved daughter, part of the self-contained mother/child unity. As she reaches puberty she is innocent, open, trusting and extremely vulnerable to the opposite sex. what happens to her is every mother's nightmare. She is a victim of violent abduction and rape. Her rescue and resurrection bring back all good things for humanity. But through myths about her a strange evolution can be perceived. There is some indication that her return to Hades was not altogether involuntary. At any rate, on her return she changes from the helpless girl and assumes he maturity as queen of the underworld, a regal if somewhat dim figure. Persephone receives visitors to the lower regions, such as Odysseus, and acts as their guide. In Jungian terms she has learned to navigate through the depths of the unconscious and help others to do so. In her seasonal aspect she has learned to pass back and forth between the sunny, conscious outer world and the shadowy realm of the under world, the part of the mind that lurks below the conscious.

Aphrodite (her name means born of foam or froth) was called Venus by the Romans. She was the supremely charming and seductive goddess of love, pleasure and beauty for the ecstatic moment, whether experienced through the arts or through sexuality. Aphrodite cared nothing for long-term commitments or causes. Her power is in the intensity of experience, not in its duration. She had many lovers, both human and divine. She is patron of the kind of spontaneous sexuality which has nothing to do with the concerns of the other goddesses, namely wifehood, motherhood, good judgement, peace and serenity and innocence of a healthy outdoor life. Aphrodite is for speedy gratification and has no concern for the consequences. She is heedless of any strife generated by her activities. Her power can enhance life or sometimes devastate it. Even Ares, the Greek Mars, god of war, fell captive to Aphrodite's charms and became her willing slave. Her promise to Paris of helping him obtain Helen, the most beautiful woman alive, although she was married, was the origin and cause of the Trojan war. When Aphrodite set her sights on a goal she was generally irresistible. She chose for her husband Hephaestus the smith-god perhaps because he was crippled and could not pursue or prevent her amorous exploits. At any rate, he seems to have given up on trying to keep her in line, resigning himself to being perpetually cuckolded and throwing himself into his work. Aphrodite's appeal is anything but maternal. She did have one child, however, a son fathered by Ares. He name was Eros. Among the Romans he was called Cupid. His mother armed his with a little bow and arrows of love.

So here is a bouquet of goddesses, of feminine archetypes whose influence is still very much around. Glimpses of these numinous figures can be seen in the women's liberationist, in the rising female politician, executive or scholar, in the housewife, in the star of films, pornographic and otherwise, in the teenager, in the devoted mother and in one's own life. These feminine archetypes can be pondered and invoked for various purposes. But the trick is obviously to choose, to modulate and orchestrate these elements of the psyche, not to be completely dominated by any one of them. The extremes are hazardous, but approached intelligently these goddess forms, forces and vectors can enrich and make more whole the life of the individual.

Occult Bulletin Board Systems

by Bob Morris

If you have a computer and a modem, there's hundreds of BBS (Bulletin Board Systems) with occult/magical message areas. Most also have a plethora of files that you can download. All the BBS listed are FREE, all you pay for is the phone call. If you've never called a BBS before, just set your modem for 1200 baud at 8-N-1, then dial the number. The BBS will ask for your name, then just follow their registration procedure. Write down your password so you don't forget it.

Technical stuff:

1200 baud will always work. About half the occult BBS also support 2400 baud. 300 baud will work, but it's a pokey dinosaur. Also, if you have call waiting, be warned that a incoming call will disconnect you from the BBS. For some phone companies, dialing *70 before dialing the phone number will disable call waiting for that call only. In the LA area, this will work for Pac Bell, but NOT for GTE.

Here's some BBS to get you started.

Illumni-Net. My favorite. Message areas on magic, Discordia, mind machines, conspiracy, politics, religion and James Joyce. (404) 377-1141, Decatur GA.

The Fido MagickNet conference is a national link that spans about 120 BBS. Leave a message on your local MagickNet node today, get responses from all over the country tomorrow. MagickNet is about 90% Wiccan, with a few High Magic people in there too.

Fido MagickNet BBS in Southern California.

Tahuti-Net. (213) 258-5724 Eagle Rock
House Atreides. (818) 965-7220 Roland Hgt

Some other Fido MagickNet BBS.

Thelema Net (415) 548-0163 Berkeley
Bapho Net (718) 499-9277 Brooklyn
Weird Base (314) 741-2231 St. Louis

If you start calling BBS a lot, be prepared for your phone bill to soar. After a few months, you will learn restraint and will have settled down to a few favorite BBS and found some new friends.

THE PRESENT DAY HERMETIC SOCIETY OF THE GOLDEN DAWN

An Interview with Laura Jennings Co-Chief of the Ra-Harokhty Temple

By Arlen Wilson

The Hermetic Order of the Golden Dawn, a magical society which started in England in 1888, was the most famous and influential organization of its kind to emerge in the modern era. It successfully integrated various branches of the Western Mystery Tradition into a workable system of personal development and enlightenment. Areas of study included tarot, kabbalah, Egyptian god-forms, Enochian magic, astrology and meditation. Dr. Israel Regardie, who lived until 1985, was a member of the original Golden Dawn and was probably the last great representative of this unique occult tradition of the 19th century.

Laura Jennings, a personal student of Dr. Regardie's presently heads the Golden Dawn Temple of Ra Horakhty in Santa Monica, California. Laura received a degree in Anthropology from UCLA in 1975 and is presently completing her Ph.D. in Archeology with a specialization in Pre-Dynastic and Old Kingdom Egypt. She has four grown children; Brandy, Lauren, Jason and Christian.

I must admit that until very recently I thought of the Golden Dawn as history rather than as a group still alive in the world today. I was surprised to find the Order quietly thriving in the United States and able to trace its lineage back a century to the original group in England. I had read accounts of the Golden Dawn and was aware of its great influence on subsequent organizations. However, there was a lingering aura of mystery about its actual essence and procedures. Though membership has been largely hidden there is knowledge regarding some of its members back in the last century and early in this one. There were McGregor Mathers, the Order's founder, Dion Fortune whose works on the occult are still much read, and A. E. Waite who designed the tarot deck that many of us still use. Early membership also included Aleister Crowley, Florence Farr the actress and the great Irish poet and patriot, W. B. Yeats, as well as other active and creative folk. What in the world were these personages up to?

Motivated by my own curiosity I responded to an announcement and attended an open workshop on Golden Dawn ritual in February, 1988 that was given under the aegis of Laura Jennings by an adept from New Zealand whom she had brought to California. There I watched black robed and hooded figures performing an initiation ritual. The Neophyte, or Candidate, was led around by a person with a lamp who looked eerily like the Hermit in the tarot deck. He was called "Kerux". Other officers of the Temple have titles like "Hiereus", "Dadouchos", "Stolistes" and "Hegemon", names which go back to the Greek Mysteries. In this Golden Dawn tradition, however, each one is associated with a specific Egyptian god form. I wondered whether this strange mixture was an echo of the Graecco Egyptian city of Alexandria, which some consider to be the birthplace of the Western Occult Tradition . As intriguing as I found this workshop (oddly moving as well) it left a number of questions still unanswered. Some days later I sat and talked with Laura in her sunny living room, surrounded by representations of Egyptian art.

"To begin with Laura, just what is the Hermetic Society of the Golden Dawn? How did it start, when, where, why and all that."

"The essence of this system of personal and spiritual development may well go back to antiquity, but the Golden Dawn as we have it today originated with a group of people in England in the 1880's. Mathers, Wescott and Woodman are key names. Mcgregor Mathers claimed to have discovered some old manuscripts which led him to contact a woman in Germany named Anna Sprengel about an ancient occult society to which she belonged. Presumably, after being instructed and initiated by her, he brought the secret Golden Dawn rituals, exercises and procedures back to England where he and his colleagues founded the magical society and began to practice them."

"What do you think of this claim of Mathers?"

"I believe that its authenticity is irrelevant. The system exists and it has proven itself a powerful tool for personal evolution over the last hundred years at least."

"With its grades and its rituals and symbols and, at least until recently, its secrecy, the Golden Dawn reminds me of Freemasonry also the fact that it exists in different countries. Is it anything like that?"

"There are many elements in common. This makes sense because many members have been Freemasons, including the three founding members. Many Masons still participate."

"But unlike regular Masonry men and women have always participated?"

"Absolutely. The Golden Dawn teaches the integration of the body, mind and soul of the human being, and the integration of the male and female components of each human being."

"Sounds like the New Age."

"There is really nothing "new" in the "New Age". For over a hundred years the Golden Dawn has been promoting very much the same thing that is being sold as "New Age" today. Our system is based on the ancient tradition of the mysteries and the philosophy of the Kabbalah. This system is flexible, adaptable and practical".

"Can the Kabbalah, an archaic device from medieval Judaism really deal with the problems of today?"

"I believe Kabbalistic principles go back a lot further than the medieval period. They are found in Hebrew, Egyptian, Chaldean, Babylonian and Sumerian lore. They are as old as time. The have been passed down and practiced from the beginnings of history. In the past, the guardians of this knowledge have been the priests, magis and shamans of society."

"And the Golden Dawn is the correct way to pass on this tradition?"

"The Golden Dawn is a way, not the only way."

"What does "hermetic" refer to?"

Hermes Trismegistus, Hermes the Thrice Great, was the teacher identified with the Egyptian god Thoth, who was considered the founder of occidental occultism. He was the author of the Emerald Tablets and of the saying "As above, so below.""

"I noticed that the magical names you choose for yourselves are in a variety of languages. Your approach is certainly eclectic. What is the purpose of a magical name?"

"The magical name represents the goals and aspirations which the magician hopes to achieve."

"As a method of self-change wouldn't some kind of psychotherapy be more in tune with the times than ritual magic?"

"One of our basic requirements is that the student have a knowledge of the working of the mind. Israel Regardie, with whom I worked closely for a number of years, insisted that students experience at least a year of psychotherapy before taking up the study of magic. I disagreed with Dr. Regardie on this point only because I've seen some people go through years of psychotherapy without improvement. In fact, some cases were worse than when they began. It depends on the value of the therapist. We want people to have some experience of dealing with their own minds and a willingness to deal constructively with whatever comes up. We attempt to follow new developments in psychology, neurology and psychobiology. If the Golden Dawn has one overall aim it is evolution. We believe that knowledge is the key."

"An yet you still use these ancient concepts - gods and goddesses..."

"The assumption and use of Egyptian god-forms in ritual doesn't mean that we worship these deities. They are psychological archetypes which work effectively on all levels of our being; mental, emotional, physical and spiritual. These

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GOLDEN DAWN

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archetypes predate man and go back to the beginning of time."

"I noticed in the workshop that there were several references to the Tarot. Do you use the cards in your system? Or was this just a coincidence?"

"No. We do use and teach the tarot along with many other symbolisms; traditional astrology, alchemy, geomancy, etc."

"Talking with the people who were demonstrating the ritual at your workshop and with the adept from New Zealand who was teaching there, it seemed to me that the Golden Dawn was a path for intellectuals rather than for just anyone. Is that the case? I mean there seems to be a lot of reading, a lot of knowledge assumed, and so much memory work involved, so much preparation expected."

"Lots of preparation. But not mechanical memorization. My personal approach is to keep memorization and robotism to a minimum. We stress instead the student's intuition and imagination. You're correct that this path is not for everyone. If a person doesn't like reading this probably would not be a successful method for him. On the other hand, we find the greatest problem for intellectually oriented people is that they want to stay in that intellectual box. They resist tackling the emotional aspects of their life, which are often out of balance. Balance in all aspects of life is our goal. For example, one area of my own development that is out of whack is my comprehension of mathematics. I'm attempting to establish a friendlier relationship between mathematics and myself. In this work we believe we are tapping into infinite potentials. If you feel inadequate in some area of you life you can be confident that it's a place where work is required."

"And you feel that ritual magic can help in this process?"

"Ritual is really "meditation in movement". It is a powerful tool for one who likes action and drama. If you're not a dramatic person probably the Golden Dawn will not be for you either."

"Surely there's more to it than ritual?"

"There are studies, classes, exercises, research, meditation and sharing of experience. We bring to the performance of ritual everything we have learned."

"What about those who don't like ritual and don't care for working in groups?"

"Ritual is only one tool, and magic and group work are only one way. There are as many paths to God as there are tongues of men. In other words, each person finds his or her own path. As far as working in a group it is not necessary to work in a group to do the Golden Dawn system. A person can study alone by reading, doing the correspondence course, or working from Regardie's book, The Complete Golden Dawn from Falcon Press."

INCENSE

by Richard Fichera

Wisps of heat drift up from the brass container on your altar now that the saltpeter has burned out of the charcoal. A familiar, dull orange glow begins to color the edges of that small black disk, signaling to you that it is ready. You dump a small measure of the lumpy herbal blend into the palm of your hand, and then gently drop it into the soft heat of the incense burner. Smoke wafts up before you like a familiar spirit come to play. You wrap yourself in this personal shroud, the scent taking you to another place, a place where you have walked before.

Incense is always a superb touch to the mystical work, adding a sense of mystery, a hint of the astral mist that we all peer through in the search for our higher selves. It also acts as a symbol of personal sacrifice, the dedicating of a burnt offering to the Gods, held as a tradition since ancient times. Aleister Crowley says in his Book 4, (Samuel Weiser, Inc.) "Into this fire (the magician) casts the Incense, symbolical of prayer, the gross vehicle of image of his aspiration. Owing to the imperfection of this image, we obtain smoke instead of pure combustion...And, however sweet may be its smell, it is always cloudy.

"In this smoke, illusions arise. We sought the light, and behold the temple is darkened! In the darkness this smoke seems to take strange shapes, and we may hear the crying of beasts. The thicker the smoke, the darker grows the Universe. We gasp and tremble, beholding what foul and unsubstantial things we have evoked!

"Yet we cannot do without the Incense! Unless our aspiration took form it could not influence form. This also is the mystery of incarnation."

Anyone can run down to their local "New Age" book store and pick up a variety of scents to serve most any purpose; after all, intent is more important than materials, but imagine the extra potency of incense hand-made by the magician, charge with their personal energy, prayed over with their own thoughts, words, and actions. How much more potent would the incense be if it not only represented the sacrifice of couple of dollars, but the devotion of time, energy, and effort? What about an incense that is so delicately tuned to your psyche, through your own efforts, that it helps to manifest specifically the mental state you seek? Would it be worth the trouble to go to a hermetic supply store - grind, mix, charge, and bless the herbs, resins,a nd flowers yourself?

But where do you start? How about right here?

ABOUT INGREDIENTS:

Of course, the first problem is what to put in your incense. What does it take to make incense anyway?

There are a few terms and concepts that you should understand before you try to make this magical mixture.

HERBS - usually aromatic, leafy, and light two ounces is bulky until you grind it into powder. These will burn up very fast, ans usually have to be added to other things to keep them from flash burning.

SPICES - any aromatic vegetable matter that is used for flavoring, burns almost as fast as herbs.

FLOWERS - usually too soft to grind, sometimes it's preferable to mince these with a kitchen knife as you would vegetables. Unless they're fresh, they burn fast.

WOODS AND WOOD BARK - usually found in powdered form (preferred), but if all you can find is wood or bark chips, buy and onion chopper (a glass jar with spring-loaded chopping blades in the lid) and a strainer (to separate the powder from the wood pieces that need more chopping). Wood powders burn fast.

RESINS - like frankincense and myrrh, look like rock but are easy to grind, burns slower than other ingredients.

BINDERS - usually unscented or lightly-scented salts or resins, used to disperse the heat so that everything burns evenly.

BASES - usually lightly-scented woods used as a filler and to tone down the overall scent of the incense.

OILS - essential or cooking oils, used for slowing down the burn rate. Essential oils are also very aromatic and add a strong boost to the incense. Cooking oils are generally unscented, useful for slowing the burn rate without changing the magical value of the incense. Either should be 100% natural; the smell of burning synthetic oils is horrible!

RECIPES:

Now that we've covered the basics, let's make some incense. As with any magical operation, you need an intent; what do you wish to accomplish? A good book of possibilities is THE MAGIC OF INCENSE, OILS & BREWS, by Scott Cunningham (Llewellyn Publications). This book has a large chapter of incense recipes with a variety of intentions. Unfortunately, there are no proportions listed; it's left to the reader to experiment. All the same, this is a good place to start. Suppose for a moment that you are a low-level initiate in a magical temple. Your level is associated with elemental earth, and you world like some incense to better attune yourself with this element. Cunningham recommends pine, patchouly, salt, and cypress oil. Consider the attributions of these ingredients:

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INCENSE

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ELEMENTAL EARTH

Ingredient	Element	Planet
pine	air	Mars
patchouly	earth	Saturn
salt	earth	------
cypress oil	earth	Saturn

From an elemental standpoint, this recipe looks pretty good: patchouly for its earthy scent; salt as a finger, also connected with earth; and cypress oil to lighten the scent and slow the burning. Pine is used here as a base to give the incense bulk and has the added benefit of adding an earthy campfire scent to the overall aroma. One word of caution: iodine fumes can be toxic, uniodized salt is recommended. Sea salt is also not recommended as it can contain amounts of microscopic sea life that alter the vibrations.

As for proportions, dry ingredients should be measured in equal amounts; by volume, not weight, and mixed by hand in a container of natural material (pottery, glass, metal, in order of preference, no plastic). Looking at two ounces of rose petals compared to two ounces of frankincense will give you an idea why you should make your measurements in volume (teaspoons, tablespoons, cups, etc). Measurements should be made after the substance has been ground.

Amounts for wet ingredients are a matter of preference, but I find that adding enough oil to make the incense slightly lumpy works well. This equates to one part oil to five parts dry mixture. Also, oils should be added a little at a time, mixing thoroughly by hand before adding more.

This gives the following proportions:

1 Tablespoon of pine
1 Tablespoon of patchouly
1 Tablespoon of salt
2 teaspoons of cypress oil
(adding about 1/4
teaspoon at a time,
mixing well)

Here's another example. Suppose your temple chief unexpectedly announces that you must now learn the Egyptian alphabet! You feel that you'll never get this memorized unless you sharpen your mental faculties to their finest point. You decide that Mercury incense, burned while you are studying, might be just the boost you need. Referring to Cunningham's book, we find the following recipe:

MERCURY (Planetary)

Ingredient	Element	Planet
benzoin	air	Sol
mace	air	Merc.
narcissus oil	water	Venus
marjoram	air	Merc.

Mace and marjoram are obvious choices since they are attuned to Mercury. Benzoin is used here as a binder, attributed to air which mixes well with the other dry ingredients. But narcissus oil? This seems contradictory. In fact, Qabalistically speaking, Venus (Netzache) is the opposite of Mercury (Hod), but there is a very good reason for its inclusion in this recipe. Mace and marjoram, when burned, tend to drive the mind to a point of mental hyperactivity and a negative, overly-critical fame of thinking. The mind is driven off-balance to the vice of Hod instead of its virtue. But a little influence from Venus cuts the edge, dulls the point, making it balanced. A pencil sharpened to too fine a point merely breaks after a few strokes.

Narcissus oil is different than cypress oil, however; narcissus oil is extremely potent, and if used in the usual proportions, will easily overpower the dry ingredients. The result is a flowery scent that will convert the vibration of your intention to Venus. But without enough oil, the mixture will burn too fast. This is where cooking oils can play an important part. In this case, sweet almond oil is perfect since it is attributed to air and Mercury. Because it is odorless, you can add as much as you like without changing the scent.

With this in mind, experience has given me the following proportions:

1 Tablespoon of benzoin
1 Tablespoon of mace
1 Tablespoon of marjoram
1 teaspoon of narcissus oil
1 teaspoon of sweet almond oil

Add the narcissus oil first since this will indicate to you how the final result will smell; the almond oil can then be added to achieve the right consistency.

Nothing much has been said about charging your incense here because this is really a personal matter, and the act that makes your incense uniquely yours. For myself, I take my mixture in its mixing bowl to my personal altar. From there, I perform whatever preliminary rituals seem appropriate, followed by a prayer to whatever entity is most sympathetic to my intention (possibly to Auriel or the gnomes for elemental earth, and Mercury for planetary Mercury). I visualize an appropriate-colored light shining upon and around my bowl, and follow this with a blast of my personal energy from the appropriate chakra or energy center. This mixture is then ready to burn. This is not intended as instruction; merely an idea to spark your own imagination.

While store-bought aromas can be very good, nothing can really compare with a batch of handmade incense specially blended and charged for your magical purpose. So get yourself a mortar and pestle, warm up the charcoal, and discover the mystery and satisfaction of a magician's incense.

The Magus

by Peter J. Carroll

As a master of magic the Adept has some ability to change himself and the reality which surrounds him at will. The mark of a Magus, however, is that he is able to show other people how to change themselves into whatever they desire through the discipline of magic. There are two main types of genuine Magus, the Apotheosis Magus and the Nemesis Magus. Additionally there is the Hierophant or Pseudo Matus. Each is easily recognizable by the debris left in his wake.

The Apotheosis Magus, sometimes known as the Harlequin, is typically a master of internal disguise and often external disguise also. Frequently a person of Fallstaffian tastes and grand gestures, he often distinguishes himself in a variety of human endeavors precisely because he has attained the freedom to be anything at all. Such freedom is often won only after a tremendous personal struggle to repair the effects of a difficult start in life. The Apotheosis Magus teaches by encouraging emulation and then often finally capping it with outrage. His ploy, which is often never consciously formulated, is to drive them away and throw them back on their own resources, the horizons of which have been expanded by the encounter. The essential trick of the apotheosis Magus is to present magic as a source of boundless self confidence. If he can convince his acolytes that they are magicians capable of anything such beliefs will tend to become self fulfilling.

Aleister Crowley dabbled in the Hierophant mode but he was a supreme exponent of the Apotheosis Magus role. Nobody of any potential adhered to him for long but many were ejected to find their own path. Crowley's writings are liberally salted with deliberate invitations to emulation and hero worship and as equally peppered with devices designed to repel. However, their effect has never been quite as reliable as the presence of the Magus himself was.

The Apotheosis path is lonely, difficult, and dangerous. Such a Magus must be all things to all men and women. As a matter of policy he may be continually engaged in challenging the limits of what is socially acceptable. He may have to resort to trickery to make himself seem large enough to accommodate the totality of his followers expectations of him. Any true friendship prevents him exercising his life function towards any person with whom it is shared and there will be few of his peers with whom he can be completely open. He will get few thanks from society in general for his efforts and perhaps only a grudging respect from those whom he touches. The tangible rewards of this role are limited to those he can exact from his temporary followers. The Apotheosis Magus must be continually alert to avoid the backlash from his own lifestyle and those who have associated with him. He must always be one step ahead of the police raid. He often comes to a bad end. Notable Magi operating in this mode include Cagliostro, Giordano Bruno, Paracelsus and Gurdjieff.

(continued on page 11)

THE MAGUS

(continued from page 10)

The Nemesis Magus is a rare figure in the generally positive esoteric climate of the West. In the East the role is more common. The historical Buddha with his doctrine of Annatta or No-Soul and Heraclitus of Ephesus with his embryonic Chaoism taught in this mode albeit in a mainly philosophical way. Some of the Gnostic masters espoused the Nemesis Magus role in a more directly magical way whilst the most notable recent exponent was Austin Osman Spare.

Although, the Nemesis Magus may teach some particular skill or discipline, be it mediation, philosophy, or magic, his essential teaching is negative critical and destructive. The skills and concepts he teaches are designed to reveal all phenomena as illusion and unreal. His aim is to convey the realization that all things are impermanent, that all limiting beliefs about oneself are no more than straw in the wind, and if necessary, that the so called higher worlds are every bit as illusory as this one. Such the so called higher worlds are every bit as illusory as this one. Such insights often develop in response to some extreme shattering of belief or expectation earlier in the career of the Nemesis Magus which led him to the insight that the idea of a personal self or soul is equally disposable.

The curse of the Nemesis Magus, or Nemo as he is sometimes known, is that nobody wants to hear this message in its stark entirety. Thus he will be continually misunderstood and misinterpreted. The unreality of desire appears as a terrible threat. Yet the Nemesis Magus avoids real Nihilism even though it is the charisma of his apparent Nihilism and negativity that attracts many acolytes. The insight of total illusion has to be provoked in such a way that it leads to fresh choices of fear and desire rather than a withdrawal in disgust.

The Nemesis Magus must be wary of being too negative and hypercritical in his teaching. This was perhaps a limitation in the work of Austin Spare. His teachings on magical technique are brilliant but short whilst his critical polemic was long and superbly destructive. As a result, few could follow him directly. The Nemesis Magus typically occilates between extremes of indulgence and asceticism in lifestyle in order to confirm and demonstrate his ability to both enjoy and be non-attached to these experiences. The rewards of operating in this mode are limited to what can be extracted from the temporary appeal of the charisma of apparent Nihilism. As with the Apotheosis Magus, Acolytes tend to go their own way if they get the real message. The real danger to this type of Magus is from those who remain saturated with the destructive aspects of his negativity. If he misaligns his presentation they may develop bizarre paranoias about him or drag him down with them by taking his ideas too far. The Nemesis Magus role is often the final destination of the Satanic Magic Adept who manages to survive in that mode and achieve a mature perspective.

The essential trick of the Nemo is to present magic as a negation of every thing held sacred, the self, metaphysical beliefs, and the personality. The aim is that some freedom to be anything and to do anything that the Apotheosis or Harlequin Magus teaches.

The Apotheosis and Nemesis Magus are both regarded as dangerous and undesirable creatures by society in general, for they imply that everything is permissible and that anyone can make an unfettered choice about what is desirable. The Apotheosis Magus implies this through the triumph of the will. The Nemesis Magus implies it by showing that nothing is true. Both aim to set the imagination free. Both are exponents of a short and dangerous path which is inevitably strewn with casualties and misunderstandings. Yet, this is considered to be a small price to pay if a few do win through to a more effective self definition.

The continual setbacks, reverses and dry periods to which magical tradition is habitually prone are due to the frequent appearance of the Hierophant or Pseudo-Magus figure. The Hierophant always presents himself as an exponent or representative of something greater than himself. Out of the multitude of roles, identities, and behaviors that a person might adopt, the Hierophant presents a single model as an ideal. This is particularly convenient for the Hierophant as he need not be perfect example of his own ideal although he must at least make a show of typing in public. Additionally, as it is he who defines the ideal it is comparatively easy for him always to appear one step closer to it than his acolytes. Of course, most hierophants are merely religious teachers who rarely venture into esoterics because of the potentially immense costs of public failure. Yet, there remains a depressingly long roll call of dishonor for occult Hierophants or Pseudo Magi.

The Hierophant inevitable teaches a system of magic that he has either assembled from pieces or inherited. The most enduring systems are those which are highly complicated, and of low magical effectiveness. They should furthermore be surrounded with hosts of petty exhortations, rules, and restrictions to provide acolytes with a slightly new identity to adhere to . Rules concerning clothing, sex, and diet are particularly effective. Such systems are designed to create dependency. New acolytes are always welcome in welcome in such systems no matter how low their potential for in the absence of measurable progress mere numbers at least provide some positive confirmation.

Heresay and schism always threaten the Hierophants position and system. Unrealistic ideals and ineffectual means of attaining them will always attract criticism and attempts at revisionism. Yet, if these can be avoided the Hierophant can look forward extensive rewards from his followers, the lucrative commercialization of his system, and maybe posthumous deification for what its worth.

Hierophantic Magi frequently inherit the systems of their predecessors. The Apotheosis Magus and the Nemesis Magus rarely have direct successors although Hierophants frequently appear on the scene afterwards and reduce their works to a system. Pseudo magi outnumber the real thing by a large margin. It would be unseemly to mention any living examples for whilst there is life there is hope and change, however, Blavatsky, MacGregor Mathers, Dion Fortune and Franz Bardon provide example of past occult Hierophants.

A single simple test serves to separate the true Magus from the Hierophant. The false Magus is never able to give a simple meaningful explanation of what his teachings are supposed to do. His justifications are invariable verbose and tautological concatenations of indefinable terms.

A host of petty Hierophants feast upon the debris of Crowleys work without managing to enlarge themselves or their followers. Austin Spares works, however, have been largely resistant to systemization and slavish adherence for he left little that could be made into dogma. Yet, Crowley and Spare between them exemplify the paradox facing the genuine Magus. Speak and be misunderstood or keep silent and be ignored. Most, it appears, have chosen to speak knowing that the tricks of the Hierophant are indispensable medium but that those tricks ultimately obscure the message itself. The hope is to blow some minds in the meantime.

Either the Apotheosis of the Self
The Nemesis or of the Self
Will set the Kia soaring
But promulgation begets systemization
And the Apotheosis
Of somebody Elses' Self
Is for Suckers

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